

O sweetest Heart of Jesus! I implore that I
may ever love Thee more and more.—Indul.
300 days.

With God

A Book of

Prayers and Reflections

BY

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MAN'S GUIDE," "THE CATHOLIC GIRL'S
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Introduction

TO PRAY means to commune with God — to converse with God. This is why we have chosen for the present work the main title, "WITH GOD."

Discussing the question: *Is Mental Prayer Easy?* a spiritual writer says:

"In order to pray with fruit and without distraction it is very useful and in most cases necessary to spend some time in meditation or pious thought on some definite subject, and from this fact, as before stated, the whole exercise is often called meditation, instead of mental prayer. This often misleads people into imagining that meditation, that is, the use of the intellect in thinking on a holy subject, is the main end to be aimed at, whereas in fact it is only a means to the end, which is prayer or *conversation with God*. Meditation furnishes us with the matter for conversation, but it is not itself prayer at all. When thinking and reflecting the soul speaks to itself, reasons with itself; *in prayer it speaks to God*."

Our sub-title reads: "A BOOK OF PRAYERS AND REFLECTIONS," and accurately describes the purpose of this work, which is to aid not any particular class, but the faithful in general, in those precious hours when they turn away from the distracting occupations and pleasures of life to give attention to "the one thing necessary," their one real business here below, the salvation of their immortal souls, by reflecting on the eternal truths, by uplifting their hearts to heaven and communing with God in prayer, so as to secure His grace now, and eventually that ever-

lasting and inexpressibly blissful union with Him which He has promised to those who love and serve Him faithfully to the end. "What doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels: and then will He render to every man according to his works" (Matt. xvi. 26, 27).

"In prayer we speak with God," says St. Anselm; how attentively and reverentially should we converse with the Lord of lords, the King of kings; how humbly and gratefully with our supreme Benefactor; how trustfully with our best Friend!

Prayer is truly a conversation between God and the soul; in prayer we address ourselves to God and He, our Heavenly Father, in His love and kindness speaks to us; in prayer the soul breathes the atmosphere of paradise, and by its union with God and its elevation to heavenly contemplation, it enjoys a foretaste of the happiness of the Saints in the celestial Eden.

What greater joy can earth afford
Than holding converse with Our Lord?
A pledge of life to come is this,
A foretaste here of future bliss.

The Royal Psalmist says: "The Lord is nigh to all them that call upon Him in truth; He will do the will of them that fear Him; He will hear their prayer and save them" (Ps. cxliv. 18, 19).

"Prayer," says Hettinger, "is the bridge between this life and the life to come, upon which the Creator and the creature meet."

St. Augustine calls prayer "the key of heaven." Père de Ravignan, S.J., constantly urged those who

came under his influence to pray constantly; "for prayer," he said, "is the strength which saves, the courage which perseveres, the mystic bridge thrown over the abyss, which joins the soul to God."

"More things are wrought by prayer
Than this world dreams of." — TENNYSON.

This book of prayer might also be called "Manna of the Soul," inasmuch as it is the result of at least a conscientious effort to furnish devout souls with substantial spiritual nutriment in such abundance and variety as to satisfy all reasonable demands, but without any highly-seasoned condiment or sauce of mawkish sentiment.

There are devotions and devotions. In regard to this we read in one of the Sacred Heart League Leaflets,¹ entitled *Points for Promoters*:

"Are we drifting away from our moorings? Is it true that we are abandoning time-honored Catholic customs and practices? Are the good old devotions disappearing, the solid and enduring ones that inspired the faithful for ages, to make way for a new-fangled piety more emotional than substantial? What has become of St. Joseph?

"Even to St. Joseph there are devotions and devotions, some of them sensible, a number of them not very sensible, and it is no wonder, nor any loss, if the latter have disappeared as they should; only it is a pity that those who have never practised solid devotion to the saint should be deprived of it utterly in every form when they grow out of the puerile and sometimes unreasonable practices they were taught to follow in his honor.

"There is no need of specifying any of these prac-

¹ March, 1907.

tices here. It is rarely wise to condemn any form of devotion, unless it is clearly superstitious or dangerous in tendency. There are all sorts of souls, and what may seem superficial or frivolous to one may be deep or serious enough for another. It may sound smart to condemn or disparage certain devotions; but no prudent or reverent person will ever do so, simply because modesty will prevent him from asserting his views or preferences, while due regard for others will make him not only tolerate, but respect what they choose to do."

Doubtless the best prayers are contained in the liturgy of the Church, and our favorite devotions are certainly commendable if they bear the stamp of the Church's approval. To our pious readers we commend the careful perusal of the chapter *Devotion and Devotions* (page 63). In the present work, "WITH GOD," two methods of assisting at Mass are mainly from the Roman Missal; another method is made up entirely of Indulged Prayers. There is, indeed, in this little volume, so large a collection of indulged prayers, of prayers approved by the Church, forming not only a separate section, but running like a chain through all the various devotions, that it might well be entitled a "Book of Indulged Prayers." We call particular attention to this fact because it distinguishes the present work from others of its class, and constitutes a worthy reason for its appearance.

The careful reader will also observe that all through the book we have laid such stress upon "devotion to the holy souls in purgatory" and intertwined so many prayers and ejaculations for their relief that it is worthy of being called "Holy Souls' Book."

'Take we up the touching burden of November
 plaints,
 Pleading for the holy souls, God's yet uncrownèd
 saints.
 Still unpaid to our departed is the debt we owe;
 Still unransomed, some are pining, sore oppressed
 with woe.
 Friends we loved and vowed to cherish call us in
 their need:
 Prove we now our love was real, true in word and
 deed.
 'Rest eternal grant them, Lord!' full often let us
 pray —

Requiem æternam dona eis, Domine !"

— From *Forget-Me-Nots from Many Gardens*.

Another point that merits the consideration of
 critical readers is this, that the book contains most
 of the latest additions to "The Raccolta"¹ sanctioned
 by the present illustrious and saintly ruler of the
 Church, Pius X. Furthermore, it has been our aim
 to make "WITH GOD" a *Vade Mecum* for those who
 assist at Mass and receive holy communion daily or
 frequently, and to equip the same so lavishly with
 Eucharistic devotions as to make it a very pleasing
 and helpful Companion for Visits to Jesus in the
 Tabernacle, and in particular for the Holy Hour or
 the Hour of Adoration; it is, therefore, a Book for
 Frequent Communicants and for Fervent Adorers of
 the Blessed Sacrament. "WITH GOD," we trust, will
 also prove acceptable to the members of the Holy Name
 Society and to all who zealously venerate and render
 special honor to the Most Holy Name of Jesus. The

¹ 1910 edition of "The Raccolta" by Rev. Ambrose St. John
 of the Oratory of St. Philip Neri, Birmingham.

Little Office of the Holy Name, besides many prayers, devotions, psalms, hymns, and the latest indulgenced invocations and ejaculations in honor of the Most Holy Name, have been incorporated in this book; hence it may not inaptly be called "Book of the Holy Name."

Nor have we failed in this little book of prayer to do what we have loved to do in all our previous works, *viz.*, to inculcate and urge upon pious souls the frequent use of indulgenced ejaculations and invocations. St. Philip Neri says: "It is an old custom with the servants of God always to have some little prayers ready, and to be darting them up to heaven frequently during the day, lifting their minds to God out of the filth of this world. He who adopts this plan will get great fruit with little pains."¹ St. Francis de Sales and St. Thomas Aquinas often made use of ejaculatory prayers. Every time that St. Ignatius heard the clock strike, he recollected himself and elevated his heart to God. St. Vincent de Paul observed the same pious practice. "WITH GOD" aims to foster *meditation*, or mental prayer, as well as vocal prayer; it is a Book of Devout Reflections; it contains a little *Treasury of Winged Thoughts* from Holy Writ and other sacred sources — thoughts which we may make our own by earnest and devout reflection — thoughts which, in critical moments of trial and temptation, will serve to fortify us against the allurements of the devil, the world, and the flesh, and to stimulate us, in the scorn of consequence, at all times to do what is right, and to walk unflinching in the way of salvation.

We beg our pious readers not to slur over or utterly disregard the introductory chapters on *Vocal Prayer*,

¹ For many of the indulgenced prayers and devotions in this book we are indebted to "The New Raccolta."

Meditation, Ejaculatory, and Continual Prayer. These are subjects of vast importance in the spiritual life, and we made at least an honest effort to treat them in a practical, succinct, and comprehensive manner. These *Introductory Reflections* form a distinctive feature of this book of prayer; they are calculated, by the help of divine grace, to instruct and enlighten the faithful with regard to the different kinds of prayer, so that from a better understanding and a deeper appreciation of the necessity, value, and efficacy of prayer, they may be led to a more perfect, a more practical, a more continual, a more fervent and fruitful use of this great gift by means of which we raise our souls to God, and enjoy a sweet communion with our heavenly Father.

Father de Ravignan, S.J., in one of his famous exhortations, says:

“Believe me, my dear friends, believe an experience ripened by thirty years in the sacred ministry. I do here affirm that all deceptions, all spiritual deficiencies, all miseries, all falls, all faults, and even the most serious wanderings out of the right path, all proceed from this single source — *a want of constancy in prayer*. Live the life of *prayer*; learn to bring everything, to change everything into *prayer* — pains and trials and temptations of all kinds.

“*Pray* in the calm, *pray* in the storm.

“*Pray* on awaking, and *pray* during the daytime.

“Going and coming, *pray*.

“Tired out and distracted, *pray*.

“Whatsoever your repugnance may be, *pray*.

“*Pray*, that you may learn to *pray*.

“*Teach us, O Lord, how to pray.*’

“‘But I can not *pray*.’ That is heresy. Yes, you can always *pray*. If you feel a disgust, nay, a horror

of prayer, pray on, pray in spite of yourself, against yourself. Beg for the courage in prayer which our agonizing Saviour merited for you by His pangs in Gethsemani and upon Calvary. Pray, for prayer is our salvation."

Most reverently we dedicate this little work to *Our Lady of the Most Blessed Sacrament*, with the prayer that our august Queen and tender Mother may inflame the hearts of our readers with a greater love of Jesus in the Sacrament of His love, and that *in prayer*, especially before the Tabernacle, they may enjoy even on earth the presence of God, and *through prayer*, may by His grace be received into the heavenly kingdom where the Saints dwell in the fulness of joy eternally "with God."

FRANCIS X. LASANCE.

CINCINNATI, OHIO.

Feast of Corpus Christi, 1910.

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Table of Movable Feasts

Year of Our Lord	Ash-Wednesday.	Easter-Sunday.	Ascension Day	Whit-Sunday.	Corpus Christi.	First Sunday of Advent.
1911	March 1	April 16	May 25	June 4	June 15	Dec. 3
1912	Feb. 21	April 7	May 16	May 26	June 6	Dec. 1
1913	Feb. 5	March 23	May 1	May 11	May 22	Nov. 30
1914	Feb. 25	April 12	May 21	May 31	June 11	Nov. 29
1915	Feb. 17	April 4	May 13	May 23	June 3	Nov. 28
1916	March 8	April 23	June 1	June 11	June 22	Dec. 3
1917	Feb. 21	April 8	May 17	May 27	June 7	Dec. 2
1918	Feb. 13	March 31	May 9	May 19	May 30	Dec. 1
1919	March 5	April 20	May 29	June 8	June 19	Nov. 30
1920	Feb. 18	April 4	May 13	May 23	June 3	Nov. 28
1921	Feb. 9	March 27	May 5	May 15	May 26	Nov. 27
1922	March 1	April 16	May 25	June 4	June 15	Dec. 3
1923	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1924	March 5	April 20	May 29	June 8	June 19	Nov. 30
1925	Feb. 25	April 12	May 21	May 31	June 11	Nov. 29
1926	Feb. 17	April 4	May 13	May 23	June 3	Nov. 28
1927	March 2	April 17	May 26	June 5	June 16	Nov. 27
1928	Feb. 22	April 8	May 17	May 27	June 7	Dec. 2
1929	Feb. 13	March 31	May 9	May 19	May 30	Dec. 1
1930	March 5	April 20	May 29	June 8	June 19	Nov. 30
1931	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1932	Feb. 10	March 27	May 5	May 15	May 26	Nov. 27
1933	March 1	April 16	May 25	June 4	June 15	Dec. 3
1934	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1935	March 6	April 21	May 30	June 9	June 20	Dec. 1
1936	Feb. 26	April 12	May 21	May 31	June 11	Nov. 29
1937	Feb. 10	March 28	May 6	May 16	May 27	Nov. 28
1938	March 2	April 17	May 26	June 5	June 16	Nov. 27
1939	Feb. 22	April 9	May 18	May 28	June 8	Dec. 3
1940	Feb. 7	March 24	May 2	May 12	May 23	Dec. 1
1941	Feb. 26	April 13	May 22	June 1	June 12	Nov. 30
1942	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1943	March 10	April 25	June 3	June 13	June 24	Nov. 28
1944	Feb. 23	April 9	May 18	May 28	June 8	Dec. 3
1945	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1946	March 6	April 21	May 30	June 9	June 20	Dec. 1
1947	Feb. 19	April 6	May 15	May 25	June 5	Nov. 30

A Table

OF THE FEASTS OBSERVED BY CATHOLICS IN THE
UNITED STATES, WITH OBLIGATION OF HEARING MASS
AND ABSTAINING FROM SERVILE WORK.

ALL THE SUNDAYS OF THE YEAR

JANUARY

1. The Circumcision
of Our Lord, or New
Year's Day.

AUGUST

15. The Assumption
of the Blessed Virgin
Mary.

NOVEMBER

1. All Saints' Day.

DECEMBER

8. The Immaculate
Conception of the
Blessed Virgin Mary.
25. The Nativity of
Our Lord, or Christ-
mas Day.

Also Ascension Day, or the Thursday forty
days after Easter.

Fasting-Days

1. **THE FRIDAYS OF ADVENT.** (Not in all Provinces.)

2. **EVERY DAY IN LENT;** except *Sundays*.

3. **THE FOUR EMBER-DAYS,** *viz.*, the *Wednesday, Friday, and Saturday* following — (1) the first Sunday in Lent; (2) Whitsunday; (3) the fourteenth day of September; and (4) the third Sunday of Advent.

4. **THE VIGILS** of *Whitsunday*, of the *Assumption*, of *All Saints*, and of *Christmas*.

Some Movable Feasts of Special Devotion

HOLY NAME OF JESUS	Second Sunday after Epiphany.
PASSION OF OUR LORD	Friday after Quinquagesima.
HOLY CROWN OF THORNS	Friday after First Sunday in Lent.
SPEAR AND NAILS	Friday after Second Sunday in Lent.
FIVE WOUNDS	Friday after Third Sunday in Lent.
MOST PRECIOUS BLOOD	Friday after Fourth Sunday in Lent.

SEVEN. SORROWS OF THE BLESSED VIR- GIN MARY	Friday after Passion Sunday.
PATRONAGE OF ST. JO- SEPH	Third Sunday after Easter.
CORPUS CHRISTI	Thursday after Trin- ity Sunday.
SACRED HEART OF JESUS	Friday after Octave of Corpus Christi.
MOST PRECIOUS BLOOD	First Sunday of July.
HOLY NAME OF MARY	Sunday within the Octave of the Na- tivity of the Blessed Virgin Mary.
SEVEN SORROWS OF THE BLESSED VIR- GIN MARY	Third Sunday of Sep- tember.
HOLY ROSARY	First Sunday of Oc- tober.
PATRONAGE OF THE BLESSED VIRGIN MARY	Second Sunday of November.

The Calendar

JANUARY

1. CIRCUMCISION OF OUR LORD; St. Fulgentius; St. Odilo, Ab.
2. Octave of St. Stephen; St. Macarius; St. Adalard.
3. St. Genevieve, V.; Octave of St. John, Ap., Ev.
4. Octave of Holy Innocents; St. Angela of Foligno.
5. St. Telesphorus, P., M.; St. Simeon Stylites; Vigil of Epiphany.
6. EPIPHANY OF OUR LORD.
7. St. Lucian, P., M.; of the Octave of Epiphany.
8. St. Severinus; St. Gudula, V.; of the Octave of Epiphany.
9. SS. Julian and Basilla, MM.; of the Octave of Epiphany.
10. St. William, Abp. of Bourges; of the Octave of Epiphany.
11. St. Hyginus, P., M.; of the Octave of Epiphany.
12. St. Arcadius, M.; St. Aelred, Ab.; of the Octave of Epiphany.
13. St. Veronica of Milan, V.; Octave of the Epiphany.
14. St. Hilary, B.; St. Felix, M.
15. St. Paul, first H.
16. St. Marcellus, P., M.
17. St. Anthony, Ab.
18. Chair of St. Peter at Rome.
19. St. Canute, K. of Denmark, M.; St. Wolstan.
20. SS. Fabian and Sebastian, MM.
21. St. Agnes, V., M.
22. SS. Vincent and Anastasius, MM.

23. St. Raymond of Pennafort, C.; Espousals of the B. V. M.
24. St. Timothy, B., M.
25. Conversion of St. Paul the Apostle.
26. St. Polycarp, B., M.
27. St. John Chrysostom, B., D.
28. St. Flavian, M.; and St. Agnes, *the second time*.
29. St. Francis of Sales, B., D.
30. St. Martina, V., M.
31. St. Peter Nolasco, C.

ABBREVIATIONS. — *Ab.*, Abbot or Abbess; *Abp.*, Archbishop; *Ap.*, Apostle; *Bl.*, Blessed; *B.*, Bishop; *B. V. M.*, Blessed Virgin Mary; *Comp.*, Companion and Companions; *C.*, Confessor; *D.* and *DD.*, Doctor and Doctors; *Ev.*, Evangelist; *H.*, Hermit; *K.*, King; *M.* and *MM.*, Martyr and Martyrs; *P.*, Pope; *Pa.*, Patriarch; *Pen.*, Penitent; *Pr.*, Priest; *Q.*, Queen; *SS.*, Saints; *V.*, Virgin; *W.*, Widow.

FEBRUARY

1. St. Ignatius, B., M.; St. Brigid, V., Patroness of Ireland.
2. PURIFICATION OF THE BL. VIRGIN MARY.
3. St. Blase, B., M.
4. St. Andrew Corsini, B.
5. St. Agatha, V., M.; St. Philip of Jesus.
6. St. Dorothy, V., M.; St. Titus, B.
7. St. Romuald, Ab.
8. St. John of Matha, C.
9. St. Apollonia, V., M.; St. Cyril of Alexandria, B., C., D.
10. St. Scholastica, V.
11. St. Saturninus, M.; Seven Founders of the Servite Order.
12. St. Meletius, Bishop of Antioch, C.
13. St. Catharine of Ricci, V.; Gregory II, P.

14. St. Valentine, Pr., M.; St. Agathon, P.
15. SS. Faustinus and Jovita, MM.
16. St. Onesimus, B. of Ephesus, M.; Gregory X., P.
17. St. Theodulus, M.; St. Hyginus, P.
18. St. Simeon, B. of Jerusalem, M.
19. St. Mansuetus, B. of Milan and C.
20. St. Eucherius, B., C.
21. St. Severianus, B., M.
22. Chair of St. Peter, at Antioch.
23. (Vigil.) St. Peter Damian, B., D.
24. ST. MATTHIAS, AP., *in leap-years on the 25th.*
25. St. Felix, P., C.
26. St. Alexander, B. of Alexandria, C.
27. St. Leander, B. of Seville, C.
28. St. Romanus, Ab.
29. St. Oswald, B. of Worcester, C.

MARCH

1. St. Albinus, B., C.; St. David.
2. St. Simplicius, P., C.
3. St. Cunegunda, V.
4. St. Casimir, C.
5. St. Phocas, M.
6. St. Victor, M.; St. Fridolin, C.
7. St. Thomas Aquinas, C., D.
8. St. John of God, C.
9. St. Frances of Rome, W.; St. Catharine of Bologna, V.
10. The Forty Martyrs of Sebaste.
11. St. Eulogius, Pr., M.
12. St. Gregory the Great, P., D.
13. St. Euphrasia, V.
14. St. Mathilda, W.
15. St. Longinus, M

16. St. Abraham, H.
17. St. Patrick, B., Ap. of Ireland.
18. St. Gabriel, Archangel; St. Cyril of Jerusalem.
19. ST. JOSEPH, SPOUSE OF THE B. V. M., Patron of the Universal Church.
20. St. Cuthbert, B., C.
21. St. Benedict, Ab.
22. St. Basil, Pr., M.; St. Catharine of Sweden, V.
23. St. Turibius, B. of Lima, C.
24. St. Simon, an infant Martyr at Trent; St. Iræ-næus, B.
25. ANNUNCIATION OF THE B. V. M.
26. St. Ludger, B., C.
27. St. John Damascene, B., D.; St. Robert, B., C.
28. St. Guntran, K., C.; St. John Capistrano, C.
29. St. Eustace, M.
30. St. John Climacus, Ab.
31. St. Balbina, V.

APRIL

1. St. Hugh, B. of Grenoble, C.
2. St. Francis of Paola, C.
3. St. Richard, B., C.
4. St. Isidore, B. of Seville, D.
5. St. Vincent Ferrer, C.
6. St. Celestine I., P., C.
7. St. Hegesippus, C.
8. St. Dionysius, B. of Corinth.
9. St. Mary of Egypt.
10. St. Macarius, B. of Antioch, C.
11. St. Leo the Great, P., D.
12. St. Victor, M.
13. St. Hermenegild, M.
14. SS. Tiburtius, Valerian, and Maximus, MM.; St. Justin, M.; St. Lidwina, V.

15. SS. Basilissa and Anastasia, MM.
16. St. Lambert, M.; Benedict Joseph Labre, C.
17. St. Anicetus, P., M.
18. St. Perfectus, Pr., M.; Bl. Mary of the Incarnation.
19. St. Timon, D., M.; St. Werner, M.
20. St. Agnes of Montepulciano, Ab., V.; Bl. Gerard, C.
21. St. Anselm, B. of Canterbury, D.
22. SS. Soter and Caius, Popes, MM.
23. St. George, M.
24. St. Fidelis of Sigmaringen, M.
25. ST. MARK THE EVANGELIST — *The great Litany.*
26. SS. Cletus and Marcellinus, Popes, MM.; Our Lady of Good Counsel.
27. St. John, Ab., C.; St. Turibius de Mogrovejo, B., C.
28. St. Vitalis, M.; St. Paul of the Cross.
29. St. Peter, M.
30. St. Catharine of Sienna, V.

MAY

1. SS. PHILIP AND JAMES, APOSTLES.
2. St. Athanasius, B. of Alexandria, D.
3. FINDING OF THE HOLY CROSS.
4. St. Monica, W.; Bl. John Fisher, Thomas More and Comps.
5. St. Pius, V., P., C.
6. St. John the Apostle, before the Latin Gate.
7. St. Stanislaus, B., M.
8. Apparition of St. Michael the Archangel.
9. St. Gregory Nazianzen, B., D.
10. St. Antoninus, B. of Florence.
11. St. Mamertus, B. of Vienna, C.

12. SS. Nereus and Achilleus, MM.
13. St. John the Silent, H.
14. St. Boniface, M.
15. St. Torquatus and Comps., MM.
16. St. Ubald, B.
17. St. Paschal Baylon, C.
18. St. Venantius, M.
19. St. Peter Celestine, P.; St. Pudentiana, V.
20. St. Bernardine of Sienna, C.
21. St. Valens, B., M.
22. St. John Nepomucene, M.; St. John Baptist de la Salle.
23. St. Desiderius, B., M.
24. Feast of B. V. M., as Help of Christians.
25. St. Gregory VII, P., C.
26. St. Philip Neri, C.
27. St. Bede, C., D.
28. St. Germanus, B. of Paris, C.; St. Augustine of Canterbury, B., C.
29. St. Mary Magdalen of Pazzi, V.
30. St. Felix, P., M.
31. St. Petronilla, V.; St. Angela Merici, V.

On the Sunday within the Octave of the Ascension of Our Lord, the feast of ST. JOAN OF ARC.

JUNE

1. St. Pamphilus, Pr., M.
2. SS. Marcellinus, Peter, and Erasmus, MM.; St. Blandina.
3. St. Clotilda, Q. of France.
4. St. Francis Caracciolo, C.
5. St. Boniface, B., Ap. of Germany.
6. St. Norbert, B. of Magdeburg.
7. St. Robert, Ab.

8. St. Medardus, B., C.; St. William, B. of York, England.
9. SS. Primus and Felicianus, MM.; St. Columba (Ireland).
10. St. Margaret, Q. of Scotland.
11. St. Barnabas, Ap.
12. St. John of St. Fagondez, C.
13. St. Anthony of Padua, C.
14. St. Basil the Great, B., D.
15. SS. Vitus, Modestus, and Crescentia, MM.
16. St. John Francis Regis, C.
17. St. Avitus, Pr., C.
18. SS. Marcus and Marcellianus, MM.
19. St. Juliana Falconieri, V.
20. St. Silverius, P., M.; Blessed Giles.
21. St. Aloysius Gonzaga, C.
22. St. Paulinus, B. of Nola; St. Alban.
23. Vigil of Nativity of St. John the Baptist; St. Etheldreda, Ab.
24. NATIVITY OF ST. JOHN THE BAPTIST.
25. St. William, Ab.; Bl. Peter Canisius.
26. SS. John and Paul, MM.; St. Robert of Molesme.
27. St. Crescent, B., M.; St. Ladislav, C.; King of Hungary.
28. (Vigil.) St. Irenæus, B., M.; St. Leo II., P.; St. Potamiana, V., M.
29. SS. PETER AND PAUL, APOSTLES.
30. Commemoration of St. Paul, Ap.

JULY

1. Octave of St. John the Baptist.
2. VISITATION OF THE BLESSED VIRGIN MARY.
3. St. Eulogius and Comps., MM.; St. Paul I., P.

4. St. Flavian, B. of Antioch; Bl. Columba of Rieti.
5. St. Athanasius, D., M.; St. Anthony Mari: Zaccarda, C.
6. Octave of SS. Peter and Paul; St. Palladius, B. C.; St. Julian, Anchoret.
7. SS. Cyrillus and Methodius, B., C.
8. St. Elizabeth, Q. of Portugal.
9. St. Cyrillus, B. of Gcrtyna, M.
10. The Seven Brothers, MM.; SS. Ruffina and Secunda, VV., MM.
11. St. Pius I., P., M.
12. St. John Gualbert, Ab.
13. St. Anacletus, P., M.
14. St. Bonaventure, B., D.
15. St. Henry, Emp., C.
16. OUR LADY OF MOUNT CARMEL.
17. St. Alexius, C.; St. Osmund.
18. St. Camillus of Lellis, C.
19. St. Vincent of Paul, C.
20. St. Jerome Æmilian, C.; St. Margaret, V., M.
21. St. Praxedes, V.
22. St. Mary Magdalen, Pen.
23. St. Apollinaris, B., M.; St. Liborius.
24. (Vigil.) St. Christina, V., M.; St. Francis Solanus, C.
25. ST. JAMES THE APOSTLE; St. Christopher, M.
26. St. Anna, Mother of the Blessed Virgin.
27. St. Pantaleon, M.
28. SS. Nazarius, Celsus, and others, MM.
29. St. Martha, V.
30. SS. Abdon and Sennen, MM.
31. St. Ignatius de Loyola, Founder of the Society of Jesus.

AUGUST

1. St. Peter's Chains; B. Giovanni Colombini.
2. St. Alphonsus M. Liguori, B., D.
3. Finding of the Relics of St. Stephen, first M.; St. Waltheof, Ab.
4. St. Dominic, C.
5. Dedication of St. Mary, *ad Nives* (Our Lady of the Snow).
6. TRANSFIGURATION OF OUR LORD; St. Dorotheus, Ab.
7. St. Cajetan, C.
8. SS. Cyriacus, Largus, and Smaragdus, MM.; Bl. Peter Favre.
9. St. Romanus, M.
10. St. Lawrence, M.
11. SS. Tiburtius and Susanna, MM.; St. Lutgarde, V.; St. Philomena, V., M.
12. St. Clara, V.
13. SS. Hippolytus and Cassianus, MM.; St. John Berchmans.
14. (Vigil with fast.) St. Eusebius, C.
15. ASSUMPTION OF THE BLESSED VIRGIN MARY.
16. St. Hyacinthus, C.
17. Octave of St. Lawrence; St. Bessarion, Solitary.
18. St. Agapitus, M.; St. Helen.
19. St. Lewis, B. of Toulouse, C.
20. St. Bernard, Ab., D.
21. St. Jane Frances de Chantal, W.
22. Octave of the Assumption; St. Timothy and Comps., M.
23. (Vigil.) St. Philip Ben'iti, C.
24. ST. BARTHOLOMEW, Ap.
25. St. Louis, K. of France, C.

26. St. Zephyrinus, P., M.
27. St. Joseph Calasanctius, C.
28. St. Augustine, B., D.
29. Beheading of St. John the Baptist ; St. Sabina, M.
30. St. Rose of Lima, V.
31. St. Raymund Nonnatus, C.

On the Sunday within the Octave of the Assumption the feast of St. JOACHIM, the father of the Blessed Virgin Mary.

SEPTEMBER

1. St. Giles, Ab. ; St. Odo of Canterbury.
2. St. Stephen, K. of Hungary, C.
3. St. Simeon Stylites, C. ; St. Michael of the Saints.
4. St. Rosalia, V. ; St. Rose of Viterbo.
5. St. Lawrence Justinian, B. of Venice.
6. St. Pambo of Nitria, Ab. ; St. Augustine, Apostle of England.
7. St. Regina, V., M. ; St. Camillus.
8. NATIVITY OF THE BLESSED VIRGIN MARY ; St. Henry, Emperor.
9. St. Gorgonius, M.
10. St. Nicholas Tolentino, C.
11. SS. Protus and Hyacinthus, MM. ; St. Louis Bertrand.
12. St. Juventius, B., D.
13. St. Amatus, Ab.
14. EXALTATION OF THE HOLY CROSS.
15. St. Nicomedes, M.
16. SS. Cornelius, P., and Cyprian, B., MM. ; St. Euphemia and Comps., MM.
17. Stigmata of St. Francis of Assisi.
18. St. Joseph of Cupertino, C.
19. St. Januarius, B., and Comps., MM.
20. (Vigil.) St. Eustachius and Comps., MM.

21. ST. MATTHEW, AP.
22. St. Thomas of Villanova, C.
23. St. Linus, P., M.
24. Our Lady of Mercy.
25. St. Cleophas, M.
26. SS. Cyprian and Justina, MM.
27. SS. Cosmas and Damian, MM.
28. St. Wenceslaus, Duke of Bohemia, M.
29. ST. MICHAEL THE ARCHANGEL. (Dedication.)
30. St. Jerome, Pr., D.

OCTOBER

1. St. Remigius, B. of Rheims.
2. THE HOLY GUARDIAN ANGELS.
3. St. Candidus, M. ; St. Thomas of Hereford.
4. St. Francis of Assisi, C.
5. St. Placidus and Comps., MM.
6. St. Bruno, C.
7. St. Mark, P., C.
8. St. Bridget, W.
9. St. Dionysius and Comps., MM.
10. St. Francis Borgia, C.
11. St. Germanus, B., M.
12. St. Wilfrid, B., C.
13. St. Edward, K. of England, C.
14. St. Callistus, P., M.
15. St. Teresa, V.
16. St. Lullus, B. of Mentz ; St. Gall.
17. St. Hedwig, W. ; Bl. Margaret Mary Alacoque.
18. ST. LUKE THE EVANGELIST.
19. St. Peter of Alcantara, C.
20. St. John Cantius, C.
21. St. Hilarion, Ab. ; St. Ursula and Comps., MM.
22. St. Mark, B. of Jerusalem, M.

23. St. Ignatius, B. of Constantinople, M.
24. St. Raphael the Archangel.
25. SS. Chrysanthus and Darla, MM.; St. John of Beverly.
26. St. Evaristus, P., M.
27. Vigil of SS. Simon and Jude; St. Eustochium, V.
28. SS. SIMON AND JUDE, APOSTLES.
29. St. Theodorus, Ab.
30. St. Serapion, B., C.; Bl. Alphonsus Rodriguer
31. Vigil of All Saints, with fast; St. Wolfgang.

NOVEMBER

1. FEAST OF ALL SAINTS.
2. COMMEMORATION OF ALL SOULS.
3. St. Malachy, B. of Armagh; St. Winefride, V., M.
4. St. Charles Borromeo, B., C.
5. St. Elizabeth, Mother of St. John the Baptist.
6. St. Leonard, H.
7. St. Engelbert, B., M.; St. Willibrord.
8. Octave of All Saints; St. Pelagia, Pen.
9. Dedication of the Lateran Church; St. Theodore Tyro, M.
10. St. Andrew Avellino, C.
11. St. Martin, B. of Tours.
12. St. Martin I., P., M.
13. St. Stanislaus Kostka.
14. St. Josaphat, M.; St. Laurence O'Toole (Ireland).
15. St. Gertrude, V.
16. St. Edmund, B., C: (Canterbury).
17. St. Gregory Thaumaturgus, B.; St. Hugh of Lincoln.
18. Dedication of Churches of SS. Peter and Paul; St. Odo, A.; St. Hilda, Ab.
19. St. Elizabeth of Hungary, W.

20. St. Felix of Valois, C.
21. PRESENTATION OF THE B. V. M. ; St. Oswin, M.
22. St. Cecilia, V., M.
23. St. Clement, P., M.
24. St. John of the Cross, C. ; St. Columbanus (Ireland).
25. St. Catharine, V., M. ; St. Leonard of Port Maurice.
26. St. Peter, B. of Alexandria ; St. Silvester, Ab.
27. St. Severinus, H.
28. St. Gregory III., P., C.
29. (Vigil.) St. Saturninus, M. ; St. Willibrord, C., B.
30. ST. ANDREW THE APOSTLE.

DECEMBER

1. St. Eligius, B., C.
2. St. Bibiana, V., M. ; St. Theodoret, M.
3. St. Francis Xavier, C.
4. St. Peter Chrysologus, B., D. ; St. Barbara, V., M.
5. St. Sabbas, Ab.
6. St. Nicholas, B. of Myra.
7. St. Ambrose, B. of Milan, D.
8. IMMACULATE CONCEPTION OF THE B. V. M.
9. St. Leocadia, V., M. ; Bl. Peter Fourier.
10. St. Melchiades, P., M. ; Translation of the Holy House of Loretto.
11. St. Damasus, P., M. ; St. Dionysius.
12. St. Synesius, M. ; Bl. Silvanus.
13. St. Lucy, V., M.
14. St. Spiridion, B., C. ; Bl. Andrew Bobola.
15. Octave of the Immaculate Conception of the B. V. M. ; Ven. Anna Maria Taigi.
16. St. Eusebius, B., M.

17. St. Olympias, W.
18. Expectation of the Delivery of the B. V. M.
19. St. Timothy, D., M.
20. (Vigil.) St. Dominic, Ab.
21. ST. THOMAS THE APOSTLE.
22. St. Ischyron, M. ; St. Felix of Valois.
23. St. Victoria, V., M.
24. Vigil with fast; Bl. John Leonardi.
25. NATIVITY OF OUR LORD.
26. ST. STEPHEN, FIRST MARTYR.
27. ST. JOHN, APOSTLE AND EVANGELIST.
28. Holy Innocents.
29. St. Thomas, B. of Canterbury, M.
30. St. Sabinus, B., and Comps., MM.
31. St. Sylvester, P., C.

With God

Sanctification of the Day — of the Week — and of the Month

I

Sanctify the Day

1. **B**Y *mental* and *vocal* prayer, especially at morning and at night.
2. By means of the *Good Intention* or *Morning Offering*; by praying with the heart all day long in doing all things, and bearing all sufferings in union with the Sacred Heart of Jesus and for the greater glory of God.
3. By means of *Ejaculatory Prayers*, and especially short indulgenced prayers.
4. By the practice of the *Presence of God*.
5. By a *Spiritual Reading*, for instance, from "The Imitation of Christ," or "The Lives of the Saints"; by the *Particular Examen* and by the practice of a *particular virtue* in honor of your patron saint.

N.B. Father Bowden's "Miniature Lives of the Saints for Every Day in the Year" is a very beautiful and practical work that we recommend to all classes. This precious little book contains just one leaf for each day. "The face of each leaf," the preface

tells us, "contains a simple outline of the saint's life, in which great care has been taken to insure historical accuracy. The reverse bears as its title a *virtue* characteristic of the saint, and comprises an exhortation, a maxim of the saint or of some spiritual writer; an illustrative anecdote; and finally a text from Scripture.

"Each section is intended to enforce the lesson taught by the life, much as the lections, chapter, hymn, and antiphon of the breviary narrate the history, extol the virtues, and implore the suffrages of the saint to whose Office they belong."

Butler's "Lives of the Saints" and Benziger Brothers' "Little Pictorial Lives of the Saints" are also recommended.

Let us cultivate the devotion, which consists in venerating, imitating, and invoking a particular saint for each day, and with this end in view read daily from the "Lives of the Saints." The saints are our models in the following of Christ; they teach us the way of salvation; let us honor them, imitate their virtues, and invoke their intercession that we also may become saints.

Excellent Spiritual Reading

DURING many weeks of extreme languor the Psalms have never been out of my hands. I was never wearied of reading over and over those sublime lamentations, those flights of hope, those supplications full of love, which answer to all the wants and all the miseries of human nature. It is nearly three thousand years since a king composed those songs in his days of repentance and desolation; and we still find in them the expression of our deepest anguish, and the consolation of our sorrows. The priest recites them daily; thousands of monasteries have been founded in order that these psalms might be chanted at every hour, and that this voice of supplication might never be silent. The Gospel alone is superior to the hymns of David, and this only because it is their fulfilment, because all the yearnings, all the ardors, all the holy impatience of the prophet find their accomplishment in the Redeemer issued of his race. — OZANAM.

The Psalms, besides their inspiration, their majesty and pathos, their sublime poetry, and their prophetic character, have a threefold claim to our veneration — as the Prayer of David, the Prayer of Jesus Christ, and

the Prayer of the Church. Even, humanly speaking, the Prayer of David would be the prayer of every grade of life, of every spiritual necessity. The shepherd's youngest son, "small in stature, ruddy and beautiful to behold, and of a comely face," he becomes the champion, the hero, and the sovereign of the chosen people. The changing scenes of his life display the beauty and constancy of friendship, the pangs of ingratitude, the grandeur of piety, the simplicity of its manifestation, the loss of virtue, the agony of remorse, and the fervor of that contrition which, amidst the plaintive melodies of the psaltery, poured itself forth in those deep, thrilling accents of sorrow which, to the end of our wayward history, must form the sad language of penance. Therefore, in the Prayer of David, every one who suffers, every one who rejoices, every one who is tempted, or falls, or repents, will be able to breathe forth his thoughts, his hopes, his praises, his desires, in strains of inspired poetry. But, as we learn from the New Testament, David is both a prophet and a type of Jesus Christ, and the "Prayer of David" is therefore also the "Prayer of Jesus Christ." Our Lord quoted the Psalms and applied them to Himself, He used them as His own prayers, He sung them with His

Apostles, and on the cross, just before He gave up the Ghost, He cried with a voice those words of the Compline psalm, which in His sacred childhood He had heard chanted in the Temple of Jerusalem, "*In manus tuas commendo spiritum meum*": "Into Thy hands I commend My spirit."

It is not, therefore, to be wondered at, that the Psalms have, first in the Jewish Temple, and then around the Christian altar, formed the prayer of the Chosen People, the "Prayer of the Church," the "Divine Office," for now nearly three thousand years. — *Crown of Jesus.*

An excellent *daily* spiritual reading would be a combination of extracts from Holy Scripture, "The Imitation of Christ" by Thomas à Kempis, and "The Lives of the Saints" (or St. Francis de Sales' "Devout Life"). A very serviceable book for this purpose is Le Masson's "Spiritual Reading for Every Day," edited by Kenelm Digby Best of the Oratory of St. Philip Neri.

Prayers in Verse¹

Words and Deeds

Holy thoughts and tender words
Are at best mere leaves and flowers,
But the fruits are generous deeds —
Where, oh ! coward soul, are ours ?
Soon, too soon, will come the end :
God forgive what's past and gone !
Mary Mother ! Angels ! Saints !
Pray for me and help me on.

Prayers and good words within your memory store,
And at stray moments say them o'er and o'er.
'Twill help to hallow all your work and play,
And holy thoughts will keep bad thoughts away.

On through your round of duties plod,
Poor child of God !
Raising betimes your thoughts above
In faith and love ;
And in your hearts a holy song
All day long.

I

Another day begins for me,
What day shall be my last ?
Grant, Lord, that each new day may see
My heart more pure, more dear to Thee.
And oh ! forgive the past.

2

Good day, my Guardian Angel !
The night is past and gone.
And thou hast watched beside me
At midnight as at dawn.

¹ By Fr. Matthew Russell, S.J., in "All Day Long" (London Catholic Truth Society Publication).

Sanctification of the Day

The day is now before me,
And, as it glides away,
O help me well to make it
A good and holy day.

3

Jesus, I offer up this day
And all my life to Thee —
My thoughts, words, prayers, and all that may
Be done or borne by me.
All, all, to gain Thy Heart's desires :
O light in mine Its heavenly fires.

4

Dear Mother of Our Lord ! throughout this coming day
May'st thou be pleased with all I do and think and say !
O look on me with love, and keep sin far away.

At Mass

The Four Ends of Sacrifice

Adore till the Gospel,
Give thanks till the bell ;
Till Communion ask pardon —
Then all your wants tell.

O Sacrum Convivium !

O Sacred Banquet ! where on Christ we feed,
The memory of His Passion is recalled,
The soul is filled with grace for every need,
And heavenly glory in this pledge forestalled.

After Communion

*Crede, dole, spera, grates age, dilige, adora,
Vulnera pande animæ sanctæque dona pete.*

Believe and grieve and hope, thank, love, adore,
Show your soul's wounds, and holy gifts implore.

Before Leaving Your House or Room

Lord, send me forth to do Thy will,
But let me feel Thee present still.

Before Spiritual Reading

God speaks to us through every holy page
Of uninspired or inspired sage.
O listen humbly to each counsel given,
As to a message sent to you from Heaven.

Before the Rosary

Mother, now I'll say my beads,
For my soul some comfort needs;
And what better can there be
Than to raise my thoughts to thee,
Sweet Mother!

To Jesus

*Unice cordis amor, timor cordis, Jesu !
Cor tibi dono meum, cor mihi redde tuum.*

Jesus, my heart's sole love, my heart's sole fear Thou art ;
My heart to Thee I give, give now to me Thy Heart.

Forgive me !

Forgive me, Lord, forgive me !
'Tis all that I can say.
I love Thee : make me love Thee
More truly day by day.

More and More and More

With all my heart I love Thee and adore :
Lord, make me love Thee more and more and more.

Sanctification of the Day

God's Household

Let us love and help each other !
Our Father is in heaven,
And Jesus is our Brother,
And Mary is our Mother,
And the blessed Saints above
And the friends on earth we love,
Nay, every human creature is the child
Of our Father dear in heaven.
Let us love and be loved, forgive and be forgiven.

Pray for the Dying

This hour for some poor souls is life's last hour.
Saved, saved — or lost ! — when this short hour's gone by.

A Cry from Purgatory

Have pity on me, you at least, my friends !
No, not with death true love, true pity ends.
Your prayers can still assist me on my way.
Take pity on me, O dear friends, and pray.

A Thought from St. Augustine

Our hearts were made for Thee, O Lord !
And restless must they be
Until — O Lord, this grace accord ! —
Until they rest in Thee.

After Night Prayer

Another day is ended ;
How many more to live ?
Alas, too many wasted !
My God, forgive, forgive !

To my Angel

Good night, my guardian Angel ;
The day has sped away ;
Well spent or ill, its story
Is written down for aye.
And now, of God's kind providence
Thou image pure and bright !
Watch o'er me while I'm sleeping —
My Angel dear, good night !

II

Sanctify the Week

“**THE WEEK SANCTIFIED**” is a popular term applied to the custom in vogue among religious people, whereby each day of the week is consecrated to a particular devotion, thus :

Sunday To the Holy Trinity.
Monday To the Holy Ghost and to the
Holy Souls in Purgatory.
Tuesday To the Holy Angels.
Wednesday To St. Joseph.
Thursday To the Blessed Sacrament.
Friday To the Passion of Our Lord
and to the Sacred Heart of
Jesus.
Saturday To the Blessed Virgin Mary.

During the week prayers are said and devotions are practised in accordance with this classification. As "The Crown of Jesus" suggests :

"It would also be well to devote particular days to meditation on particular subjects, for instance :

"Sunday — the Holy Trinity — faith, hope, and charity — love of God — conformity to the will of God — desire of heaven.

"Monday — the Holy Ghost — the duties of your state of life — the sanctification of your actions — fidelity to the inspiration of the Holy Spirit.

"Tuesday — the Holy Angels — your ruling passion — the virtues — venial sin — mortal sin.

"Wednesday — St. Joseph — the example of patron saints — the Childhood of Our Lord — the works of mercy.

"Thursday — the Blessed Sacrament — virtues taught by Our Lord in the Blessed Sacrament (*i.e.*, humility, silence, forbearance) — the Holy Mass.

"Friday — the Passion of Our Lord — the virtues specially taught by the Passion, *i.e.*, resignation, fraternal charity, mortification — the Sacred Heart of Jesus.

“Saturday — the Blessed Virgin Mary — her purity, humility, obedience, gentleness — her love to Jesus Christ — also death — judgment — eternity — purgatory — hell — heaven.”

III

Sanctify the Month

MANY devout souls choose a patron saint for each month, in whose honor they cultivate a certain virtue. They also practise each month a particular devotion. The monthly devotions are usually arranged in the following order:

January.....The Holy Infancy and the
Most Holy Name of Jesus.

February.....The Holy Trinity (also the
Holy Family).

March.....St. Joseph.

April.....The Holy Ghost (also the Pas-
sion for Lent).

May.....The Blessed Virgin Mary.

June.....The Blessed Sacrament and
the Sacred Heart of Jesus.

July.....The Precious Blood of Jesus.

August.....The Most Pure Heart of Mary.

September.....The Holy Cross and Our Lady
of Sorrows.

October The Holy Angels and the
Holy Rosary.

November The Holy Souls in Purgatory.

December (Ad-
vent) The Immaculate Conception.

A particular virtue may be assigned to each month as follows :

January — Love of Jesus Christ.

February — Humility.

March — Mortification.

April — Patience.

May — Meekness — purity — the spirit of
poverty.

June — Obedience — piety — dutifulness.

July — Simplicity — faith — liberty of spirit
— cheerfulness.

August — Sanctification of our actions — diligence — edification — fidelity in little things.

September — Piety — fervor in the performance of sacred duties — the spirit of prayer.

October — Hope — trust in God — courage — perseverance.

November — Charity — kindness.

December — Conformity to the will of God — divine love.

Gems of the Months with their Significance ¹

According to ancient tradition assigning certain stones to certain months.

January.....	Garnet.....	Perseverance; Constancy.
February.....	Pearl.....	Faith and Innocence.
March.....	Hyacinth.....	Moral Beauty — Moral Goodness.
April.....	Diamond.....	Purity and Fortitude.
May.....	Emerald.....	Faith in God and Faithfulness in Friendship.
June.....	Amethyst.....	Peace of Mind; also Sincerity.
July.....	Ruby.....	Success; Devotedness to Duty.
August.....	Sardonyx.....	Felicity; Conformity to the Will of God.
September.....	Sapphire.....	Divine Love and Mercy. Love and Repentance in Man.
October.....	Opal.....	Happiness of a Pure Life; also Hope.
November.....	Topaz.....	Divine Providence; Resignation; Fidelity.
December.....	Turquoise.....	Piety; Fervor in God's Service; Prosperity.

The path of sorrow, and that path alone
Leads to the land where sorrow is unknown.

In sorrows, Lord, I'll try to see
Thy loving hand,
With wisdom guiding me unto
A better land.

¹ Consult "The Floral Apostles," Rev. A. Ambauen.

Sanctification of the Month

Through the veiled future, Lord, be this
My prayer, my plea,
That it may bring me nearer still,
Dear Lord, to Thee.

Hymn

O Jesus, Jesus, Dearest Lord !

O JESUS, Jesus ! dearest Lord !
Forgive me if I say
For very love Thy Sacred Name
A thousand times a day.

I love Thee so, I know not how
My transports to control ;
Thy love is like a burning fire
Within my very soul.

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.

For Thou to me art all in all,
My honor and my wealth,
My heart's desire, my body's strength,
My soul's eternal health.

What limit is there to thee, love ?
Thy flight where wilt thou stay ?
On ! on ! Our Lord is sweeter far
To-day than yesterday.

Oh, love of Jesus ! Blessed love !
So will it ever be ;
Time can not hold thy wondrous growth,
No, nor eternity !

— FATHER FABER.

Devotion and Devotions

1.

WITH reference to what is meant by devotion, with many there is a delusion to which Father Segneri, in his treatise on devotion to the ever blessed Mother of God, alludes. Persons are supposed to be devoted to Our Lord, to the Blessed Virgin — taking these for examples — who are known to say prayers in their honor, go to holy communion on their great feasts, etc. Now Segneri says, with truth, that prayers, communions, pilgrimages, and such works may be helps to devotion, or the consequences of devotion, but they are not devotion in its real and true meaning. Devotion is something personal. Devotion to a person supposes great esteem, if not love, of that person — a sensitive feeling as to hurting or displeasing, a desire to gratify and please, a wish to be one as much as possible with such a person. Hence Johnson, in his "Dictionary," defines devotion to a person: "Strong attachment and ardent love, such as makes the lover the sole property of the person loved" — one, as it were, vowed away and consecrated to another.

Now it is quite possible that some Cath-

olics — who say many prayers, hear many Masses, make many communions in honor of Our Lord or His blessed Mother — hold to their own will in many things, small if you like, which they know are not pleasing to one or the other; hold to their own ways against theirs; fail in sweetness of temper, charity of tongue, unselfish fidelity to the duties they owe to others, in patience and resignation when the cross comes — who are in some, perhaps in many ways, unlike them. Surely such persons could not be called, yet at least, devoted, in the full meaning of the word, to Jesus and Mary. Here, again, the true test of devotion is the hard thing — imitation. To perform any amount of lip devotion is easy, compared to the practice of that charity, patience, resignation, obedience in trying circumstances — which marked their holy lives.

In this matter of devotions persons may, and perhaps should, be guided by their own spiritual taste, practising those which they like best, and which help them most toward what should be the end of all devotions, namely, laboring sincerely to make themselves as like as possible to the person to whom they are or desire to be devoted. We may, however, study devotions, comparing one

with the other, to see if there be a scale or gradation according to which we may place them as they are in themselves, and independently of any personal attraction one may have toward them.

I think it may be safely stated that devotions are the more approved of by the Church, and therefore the more solid, in proportion to their being more deeply founded in, or more intimately connected with, revealed and defined dogma, and therefore reaching back to the earliest ages. Keeping this before us as a standard, we may safely say that devotions to God, or to one of the three divine Persons, and to Our Lord, are of a higher order than devotion to any creature, angel, or saint; and that devotion to the Blessed Virgin is of a higher order than that to any of or to the whole court of heaven.

Confining ourselves to Our Lord, and keeping in mind that true devotion in its full and perfect meaning supposes love for and imitation of the person to whom we are devoted, we may securely say that the Passion and the Blessed Sacrament are the subjects best suited to create, *increase*, inflame our hearts, first with love, and then with a real desire of imitation. Both are the clearest and strongest proofs of the love of His Sacred

Heart for man, and therefore the best to excite love for Him in the heart of man.

“Let Him,” says St. Augustine, “be nailed with the nails of love in the center of thy heart, who, for love of thee, was nailed by the hard iron nails to the wood of the cross.” And the Blessed Sacrament is the Sacrament of love. As to imitation, Our Lord practised all virtues at all times; but heroically so in His Passion, because in the most trying circumstances, particularly those virtues which we need most — patience, charity, forgiveness, the sweet silence, or the right word in the right way, resignation, and obedience to His Father’s hard will unto death. He called the bitter cup compounded by His enemies “the chalice of His Father,” and drank it, slowly, feeling all its bitterness, to the dregs. Sts. Chrysostom and Bonaventure put well this lesson of imitation taught us by Him in His Passion, when they say, “Nothing gives the common soldier such courage in the fight as to keep his eyes fixed on Jesus Christ, his King, in the front, and bearing all the brunt of it.” “The common soldier will glory in his little wounds if he keeps his eyes fixed on the great wounds which his King bore, and bears for love of him.”

After devotion to the Passion and the Blessed Sacrament would come devotion to the Sacred Heart. This devotion always existed in the Church, but, in its earliest ages, it was confined to what I may call highly educated, refined souls. It has become the great popular devotion. At the same time, these three devotions are so intertwined, so logically connected, as to be inseparable. It would scarcely be possible for a person to have devotion to the Passion and Blessed Sacrament without having devotion to the Sacred Heart, and *vice versa*. On the one hand, Our Lord, in those revelations made to the Blessed Margaret Mary, always speaks of Calvary and the Blessed Sacrament as the great outcomes of the love of His Sacred Heart for man; while, on the other, when I seek the reason for devotion to the Sacred Heart, I at once find it in that great heart-love which made Him die for and remain forever with me in the Blessed Sacrament.

Besides keeping well in mind that the end of devotion is to become one by imitation with the object loved, these three devotions are the best for this purpose, because they bring us into personal contact with Our Lord, and

keep Him before us as the Being the most to be loved and imitated.

I may here say a word of one form of devotion to the Passion: the devout performing of the Stations of the Cross. This is a devotion as simple as it is beautiful; all that is necessary is to pass from Station to Station, praying or meditating, or both, on the sufferings of Our Lord. It is, I believe, the most richly indulgenced devotion in the Church. It is commonly said that all the indulgences given to the Crusaders, or to those who made a pilgrimage to the Holy Land, are now attached to the Stations, and that at least fourteen plenary indulgences can be gained. The conditions are few — being in the state of grace, of course, and a few prayers for the intention of the Sovereign Pontiff. Confession and communion are *not* necessary.

With reference to devotion to the Sacred Heart and, at the same time, to the Blessed Sacrament, one would be inclined to suggest a pious and joyous celebration of the great feast of Corpus Christi and its octave, followed, as it is, immediately by the feast of the Sacred Heart, since these two feasts have been formally instituted by the Church — the former, because she felt that she could not

worthily commemorate so wondrous a gift during the spiritual sadness and gloom of Holy Week: devotion to the first Friday, *every* first Friday, rather than to any fixed number, even the nine, because the Church has given a formal approbation to every first Friday.

Devotion to the Blessed Virgin is the old traditional devotion of Ireland; may it continue so to the end. There are persons living who can remember a time when there were no sodalities of the Sacred Heart, of the Holy Family, of the Children of Mary; when such forms of devotion were practically unknown, and yet when every Irish Catholic was a child of Mary, and devotion to her as prominent as it is to-day. One might find, in the poorest cabins, beads — ebony and silver — or portions of them, religiously preserved and handed down from parents to children. During more than two centuries we may well apply to Irish Catholics the words of St. Paul in his Epistle to the Hebrews: "They had trials of mockeries and stripes, moreover also of bands and prisons, wandering about, being in want, distressed and afflicted, in deserts and mountains, and in dens, and in caves of the earth, stoned, cut asunder, put to death by the sword." But

they had their sword, too. Books were not to be had. But they took the beads in their hands, and, trusting in her, "terrible as an army in battle array"; in her, "to whom it is given to destroy all heresies," won the greatest spiritual victory in history, "the victory of her faith, which conquered the world." "She became valiant in battle, put to flight the armies of foreigners," and successfully resisted and defeated the greatest and proudest nation of the earth.

The best forms of devotion to Our Lady are — as to her divine Son — hearing Mass and receiving holy communion on her feasts or in her honor, paying visits to her or to her shrines. One may suggest the beads or rosary and the brown scapular — the first because it was the conquering sword of Ireland, and because of the marked approbation and indulgences given to it by many of the Sovereign Pontiffs, and by none of them more than by Pope Leo XIII; who has, we may say, dedicated the month of October to this favorite devotion in honor of the Mother of God. It is also one of the oldest forms of devotion. While respecting all scapulars approved of by the Church, I select the brown, because it is the oldest, the best known, and

rich in indulgences. But note well that a child of Mary must be like, or earnestly working to become like, to her Mother — like to her in her purity, her patience, her charity of heart and tongue, her resignation in time of trial, her obedience and conformity to the will of God.

There is another form of devotion which is very helpful, namely, to perform some real act of mortification in honor of the person to whom I desire to be devoted — on Saturday in honor of the Blessed Virgin, on Friday in honor of Our Lord and His Passion; or, for a day now and then, to deny myself something I like much, and like all the more because it is so delightful and innocent — the pleasant book, the pleasant game, something particularly pleasing to the palate, at table, etc.

There are so many forms of devotion, particularly to Our Lord and the Blessed Virgin, that we must select some, as no one could practise them all. In this selection all should study their own spiritual taste, and practise those which they best like and which help them most. Of late years, devotions of what I may call the second or minor class have been multiplied, perhaps some might be inclined to think, too much. Devotions to

particular saints, to pictures, statues, shrines, and places, seem to overshadow the greater, older, more approved and more solid forms of devotion; and some of these are "run" so earnestly by their votaries as to suggest the suspicion that they think no one has devotion who does not practise and uphold their special form. They advertise them in a most exaggerated way, as in themselves sufficient and all-powerful to save, concluding often with a money appeal. No one ought to take up any devotion which has no attraction for him simply because others press it. To do so would be insincere, unreal, and unprofitable. Persons should also carefully guard against multiplying devotions too much, or loading themselves with them. This would lead to neglect of more important duties, or to devotions and duties being carelessly hurried through.

There can be no doubt that a few solid devotions according to one's spiritual taste — which will fit into one's daily life without interfering with duty — faithfully kept to, are a great source of grace, and a help to holiness. This may be said even of any one devotional prayer or act patiently kept to for years. Who could tell the protective and, in the end, the saving power of some

short prayer, if only the three *Hail Marys* faithfully said every day in honor of the Blessed Virgin? Some may object and say, "What great things could be expected as the result of such an easy and short devotion?" An answer to this may be found in the fact that God is so anxious to save all, that He seizes what we would call a small thing, and, in His generosity, makes it a great thing; also in the wondrous saving power of His blessed Mother, "the sweet bait by which He catches the worst sinners."

Another objection may take the following form: There is something presumptuous, if not superstitious, in thinking that salvation may be certainly secured by such a form of devotion. I agree with the objector if a person simply and formally practises it, and it alone, with this sole intention. We read rather amusing stories — I hope they are only stories — of robbers lighting candles, or performing some other form of devotion, in order to have success in their unholy work. I read lately of a notorious brigand in the south of Italy, whose hands were red with blood, having such a devotion to the Madonna. This of course would be, if true, rank superstition of the worst kind. It is generally spoken of as confined to the south

of Italy. It is certainly *not* Italian devotion to the Madonna, which is as solid and beautiful as it is prominent in that country. But to the point: there is not the shadow of such perverted devotion elsewhere — above all, in Ireland. There are, it is true, persons, great sinners, who, even as such, have faith, and a hatred of their sinful ways, and are very conscious of their wretched state; who have a sincere — weak, if you will,— desire to get right with God; and who, because of the misery in which they are, will throw their whole hearts at times into a most sincere and earnest prayer, it may be every day, for grace, strength, mercy, forgiveness. The Italians have a saying that no one cries so loudly and earnestly for help as a person up to the chin in water and likely to be carried by the next wave beyond his depth. So a great sinner, because conscious of his awful danger, will pray at times more earnestly than a saint who is in no such danger. Judgment Day will, we may hope, reveal the wonderful effects of even one form of devotion persevered in through a long life.¹

¹ From "Vetera et Nova," by Rev. N. Walsh, S.J.

2.

THE author of "Where Saints Have Trod" writes on the subject of devotion and devotions:¹ The Church reserves to herself a certain right of discrimination in this matter. She meets the various devotions that arise with approval, or toleration, or condemnation, according as she judges them sound in doctrine or the reverse, and helpful or harmful or indifferent to the spiritual life. By her approval she guarantees that they are sound in doctrine and have it, at least, in them to be helpful to salvation and sanctification; by her toleration she ensures to them a certain negative virtue and harmlessness, without any assertion as to their being actually ennobling and useful. But here her mission ends. It is not as with the sacraments, which she presses on the use of the faithful; it is not as with her doctrinal definitions, which are to help on the life of spiritual knowledge as the sacraments that of grace; in this other field she assumes to herself no final responsibility, except in the merely negative manner which we have indicated; she approves in the name of doctrine, she permits

¹ London Catholic Truth Society Publication, 1903.

in the name of liberty, but she commands nothing except that toleration and respect which she has herself manifested, and she refuses to take up that burden of individual responsibility which many are too ready to fling on to her shoulders at every turn of the spiritual life.

The right of choice and its duties remain to the individual soul, which has to manifest its loyalty by not cursing that which the Lord has not cursed, and by exercising, in things religious, that temperance and courtesy which are the spiritual counterpart of social good manners. We are not bound to practise all the devotions which the Church declares holy and harmless; but we are bound to restrain our criticism in the spirit of respect for our fellow Christians, and we are also called on to conform to certain general usages under pain of becoming bores in our religious communion. For, though not generally recognized, there are certain faults of the critical spirit which spring rather from want of manners than from want of faith.

Granted, then, the approbation or toleration of the Church, which ensures to certain devotions a general usefulness or, at any rate, harmlessness, and which demands, on our side, at least courtesy and respect, there

arises the further question of their acceptance and use as regards ourselves personally. To be good in general they must be in accordance with faith and the general laws of the spiritual life; to be good for any one of us individually they must not be superfluous, nor oppressive, nor formal, nor artificial, but must minister to our true spiritual needs, and foster our true spiritual aspirations. . . .

By some, who are critically disposed in the matter of devotions, the question is far too roughly answered by a mere appeal to antiquity. To such as these what is old is respectable, and what is new contemptible. They will confound in one category the extravagant outbreak of enthusiasm for the utterly unknown St. Expeditus, and such deeply spiritual, though modern, devotions as that of the Sacred Heart. Devotions not known to the first ages should not be known to ours, and they will only worship in the manner of their ancestors.

There may be a resistance to new devotions, which comes from sheer lifelessness on the part of the objectors; they dislike all that disturbs routine and forces the attention to any fresh effort. But there may, on the other hand, be a reasonable repugnance on the part of those to whom new pieties are unattractive,

either because they bring in themselves no fresh stimulus, or because the energy is already fully employed elsewhere, and the liturgy and sacraments are all that is needed to maintain spiritual strength and vigor.

It were but an unreasonable optimism to deny that there are practices of piety which spring rather from temporal greed than from spiritual earnestness. Not that they are to be condemned simply because they are the expression of *material* needs.

Our "daily bread" comprises that of the body as well as that of the soul, and Christ had pity on physical suffering as well as spiritual disease. But again it is a case of distinguishing, not between what is bad and what is good, but between what is good and what is better.

It is commonly urged in defense of the countless devotions, directed almost exclusively to the obtaining of temporal favors, that they both prove and foster a strong, childlike faith, and that, consequently, even if they dip occasionally to the side of superstition, they should not be ruthlessly eradicated, lest we root up the wheat along with the tares. True as all this may be, we are surely urging the proposition to a most false extreme if we go on to assume therefrom that no one can

have a deeper trust in his Creator than the man who summons Him instantly to his aid when he wants a change in the weather or a slight improvement in his circumstances. How much higher is the faith that cries out, "Though Thou shouldst slay me yet will I trust in Thee!" and how much deeper the confidence that asks as proof no miracle, but just what Aquinas asked as reward, "Only Thyself, Lord!"

Introductory Reflections

1. On Prayer — Vocal Prayer in Particular

THE grace of prayer is a universal grace granted to all men; it is also a sufficient grace, for by it we can obtain every other grace necessary for salvation; it is a grace that is in every man's power; it is also a grace which every man must use if he wishes to be saved — in a word, prayer is the principal sufficient grace granted to all men for their salvation.

Prayer is a universal grace, because it is in the power of every man who has attained the age of reason and enjoys its use. Prayer is in everybody's power, for prayer is so easy that no one can reasonably pretend that he is unable to pray. Every man can pray, be he rich or poor, learned or illiterate, healthy or sick, strong or weak, young or old, busy or at leisure. "*In speaking with God* or praying," says St. Teresa, "we need not use many words or choice phrases; all that is requisite is that we remain deeply recollected in His presence, simply stating to Him our wants in our own words, or merely in our thoughts without

uttering a single word, and reminding Him of His promise to help us."

Prayer is, indeed, so easy that every one can pray whenever he wishes, not only in health, but even in sickness and in agony of death; for, as long as the dying retain consciousness, they are able to raise their hearts to God in prayer. Moses, burdened with the cares of an immense multitude of an unruly people, Daniel in the lions' den, the three young men in the midst of the fiery furnace, St. Joseph in his workshop, St. Paul in his dungeon, St. Isidore at the plow and caring for his flock — found time to pray and delighted in doing so. We can, if we wish, imitate them amid our daily occupations, however laborious and distracting they may be in themselves. The grace of prayer is a constant grace, for every one can pray at all times; during the day and at night, as the early Christians used to do, according to the testimony of Tertullian. We can pray early and late, in all places, at home and in church, on land and on sea, in private and in public, in all occupations, whether mental or corporal; in all positions, even in walking and in lying down. God is everywhere present, and is ever ready to listen to our petitions for His help.

Prayer, if well made, is infallible in its

results. We can, of ourselves, do nothing for our salvation, for Christ says: "Without Me you can do nothing" (John xv. 5). Since God wills that we should attain a destiny beyond the reach of our natural powers, He must necessarily be willing to grant us His help to attain it, whenever we earnestly pray for it. In fact, says St. Augustine, "God is more willing to grant us favors than we are to receive them." "God is always ready," says St. John Chrysostom, "to hear the voice of His servants praying to Him; He has never yet neglected to hear it when called upon as He should be." The prophet Isaias (xxx. 19) had already said the same thing: "God will surely have pity on thee; at the voice of thy cry, as soon as He shall hear, He will answer thee." "The Lord," says the Royal Prophet, "is nigh to all them that call upon Him in truth; He will do the will of them that fear Him; He will hear their prayer, and save them" (Ps. cxliv. 18, 19).

We have the formal and solemn promise of Our Lord Jesus Christ that God will hear our prayers and grant us all we ask, for He says expressly: "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you. . . . Ask, and you shall receive" (John xvi. 23, 24). "You shall ask whatever

you will, and it shall be done unto you" (John xv. 7). God is faithful and just, and will, therefore, surely keep His promise to grant us the graces we need, because we have a claim to them. They are the price of the blood and merits of Jesus Christ, for He died to save us. His merits are, then, ours; and, when we claim by our prayers a share in them or in their fruits, God can not refuse to grant us what we ask.

The Holy Scriptures are full of examples of the efficacy of prayer as a means of obtaining whatever we need to secure our salvation. It was by his prayer that the publican was justified, by her prayer that the Samaritan woman was converted; it was by his prayer that David obtained the forgiveness of his sin, and that the good thief on the cross was converted and received the promise of paradise. We find in Holy Writ also many examples of prayer as an efficacious means of obtaining even temporal favors. It was by prayer that Moses obtained the victory over the Amalecites; Elias obtained rain after a three years' drought; Manassas, his deliverance from prison and his restoration to his kingdom; Ezechias, the prolongation of his life; Solomon, wisdom; Susanna, the proof of her innocence; Daniel, his deliverance

from the lions; the blind man, his sight; and the Church, St. Peter's deliverance from prison and death. When we pray, God in some manner obeys our will, as He obeyed that of Josue when by his prayer he commanded the sun to stand still: "The Lord," says Scripture, "obeying the voice of a man" (Jos. x. 14).

Prayer is, as the Wise Man says, "a shield wherewith to oppose the divine wrath." God is almighty; and yet to this question of the Psalmist, "Thou art terrible, O God, and who shall resist Thee?" (Ps. lxxv. 8) we can answer: "Prayer!" because prayer also is almighty, and in some sense capable of overcoming God Himself. We have a most remarkable example of this in Moses. Holy Scripture thus relates the fact: "The people, seeing that Moses delayed to come down from the mount [Sinai], gathering together against Aaron, said: Arise, make us gods, that may go before us; for, as to this Moses, we know not what has betallen him. And Aaron said to them: Take the golden earrings from the ears of your wives and your sons and daughters, and bring them to me. And the people did what he had commanded, bringing the earrings to Aaron. And when he had received them, he made of them a molten calf:

and they said : These are thy gods, O Israel, that have brought thee out of the land of Egypt. And Aaron built an altar before it. And rising in the morning, the people offered holocausts and peace-victims, and sat down to eat and drink, and they rose up to play. And the Lord spoke to Moses : Thy people hath sinned. Let Me alone, that My wrath may be kindled against them, and that I may destroy them" (Exod. xxxii 1-10). Why should God, who is almighty and irresistible, ask Moses to "let Him alone" — that is, not to interfere with His design of destroying the idolatrous Israelites? What could Moses effect against God? But Moses could pray, and, taking the hint, he did interfere, saying : "Why, O Lord, is Thy indignation enkindled against Thy people? Let Thy anger cease, and be appeased upon the wickedness of Thy people." His prayer met with perfect success, for it appeased God's wrath, compelling Him, as it were, to show mercy. "And the Lord was appeased from doing the evil He had threatened against His people."

Prayer is, then, in a certain sense, almighty, able to overcome God Himself ; it is unfailing in its effects, and at the same time so easy as to be in the power of every adult whenever he

wishes. "All excuse," says St. Alphonsus, "is taken away from those sinners who pretend that they have not the strength to overcome their temptations, because, if they had recourse to prayer and made use of this ordinary grace bestowed on all men, they would obtain all the strength they need to overcome temptation and save their souls. No one is damned for the original sin of Adam, but solely for his own fault, because God refuses to no one the grace of prayer whereby he may obtain His assistance to overcome every passion, every temptation."

"He who prays," says St. Alphonsus, in another place, "is certainly saved; he who prays not is certainly lost. All the blessed (except infants) have been saved by prayer. All the damned have been lost by not praying; had they prayed, they would not have been lost. And this is and will be their greatest torment in hell, to think how easily they might have been saved, had they only prayed to God for His grace; but that is now too late — for the time of prayer is now over for them." We have just seen how effective prayer is, because it is the infallible means of gaining heaven. St. Augustine is, then, right in calling prayer "*the key of heaven.*"

The necessity of prayer is twofold, viz., as a

precept of God and as an indispensable means of salvation. First, as a precept. God repeatedly commands us in the Old Testament to have recourse to prayer: "Cry to Me" (Jer. xxxiii. 3); "Call on Me" (Ps. xlix. 15). In the New Testament Jesus Christ expressly commands us to pray. "Ask," He says, "and you shall receive; seek, and you shall find; knock, and it shall be opened to you" (Matt. vii. 7; Mark xi. 24; Luke xi. 9). "Pray, lest you enter into temptation" (Luke xxii. 40 and 46). "We ought always to pray" (Luke xviii. 1).

Prayer is necessary for all men as a means of salvation. Even were there no special commandment to pray, we should be obliged to pray in order to obtain the graces and means necessary for our salvation. We need God's grace for every thought and act pertaining to salvation; we are naturally weak and prone to evil, and can not of ourselves keep all the commandments of God. For this we need His special assistance, which, in the ordinary course of His providence, He grants only to those who pray for it, because He will not force His graces on the unwilling, and those who really want them will surely ask for them.

Prayer is necessary for the good, for the

just, as well as for the sinner. "After baptism," says St. Thomas, "continual prayer is necessary for man that he may enter heaven." The just man can not practise virtue without prayer, for, says St. John Climacus, "prayer is the source of all virtue; it is the channel through which flow to us all Christ's graces and all divine gifts; it is the best and most indispensable means of advancing in virtue."

The just man, although he is in the grace of God, is nevertheless naturally weak, prone to evil, and beset with many temptations from the world and the devil, and especially from his own passions. He can not escape temptation, and without God's assistance he can not overcome it. St. John Chrysostom says: "As water is required to keep plants from withering, so also prayer is necessary to preserve us from destruction. As fire is quenched by water, so are our passions extinguished by prayer."

The same misfortune will befall the just man who neglects to pray in time of temptation as befell St. Peter when he failed to pray according to Our Saviour's injunction. St. Peter loved Our Lord truly and dearly, and, we may say, with a greater love than that of any of the other apostles. And nevertheless he

basely denied his divine Master thrice, and not only did he deny Him, but he even swore with fearful imprecations that he knew Him not. How came it that he fell so low, so deeply? It was because he neglected prayer.

At the Last Supper our divine Saviour foretold to His apostles that they would all abandon Him that night, saying: "You will all be scandalized in My regard to-night." "But Peter saith to Him: Although all shall be scandalized in Thee, yet not I. And Jesus saith to him: Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny Me thrice. But Peter spoke the more vehemently: Although I should die together with Thee, I will not deny Thee" (Mark xiv. 27-31). St. Peter was very sincere in his resolution to die with Jesus rather than deny Him. But he was weak, very weak of himself; he was warned of this in the Garden of Olives, when, not having heeded the injunction of Jesus to watch and pray with Him, he was thus spoken to by the loving Saviour: "Watch ye and pray, that ye enter not into temptation [that is, that ye yield not to temptation]; the spirit, indeed, is willing, but the flesh weak" (Matt. xxvi. 41). St. Peter did not heed this warning; he failed to pray, and when the

temptation came he was deservedly left to his own weakness and helplessness, and denied Our Lord in the most cowardly and shocking manner. A sad experience records the fall of many formerly holy personages into degrading vices, because of their neglect of prayer in time of temptation. Had St. Peter prayed, had they prayed, God would have given them most efficacious graces to cope victoriously with temptation. The same misfortune will happen to us, if we, too, neglect prayer in temptation.

Prayer is also absolutely necessary to obtain the most excellent and necessary grace of final perseverance. What will all other graces avail us, if we do not obtain that of final perseverance? But we need, says the Council of Trent, a special grace of God to persevere finally in His friendship and die a good death. But this grace can not be merited even by the greatest saints. No one can claim a right to it. This is a terrible truth; for many who had a long time led a holy life and edified the whole Church did not persevere, but fell into sin and died in sin! But that grace of graces — final perseverance, which we can not merit or lay claim to on account of previous good works, we can surely obtain, says St. Augustine, “by daily prayer.” But “we must pray for

it daily," says St. Alphonsus, "that we may obtain it for that day." If we neglect prayer a single day, we may fail to obtain it, and may then fall into sin and die in sin. But if we pray daily for perseverance, we shall most assuredly obtain it, according to the Saviour's promise.

"All the reprobate," says St. Alphonsus, "have been lost in consequence of their neglect of prayer; and all the saints have become saints by prayer; had they neglected prayer, they could not have become saints and should not even be saved. I would wish to do nothing else than write and speak always on this great means of prayer; for, on the one hand, I see that the Scriptures, the Old as well as the New Testament, exhort us so often to pray, to ask and cry out if we wish for the divine graces. 'Cry to Me, and I will hear thee' (Jer. xxxiii. 3). 'Call on Me, and I will deliver thee' (Ps. xlix. 15). 'All things whatsoever you ask when you pray, believe that you shall receive, and they shall come unto you' (Mark xi. 24). 'You shall ask whatever you will, and it shall be done unto you' (John xv. 7). 'If you shall ask Me anything in My name, that I will do' (John xiv. 14). There are a thousand similar passages. I know not how the Lord could better declare

His desire to bestow His graces upon us, or the necessity we are under of asking them if we wish to obtain them. The holy Fathers also continually exhort us to pray. And to speak the truth, I complain of preachers, of confessors and spiritual writers, because I see that neither preachers, nor confessors, nor spiritual writers speak as much as they ought of the great means of prayer. I have, therefore, written at length on this subject in so many of my little works; and when I preach I do nothing else than say and repeat: Pray! pray! if you wish to be saved."

Prayer, as we have seen, is both easy and effective; and, nevertheless, numerous are the complaints that our prayers are not heard. St. James thus answers these complaints: "You ask and receive not, because you ask amiss" (James iv. 3). St. Augustine says that there are three principal reasons why our prayers are not granted by God. Some people, he says, are unfit to be heard when they pray, because far from being agreeable to God, they are hateful to Him. Others are refused what they pray for, because they ask for unsuitable and even for dangerous things. Others, finally, are not heard because their prayers lack some of the qualities of a good prayer. We should pray for temporal favors

conditionally — that is, under the condition that they either promote our salvation, or at least do not interfere with it; for we should never lose sight of this saying of Our Lord: "What doth it profit a man, if he gain the whole world and suffer the loss of his own soul?" (Matt. xvi. 26.)

"God," says St. Alphonsus, speaking on this subject, "has pledged Himself to grant us, not temporal, but spiritual goods, goods necessary or conducive to our salvation; for we can not ask 'in the name of Jesus' for what is or may prove hurtful to our salvation. God does not and can not grant it. Why? Because He loves us. A physician who has any regard for his patient will not permit him things which he knows will prove injurious to him. Many people ask for health or riches, but God does not give them because He foresees that they will be an occasion of sin or of tepidity in His service. When we ask for temporal favors, we ought always to add this condition — *if they are profitable to our souls*. And when we see that God does not give them, let us rest assured that He refuses them only because He loves us, and because He sees that what we ask would, if He were to give them to us, redound to our spiritual injury."

The prayers of many persons are not heard

because they are wanting in some of the necessary qualities of a good prayer, namely, attention, sincerity, humility, confidence, perseverance, and earnestness. Our confidence in God should be boundless. He is our most generous Benefactor, our most loving Father. He has already conferred numberless benefits on us without any merit or prayer of ours. Every moment of our life is marked by His renewed favors toward us. He loves us with a love greater than that of a loving mother for her own darling child, for He says: "Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee" (Is. xlix. 15). God has solemnly promised to grant us whatsoever graces we ask; and, being almighty, He is able to grant us all, and even far more than we can ask. He is so willing to bestow His favors on us that He complains of our not asking Him for them: "Hitherto," He says, "you have not asked anything in My name; ask, and you shall receive, that your joy may be full" (John xvi. 24). God even commands us to ask Him for His favors: "Ask, and you shall receive."

As a pledge of His love for us, God has gone so far as to give us His own beloved Son. "He that spared not even His own

Son," says St. Paul, "but delivered Him up for us all, how hath He not also with Him given us all things?" (Rom. viii. 32.) "In prayer," says St. Anselm, "*we speak with God*. How attentively and reverentially should we speak with the Lord of lords! How humbly with the Supreme Judge, and how confidently with our best Friend and Benefactor!" "We have every reason to pray with confidence," says St. Peter Chrysologus; "for what will not God give to those who ask Him, since He already gives so much to those who do not ask Him?" "Our confidence," says St. Bernard, "is the measure of the graces which we obtain in prayer. If our confidence in God is great, we shall receive great graces; if it is little, we shall receive but little." If God has hitherto sparingly bestowed His graces on us, it was owing in a great measure to our little confidence in Him during prayer. Our prayer must be persevering. "God," says St. Gregory the Great, "wishes us so to pray to Him as to overcome Him by our importunities." He usually defers granting our prayers, first, that we may the better prove our confidence in Him by persevering in our request; secondly, that we may desire His favors more earnestly and appreciate them so

much the more; and thirdly, that we may not forget Him, for were He to grant at once what we ask, we should be liable not to pray any more to Him until we want some other favor. "God defers hearing our prayers," says St. John Chrysostom, "not because He rejects them, but because He wishes to contrive to draw us to Him. Do not leave off praying until you are heard."

When He had taught the *Our Father*, our divine Saviour related the following parable: "Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves; because a friend of mine is come off his journey to me, and I have not what to set before him. And he from within should answer and say: Trouble me not; the door is now shut, and my children are with me in bed; I can not rise and give thee. Yet, if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet, because of his importunity, he will rise and give him as many as he needeth. And I say to you: Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened"

(Luke xi. 5-10). The greater and more intense our desire to obtain a thing, the more persistent we shall be in our efforts to secure it.

We have a beautiful illustration of this in the Gospel. "Jesus departed," says the Evangelist, "into the confines of Tyre and Sidon. And behold, a woman of Chanaan who came out of those parts said to Him: Have mercy on me, O Lord, Thou Son of David; my daughter is grievously troubled by a devil. But He answered her not a word." But she was not discouraged, for she followed Our Lord, persevering in her prayer, so much so as to cause the apostles displeasure by her importunity. "And His disciples came and besought Him, saying: Send her away, for she crieth after us. And He answering, said: I was not sent but to the sheep that are lost of the house of Israel." But the woman persisted, for "she came and worshiped Him, saying: Lord, help me. But He answered and said: It is not good to take the bread of the children, and to cast it to the dogs." This severe rebuke of Our Lord did not discourage her, for "she said: Yea, Lord, for the whelps also eat of the crumbs that fall from the table of their masters." Her confidence and her earnest perseverance in spite of so many rebuffs were

at last rewarded, for "Jesus answering, said to her: O woman, great is thy faith; be it done to thee as thou wilt. And her daughter was cured from that hour" (Matt. xv. 21-28). If we also persevere in prayer as she did, we also shall be favorably heard by God in His own good time.

A lack of perseverance in prayer argues a lack of earnest desire. God, by deferring to hear us, does not refuse our prayers, but will even grant us far more than we ask. Speaking on this subject, St. Jerome says: "God, knowing the weight and measure of His goodness, sometimes appears insensible to our prayers, in order to try us, to urge us to pray more earnestly, and to make us more holy through constant prayer."¹

2. Vocal Prayer as Distinct from Mental Prayer

Ejaculations — Indulged Prayers

IN REGARD to *vocal* prayer, as distinct from *mental* prayer, Father Girardey writes:² "Although in itself vocal prayer is not so excellent as mental prayer, we should, never-

¹ From "Popular Instructions on Prayer," by Rev. Ferreol Girardey, C.S.S.R.

² *Vide* "Popular Instructions on Prayer."

theless, beware of underrating its usefulness or necessity. All true Christians frequently recite vocal prayers, such as the *Our Father*, the *Hail Mary*, the *Apostles' Creed*, the acts of faith, hope, charity, and contrition. The Church prescribes vocal prayer very strictly to her priests and her Religious, in the Mass, in the liturgy, and in the Divine Office. She has enriched many vocal prayers with numerous indulgences, and has approved of many prayer-books filled with prayers suited to every want and devotion. Vocal prayer, then, is both useful and necessary for all men without exception — even for those who are soaring in the heights of contemplation. In reciting vocal prayers we should strive to attend to the meaning of the words, appropriating it to ourselves with all possible fervor and earnestness. A few short vocal prayers well said are far more acceptable to God than a great many long ones recited without attention or fervor.

“One of the best forms of vocal prayer is the frequent recitation during the day of some favorite aspiration or *ejaculatory* prayer, especially if we do so in time of trial and temptation. This commendable practice gradually imparts a habit of recollection, and renders all other prayers comparatively easy

and free from distraction. We should, as far as practicable, prefer reciting those vocal prayers which the Church has enriched with indulgences, for we thereby gain a twofold advantage — the benefit of the beautiful and devout prayers themselves, and the indulgences, which help us to acquit ourselves of the great temporal debt which we have contracted toward the divine justice on account of our numerous sins. Or we may also apply said indulgences, when so applicable, to the souls in purgatory, who will be relieved thereby and will not fail to intercede for us in our wants.

“It would be well to join, to a certain extent, mental prayer with our vocal prayers, for the merit of the latter would be thereby greatly increased. We may do so in this wise. During the recitation of our vocal prayers we pause at short intervals to reflect either on their meaning or on some supernatural truth; or, without at all pausing, we reflect thereon while actually pronouncing the prayers with our lips. The Rosary is the most common and readily understood example of this manner of praying. While we are reciting the *Our Father* and the *Hail Marys* of each decade of the Rosary, we meditate or reflect on some mystery connected with the life of Jesus Christ or of His blessed Mother.

“It is also useful, in using the prayers of our prayer-book, to read them slowly and deliberately, making in the meantime practical reflections on their contents, or pausing from time to time to meditate a little and apply the words of the prayers to our own wants. If we accustom ourselves to recite our vocal prayers in this way, we shall not only make them our own and pray well, but we shall also acquire the habit of making mental prayer, which tends to unite us more closely to God, and, through the practical imitation of our divine Saviour’s virtues, to render us conformable to Him.”

Necessity of Prayer

PRAYER is a ladder which reaches to heaven; cling firmly to it; by this means ascend to God. And if at times weariness and aridity creep over you, shake off this drowsiness and say to yourself: “I have not yet reached heaven; one unfortunate moment may prove my eternal perdition, therefore I must pray.”

Impressed with this truth, you will be more zealous in saying your morning prayers, and throughout the day will more frequently raise your mind to God; you will never neglect

to attend public worship; you will never lie down to sleep without having in prayer bewailed the faults of the past day. Before all things you must constantly beseech God to bestow on you the gift of prayer and the grace of final perseverance.

TEACH, Lord, Thy servant how to pray,
To make my needs known unto Thee each day;
Then, when my heart is raised to Thee on high,
Grant me to feel that Thou art truly nigh."

With Keble say:

"ONLY, O Lord, in Thy dear love
Fit us for perfect rest above;
And help us this and every day
To live more nearly as we pray."

*What Are the Graces We Should Pray for and
for Whom Should We Pray?*

ST. ALPHONSUS LIGUORI insists repeatedly that in all our devotions, at Mass, at holy communion, in all our visits to the Blessed Sacrament, we should pray for these four graces for ourselves, viz.: the forgiveness of our sins, the love of God, the love of prayer, and final perseverance. When these graces are secured our salvation is assured.

As loyal Catholics we should also pray ac-

according to the intentions of our Holy Father the Pope; for his welfare and for the needs and interests of our Holy Mother the Church; for bishops, priests, and superiors; for our country; for universal peace; for the conversion of sinners, heretics, and pagans; and last but not least for the poor holy souls in purgatory.

As we read in the treatise on "Prayer" quoted above: "In praying for temporal favors for ourselves, we can claim unconditionally only the *necessaries* of life; in the *Our Father* we are taught to pray for 'our daily bread'; this does not include superfluities or luxuries; and the words 'deliver us from evil' do not necessarily include, as we have seen, deliverance from physical evils, for the evil here meant is sin and all that leads to sin. We have no reason to hope that God will hear our prayers for those temporal favors that may prove hurtful to our salvation, or that He will exempt us from certain corporal pains and trials, if such an exemption would lead us to sin or endanger our salvation. The granting of such prayers would be, not a favor, but a terrible punishment. We should, then, ask for temporal favors conditionally — that is, under the condition that they may promote our salvation, or at least not hinder it.

Let us not be so solicitous for temporal favors, which, after all, may prove hurtful to our soul, but let us rather pray for what is conducive to our eternal welfare. When we pray for temporals, and God, in His mercy, refuses them to us, it is because they would prove hurtful to us. 'But,' says St. Gregory of Nazianzen, 'he who asks God for a real favor (that is, for a favor that is necessary or useful for his salvation), obtains it, for God is bountiful and generous, and readily bestows His gifts.' 'When you pray,' says St. Ambrose, 'ask for great things; ask not for what is transitory, but for what is eternal.' 'We should pray,' says St. Augustine, 'in the name and through the merits of Jesus Christ. When, however, we pray for what is injurious to our soul, we do not pray in the name of Our Redeemer. In praying for temporals we should be moderate and timid, asking God to give them to us provided they are really beneficial, and to withhold them if they should prove hurtful. Many, when they pray, invoke God, but not as God, for the object of their prayer is opposed to His glory and favorable to their passions. They seem to consider God as a mere servant of themselves and of their passions, such as pride, covetousness, and lust. Let us pray, not for temporals,

but for heavenly glory and the means of attaining it. The most precious and excellent of temporal things are but insignificant trifles in comparison to what is eternal.' "

When our prayers for temporal favors, either for ourselves or in behalf of others, are not granted, we should consider God's refusal a real benefit rather than a misfortune. In beseeching God for temporals, we should be indifferent as to the result of our prayers, being equally ready to accept a refusal or a favorable hearing from Him. If such should be our dispositions, God, when refusing our request, will not fail to compensate us by bestowing on us more excellent favors which we do not think of asking. "In vain does a child cry for a sword or a live coal," remarks St. John Chrysostom; "his parents justly refuse him what may prove very hurtful to him. In like manner God justly and kindly refuses us what is injurious to us; but, in His goodness, He will give us something better instead." Let us in all our prayers aim principally at the salvation of our soul, and we shall obtain also temporal favors from God, according to this saying of our loving Redeemer: "Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you" (Matt. vi. 33).

For whom should we pray? We should, first of all, pray for ourselves, because our salvation is our first and most important duty. Although, by the law of charity, we are bound to pray for all men, there are, nevertheless, some for whom we have a special obligation or special reasons to pray. Children should daily pray for their parents, parents for their children, members of the same family and household or community for one another, inferiors for their superiors, both ecclesiastical and civil, and superiors for their inferiors. It is also incumbent on us to pray for our benefactors, both spiritual and temporal, for our relatives, for those who ask our prayers, and who pray for us, for our friends, and for our enemies also, whosoever they may be or whatever evil they may have done or may wish us. We ought, likewise, to pray for the perseverance of the just and for the conversion of sinners, of heretics, schismatics, Jews, and unbelievers. It is a most praiseworthy custom to pray for the sick, for those who are in their agony, for all who are in danger of death, or in danger of losing their innocence, and for all who are in distress, pain, trouble, or sorrow.

It behooves us *daily* to remember in our prayers the *Souls in Purgatory*, particularly

the souls toward whom we have some special obligation, *e.g.*, the souls of our parents, of our benefactors, of those who are suffering on our account. We should endeavor to gain many indulgences for their benefit. If, during our life, we pray for them, God will, after our death, inspire compassionate souls to pray for us when we are in purgatory, for, says our divine Saviour, "with what measure you mete, it shall be measured to you again" (Matt. vii. 2).

3. *Mental Prayer or Meditation*

Raise Your Heart to God

WE ARE traveling to an unknown land, to the land of eternity, let us hope, of endless delight. Our life on earth is a voyage to that country. The mistake into which many fall is that they make the journey to eternity in so thoughtless a fashion. You must beware of this folly. Therefore I exhort you to raise your heart to God daily, by means of serious reflection, by means of meditation or mental prayer.

You must already have remarked the wide difference which frequently exists among Christians who dwell beneath the same roof-tree, and

form but one family. Unfortunately, one not seldom finds in the present day Christians who commit sin boldly, and even with a sort of pride; but there are, thank God, other Christians, who dread nothing so much as sin.

Whence arises this difference? In the case of the latter, from the practice of mental prayer, in that of the former, from the thoughtless manner in which they live their daily life, and never reflect upon higher and eternal things. Truly it is not to be wondered at if a man who lives in this manner veers about like a weathercock with every wind that blows. He does not live quite like a Christian, nor quite like a heathen; he indeed believes in heaven and hell, but in a cold and careless manner.

How does it happen, on the other hand, that the true, earnest Christian stands as firm amid evil examples as an oak which has braved a hundred winters? Let us discover his secret, a secret more valuable by far than the secret of the alchemist. The true Christian also has his temptations; he has to fight with his own concupiscence, with the world, with the devil. But he is not careless and thoughtless; on the contrary, he is watchful and serious; in prayer he meditates upon religious truths and by the grace of God his

faith becomes fervent and lively, so that he does not fall into grievous sin, but makes steady progress in the way of perfection. The bad and thoughtless Christian, on the other hand, boasts that he believes like any good Christian, but he does not live up to his profession. For this reason one of the saints used to say: "In my opinion, these bad Christians ought to be confined in an asylum for idiots; for how can a sensible, reasonable man believe in heaven and hell, and yet go on sinning?"

St. Alphonsus Liguori says in his "Devout Reflections":¹

"We are not created for this earth. The end for which God has placed us in the world is this, that by our good works we may merit eternal life. 'The end is life everlasting' (Rom. vi. 22). And therefore St. Eucherius used to say that the only affair that we should attend to in this life is eternity; that is, to gain for ourselves a happy eternity, and escape a miserable one. 'The business for which we work is eternity.' If we make sure of success in this business, we shall be happy forever; if we fail in it, we shall be forever miserable.

"Happy he who lives with eternity always

¹ "Devout Reflections on Various Subjects." translated from the Italian by P. Edmund Vaughan, C.SS.R

in view, with a lively faith that he must shortly die, and enter into eternity. 'The just man liveth by faith,' says the Apostle (Gal. iii. 11). It is faith that makes the just live in the grace of God, and that gives life to their souls, by detaching them from earthly affections, and reminding them of the eternal goods which God holds out to those who love Him.

"St. Teresa used to say that all sins had their origin in a want of faith. Therefore, in order to overcome our passions and temptations, we must frequently revive our faith by saying: 'I believe in the life everlasting. I believe that after this life, which for me will quickly finish, there is an eternal life, either full of delights, or full of torments, which will be my lot, according to my merits or demerits.'"

Raise your heart to God by meditation, by mental prayer. Only in this way will your *hope*, as well as your *faith*, be maintained and kept from degenerating into presumption or despair.

The sinner often resembles the ostrich which lives in the sandy deserts of Africa. When it is pursued it buries its head in the deep sand, that it may not perceive its pursuer, and imagines itself to be unseen; all too late it discovers its mistake, when the fatal bullet has inflicted a mortal wound. After a similar

fashion do sinners act. They reflect not upon the mighty hunter, Death, and refuse to think of him; but this does not prevent him from coming, and his cruel arrow fails not to reach its mark. How terrible a thing it is thus to trifle with death!

Wherefore, raise your heart to God, raise it frequently to Him, every morning and evening at least! Raise your heart to God in the morning, by making a firm resolution to avoid this or that besetting sin and to overcome your predominant passion. Raise it to God in the evening, by repenting of your sins, by meditating on death, judgment, heaven and hell, and by resolving to lead a more holy, a more virtuous life. Pray every night for the grace of perseverance.

Keep yourself all through the day in the presence of God. St. Basil says: "If you wish to find a short and compendious method, which contains in itself all other means, and is most efficacious for overcoming every temptation and difficulty, and for acquiring perfection, it is the exercise of the presence of God."

St. Bonaventure declares: "In the midst of our employments we ought to have God present to our minds, in imitation of the holy angels who, when they are sent to attend on us, so acquit themselves of the functions of

this exterior ministry, as never to be drawn from their interior attention to God."

In the words of St. Augustine, "God sees thee; go in where thou wilt, He sees thee; light thy lamp, He sees thee; quench its light, He sees thee. Fear Him Who ever beholds thee. If thou wilt sin, seek a place where He can not see thee, and then do what thou wilt."

And again St. Basil exclaims: "Who shall dare, in presence of his prince, to do what displeases that prince?"

The Royal Psalmist says: "I remembered the days of old, I meditated on all Thy works: I mused upon the works of Thy hands. Make the way known to me (O Lord), wherein I should walk; for I have lifted up my soul to Thee" (Ps. cxlii. 5, 8).

As we read in "The Crown of Jesus": "We can meditate when we sit in the house; when we walk on the way; when we lie down; when we rise up. We can meditate by considering all earthly things as types of holy truths. In trees, the wood of the cross, our Redemption; in dust, our origin. In the sky, heaven our reward. In the stars, the heavenly mansions of those who by their glorious deeds have brought many to justice. In the moon, the Queen of heaven. In the sun, the Son of justice. In the sea, the ocean of eternity.

In the waves, the progress of time. In the seashore covered with the waters, our mortality. In the footmarks on the sand erased, fame. In the sudden darkness, mortal sin. In the bright light, God's grace. In the gentle wind, the breath of the Holy Ghost the Comforter. In bread, the Blessed Sacrament, the true Bread of life. In water, the cleansing grace of baptism. In oil, the anointing of the young and of the sick. In the sound of the clock, the irrevocable progress of time.

"We can meditate by adoring the presence of God all around us, as we walk in the midst of Him, or as causing by His Presence in each object we behold, its continued existence and its qualities of good. We can adore God in the center of our heart, dwelling there as in a temple, and by a spiritual union uniting to Himself the soul in grace.

"We meditate by reading slowly, devoutly, a spiritual book, with pious affections and practical resolutions. We meditate by contemplating with true dispositions the image of the crucifix, or the tabernacle over the altar where, in His sacramental presence, our sweetest Jesus reposes. We meditate by hearing the holy Mass, uniting ourselves with Jesus in His sacrifice. We meditate while we devoutly make the stations of the cross, or

recite the holy Rosary in honor of the mysteries of the life of Our Lord and the Blessed Virgin Mary. We meditate when we interiorly consider and apply to our soul's need each petition of the *Pater*, or other prayer. We meditate when we reverently contemplate in others the type of God's mercy or power."

The soul that practises meditation, according to the Royal Prophet, is like a tree planted by the running water. It flourishes and brings forth fruit in due time. "Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence. But his will is in the law of the Lord, and on His law he shall meditate day and night. And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit in due season. And his leaf shall not fall off: and all whatsoever he shall do, shall prosper" (Ps. i. 1-3). Let us mark the words: "It brings forth its fruit in due time," which means at the time that he has some trial, some sorrow, some contempt to endure. St. Chrysostom compares meditation to a fountain gushing in the midst of a garden. Just as a garden that is freely watered brings forth an abundance of flowers and foliage, so does the soul that meditates present to the eyes of

God the pleasing sight of ever increasing virtues. Her holy desires and aspirations are constantly ascending like a sweet odor to heaven. But whence has she received the first seeds of good? From meditation, which daily sheds fruitful dew on her heart. "Thy plants are a paradise of pomegranates with the fruits of the orchard. . . . The fountain of gardens, the well of living waters, which run with a strong stream from Libanus" (Cant. iv. 13, 15). If the fountains of the garden were to dry up, the flowers and foliage would soon wither for lack of water.

So it is with the soul. As long as it meditates, we find in it charity, modesty, humility, and mortification. But let mental prayer be neglected, and vanity, frivolity, love of ease and worldly pleasures, want of recollection and devotion, neglect of mortification -- all these are the result. Water is wanting, the spirit is dried up. "My soul is as earth without water unto Thee" (Ps. cxlii. 6). The poor soul has forsaken mental prayer, and the garden of her heart is parched. It grows drier and harder day by day. St. Chrysostom looks upon such a soul as not only sick, but even lifeless. "He who no longer prays to God," he says, "who no longer desires constant communion with Him, is dead." When

the soul ceases to kneel in prayer before God, she dies.

St. Ignatius of Loyola says, "Meditation is the shortest road to perfection." He who makes great progress in mental prayer makes great progress, also, in perfection. It is in the time of meditation that the soul is replenished with holy thoughts, devout aspirations and desires, good resolutions, and most fervent love of God.

LORD, Thou hast made this wondrous soul
All for Thyself alone;
Ah, send Thy sweet transforming grace
To make it more Thine own!

4. How to Practise Mental Prayer

"In my meditation a fire shall flame out" (Ps. xxxviii. 4).

MAKE at least a short *meditation* every day. *Mental prayer* is a more appropriate and comprehensive term for that spiritual exercise which is so highly praised and commended by the saints and so conducive to holiness and perfection.

Mental prayer is within the reach of all who earnestly desire their salvation. Father Wilberforce says: "In order to pray with fruit and without distraction it is most useful and almost necessary to spend some time in *meditation* or pious reflection on some supernatural truth, and from this fact the whole exercise is often called meditation instead of mental prayer.

“In mental prayer meditation (the exercise of the intellect) is only a means to the end, which is the elevation of the soul to God — *conversation with God*. When thinking and reflecting the soul speaks to itself, reasons with itself; in prayer that follows it speaks to God.” It is plain that mental prayer or meditation is something more than mere spiritual reading.

But we can easily turn our spiritual reading into a meditation, as, for instance, when we read only a few lines at a time from “The Following of Christ”; then meditate, reflect, consider our own conduct in connection with the subject treated, make devout acts and pious resolutions, and finally pray to God for His grace that we may conquer our wicked inclinations, practise some particular virtue, and lead a holy life. After this we can read a few more lines; then meditate again.

Bishop Challoner in his translation of “The Following of Christ” or “The Imitation of Christ,” as this golden book is sometimes called, has added some excellent *practical reflections* at the end of each chapter.

“Meditation,” as Madame Cecilia says in her admirable work, “At the Feet of Jesus,” “consists in occupying ourselves mentally and prayerfully with some mystery of the Faith. We call to mind the chief facts, ponder over them, and then stir up our will to regulate our conduct in consequence. Hence meditation is an exercise of the faculties of our soul — *memory, understanding, and will*.”

“Meditation, as a part of *mental prayer*,” says St. Francis of Sales, “is an attentive thought voluntarily repeated or entertained in the mind *to excite the will to holy and salutary affections and resolutions*.” It differs from mere *study* in its object. We study to im-

prove our *minds* and to store up information; we meditate to move the *will* to pray and to embrace what is good. We study that we may know; we meditate that we may pray.

"In mental prayer," says St. Alphonsus, "meditation is the needle, which only passes through that it may draw after it the golden thread, which is composed of affections, resolutions, and petitions."

As soon as you feel an impulse to pray while meditating, give way to it at once in the best way you can, by devout acts and petitions; in other words, begin your *conversation with God* on the subject about which you have been thinking.

In order to help the mind in this pious exercise we must have some definite subject of thought upon which it is well to read either a text of Holy Scripture or a few lines out of some other holy book; for instance, "The Spiritual Exercises of St. Ignatius," "The Following of Christ," "The Spiritual Combat;" Challoner's "Think Well On't;" St. Alphonsus Liguori's "Devout Reflections," or "The Way of Salvation," "The Love of Christ," and "The Blessed Eucharist;" St. Francis of Sales' "Introduction to a Devout Life," "Meditations for Retreats," and other works; Bishop Hedley's "Retreat;" Cochem's "Meditations on the Four Last Things;" Baxter's "Meditations for Every Day in the Year;" or any one of the popular books of meditation used by Religious, such as Hamon's, De Brandt's, Segneri's, Vercruysse's, and Ilg's "Meditations on the Life and Passion of Our Lord." Father Gallwey's "Watches of the Passion," and Da Bergamo's "Thoughts and Affections on the Passion" are worthy of the highest commendation.

St. Alphonsus says: "It is good to meditate upon the last things — death, judgment, eternity — but let

us above all meditate upon the Passion of Christ." This saint, the great "Doctor of prayer," has given us a beautiful work on "The Passion."

St. Teresa tells us that in her meditations she helped herself with a book for seventeen years. By reading the points of a meditation from a book, the mind is rendered attentive and is set on a train of thought. Further to help the mind you can ask yourself some such questions as the following: What does this mean? What lesson does it teach me? What has been my conduct regarding this matter? What have I done, what shall I do, and how shall I do it? What particular virtue must I practise? But do not forget to pray.

Do not imagine, moreover, that it is necessary to wait for a great fire to flame up in your soul, but cherish the little spark that you have got. Above all, never give way to the mistaken notion that you must restrain yourself from prayer in order to go through *all* the thoughts suggested by your book, or because your prayer does not appear to have a close connection with the subject of your meditation. This would simply be to turn from God to your own thoughts or to those of some other man.

To meditate means in general nothing else than to reflect seriously on some subject. Meditation, as *mental prayer*, is a serious reflection on some religious truth or event, with reference and application to ourselves, in order thereby to excite in us certain pious sentiments, such as contrition, humility, faith, hope, charity, etc., and to move our will to form good resolutions conformable to these pious sentiments. Such an exercise has naturally a beneficial influence on our soul and greatly conduces to enlighten our mind and to move our will to practise virtue.

Meditation is a great means to salvation. It aids as powerfully in the pursuit of our destiny, to know God, to love Him, to serve Him that we may be happy with Him forever; it helps us to know ourselves and to discover the means of avoiding and correcting our vices, our faults, and weaknesses; it reveals to us the dangers to which our salvation is exposed and leads us to pray with a contrite and humble heart for the necessary graces to cope with temptations, to control our passions, and to lead a holy life. Mental prayer inflames our hearts with the love of God and strengthens us to do His holy will with zeal and perseverance.

As regards the *place of meditation*, St. Alphonsus says:

"We can meditate in every place, at home or elsewhere, even in walking and at our work. How many are there who, not having any better opportunity, raise their hearts to God and apply their minds to mental prayer, without leaving their occupations, their work, or who meditate even while traveling. He who seeks God will find Him, everywhere and at all times. The most appropriate place for meditation, however, is the church, in the presence of Jesus Christ in the Blessed Sacrament."

"Not a few pious persons," says Father Girardey in his "Popular Instructions on Prayer," "before setting out for their daily occupations, go to Mass in the early hours of the morning, make their meditation during the Holy Sacrifice, and thus draw on themselves the divine blessing for the whole day."

"As regards the *time of meditation*, it would be well if we were to make a meditation both in the morning and in the evening. If this is not feasible, we should, if convenient, prefer the morning to any other part of

the day. The reason is because in the morning we are fresh in mind and have as yet hardly any cause for distractions, while later in the day we are apt to be more or less absorbed by our occupations and other worldly matters. Moreover, by a good meditation in the morning we begin the day well, drawing down God's blessing on us, and deriving grace and strength to avoid sin and fulfil our obligations. When we make our meditation in the morning, we ought to prepare its subject on the previous night before retiring to rest, and make thereon some brief reflections before falling asleep, and also after rising in the morning. We ought, moreover, to recall our meditation to mind from time to time during the day, recommending our resolution to the Blessed Virgin by a *Hail Mary*.

"We should endeavor to spend at least a quarter of an hour daily in mental prayer. The saints used daily to spend many hours therein; and when they had much to do they would subtract some hours from the time allotted to their sleep, in order to devote them to this holy exercise. If we can not spend in it half an hour every day, let us at least devote to it a quarter of an hour. The longer and the more fervent our mental prayer, the more we shall like it, and we shall learn by our own experience the truth of the saying of the Royal Prophet: 'Taste and see that the Lord is sweet' (Ps. xxxiii. 9).

"Pope Benedict XIV grants to all the faithful making mental prayer devoutly for a whole month for half an hour, or at least a quarter of an hour every day, a plenary indulgence, if, truly penitent, after confession and holy communion, they devoutly pray for the intentions of the Church. This indulgence is applicable to the souls in purgatory.

"As to our *petitions* and *resolutions*, in mental

prayer it is very profitable, and perhaps more useful than any other act, to address repeated petitions to God, asking with great humility and unbounded confidence for His graces — such as His light, resignation in adversity, patience, perseverance, etc., but, above all, for the inestimable gift of His holy love. ‘By obtaining divine love,’ says St. Francis of Sales, ‘we obtain all graces;’ ‘For,’ says St. Alphonsus, ‘he who truly loves God with all his heart, will, of himself, abstain from causing Him the least displeasure, and will strive to please Him to the best of his ability.’ If we feel dry or despondent and unable to meditate or pray well, let us repeat many times as earnestly as possible: ‘My Jesus, mercy!’ ‘Lord, for Thy mercy’s sake, assist me!’ ‘My God, I love Thee!’

“Let us offer all our petitions for grace in the name and through the merits of Jesus Christ, and we shall surely obtain all that we ask. ‘Mental prayer,’ said a holy soul, ‘is the breathing of the soul, as in corporal breathing the air is first inhaled and then exhaled, so in mental prayer the soul first receives light and other graces from God, and then by acts of self-offering and love, it gives itself wholly to Him.’

“Before concluding the meditation, we should make some specified good resolution, appropriate as far as possible to the subject of our meditation. This resolution should be directed to the shunning of some sin, or of some occasion of sin, to the correction of some defect, or to the practice of some act of virtue during the day.

“The preparation of our meditation consists of (1) an act of *faith* in the presence of God, and of *adoration*; (2) an act of *humility* and of *contrition*, and (3) an act of *petition for light*. We should then recommend ourselves to the Blessed Virgin Mary by reciting a

Hail Mary, and also to St. Joseph, to our Guardian Angel, and to our holy patrons. These acts should be brief but very earnest and fervent.

“The conclusion of our meditation consists of these three acts: (1) thanksgiving to God for the light He imparted to us; (2) purposing to fulfil our good resolutions at once; and (3) beseeching the eternal Father, for the love of Jesus and Mary, to grant us the grace and strength to put them into practice. Before finishing our meditation let us never omit to recommend to God the souls in purgatory and poor sinners. In concluding our mental prayer let us, after the advice of St. Francis of Sales, pick out a thought or an affection from our mental prayer, in order to reflect on it or repeat it from time to time during the day.”

Prayer for Meditation¹

Preparatory Prayer

ACT OF THE DIVINE PRESENCE

OY GOD, I firmly believe that Thou art everywhere present and seest all things. Thou seest my nothingness, my inconstancy, my sinfulness. Thou seest me in all my actions; Thou seest me in this my meditation. I bow down before Thee, and worship Thy divine majesty with my whole being. Cleanse my heart from all vain, wicked, and distracting thoughts. Enlighten my understanding, and inflame my will, that I may pray with reverence, attention, and devotion.

¹ From Madame Cecilia's "Retreat Manual."

Prayer

O GOD, my Lord and my Creator, look graciously on Thy child, the work of Thy hands, and mercifully grant me the help of Thy grace, that all my intentions and acts during this meditation may be directed purely to the service and praise of Thy divine majesty, through Christ our Lord.

OFFERING OF THE RESOLUTIONS

MY GOD, I offer Thee these resolutions; unless Thou deignest to bless them, I can not be faithful to them. From Thy goodness, then, I hope to obtain this blessing which I ask of Thee in the name and through the merits of Jesus, my divine Saviour.

Holy Virgin, Mother of my God, who art also my Mother, my good angel, and my holy patron saint, obtain for me the grace to keep these resolutions with perfect fidelity.

5. Ejaculatory Prayers

IT WOULD be well if every breath could be a loving sigh to God, and if every moment could be filled with the thought of God. If this can not be, form a habit of recollecting yourself from time to time; the more frequently the better. Let the striking of the hour be a signal for recalling the presence of God. Accustom yourself to the easy and frequent use of ejaculatory prayers. We need but to love in order to pray and to sigh for God. These outpourings of the heart proceed from the Holy

Spirit ; they are a language of love readily understood by this God of love. We naturally think of what we love ; hence we can not say we love God if we rarely or never think of Him.

“Aspire to God,” says St. Francis of Sales, “ with short but frequent outpourings of the heart.

“ As those who are influenced by human and natural love have their minds and hearts constantly fixed on the objects of their affections ; as they speak often in their praise, and when absent lose no opportunity of expressing by letters this affection for them, and can not even pass a tree without inscribing on the bark the name of their beloved ; so those who are possessed of divine love have their minds and hearts constantly turned toward the divine object of their love ; they are ever thinking of Him, they long after Him ; they aspire to Him, and frequently speak of Him ; and were it possible, would engrave in the hearts of all mankind the name of their beloved Jesus.”

Make use of *short indulgenced prayers*. Ejaculations approved by the Church are certainly most commendable.

Lift, O Christian, lift thine eyes
To thy home beyond the skies ;
Eternal bliss awaits thee there
With which earth's joys can not compare.

6. The Apostleship of Prayer

“We must always pray, and not faint”
(Luke xviii. 1).

“Pray without ceasing” (1 Thess. v. 17).

THE LEAGUE OF THE SACRED HEART is the proper name of the "Apostleship of Prayer" as an association. Its associates league together in certain easy but strong devotions to the Sacred Heart of Jesus, to obtain His *Intentions*, and their own, thus practising an "Apostleship of Prayer," with mutual share in merits. It numbers 30,000,000 associates in all parts of the world, including nearly all Religious Orders. Its motto is *Thy Kingdom Come*.

Its devotions are the *Three Degrees*.

First Degree: Every morning offer your prayers, works, and sufferings to the Sacred Heart. It may be done in your own words. Nothing more is required of the members.

Those whose zeal prompts them to do more may also practise the devotions of the second and third degrees, and gain thereby many indulgences.

Practice of the Second Degree: Members join Rosary Bands, and say daily one decade of the Rosary, *viz.*: one *Our Father*, ten *Hail Marys*, and one *Glory be to the Father*, etc.

Practice of the Third Degree: Members offer a monthly or weekly Communion of Reparation for sins against Our Lord in the holy Sacrament of the Altar.

I. Each associate's name must be registered at a local center. Apply to any Jesuit Father or to your parish priests.

II. Each associate receives a certificate of admission.

Morning Offering of the Apostleship of Prayer

O MY God, I offer Thee my prayers, works, and sufferings this day in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in holy Mass, in thanksgiving for Thy favors, in reparation for our offenses, and for the petitions of all our associates; especially this month for the particular intention of the Apostleship of Prayer.

or:

O, JESUS, through the immaculate heart of Mary, I offer Thee my prayers, works, and sufferings of this day for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, for the intentions of all our associates and in particular for the intention recommended by our Holy Father, the Pope.

You know now that as members of the League of the Sacred Heart only one duty is imposed on you, *viz.*, to make the Morning

Offering. This may be done while you are walking from one room into another. It takes none of your time, it costs no money, it gives no pain. It requires only an act of your will. But you share every day in the prayers and good works of 30,000,000 associates, and of nearly all the Religious Orders in the world. You gain numerous indulgences, thereby satisfying for temporal punishments that may be due on account of your sins and omissions, and saving yourself from a longer purgatory. By these indulgences you may also help your friends and other poor souls who have gone before you into the next world, and who will in gratitude become your intercessors forever. You may keep away afflictions and trials that may be now in store for you on account of your lukewarmness. You will surely receive from God more abundant spiritual and temporal blessings.

“This devotion of the Morning Offering,” says Father Rickaby, S.J.,¹ “rests on the main and essential principles of Christianity; namely, that in Christ we have access to the Father (Eph. ii. 18); that there is no salvation in any other, no other name under heaven given to man, whereby we are to be saved

¹ Father Rickaby, S.J., “Ye are Christ’s.”

(Acts iv. 12); that this salvation was wrought out by the death of Christ on the cross, who made peace through the blood of His cross, blotted out the handwriting that was against us, and took it away, nailing it to the cross (Col. i. 20; ii. 14); that this redeeming sacrifice and death of Our Saviour is continually shown forth and re-enacted in His own very body and blood, made present at the consecration in holy Mass (1 Cor. xi. 24; Luke xxii. 19).

“Many things Our Lord intends and wills only conditionally if men co-operate with Him. Thus He does not intend to convert the Chinese, unless missionaries go to China. Prayers are a sort of missionaries. Many souls will be converted if they are well prayed for, and not otherwise. But the most efficacious prayer is that which goes up in closest union with Christ crucified, pleading in sacrifice for us. Christ crucified thus pleads in every Mass. In every Mass, as the Church says, ‘the memory of His Passion is celebrated anew.’ I can not spend my day in hearing Mass, traveling from altar to altar. It is not God’s purpose that I should do that. But the Morning Offering of the Apostleship of Prayer, as sanctioned by the Holy See, puts me in relation with every Mass that is

said that day, and lays upon every Christian altar my work and my play, my words and thoughts, my pains and sorrows, my delights and joys, and every conscious action of my will — always excepting that which is sinful, and so unacceptable, incapable of entering into holy union with the oblation of the body and blood of my Saviour. When I lie down to rest at night, I may ask myself: 'Of all that I have done to-day, of all my goings and comings, what shall endure to my eternal good? What have I laid up in the form of treasure for heaven?' And, provided I have spent the day in the state of grace I may answer: 'All and every one of my deliberate acts of will that were right in themselves, and, very signally and specially, all that has received the consecration of my Morning Offering.' Of my strivings after the good things of this life, some will succeed, others will fail: but alike in success and failure, practising the Apostleship of Prayer, I may take to myself the Apostle's consoling words: 'Be ye steadfast and immovable, always abounding in the work of the Lord, knowing that your labor is not vain in the Lord'" (1 Cor. xv. 58).

7. Continual Prayer

APROPOS of the Apostleship of Prayer, a few words on continual prayer will not be out of place. The Gospel says: "We must always pray and not faint," and St. Paul exhorts us "to pray without ceasing." What does this mean? The Gospel seems to enjoin *continual* prayer. How can we "pray without ceasing"? We can not be always engaged in either *vocal* or *mental* prayer. Father Grou, S.J., has a chapter on this subject in his book "How to Pray." He says:

"The words of the Gospel ought to have opened our eyes to see the necessity of another kind of prayer, which is of such a nature that every Christian can apply himself to it continually. And what is this prayer? It is the essential, the most absolutely necessary part of prayer, that which alone draws God's attention on us, that which gives value to all the rest; in one word, it is the prayer of the heart. This can be made without any interruption. No other can. So it is evidently this that is of precept, and there is no need of making any restriction of which the words do not seem to admit. It is the prayer of the heart, unknown to the Jews, for which Jesus Christ upbraids them, and that God

through His prophet foretold should be the privilege of the New Law: 'In that day,' says He, 'I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of prayer' (Zach. xii. 10), a spirit of grace that will urge them to pray without ceasing, and a spirit of prayer that will incessantly draw down on them fresh graces; a double spirit that will keep up a constant communication between our heavenly Father and His children. It is this prayer of the heart to which the apostle St. Paul alludes when he exhorts the faithful to 'pray without ceasing' (1 Thess. v. 17), and when he assures them that he continually remembered them in his prayers.

"It is just as easy and quite as natural to the heart to pray without ceasing, as to love always. We can always love God, though we are not always thinking of Him nor always telling Him we love Him. It suffices that we should be resolved at all times, not only never to do anything contrary to this love, but ready to give to God, on every occasion, proof of this by actions inspired by grace. Is it not thus that a mother loves her children, a wife her husband, a friend his friend? The cherished object never comes to our mind without calling forth a feeling of love; we

would like never to lose sight of it, and if the mind is at times drawn off by other objects, the heart never is. Just so is it with prayer. We have the merit to be always praying when we wish so to be, when at every moment we are ready to follow the movements of grace. It would be quite a mistake to imagine that the avocations of life are an obstacle to this prayer. On the contrary, they are, or at least may be, an exercise of it, and there is a prayer that is correctly called the prayer of action. Every action done for God, as being His will, and in the way in which God wills, is a prayer, better even than an actual prayer that might be made at this time. It is not even necessary that the action be good and holy in itself; an indifferent act is no less a prayer in virtue of the intention with which we do it. Thus the Apostle virtually enjoins the faithful to pray always when he says: 'All whatsoever you do in word or in work, all things do you in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him' (Col. iii. 17). And again: 'Whether you eat or drink, or whatsoever else you do, do all to the glory of God' (1 Cor. x. 31). We are always praying, if we are doing our duty, and are doing it to please God.

"As there is a prayer of action, so is there

also a prayer of suffering, and this is the most excellent and pleasing to God. It is a very common thing for us to complain of not being able to pray because we are ill, we are suffering acute pain, or we are in a state of weakness or languor. Did not our blessed Lord pray on the cross, and the martyrs on the scaffold? Actual prayer at such a time is impossible, unless it be at intervals, and by short aspirations; neither is it expected. But suffer for God; suffer with submission and patience; suffer in union with Jesus Christ, and you will be praying exceedingly well.

“Thus it is that a truly Christian heart can and ought to pray unceasingly, partly by consecrating a fixed time for prayer, partly by acting, and partly also by suffering.”

IN SECRET

OFTTIMES within your very heart,
Where *only* God can see,
Just whisper low to Him these words:
“My heart I give to Thee!”

— *Leaflets.*

“WHAT DOTH IT PROFIT?”

WHAT doth it profit to gain the world,
Or madly to seek as our goal
Its honors and glory, wealth and joy,
If we lose, in the seeking, our soul?

— *Leaflets.*

“ TAKE UP THY CROSS ”

“ If any man will come after Me, let him deny himself and take up his cross DAILY and follow Me.”

CHARGE not thyself with the weight of a year,
Child of the Master, faithful and dear;
Choose not the cross for the coming week,
For that is more than He bids thee seek.

Bend not thine arms for to-morrow's load;
Thou may'st leave that to thy gracious God.
Daily only He said to thee,
“ Take up thy cross and follow Me.”

— *Leaflets.*

SAINTS did not do hard things *because* they were saints, but doing the hard things *made* them saints.

CONFIDENCE

My fate is in Thy hands,
My God, I wish it there;
My heart, my life, my health I leave
Entirely to Thy care.

My fate is in Thy hands,
Whatever it may be,
Pleasant or painful, bright or dark,
As best may seem to Thee.

My fate is in Thy hands,
Why should I doubt or fear?
My Father's Heart will never cause
His child a needless tear.

— *Leaflets.*

ALL FOR THEE, O HEART OF JESUS!

How sweet it is to feel, dear Lord,
That Thou wilt surely see
Each work, or thought, or act of mine
That may be done for Thee!

That when I try, with pure intent,
To serve, to please, to love Thee,
Thy watchful Heart each effort knows,
Thy blessing rests above me.

Empty my soul of all desire
Man's idle praise to seek,
Hide me in Thee, for Thou dost know
How frail I am — and weak.

Take Thou my *all*, since for so long
Thy providence has sought me,
Make me Thine own since at such cost
Thy precious blood has bought me.

Live, Jesus, live, so live in me,
That all I do be done by Thee,
And grant that all I think and say
May be Thy thoughts and words to-day.

— *Leaflets.*

Morning Prayers

ASPIRATIONS

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

Blessed be the Holy Trinity, one God, now and forever. Amen.

Glory to the Father, Who created me; glory to the Son, Who redeemed me; glory to the Holy Ghost, Who sanctifieth me.

ACT OF ADORATION AND THANKSGIVING

ALmighty and eternal God, I adore Thee, and I *thank* Thee for all the benefits which Thou, in Thy infinite goodness and mercy, hast conferred upon me. I thank Thee especially for having preserved and protected me this night.

ACT OF FAITH

O MY God, I believe in Thee, because Thou art Truth itself, and I firmly believe all the sacred truths which the holy Catholic Church believes and teaches, because Thou hast revealed them.

ACT OF HOPE

O MY God, I hope in Thee, because Thou art omnipotent, most merciful, and faithful to Thy promises; I hope to obtain the pardon of my sins, the grace to live a holy life, to die a happy death, and to

obtain life everlasting, through the merits of Jesus Christ, my Lord and Redeemer

ACT OF LOVE

O MY God, I love Thee with my whole heart, and above all things, because Thou art infinitely good; and for the love of Thee I love my neighbor as myself.

ACT OF SUPPLICATION

O MY God, I beseech Thee most earnestly to bless me, that I may serve Thee faithfully this day by a perfect devotedness to all my duties and a steadfast adherence to all my promises and good resolutions.

ACT OF CONTRITION

O MY God, I am truly sorry for having sinned, because Thou art infinitely good and sin displeases Thee. I will avoid the occasions of sin and strive in all things to do Thy holy will.

ACT OF CONSECRATION

O MY God, I wish to *consecrate* this day and all the days of my life to Thy honor and glory.

OFFERING

ALMIGHTY and eternal God! I offer Thee all my prayers, works, and sufferings in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the Holy Sacrifice of the Mass, in thanksgiving for Thy favors, in reparation for my offenses, and in humble supplication for

my temporal and eternal welfare, for the wants of our holy Mother the Church, for the conversion of sinners, and for the relief of the poor souls in purgatory.

I have the intention to gain all the indulgences attached to the prayers I shall say, and to the good works I shall perform this day. I resolve to gain all the indulgences I can in favor of the souls in purgatory.

Our Father, Hail Mary, Apostles' Creed, Glory.

EJACULATIONS

O sweetest Heart of Jesus! I implore
That I may ever love Thee more and more.

Indulgence of 300 days, each time. — Pius IX, Nov. 26, 1876.

Jesus, meek and humble of Heart, make my heart like unto Thine.

Indulgence of 300 days, once a day. — Pius IX, Jan. 25, 1868.

Sweet Heart of Jesus, be my love!

Indulgence of 300 days, once a day. — Leo XIII, May 21, 1892.

Sweet Heart of Mary, be my salvation!

Indulgence of 300 days, each time. — Pius IX, Sept. 30, 1852.

O MARY! my Queen! my Mother! I give myself entirely to thee; and, to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good Mother, as I am thine

own, keep me, guard me, as thy property and possession.

His Holiness, Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, Aug. 5, 1851, granted to all the faithful who, with fervor and at least contrite heart, shall say, morning and evening, one *Hail Mary*, together with this prayer, to implore of the Blessed Virgin victory over temptations, especially over those against chastity, an indulgence of 100 days, once a day.

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us!

Indulgence of 100 days, once a day. — Leo XIII, Dec. 19, 1891.

ANGEL of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

The Sovereign Pontiff, Pius VI, by a brief, Oct. 2, 1795, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer, an indulgence of 100 days.

All ye holy angels and saints of God, and especially you, my dear patron saint, pray for me!

May the Lord bless me, preserve me from all evil, and bring me to life everlasting.

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

Indulgenced Versicles on behalf of the Holy Souls in Purgatory

V. Eternal rest give unto them, O Lord;

R. And let perpetual light shine upon them! Amen.

May they rest in peace. Amen

Indulgence of 300 days, every time. — Pius X, Feb. 4, 1908.

Morning Offering of the Apostleship of Prayer

O JESUS, through the immaculate heart of Mary, I offer Thee my prayers, works, and sufferings of this day for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, for the intentions of all our associates, and in particular for the intention recommended this month by our Holy Father, the Pope.

Evening Prayers

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

Blessed be the Holy Trinity, one God, now and forever. Amen.

Glory to the Father, Who created me; glory to the Son, Who redeemed me; glory to the Holy Ghost, Who sanctifieth me.

ACT OF ADORATION

ALMIGHTY and eternal God, I adore Thee. and I *thank* Thee for all the benefits I have received this day through Thy infinite goodness and mercy. Give me light to know my faults and grant me grace to be truly sorry for my sins.

Here examine your conscience on the faults of the day; on the offenses against God, against your neighbor, and against yourself; on the commandments of God and of the

Church; and particularly as regards your predominant passion, your promises, and resolutions.

In the event that you have sinned grievously, resolve to go to confession at the first opportunity. Meditate for a few moments on eternity, death, judgment, heaven, and hell, mindful of the admonition of the Holy Spirit: "In all thy works, O man, remember thy last end and thou wilt never sin." Make an act of contrition.

ACT OF CONTRITION

O MY God, I am truly sorry for having sinned, because Thou art infinitely good and sin displeases Thee. I am firmly resolved, with the help of Thy grace, never more to offend Thee, and I will carefully avoid the occasions of sin.

ACT OF LOVE

I LOVE Thee, my Lord and my God, with my whole heart and above all things, and for the love of Thee I love my neighbor as myself. Grant that I may love Thee more and more and give me the grace of perseverance, that I may live a holy life, die a happy death, and glorify Thee eternally in heaven.

Our Father, Hail Mary, Apostles' Creed, Glory.

EJACULATIONS

O sweetest Heart of Jesus! I implore
That I may ever love Thee more and more.

Indulgence of 300 days. each time. — Pius IX, Nov. 26, 1876.

Sweet Heart of Jesus, be my love !

Indulgence of 300 days, once a day. — Leo XIII, May 21, 1892.

Sweet Heart of Mary, be my salvation !

Indulgence of 300 days, each time. — Pius IX, Sept 30, 1852.

The Memorare

MEMORARE, O piissima virgo Maria, non esse auditum a sæculo quemquam ad tua 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.

His Holiness, Pope Pius IX, by a rescript of the Sacred Congregation of Indulgences, Dec. 11, 1846, granted to all the faithful every time that, with at least contrite heart and devotion, they shall say this prayer, an indulgence of 300 days; and a plenary indulgence, once a month, to all those who, having said it at least once a day for a month, on any day, being truly penitent, after confession and communion,

shall visit a church or public oratory, and pray there, for some time, for the intention of His Holiness.

PRAYER FOR BENEFACTORS

Vouchsafe, O Lord, to reward with eternal life all those who do us good, for Thy name's sake. Amen.

Indulgence of 50 days, twice a day. — Leo XIII, Dec. 17, 1892.

EJACULATIONS

O MARY! my Queen! my Mother! remember I am thine. Keep me, guard me, as thy property and possession.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you. Amen.

Indulgence of 300 days, each time. — Pius VII, Aug. 26, 1814.

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 evil. Amen.

O my good angel, whom God has appointed to be my guardian, watch over me during this night.

May Our Lord bless us and preserve us from all evil and bring us to life everlasting.

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

A Night Prayer by St. Alphonsus Liguori

JESUS CHRIST, my God, I adore Thee and I thank Thee for all the graces Thou hast bestowed on me this day. I offer to Thee my sleep and every moment of this night, and I beseech Thee to keep me free from sin. To secure this I place myself within Thy sacred side and under the protecting mantle of Our Lady, my Mother. May Thy holy angels help me and keep me in peace, and may Thy blessing be upon me.

Indulgence of 60 days, once a day. — Leo XIII, June 30, 1893.

De Profundis for the Faithful Departed

Ps. 129

DE PROFUNDIS clamavi
ad te, Domine:
Domine, exaudi vocem
meam.

Fiant aures tuæ inten-
dentes, in vocem depre-
cationis meæ.

Si iniquitates observa-
veris, Domine: Domine,
quis sustinebit?

Quia apud te propitia-
tio est: et propter legem
tuam sustinui te, Dom-
ine.

Sustinuit anima mea in
verbo ejus: speravit an-
ima mea in Domino.

OUT of the depths I
have cried to Thee,
O Lord! Lord, hear my
voice.

Let Thine ears be atten-
tive to the voice of my
supplication.

If Thou, O Lord, shalt
mark our iniquities: O
Lord, who shall stand it?

For with Thee there is
merciful forgiveness: and
by reason of Thy law I have
waited for Thee, O Lord.

My soul hath relied on
His word: my soul hath
hoped in the Lord.

A custodia matutina usque ad noctem, speret Israel in Domino. From the morning watch even unto night, let Israel hope in the Lord.

Quia apud Dominum misericordia, et copiosa apud eum redemptio. Because with the Lord there is mercy: and with Him plenteous redemption.

Et ipse redimet Israel ex omnibus iniquitatibus ejus. And He shall redeem Israel from all His iniquities.

The Sovereign Pontiff, Clement XII, by a brief, *Cælestæ Ecclesiæ thesauros*, Aug. 11, 1737, granted an indulgence of 100 days to all the faithful who, at the sound of the bell, at the first hour after nightfall, shall say devoutly, on their knees, the psalm *De profundis*, or the *Our Father*, the *Hail Mary*, and the *Requiem æternam*.

The Sovereign Pontiff, Pius VI, by a rescript of the Sacred Congregation of the Propaganda, March 18, 1781, granted these indulgences to all the faithful who may happen to dwell in a place where no bell for the dead is sounded, provided they shall say the *De profundis*, or the *Our Father*, and the *Hail Mary*, etc., about nightfall.

Have mercy, O Lord, have mercy on the poor souls in purgatory.

V. Eternal rest give unto them, O Lord;

R. And let perpetual light shine upon them!

V. O Lord, hear my prayer;

R. And let my cry come unto Thee!

Let us pray

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 now and forever. Amen.

Prayer

VISIT, we beseech Thee, O Lord, this habitation, and drive far from it all the snares of the enemy : let Thy holy angels dwell herein, to keep us in peace, and may Thy blessing be always upon us. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Sprinkle your bed with holy water and, blessing yourself, say when you lie down to rest :

Lord, into Thy hands I commend my spirit.

Prayers during the Day

GRACE BEFORE MEALS

BLESS us, O Lord, and these Thy gifts which we are about to receive from Thy bounty. Through Jesus Christ.

R. Amen.

GRACE AFTER MEALS

WE GIVE Thee thanks, almighty God, for all Thy benefits, Who livest and reignest world without end.

R. Amen.

Vouchsafe, O Lord, to reward with eternal life all those who do us good for Thy name's sake.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

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

R. Amen.

ACT OF FAITH

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

ACT OF HOPE

O MY God, trusting in Thy promises and relying on Thy infinite power and goodness I hope to obtain pardon for my sins, the assistance of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

ACT OF LOVE

O MY God, I love Thee with my whole heart and above all things, because Thou art the Supreme Good and worthy of all my love. I am sorry for having displeased Thy infinite goodness by my sins. I desire to do Thy holy will and to love Thee more and more. For the love of Thee I will love my neighbor as myself.

The Angelus

ANGELUS Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Ave, Maria, etc.

V. Ecce ancilla Domini.

THE Angel of the Lord declared unto Mary.

R. And she conceived by the Holy Ghost.

Hail, Mary, etc.

V. Behold the handmaid of the Lord.

R. Fiat mihi secundum
verbum tuum.

Ave, Maria, etc.

V. ET VERBUM CARO
FACTUM EST.

R. Et habitavit in nobis.

Ave, Maria, etc.

R. Be it done unto me
according to Thy word.

Hail, Mary, etc.

V. AND THE WORD WAS
MADE FLESH.

R. And dwelt among us.

Hail, Mary, etc.

Oremus

Let us pray

GRATIAM tuam, quæ-
sumus, Domine,
mentibus nostris infunde,
ut qui, Angelo nuntiante,
Christi filii tui incarna-
tionem cognovimus, per
passionem ejus et crucem
ad resurrectionis gloriam
perducamur; per eum-
dem Christum Dominum
nostrum. Amen.

POUR forth, we beseech
Thee, O Lord, Thy
grace into our hearts; that
as we have known the in-
carnation of Christ Thy
Son by the message of an
angel, so, by His passion
and cross, we may be
brought to the glory of
His resurrection; through
the same Christ our Lord.
Amen.

Regina Cæli

During Eastertide, from Holy Saturday till Trinity
Sunday, instead of the *Angelus*, the *Regina Cæli* is
recited *standing*.

REGINA cœli, lætare;
Alleluia.

Quia quem meruisti por-
tare,

Alleluia.

QUEEN of heaven, re-
joice, *Alleluia.*

For He Whom thou didst
deserve to bear,

Alleluia.

Resurrexit, sicut dixit,
Alleluia.

Ora pro nobis Deum,
Alleluia.

V. Gaude et lætare,
Virgo Maria,
Alleluia.

R. Quia surrexit Domi-
nus vere,
Alleluia.

Hath risen as He said,
Alleluia.

Pray for us to God,
Alleluia.

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

R. Because Our Lord
is truly risen,
Alleluia.

Oremus

Let us pray

DEUS, qui per resur-
rectionem Filii tui,
Domini nostri, Jesu
Christi, mundum læti-
ficare dignatus es, præsta,
quæsumus, ut per ejus
genitricem Virginem Ma-
riam perpetuæ capiamus
gaudia vitæ: per eundem
Christum, Dominum nos-
trum.

R. Amen.

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

The Sovereign Pontiff, Benedict XIII, by a brief, *In-
junctæ nobis*, Sept. 14, 1724, granted a *plenary indulgence*,
once a month, to all the faithful who, every day, at the
sound of the bell, in the morning, or at noon, or in the eve-
ning at sunset, shall say devoutly, on their knees, the *Angelus
Domini*, with the *Hail Mary*, three times, on any day when,
being truly penitent, after confession and communion, they
shall pray for peace and union among Christian princes,
for the extirpation of heresy, and for the triumph of holy
Mother Church; also an indulgence of 100 days, on all

the other days in the year, every time that, with contrite heart and devotion, they shall say these prayers.

Salve Regina

In the Morning

SALVE regina, mater
misericordiæ, vîta
dulcedo, et spes nostra
salve. Ad te clamamus
exules filii Hevæ; ad te
suspiramus, gementes et
flentes in hac lacrymarum
valle. Eja ergo, advo-
cata nostra, illos tuos mis-
ericordes oculos ad nos
converte; et Jesum bene-
dictum fructum ventris
tui nobis post hoc exilium
ostende, O clemens, O pia,
O dulcis virgo Maria.

V. Dignare me laudare
te, Virgo sacrata.

R. Da mihi virtutem
contra hostes tuos.

V. Benedictus Deus in
sanctis suis.

R. Amen.

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

V. Make me worthy
to praise thee, holy Virgin.

R. Give me strength
against thine enemies.

V. Blessed be God in
His saints.

R. Amen.

Sub Tuum Præsidium

In the Evening

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.

V. Dignare me, laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Benedictus Deus in sanctis suis.

R. Amen.

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

V. Make me worthy to praise thee, holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints.

R. Amen.

The Sovereign Pontiff, Pius VI, by a decree of the Sacred Congregation of Indulgences, April 5, 1786, granted an indulgence of 100 days, once a day, to all the faithful who, moved by the true spirit of religion to atone in some manner for the insults offered to the most blessed Virgin Mary, Mother of God, and to the saints, and to defend and promote the worship and veneration of their holy images, shall say, with at least contrite heart and devotion, the *Salve Regina*, with the versicles, *Dignare me* and *Benedictus Deus*, in the morning, and *Sub tuum præsidium*, with the same versicles, in the evening. Also an indulgence of 7 years and 7 quarantines on all the Sundays of the year.

The Lord's Prayer

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

The Hail Mary

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.

The Apostles' Creed

CREDO in Deum, Patrem omnipotentem, Creatorem cœli et terræ; et in Jesum Christum.

IBELIEVE in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ,

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, et vitam æternam. Amen.

His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and 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.

Prayer to the Holy Ghost

VENI, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

V. Emitte Spiritum tuum et creabuntur.

R. Et renovabis faciem terræ.

COME, O Holy Ghost, fill the hearts of Thy faithful, and enkindle 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.

Oremus

Let us pray

DEUS, qui corda fidelium sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum.

R. Amen.

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same Spirit we may be always truly wise, and ever rejoice in His consolations, through Christ our Lord.

R. Amen.

Prayer of St. Thomas Aquinas

**WHICH HE WAS ACCUSTOMED TO RECITE EVERY DAY
BEFORE THE IMAGE OF JESUS CHRIST**

QUONCEDE mihi, misericors Deus, quæ tibi placita sunt ardenter concupiscere, prudenter investigare, veraciter agnoscere et perfecte adimplere, ad laudem et gloriam nominis tui. Amen.

GRANT me grace, O merciful God, to desire ardently all that is pleasing to Thee, to examine it prudently, to acknowledge it truthfully, and to accomplish it perfectly, for the praise and glory of Thy name. Amen.

His Holiness Pope Leo XIII, by a rescript of the Sacred Congregation of Indulgences, June 21, 1879, granted an indulgence of 300 days to the faithful who, before studying or reading, shall, with at least contrite heart and devotion, recite this prayer.

Indulgences

For Reading the Holy Gospel

His Holiness, Leo XIII, by a rescript of the Sacred Congregation of Indulgences, Dec. 13, 1898, granted to the faithful who spend at least a quarter of an hour in reading the Holy Gospel, an indulgence of 300 days, once a day; also a plenary indulgence once a month, on any day of the month, to those who shall have spent a quarter of an hour a day on every day of the month in reading the Holy Gospel, on the usual conditions — confession and communion, and praying for the intention of the Sovereign Pontiff.

St. Teresa's Book-Mark

LET nothing disturb thee,
Let nothing affright thee.
All things are passing;
God only is changeless.
Patience gains all things.
Who hath God wanteth nothing —
Alone God sufficeth.

I always find almost all the wisdom I need in "St. Teresa's Book-Mark." It is a volume in itself. My great comfort in distressing circumstances is that "all things are passing." — FATHER JOSEPH FARRELL, author of "Lectures by a Certain Professor."

Prayer before any Good Work

BEAR in mind the injunction of the holy Apostle: "Whatsoever you do in word or in work, do all in

the name of the Lord Jesus Christ" (*Col. iii. 17*). Resolve to do all things for the glory of God *in the name of Jesus*.

O JESUS, sweet Jesus, O Jesus divine, '
 My life and my death unto Thee I resign.
 Every action of mine shall Thy patronage claim ;
 For whatever I do shall be done in Thy name.

RENEW your good intention frequently during the day and especially at the beginning of any important work or duty by some short ejaculatory prayer, *e.g.*

"All in the name of Jesus."

"All for the glory of God."

"All for Jesus."

"All for the Sacred Heart of Jesus through the immaculate heart of Mary."

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

"Come, Holy Spirit, enlighten my mind and direct my will, that I may do what is pleasing to Thee and conducive to my salvation."

**Acts of the Three Theological Virtues,
Faith, Hope, and Charity**

ACT OF FAITH

I MOST firmly believe, because God, Who is the infallible Truth, hath so revealed to the holy Catholic Church, and through the Church reveals to us, that there is only one God in three divine Persons, equal and distinct, Father, Son, and Holy Ghost ; that the Son became man by taking to Himself flesh and a

human soul through the operation of the Holy Ghost in the womb of the most pure Virgin Mary; that He died for us upon the cross, rose again, ascended into heaven, and from thence shall come again at the end of the world to judge the living and the dead, to award unto the good eternal happiness, and to the wicked everlasting punishment; moreover, from the same motive I believe all that the holy Catholic Church believes and teaches.

ACT OF HOPE

O MY God, because Thou art almighty, infinitely good and merciful, I hope that, by the merits of the passion and death of Jesus Christ, our Saviour, Thou wilt grant me eternal life, which Thou, most faithful, hast promised to all those who shall do the works of a good Christian, as I purpose to do by Thy holy help.

ACT OF CHARITY

O MY God, because Thou art the highest and most perfect good, I love Thee with my whole heart, and above all things; and rather than offend Thee, I am ready to lose all things; and moreover for Thy love I love, and will love, my neighbor as myself.

The Sovereign Pontiff, Benedict XIV, considering that it is not only useful, but also truly necessary, for eternal salvation to make frequent acts of the theological virtues of faith, hope, and charity, in order to excite the faithful to make these acts, granted, by a decree of the Sacred Congregation of Indulgences, Jan. 23, 1756, confirming the grant already made by Bene-

dict XIII, Jan. 15, 1728 : A plenary indulgence, once a month, to all those who shall daily devoutly say, and, at the same time, make with their heart these acts. This indulgence may be gained on any day, when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Church.

He granted in like manner a plenary indulgence at the hour of death. Finally, to excite the faithful to a very frequent use of these acts, he extended the indulgence of seven years and seven quarantines (which, by the grant of his predecessor, could be gained only once a day) to every time that these acts are said with heartfelt devotion.

The same Sovereign Pontiff further declared that, to gain these indulgences, it is not necessary to make use of any set form of words, but that any one may use any form of words which he pleases, provided it expresses the particular motive of each of the three theological virtues. — “The New Raccolta.”

The Holy Sacrifice of the Mass

The Four Great Ends of the Mass

HOLY Mass is offered to God for four great ends, corresponding to the four great duties we owe to Him; these are:

1. To praise, honor, and adore the infinite majesty of God, Who is infinitely deserving of all the glory that can be given Him by His creatures.

2. To satisfy the infinite justice of God, Who is infinitely offended by the sins committed against Him.

3. To thank the infinite liberality of God, Who requires an infinite return for all the favors bestowed upon His creatures.

4. To petition the infinite goodness of God, Whom nothing but a pleading of infinite value can move to grant us all needful blessings.

When Jesus Christ by the Holy Ghost offered Himself unspotted to God on Mount Calvary, He paid infinite adoration to the divine majesty, gave infinite satisfaction to the divine justice, made an infinite return to the divine liberality and moved the divine goodness by an appeal of infinite efficacy.

Now in Holy Mass, Jesus places Himself entirely in your hands, that you may offer to God the same great sacrifice of infinite value for the same most excellent ends, in your behalf as well as for others, whether living or dead. For all who devoutly assist at Holy Mass are made one with the priest, and along with him present to heaven the adorable sacrifice. What would you, therefore, do without the Holy Mass?

"Holy Mass is the sun of Christianity, the soul of faith, the center of the Catholic religion, the grand object of all her rites, ceremonies, and sacraments; in a word, it is a summary of all that is grand and beautiful in the Church of God." — ST. LEONARD of Port Maurice.

"When a priest celebrates Holy Mass, he honors God, he rejoices the angels, he edifies the Church, he helps the living, he obtains rest for the departed, and makes himself partaker of all blessings." — "Following of Christ."

"With the view, therefore, that God may receive from His creatures that clean oblation which alone is worthy of Him, and that the faithful be not deprived of the immense benefit of the same adorable sacrifice, Holy Church commands her children under pain of grievous sin to hear Mass on all Sundays and holydays of obligation. But, surely, no Catholic who has any right idea of the importance and value of Holy Mass will remain satisfied with this. He will attend Holy Mass as often as he can on week-days as well. He will, likewise, have Masses offered up by the priest, both for himself and others, living or dead." — FATHER FIEGE, in "The Paraclete."

The Ordinary of the Mass

The priest, standing at the foot of the altar, bows down, signs himself with the sign of the cross, and says :

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.

Then, joining his hands, he begins the Antiphon :

V. Introibo ad altare V. I will go in to the
Dei. altar of God.

R. Ad Deum, qui læti- R. To God, Who giveth
ficat juventutem meam. joy to my youth.

(In Masses for the Dead, and from Passion Sunday till Holy Saturday, the following Psalm is omitted :)

PSALM XLII

S. **J**UDICA me, Deus, et P. **J**UDGE me, O God, and
discerne causam distinguish my cause
meam de gente non sancta : from the nation that is not
ab homine iniquo et holy : deliver me from the
dolosio erue me. unjust and deceitful man.

M. Quia tu es, Deus, R. For Thou art God,
fortitudo mea, quare me my strength : why hast
repulisti ? et quare tristis Thou cast me off ? and
incedo, dum affligit me why do I go sorrowful
inimicus ? whilst the enemy afflicteth
me ?

S. Emitte lucem tuam P. Send forth Thy light
et veritatem tuam : ipsa and Thy truth : they have
me deduxerunt, et addux- conducted me and brought
erunt in montem sanctum me unto Thy holy hill,
Tuum, et in tabernacula and into Thy taber-
Tua. nacles.

M. Et introibo ad al- R. And I will go in to
tare Dei : ad Deum, the altar of God : to God,
qui lætificat juventutem Who giveth joy to my
meam. youth.

S. Confitebor Tibi in P. I will praise Thee
cithara, Deus, Deus meus : upon the harp, O God, my

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.

R. Ad Deum, qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

God: why art thou sad, O my soul? and why dost thou disquiet me?

R. Hope thou in God, for I will yet praise 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 in to the altar of God.

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 Confiteor

CONFITEOR Deo omnipotenti, etc.

I CONFESS to Almighty God, etc.

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

R. May Almighty God be merciful to thee, and, forgiving thee thy sins, bring thee to everlasting life.

S. Amen.

P. 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 Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

R. 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, and all the saints, and you, Father, to pray to the Lord our God for me.

Then the priest gives the absolution, saying:

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

M. Amen.

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

R. Amen.

Making the sign of the cross, he says:

INDULGENTIAM, ✠ absolutionem, et remissionem peccatorum nos-

MAY the Almighty and merciful Lord grant us pardon, ✠ abso-

trorum tribuat nobis lution, and remission of
omnipotens et misericors our sins.

Dominus.

M. Amen.

R. Amen.

Then, bowing down, he proceeds :

*V. Deus, Tu conver-
sus vivificabis nos.*

*V. Thou shalt turn
again, O God, and quicken
us.*

*R. Et plebs Tua læta-
bitur in Te.*

*R. And Thy people
shall rejoice in Thee.*

*V. Ostende nobis, Do-
mine, misericordiam Tu-
am.*

*V. Show us Thy mercy,
O Lord.*

*R. Et salutare Tuum
da nobis.*

*R. And grant us Thy
salvation.*

*V. Domine, exaudi ora-
onem meam.*

*V. O Lord, hear my
prayer.*

*R. Et clamor meus ad
Te veniat.*

*R. And let my cry
come unto Thee.*

*V. Dominus vobis-
cum.*

*V. The Lord be with
you.*

R. Et cum spiritu Tuo.

R. And with thy spirit.

The priest then, extending and afterward joining
his hands, says :

Oremus.

Let us pray.

Then, going up to the altar, he says inaudibly :

AUFER a nobis, quæsu-
mus, Domine, ini-
quitates nostras : ut ad
Sancta Sanctorum puris
mereamur mentibus in-

TAKE away from us our
iniquities, we beseech
Thee, O Lord : that we
may be worthy to enter
with pure minds into the

troire. Per Christum Do- Holy of holies. **Through**
minum nostrum. Amen. Christ our Lord. **Amen.**

Bowing down over the altar, he kisses it and says:

ORAMUS Te, Domine, **W**E BESEECH Thee, O
per merita sanctorum Lord, by the mer-
tuorum quorum reliquiæ its of Thy saints, whose
hic sunt, et omnium sanc- relics are here, and of all
torum, ut indulgere dig- the saints, that Thou
neris omnia peccata mea. wouldst vouchsafe to for-
Amen. give me all my sins.
Amen.

(At Solemn Mass the altar is here incensed.)

Then the priest, signing himself with the sign of the cross, reads

The Introit

LET us go with confidence to the throne of
grace: that we may obtain mercy, and
find grace in seasonable aid (Heb. iv. 16).

Casting all your care upon Him; for He
hath care of you (1 Peter v. 7).

He that feareth man shall quickly fall; he
that trusteth in the Lord shall be set on high
(Prov. xxix. 25).

Trust in the Lord and do good (Ps. xxxvi. 3).

Have mercy on me, O God, have mercy on
me; for my soul trusteth in Thee.

And in the shadow of Thy wings will I hope
until iniquity pass away (Ps. lvi. 2).

I will give glory to Thy name; for Thou hast been a helper and protector to me (Ecclus. li. 2).

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

The priest then says the

Kyrie Eleison

KYRIE eleison.

M. Kyrie eleison.

S. Kyrie eleison

M. Christe eleison.

S. Christe eleison.

M. Christe eleison.

S. Kyrie eleison.

M. Kyrie eleison.

S. Kyrie eleison.

LORD; have mercy.

R. Lord, have mercy.

P. Lord, have mercy.

R. Christ, have mercy.

P. Christ, have mercy.

R. Christ, have mercy.

P. Lord, have mercy.

R. Lord, have mercy.

P. Lord, have mercy.

Afterward, standing at the middle of the altar, extending and then joining his hands, and slightly bowing, he says (when it is to be said ¹):

Gloria in Excelsis

GLORIA in excelsis Deo;
et in terra pax ho-
minibus bonæ voluntatis.
Laudamus Te; benedici-
mus Te; adoramus Te;
glorificamus Te. Gratias

GLORY be to God on
high, and on earth
peace to men of good will.
We praise Thee; we bless
Thee; we worship Thee;
we glorify Thee. We give

¹ The Gloria is omitted in Masses of the season during Lent and Advent. and in Masses for the Dead.

agimus Tibi propter magnam gloriam Tuam. Domine Deus, Rex cœlestis, Deus pater omnipotens. Domine Fili unigenite, Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus: Tu solus Dominus: Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord, the only begotten Son, Jesus Christ; 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 our prayer; 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.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

The Collect

LET us pray: O God, Who hast taught the hearts of the faithful by the light of the Holy Ghost: grant that, by the gift of the same Spirit, we may always be truly wise

and ever rejoice in His holy consolations. May the inpouring of the Holy Ghost cleanse our hearts, and, as dew sprinkled over our innermost being, may His presence render us fruitful in good works. Give us Thy grace, O Lord, that we may not cling to the perishable goods and vain honors of this world, but pass safely beyond them to the everlasting joys of heaven, which Thou hast promised to those who love and serve Thee faithfully. We ask this of Thee in the name of Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

LET us pray: Save us, we beseech Thee, O Lord, from all dangers to soul or body; and by the intercession of the glorious and blessed Mary, ever Virgin, Mother of God, of St. Joseph, of Thy holy apostles, Peter and Paul, and of all Thy saints, mercifully grant us health and peace. Do Thou bring to naught all the assaults of the enemies of Thy Church, and enable her to serve Thee in freedom and in safety.

BLESS our Holy Father, the Pope; bless our friends, relatives, benefactors, and all those for whom we have promised to pray; and give eternal rest to the faithful departed, through Jesus Christ, Our Lord. Amen.

Epistle

DEARLY BELOVED: Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, or railing for railing, but contrariwise, blessing; for unto this you are called, that you may inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and His ears unto their prayers; but the countenance of the Lord is against them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts (1 Peter iii. 8, 15).

After the Epistle is said:

R. Deo gratias.

R. Thanks be to God.

Then the *Gradual*, *Tract*, *Alleluia*, or *Sequence*, according to the time.

For the Gradual¹

BLESSED is the man that feareth the Lord: he shall delight exceedingly in His commandments. His seed shall be mighty upon earth: the generation of the righteous shall be blessed (Ps. cxi. 1, 2).

In all thy works remember thy last end, and thou shalt never sin (Ecclus. vii. 40).

Let my soul (O Lord) die the death of the just, and my last end be like to them (Num. xxiii. 10).

O forgive me, that I may be refreshed before I go hence, and be no more (Ps. xxxviii. 14).

Show forth Thy wonderful mercies: Thou Who savest them that trust in Thee (Ps. xvi. 7).

Before the Gospel the priest bows down before the middle of the altar, and says:

<p>MUNDA cor meum ac labia mea, omnipotens Deus, qui labia Isaiaë prophetæ calculo mundasti ignito: ita me Tua grata miseratione dignare mundare, ut sanctum Evangelium Tuum digne valeam nuntiare.</p>	<p>CLEANSE my heart and my lips, O almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal; vouchsafe so to cleanse me by Thy gracious mercy, that I may be able worthily to proclaim Thy</p>
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¹ The choir sings the Gradual, while the book is moved to the Gospel side, and the priest says the prayer *Munda cor meum*, "Cleanse my heart," etc.

Christum Dominum nostrum. Amen. holy Gospel. Through Christ our Lord. Amen.

Jube Domine benedicere. Lord, grant Thy blessing.

DOMINUS sit in corde meo et in labiis meis, ut digne et competenter annuntiem Evangelium Suum. Amen. **T**HE Lord be in my heart and on my lips, that I may worthily and fittingly proclaim His holy Gospel. Amen.

Then, going to the Gospel side, he says :

V. Dominus vobiscum. V. The Lord be with you.

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

V. Sequentia sancti Evangelii secundum N. V. The continuation of the holy Gospel according to N.

R. Gloria Tibi, Domine. R. Glory be to Thee, O Lord.

Then is read :

The Gospel

Christ's Sermon upon the Mount The Eight Beatitudes

1. **B**LESSED 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 have their fill.

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' sake; for theirs is the kingdom of heaven.

Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake:

Be glad and rejoice; for your reward is very great in heaven (Matt. v. 3-12).

You have heard that it hath been said: Thou shalt love thy neighbor, and hate thy enemy.

But I say to you: Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you:

That you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust.

For if you love them that love you, what reward shall you have? Do not even the publicans this?

And if you salute your brethren only, what do you more? Do not also the heathens this?

Be you therefore perfect, as also your heavenly Father is perfect (Matt. v. 43-48).

If you will forgive men their offenses, your heavenly Father will forgive you also your offenses.

But if you will not forgive men, neither will your Father forgive you your offenses (Matt. vi. 14-15).

Judge not that you may not be judged. For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. All things, therefore, whatsoever you would that men should do to you, do you also to them; for this is the law (Matt. vii. 1, 2; 12).

After the Gospel is said:

R. Laus Tibi, Christe. R. Praise be to Thee,
O Christ.

The priest says inaudibly:

PER Evangelica dicta **B**Y the words of the
deleantur nostra de- Gospel may our sins
licta. be blotted out.

Then, at the middle of the altar, extending, elevating, and joining his hands, the priest says the Nicene Creed (when it is to be said), keeping his hands joined.

At the words, *and was incarnate*, he kneels, and continues kneeling to the words, *was made man*.

The Nicene Creed

QREDO in unum Deum, **I** BELIEVE in one God
 Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine: **ET HOMO FACTUS EST.** *[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 judi-

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; very God of very God; begotten, not made; being of one substance 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.** *[Here all 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

care vivos et mortuos: Father: and He shall
Cujus regni non erit come again with glory to
finis. judge both the living and
the dead: of Whose king-
dom there shall be no end.

Et in Spiritum Sanc- And I believe in the
tum Dominum et vivifi- Holy Ghost, the Lord and
cantem, qui ex Patre Giver of life, Who pro-
Filioque procedit: qui ceedeth from the Father
cum Patre et Filio simul and the Son: Who to-
adoratur et conglorifica- gether with the Father
tur; qui locutus est per and the Son is worshiped
prophetas. Et unam and glorified; Who spoke
sanctam Catholicam et by the prophets. And
Apostolicam Ecclesiam. one holy Catholic and
Confiteor unum baptisma Apostolic Church. I con-
in remissionem pecca- fess one Baptism for the
torum. Et expecto resur- remission of sins. And I
rectionem mortuorum, et look for the resurrection of
vitam venturi sæculi. the dead, and the life of
the world to come. Amen.

(At High Mass the choir sings the *Credo* and the clergy sit down until its conclusion.)

Then the celebrant kisses the altar, and, turning to the people, says:

V. Dominus vobiscum. V. The Lord be with
you.

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

The priest then reads

The Offertory¹

WHO shall ascend into the mountain of the Lord: or who shall stand in His holy place?

The innocent in hands, and clean of heart (Ps. xxiii. 3, 4).

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, Thou wilt not despise (Ps. l. 19).

The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit (Ps. xxxiii. 19).

Create a clean heart in me, O God: and renew a right spirit within me (Ps. l. 12).

This being finished, the priest takes the paten with the Host (if it is Solemn Mass, the deacon hands the priest the paten with the Host), and offering it up, says:

<p>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 negligentibus meis, et pro omnibus circumstantibus;</p>	<p>ACCEPT, O holy Father, almighty, everlasting God, this stainless Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present; as also for all</p>
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¹ The choir sings the Offertory, or some suitable anthem or hymn

<p>sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.</p>	<p>faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.</p>
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Then, making the sign of the cross with the paten, he places the Host upon the corporal. The priest pours wine and water into the chalice, blessing the water before it is mixed, saying :

<p>DEUS, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabiliter reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster; qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.</p>	<p>O GOD, ✠ Who hast wonderfully framed man's exalted nature, and still more wonderfully restored it: grant us, by the mystic signification of this commingling of water and wine, to become partakers of the Godhead of Him Who vouchsafed to become partaker of our manhood, Jesus Christ, Thy Son, our Lord; Who liveth and reigneth with Thee in the unity of the Holy Ghost; world without end. Amen.</p>
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(If it is a Solemn Mass, the deacon ministers the wine, the subdeacon the water.) Offering up the chalice, he says :

<p>OFFERIMUS Tibi, Domine, calicem salutaris, Tuam deprecantes</p>	<p>WE offer unto Thee, O Lord, the chalice of salvation, beseeching</p>
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clementiam, ut in con- Thy clemency that, in the
spectu divinæ Majestatis sight of Thy divine Maj-
Tuæ, pro nostra et totius esty, it may ascend with
mundi salute cum odore the odor of sweetness for
suavitatis ascendat. our salvation, and for
that of the whole world.

Amen.

Amen.

Then making the sign of the cross with the chalice, and placing it on the corporal, he covers it with the pall.

At Solemn Mass the subdeacon here receives the paten, and, wrapping it up in the veil with which his shoulders are covered, he goes and stands behind the celebrant until toward the end of the *Pater Noster*.

Bowing down, the priest says :

IN SPIRITU humilitatis, **I**N A humble spirit and a
et in animo contrito, contrite heart may we
suscipiamur a Te, Do- be received by Thee, O
mine, et sic fiat sacrificium Lord ; and let our sacri-
nostrum in conspectu Tuo fice be so made in Thy
hodie, ut placeat Tibi, Do- sight this day that it may
mine Deus. please Thee, O Lord God.

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

VENI, sanctificator **Q**OME, O Sanctifier, al-
omnipotens, æterne mighty, eternal God,
Deus, et bene ✠ dic hoc and bless ✠ this sacrifice
sacrificium, Tuo sancto set forth to Thy holy
nomini præparatum. name.

At Solemn Mass the celebrant 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.

By the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to bless this incense, and receive it as an odor of sweetness. Through Christ our Lord. Amen.

He incenses the bread and wine, saying:

INCENSUM istud a Te benedictum ascendat ad Te, Domine, et descendat super nos misericordia 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 sacrificium vespertinum.

Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis.

Ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

LET my prayer, O Lord, be directed as incense in Thy sight: and the lifting up of my hands as the 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.

Here the celebrant is incensed by the deacon, who next incenses the clergy present in choir and the other ministers at the altar.

The priest, with his hands joined, goes to the Epistle side of the altar, where he washes his fingers while 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 domus tuæ, 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.

I WILL wash my hands among the innocent; and will compass Thy altar, O Lord.

That I may hear the voice of Thy praise and tell of all Thy wondrous 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 men of blood.

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

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

Pes meus stetit in directo: in ecclesiis benedicam Te, Domine.

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

Gloria Patri, etc.¹

Glory be to the Father, etc.¹

Returning, and bowing before the middle of the altar, with joined hands, he says:

SUSCIPE, sancta Trinitas, hanc oblationem quam Tibi offerimus ob memoriam, passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ 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 cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

RECEIVE, O Holy Trinity, this oblation, which we offer unto Thee, in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, blessed John the Baptist, of the holy apostles Peter and Paul, of these and of all the saints: that it may be available to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then he kisses the altar, and having turned himself toward the people, extending and joining his hands, he raises his voice a little, and says:

¹ In Masses for the Dead, and in Passion time, the Gloria is omitted.

ORATE, fratres, ut **P**RAY, my brethren,
meum ac vestrum that, my sacrifice
sacrificium acceptabile fiat and yours may be accept-
apud Deum Patrem omni- able to God the Father
potentem. almighty.

The server then answers :

Suscipiat Dominus sac- May the Lord receive
rificium de manibus tuis, the sacrifice from thy
ad laudem et gloriam hands, to the praise and
nominis Sui, ad utilitatem glory of His name, to
quoque nostram, totius- our benefit, and to that
que Ecclesiæ suæ sanctæ. of all His holy Church.

The priest answers in a low voice, *Amen*.

Then, with outstretched hands, he recites the secret prayers.

At the Secreta

*An Indulged Offering to be Made during the
Time of Mass*

ETERNAL Father, I offer to Thee the sacri-
fice which Thy beloved Son Jesus made
of Himself upon the cross, and which He now
renews upon this altar ; I offer it to Thee in
the name of all creatures, together with the
Masses which have been celebrated and which
shall be celebrated in the whole world, in
order to adore Thee, and to give Thee the
honor which Thou dost deserve, to render
to Thee due thanks for Thy innumerable bene-
fits, to appease Thy anger which our many

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Ordinary of the Mass

sins have provoked, and to give Thee due satisfaction for them : to entreat Thee also for myself, for the Church, for the whole world, and for the blessed souls in purgatory. Amen.

Indulgence of three years. — Pope Pius IX, April 11, 1860.

Another Offering

ETERNAL Father, we offer Thee the blood, the passion, and the death of Jesus Christ, the sorrows of Mary most holy, and of St. Joseph, in satisfaction for our sins, in aid of the holy souls in purgatory, for the needs of holy Mother Church, and for the conversion of sinners.

Indulgence of 100 days, once a day. — Pope Pius IX, April 30, 1860.

RECEIVE, O Lord, our offerings, in commemoration of the passion and death of our blessed Saviour, Jesus Christ, Thy Son, that through His merits and by the consecration of all the powers of our soul and body to Thy holy service, we may persevere in Thy love and Thy grace to the end of our days, and glorify Thee eternally in heaven.

Defend, we beseech Thee, O God Almighty, through the intercession of the Blessed Virgin Mary, of St. Joseph, and of all the saints,

this Thy family from all adversity; and as we prostrate ourselves before Thee with humble and contrite hearts, do Thou graciously protect us against all the snares of our enemies. Through Our Lord Jesus Christ, etc.

Which being finished, he says in an audible voice:

PER omnia sæcula **W**ORLD without
sæculorum. end.

R. Amen.

R. Amen.

• V. Dominus vobiscum. V. The Lord be with
you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Here he uplifts his hands:

V. Sursum corda.

V. Lift up your hearts.

R. Habemus ad Do-
minum.

R. We have them lifted
up unto the Lord.

He joins his hands before his breast and bows his head while he says:

V. Gratias agamus Do-
mino Deo nostro.

V. Let us give thanks
unto the Lord our God.

R. Dignum et justum
est.

R. It is meet and just.

He then disjoins his hands, and keeps them in this posture until the end of the Preface, after which he again joins them, and bowing, says, *Sanctus*, etc.¹

¹ At High Mass the choir sings the *Sanctus* (while the priest is proceeding with the *Canon*) as far as the first *Hosanna in Excelsis* before the Elevation; and after the Elevation, *Benedic-
tus qui venit*, etc.

When he says *Benedictus*, etc., he signs himself with the cross.

The following Preface is said on every Sunday in the year that has no special preface of its own.

VERE dignum et justum est, æquum et salutare, nos Tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio Tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de Tua gloria, revelante Te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quem laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes:

ITIS truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God, Who, together with Thy only begotten Son and the Holy Ghost, art one God, one Lord: not in the singleness of one Person, but in the Trinity of one substance. For what we believe of Thy glory, as Thou hast revealed the same, we believe of Thy Son, and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Godhead, we adore a distinction in the Persons, unity in Essence, and equality in Majesty. Whom the angels and archangels, the cherubim also and seraphim, do praise; who cease not, day by day with one voice crying out, to repeat:

Here the bell is rung thrice.

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

HOLY, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

The Canon of the Mass

The priest, first extending, then elevating and joining his hands, raising his eyes toward heaven, says in a low voice :

TE IGITUR, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus,

WHEREFORE we humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our

He kisses the altar.

Uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ Tibi offerimus pro Ecclesia Tua sancta Catholica : quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo Tuo Papa

Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices which we offer up to Thee in the first place for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the

<p>nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catho- licæ et Apostolicæ Fidei cultoribus.</p>	<p>world; as also for Thy servant N., our Pope, and for N., our Bishop, and for all who are orthodox in belief and who profess the Catholic and Apostolic Faith.</p>
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The Commemoration of the Living

MEMENTO, Domine, **B**E MINDFUL, O Lord,
famulorum famularumque tuarum, N. et N., and N.,
of Thy servants N.

He pauses, and, joining his hands, prays silently for those he wishes to pray for in particular:

<p>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 incolumitatis suæ: Tibique reddunt vota sua, æterno Deo, vivo et vero.</p>	<p>And of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living and true.</p>
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COMMUNICANTES, et **H**AVING communion
memoriam venerantes, in primis gloriosæ with, and venerat-
ing the memory, first of
semper Virginis Mariæ, the glorious Mary, ever a

Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Corneli, 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.

virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

Spreading his hands over the oblation, he says:

(Here the bell is rung once.)

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in Tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege

WHEREFORE, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that we be saved from eternal

numerari. Per Christum damnation, and num-
D o m i n u m nostrum. bered among the flock of
Amen. Thine elect. Through
Christ our Lord. Amen.

QUAM oblationem, Tu **A**ND do Thou, O
Deus, in omnibus, God, vouchsafe in
quæsumus, benedic✠tam, all respects to bless, ✠
adscrip✠tam, ra✠tam, consecrate, ✠ and ap-
rationabilem, acceptabi- prove ✠ this our obla-
lemque facere digneris: tion, to perfect it and to
ut nobis cor✠pus et san- render it well-pleasing to
✠guis fiat dilectissimi Fi- Thyself, so that it may
lii tui Domini nostri Jesu become for us the body
Christi. ✠ and blood ✠ of Thy
most beloved Son, Jesus
Christ our Lord.

QUI pridie quam pate- **W**HO the day before
retur, accepit panem He suffered, took
in sanctas ac venerabiles bread into His holy and
manus suas, et elevatis venerable hands and hav-
oculis in cœlum, ad Te ing lifted up His eyes to
Deum Patrem suum heaven, to Thee, God,
omnipotentem: Tibi gra- His almighty Father, giv-
tias agens, bene ✠ dixit, ing thanks to Thee,
fregit, deditque discipulis blessed it ✠, broke it,
suis, dicens: Accipite, et and gave it to His dis-
manducate ex hoc omnes. ciples, saying: Take ye,
and eat ye all of this.

Holding the Host with both hands, the priest pronounces the words of Consecration secretly, distinctly, and attentively:

HOC EST ENIM CORPUS MEUM. FOR THIS IS MY BODY.

After pronouncing the words of Consecration, the priest, kneeling upon one knee, adores the sacred Host; then, rising, he elevates it, and replaces it upon the corporal, kneeling once again.

At the Elevation of the Sacred Host

Contemplate Jesus hanging on the cross, and adore the same Jesus, here present on the altar; look at the sacred Host and say with strong faith, firm hope, tender love, and earnest devotion:

My Lord and My God!

His Holiness, Pope Pius X, on May 18, 1907, granted an indulgence of seven years and seven quarantines, to all the faithful, who, at the elevation during Mass, or at public exposition of the Blessed Sacrament, look at the sacred Host and say: "*My Lord and my God!*"

(At the elevation of the Host the bell is rung thrice.)

<p>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.</p>	<p>IN LIKE manner, after supper, taking also this goodly chalice into His holy and venerable hands: and giving thanks to Thee, He blessed it, ✠ and gave it to His disciples, saying: Take, and drink ye all of this.</p>
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The priest then pronounces the words of Consecration over the chalice, holding it slightly elevated, saying:

<p>HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI: MYST- TERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMIS- SIONEM PECCATORUM.</p>	<p>FOR THIS IS THE CHAL- ICE OF MY BLOOD OF THE NEW AND ETERNAL TESTA- MENT: THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, UNTO THE REMIS- SION OF SINS.</p>
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He then replaces the chalice on the corporal, and says:

<p>Hæc quotiescumque fe- ceritis, in Mei memoriam facietis.</p>	<p>As often as ye shall do these things, ye shall do them in remembrance of Me.</p>
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Making a genuflection, he adores; then, rising, he elevates the chalice, and, replacing it upon the corporal, makes another genuflection.

(At the elevation of the chalice the bell is rung thrice.)

He then proceeds:

<p>ANDE et memores, Do- mine, 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 cœlos gloriosæ as- censionis: offerimus præ- claræ Majestati Tuæ, de tuis donis ac datis, Hos-</p>	<p>WHEREFORE, O Lord, bearing in mind the blessed Passion of the same Jesus Christ, thy Son, our Lord, His resurrection likewise from the grave, and His glorious ascen- sion into Heaven, we too, Thy servants, as also Thy holy people, offer up to Thine excellent</p>
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tiam ✠ puram, Hostiam Majesty from among the
 ✠ sanctam, Hostiam ✠ things Thou hast given to
 immaculatam, panem ✠. us and bestowed upon us,
 sanctum vitæ æternæ, et a Victim which is pure, a
 calicem ✠ salutis per- Victim which is holy,
 petuæ. a Victim which is stain-
 less, the holy bread of
 life everlasting and the cup of eternal salvation.

Extending his hands, he proceeds :

SUPRA quæ propitio ac
 sereno vultu respi-
 cere digneris, et accepta
 habere, sicuti accepta ha-
 bere dignatus es munera
 pueri Tui justi Abel,
 et sacrificium Patriarchæ
 nostri Abrahæ; et quod
 tibi obtulit summus sacer-
 dos tuus Melchisedech,
 sanctum sacrificium, im-
 maculatam hostiam.

VOUCHSAFE to look
 upon it with a gra-
 cious and tranquil coun-
 tenance, and to accept it,
 even as Thou wast pleased
 to accept the offerings of
 righteous Abel, Thy serv-
 ant, the sacrifice of Abra-
 ham, our Patriarch, and
 that which Melchisedech,
 Thy high priest, offered
 up to Thee, a holy sac-
 rifice, a victim without
 blemish.

Bowing down profoundly, with his hands joined
 and placed upon the altar, he says :

SUPPLICES Te rogamus,
 omnipotens Deus,
 jube hæc perferri per
 manus sancti angeli Tui
 in sublime altare tuum,
 in conspectu divinæ Maj-
 estatis Tuæ, ut quotquot

WE HUMBLY beseech
 Thee, almighty
 God, to command that
 by the hands of Thy holy
 angel, this our Sacrifice be
 uplifted to Thine altar on
 high, into the very pres-

ex hac altaris participatione, sacrosanctum Filii Tui Corpus ✠ et ✠ Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

ence of Thy divine Majesty, that as many of us as shall, by partaking at this altar, receive the most sacred Body ✠ and Blood ✠ of Thy Son may be filled with all heavenly blessing and grace. Through the same Christ our Lord. Amen.

Commemoration of the Dead

MEMENTO etiam, Domine, famulorum famularumque Tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

REMEMBER, O Lord, Thy servants and handmaids, N. and N., who have gone before us with the sign of faith, and sleep the sleep of peace.

Here the priest, with hands joined, prays for such of the dead as he wishes to pray for in particular. Then, extending his hands, he continues :

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, etc. Amen.

TO THESE, O Lord, and to all who rest in Christ, grant, we pray Thee, a place of refreshment, of light, and of 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, Stephano, Matthia, 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, cūsumus, largitor admitte. Per Christum Dominum nostrum.

TO us also, Thy sinful servants, who hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy saints: into whose company, not weighing our merits, but pardoning our offences, we beseech Thee to admit us. Through Christ our Lord.

PER quem hæc omnia, Domine, semper bona creas, sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et præstas nobis.

BY whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and bestow upon us all these good things.

He uncovers the chalice, and makes a genuflection; then taking the Host in his right hand and holding the chalice in his left, he makes thrice the sign of the cross over the chalice, saying:

PER ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est Tibi Deo Patri ✠

THROUGH Him, ✠ and with Him, ✠ and in Him, ✠ is unto Thee,

omnipotenti, in unitate God the Father ✠ al-
Spiritus ✠ Sancti, omnis mighty, in the unity of
honor et gloria. the Holy ✠ Ghost, all
honor and glory.

He here replaces the sacred Host upon the corporal,
covers the chalice, and makes a genuflection; and
rising again, he says aloud :

V. Per omnia sæcula
sæculorum.

V. World without end.

R. Amen.

R. Amen.

Oremus

Let us pray

PRÆCEPTIS salutaribus
moniti, et divina in-
stitutione formati, aude-
mus dicere :

ADMONISHED by Thy
saving precepts,
and following Thy divine
directions, we presume to
say :

PATER NOSTER, qui
es in cœlis, sancti-
ficetur nomen Tuum : ad-
veniat 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 debitori-
bus nostris. Et ne nos
inducas in tentationem.

OUR FATHER, Who art
in heaven, hallowed
be Thy name : Thy king-
dom come : Thy will be
done on earth, as it is in
heaven. Give us this day
our daily bread : and for-
give us our trespasses, as
we forgive those who
trespass against us. And
lead us not into tempta-
tion.

M. Sed libera nos a
malo.

R. But deliver us from
evil.

S. Amen.

P. Amen.

(At Solemn Mass, the deacon, toward the conclusion of the *Pater Noster*, goes to the right hand of the priest, where he awaits the approach of the subdeacon, from whom he receives the paten, which he puts into the hands of the priest.)

He takes the paten between his first and second fingers, and says :

<p>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,</p>	<p>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 a virgin, Mother of God, of Thy holy apostles Peter and Paul, of Andrew, and of all the saints,</p>
---	---

Making the sign of the cross on himself with the paten, he kisses it, and says :

<p>Da propitius pacem in diebus nostris: ut ope misericordiæ Tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.</p>	<p>Graciously grant peace in our days: that, aided by the help of Thy mercy, we may be always free from sin, and secure from all disturbance.</p>
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He then uncovers the chalice, makes a genuflection, and, rising again, takes the sacred Host and breaks it in the middle, over the chalice, saying :

<p>Per eundem Dominum nostrum Jesum Christum Filium Tuum,</p>	<p>Through the same Jesus Christ, Thy Son, Our Lord,</p>
---	--

He then places the part of the Host which he has in his right hand on the paten. Then, breaking off a particle of that which remains in his left hand, he says :

Qui Tecum vivit et	Who liveth and reigneth
regnat in unitate Spiritus	with Thee in the unity
Sancti Deus,	of the Holy Ghost, God,

Then placing on the paten what remains in his left hand of the sacred Host, and holding in his right hand, over the chalice, the particle which he had broken off he says aloud :

V. Per omnia sæcula	V. World without end.
sæculorum.	

R. Amen.

R. Amen.

He then with the same particle of the sacred Host makes the sign of the cross over the chalice, saying :

V. Pax ✠ Domini sit	V. May the peace ✠
✠ semper vobis ✠ cum.	of the Lord be ✠ always
	with ✠ you.

R. Et cum spiritu tuo.

R. And with thy spirit.

He then puts the particle in the chalice, saying in a low voice :

Hæc commixtio et con-	May this commingling
secratio corporis et san-	and consecration of the
guinis Domini nostri Jesu	body and blood of Our
Christi fiat accipientibus	Lord Jesus Christ be unto
nobis in vitam æternam.	us that receive it effec-
Amen.	tual unto life everlasting.
	Amen.

He covers the chalice, makes a genuflection, and then, bowing down and striking his breast three times, he says: ¹

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

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

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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

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

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

(In Masses for the Dead he says twice, *Grant them rest*; and lastly, *Grant them eternal rest*.)

Then inclining toward the altar, with hands joined upon it, the priest says the following prayers:

DOMINE, Jesu Christe, qui dixisti apostolis Tuis, pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem ecclesiæ Tuæ; eamque secundum voluntatem Tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per

O LORD Jesus Christ, Who didst say to Thine apostles, peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will: Who livest and

¹ The choir sings the *Agnus Dei*, which generally continues during the priest's communion and the ablutions.

omnia sæcula sæculorum. reignest God, world without end. Amen.

(The Preceding Prayer is omitted in Masses for the Dead.)

At Solemn Mass the deacon kisses the altar at the same time with the celebrating priest, by whom he is saluted with the *kiss of peace* with these words:

V. Pax tecum.

V. Peace be with thee.

To which the deacon answers:

R. Et cum spiritu tuo.

R. And with thy spirit.

And then salutes in like manner the subdeacon, who in turn salutes the clergy who may be present.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem Tuam mundum vivificasti: libera me per hoc sacrosanctum corpus et sanguinem Tuum ab omnibus iniquitatibus meis, et universis malis: et fac me Tuis semper inhærere mandatis, et a Te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus, in sæcula sæculorum. Amen.

O LORD Jesus Christ, Son of the living God, Who, by the will of the Father and 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 suffer me never to be separated from Thee. Who with the same God the Father and the Holy Ghost livest and reignest God, world without end. Amen.

PERCEPTIO corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem; 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 sæculorum. Amen.

LET not the partaking of Thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but by Thy mercy be it profitable to the safety and health both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, world without end. Amen.

Making a genuflection, and taking the Host in his hands, the priest says:

PANEM cœlestem accipiam, et nomen Domini invocabo.

I WILL take the Bread of heaven, and will call upon the name of the Lord.

The priest then, slightly inclining, takes both parts of the sacred Host, and striking his breast and raising his voice a little, he says three times, humbly and with devotion:

(Here the bell is rung thrice.)

DOMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

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

He then makes the sign of the cross on himself with the sacred Host, holding it in his right hand over the paten, saying :

CORPUS Domini nostri **T**HE Body of Our Lord
Jesu Christi custo- Jesus Christ pre-
diat animam meam in serve my soul unto life
vitam æternam. Amen. everlasting. Amen.

He then reverently takes both parts of the Host joins his hands, and remains a short time in meditation on the Most Holy Sacrament. Then he uncovers the chalice, makes a genuflection, collects whatever fragments may remain, and wipes the paten over the chalice, saying, meanwhile :

QUID retribuam Do- **W**HAT shall I render
mino pro omnibus unto the Lord for
quæ retribuit mihi? Calicem salutaris accipiam, et all the things that He
nomen Domini invocabo. hath rendered unto me?
I will take the chalice of
Laudans invocabo Dom- salvation, and call upon
inum, et ab inimicis meis the name of the Lord.
salvus ero. I will call upon the Lord
and give praise: and I
shall be saved from mine enemies.

He takes the chalice in his right hand, and making the sign of the cross with it on himself, he says :

SANGUIS Domini nos- **T**HE blood of Our Lord
tri Jesu Christi cus- Jesus Christ preserve
todiat animam meam in my soul unto life ever-
vitam æternam. Amen. lasting. Amen

He then reverently takes the precious blood. After which he gives communion to all who are to communicate.

Those who are to communicate go up to the sanctuary at the *Domine, non sum dignus*, when the bell rings. The acolyte spreads a cloth before them, and says the *Confiteor*.

During the *Confiteor* the priest removes from the tabernacle of the altar the ciborium, or vessel containing the Blessed Sacrament; and placing it upon the corporal, he makes a genuflection, and, turning to the communicants, pronounces the absolution:

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

R. Amen.

MAY Almighty God have mercy upon you, and forgive you your sins, and bring you unto life everlasting.

R. Amen.

Signing them with the sign of the cross, he continues:

INDULGENTIAM, ✠ absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

R. Amen.

MAY the Almighty and merciful Lord grant you pardon, ✠ absolution, and remission of your sins.

R. Amen.

Elevating a particle of the Blessed Sacrament, and turning toward the people, he says:

ECCĒ Agnus Dei, ecce **B**EHOLD the Lamb of
qui tollis peccata mundi. God, behold Him
Who taketh away the sins
of the world.

And then says three times :

DOMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea. **L**ORD, I am not worthy that Thou shouldst enter under my roof; but say only the word, and my soul shall be healed.

Descending the steps of the altar to the communicants, he administers the holy communion, saying to each :

CORPUS Domini nostri **M**AY the Body of Our
Jesu Christi custodiat animam tuam in preserve thy soul unto
vitam æternam. Amen. life everlasting. Amen.

The priest then, returning to the altar, replaces the ciborium in the tabernacle, makes a genuflection, and closes the door. Then the acolyte pours a little wine into the chalice, and the priest takes the first ablution, saying :

QUOD ore sumpsimus, **I**NTO a pure heart, O
Domine, pura mente Lord, may we receive
capiamus; et de munere the heavenly Food which
temporali fiat nobis remedium sempiternum. has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity

Here the acolyte, at the Epistle corner, pours wine and water over the priest's fingers, and the priest,

returning to the middle of the altar, wipes his fingers and takes the second ablution, saying :

CORPUS tuum, Domine, **M**AY Thy Body, O
quod sumpsi, et san- Lord, which I have
guis quem potavi, ad- received, and Thy Blood
hæreat visceribus meis: which I have drunk, cleave
et præsta, ut in me non unto mine inmost parts;
remaneat scelerum ma- and grant that no stain of
cula, quem pura et sancta sin may remain in me,
refecerunt sacramenta. who have been refreshed
Qui vivis et regnas in with pure and holy mys-
sæcula sæculorum. Amen. teries. Who livest, etc.
Amen.

Then he wipes his lips and the chalice, which he covers, and, having folded the corporal, places it on the altar, as at first; he then goes to the book, and reads the *Communion*. At Solemn Mass the choir sings the *Communion*. The subdeacon removes the chalice to the Credence table.

Before Communion

O TASTE and see that the Lord is sweet:
Blessed is the man that hopeth in Him
(Ps. xxxiii. 9).

As the hart panteth after the fountains of water, so my soul panteth after Thee, O God
(Ps. xii, 2, 3).

Come to Me all you that labor and are burdened, and I will refresh you.

Take up My yoke upon you, and learn of

Me, because I am meek and humble of heart : and you shall find rest to your souls ; for My yoke is sweet and My burden is light (Matt. xi. 28-30).

Do ye manfully and let your heart be strengthened : all ye that hope in the Lord (Ps. xxx. 25).

**Act of Spiritual Communion of Saint Alphonsus
Liguori**

MY Jesus, I believe that Thou art in the Blessed Sacrament. I love Thee above everything, and I long for Thee in my soul. Since I can not now receive Thee sacramentally, come at least spiritually into my heart. As though Thou wert already come, I embrace Thee and unite myself entirely to Thee ; allow me not to be separated from Thee.

Indulgence of sixty days, once a day. — Leo. XIII, June 30, 1893.

EJACULATIONS

Heart of Jesus, burning with love of us, inflame our hearts with love of Thee.

Indulgence of 100 days, once a day. — Leo XIII, June 16, 1893.

Jesus, meek and humble of Heart, make my heart like unto Thine.

Indulgence of 300 days, once a day. — Pius IX, Jan. 25, 1868.

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

Indulgence of 300 days, each time. — Pius IX, Nov. 26, 1876.

Jesus, my God, I love Thee above all things.

Indulgence of 50 days, each time. — Pius IX, May, 1854.

Sweetest Jesus, grant me an increase of faith, hope, and charity, a contrite and humble heart.

Indulgence of 100 days, once a day. — Leo XIII, Sept. 13, 1893.

Sacred Heart of Jesus, Thy kingdom come!

Indulgence of 300 days. — Pius X, May 4, 1906.

May the Sacred Heart of Jesus be loved everywhere.

Indulgence of 100 days, once a day. — Pius IX, Sept. 23, 1860.

O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving be every moment
Thine!

Indulgence of 100 days. — Pius VI, May 24, 1776.

Divine Heart of Jesus, convert sinners, save the dying, deliver the holy souls from purgatory!

Indulgence of 300 days for each recitation. — Pius X, Nov. 6, 1906.

Ordinary of the Mass

PRAYER : O JESUS, LIVING IN MARY

O JESUS, living in Mary ! come and live in Thy servants, in the spirit of Thy holiness, in the fulness of Thy might, in the truth of Thy virtues, in the perfection of Thy ways, in the communion of Thy mysteries ; subdue every hostile power, in Thy spirit for the glory of the Father. Amen.

Indulgence of 300 days, once a day. — Pius IX, Oct. 14, 1859.

SOUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me :
O good Jesus, hear me.
Within Thy wounds hide me.
Suffer me not to be separated from Thee.
From the evil enemy defend me.
In the hour of my death call me.
And bid me come unto Thee.
That with all Thy saints I may praise Thee
For all eternity. Amen.

Postcommunion

IN OUR 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.

Prayer

O GOD, Who, through the fruitful virginity of blessed Mary, hast assured to mankind the blessings of eternal life: grant, we beseech Thee, that she, in whom our race was found worthy to receive the Author of life, may plead unceasingly for us to the same Jesus Christ, our Lord.

Prayer

O GOD, Who in Thine ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother, grant, we beseech Thee, that we may deserve to have him whom we venerate as our protector on earth, as our intercessor in heaven. Who livest and reignest world without end. Amen.

Afterward he turns again toward the people, and says:

V. Dominus vobiscum. V. The Lord be with you.

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

V. Ite, missa est. V. Go, the Mass is ended.

Or, when the *Gloria in Excelsis* has been omitted, he turns to the altar and says:

V. Benedicamus Domino. V. Let us bless the Lord.

R. Deo gratias. R. Thanks be to God

In Masses for the Dead :

V. Requiescant in V. May they rest in
pace. peace.

R. Amen. R. Amen.

(At Solemn Mass, *Ite, missa est*, or *Benedicamus Domino* is chanted by the deacon.)

Bowing before the altar, the priest 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.

MAY the performance of my homage be pleasing to Thee, O Holy Trinity : and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty may be acceptable unto Thee, and may, through Thy mercy, be a propitiation for myself, and all those for whom I have offered it.

Through Christ our Lord. Amen.

Then he kisses the altar, and raising his eyes, and extending, raising, and joining his hands, he bows his head, and says :

BENEDICAT VOS omnipotens Deus, Pater et Filius, ✠ et Spiritus Father, the Son, ✠ and the Holy Ghost.

R. Amen.

R. Amen.

At the word *Deus* he turns toward the people, and makes the sign of the cross over them. (The Benedic-

tion is omitted in Masses for the Dead.) Then, turning to the Gospel side of the altar, he says:

V. Dominus vobiscum. V. The Lord be with you.

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

He then makes the sign of the cross, first upon the altar, and then upon his forehead, lips, and breast, and begins the Gospel according to St. John, saying:

INITIMUM sancti Evangelii secundum Joannem.

M. Gloria Tibi, Domine.

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 comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lu-

THE beginning of the holy Gospel according to St. John.

R. Glory be to Thee, O Lord.

IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the

mine, 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.

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 FACTUS EST [*Hic genuflectitur*], et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

Light, that all men might believe through him. He was not the Light, but he was to give testimony of the Light. That was the true Light, which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH [*Here all kneel*], and dwelt among us; and we saw His glory, the glory, as it were, of the only begotten of the Father, full of grace and truth.

R. Deo gratias.

R. Thanks be to God.

When a feast falls on 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 Ordered by Pope Leo XIII to be Said
after Every Low Mass

The priest with the people recites the *Hail Mary* thrice, then the *Salve Regina* :

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

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 GOD, our refuge and our strength, look down in mercy on Thy people who cry to Thee ; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of St. Joseph her spouse, of Thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through Christ our Lord. Amen.

Holy Michael, Archangel, defend us in the day of battle ; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray ; and do thou, prince of the heavenly host, by the power of God, thrust down to hell Satan

Masses for the Dead

and all wicked spirits, who roam through the world seeking the ruin of souls. Amen.

Indulgence of 300 days. — Leo XIII, Sept. 25, 1888.

Add the Invocation

Most sacred Heart of Jesus, have mercy on us!
(*Thrice*).

Indulgence of 7 years and 7 quarantines. — Pius X,
June 17, 1904.

FINAL ASPIRATIONS

JESUS, Mary, and Joseph! I give you my heart and my soul.

Jesus, Mary, and Joseph! assist me in my last agony.

Jesus, Mary, and Joseph! may I breathe forth my soul in peace with you.

Indulgence of 300 days. — Pius VII, April 28, 1807.

Masses for the Dead

FROM THE ROMAN MISSAL FOR VARIOUS OCCASIONS

To be used in connection with the *Ordinary of the Mass*.¹

¹Or, *ad libitum*, in connection with the *Mass of Indulged Prayers*, or any of the other Methods of Assisting at Mass in this book. Our main purpose in the inclusion of these *Masses for the Dead* from the "Roman Missal" is to invite the attention of devout souls to the beauty of the liturgical prayers contained therein and to encourage them to use these prayers so that they may offer up their supplications in behalf of the Faithful Departed in the very words of our Holy Mother the Church.

Direct your intention by means of the following Offering from "The Raccolta."

Indulgenced Prayer to be Said at the Beginning of Mass

ETERNAL Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the Cross, and now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Thou Who art our one and last end. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for . . . , for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Indulgence of 300 days. — Pius X, July 8, 1904.

The practice of offering up the Holy Sacrifice for the suffering souls in purgatory comes down to us from the earliest Christian times. Thus, Tertullian, the great Christian apologist of the third century, remarks: "We make our oblations (that is, we offer up Holy Mass) for the dead on their anniversary day." Holy Church has ever laid much stress upon this pious and charitable custom. At his ordination every priest has the chalice placed in his hands, with an admonition that it is thenceforth for him to say Mass for the living and for the dead. And the Rubrics of the Roman Rite direct with much insistency that

as far as may be, no one of the Faithful be laid in the grave before Holy Mass has been celebrated for the well-being of his soul. Very ancient, too, is the usage of repeating the funeral Mass on the third, seventh (formerly the ninth), and thirtieth days after the death or burial. We find this expressly enjoined in the primitive laws of Church discipline, gathered together under the title of Constitutions of the Holy Apostles.

A Mass for the Dead has many features which distinguish it from others. These are in part reminiscences of otherwise obsolete Liturgical customs, and are in part suggested by the mournful character of the Rite. Thus, incense is not burned at the Introit and at the Gospel, the Psalm, *Judica me Deus*, is omitted, the kiss of peace is not given, the deacon chanting the Gospel is not accompanied by the usual acolytes bearing candles, and no blessing is given.

The Mass of All Souls' Day

INTROIT

<p>R EQUIEM, ætérnam dona eis, Dó- mine; et lux perpé- tua lúceat eis. <i>Ps. 64.</i> Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: ex- áudi oratiónem meam; ad te omnis caro véniet. <i>Réquiem, &c. is repeated.</i></p>	<p>ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. <i>Ps. A hymn.</i> O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jeru- salem: O Lord, hear my prayer; all flesh shall come to Thee. <i>Eternal rest.</i></p>
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<p>PRAYER. Fidélium Deus ómnium Cónditor</p>	<p>PRAYER. O God the Creator and Redeemer of</p>
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et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

all the faithful, to the souls of Thy servants and of Thine handmaidens grant the pardon of all their sins, that, through our devout prayers, they may rejoice in the full forgiveness for which at all times they have hoped.

EPISTLE. LECTIO EPISTOLÆ BEATI PAULI APOSTOLI
ad Corinthios. I. xv. 51-57

FRATRES: Ecce mysterium vobis dico: Omnes quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi, in novissima tuba: canet enim tuba, et mortui resurgent incorrupti: et nos immutabimur. Oportet enim corruptibile hoc induere incorruptionem: et mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo, qui scriptus est: Absorpta est mors in victoria. Ubi est mors victoria tua? ubi est mors stimulus tuus? Stimulus autem mortis peccatum est: virtus vero peccati lex. Deo autem gratias,

BRETHREN, Behold I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting

qui dedit nobis victóriam of death is sin: and the
per Dóminum nostrum strength of sin is the
Jesum Christum. law. But thanks be to

God, Who hath given us
the victory through our Lord Jesus Christ.

GRADUAL. *Ps. Ré-* GRADUAL. Eternal rest
quiem ætérnam dona eis, give to them, O Lord; and
Dómine; et lux perpétua let perpetual light shine
lúceat eis. *V. Ps. III.* In upon them. *V.* The just
memória ætérna erit ju- shall be in everlasting re-
ustus; ab auditióne mala membrance; he shall not
non timébit. fear the evil hearing.

TRACT. Absólve Dó- TRACT. Loose, O Lord,
mine ánimas ómnium the souls of the faithful de-
fidélium defunctorum ab parted from every bond of
omni vínculo delictorum: sin. *V.* Helped by Thy
V. Et grátia tua illis suc- grace, may they be
currénte, mereántur evá- counted worthy to escape
dere judícium ultiónis: from the avenging judg-
V. Et lucis ætérnæ bea- ment. *V.* And evermore
titúdine pérfrui. in joy to look upon that
light which is Thyself.

SEQUENCE

D IES iræ, dies illa,	D READED day, that day
Solvét sæclum in favilla,	of ire,
Teste David cum Sibylla.	When the world shall melt in fire,
	Told by Sibyl and David's lyre.

Quantus tremor est futú-	Fright men's hearts shall
rus,	rudely shift,
Quando Judex est ventú-	As the Judge through
rus,	gleaming rift

Cuncta stricte discus- Comes each soul to closely
súrus! sift.

Tuba mirum spargens Then, the trumpet's shrill
sonum refrain,
Per sepúlchra regiónum, Piercing tombs by hill and
plain,
Coget omnes ante thro- Souls to judgment shall
num. arraign.

Mors stupébit et natúra, Death and nature stand
aghast,
Cum resúrget creatúra, As the bodies rising fast,
Judicánti responsúra. Hie to hear the sentence
passed.

Liber scriptus proferétur, Then, before Him shall be
placed,
In quo totum continétur, That whereon the ver-
dict's based,
Unde mundus judicétur. Book wherein each deed is
traced.

Judex ergo cum sedébit, When the Judge His seat
shall gain,
Quidquid latet, apparébit: All that's hidden shall be
plain,
Nil inúltum remanébit. Nothing shall unjudged
remain.

Quid sum miser tunc Wretched man, what can
dictúrus? I plead?
Quem patrónum ro- Whom to ask to intercede,
gatúrus? When the just much
Cum vix iustus sit secúrus. mercy need?

Rex treméndæ majestátis,	Thou, O awe-inspiring Lord,
Qui salvándos salvas gratis,	Saving e'en when unim- plored,
Salva me fons pietátis.	Save me, mercy's fount adored.
Recordáre Jesu pie,	Ah! Sweet Jesus, mind- ful be,
Quod sum causa tuæ viæ,	That Thou cam'st on earth for me:
Ne me perdas illa die.	Cast me not this day from Thee.
Quærens me sedísti lassus;	Seeking me Thy strength was spent,
Redemísti crucem passus:	Ransoming Thy limbs were rent:
Tantus labor non sit cas- sus.	Is this toil to no intent?
Juste Judex ultiónis,	Thou, awarding pains condign,
Donum fac remissiónis,	Mercy's ear to me incline,
Ante diem ratiónis.	Ere the reckoning Thou assign.
In gemisco tamquam reus:	I, felon-like, my lot bewail,
Culpa rubet vultus meus:	Suffused cheeks my shame unveil:
Supplicánti parce Deus.	God! O let my prayer prevail.
Qui Mariám absolvísti,	Mary's soul Thou madest white,
Et latrónem exaudísti,	Didst to heaven the thief invite,
Mihi quoque spem de- disti.	Hope in me these now excite.

Preces meæ non sunt dig- Prayers of mine in vain as-
næ ; cend:

Sed tu bonus fac benigne, Thou art good and wilt
forefend,

Ne perénni cremer igne. In quenchless fire my life
to end.

Inter oves locum præsta, Place amid Thy sheep ac-
cord,

Et ab hædis me sequéstra, Keep me from the tainted
horde,

Státuens in parte dextra. Set me in Thy sight, O
Lord.

Confutátis maledíctis, When the cursed by shame
opprest,

Flammis ácribus addíctis, Enter flames at Thy behest,
Voca me cum benedíctis. Call me then to join the
blest.

Oro supplex et acclinis, Prostrate, suppliant, now
no more,

Cor contrítum quasi cinis: Unrepenting, as of yore,
Gere curam mei finis. Save me dying, I implore.

Lacrymósa dies illa, Mournful day! that day
of sighs,

Qua resúrget ex favílla When from dust shall man
arise,

Judicándus homo reus. Stained with guilt his
doom to know,

Huic ergo parce Deus: Mercy, Lord, on him be-
stow.

Pie Jesu Dómine. Jesus, kind! Thy souls re-
lease,

Dona eis réquiem. Amen. Lead them thence to
realms of peace.

Amen.

GOSPEL. ✠ Sequéntia sancti Evangélii secúndum
Joánnem. v. 25-29

IN ILLO témpore: Dixit Jesus turbis Judæórum: Amen, amen dico vobis, quia venit hora, et nunc est, quando mórtui áudient vocem Fílii Dei: et qui audierint, vivent. Sicut enim Pater habet vitam in semetípso: sic dedit et Fílio vitam habére in semetípso: et potestátem dedit ei júdicium fácere, quia Fílius hóminis est. Nolíte mirári hoc, quia venit hora, in qua omnes, qui in monuméntis sunt, áudient vocem Fílii Dei: et procédent qui bona fecérunt, in resurrectionem vitæ: qui vero mala egérunt, in resurrectionem júdicii.

unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

AT THAT time, Jesus said to the multitudes of the Jews, Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself; and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth

unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

At the Gospel incense is not burned. Neither does the deacon ask the priest's blessing before commencing his chant, or send the Sacred Text to be revered by him with a kiss at its termination.

OFFERTORY. Dómine Jesu Christe, Rex gló-

OFFERTORY. O Lord Jesus Christ, thou who

riæ, libera ánimas ómnium
fidélium defunctórum de
poenis inférni, et de pro-
fúndo lacu: libera eas de
ore leónis, ne absórbeat
eas tártarus, ne cadant
in obscúrum; sed signi-
fer sanctus Mícheael re-
præséntet eas in lucem
sanctam: Quam olim
Abrahæ promísisti, et sé-
mini ejus. V. Hóstias
et preces tibi, Dómine,
laudis offérimus: tu sús-
cipe pro animábus illis,
quarum hódie memóriam,
fácimus: fac eas, Dó-
mine, de morte transíre ad
vitam: Quam olim Abra-
hæ promísisti, et sémini
ejus.

from death into life. Even as of old-time thou didst
promise to Abraham and to his seed.

SECRET. Hóstias quæ-
sumus Dómine quas
tibi pro animábus famuló-
rum famularúmque tuá-
rum-offérimus, propitiátus
inténde: ut quibus fídei
christiánæ méritum con-
tulisti, dones et præmium.
Per Dóminum.

in Christ: deny them not its reward.

art the King of Glory, save
the souls of all the faithful
departed from the pains of
hell and from the deep pit:
save them from the lion's
mouth, nor suffer the fiery
lake to swallow them up,
nor endless darkness to
enshroud them. Rather do
thou bid holy Michael,
thy standard-bearer, to
bring them forth into
glorious light: even as of
old-time thou didst prom-
ise to Abraham and to his
seed. V. Together with
our prayers we offer thee,
O Lord, the sacrifice of
praise: do thou receive it
in behalf of the souls
whom this day we have in
mind: lead them, O Lord,

as of old-time thou didst
promise to Abraham and to his seed.

SECRET. Look with fa-
vor, we beseech thee,
O Lord, upon the sacrifice
which we offer up to thee
in behalf of the souls of
thy servants and of thine
handmaidens, and deign
thereby to be appeased.
On those souls thou didst
bestow the merit of faith

PREFACE

The following Preface is said in all Masses for the Dead

VERE dignum et justum est, æquum et salutâre, nos tibi semper, et ubique grâcias âgere: Dômine sancte, Pater omnîpotens, ætérne Deus: per Christum Dôminum nostrum. Per quem majestâtem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestâtes. Cœli, cœlorúmque Virtútes, ac beâta Sérâphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti jubeas deprecâmur, súplici confessiône dicéntes.

lowliness to join with them in confessing thee, and unceasingly to repeat:

Sanctus, etc.

COMMUNION. Lux ætérna luceat eis, Dômine: Cum sanctis tuis in ætérnum, quia pius es. *V.* Réquiem ætérnam dona eis, Dômine; et lux perpétua luceat eis: Cum sanctis.

IT is truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to thee, O Lord, the Holy One, the Father Almighty, the Everlasting God, through Christ our Lord: Through whom the Angels praise, the Dominations adore, the Powers awe-fully worship thy Majesty. Which the heavens and the Forces of heaven together with the blessed Seraphim joyfully do magnify. And do thou command that it be permitted to our

Holy, Holy, Holy, etc.

COMMUNION. May light eternal shine upon them, O Lord: With thy saints for ever, because thou art merciful. *V.* Eternal rest give to them, O Lord; and let perpetual light shine upon them: With thy saints.

POSTCOMMUNION. Aní-
mábus quæsumus Dómi-
ne famulórum famularúm-
que tuárum orátio profí-
ciat supplicántium: ut
eas et a peccátis ómnibus,
éxuas, et tuæ redemptió-
nis fácias esse partícipes.
Qui vivis.

POSTCOMMUNION. May
the prayer of thy sup-
pliants, O Lord, avail the
souls of thy servants and
of thine handmaidens.
Moved by it, mayest thou
free them from their sins
and give them part in the
redemption wrought by
thee.

**Mass on the Day of the Death or on the Day of the Burial
of One of the Faithful**

A FUNERAL Mass may be sung on any day of the
year, except on the three last days of Holy Week,
Easter Sunday, Whit Sunday, Christmas Day, and
some few others of the greater festivals of the year.
And, unless on Sundays and on Feasts which are
doubles of the First or Second Class or days which
are equivalently such, Low Masses, in black vest-
ments, may be celebrated at all times while the corpse
lies in the church awaiting burial. But no Requiem
Mass may ever be celebrated during an Exposition
of the Blessed Sacrament.

The Mass is that above given and appointed for
All Souls' Day; but the Collect, Epistle, Gospel,
Secret, and Postcommunion are as follows:

P RAYER. Deus, cui
próprium est mise-
réri semper et párcere, te
súpplíces exorámus pro
ánima fámuli tui N. quam
hódie de hoc sæculo mi-

P RAYER. O God whose
property it is ever to
have mercy and to spare.
we make humble supplica-
tion to thee on behalf of the
soul of N., thy servant,

grāre jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam paradisi perduci; ut, quia in te speravit et credidit, non poenas infēni sustineat, sed auidia æterna possideat. Per Dōminum nostrum.

which thou this day hast called out of this world; cast not that soul into the hands of the enemy, nor be for ever forgetful of it; but bid thy holy Angels welcome it, and lead it into heaven, its true fatherland. Ever hath it hoped in thee and believed in thee: doom it not to the flames of hell, but vouchsafe to it that happiness which hath no end.

EPISTLE. Lēctio Epistolæ beāti Pauli ad Thessalonicēses. *II. iv. 12-17.*

FRATRES: Nolumus vos ignorare de dormientibus, ut non contristemini sicut et ceteri, qui spem non habent. Si enim credimus quod Jesus mortuus est, et resurrexit: ita et Deus eos, qui dormierunt per Jesum, adducet cum eo. Hoc enim vobis dicimus in verbo Dōmini, quia nos, qui vivimus, qui residui sumus in adventum Dōmini, non præveniemus eos, qui dormierunt. Quoniam ipse Dōminus in jussu, et in voce Arch-

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

àngeli, et in tuba Dei come down from heaven,
descéndet de cœlo: et with commandment, and
mórtui, qui in Christo with the voice of an arch-
sunt, resúrgent primi. angel and with the trum-
Deínde nos, qui vívimus, pet of God; and the dead
qui relínquimur, simul who are in Christ shall
rapiémur cum illis in nú- rise first. Then we who
bibus óbviám Christo in are alive, who are left,
âera, et sic semper cum shall be taken up together
Dómino érimus. Itaque with them in the clouds
consolámini ínvicem in to meet Christ, into the
verbis istis. air, and so shall we be
always with the Lord.
Wherefore comfort ye one another with these words.

GOSPEL. ✠ Sequéntia sancti Evangélii secúndum
Joánnem. xi. 21-27

IN ILLO témpore: Dixit **A**T THAT time, Martha
Martha ad Jesum: said to Jesus, Lord,
Dómine, si fuísses hic, if thou hadst been here,
frater meus non fuísset my brother had not died:
mórtuus: sed et nunc scio but now also I know that
quia quæcúmque popós- whatsoever thou wilt ask
ceris a Deo, dabit tibi of God, God will give it
Deus. Dicit illi Jesus: thee. Jesus saith to her,
Resúrget frater tuus. thy brother shall rise
Dicit ei Martha: Scio quia again. Martha saith to
resúrget in resurrectióne him, I know that he shall
in novíssimo die. Dixit rise again in the resurrec-
ei Jesus: Ego sum re- tion at the last day.
surrectio, et vita: qui Jesus said to her, I am the
credit in me, étiam si resurrection and the life:
mórtuus fúerit, vivet: et he that believeth in me
omnis, qui vivit, et credit although he be dead, shall
in me, non moriétur in live; and every one that

ætérnum. Credis hoc? liveth, and believeth in
Ait illi: Utique Dómine, me, shall not die for ever.
ego crédidi, quia tu es Believest thou this? She
Christus Fílius Dei vivi, saith to him, Yea, Lord;
quí in hunc mundum venísti. I have believed that thou
art Christ the Son of the

living God, who art come into this world.

SECRET. Propitiáre
quæsumus Dómine
ánimæ fámuli tui N. pro
qua hóstiam laudis tibi
immolámus, majestátem
tuam suppliciter depre-
cántes: ut per hæc piæ
placatiónis offícia, perve-
nire mereátur ad réquiem
sempitérnam. Per Dó-
minum.

enter into thine

SECRET. In merciful for-
giveness look down,
O Lord, upon the soul of
N., thy servant, for which
we this day offer up to thee
the sacrifice of praise, and
appeased by the holy offer-
ing we, in atonement for
his transgressions, hum-
bly lay at the feet of thy
divine Majesty, do thou
count him worthy to
everlasting rest.

POSTCOMMUNION. Præ-
sta quæsumus omni-
potens Deus: ut ánima fá-
muli tui N. quæ hódie de
hoc sæculo migrávit, his
sacrificiis purgáta, et a
peccátis expedita, indul-
géntiam páriter et ré-
quiem cápiat sempitér-
nam. Per Dóminum.

POSTCOMMUNION. O Al-
mighty God, grant,
we beseech thee, that the
soul of N., thy servant,
which this day has passed
out of this world, may be
cleansed by this sacrifice:
and being thus freed from
guilt, may receive at thy
hands both full pardon
and everlasting rest.

On the third, seventh, and thirtieth days after the
death, or (if such be the custom) after the funera?

of one of the faithful, the above Mass is repeated, but with Prayer, Secret, and Postcommunion as follows:

PRAYER. Quæsumus Dómine, ut ánimæ fámuli tui N. cujus de-positiónis diem (tértium, *vel séptimum, vel trigésimum*) commemorámus, Sanctórum atque electórum tuórum largíri dignéris consórtium: et rorem misericórdiæ tuæ perénnem infúndas. Per Dóminum.

SECRET. Múnera quæsumus Dómine quæ tibi pro ánimá fámuli tui N. offérimus placátus inténde: ut remédiis purgáta coeléstibus, in tua pietáte requiéscat. Per Dóminum.

POSTCOMMUNION. Súscipe Dómine preces nostras pro ánimá fámuli tui N. ut, si quæ ei máculæ de terrénis contágiis adhæsérunt, remissiόνis tuæ misericórdia deleántur. Per Dóminum.

PRAYER. Vouchsafe, we beseech thee, O Lord, to the soul of N., thy servant, the third (*or seventh or thirtieth*) day of whose departure we are commemorating, fellowship with thy saints and with thine elect: and henceforth, for ever, pour forth upon it the dew of thy mercy.

SECRET. Look down with favor, we beseech thee, O Lord, upon the offerings we make for the soul of N., thy servant: from Heaven send healing to it, and bid it rest in the certainty of thy love.

POSTCOMMUNION. Harken, O Lord, to the prayers we put up to thee for the soul of N., thy servant, beseeching thee that if aught of earthly defilement yet sully it, the fullness of thy loving forgiveness may thereof wash away every stain.

On the Anniversary Day of the Death of One or More of the Faithful

One solemn Mass may be sung on the anniversary day of the death or burial of any of the Faithful, even if a double Feast occur, provided it be not of the First or Second Class, a Sunday or Holyday of Obligation, or an otherwise exceptionally privileged day. And this applies also to the foregoing Mass of the third, seventh, or thirtieth days after a death or burial.

The Mass is said as on All Souls' Day, p. 216, but the Collect, Epistle, Gospel, Secret, and Postcommunion are as follows:

PRAYER. Deus, indulgentiárum Dómine: da animábus famulórum famularúmque tuárum, quorum anniversárium depositiónis diem commemorámus refrigerií sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

PRAYER. O Lord, the God of mercies, grant unto the souls of thy servants and of thine handmaidens the anniversary day of whose burial we are keeping, a place of solace, of peaceful rest and of glorious light.

LESSON. Lécio libri Machabæórum. II. xii. 43-46

IN diébus illis: Vir fortíssimus Judas, facta collatióne, duódecim mília drachmas argénti misit Jerosólymam offérri pro peccátis mortuórum sacrificium, bene et religiósse de resurrectiósne cógitans: (nisi enim eos, qui cecíderant, resurrectú-

IN those days, the most valiant man, Judas, making a gathering, sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection; (for if he had not

ros speráret, supérfluum hoped that they that viderétur et vanum oráre were slain should rise pro mórtuis) et quia con- again, it would have siderábat quod hi, qui seemed superfluous and cum pietáte dormitióem vain to pray for the dead ;) accéperant, óptimam ha- and because he considered bérent repósitam grátiam. that they who had fallen Sancta ergo, et salúbris asleep with godliness, had est cogitátio pro defúnc- great grace laid up for tis exoráre, ut a peccátis them. It is therefore a solvántur.' holy and wholesome thought to pray for the dead, that they may be loosed from sins.

GOSPEL. ✠ Sequéntia sancti Evangélii secúndum Joánnem. vi. 37-40

IN ILLO témpore: Dixit Jesus turbis Judæórum: Omne, quod dat mihi Pater, ad me véniet: et eum, qui venit ad me non ejíciam foras: quia descéndi de cœlo, non ut fáciam voluntátem meam, sed voluntátem ejus, qui misit me. Hæc est autem volúntas ejus, qui misit me, Patris: ut omne, quod dedit mihi, non perdam ex eo, sed resúscitem illud in novíssimo die. Hæc est autem volúntas Patris mei, qui misit me: ut omnis, qui videt Fílium, et credit in **A**T THAT time, Jesus said to the multitudes of the Jews. All that the Father giveth me shall come to me; and him that cometh to me I will not cast out: because I came down from heaven, not to do my own will, but the will of him who sent me. Now this is the will of the Father who sent me, that of all that he hath given me, I should lose nothing, but should raise it up again in the last day; and this is the will of my Father that sent me, that every one

eum, hábeat vitam ætérnam, et ego resuscitábo eum in novíssimo die.

SECRET. Propitiáre Dómine supplicatióibus nostris, pro animábus famulórum famularúmque tuárum, quorum hódie ánnua dies ágitur, pro quibus tibi offérimus sacrificium laudis: ut eas Sanctórum tuórum consórtio sociáre dignéris. Per Dóminum.

POSTCOMMUNION. Præsta quæsumus Dómine, ut ánimæ famulórum famularúmque tuárum, quorum anniversárium depositiόνis diem commemorámus, his purgátæ sacrificiis, indulgéntiam páriter et réquiem cápant sempitérnam. Per Dóminum.

thou bestow upon them likewise that rest which is everlasting.

Should the anniversary kept be of one person only, the words of the prayers are put into the singular number.

who seeth the Son, and believeth in him, may have life everlasting; and I will raise him up in the last day.

SECRET. Give ear in thy loving kindness, O Lord, to our supplications for the souls of thy servants and of thine handmaidens, whose anniversary occurs to-day, and for whom we offer up the sacrifice of praise: vouchsafing to them to have part and lot with thy saints.

POSTCOMMUNION. Grant, we beseech thee, O Lord, to the souls of thy servants and thine handmaidens, the anniversary day of whose burial we commemorate, to be purified by these sacrifices; and, imparting to them thy full forgiveness, do

The Common or Daily Mass for the Dead

In these Common or Daily Masses, the number of Prayers with their corresponding Secrets and Postcommunions may

not be less than three ; the first, that answering to the particular intention for which the Mass is offered up (for instance, for one or for several persons deceased, for a priest, for all buried in a graveyard, etc.), the second, either for all deceased brethren, relatives and benefactors, or another at choice, and the last, that for all the Faithful Departed. The Sequence is in such Masses usually omitted. It is of counsel, that should the day on which it is desired to have a Mass said for the repose of the soul of a deceased person happen to be one on which Masses for the Dead are not permitted, the Mass of the occurring Feast or Feria be offered up for the intention, rather than that the benefit accruing to the suffering soul be delayed by waiting until a day, on which a Mass in black vestments may be said, supervene.

INTROIT

<p>REQUIEM, ætérnam dona eis, Dómine; et lux perpétua lúceat eis. <i>Ps.</i> 44. Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi oratiónem meam; ad te omnis caro véniet. Réquiem, &c. <i>is repeated.</i></p>	<p>ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. <i>Ps.</i> A hymn, O God, becometh thee in Sion; and a vow shall be paid to thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to thee. Eternal rest.</p>
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FOR BISHOPS AND PRIESTS DECEASED

<p>PRAYER. Deus, qui inter apostólicos Sacerdótes, fámulos tuos pontificáli, seu sacerdotáli fecísti dignitáte vigére: præsta quæsumus; ut eórum quoque perpétuo aggregéntur consórtio. Per Dóminum.</p>	<p>PRAYER. O God, who wast pleased to raise thy servants to the dignity of the episcopate or priesthood, vouchsafe to number them with thy bishops and priests for evermore.</p>
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FOR DECEASED BRETHREN, FRIENDS, AND BENEFACTORS

<p>PRAYER. Deus vénia largítor, et humánae salutis amátor: quæsumus cleméntiam tuam; ut nostræ congregatiónis fratres, propínquos, et benefactóres, qui ex hoc sæculo transiérunt beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitudínis consórtium perveníre concédas.</p>	<p>PRAYER. O God, who art ever ready to forgive sins and who ever seekest the salvation of men: we most humbly entreat of thy mercy, that through the intercession of blessed Mary ever a virgin and of all thy saints, the brethren, friends, and benefactors of our congregation, who have passed out of this world, may together enjoy that happiness which hath no end.</p>
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FOR THE SOULS OF ALL THE FAITHFUL DEPARTED

<p>PRAYER. Fidélium Deus ómnium Cónditor et Redemptor: animábus famulórum famularúmque tuárum remissionem cunctórum tríbue peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatióibus consequántur. Qui vivis.</p>	<p>PRAYER. O God, the Creator and Redeemer of all the faithful, to the souls of thy servants and of thine handmaidens, grant the pardon of all their sins, that, through our devout prayers, they may rejoice in the full forgiveness for which at all times they have hoped.</p>
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LESSON. Lécitio libri Apocalypsis beáti Joánnis
Apóstoli. *xiv.* 13.

<p>IN diébus illis: Audívi vocem de cælo, dicéntem mihi: Scribe:</p>	<p>IN those days, I heard a voice from heaven, saying to me, Write,</p>
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Beāti mórtui, qui in Dómino moriúntur. Amodo jam dicit Spíritus, ut requiéscant a labóribus suis: ópera enim illórum sequúntur illos.

GRADUAL. Réquiem ætérmam dona eis, Dómine; et lux perpétua luceat eis. *V. Ps. IIII.* In memória ætérmā erit justus; ab auditióne mala non timébit.

TRACT. Absólve Dómine ánimas ómnium fidélium defunctorum ab omni vínculo delictórum: *V.* Et grátia tua illis succurrénte, mereántur evádere judícium uliónis: *V.* Et lucis ætérmæ beatitúdine pérfrui.

blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them.

GRADUAL. Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

TRACT. Loose, O Lord, the souls of the faithful departed from every bond of sin. *V.* Helped by thy grace, may they be counted worthy to escape from the avenging judgment. *℟.* And evermore in joy to look upon that Light which is thyself.

GOSPEL. ✠ Sequéntia sancti Evangélii secúndum Joánnem. *vi. 51-55.*

IN ILLO témpore: Dixit Jesus turbis Judæórum: Ego sum panis vivus, qui de cœlo descéndi. Si quis manducáverit ex hoc pane, vivet in ætérmum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigábant ergo Judæi ad

AT THAT time, Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give, is my flesh for the

invicem, dicentes: Quómodo potest hic nobis carnem suam dare ad manducandum? Dixit ergo eis Jesus: Amen, amen dico vobis: Nisi manducaveritis carnem Fílii hóminis, et bibéritis ejus ságuinem, non habébitis vitam in vobis. Qui mandúcat meam carnem, et bibit meum ságuinem, habet vitam ætérnam: et ego resuscitábo eum in novissimo die.

life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

OFFERTORY. Dómine Jesu Christe, Rex glóriæ, libera, ánimas ómnium fidélium defunctorum de pœnis inférni, et de profundo lacu: libera eas de ore leónis, ne absorbent eas tártarus, ne cadant in obscúrum; sed sígnifer sanctus Míchael repræséntet eas in lucem sanctam: Quam olim Abrahæ promisisti, et sémini ejus. *V.* Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vi-

OFFERTORY. O Lord Jesus Christ, thou who art the King of glory, save the souls of all the faithful departed from the pains of hell and from the deep pit: save them from the lions' mouth, nor suffer the fiery lake to swallow them up, or endless darkness to enshroud them. Rather do thou bid holy Michael, thy standard-bearer, to bring them forth into glorious light: Even as of old-time thou didst promise to Abraham and to his seed. *V.* Together with our prayers we offer thee, O Lord, the sacrifice of

tam : Quam olim Abrahæ praise : do thou receive
promisísti, et sémini ejus. it in behalf of the souls
whom this day we have in
mind : lead them, O Lord, from death into life. Even
as of old-time thou didst promise to Abraham and
to his seed.

FOR DECEASED BISHOPS AND PRIESTS

SECRET. Súscipe Dó- mine quæsumus pro ani- mábus famulórum tuó- rum Pontíficum, seu Sa- cerdótum, quas offérimus hóstias : ut quibus in hoc sæculo pontificále, seu sacerdotále donásti mé- ritum, in coelésti regno Sanctórum tuórum júbeas jungi consórtio. Per.	SECRET. Receive, we beseech thee, O Lord, for the souls of departed Bish- ops and Priests, thy serv- ants, the sacrifice we offer : in this world thou didst raise them to pon- tifical and sacerdotal rank, bid them now to enter into the company of thy saints.
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FOR DECEASED BRETHREN, FRIENDS, AND BENEFACTORS

SECRET. Deus, cujus misericórdiæ non est nú- merus, súscipe propítius preces humilitátis nos- træ; et animábus fratrum, propinquórum, et bene- factórum nostrórum, qui- bus tui nóminis dedísti confessiónem, per hæc sacraménta salútis nos- træ, cunctórum remissi- onem tribue peccatórum.	SECRET. O God, whose mercies are without num- ber, in thy loving kindness give ear to the prayers of our lowliness, and in vir- tue of these sacraments which were appointed for the salvation of us all, grant the forgiveness of all their sins, to the souls of our brethren, friends, and benefactors, on whom thou didst bestow the grace to confess thy holy name.
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FOR THE SOULS OF ALL THE FAITHFUL DEPARTED

SECRET. Hóstias quæsumus Dómine quas tibi pro animábus famulórum famularúmque tuárum offerimus, propitiátus inténde: ut quibus fidei cristiánæ méritum contulísti, dones et præmium.

bestow the merit of faith its reward.

COMMUNION. Lux æténa lúceat eis, Dómine: Cum sanctis tuis in ætérnum, quia pius es. *V.* Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis: Cum sanctis, &c., *is repeated.*

SECRET. Look with favor, we beseech thee, O Lord, upon the sacrifice which we offer up to thee in behalf of the souls of thy servants and of thine handmaidens, and deign thereby to be appeased.

On those souls thou didst in Christ: deny them not

COMMUNION. May light eternal shine upon them, O Lord: With thy saints for ever, because thou art merciful. *V.* Eternal rest give to them, O Lord; and let perpetual light shine upon them: With thy saints.

FOR DECEASED BISHOPS AND PRIESTS

POSTCOMMUNION. Prosit quæsumus Dómine animábus famulórum tuórum Pontíficum, seu Sacerdótum misericórdiæ tuæ imploráta cleméntia: ut ejus, in quo speravérunt et credidérunt, ætérnum cápíant, te miseránte, consórtium. Per.

POSTCOMMUNION. May, O Lord, the abundance of thy mercies to which we have made appeal, avail thy servants departed who were bishops and priests. In thee they hoped, in thee they believed, may they, in thy mercy, be united to thee for evermore.

FOR DECEASED BRETHREN, FRIENDS, AND
BENEFACTORS

POSTCOMMUNION.

Præsta quæsumus omnipotens et miséricors Deus: ut animæ fratrum, propinquorum, et benefactorum nostrorum, pro quibus hoc sacrificium laudis tuæ obtulimus majestati; per hujus virtutem sacramenti a peccatis omnibus expiata, lucis perpétuæ, te miserante, recipiant beatitudinem.

POSTCOMMUNION. O

Almighty and merciful God, grant, we beseech thee by virtue of this sacrament, to the souls of our brethren, friends, and benefactors, in behalf of whom we have now offered to thy divine majesty the sacrifice of praise, the pardon of all their sins and the happiness of being, through thy mercy, admitted to look upon thee who art light everlasting.

FOR THE SOULS OF ALL THE FAITHFUL DEPARTED

POSTCOMMUNION. Ani-

mabus quæsumus Domine famulorum famularumque tuarum oratio proficiat supplicantium: ut eas et a peccatis omnibus exuas, et tuæ redemptionis facias esse participes. Qui vivis.

POSTCOMMUNION. May

the prayer of thy suppliants, O Lord, avail the souls of thy servants, and of thy handmaids. Moved by it, mayest thou free them from their sins, and give them part in the redemption wrought by thee.

Various Prayers for the Dead

I. FOR A POPE DECEASED

PRAYER. Deus, qui inter summos Sacerdotes famulum tuum N. ineffabili tua dispositione connumerari voluisti: presta quæsumus; ut qui unigeniti Filii tui vices in terris gerébat, sanctorum tuorum Pontificum consortio perpétuo aggregetur. Per eundem Dominum.

SECRET. Súscipe Domine quæsumus pro anima famuli tui N. summi Pontificis, quas offerimus hostias: ut cui in hoc sæculo pontificale donasti meritum, in cœlesti regno Sanctorum tuorum jubeas jungi consortio. Per.

POSTCOMMUNION. Prosit quæsumus Domine animæ famuli tui N. summi Pontificis misericordiæ tuæ implorata cleméntia: ut ejus, in quo sperávit et crédidit, ætérnum cápiat, te mise-

PRAYER. O God who, in thine unspeakable providence, wast pleased to number among the supreme pontiffs N., thy servant: grant, we beseech thee, that he who on earth was vicar of thine only-begotten Son, may for evermore have place among the holy bishops who in heaven reign with thee.

SECRET. Receive, we beseech thee, O Lord, for the soul of thy servant N., sometime supreme pontiff, the sacrifice we offer up. In this world thou didst raise him to episcopal rank: bid him now to enter into the company of thy saints.

POSTCOMMUNION. May, O Lord, the abundance of thy mercies, to which we have made appeal, avail N., thy servant departed, sometime supreme pontiff. In thee he believed, in thee he hoped: may he,

rante, consórtium. Per in thy mercy, be. united
Dóminum. to thee for evermore.

2. For a Cardinal deceased the Prayer, Secret, and Postcommunion are those appointed, as under, for a Bishop, Priest, or Deacon, with mention inserted in these of his rank as a Prince of the Church.

3. FOR A BISHOP DECEASED

PRAYER. Deus, qui inter apostólicos Sacerdotes fámulum tuum N. pontificáli fecísti dignitáte vigére: præsta quæsumus; ut eórum quoque perpétuo aggregétur consórtio. Per.

SECRET. Súscipe Dómine quæsumus pro ánima fámuli tui N. Pontificis, quas offérimus hostias: ut cui in hoc sæculo pontificále donásti méritum, in cœlésti regno Sanctorum tuórum júbeas jungi consórtio. Per Dóminum.

POSTCOMMUNION. Prosit quæsumus Dómine animæ fámuli tui N. Pontificis misericórdiæ tuæ imploráta cleméntia: ut ejus, in quo sperávit et rédidit, ætérnum cá-

PRAYER. O God, who wast pleased to raise N., thy servant, to the dignity of the episcopate: vouchsafe to number him with thy bishops and priests for evermore.

SECRET. Receive, we beseech thee, O Lord, for the soul of thy servant Bishop N., the sacrifice we offer up. In this world thou didst raise him to the episcopal rank: bid him now to enter into the company of thy saints.

POSTCOMMUNION. May, O Lord, the abundance of thy mercies, to which we have made appeal, avail Bishop N., thy servant departed. In thee he believed, in thee he hoped;

piat, te miserante, con- may he, in thy mercy, be
sörtium. Per Dóminum. united to thee for ever-
more.

Or the Following

PRAYER. Da nobis
Dómine ut ánimam fámuli
tui N. Epíscopi, quam de
hujus sæculi eduxísti labor-
iósó certámíne, Sanctórum
tuórum tríbuas esse con-
sórtem. Per Dóminum.

SECRET. Annue no-
bis quæsumus Dómine
ut ánimæ fámuli tui N.
Epíscopi hæc prosit oblá-
tio: quam immolándo,
totíus mundi tribuísti re-
laxári delícta. Per Dó-
minum.

POSTCOMMUNION. His
sacrificiis quæsumus om-
nípotens Deus, purgá-
ta ánimá fámuli tui N.
Epíscopi ad indulgéntiam
et refrigerium sempitér-
num perveníre mereátur.
Per Dóminum.

PRAYER. Vouchsafe, O
Lord, to admit to fellow-
ship with thy saints, the
soul of Bishop N., thy
servant, whom thou hast
called away from the toil
and strife of this world.

SECRET. Be gracious to
us, O Lord, and grant that
this our offering up of the
sacrifice, by which thou
didst wash away the sins
of the world, may be of
avail to the soul of Bishop
N., thy servant.

POSTCOMMUNION. We
beseech thee, Almighty
God, that this sacrifice
may purify the soul of
Bishop N., thy servant,
and that, pardoned by
thee, he may enter into
everlasting rest.

4. FOR A PRIEST DECEASED

PRAYER. Deus, qui
inter apostólicos sacer-
dótes fámulum tuum N.
sacerdotáli fecísti digni-

PRAYER. O God, who
wast pleased to raise N.,
thy servant, to the dignity
of the priesthood: vouch

táte vigére: præsta quæsumus: ut eórum quoque perpétuo aggregétur consórtio. Per.

SECRET. Súscipe, Dómine quæsumus, pro ánima fámuli tui N. Sacerdótis, quas offérimus hóstias: ut cui in hoc sæculo sacerdotále donásti méritum, in cœlésti regno sanctórum tuórum júbeas jungi consórtio. Per.

POSTCOMMUNION. Prosit, quæsumus Dómine, ánimæ fámuli tui N. Sacerdótis, misericórdiæ tuæ imploráta cleméntia: ut ejus, in quo sperávit et crédidit, ætérnum cápiat, te miseránte consórtium. Per.

safe to number him with thy bishops and priests for evermore.

SECRET. Receive, we beseech thee, for the soul of thy servant N., the priest, the sacrifice we offer up. In this world thou didst raise him to the priestly rank: bid him now to enter into the company of thy saints.

POSTCOMMUNION. May, O Lord, the abundance of thy mercies, to which we have made appeal, avail thy servant departed, the priest N. In thee he believed, in thee he hoped; may he, in thy mercy, be united to thee for evermore.

Or the Following

PRAYER. Præsta quæsumus Dómine, ut ánima fámuli tui N. Sacerdótis, quem in hoc sæculo com-morántem, sacris munéribus decorásti, in cœlésti sede gloriósa semper exsúltet. Per Dóminum.

PRAYER. Grant, we beseech thee, O Lord, that the soul of thy servant N., the priest, which whilst he was sojourning in this world, thou didst adorn with the graces proper to the sacred ministry, may evermore rejoice in the glory of heaven.

SECRET. Súscipe Dómine quæsumus pro ánima fámuli tui N. Sacerdótis, quas offérimus hóstias: ut cui sacerdotále donásti méritum, dones et præmium. Per Dóminum.

POSTCOMMUNION.
Præsta quæsumus omnípotens Deus, ut ánimam fámuli tui N. Sacerdótis in congregatióne justórum, ætérnæ beatitúdinis júbeas esse consórtem. Per Dóminum.

SECRET. Receive, we beseech thee, O Lord, the sacred victim which we offer up for the soul of the priest N., thy servant: to him thou didst give the merit of the priesthood, refuse him not its reward.

POSTCOMMUNION. O Almighty God, grant, we beseech thee, that the soul of the priest N., thy servant, may be bidden to share with the just in the glory of life everlasting.

5. FOR A MAN, OTHER THAN A PRIEST, DECEASED

PRAYER. Inclína Dómine aurem tuam ad preces nostras, quibus misericórdiam tuam súpplīces deprecámur: ut ánimam fámuli tui, quam de hoc sæculo migráre jussísti, in pacis ac lucis regióne constitúas, et Sanctórum tuórum júbeas esse consórtem. Per Dóminum.

SECRET. Annue nobis quæsumus Dómine, ut ánimæ fámuli tui hæc prosit oblátio: quam im-

PRAYER. Listen, O Lord, to the prayers we humbly put up to thy mercy, beseeching thee to vouchsafe to appoint to the soul of thy servant, called by thee out of this world, a place of light and peace, and to bid him enter into fellowship with thy saints.

SECRET. Be gracious to us, O Lord, and grant that this offering up of the sacrifice, by which thou

molándo, totíus mundi
tribuísti relaxári, delícta.
Per Dóminum.

POSTCOMMUNION. Ab-
sólve quæsumus Dómine
ánimam fámuli tui ab
omni vínculo delictórum;
ut in resurrectiónis glória
inter sanctos et eléctos
tuos resuscitátus respíret.
Per Dóminum.

didst wash away the sins
of the whole world, may
be of avail to the soul of
thy servant.

POSTCOMMUNION. De-
liver, O Lord, the soul of
thy servant from every
bond of sin, so that in the
glory of the resurrection
he may rise to new life
with thy saints and thine
elect.

6. FOR A WOMAN DECEASED

PRAYER. Quæsumus
Dómine, pro tua pietáte
miserére ánimæ fámulæ
tuæ: et a contágiis mor-
talitátis exútam, in ætér-
næ salvatiónis partem res-
títue. Per Dóminum.

SECRET. His sacri-
fíciis quæsumus Dómine
ánima fámulæ tuæ a
peccátis ómnibus exuá-
tur, sine quibus a culpa
nemo liber éxstitit: ut
per hæc piæ placatiónis
offícia, perpétuam miseri-
córdiam consequátur.
Per.

POSTCOMMUNION. In-
véniat quæsumus Dómine

PRAYER. We beseech
thee, O Lord, in thy mercy
to have pity upon the soul
of thine handmaiden; do
thou, who hast freed her
from the perils of this mor-
tal life, vouchsafe to num-
ber her for evermore
among the saved.

SECRET. May this sac-
rifice, O Lord, cleanse the
soul of thine handmaiden
from every taint of sin, for
no one who has lived is al-
together free from guilt;
and for the sake of these
our atoning offerings, may
she be admitted to have
part in thy mercy.

POSTCOMMUNION. May
the soul of thine hand-

ánima fámulæ tuæ lucis	maiden, O Lord, we be-
ætérnæ consórtium: cujus	seech thee, have her lot
perpétuæ misericórdiæ	and part in light ever-
consecúta est sacramén-	lasting: for, to her thou
tum. Per Dóminum.	didst vouchsafe in this
	world to share in the
mysteries of thine	everlasting mercy.

7. FOR THE FATHER AND MOTHER OF THE
CELEBRATING PRIEST

PRAYER. Deus, qui nos patrem et matrem honoráre præcepísti: miserere cleménter animábus patris et matris meæ, eorúmque peccáta dimítte: meque eos in ætérnæ claritátis gáudio fac vidére. Per Dóminum.

SECRET. Súscipe sacrificium Dómine, quod tibi pro animábus patris et matris meæ óffero: eisque gáudium sempitérnum in regiône vivórum concéde; meque cum illis felicitáti Sanctórum conjúge. Per Dóminum.

POSTCOMMUNION. Cœléstis participatio sacra-

PRAYER. O God, who hast laid upon us the commandment to honor our father and mother: in thy clemency have mercy upon the souls of my father and mother; forgive them their sins and make me to see them again in the bright and joyful days of eternity.

SECRET. Receive, O Lord, the sacrifice which I offer up to thee for the souls of my father and mother: grant unto them joy everlasting in the land of the living, and make me to share with them in the happiness of thy saints.

POSTCOMMUNION. May my having partaken of

ménti quæsumus Dómine	thy heavenly sacrament
animábus patris et ma-	avail, O Lord, to the win-
tris meæ réquiem et lu-	ning for the souls of my
cem obtíneat perpétuam:	father and mother rest
meque cum illis grátia	and life everlasting, and
tua corónet æténa. Per	may thy grace set the
Dóminum.	crown of eternal life upon
	their heads, and upon
	mine.

Should the Mass be offered up by a priest for his father only, or for his mother only, the above prayers are worded in the singular number. And similarly when the Holy Sacrifice is offered up for the fathers and mothers of others besides him who celebrates, in place of "my father and mother" is said "our fathers and mothers."

8. FOR DECEASED BRETHREN, FRIENDS, AND BENEFACTORS

The prayer, *Deus veniæ largilor*, p. 234, with its Secret and Postcommunion are said with the opportune variations.

9. FOR ALL WHO ARE BURIED IN A CEMETERY OR GRAVEYARD

PRAYER. Deus, cujus	PRAYER. O God, by
miseratióne ánimæ fidé-	whose loving kindness the
lium requiészunt: fámul-	souls of the faithful de-
lis et famulábus tuis, et	parted find rest: grant, in
óm nibus hic et ubique in	thy mercy, the forgiveness
Christo quiescéntibus, da	of their sins to thy serv-
propítius véniam pecca-	ants and to thine hand-
tórum; ut a cunctis reá-	maidens, and to all who

tibus absolúti, tecum sine fine læténtur. Per eúmdem Dóminum.

SECRET. Pro animábus famulórum famulárumque tuárum, et ómnium Catholicórum hic et ubique in Christo dormiéntium, hóstiám Dómine súscipe benígnus oblátam: ut hoc sacrificio singulári, vínculis horréndæ mortis exúti, vitam mereántur ætérnam. Per eúmdem Dóminum.

POSTCOMMUNION. Deus, fidélium lumen animárum, adésto supplicatióibus nostris: et da fámulis et famulábus tuis, quorum córpora hic et ubique in Christo requiéscunt, refrigerií sedem, quiétis beatitúdinem, et lúminis claritátem. Per eúmdem Dóminum.

here or elsewhere sleep in Christ: that cleansed from all stain of sin they may rejoice with thee for evermore.

SECRET. Graciously receive, O Lord, the sacred victim we offer up for the souls of thy servants and of thine handmaidens, and of all Catholics who, whether in this place or in another, sleep in Christ; and by virtue of this one sacrifice free them from the horrors of the second death, and account them worthy of life everlasting.

POSTCOMMUNION. O God, who art the light of the souls of the Faithful, listen to our fervent prayers, and appoint to thy servants and to thine handmaidens whose bodies, here and elsewhere, rest in Christ, a place of solace, of peaceful happiness and of glorious light.

10. FOR MORE THAN ONE PERSON DECEASED

PRAYER. Deus, cui próprium est miseréri semper et párcere: pro-

PRAYER. O God, who alone art ever ready to have mercy and to spare,

pitiāre animābus famulōrum famularūmque tuārum, et ōmnia eōrum peccāta dimitte; ut mortalitātis vīculis absolūtæ, transīre mereāntur ad vitam. Per Dōminum.

SECRET. Annue nobis quæsumus Dōmine, ut animābus famulōrum famularūmque tuārum hæc prosit oblātio: quam immolādo, totius mundi tribuisti relaxari delicta. Per Dōminum.

POSTCOMMUNION. Deus, cui soli cōmpetit medicinam præstare post mortem: præsta quæsumus, ut animæ famulōrum famularūmque tuārum terrēnis exūtæ contagiiis, in tuæ redemptiōnis parte numerēntur. Qui vivis.

have pity on the souls of thy servants and of thine handmaidens, and forgive them all their sins that, being now freed from the fetters of earth, they may be accounted worthy to enter into that which alone is true life.

SECRET. Hear our prayers we beseech thee, O Lord, and grant that this holy sacrifice, by the offering up of which thou didst wash away the sins of the whole world, may profit the souls of thy servants and of thine handmaidens.

POSTCOMMUNION. O God, who alone canst make whole after death: grant, we beseech thee, that the souls of thy servants and of thine handmaidens, freed from the perils of this mortal life, may be numbered by thee among those whom thou hast redeemed.

II. FOR MORE THAN ONE PERSON DECEASED.
ANOTHER COLLECT

PRAYER. Animābus quæsumus Dōmine fa-

PRAYER. In thine everlasting mercy, succor, we

mulórum famularúmque tuárum, misericórdiam concéde perpétuam: ut eis proficiat in ætérnum, quod in te speravérunt et credidérunt. Per Dóminum.

SECRET. His Dómine quæsumus placátus inténde munéribus: et quod ad laudem tui nóminis supplicántes offérimus, ad indulgéntiam proficiat defunctórum. Per Dóminum.

POSTCOMMUNION. Súpplices Dómine pro animábus famulórum famularúmque tuárum preces effúndimus, obsecrántes: ut quidquid conversatióne contraxérunt humána, et cleménter indúlgeas, et in tuórum sede lætántium constítuas redemptórum. Per Dóminum nostrum.

beseech thee, O Lord, the souls of thy servants and of thine handmaidens: that it may avail them for eternity, the having, in this world, believed and hoped in thee.

SECRET. We beseech thee, O Lord, to look with favor upon our offerings, and to grant our humble prayer, that what we to the praise of thy name have laid before thee, may avail to obtain the release of the dead from suffering.

POSTCOMMUNION. We pour forth before thee, O Lord, our most humble supplications for the souls of thy servants and of thine handmaidens, beseeching thee, in thy clemency, to wash away every taint of sin with which, by conversing among men, they may have been sullied, and to give them place among those whose joy for evermore it is to have been redeemed by thee.

The Absolution, or Solemn Prayer for the Dead, chanted
after a Mass of Requiem

During a Funeral Mass the body of the deceased person, surrounded with lights, lies in front of the Altar. It is so placed that if the body be that of a priest, the head be toward the Altar and the corpse robed (if practicable) in sacerdotal vestments as at Mass, as it were, to face the people. The body of one not a priest, on the contrary, should lie facing the Altar, that is, looking toward the East whence our Lord will one day come to judge the world. In other Requiem Masses likewise, even when the body of the deceased is not present, a catafalque or representation of the bier is raised before the Altar, and candles lighted around it for the purposes of the following ceremony, called in Liturgical language an Absolution, because it commences with a prayer said "absolutely," that is, without *Dominus vobiscum*, or *Oremus*, or other customary introduction.

The last Gospel being terminated, the Celebrant lays aside his chasuble and maniple, and vested in a black Cope comes, attended by his deacon, to the feet of the corpse, at the head of which the subdeacon holds uplifted the Processional Cross, having on either hand acolytes bearing lighted candles. The clergy group themselves round the bier. Then the Celebrant reads in a loud voice the following supplication:

NON intres in iudicium cum servo tuo Domine, quia nullus apud te justificabitur homo, nisi per te omnium peccatorum ei

ENTER not into judgment with thy servant, O Lord; for, save thou grant him forgiveness of all his sins, nor shall be justified in

tribuátur remissio. Non thy sight. Wherefore
 ergo eum, quæsumus, suffer not, we beseech
 tua judiciális senténtia thee, the sentence thou
 premat, quem tibi vera pronouncest in judgment
 supplicatio fidei christi upon one whom the faith-
 stiánæ comméndat: sed ful prayer of thy Chris-
 grátia tua illi succurrén- tian people commends to
 te, mereátur evádere ju- thee, to be a doom which
 dicium ultiónis, qui dum shall crush him utterly.
 víveret, insignítus est sig- Rather succor him by thy
 náculo sanctæ Trinitá- gracious favor, that he
 tis: Qui vivis et regnas now escape thine aveng-
 in sæcula sæculórum. ing justice who, in his
 R. Amen. lifetime, was sealed with
 the seal of the holy Trin-
 ity. Who livest and reignest world without end.
 R. Amen.

Should the corpse not be present a celebrant, other
 than a bishop, omits the above prayer.

All remaining standing around the bier the choir
 now chants the following Responsory:

<p>R. Líbera me Dómine de morte æténa, in die illa treménda: Quando coeli movéndi sunt et terra: Dum véneris ju- dicáre sæculum per ignem. V. Tremens fac- tus sum ego, et tímeo, dum discússio vénerit, atque ventúra ira. R. Quando coeli movén- di sunt et terra. V. Dies</p>	<p>From everlasting death, deliver me, O Lord, in that awful day. When the heavens and the earth shall be moved: When thou shalt come to judge the world by fire. V. Dread and trembling have laid hold on me, and I fear exceedingly because of the judgment and of the wrath to come. When</p>
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illa, dies iræ, calamitátis the heavens and the earth
et misériæ; dies magna shall be moved. V. O
et amára valde. R. Dum that day, that day of
véneris judicáre sæculum wrath, of sore distress and
per ignem. V. Réquiém of all wretchedness, that
æternam dona eis Dó- great and exceeding bitter
mine, et lux perpétua lú- day: When thou shalt
ceat eis. R. Líbera me come to judge the world
Dómine de morte æterna by fire. V. Eternal rest
in die illa treménda: give unto him (her or
Quando cœli movéndi sunt them) O Lord and let per-
et terra: Dum véneris ju- petual light shine upon
dicáre sæculum per him. From everlasting
ignem. death deliver me, O Lord,
in that awful day! When

the heavens and the earth shall be moved. When
thou shalt come to judge the world by fire.

Kyrie eléison. Christe Lord have mercy on us.
eléison. Kyrie eléison. Christ have mercy on us.
Lord have mercy on us.

The priest intones the first words of the Lord's
Prayer, *Pater noster*, which he continues silently. All
others likewise pray in silence whilst the priest, ac-
companied by his deacon, twice passes round the bier,
sprinkling it with holy water and censuring it. He
resumes:

V. Et ne nos indúcas V. And lead us not into
in tentatiónem. R. Sed temptation. R. But de-
líbera nos a malo. liver us from evil.

V. A porta ínferi. V. From the gates of
R. Erue, Dómine, áni- hell. R. Deliver his soul,
mam ejus. O Lord.

V. Requiéscat in pace. V. May he rest in peace.
R. Amen. R. Amen.

V. Dómine exáudi orationem meam. R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

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

Orémus

Let us pray

Absólve, quæsumus Dómine, ánimam fámuli tui N., ab omni vínculo delictórum: ut in resurrectionis glória inter Sanctos et Eléctos tuos resuscitátus respíret. Per Christum Dóminum nostrum. R. Amen.

Deliver, O Lord, the soul of N., thy servant, from every bond of sin, so that in the glory of the resurrection he, with thy saints and thine elect, may rise to a new and better life, through Christ our Lord. R. Amen.

Or, in place of the above, he may repeat the prayer which he has said as the Collect in the Mass.

V. Réquiem ætérrnam dona ei, Dómine. R. Et lux perpétua lúceat ei.

V. Eternal rest give unto him, O Lord. R. And let perpetual light shine upon him.

Then again :

V. Requiéscat in pace. R. Amen.

V. Anima ejus, et ánimæ ómnium fidélium defunctórum per misericórdiam Dei requiéscant in pace. R. Amen.

V. May he rest in peace. R. Amen.

V. May his soul and the souls of all the faithful departed through the mercy of God rest in peace. R. Amen.

In fine, returning to the place where he is to lay aside his vestments, the priest recites with his attendants the Psalm, *De profundis*, for all the holy souls suffering in Purgatory.

ANT. Si iniquitátes.

ANT. If thou shalt observe iniquities.

Psalm 129

DE profúndis clamávi ad te, Dómine: * Dómine, exáudi vocem meam.

Fiant aures tuæ intendéntes * in vocem deprecationis meæ.

Si iniquitátes observáveris, Dómine; * Dómine, quis sustinébit?

Quia apud te propitiátio est, * et propter legem tuam sustínui te, Dómine.

Sustínuit 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 redéptio.

Et ipse rédimet Israel * ex ómnibus iniquitátibus ejus.

Psalm 129

OUT of the depths I have cried to thee O Lord: Lord hear my voice.

Let thine ears be attentive to the voice of my supplication.

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

Because with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

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

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all her iniquities.

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V. Réquiem ætérnam V. Eternal rest give
dona eis, Dómine. R. Et unto them O Lord. R.
lux perpétua lúceat eis. And let perpetual light
shine upon them.

ANT. Si iniquitátes ob- ANT. If thou shalt ob-
serváveris Dómine: Dó- serve iniquities O Lord,
mine, quis sustinébit? Lord, who shall endure
it?

Should the Absolution be chanted for more than one person deceased, the above Versicles and Prayers are said in the plural number. In fine, on All Souls' Day, when the Office is for all the faithful departed in general, the concluding Psalm, *De profundis*, is omitted.

Indulgenced Prayers for the Faithful Departed¹

FOR SUNDAY

O LORD GOD ALMIGHTY, I pray Thee by the precious blood which Thy divine Son Jesus shed in the Garden, deliver the souls in purgatory, and especially that soul among them all which is most destitute of spiritual aid; and vouchsafe to bring it to Thy glory, there to praise and bless Thee forever. Amen.

Our Father, Hail Mary, De profundis (see p. 255).

¹From "The Raccolta" by Rev. Ambrose St. John.

FOR MONDAY

O LORD GOD ALMIGHTY, I pray Thee by the precious blood which Thy divine Son Jesus shed in His cruel scourging, deliver the souls in purgatory, and that soul especially among them all which is nearest to its entrance into Thy glory; that so it may forthwith begin to praise and bless Thee forever. Amen.

Our Father, Hail Mary, De profundis.

FOR TUESDAY

O LORD GOD ALMIGHTY, I pray Thee by the precious blood which Thy divine Son Jesus shed in His bitter crowning with thorns, deliver the souls in purgatory, and in particular that one among them all which would be the last to depart out of those pains, that it may not tarry so long a time before it come to praise Thee in Thy glory and bless Thee forever. Amen.

Our Father, Hail Mary, De profundis.

FOR WEDNESDAY

O LORD GOD ALMIGHTY, I pray Thee by the precious blood which Thy divine Son Jesus shed in the streets of Jerusalem, when He carried the cross upon His sacred shoulders, deliver the souls in purgatory, and especially that soul which is richest in merits before Thee; that so, in that throne of glory which awaits it, it may magnify Thee and bless Thee forever. Amen.

Our Father, Hail Mary, De profundis.

FOR THURSDAY

O LORD GOD ALMIGHTY, I pray Thee by the precious body and blood of Thy divine Son Jesus, which He gave with His own hands upon the eve of His Passion to His beloved apostles to be their meat and drink, and which He

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left to His whole Church to be a perpetual sacrifice and the life-giving food of His own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this mystery of infinite love, that it may with the same Thy divine Son, and with Thy Holy Spirit, ever praise Thee for Thy love therein in eternal glory. Amen.

Our Father, Hail Mary, De profundis

FOR FRIDAY

O LORD GOD ALMIGHTY, I pray Thee by the precious blood which Thy divine Son shed on this day upon the wood of the cross, especially from His most sacred hands and feet, deliver the souls in purgatory, and in particular that soul for which I am most bound to pray; that no neglect of mine may hinder it from praising Thee in Thy glory and blessing Thee forever. Amen.

Our Father, Hail Mary, De profundis.

FOR SATURDAY

O LORD GOD ALMIGHTY, I beseech Thee by the precious blood which gushed forth from the side of Thy divine Son Jesus, in the sight of, and to the extreme pain of His most holy Mother, deliver the souls in purgatory, and especially that one among them all which was the most devout to her; that it may soon attain unto Thy glory, there to praise Thee in her, and her in Thee, world without end. Amen.

Our Father, Hail Mary, De profundis.

Indulgence of 100 days, once a day. — Leo XII, Nov. 18, 1826.

Prayers for Nine or Seven Days

Any form of prayers for the holy souls, sanctioned by competent ecclesiastical authority, may be used.

Indulgence of 300 days, each day, or a plenary indulgence during the period. — Pius IX, Jan. 5, 1849, Jan. 28, 1850, Nov. 26, 1876.

Month of November

Any daily devotions for the holy souls, public or private, will suffice.

Indulgence of 7 years and 7 quarantines, each day; plenary indulgence, once during the month. — Leo XIII, Jan. 17, 1888.

**Prayers in Commemoration of the Passion of Our Lord
for the Poor Souls in Purgatory**

MY JESUS, by that copious sweat of blood with which Thou didst bedew the ground in the Garden, have mercy on the souls of my nearest relations who are suffering in purgatory.

Our Father, Hail Mary, Requiem æternam, or, Eternal rest give unto them, O Lord: And let perpetual light shine upon them. May they rest in peace. Amen.

MY JESUS, by that cruel scourging which Thou didst suffer, bound to the column, have pity on the souls of my other relatives and friends who are suffering in purgatory.

Our Father, Hail Mary, Requiem æternam.

MY JESUS, by that crown of sharpest thorns which pierced Thy sacred temples, have mercy on that soul which is most neglected and least prayed for, and on that soul which is furthest from being released from the pains of purgatory.

Our Father, Hail Mary, Requiem æternam.

MY JESUS, by those sorrowful steps which Thou didst take with the cross on Thy shoulders, have mercy on that soul which is nearest to its departure from purgatory;

and by the pains which Thou didst suffer together with Thy most holy Mother Mary, when Thou didst meet her on the road to Calvary, deliver from the pains of purgatory those souls who were devout to this beloved Mother.

Our Father, Hail Mary, Requiem æternam.

MY JESUS, by Thy most holy body stretched on the cross, by Thy most holy hands and feet pierced with hard nails, by Thy most cruel death, and by Thy most holy side laid open with a lance, have pity and mercy on those poor souls; free them from the awful pains they suffer, call and admit them to Thy most sweet embrace in paradise.

Our Father, Hail Mary, Requiem æternam.

O HOLY souls, tormented in most cruel pains, as one truly devoted to you I promise never to forget you, and continually to pray to the Most High for your release. I beseech you to respond to this offering which I make to you, and obtain for me from God, with Whom you are so powerful on behalf of the living, that I may be freed from all dangers of soul and body; I beg both for myself and for my relations and benefactors, friends and enemies, pardon for our sins, and the grace of perseverance in good, whereby we may save our souls. Set us free from all misfortunes, miseries, sicknesses, trials, and labors. Obtain for us peace of heart; assist us in all our actions; succor us promptly in all our spiritual and temporal needs; console and defend us in our dangers. Pray for the supreme Pontiff, for the exaltation of holy Church, for peace between nations, for Christian princes, and for tranquillity among peoples; and obtain that we may one day all rejoice together in paradise. Amen.

Indulgence of 100 days, once a day. — Leo XIII, Dec. 14, 1889.

Prayer for the Dead

R EQUIEM æternam dona
eis, Domine.

R. Et lux perpetua luceat
eis.

ETERNAL rest give unto
them, O Lord.

R. And let perpetual light
shine upon them.

Indulgence of 50 days, each time. — Leo XIII, March
22, 1902.

Versicle and Responses for the Dead

R EQUIEM æternam dona
eis, Domine.

R. Et lux perpetua luceat
eis.

V. Requiescant in pace.

R. Amen.

ETERNAL rest give unto
them, O Lord.

R. And let perpetual light
shine upon them.

V. May they rest in peace.

R. Amen.

Indulgence of 300 days, each time, applicable only to
the dead. — Pius X. Feb. 13, 1908.

All Souls' Day

A plenary indulgence, each time. This indulgence, like
that of the Portiuncula, may be gained as often as a per-
son visits a church or public chapel of the Benedictines,
whether monks or nuns, between first Vespers on Nov. 1
and sunset on Nov. 2. Communities and those dwelling
with them may use a semipublic chapel.

Those who wear a duly blessed medal of St. Benedict
and are hindered from visiting a church or public chapel of
the Benedictines by infirmity, enclosure, or distance (more
than a mile), may gain the same indulgence by visiting any
church or public chapel. — Pius X, Feb. 27, 1907; Sept.
3 and 11, 1907.

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The Heroic Act

THIS heroic act of charity in behalf of the souls in purgatory consists in a voluntary offering, made by any one of the faithful in their favor, of all works of satisfaction done by him in this life, as well as of all suffrages which shall be offered for him after his death; by this act he deposits all these works and suffrages into the hands of the Blessed Virgin, that she may distribute them in behalf of those holy souls whom it is her good pleasure to deliver from the pains of purgatory, at the same time that he declares that by this personal offering he only foregoes in their behalf the special and personal benefit of these works of satisfaction, so that, if he is a priest, he is not hindered from applying the Holy Sacrifice of the Mass according to the intention of those who give him alms for that purpose.

This heroic act of charity, called also a vow of oblation, was instituted by Father Caspar Oliden, a Theatine. It was he who propagated it, and it was at his prayer that it was enriched with many indulgences.

1. An indult of a privileged altar, personally, every day in the year to all priests who have made this offering.
2. Plenary indulgence daily, applicable only to the departed.
3. Plenary indulgence every Monday to all who hear Mass in suffrage for the souls in purgatory.

All indulgences granted, or to be granted and gained by the faithful who have made this offering, are applicable to the holy souls in purgatory.

For all the faithful who can not hear Mass on Monday, the Mass heard on Sundays is available for gaining the indulgence. In the case of those who are not yet communicants, or who are hindered from communicating, their respective ordinaries may authorize confessors to commute the works enjoined.

Lastly, although this act of charity is denominated a vow in some printed tracts, in which also is given a formula for making the offering, no inference is to be drawn therefrom that this offering binds under sin; neither is it neces-

nary to make use of the said formula, since, in order to share in the said indulgences, no more is required than a hearty act of our will. This act or offering may be revoked at any time. — Benedict XIII, Aug. 23, 1728; Pius VI, Dec. 12, 1788; Pius IX, Sept. 30, 1852, Nov. 20 1854; Pius X, Feb. 20, 1907.

Aspirations

LORD, have mercy.
Christ, have mercy.
Lord, have mercy.

Ancient of days, Thy servants meet
To bow before Thy mercy seat,
Thou Father, Son, and Paraclete.
Miserere, Domine.

Have mercy, Lord, on all who wait
In place forlorn and lonely state,
Outside Thy peaceful palace gate.
Miserere, Domine.

These were the work of Thine own hands,
Thy promise sure forever stands;
Release them, Lord, from pain and bands.
Miserere, Domine.

Lord Jesus, by Thy sacred name,
By Thy meek suffering and shame,
Preserve these souls from cruel flame.
Miserere, Domine.

By sweat of blood and crown of thorn,
By cross to Calvary meekly borne,
Be Thou to them salvation's horn.
Miserere, Domine.

¹ By the Rev. Frederick George Lee, D.D.

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By Thy five wounds and seven cries,
By pierced Heart and glazing eyes,
By Thy dread, awful sacrifice.

Miserere, Domine.

When here below are lifted up
The sacred Host and blessed cup,
Soon with Thee, Lord, may each one sup.

Miserere, Domine.

By Raphael's powers and Michael's might,
By all the ordered ranks of light,
Battalions of the Infinite.

Miserere, Domine.

By martyrs' pangs and triumph palm,
By saints' strong faith, confessors' psalm,
By Mary's name, like Gilead's balm.

Miserere, Domine.

These souls forlorn, Redeemer blest,
Never denied Thee, but confest,
Grant them at last eternal rest.

Miserere, Domine.

On earth they failed from day to day,
Oft stumbling on the narrow way,
Yet put their trust in Thee for aye.

Miserere, Domine.

Let their chill desolation cease,
Thy mercy shed and give release,
Then grant them everlasting peace.

Miserere, Domine.

For these poor souls, who may not pray —
For gone is their probation day —
We plead Thy cross and humbly say,

Miserere, Domine.

Jesus, for Thee they keenly long,
To company with saintly throng,
And, ransomed, sing the new glad song,
Miserere, Domine.

May they with saints in glory shine,
Joined with angelic orders nine;
Link them with Thee in joys divine.
Miserere, Domine.

Enter may they through heaven's door,
To walk in white on yonder shore,
Forever, Lord, forevermore !
Miserere, Domine.

As pants the hart for cooling spring,
As bird flies home with wearied wing,
Homeward they turn ; Lord, homeward bring.
Miserere, Domine.

Mass in Union with the Sacred Heart of Jesus

Preparatory Prayer

ETERNAL Father, I offer Thee the sacrifice which Thy beloved Son made of Himself on the cross, and which He now renews on our altars. I offer it in the name of all mankind, together with the Masses which are now being celebrated, and which will be celebrated throughout the world, in order to adore Thee and render Thee all possible honor and glory; to thank Thee for Thy innumerable benefits; to appease Thy justice and to make atonement for our offenses; and to obtain graces and blessings for myself, for Thy Church, for my friends and relatives, for the whole world, and for the souls in purgatory.

I wish to assist at this Holy Mass with the dispositions of the Blessed Virgin Mary, when she was on Calvary, in the shadow of the cross, offering the sufferings of her Son for the redemption of the world. O Lord Jesus Christ! I desire to offer myself in union with Thy Sacred Heart, for all the intentions for which Thou now offerest Thyself to God, Thy Father.

Or

Renew the *Morning Offering* in honor of and in union with the Sacred Heart of Jesus, for your own particular intentions and for the general intentions of the Apostleship of Prayer. With regard to your own petitions be mindful of what the great Doctor of Prayer enjoins upon us.

ST. Alphonsus Liguori insists repeatedly that in all our devotions, at Mass, at holy communion, in all our visits to the Blessed Sacrament, we should pray for these four graces for ourselves, *viz.*, the forgiveness of our sins, the love of God, the love of prayer, and final perseverance. When these graces are secured, our salvation is assured.

Let us pray, also, for our Holy Father, the Pope, for the Church Militant and the Church Suffering for our Superiors and Spiritual Directors, for Priests and Religious, for the conversion of sinners and the *propagation of the Faith*, for the sick and for those who are in their agony, for friends and relatives, for benefactors and enemies, and for all who have recommended themselves to our prayerful remembrance.

Offering

O MY God, I offer Thee my prayers, works, and sufferings this day in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in Holy Mass, in thanksgiving for Thy favors, in reparation for our offenses, and for the petitions of all our associates.

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Or

O JESUS, through the Immaculate Heart of Mary, I offer Thee my prayers, works, and sufferings of this day for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, and for the intentions of all our associates.

SHORT INDULGENCED PRAYER

By Which all the Masses Celebrated Throughout the World are Daily Offered to God

MY GOD, I offer Thee all the Masses this day celebrated throughout the world, for sinners in their agony, and for those who shall be overtaken by death to-day! May the precious blood of Jesus, our Redeemer, obtain for them mercy!

Indulgence of 300 days. — Pius X, Dec. 18, 1907.

AT THE CONFITEOR

O DIVINE Jesus, Thou art the Victim, laden with all the iniquities of the world; Thou hast wept for our sins, and expiated them by Thy Passion and death. I come to mingle my tears with Thine; I confess to Thee, O Lord, in the presence of Mary, ever

Virgin, and of all the angels and saints, that I have sinned exceedingly in thought, word, and deed; that it is my ingratitude which wounded Thy Heart. 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 to grant me the remission of all my sins

AT THE INTROIT

WHY art thou sad, O my soul? And why dost thou trouble me? Hope in God: for I will still give praise to Him (Ps. xli. 6).

From the morning watch even until night, let Israel hope in the Lord. Because with the Lord there is mercy: and with Him plentiful redemption (Ps. cxxix. 6-8).

He shall be merciful, according to the multitude of His mercies; for He hath not from His Heart laid low nor cast off the children of men; the Lord is good unto them that hope in Him, to the soul that seeketh Him.

“Come to Me, all you that labor and are burdened, and I will refresh you” (Matt. xi. 28).

EJACULATIONS

Sacred Heart of Jesus, I trust in Thee!

Indulgence of 300 days

Eucharistic Heart of Jesus, have mercy on us.

Indulgence of 300 days.

AT THE KYRIE ELEI ON

THE days of propitiation have arisen upon me; I may call Thee, O God of Majesty, my Saviour and my Father. Thou art present on our altars that Thou mayest heap Thy favors upon us. I will draw nigh, therefore, with confidence unto the throne of mercy, and I will say unto Thee: Lord, be merciful to me, a sinner!

Father in heaven, have mercy on us, the work of Thy hands!

Heart of Jesus, have pity on us, for whom Thou hast shed Thy most precious blood!

Holy Spirit, have compassion on us, and sanctify us.

AT THE "GLORIA IN EXCELSIS DEO"

*Glory be to God on High, and on Earth Peace to
Men of Good Will*

Men of good will are those who give glory to God by loving Him and doing His holy will, by observing His commandments, by faithfully fulfilling the duties of their state of life; thereby they secure for themselves at the same time peace of soul and true happiness

GLORY be to God.

Blessed be God now and forever.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be His most sacred Heart.

Blessed be Jesus in the most holy Sacrament of the Altar.

Peace to Men of Good Will!

PEACE to those who possess the love and grace of God. Peace to those who fight manfully against their predominant passion and gain the mastery over their evil inclinations. Peace to those who forgive their enemies, who love their fellow-men and are kind to them in thought, word, and deed.

My God! I desire to glorify Thee by the purest intention in all my actions. I purpose to do all things to Thy greater glory. Keep me in Thy love and Thy grace. Grant that I may glorify Thee on earth by doing Thy will, by my devotedness to all my duties, so that I may one day see Thee face to face and hear those blessed words: "Enter thou into the joy of Thy Lord."

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"The saints shall rejoice in glory: the high praises of God shall be in their mouths" (Ps. cxlix. 5).

"The souls of the just are in the hands of God, they are in peace" (Wis. iii. 1).

AT THE COLLECTS

ENDUE us, O Lord Jesus, with the virtues of Thy most sacred Heart, and enkindle in our own hearts the love with which it burns, that thereby we may be transformed into the likeness of Thy goodness, and may become worthy to have place among the saints in the blissful realms of paradise.

EJACULATION

Jesus, meek and humble of heart, make my heart like unto Thine!

Indulgence of 300 days.

ALmighty God, Who, to set mankind an example of humility, didst will that our Redeemer should take upon Him our human nature, and endure the death of the cross: grant, we beseech Thee, that we who solemnly commemorate His sacred Passion, may ever bear in mind the lessons of patience He has taught us, and deserve to have part in the glory of His resurrection.

AT THE EPISTLE

By this hath the charity of God appeared toward us, because God hath sent His only-begotten Son into the world, that we may live by Him.

Let us, therefore, love God, because God first hath loved us (1 John iv. 9, 19).

Christ died for all, that they also who live may not now live to themselves, but unto Him Who died for them and rose again (2 Cor. v. 15).

And I live, now not I, but Christ liveth in me (Gal. ii. 20).

Be ye, therefore, followers of God, as most dear children :

And walk in love, as Christ also hath loved us and delivered Himself for us, an oblation, and a sacrifice to God, for an odor of sweetness (Eph. v. 1, 2).

In this we have known the charity of God, because He hath laid down His life for us, and we ought to lay down our lives for the brethren (John iii. 16).

INDULGENCED INVOCATIONS

MY GOD, grant that I may love Thee, and be the only reward of my love to love Thee always more and more.

Indulgence of 100 days, once a day. — Leo XIII.
March 18, 1890.

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O sweetest Heart of Jesus ! I implore
That I may ever love Thee more and more.

Indulgence of 300 days, every time. — Pius IX,
Nov. 26, 1876.

AT THE GRADUAL

O ALL ye that pass by the way, attend and see if there be any sorrow like to My sorrow. V. Having loved His own who were in the world, He loved them unto the end. Learn of Me, because I am meek and humble of Heart : and ye shall find rest to your souls.

AT THE GOSPEL

“THOU shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like to it : thou shalt love thy neighbor as thyself. There is no other commandment greater than these” (Mark xii. 30, 31).

It was said of Jesus, as we read in the Gospel : “He hath done all things well,” and again : “He went about doing good to all.” These simple words contain the grandest panegyric on the lifework of Our Lord, and therein also is found a *rule of life* for the fol-

lowers of Christ. I will make an earnest effort to live in accordance with the spirit of Christ — the spirit of divine and fraternal charity — by striving to do all things with the purest intention for the glory of God, for the love of God, and the love of my neighbor.

Praise, honor, and glory be to Thee, O Jesus, Saviour of the world! Who, thirsting for the salvation of souls, didst endure for them so much labor and fatigue; Who for their sakes didst pass entire nights in prayer, and didst weary Thyself going from city to city, from village to village. Grant, I implore Thee, that Thy love may also make me prompt and apt in every good work, and that I may never grow tepid in Thy service. Help me to know and practise the holy counsels contained in Thy Gospel, and grant especially that I may realize the importance of these words of Thine: "If any man will come after Me, let Him deny himself, and take up his cross and follow Me."

"What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" (Matt. xvi. 24, 26).

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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 to my faith; that my faith may be fruitful of good works; that I may never be ashamed to declare myself a Catholic, and may constantly maintain the interests of Thy holy religion. O holy Roman Catholic Church, the persecutions which thou hast endured, far from weakening my faith, only strengthen it the more, since thy divine Spouse foretold them. Sweet Heart of Jesus, draw close the bonds that bind me to Thy holy Church; put into my heart a spirit of filial obedience and perfect devotedness to the Holy Father, to the prelates and priests of Thy Church. In her bosom I became Thy child, and in her bosom I wish to live and die. Amen.

AT THE OFFERTORY AND SECRETA

O JESUS, we draw near with confidence to Thy sweet Heart; cast upon us, we beseech Thee, a look of pity, and make our hearts a perpetual offering consecrated to Thy glory. O Heart of infinite goodness, I

offer to Thee my heart ; vouchsafe to change it, to bless and sanctify it. O my soul, how Jesus Christ hath loved us ! At what a price He hath redeemed us ! Not with gold, not 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. O Father in Heaven, my heart is not full enough of love and fervor 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.

Receive, O Holy Trinity, this oblation which we make to Thee, in memory of the Passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of the blessed Mary, ever a Virgin, of blessed John the Baptist, of the holy Apostles, Peter and Paul, and of all the saints, that it may be available to their honor and to our salvation ; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate upon earth. Through the same Christ our Lord. Amen.

Let us pray

LOOK down graciously, O Lord, upon the offerings of Thy suppliant Church, and grant that they may sanctify and save Thy people. Lord, we beseech Thee, let Thy Holy Spirit kindle in our hearts that fire of charity which Our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn exceedingly. Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, GOD forever and ever. Amen.

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. By Thy goodness and mercy, I beseech Thee to draw my heart wholly into Thine. Bury it in Thine; may it be so absorbed into and united to Thy Heart, that I may no longer have any heart but Thine. Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say, in transports of joy and admiration: Holy,

holy, hqly, is the Heart of Jesus ! The worthy object of the divine complacency, and of the homage of heaven and earth ! Heart of Jesus, burning with love of us, inflame our hearts with love of Thee.

EJACULATION

O Sacred Heart of Jesus ! Thy kingdom come.

Indulgence of 300 days.

AT THE CANON

O GOD, infinitely holy, if my sins provoke Thee, and make me hateful in Thy sight, look upon the Lamb without spot, that is immolated 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. This Heart, infinitely merciful, prayed for me on Calvary, and will soon renew the sacrifice of itself for me. O my Lord, how many times have I sinned against Thee ! How many times have I despised the interior graces Thou hast bestowed upon me ! Oh, how earnestly I now desire a perfect contrition, equal to the greatness of the love that I have offended. But since it is impossible for my sorrow to equal Thy good-

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ness toward me, I offer the love of the Heart of my Lord Jesus Christ to supply my insufficiency. Amen.

AT THE COMMEMORATION OF THE LIVING

**INDULGENCED PRAYER TO THE MOST SACRED HEART
OF JESUS**

MOST sacred Heart of Jesus, shower copiously Thy blessings on Thy Holy Church, on the Supreme Pontiff, and on all the clergy; grant perseverance to the just, convert sinners, enlighten infidels, bless our parents, friends, and benefactors, assist the dying, liberate the souls in purgatory, and extend over all hearts the sweet empire of Thy love.

Indulgence of 300 days. — Pius X, June 16, 1906.

AT THE ELEVATION

Cast a look of adoration and love upon the Sacred Host when it is elevated by the priest, and say with devotion:

My Lord and My God!

Indulgence of 7 years and 7 quarantines. — Pius X, May 18, 1907.

OTHER INDULGENCED EJACULATIONS

O SACRAMENT most holy! O Sacrament divine!
All praise and all thanksgiving be every moment
Thine!

Indulgence of 100 days at the Elevation. — Pius VII, June 30, 1818.

ETERNAL Father ! I offer Thee the Precious Blood of Jesus Christ in satisfaction for my sins and for the wants of holy Church.

Indulgence of 100 days, each time. — Pius VII, Sept. 22, 1817.

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved, with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day. -- Pius IX, Feb. 29, 1868.

O MY soul, behold thy God, thy Saviour, thy Judge ! here upon the altar. My God, I adore Thee ! My Saviour, I love Thee ! My Sovereign Judge, I am sorry for ever having offended Thee ! O Heart of my Jesus, whom I believe to be here really present, suffer me not to be separated from Thee during life. Grant that my heart may ever find repose in Thine, that I may die in Thy love, and thus go to contemplate and praise Thee throughout eternity. Amen.

My Jesus, mercy !

Indulgence of 100 days, every time. — Pius IX, Sept. 24, 1846.

My Sweetest Jesus, be not my Judge, but my Saviour !

Indulgence of 50 days, every time. — Pius IX, May 7, 1854.

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Sweet Heart of Jesus, be my love !

Indulgence of 300 days, once a day. — Leo XIII,
May, 21, 1892.

CONTINUATION OF THE CANON

At the Memento of the Dead

O FATHER of mercies, in the name of Thy beloved Son, in memory and in virtue of the wound of His Sacred Heart, His bitter Passion, and His cruel death, in consideration also of the dolors of the immaculate heart of Mary, of all the loving transports of the saints, and of all the torments of the martyrs, I beseech Thee to have pity on the souls of the faithful departed; particularly on the souls of our friends, relatives, benefactors, and the associates of the League of the Sacred Heart. Eternal rest give unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

O Jesus, mercy ! Blessed be Thy Sacred Heart ! And may Thy precious blood, shed in Thy bitter Passion for our salvation, obtain for us that heavenly inheritance, where in peace and joy the elect shall dwell with Thee and bless Thee forever. Amen.

At the *Pater Noster*

Recite the *Our Father* or the following prayer :

FATHER in Heaven, Whom I have so often and so grievously offended, pardon my transgressions, for which I am truly sorry, and give me Thy love; grant that I may ever labor for the glory of Thy holy name, that in all things I may do Thy will, and that I may sigh unceasingly for Thy heavenly kingdom.

Jesus, my Lord, let the forgiveness which Thou didst grant Thy murderers be my example 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 loving Heart. Amen.

EJACULATION

DAY the most just, most high, and most adorable will of God be in all things done, praised, and magnified forever.

Indulgence of 100 days, once a day.

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At the Agnus Dei and Communion

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

SPIRITUAL COMMUNION

My dear Lord and Saviour. Though I am but a sinful servant, I approach Thee with confidence, for Thou hast said in Thy goodness and mercy: "Come to Me all you that labor and are burdened, and I will refresh you." Thou wilt not despise a contrite and humble heart. I am truly sorry for having offended Thee by my sins, because Thou art infinitely good. I have wounded Thy sacred Heart by foolishly resisting Thy holy will and transgressing Thy commandments; but I love Thee now with my whole heart and above all things. I adore Thee truly present on the altar. I have a great desire, dear Jesus, to receive Thee in holy communion, and since I can not now approach the Holy Table, I beseech Thee most earnestly to come to me at least spiritually and to refresh my soul with the sweetness of Thy grace.

Come, my Lord, my God, and my All! Come to me, and let me never again be separated from Thee by sin. I wish to become like to Thee. Teach me Thy blessed ways: help

me with Thy grace to practise meekness, humility, purity, charity; and all the virtues of Thy sacred Heart.

Oh, Thou Lamb of God! Who takest away the sins of the world, take away from me whatever may hurt me and displease Thee. With St. Francis of Assisi I pray: May the fire of Thy love consume my soul, so that I may die to self and the world for the love of Thee, Who hast vouchsafed to die on the cross for the love of me!

Jesus, I consecrate to Thee my heart with all its affections, my soul with all its powers, and my body with all its senses. In union with Thee I will live and labor and suffer to do the heavenly Father's will. I will ever be mindful of the presence of my God and strive to be perfect. Bless me in life and in death that I may praise Thee forever in heaven. Amen.

O JESUS, sweetest Love, come Thou to me;
Come down in all Thy beauty unto me;
Thou Who didst die for longing love of me;
And never, never more depart from me.

Free me, O beauteous God, from all but Thee,
Sever the chain that holds me back from Thee;
Call me, O tender Love, I cry to Thee;
Thou art my all! O bind me close to Thee.

— SHAPCOTE.

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Prayers after Communion

DAY Thy holy mysteries, O Lord Jesus, make us fervent in the pursuit of Thee: and may we, by understanding the sweetness of Thy most loving Heart, learn to turn from the things of earth, and to cleave to those of heaven.

Let us pray

Bow down your heads before God.

Stretch out, from heaven, O Lord, to Thy faithful, the right hand of help: with our whole hearts, may we seek after Thee; and from Thee may we deserve to receive all that it beseemeth us to ask.

At the Blessing and at the Last Gospel

IMPLORE Thy benediction, O my God! With absolute confidence in Thy goodness and mercy, I resign my whole being to whatsoever Thy divine will may ordain.

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

Sacred Heart of Jesus I place my trust in Thee!

EJACULATION

Divine Heart of Jesus, convert sinners, save the dying, deliver the holy souls from purgatory!

Indulgence of 300 days. — Pius X, Nov. 6, 1906.

Prayer

(From "The Raccolta," by Fr. St. John)

O DIVINE Heart of Jesus, grant, we beseech Thee, eternal rest to the souls in purgatory, the final grace to those who shall die to-day, true repentance to sinners, the light of the faith to pagans, and thy blessing to me and mine. To Thee, O most compassionate Heart of Jesus, I commend all these souls, and I offer to Thee on their behalf all Thy merits, together with the merits of Thy most holy Mother and of all the saints and angels, and all the sacrifices of the Holy Mass, communions, prayers, and good works, which shall be accomplished to-day throughout the Christian world.

Indulgence of 100 days, once a day. — Leo XIII. March 13, 1901.

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PRAYER IN HONOR OF THE HOLY FAMILY

GRANT us, O Lord Jesus, faithfully to imitate the examples of Thy Holy Family, so that in the hour of our death, in the company of Thy glorious Virgin Mother and St Joseph, we may deserve to be received by Thee into eternal tabernacles.

Indulgence of 200 days, once a day. — Leo XII.
Feb. 6, 1893.

Final Prayer

DEAR Jesus, in the Sacrament of the Altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

An indulgence of 100 days, once a day. — Pius IX,
Jan. 1, 1866.

EJACULATION

Sweet Heart of Jesus, be my love !

Indulgence of 300 days, once a day — Leo XIII,
May 21, 1892.

Sweet Heart of Mary, be my salvation !

Indulgence of 300 days, every time. — Pius IX,
Sept. 30, 1852.

**A Mode of Assisting at Mass by
Means of Indulgenced Prayers¹**

THESE indulgenced prayers should be said
with attention and devotion; with a
contrite and humble heart.

More prayers are given than you will be
able to say at times during Mass — especially
at Low Mass.

There is no need of saying them all.

It is better to omit some than to repeat all
hastily.

Select the prayers that appeal to your
piety and say them slowly and devoutly.

Many of these indulgenced prayers will be
found very serviceable not only at Mass, but
also at visits to the Blessed Sacrament, at
Vespers and Benediction, and at your private
devotions.

¹ Commendable in particular for the relief of the holy souls
in purgatory.

Prayers Before Mass

THE SIGN OF THE CROSS

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

Indulgence of 50 days, each time. — Pius IX, July 28, 1863. — Indulgence of 100 days, if made with holy water. — Pius IX, March 23, 1876.

MORNING OFFERING

LORD, God Almighty, behold me prostrate before Thee, in order to appease and honor Thy divine Majesty, in the name of all creatures. But how can I do this — I, a wretched sinner? I can, and I will do it; because I know that Thou dost glory in being called the Father of mercy, and that, for love of us, Thou hast given even Thy only-begotten Son, Who offered Himself for us on the cross, and Who continually renews for us the same sacrifice on our altars. And therefore, though a sinner, yet truly penitent, poor, and yet rich in Jesus Christ, I present myself before Thee, and with the fervor of all the saints and angels, and with the ardent love of the immaculate heart of Mary, I offer Thee, in the name of all creatures, the Masses

which are now being said, with all those which have been said, and which will be said to the end of the world. I also desire to renew this offering, at every instant of this day, and of my whole life, in order to give Thy infinite Majesty honor and glory worthy of Thee; to appease Thy wrath, and to satisfy Thy justice for our many sins; to render Thee thanks in keeping with Thy benefits, and to implore Thy mercy for myself and for all sinners, for all the faithful, living and dead, for the whole Church, and chiefly for its visible head, the Roman Pontiff; and lastly, for all poor schismatics, heretics, and infidels, that they may also be converted and saved.

AN OFFERING TO BE MADE AT MASS

ETERNAL Father, I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the cross, and now renews on this altar. I offer it in the name of all creatures, together with the Masses which have been said and which will be said throughout the whole world, to adore Thee and to give Thee honor and glory, which Thou deservest; to render to Thee the thanks which are due Thee for Thy numberless benefits, to appease Thy anger, and to satisfy for our many sins;

to supplicate Thee for myself, for the Church, for the whole world, and for the holy souls in purgatory.

Indulgence of 3 years, once a day for each prayer.
— Pius IX, April 11, 1860.

At the Confitent

LOUSEN, O Lord! we pray Thee, in Thy pity, the bonds of our sins, and by the intercession of the blessed and ever virgin Mary, Mother of God, St. Joseph, the blessed apostles Peter and Paul, and all the saints, keep us, Thy servants, and our abodes in all holiness; cleanse us, our relatives, kinsfolk, and acquaintances, from all stain of sin; adorn us with all virtue; grant us peace and health; drive far off all our enemies, visible and invisible; bridle our carnal appetites; give us healthful seasons; bestow Thy love upon our friends and our enemies; guard Thy holy city; preserve our Sovereign Pontiff, N., and defend all our prelates, princes, and all Thy Christian people, from all adversity. Let Thy blessing be ever upon us, and grant to all the faithful departed eternal rest. Through Christ our Lord. Amen.

Indulgence of 40 days, each time. — Pope Leo XII, July 9, 1828.

At the Introit

THE ANGELIC TRISAGION

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.

Indulgence of 100 days, once a day, and an indulgence of 100 days, three times every Sunday, as well as on the feast of the most holy Trinity, and during its octave. — Pope Clement XIV, June 6, 1769.

EJACULATION

A DORAMUS Te, sanctissime Domine	W E adore Thee, O most blessed Lord,
Jesu Christe, benedicimus Tibi; quia per sanctam crucem Tuam redemisti mundum.	Jesus Christ, we bless Thee; because by Thy holy cross Thou hast redeemed the world.

Indulgence of 100 days, once a day. — Pope Leo XIII, March 4, 1882.

At the Kyrie Eleison

EJACULATIONS

My Jesus, mercy !

Indulgence of 100 days, every time. — Pius IX,
Sept. 24, 1846.

**My sweetest Jesus, be not my Judge, but
my Saviour !**

Indulgence of 50 days, every time. — Pius IX,
Aug. 11, 1851.

**Jesus, Son of David, have mercy on me .
(Luke xviii. 38.)**

Indulgence of 100 days, once a day. — Leo XIII,
Feb. 27, 1886.

At the Gloria

**Glory to God in the highest, and on earth
peace to men of good will (Luke ii. 14).**

**This is the charity of God, that we keep
His commandments (1 John v. 3).**

THE PRACTICE OF THE SEVEN GLORIA PATRIS

**Glory be to the Father and to the Son and to the
Holy Ghost, etc.**

**The Sovereign Pontiff, Pius IX, by a rescript of the
S. Cong. of the Propaganda Fide, March 12, 1857,
granted to all the faithful who, devoutly and with**

contrite hearts, recite seven times the *Glory be to the Father*, with the intention of asking for the *Seven Gifts* for the diffusion of the faith, and of praying according to the intentions of the Sovereign Pontiff, an indulgence of seven days.

EJACULATION

HIAT, laudetur atque **M**AY the most just,
in æternum superex- most high, and
altetur justissima, altissima most adorable will of God
et amabilissima voluntas be in all things done,
Dei in omnibus. praised and magnified for-
ever.

Indulgence of 100 days, once a day. — Pope Pius VII, May 19, 1818.

A PRAYER FOR THE FULFILLING OF THE WILL OF GOD

("Imitation of Christ," b. iii, c. xv, v. 3.)

GRANT me Thy grace, most merciful Jesus,
that it may be with me, and labor with
me, and continue with me to the end.

Grant me always to desire and will that
which is most acceptable to Thee and which
pleaseth Thee best.

Let Thy will be mine, and let my will
always follow Thine, and agree perfectly
with it.

Let me always will or not will the same
with Thee; and let me not be able to will or

not will anything except what Thou willest or willest not. Amen.

Indulgence of 200 days, once a day. — Pope Leo XIII, Feb. 27, 1886.

At the Collects

OMNIPOTENT Lord! Who dost permit evil that good may spring from it, listen to the humble prayers by which we ask of Thee the grace of remaining faithful to Thee, even unto death. Grant us also, through the intercession of Mary ever blessed, that we may always conform ourselves to Thy most holy will.

Indulgence of 100 days, once a day. — Leo XIII, July 19, 1879.

Prayer

O MOST compassionate Jesus! Thou alone art our salvation, our life, and our resurrection. We implore Thee, therefore, do not forsake us in our needs and afflictions, but, by the agony of Thy most sacred Heart, and by the sorrows of Thy immaculate mother, succor Thy servants whom Thou hast redeemed by Thy most precious blood.

Indulgence of 100 days, once a day. — Pius IX, Oct. 6, 1870.

Prayer

DIVINE Jesus, incarnate Son of God, Who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials, and misery, and to die amid the sufferings of the cross, I entreat Thee, say to Thy divine Father at the hour of my death: *Father, forgive him; say to Thy beloved mother: Behold thy son; say to my soul: This day thou shalt be with Me in paradise.* My God, my God, forsake me not in that hour. *I thirst:* yes, my God, my soul thirsts after Thee, Who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour! from this moment, for all eternity, *into Thy hands I commend my spirit.* Lord Jesus, receive my soul. Amen.

Indulgence of 300 days, every time. — Pius IX, June 10, 1856.

At the Epistle

THIS is the will of God — your sanctification (Thess. iv. 3).

Pursue justice, godliness, faith, charity, patience, mildness (1 Tim. vi. 11).

Follow peace with all men, and holiness, without which no man shall see God (Heb. xii. 14).

According to Him that hath called you, Who is holy, be you also in all manner of conversation holy. Because it is written: you shall be holy, for I (the Lord your God) am holy (1 Peter i. 15, 16).

The grace of God our Saviour hath appeared to all men; instructing us that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world.

Looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ (Titus ii. 11-13).

What things a man shall sow, those also shall he reap (Gal. vi. 8).

Therefore, my beloved brethren, be ye steadfast and unmovable; always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord (1 Cor. xv. 58).

I live, now not I; but Christ liveth in me (Gal. ii. 20).

When Christ shall appear, Who is your life, then you also shall appear with Him in glory (Col. iii. 4).

Prayer

O JESUS, living in Mary ! Come and live in Thy servants, in the spirit of Thy holiness, in the fulness of Thy might, in the truth of Thy virtues, in the perfection of Thy ways, in the communion of Thy mysteries ; subdue every hostile power, in Thy spirit, for the glory of the Father. Amen.

Indulgence of 300 days, once a day. — Pope Pius IX, Oct. 14, 1859.

PRAYER TO ST. JOSEPH FOR ALL THOSE WHO ARE
DEVOTED TO LABOR

O GLORIOUS St. Joseph ! model of all those who are devoted to labor, obtain for me the grace to work in a spirit of penance for the expiation of my many sins ; to work conscientiously, putting the call of duty above my inclinations ; to work with thankfulness and joy, considering it an honor to employ and develop by means of labor the gifts received from God ; to work with order, peace, moderation, and patience, never shrinking from weariness and trials ; to work, above all, with purity of intention, and with detachment from self, keeping unceasingly before my eyes death and the account I must give

300

A Mode of Assisting at Mass

of time lost, talents unused, good omitted, and vain complacency in success, so fatal to the work of God.

All for Jesus, all through Mary, all after thy example, O Patriarch Joseph; such shall be my watchword in life and in death. Amen.

Indulgence of 300 days, once a day. — Pius X, Nov. 25, 1906.

EJACULATIONS

Jesus, my God, I love Thee above all things.

Indulgence of 50 days, every time. — Pius IX, May 7, 1854.

Jesus, meek and humble of heart, make my heart like unto Thine.

Indulgence of 300 days, once a day. — Pius IX, Jan. 25, 1868.

May the Sacred Heart of Jesus be loved everywhere!

Indulgence of 100 days, once a day. — Pius IX, Sept. 23, 1860.

At the Gospel

WHO is the man that desireth life: who loveth to see good days?

Keep thy tongue from evil, and thy lips from speaking guile.

Turn away from evil and do good: seek

after peace and pursue it (Ps. xxxiii. 13, 15).

Jesus said to His disciples: If you love Me, keep My commandments (John xiv. 15).

This is charity, that we walk according to His commandments (2 John 6).

For not the hearers of the law are just before God, but the *doers* of the law shall be justified (Rom. ii. 13).

What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?

Faith without works is dead (James ii. 14, 26).

Wherefore be you also ready, because at what hour you know not the Son of man will come (Matt. xxiv. 44).

O that they would be wise and would understand, and would provide for their last end (Deut. xxxii. 29).

Do good to thy friend before thou die, and according to thy ability, stretching out thy hand, give to the poor (Ecclus. xiv. 13).

GOSPEL OF ST. MATTHEW (XXV. 31-40)

AND when the Son of man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty. . . .

Then shall the King say to them that shall be on His right hand: Come, ye blessed of My Father, possess you the Kingdom prepared for you from the foundation of the world.

For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took Me in:

Naked, and you covered Me; sick and you visited Me; I was in prison, and you came to Me.

Then shall the just answer Him, saying: Lord, when did we see Thee hungry and fed Thee? thirsty, and gave Thee drink?

And when did we see Thee a stranger, and took Thee in? or naked, and covered Thee?

Or when did we see Thee sick or in prison, and came to Thee?

And the King, answering, shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.

PRAYER TO THE MOST HOLY TRINITY

OMNIPOTENCE of the Father, help my weakness, and deliver me from the depth of misery.

Wisdom of the Son, direct all my thoughts, words, and actions.

Love of the Holy Ghost, be thou the source and beginning of all the operations of my soul, whereby they may be always conformable to the divine will.

Indulgence of 200 days, once a day. — Leo XIII, March 15, 1890.

PRAYER TO THE HOLY SPIRIT

O HOLY Spirit, Creator, propitiously help the Catholic Church, and by Thy supernal power strengthen and confirm it against the assaults of the enemy; by Thy charity and grace renew the spirit of Thy servants whom Thou hast anointed, that in Thee they may glorify the Father and His only-begotten Son, Jesus Christ Our Lord. Amen.

Indulgence of 300 days, once a day. — Leo XIII, Aug. 26, 1889.

Prayer

HOLY Spirit, Spirit of Truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in Faith and pleasing to Thee.

Indulgence of 100 days, once a day. — Leo XIII, July 31, 1897.

At the Credo

AN ACT OF FAITH

O MY God! I believe in Thee; I believe all that Thou hast revealed, and that the holy Catholic Church proposes to my belief. I believe, first, that the most Blessed Virgin is truly the Mother of God; I believe firmly, and with all certainty, that she is at the same time mother and virgin, and that she is free from even the least actual sin. I also believe most firmly, and with all certainty, that, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of the human race, Mary was, in the first instant of her conception, preserved free from all stain of original sin. I believe most firmly, and with all certainty, that when the Roman Pontiff speaks *ex cathedra* — that is, when, in quality of the chief pastor and teacher of all Christians, he, in virtue of his supreme and apostolic authority, defines the doctrine to be held by the universal Church concerning faith or morals — by the divine assistance, promised him in the person of St. Peter, he enjoys that infallibility with which the divine Redeemer wished His Church to be endowed when de-

fining matters of faith or morals; and, therefore, that such definitions of the Roman Pontiff are, of themselves, and not from the consent of the Church, irreformable. I believe all this, because Thy holy Church, which is the pillar and ground of truth, which has never erred and can never err, proposes it to be believed.

Indulgence of 100 days, once a day. — Pius IX, Jan. 10, 1871.

At the Offertory and Secret Prayers

“SUSCIPE”: OFFERING AND PRAYER OF ST.
IGNATIUS OF LOYOLA

S USCIPE, Domine, universam meam libertatem. Accipe me- moriam, intellectum at- que voluntatem omnem. Quidquid habeo vel pos- sideo, mihi largitus es; id Tibi totum restituo ac Tuæ prorsus volun- tati trado gubernandum. Amorem Tui solum cum	T AKE, O Lord, and receive all my lib- erty, my memory, my understanding and my whole will. Thou hast given me all that I am and all that I possess; I surrender it all to Thee that Thou mayest dis- pose of it according to Thy will. Give me only Thy
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¹ The following version is from “The Raccolta,” by Fr. Ambrose St. John:

Take, O Lord, all my liberty. Receive my memory, understanding, and entire will. Thou hast bestowed on me whatever I have or possess: I give all back to Thee, and deliver it to Thee to be entirely subject to Thy will. Only grant me Thy love and Thy grace, and I am rich enough and ask for nothing more.

gratia Tua mihi dones et	love and Thy grace; with
dives sum satis, nec aliud	these I will be rich enough,
quidquam ultra posco.	and will have no more to
	desire.

Indulgence of 300 days, once a day. — Leo XIII,
May 26, 1883.

AN OFFERING

MY loving Jesus ! I (N.N.) give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness ; and with Thy aid I purpose never to sin again.

Indulgence of 100 days once a day, to all who shall, with at least contrite heart and devotion, make this offering before a picture of the Sacred Heart. — Pius VII, June 9, 1807.

AN OFFERING

ETERNAL Father, we offer Thee the blood, the passion, and the death of Jesus Christ, the sorrows of Mary most holy, and of St. Joseph, in satisfaction for our sins, in aid of the holy souls in purgatory, for the needs of holy Mother Church, and for the conversion of sinners.

Indulgence of 100 days, once a day. — Pius IX,
April 30, 1860.

Prayer

MOST dear Lord Jesus Christ, Who, becoming an infant for us, didst vouchsafe to be born in a stable to free us from the darkness of sin, to draw us more closely to Thee, and to inflame us with Thy holy love, we adore Thee as our Creator and Redeemer, we acknowledge and choose Thee for our King and Lord, and we offer to Thee the tribute of all the affections of our poor heart. Dear Jesus, our Lord and God, deign to accept this offering, and, in order that it may be worthy of Thy gracious acceptance, forgive us our sins, enlighten us, inflame us with that holy fire which Thou didst come to bring into the world to enkindle in our hearts. May our soul thus become a perpetual sacrifice in Thy honor; grant that it may always seek Thy greater glory here on earth, in order that it may one day come to enjoy the beauty of Thy infinite perfections in heaven. Amen.

Indulgence of 100 days, once a day. — Leo XIII, Jan. 18, 1894.

Prayer

O MY Jesus, Thou knowest well that I love Thee; but I do not love Thee enough; O grant that I may love Thee more. O love that burnest ever and never failest, my God, Thou Who art charity itself, enkindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

Indulgence of 50 days, twice a day. — Leo XIII, Feb. 6, 1893.

EJACULATION

Sweetest Jesus, grant me an increase of faith, hope, and charity, a contrite and humble heart.

Indulgence of 100 days, once a day. — Leo XIII, Sept. 13, 1893.

At the Preface

THREE OFFERINGS OF THANKSGIVING TO THE MOST
HOLY TRINITY

I **W**E offer to the Most Holy Trinity the merits of Jesus Christ in thanksgiving for the precious blood which Jesus shed in the Garden for us; and by His merits we beseech the divine majesty to grant us the pardon of all our sins.

Our Father, Hail Mary, Glory be to the Father

II. We offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for His most precious death endured on the cross for us; and by His merits we beseech the divine majesty to free us from the punishment due to our sins.

Our Father, Hail Mary, Glory be to the Father.

III. We offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for His unspeakable charity, by which He descended from heaven to earth to take upon Himself our flesh, and to suffer and die for us on the cross; and by His merits we beseech the divine majesty to bring our souls to the glory of heaven after our death.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 100 days, when said to obtain a good death. — Leo XII, Oct. 21, 1823.

At the Sanctus

S ANCTUS, sanctus, sanctus, Dominus Deus exercituum: Plena est terra gloria Tua: Gloria Patri, gloria Filio, gloria Spiritui Sancto.	H OLY, 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.
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Indulgence of 100 days, once a day, and an indulgence of 100 days, three times every Sunday, as well as on the feast of the Most Holy Trinity, and during its octave. — Clement XIV, June 6, 1769.

EJACULATION

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day. — Pius IX, Feb. 29, 1868.

During the Canon

IN COMMEMORATION OF THE LIVING

WE humbly pray and earnestly beseech Thee, most merciful Father, through Jesus Christ, Thy Son, Our Lord, to look with favor upon these gifts, which we present to Thee in union with the priest at the altar, to accept and to bless this sacrifice of praise, thanksgiving, and propitiation, which we offer Thee, in the first place, for Thy holy Catholic Church, to which vouchsafe to grant peace and union throughout the world.

Bless our Holy Father, the Pope, our bishops, priests, Religious, and apostolic missionaries,

that their labor in the propagation of the Faith and for the salvation of souls may be fruitful.

Lord, through the merits of the Sacred Heart of Jesus, I especially recommend to Thee the intentions for which I am assisting at this Mass; the interests of my relatives, friends, and benefactors; and the wants of all those for whom I have promised to pray and for whom I am bound to pray in justice and charity.

I beseech Thee, also, to bless my enemies, those who are dying, and all the faithful who are in the state of grace; grant us the gift of perseverance in Thy love.

Finally, I recommend to Thy goodness and clemency all infidels, heretics, and sinners. Vouchsafe to enlighten and strengthen them, that they may know Thee and love Thee and serve Thee and be happy with Thee forever in heaven.

PRAYER TO THE MOST SACRED HEART OF JESUS

MOST sacred Heart of Jesus, shower copiously Thy blessings on Thy holy Church, on the Supreme Pontiff, and on all the clergy; grant perseverance to the just, convert sinners, enlighten infidels, bless our parents, friends, and benefactors; assist the dying, liberate the souls in purgatory, and

extend over all hearts the sweet empire of Thy love.

Indulgence of 300 days. — Pius X, June 16, 1906.

PRAYER IN COMMEMORATION OF THE SUFFERINGS AND
DEATH OF OUR LORD

O MY Lord Jesus Christ! Who, to redeem the world, didst vouchsafe to be born among men, to be circumcised, to be rejected and persecuted by the Jews, to be betrayed by the traitor, Judas, with a kiss, and as a lamb, gentle and innocent, to be bound with cords, and dragged, in scorn, before the tribunals of Annas, Caiphas, Pilate, and Herod; who didst suffer Thyself to be accused by false witnesses, to be torn by the scourge and overwhelmed with opprobrium; to be spit upon, to be crowned with thorns, buffeted, struck with a reed, blindfolded, stripped of Thy garments; to be nailed to the cross and raised on it between two thieves; to be given gall and vinegar to drink, and to be pierced with a lance; do Thou, O Lord, by these Thy most sacred pains, which I, all unworthy, call to mind, and by Thy holy cross and death, save me (and thy servant N. in his agony¹) from the pains of hell, and vouch-

¹ If the prayer is said for a person in his last agony

safe to bring me whither Thou didst bring the good thief who was crucified with Thee. Who, with the Father and the Holy Ghost, livest and reignest, God, forever and ever. Amen.

Our Father, Hail Mary, Glory be to the Father etc., five times.

The Sovereign Pontiff, Pius VII, by a decree of the S. Cong. of Indulgences, Aug. 25, 1820, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, and the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times, an indulgence of 300 days, once a day.

EJACULATION

O sweetest Heart of Jesus ! I implore
That I may ever love Thee more and more

Indulgence of 300 days, every time. — Pius IX.
Nov. 26, 1876.

At the Elevation

Look at the sacred Host and say with strong faith, firm hope, tender love, and earnest devotion :

My Lord and My God !

His Holiness, Pope Pius X, on May 18, 1907, granted an indulgence of 7 years and 7 quarantines, to all the faithful, who, at the Elevation during Mass, or at public exposition of the Blessed Sacrament, look at the sacred Host and say : "*My Lord and my God !*"

EJACULATIONS

O Sacrament most holy ! O Sacrament
divine !

All praise and all thanksgiving be every
moment Thine.

Indulgence of 100 days, once a day ; and once during each Mass to all, who, at the elevation of both species, shall say this ejaculation.

Saviour of the world, have mercy on us !

Indulgence of 50 days, once a day. — Leo XIII, Feb. 21, 1891.

Jesus, my God, I adore Thee here present in the Sacrament of Thy love.

Indulgence of 100 days, while genuflecting before a tabernacle containing the Blessed Sacrament, and an indulgence of 300 days, while genuflecting on both knees before the Blessed Sacrament exposed. — Pius X, July 3, 1908.

Deus meus et omnia ! My God and my all !

Indulgence of 50 days, each time. — Leo XIII, May 4, 1888.

INVOCATION

My God, grant that I may love Thee, and be the only reward of my love to love Thee always more and more.

Indulgence of 100 days, once a day. — Leo XIII, March 15, 1890.

At the Elevation of the Sacred Chalice

HAIL, saving Victim, offered upon the scaffold of the cross for me and for the whole human race! Hail, Precious Blood, flowing from the wounds of our crucified Lord Jesus Christ and washing away the sins of the whole world! Remember, O Lord, Thy servant, the work of Thy hands, whom Thou hast redeemed by Thy Precious Blood.

His Holiness, Leo XIII, by a rescript of the Sacred Congregation of Indulgences, June 30, 1893, granted to the faithful who shall recite the above prayer at the Elevation during Holy Mass, an indulgence of 60 days, once a day.

EJACULATION

ETERNAL Father! I offer Thee the precious blood of Jesus, in satisfaction for my sins and for the wants of holy Church.

Indulgence of 100 days, every time. — Pius VII, Sept. 22, 1817.

Continuation of the Canon

PRAYERS FOR THOSE IN THEIR AGONY

O MOST merciful Jesus, lover of souls, I pray Thee by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate

Mother, wash in Thy blood the sinners of the whole world who are now in their agony, and are to die this day. Amen.

V. Heart of Jesus, once in agony, pity the dying.

Indulgence of 100 days every time. — Pius IX, Feb. 2, 1850.

Commemoration of the Dead

O FATHER of mercies, in the name of Jesus, Thy beloved Son, in memory of His bitter Passion and cruel death, in virtue of the wound of His Sacred Heart, and in consideration also of the sorrows of the immaculate heart of Mary, of the heroic deeds of all the saints and of the torments of all the martyrs, I implore Thee to have pity on the souls of the faithful departed now suffering in purgatory.

To Thy mercy I recommend especially the souls of my relatives, friends, and benefactors, and of all those for whom I have promised to pray.

VERSICLES IN AID OF THE HOLY SOULS IN PURGATORY

V. Eternal rest give unto them, O Lord;

R. And let perpetual light shine upon them.
Amen.

May they rest in peace. Amen.

Indulgence of 300 days for each recitation of these Versicles. — Pius X, Feb. 4, 1908.

ACTS OF ADORATION, THANKSGIVING, REPARATION,
AND LOVE IN HONOR OF THE BLESSED SACRAMENT

ADORAMUS Te, **W**E ADORE Thee, O
Christe, et benedi- Christ, and we
cimus Tibi. bless Thee.

R. Quia per sanctam R. Because by Thy
crucem Tuam redemisti holy cross Thou hast re-
mundum. deemed the world.

I ADORE Thee, eternal Father, and I give
Thee thanks for the infinite love with
which Thou didst deign to send Thy only-
begotten Son to redeem me, and to become
the food of my soul. I offer Thee all the acts
of adoration and thanksgiving that are offered
to Thee by the angels and saints in heaven,
and by the just on earth. I praise, love, and
thank Thee with all the praise, love, and
thanksgiving that are offered to Thee by
Thine own Son in the Blessed Sacrament;
and I beg Thee to grant that he may be known,
loved, honored, praised, and worthily received
by all, in this Most Divine Sacrament.

Our Father, Hail Mary, Glory be to the Father.

I ADORE Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the Most Blessed Sacrament to be the food of my soul.

I adore Thee in all the consecrated hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all, in this sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy blessed Mother, and with the love and affection of Thy own most pure heart. Grant O most amiable spouse of my soul! in coming to me in this Most Holy Sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

Our Father. Hail Mary, Glory be to the Father.

I ADORE Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which Thou didst form the sacred body of Our Lord Jesus Christ out of the most pure blood of the Blessed Virgin Mary, become in this Sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this Most Blessed Sacrament.

Our Father, Hail Mary, Glory be to the Father.

T ANTUM ergo sacramen- tum Veneremur cernui:	D OWN in adoration, falling, Lo! the sacred Host we hail;
Et antiquum documen- tum Novo cedat ritui:	Lo! o'er ancient forms departing, Newer rites of grace prevail:
Præstat fides supplemen- tum Sensuum defectui.	Faith for all defects sup- plying, Where the feeble senses fail.

Genitori Genitoque, Laus et jubilatio,	To the everlasting Father, And the Son who reigns on high,
Salus, honor, virtus quo- que	With the Holy Ghost pro- ceeding

Sit et benedictio,	Forth from each eter-
	nally,
Procedenti ab utroque	Be salvation, honor, bless-
	ing,
Compar sit laudatio.	Might, and endless maj-
Amen.	esty. Amen.

V. Panem de cœlo præstitisti eis.

V. Thou gavest them bread from heaven.

R. Omne delectamentum in se habentem.

R. And therein was sweetness of every kind.

Oremus

Let us pray

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 et regnas, etc.

O GOD, Who, under this 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 and reignest, world without end. Amen.

Indulgence of 100 days to those who say these prayers at any time before the Blessed Sacrament, and offer supplications for the welfare of the Church, for the extirpation of heresy, and for the intention of our Holy Father, the Pope. — Pius VI, Oct. 17, 1796.

BEFORE COMMUNION

At the Agnus Dei

PRAYERS TO IMPORE PEACE

Ant. **D**A pacem, Domine, in diebus nostris: quia non est alius qui pugnet pro nobis, nisi Tu, Deus noster.

V. Fiat pax in virtute Tua.

R. Et abundantia in turribus Tuis.

Ant. **G**IVE peace, O Lord! in our days; for there is none other that fighteth for us, but only thou, our God.

V. Peace be in Thy strength, O Lord!

R. And plenty in Thy strong places.

Oremus

Let us pray

DEUS, a quo sancta desideria, recta consilia, et justa sunt opera: da servis Tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis Tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per Christum Dominum nostrum. Amen.

O GOD, from Whom come all holy desires, all right counsels and just works: grant unto us, Thy servants, that peace which the world cannot give, that our hearts may be devoted to Thy service, and that, delivered from the terror of our enemies, we may pass our time in peace under Thy protection. Through Christ our Lord. Amen.

Indulgence of 100 days every time, and once a month, to those who shall have said them, at least once a day, for a whole month, on any day when,

being truly penitent, after confession and communion, they shall visit a church, and pray there, for some time, for the intention of His Holiness. — Pius IX, May 18, 1848.

At Holy Communion

AN ACT OF SPIRITUAL COMMUNION, BY ST. ALPHONSUS
DE LIGUORI

MY JESUS, I believe that Thou art in the Most Holy Sacrament. I love Thee above all things, and I long for Thee in my soul. Since I can not receive Thee now sacramentally, come at least spiritually into my heart. I embrace Thee as already there and unite myself wholly to Thee; never permit me to be separated from Thee.

Jesus, my good, my sweet love,
Wound, inflame this heart of mine.
So that it may be always and all on fire for Thee!

Indulgence of 60 days, once a day. — Leo XIII.
June 30, 1893.

O JESUS, sweetest Love, come Thou to me;
Come down in all Thy beauty unto me;
Thou Who didst die for longing love of me;
And never, never more depart from me.

Free me, O beauteous God, from all but Thee;
Sever the chain that holds me back from Thee;
Call me, O tender Love, I cry to Thee;
Thou art my all! O bind me close to Thee.

-- SHAPCOTE

EJACULATIONS

Heart of Jesus, burning with love of us,
in flame our hearts with love of Thee.

Indulgence of 100 days, once a day. — Leo XIII,
June 16, 1893.

Sweet Heart of Jesus, be my love.

Indulgence of 300 days, once a day. — Leo XIII,
May 21, 1892.

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

Indulgence of 300 days, every time. — Pius IX,
Nov. 26, 1876.

Prayers after Holy Communion

SOUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds hide me.
Never permit me to be separated from thee.
From the malignant enemy, defend me.
In the hour of my death, call me,
And bid me come to Thee,
That with the saints I may praise Thee
Through eternity. Amen.

Indulgence of 300 days, each time. — Pius IX, Jan.
9, 1854.

Prayer

SEE where Thy boundless love has reached,
my loving Jesus! Thou, of Thy flesh
and precious blood, hast made ready for me
a banquet whereby to give me all Thyself.
Who drove Thee to this excess of love for me?
Thy Heart, Thy loving Heart. O adorable
Heart of Jesus, burning furnace of divine love!
within Thy sacred wound take Thou my soul;
in order that, in that school of charity, I may
learn to love that God who has given me such
wondrous proofs of His great love. Amen.

Indulgence of 100 days, once a day. — Pius VII,
Feb. 9, 1818.

PRAYER TO OVERCOME EVIL PASSIONS AND TO BECOME
A SAINT

DEAR Jesus, in the Sacrament of the Altar,
be forever thanked and praised. Love,
worthy of all celestial and terrestrial love!
Who, out of infinite love for me, ungrateful
sinner, didst assume our human nature, didst
shed Thy most precious blood in the cruel
scourging, and didst expire on a shameful
cross for our eternal welfare! Now, illumined
with lively faith, with the outpouring of my
whole soul and the fervor of my heart, I

humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of my duties, supremely to hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day. — Pius IX, Jan. 1, 1866.

At the Blessing

DAY the blessing of God Almighty, ✠ of the Father, and of the Son, and of the Holy Ghost, descend upon us and remain with us forever. Amen.

Blessed be the Sacred Heart of Jesus!

Bless us, O Lord, as Thou didst bless the little children and again Thy disciples at Thy glorious ascension into heaven, so that we may persevere in Thy grace and be numbered on the Last Day among the elect whom Thou wilt call the blessed of Thy Father, and invite into Thy eternal Kingdom.

Or

AN OFFERING

ETERNAL Father! we offer Thee the most Precious Blood of Jesus, shed for us with excessive love and bitter pain from the

wound in His right hand; and, through its merits and its might, we entreat Thy divine majesty to grant us Thy holy benediction, that thereby we may be defended against all our enemies and freed from every ill; while we say:

BENEDICTIO Dei omnipotentis, Patris et Filii, et Spiritus Sancti, descendat super nos, et maneat semper. Amen.

MAY the blessing of God Almighty, Father, and Son, and Holy Ghost, descend upon us, and remain with us forever. Amen.

Our Father, Hail Mary, Glory be to the Father.

The Sovereign Pontiff, Leo XII, by a rescript, Oct. 25, 1823, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this offering, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, to the Most Holy Trinity, in thanksgiving for blessings received, an indulgence of 100 days, and a plenary indulgence, to those who shall have said it daily, for a month, on any day, when, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.

At the End of Mass

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every

moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day. — Pius IX, Feb. 29, 1868.

EJACULATION OF BLESSED MARGARET MARY

O HEART of love, I place all my trust in Thee: for though I fear all things from my weakness, I hope all things from Thy mercies.

Indulgence of 300 days, each time. — Pius X, June 3, 1908.

RECOMMENDATION TO THE BLESSED VIRGIN MARY.
A PIOUS PRACTICE

MOST Holy Virgin, Mother of the Incarnate Word, treasure-house of grace and refuge of sinners, with lively faith we have recourse to thy motherly love, and ask of thee the grace of ever doing God's will and thine. In thy most holy hands we place our hearts, and of thee we ask health of body and soul; most firmly we place our trust in thee, our most loving Mother, and with lively faith we pray to thee.

Hail Mary, three times.

Let us pray

DEFEND, we beseech thee, O Lord ! through the intercession of the blessed Mary, ever Virgin, Thy servants from all infirmity; and mercifully deign to guard them, prostrate in the sincerity of their hearts before Thee, against the snares of the enemy. Through Christ our Lord. *R. Amen.*

Indulgence of 100 days, once a day. — Leo XII, Aug. 11, 1824.

PRAYER OF ST. ALOYSIUS GONZAGA TO THE BLESSED VIRGIN

MOST holy Mary, my Lady, to thy faithful care and special keeping and to the bosom of thy mercy, to-day and every day, and particularly at the hour of my death, I commend my soul and my body: to thee I commit all my anxieties and miseries, my life and the end of my life, that through thy most holy intercession and by thy merits all my actions may be directed and disposed according to thy will and that of thy divine Son. *Amen.*

Indulgence of 200 days, once a day. — Leo XIII, March 15, 1890.

EJACULATIONS

Sweet heart of Mary, be my salvation !

Indulgence of 300 days, every time. — Pius IX
Sept. 30, 1852.

Mary, Mother of God and Mother of mercy,
pray for me and for the departed.

Indulgence of 100 days, once a day. — Leo XIII,
Dec. 15, 1883.

O Mary ! conceived without sin, pray for
us who have recourse to thee.

Indulgence of 100 days, once a day. — Leo XIII,
March 15, 1884.

O Mary, who didst come into this world
free from stain ! obtain of God for me that
I may leave it without sin.

Indulgence of 100 days, once a day. — Pius IX,
March 27, 1863.

ANTIPHON

S ANCTE Michael Arch- angele, defende nos in prælio, ut non pereamus in tremendo iudicio.	H OLY Archangel Mi- chael, defend us in battle, that we may not perish in the tremendous judgment.
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Indulgence of 100 days, once a day. — Leo XIII.
Aug. 19, 1893.

INVOCATIONS

St. Joseph, reputed father of Our Lord Jesus Christ, and true spouse of Mary ever Virgin, pray for us.

Indulgence of 300 days, once a day. — Leo XIII, May 15, 1891.

HAC nos innocuam, Jo-
seph, decurrere vi-
tam
Sitque tuo semper tuta
patrocinio.

HELP us, Joseph, in our
earthly strife,
E'er to lead a pure and
blameless life.

Indulgence of 300 days, once a day. — Leo XIII, March 18, 1882.

EJACULATORY PRAYERS TO OBTAIN A GOOD DEATH

JESUS, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

The Sovereign Pontiff, Pius VII, by a decree of the S. Congr. of Indulgences April 28, 1807, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these three ejaculations, an indulgence of 300 days; and an indulgence of 100 days, every time that, with the same dispositions, they shall say one of these ejaculations.

Mass in Honor of the Blessed Virgin Mary

Prayers Intertwined with Reflections on the Mysteries of the Life of Our Lord and of His Holy Mother

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

A Prayer Before Mass

O MY God, I humbly prostrate myself before Thee, to assist at the Holy Sacrifice of the Mass, and to adore Thee, my sovereign Lord, in the great mystery of the Passion and death of Thy Son. I praise and glorify Thee in union with the holy and immaculate Virgin Mary, whom Thou hast sanctified and preserved from all stain of original sin, and hast ordained to be the Mother of Thy only-begotten Son, my Lord and Redeemer. Grant that I and all these faithful here present may assist at the celebration of this mystery of love with humility and purity of heart, with that reverence, fervor, and devotion with which Mary, the blessed Mother of Jesus Christ, prayed to Thee during the many years she remained in the Temple; but par-

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ticularly when she received the message of the angel, who, in Thy name, saluted her — “full of grace, and blessed amongst women.”

Holy Mary, Mother of God, and Queen of heaven and earth ! to thee we, poor banished children of Eve, have recourse. I intend to assist at this Holy Sacrifice in thanksgiving to God the Father for having predestined thee His chosen daughter ; to the eternal Son for having made thee His beloved Mother ; to the Holy Ghost for having sanctified thee His cherished spouse. Pray for me and for all thy servants. Obtain that I may participate in the fruits of the Passion and death of thy beloved Son, Jesus Christ, Our Lord and Redeemer.

EJACULATIONS

Blessed be the holy and immaculate Conception of the most Blessed Virgin Mary, Mother of God.

Indulgence of 300 days each time. — Leo XIII, Sept. 10, 1878.

O Mary, conceived without sin, pray for us who have recourse to thee !

Indulgence of 100 days, once a day. — Leo XIII, March 15, 1884.

At the Beginning of Mass

O INFINITE Creator and merciful God !
Thou hast been pleased, by the Incarnation of Thy only-begotten Son, to repair the losses caused by the disobedience of our first parents ; Thou didst send the angel Gabriel to that chosen maid who, by becoming the Mother of the Redeemer, crushed the infernal serpent's head, and brought salvation to all mankind. Do Thou, O Lord, give ear to our humble prayers, and grant that we, who firmly believe that Thy eternal Son became man in the chaste womb of the Blessed Virgin Mary, and that she is, therefore, truly the Mother of God, may be helped by her intercession. I adore Thee, O my God, in this profound mystery, the fruits whereof were first felt by the Precursor, who, at the words of Mary's salutation to St. Elizabeth, was sanctified in his mother's womb. Let us give praise to God, for He is good, and His mercy endureth forever. My soul doth magnify the Lord ; my spirit rejoiceth in God my Saviour ! But I am unworthy, O Lord, of Thy favors. How can I dare to appear before Thee, O my God ?

I confess to Almighty God, to the blessed and immaculate Mary, ever Virgin, to holy

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Michael the Archangel, to St. John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed and immaculate Mary, ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

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

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

To thee, O merciful Queen of heaven and earth, I have recourse. It has never been heard that any one invoked thee and was forsaken. Plead for me before thy divine Son and obtain for me the pardon of my sins.

At the Introit

HAIL, holy Mother, who didst bring forth the King who reigns over heaven and earth forever! Hail, Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of

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

At the Kyrie Eleison

Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us!

EJACULATION OF ST. PHILIP NERI

Virgin Mother of God, Mary, pray to Jesus for me.

An indulgence of 50 days, once a day. — Leo XIII, March 29, 1894.

At the Gloria in Excelsis

GLORY be to God on high, and peace on earth to men of good will. O my God, I unite my praises with those which the heavenly spirits sang to Thee on that night, when Thy beloved Son, made man, was born of the Virgin Mary in the stable of Bethlehem. My heart is full of gladness, because for my salvation the Word of God was made man, and dwelt among men. Glory, praise, and adoration be to God the Father, to God the Son, and to God the Holy Ghost; three

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Persons in one God. O holy Virgin Mary, thou art the glorious Mother of my Redeemer. Remember the joy of thy immaculate and maternal heart, when for the first time thou didst behold, adore, and embrace thy God and thy infant Son in the stable of Bethlehem. O blessed Mother of God, pray to thy Son that I may be made partaker of the joy of heaven. Amen.

COLLECT OF THE BLESSED VIRGIN. FROM THE VOTIVE
MASS OF THE BLESSED VIRGIN MARY

Let us pray

GRANT, we beseech Thee, O Lord God, that we Thy servants may enjoy perpetual health of mind and body; and by the glorious intercession of the blessed Mary, ever Virgin, may be delivered from present sadness and enjoy eternal gladness. Through Our Lord Jesus Christ, etc.

FOR THE CHURCH

LISTEN, in thy clemency, we beseech thee, O Lord, to the prayers of thy Church: do thou bring to naught all the assaults of her enemies; make to cease all false teaching; and enable her to serve thee in freedom and in safety.

FOR THE POPE

O LORD God, the Shepherd and Ruler of all the faithful, mercifully regard Thy servant N., whom Thou hast appointed pastor over Thy Church, and grant, we beseech Thee, that he may edify, both by word and example, those who are under his charge, and that, with the flock entrusted to him, he may arrive at eternal happiness. Through Christ our Lord. Amen.

At the Epistle

ALMIGHTY and merciful God, Who never ceapest to direct our hearts to the knowledge of Thy law, to instruct us through the ministry of Thy holy Church, grant that we may faithfully attend to the lessons of salvation which Thou givest us. May Thy holy word fructify in the soil of our hearts; may our souls be guided by Thy holy law and directed to the possession of Thee. O God, have mercy on us, and bring us to Thee, as by the appearance of a miraculous star Thou didst bring the Wise Men to the stable of Bethlehem, where they found and adored the Saviour in the arms of the Blessed Virgin Mary, His holy Mother, and offered Him, with their hearts, their mysterious presents.

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O blessed Mary, obtain for us the grace to follow the inspirations of the Holy Ghost, and amid the perils that beset our path in this world to direct our steps in the way of salvation.

HAIL, thou Star of ocean !
Portal of the sky !
Ever Virgin Mother
Of the Lord most High !

Show thyself a Mother ;
Offer Him our sighs,
Who for us Incarnate
Did not thee despise.

Virgin of all virgins !
To thy shelter take us ;
Gentlest of the gentle !
Chaste and gentle make us.

Still as on we journey,
Help our weak endeavor ;
Till with thee and Jesus
We rejoice forever.

At the Gospel

My dear Redeemer, I give Thee thanks for the inestimable favor Thou hast bestowed upon me, by calling me to the knowledge of Thy holy Gospel, and making me a child of the One, Holy, Catholic, and Apostolic

Church. I believe and confess all and each of the articles of faith which Thou hast revealed to Thy Church, and which the same holy Church teaches. I am ready, if it be Thy will, to shed the last drop of my blood for my faith. I return Thee thanks for that love which prompted Thee to leave to Thy Church in the Holy Sacrament of the altar Thy body and blood, Thy soul and divinity. I believe, O Lord, that Thou art really present in the Holy Eucharist. When with the eyes of faith I see my Lord upon the altar, I can say: "Now, O Lord, let Thy servant depart in peace, for my eyes have seen Thy salvation." O Mary, my dear Mother, thou didst bring thy holy Son to the Temple, and didst offer Him to the eternal Father. The holy man Simeon received Jesus in his arms from thy hands. Oh, bring my Saviour into my poor heart, that I may love nothing else but Him and that I may please thee. Amen.

At the Offertory

HOLY Father, almighty and eternal God, accept from the hands of Thy minister the spotless Host which he offers Thee in the name of the Church, for the honor, glory, and adoration of Thy divine Majesty. in

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memory of the nativity, life, sufferings, death, resurrection, and ascension of Our Lord Jesus Christ, and in honor of the Blessed Virgin Mary, and of all the saints. In the spirit of humility and with a contrite heart I now offer to Thee, O Lord, this bread and wine, which, through the words of consecration which Christ our Lord instituted at the Last Supper, will be changed into the body and blood of Thy divine Son, our Saviour. Come, O almighty and eternal God, the Sanctifier, and bless this sacrifice prepared for the praise and glory of Thy holy name. Receive, O Lord, this sacrifice to the praise and glory of Thy infinite Majesty, to our benefit, and to that of the whole Church, and also to the honor of the blessed Mother of Jesus Christ, that she may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through Christ our Lord. Amen.

O merciful God, direct and assist me in the dangers of this life, as Thou didst direct Mary, the blessed Mother of Jesus, and her pure spouse, St. Joseph, in their flight into Egypt. O Lord, save Thy servants, who repose all their confidence in Thee, and who honor Thy blessed Mother.

At the Secreta

MAY this oblation procure us peace and happiness here and hereafter, through the intercession of the Blessed Virgin Mary.

FOR THE CHURCH

PROTECT us, O Lord, who worship round Thine Altar; ever cleaving to divine things, may we at all times render an acceptable service to Thee.

FOR THE POPE

LOOK favorably, we beseech Thee, O Lord, upon the gifts we offer; and do thou guide and protect at all times N., thy servant, whom thou hast appointed chief shepherd over thy Church.

At the Preface

IT is truly meet and just, right and profitable for us at all times, and in all places, to give thanks to Thee, O Lord, the Holy One, the Father Almighty, the Everlasting God; because by the Mystery of the Word made flesh, from Thy brightness a new light hath risen to shine on the eyes of our souls, in order that,

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God becoming visible to us, we may be borne upward to the love of things invisible. And therefore with the Angels and Archangels, with the Thrones and Dominations and with all the array of the heavenly host we sing a hymn to thy glory, and unceasingly repeat: Holy, Holy, Holy, Lord God of Sabaoth; the heavens and the 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

ALmighty God, Thy beloved Son and my Lord Jesus Christ has commanded me, by His word and example, to be always occupied with the things that are Thine. It was in the Temple that His blessed Mother and St. Joseph found Him on the third day after His departure from them. Grant that I may never depart from Thee by sin. But if I ever have the misfortune of forfeiting Thy holy grace, I will sue again for mercy in the Sacrament of Penance. Pray for me, O glorious Mother of God, and be my advocate before thy Son. At thy suggestion He changed, in Cana of Galilee, water into wine; beg of Him to change my heart, too, to purify

and sanctify it, that it may be worthy of Him forever.

O my God, when Mary pronounced these words: "Behold the handmaid of the Lord, be it done unto me according to Thy word," Thy only-begotten Son became incarnate in her womb. In like manner at the words of consecration, which are about to be pronounced by Thy minister, the same Jesus Christ, Thy Son, descends on our altars, and miraculously changes the substance of bread and wine into His body and blood, soul and divinity. I humbly adore Thee, O loving Saviour, in this mystery of Thy love. Through that divine charity which moved Thee to utter those consoling words a few moments before the institution of this Sacrament, "With desire I have desired to eat this pasch with you before I suffer," I beg of Thee to have mercy on me, and to forgive me my sins. Help me in my necessities, strengthen me against the enemies of my soul, and grant me the grace I stand in need of to secure my eternal salvation.

I pray to Thee also, O Lord, for Thy holy Church, for our Holy Father the Pope, for our bishops, and all pastors of souls; for my parents, relatives, benefactors, friends, and enemies. Grant Thy particular blessings

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to the pious clients of Thy blessed Mother. Bless the poor, the sick, and those who are in their agony. Have mercy on those who have recommended themselves to my prayers, and pour down Thy blessings upon all those for whom I have promised to pray. Grant peace and concord to all nations. Convert poor sinners, enlighten infidels, and bring back heretics from the ways of error. May all be united in one fold, under one Shepherd, Jesus Christ, the true Pastor of souls.

Holy Mary, thy divine Son now comes upon the altar. Present to Him my lowly adoration. O my Jesus, come; my Saviour, come. Receive the prayers I offer Thee through the hands of Thy blessed Mother. Come, O Lord Jesus. With the angels who are prostrate before the altar, I exclaim: Holy, holy, holy, Hosanna to Him Who cometh from the highest heavens — ever blessed be His Name!

At the Elevation

Cast a look of adoration and love upon the sacred Host, when it is elevated by the priest; then incline your head devoutly, and say:

My Lord and My God!

Indulgence of 7 years and 7 quarantines. — Pius X,
May 18, 1907.

I SEE upon the altar placed
The Victim of the greatest love,
Let all the earth below adore,
And join the heavenly choirs above:
Sweet Sacrament, we Thee adore,
Oh! make us love Thee more and more.

Jesus! dear Pastor of the flock
That crowds in love about Thy feet,
Our voices yearn to praise Thee, Lord,
And joyfully Thy presence greet:
Sweet Sacrament, we Thee adore,
Oh! make us love Thee more and more.

HAIL to Thee! true Body, sprung
From the Virgin Mary's womb!
The same that on the Cross was hung,
And bore for man the bitter doom!

Thou, whose side was pierced, and flow'd
Both with water and with blood;
Suffer us to taste of Thee,
In our life's last agony.

Son of Mary, Jesu blest!
Sweetest, gentlest, holiest!

EJACULATIONS

Sweet Heart of Jesus, be my love!
Sweet Heart of Mary, be my salvation!

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SUPPLICATION

O MY God, I am unworthy to appear before Thee. I acknowledge my misery and poverty. Thou art the fountain of all grace and the source of all good. Thy beloved Son has commanded me to pray to Thee, and to call Thee by the consoling name of Father. Therefore I prostrate myself with confidence before Thee, and present to Thee my humble supplication through the same Lord Jesus Christ, Who makes intercession for me. Grant me a lively faith, a firm and constant hope, and an ardent charity, toward Thee and my neighbor. Give me strength to subdue my passions and to overcome the enemies of my soul. Grant me a humble resignation to Thy holy will in the adversities of this life; and, above all, the gift of final perseverance in Thy love and service. Through Christ our Lord. Amen.

At the Memento for the Dead

HAVE mercy also, O Lord, on the souls of the faithful departed — on the souls of my parents, benefactors, relatives, friends, and all those for whom I have promised to pray. Remember, O Lord, those who, while on earth,

were most devoted to Thy blessed Mother. Eternal rest give unto them, O Lord; and let perpetual light shine upon them. May they rest in peace. Amen.

Mary, Mother of sorrows, intercede for our departed friends; pray for all the holy souls in purgatory.

EJACULATION

Mary, Mother of God and Mother of mercy, pray for me and for the departed.

Indulgence of 100 days, once a day. — Leo XIII, Dec. 15, 1883.

At the *Pater Noster*

Our Father.

O MY Redeemer! Thou hast commanded me by word and example to forgive my enemies. I forgive them most heartily for the love of Thee. Grant them, O Lord, all the graces and blessings that are necessary for their spiritual and temporal welfare. Now, my Saviour, as I have done what Thou hast commanded, do Thou fulfil what Thou hast promised, and forgive me my sins.

Thou didst not forget me, O sweet Jesus, even in Thy agony. Before expiring on the

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cross Thou didst leave me Thy sorrowful and afflicted Mother to be my Mother also. "Behold thy son — behold thy Mother." I return Thee thanks, O my Saviour, for this inestimable favor. And thou, my tender Mother, thou hast begotten me at the foot of the cross. I am the child of thy sorrow. Take me under thy protection. Teach me to love Jesus and direct me how to serve Him faithfully. O Mary, my Mother, how happy am I in the glorious privilege of being thy child! Show thyself a tender Mother to me in life and in death. Amen.

At Holy Communion

AN ACT OF SPIRITUAL COMMUNION

MY DEAR Lord and Saviour, though I am but a sinful servant, I approach Thee with confidence, for Thou hast said in Thy goodness and mercy: "Come to Me, all you that labor and are burdened, and I will refresh you." Thou wilt not despise a contrite and humble heart. I am truly sorry for having offended Thee by my sins, because Thou art infinitely good. I have wounded Thy Sacred Heart by foolishly resisting Thy holy will and transgressing Thy

commandments; but I love Thee now with my whole heart and above all things. I adore Thee, truly present on the altar. I have a great desire, dear Jesus, to receive Thee in holy communion, and since I can not now approach the Holy Table to be united to Thee in the Blessed Sacrament, I beseech Thee most earnestly to come to me at least spiritually and to refresh my soul with the sweetness of Thy grace.

Come, my Lord, my God, and my All. Come to me, and let me never again be separated from Thee by sin. I wish to become like to Thee. Teach me Thy blessed ways; help me with Thy grace to practise meekness, humility, purity, charity, and all the virtues of Thy Sacred Heart.

Oh, Thou Lamb of God! Who takest away the sins of the world, take away from me whatever may hurt me and displease Thee. With St. Francis of Assisi, I pray: May the fire of Thy love consume my soul, so that I may die to self and the world for the love of Thee, Who hast vouchsafed to die on the cross for the love of me!

Jesus, I consecrate to Thee my heart with all its affections, my soul with all its powers, and my body with all its senses. In union with Thee I will live and labor and suffer to do

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the heavenly Father's will. I will ever be mindful of the presence of my God and strive to be perfect. Bless me in life and in death that I may praise Thee forever in heaven.

EJACULATION

Our Lady of the Most Blessed Sacrament,
pray for us !

AFTER COMMUNION

My loving Saviour, after having suffered for three hours the most cruel agony; after having accomplished all that had been foretold of Thee, Thou didst expire on the cross. All nature trembled at Thy death. The rocks were split asunder — and yet, alas, my ungrateful heart is insensible. I have, by my sins, been Thy heartless executioner. O my Redeemer, how can I dare to stand before Thee? But Thou didst pardon the penitent thief; and this inspires me with the hope that Thou wilt pardon me also, and admit me, like him, to the enjoyment of Thy happy kingdom.

O Mary, Queen of martyrs, through the sorrow which overwhelmed thy heart at the foot of the cross, while thou wert witnessing the last painful act of Our Saviour's Passion

— through the anguish thou didst feel when thou didst accompany His sacred body to the tomb, and the desolation thou didst experience on thy return, I beseech thee to obtain that His Passion and thy sorrows may be ever engraven on my heart, that I may never cease to deplore my sins, which were the cause of His death and of thy anguish.

BID me bear, O Mother blessed !
On my heart the wounds impressed,
Suffered by the Crucified.
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.

At the Postcommunion

HAVING received, O Lord, what is designed to advance our salvation, grant that we may be always protected by the patronage of the blessed Mary, ever Virgin, in whose honor we have offered this sacrifice to Thy divine Majesty.

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FOR THE CHURCH

WE beseech Thee, O Lord, to look with favor upon Thy people, who cry unto Thee in their affliction, and for the glory of Thy name to help us in our tribulations.

FOR THE POPE

V. Oremus pro Pontifice nostro, N.

V. Let us pray for our Pontiff, N.

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies.

Our Father and Hail Mary.

Indulgence of 300 days, once a day. — Pius IX, Nov. 26, 1876.

PRAYERS FOR THE PROPAGATION OF THE FAITH

LOOK down, O God our Protector, and behold the face of Thy Christ, Who gave Himself for the redemption of all mankind; and grant that, from the rising of the sun unto the setting thereof, Thy Name may be magnified among the nations, and that in every place a clean oblation may be sacrificed and offered in Thy Name. Amen.

At the Blessing

HOLY and adorable Trinity, Father, Son, and Holy Ghost, to Thee be honor, praise, and glory. May this blessing, which I humbly receive from the hands of Thy minister, be an anticipation of that one which I trust Thou wilt give me after my death, and on the Day of Judgment. May the blessing of God the Father, of God the Son, and of God the Holy Ghost come upon me now and remain with me always. Amen.

At the Last Gospel

O MY God, I believe in Thee, I hope in Thee, and I love Thee with all my heart. May Thy holy Gospel be propagated throughout the world. Assist the ministers whom Thou hast appointed to carry the light of faith to unbelievers, or to revive it among lukewarm Christians. Grant to all the clergy that spirit of zeal, fortitude, and knowledge which Thou didst impart to Thy holy apostles on the day of Pentecost. Thou hast commanded us, O Lord, to pray to the Lord of the harvest that He may send laborers to work in His vineyard. Wherefore I humbly beseech Thee, Who didst call the apostles to announce

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Thy word, to send us worthy pastors, and to grant that they may edify the flock, destroy errors and abuses, root out vice, dispel ignorance, and establish Thy reign in the souls Thou hast redeemed with Thy blood. Bless all Religious, that they may be faithful to their holy calling, and labor earnestly for Thy glory and for the salvation of souls. Reign Thou, O Christ, over all men by Thy love. O Word of God, made flesh, grant us the grace that we may be admitted to the kingdom of Thy glory. Amen.

A Prayer After Mass

I GIVE Thee thanks, O my God, for having permitted me to assist at this Holy Sacrifice. I humbly ask pardon for all the negligences and distractions of which I have been guilty. Eternal praise be given to Thy holy name for all the privileges bestowed on the Blessed Virgin Mary, whom Thou didst preserve from the stain of original sin, and didst make worthy to be the Mother of our Redeemer. Thou didst place her on a throne of glory to be Queen of heaven and earth. I rejoice at her glory, because she is the Mother of Jesus, and my Mother also. O loving Mother, protect thy children, and conduct

them to heaven. O holy Mary, Help of Christians! may all who place themselves under thy protection experience thy assistance, rejoice in thy glory, and praise God with thee forever.

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

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

Let us pray

ALmighty and merciful God, Who for the safeguard of Christendom hast wondrously set up the most blessed Virgin Mary to be to thy people an unfailing help: vouchsafe, we beseech thee, that, trusting through the battle of life in so sure a defense, we may, at the hour of our death, finally triumph over the enemy of our souls.

Aspiration to Our Lady

To implore victory over temptations.

O DOMINA mea! O	M Y Lady and my
Mater mea! memento	Mother, remember I
me esse tuum. Serva me,	am thine; protect and de-
defende me, ut rem et pas-	fend me as thy property and
sessionem tuam.	possession.

Indulgence of 40 days, each time. — Pius IX, Aug. 5, 1851.

EJACULATIONS

Sweet Heart of Mary, be my salvation!

Indulgence of 300 days, every time. — Pius IX, Sept. 30, 1852.

O MARY, who didst enter the world free from stain, do thou obtain for me from God that I may pass out of it free from sin.

Indulgence of 100 days, once a day. — Pius IX, March 27, 1863.

Mother, we pray false love may lose its lure,
And only love that doth not taint nor cloy
May hold us — as the Spotless holds the Pure,
As thou, *Immaculate*, the Stainless Boy!

O never delight from life we'll borrow
To mar thy face with a mother's sorrow:
Be now and through each swift to-morrow

Cause of our Joy!

(From *Cantate Mariæ*: David Bearne, S.J.)

Mother Mary! to thy keeping
Soul and body we confide,
Toiling, resting, waking, 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! — FATHER FABER.

Mass for Communion Days

In Honor of the Blessed Sacrament

Preparation for and Thanksgiving After Communion

THE following prayers are so arranged as to occupy your time usefully whenever you assist at Mass in preparation for holy communion. Remember, however, that you are not in any way bound to say all these prayers; nor, indeed, any of them. In place of them, you may choose other prayers from this book, or substitute such acts of

faith, hope, charity, adoration, contrition, reparation, thanksgiving, and supplication, as are found in the section, *Devotions for Holy Communion*, immediately following *Devotions for Confession*. If you can occupy a part or the whole of the time in meditating or reflecting on the Holy Eucharist in connection with the Passion and death of Our Lord; on the Last Supper and the wonderful love and kindness of Jesus, our Saviour, in instituting this marvelous Sacrament; and in exciting in your heart holy desires and pious affections together with good resolutions, so much the better. Otherwise you will find suitable occupation of mind and a stimulant to devotion, we trust, in the following prayers. When you feel inspired to do so, discard the book, speak to God from your heart, converse with Him freely and familiarly, with the simplicity and confidence of a child in the act of addressing a good and kind father.

Offering of Intentions for Mass and Communion

Preparatory Prayer

I

AT YOUR CHOICE

ETERNAL Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the Cross, and now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Thou Who art our one and last end. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for . . . , for all afflicted and sorrowing, for poor sinners, for all the world. and for the holy souls in Purgatory.

Indulgence of 300 days. — Pius X, July 8, 1904.

II

PRAYER TO THE EUCHARISTIC HEART

O EUCHARISTIC Heart, O sovereign love of Our Lord Jesus, who hast instituted the august Sacrament, in order to dwell here below with us and to give to our souls Thy Flesh as food and Thy Blood as drink, we confidently trust, O Lord Jesus, in the supreme love which instituted the most holy Eucharist; and here, in the presence of this Victim, it is just that we should adore, confess, and exalt this love, as the great store-house of the life of Thy Church. This love is an urgent invitation for us, as though Thou didst say to us: "See how I love you! giving you My Flesh as food, and My Blood as drink; I desire by this union to excite your charity, I desire to unite you to Myself, I desire to effect the transformation of your souls into My crucified Self, I Who am the Bread of eternal life. Give me then your hearts, live in My life, and you shall live in God." We recognize, O Lord, that such is the appeal of Thy Eucharistic Heart, and we thank Thee for it, and we desire earnestly to respond to it. Grant us the grace to be keenly alive to this supreme love, with which, before Thy Passion, Thou didst invite us to receive and feed upon Thy sacred Body. Print deeply on our souls the firm determination to respond faithfully to this invitation. Give us devotion and reverence whereby we may honor and receive worthily the gift of Thy supreme love, and of Thy Eucharistic Heart. Grant that we may thus be able, with Thy grace, to celebrate profitably the remembrance of Thy Passion, to make reparation for our offenses and our coldness, to nourish and increase our love for Thee, and to keep ever living within our hearts this seed of a blessed immortality. Amen.

Indulgences: 1. 300 days, during Exposition. 2. Plenary, once a month. For daily recitation and half-hour's adoration once a week. Conditions: confession, communion. — Leo XIII, June 2, 1902.—From "The Raccolta."

HOLY Mary, Mother of God, St. John, evangelist and beloved disciple of Our Lord, St. Thomas Aquinas, St. Alphonsus Liguori, St. Paschal Baylon, St. Francis Xavier, St. Aloysius, St. Juliana, Blessed Margaret Mary Alacoque, St. Clara, St. Gertrude, St. Mechtildis! Ye great saints and lovers of Jesus in the Sacrament of His love, pray for me that I may receive the Lord most worthily in holy communion; that I may love Him more and more; that I may follow His example in the practice of every virtue and in the faithful discharge of all my duties; that I may persevere in holiness to the end of my life and attain to eternal salvation.

At the Beginning of Mass

I BELIEVE in Thee, O Lord Jesus Christ, because Thou art Truth itself, and Thou hast said: "My flesh is meat indeed; and My blood is drink indeed." I hope in Thee, O infinite Mercy, because in Thy loving kindness toward us Thou hast promised that "whosoever shall eat of this bread shall live forever." I love Thee, O eternal Goodness, above all things, with that love "which is diffused in our hearts by the Holy Spirit, Who is given to us;" and therefore I grieve with my whole heart for the sins I have committed, and I detest them, with the resolution of not sinning again. "A contrite and humble heart, O God, Thou wilt not despise."

O my God, I wish to assist at the Holy Sacrifice of the Mass which is about to begin, with all possible attention and devotion, for I believe it is the very same sacrifice, offered now in an unbloody manner, which was once offered for us on Calvary. In union with the intention of the priest at the altar, I offer this holy sacrifice to Thee as an act of *adoration, thanksgiving, reparation, and prayer*; particularly to obtain the grace of a good communion, and a complete transformation of myself into the likeness of Jesus Christ.

At the Confiteor and Kyrie

O MY God, give me the purity and holiness necessary to approach the holy table in a most worthy and profitable manner. I am heartily sorry for all the sins of my life, because by them I have offended Thee, Who art infinitely good and worthy of all love. *Kyrie eleison.* Have mercy on me, and, according to the multitude of Thy mercies, blot out my iniquities.

At the Gloria in Excelsis

GLORY and thanks be to Thee, O God, for having worked such wonders for us, Thy creatures, born in sin. I praise, O Lord, Thy goodness; I bless Thy holy name; I adore Thy greatness and power; I beg of Thee to infuse into my heart that peace and joy which Thou didst come on earth to spread amongst men. Give me strength of will against my evil tendencies; destroy my bad habits; help me to do Thy will and thus to become a saint.

At the Collects

O GOD, Who, under a wonderful Sacrament, hast left us a memorial of Thy Passion, grant us Thy grace, 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 and reignest world without end. Amen.

Give me daily more and more, O my God, Thy love and Thy grace, that I may keep my eyes fixed upon eternal things and persevere in Thy service; until with the saints and angels I may praise and glorify Thee forever in heaven. Amen.

At the Epistle

THE saints and prophets of the Old Law desired to see the things that I see; how ardently Abraham and Moses and David and Daniel and Elias desired the coming of the world's Redeemer. They saw the types and figures; I see the reality. Moses saw the manna and the paschal lamb; I see the Bread from heaven and the Lamb of God, Who takes away the sins of the world. The heart of David panted for Thee, my God, as the hart for the water-brooks, and Daniel was called "a man of desires." Oh, that I could desire Thee as they did! What a shame it would be if their desires were more fervent than my thanksgiving now for the favors and graces that I have received through the Incarnation and Passion of Jesus, and especially through the Holy Eucharist. I offer Thee all their desires, and with David I cry out: "What have I in heaven but Thee? And, besides Thee, what do I desire upon earth? Thou art the God of my heart, and my portion forever."

At the Gospel

Promise God that you will always listen with great reverence to His word, saying:

DAY Thy word, O my God, be always as sweet music to my ears, and as honey to my lips. To whom shall I listen but to Thee, Who hast the words of eternal life. The words of men are as chaff scattered by the wind, but Thy words endure forever. These are Thy words, O Lord: "Labor not for the meat that perisheth, but for that which endureth unto life everlasting." "The Bread of God is that which cometh down from heaven." "I am the Bread of life; he that cometh to Me shall not hunger, and he that believeth in Me shall not thirst forever." "He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the Last Day."

O Sacrament most holy ! O Sacrament divine !
All praise and all thanksgiving be every moment thine !
Indulgence of 100 days, once a day. — Pius VI, May 24,
1776.

At the Credo

An Act of Faith, Adoration, Hope, and Love

O my Lord, I firmly believe that Thou art really, truly, and substantially present, as God and man, with soul and body, with flesh and blood, in the most holy Sacrament of the Altar. I adore Thee beneath the sacramental veil which Thou hast mercifully chosen in order to approach us. I *believe* that Thou dwellest on our altars to be the food of our souls, our sacrifice to the infinite majesty of the heavenly Father, our light in darkness, our strength in temptation, our consolation in affliction, our master and model in the school of perfection, our friend in every need. Thou art our hope and our salvation. Heart of Jesus, I trust in Thee. I *hope* in that boundless love, which keeps Thee a prisoner in the tabernacle. "No one hath hoped in the Lord and been put to shame." By thy goodness and mercy I hope to be eternally happy. I love Thee with my whole heart and above all things. Forgive my past indifference, my coldness toward Thee in the Sacrament of Thy love.

EJACULATIONS

O sweetest Heart of Jesus ! I implore,
That I may ever love Thee more and more.
Indulgence of 300 days, every time. — Pius IX, Feb.
19, 1868.

My Jesus, mercy !
Indulgence of 100 days, every time. — Pius IX, Sept.
24, 1846.

MAY Thy Sacred Heart be loved everywhere ! Grant that I may love Thee ever more generously and be ever ready to sacrifice all to Thy love. I wish by my

presence at this Mass to honor especially the wound in Thy Sacred Heart, in order that through it Thou mayest pour Thy blessings, according to Thy good pleasure, on Thy friends and mine. Pardon my sins; establish Thy kingdom in my heart; reign therein supremely. Raise a barrier against the spirit of the world. Teach me to transform my actions into as many acts of love, so that after having known and loved Thee here below, by the light of faith, I may behold Thee face to face in all Thy glory, and love Thee in heaven for all eternity.

At the Offertory

Present yourself to God, begging of Him to effect an entire change in your heart.

O JESUS, Thou art all-powerful, and it is this power, which, through the words of Thy priest, changes bread into Thy body, and wine into Thy precious blood. My dear Lord, do Thou work a like change in me, that no longer of this world as I have hitherto been, I may become truly spiritual; that I may be truly wise; that I may seek after and relish only the things of Thy kingdom — the things that I can carry with me into the eternal life; that, animated with Thy sentiments, O my Jesus, I may be transformed into Thee, and that in my conduct toward my neighbor, I may be ruled by Thy spirit. In union with this Holy Sacrifice I consecrate my heart to Thee, O my God; I place it in Thy hands; transform it completely, so that in the future it may follow only the sweet impulse of Thy grace, which shall make it love virtue. I consecrate to Thee my mind and my body, my whole self, to be employed in Thy service and to Thy glory, so that by Thy grace I may be able to say with the Apostle: "I live, now not I, but Christ liveth in me."

At the Secret Prayers

IN virtue of the pleading of the Passion of Thine only-begotten Son, may the sacrifice we offer to Thee, O Lord, quicken us and strengthen us.

O Lord Jesus Christ, Son of the living God, Who, at the sixth hour, didst mount the tree of the cross to redeem the world, and didst shed Thy precious blood for the washing away of our sins, we humbly beseech Thee that, summoned one day by Thee from this life, it may be ours, with joy to pass through the gates of paradise.

At the Preface and the Sanctus

LET us give thanks to the Lord our God; for it is meet and just. I give Thee thanks, my divine Saviour, for the institution of this most wonderful sacrament, in which Thou hast bequeathed to us the fountain of all graces, as a perpetual remembrance of Thy boundless love and bitter sufferings. I give Thee thanks for the numerous graces that I have received through this sacrament at Mass, holy communion, benediction, and in my visits to Thy sanctuary.

I love Thee, my Lord, and because I love Thee, I give myself entirely to Thee. I long to receive Thee this day; however, while longing for Thee, dear Jesus, to come into my heart, and to unite Thyself to me as the best of all friends, I must not forget Thy might and majesty. How great and glorious, how wise and beautiful art Thou, O my God! How presumptuous it would be to entertain the desire to come so near to Thee, hadst not Thou Thyself invited me. I am a sinner; yet I love Thee, and because Thou art infinitely good, I am sorry for having offended Thee. And though I believe that Thou, the great God, art coming into my heart, I do not lose my awe and reverence for Thee, but can only wonder at Thy marvelous goodness and condescension. Let me, then, join my feeble voice to that of the angels who surround Thy throne, singing to Thee

in unceasing chorus: Holy, holy, holy, Lord God of hosts! The heavens and the 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

Memento for the Living

O GOD, we beseech Thee, grant us through this Holy Sacrifice the remission of our sins; imbue us with strength and valor in the warfare against the enemies of our salvation; aid us in the pursuit of virtue, and bless us with the grace of final perseverance. Permit me to offer my supplications for the peace and prosperity of Thy holy Church; bless and protect our Holy Father the Pope; look down in mercy upon our Bishops and Priests; animate them with zeal for the sanctification and salvation of souls. In flame their hearts with divine charity; render their lives as holy as the law they inculcate, so that by word and example they may edify the faithful. Pardon the sinners and convert all to the true faith; have pity on all who are now in their agony and who are to die this day. O ye holy apostles, martyrs, and virgins, whom the Church remembers in the Canon of the Mass, intercede for us, for our friends, relatives, benefactors, and all those to whom we have promised our prayers, that the good God may give them that grace which will most help them to save their souls, to lead a holy and peaceful life in this world, and to be happy forever in heaven. And do Thou, O divine Saviour, graciously condescend to come now upon our altar, to bless Thy servants who are assisting at this Mass, and especially those who are longing to be united to Thee in holy communion.

At the Consecration and Elevation

When the priest genuflects immediately after the consecration, make a profound inclination of the head; then,

kneeling erect, *look* upon the sacred Host when raised above the head of the priest, and say devoutly :

My Lord and My God !

Indulgence of 7 years and 7 quarantines. — Pius X, May 18, 1907.

Then bend the head again and adore the Blessed Sacrament while the priest genuflects.

At the elevation of the chalice adore the precious blood of Jesus Christ and say an ejaculatory indulgenced prayer.

ETERNAL Father, I offer Thee the Precious Blood of Jesus in satisfaction for my sins and for the wants of Holy Church.

Indulgence of 100 days, each time. — Pius VII, Sept. 22, 1817.

To be Said in Reparation for Blasphemies

ETERNAL Father, by the most Precious Blood of Jesus Christ, glorify his most holy Name, according to the intention and the desires of his adorable Heart.

Indulgence of 300 days. — Pius X, Jan. 27, 1908.

EJACULATION

O SACRAMENT most holy ! O Sacrament divine !
All praise and all thanksgiving be every moment Thine !

Indulgence of 100 days, once during each Mass, when said at the elevation of both species. — Pius VII, Dec. 7, 1819.

After the Elevation

Memento for the Dead

O LORD Jesus Christ, on Whose glory the angels and saints in heaven gaze with rapturous delight, Thou hast deigned out of love for us to veil Thy beauty under the appearances of bread and wine, that we might approach

Thee more confidently; Thou art even now ready to come to me. Would that my soul were adorned with all those virtues which my good Jesus desires to find at His coming. In my poverty I must appeal to Thyself, my Lord, and I therefore beseech Thee, when Thou comest into my heart, to plant there the seed of every flower of virtue that is pleasing to Thee. I promise Thee to water and nourish them all by prayer and self-denial, so that every time Thou comest into my heart Thou mayest find them growing and flourishing more and more. I know, O my God, the work of keeping them alive will be difficult to flesh and blood, but I am willing to make any sacrifice to please Thee, and I trust also in Thee to water them plentifully with dew from heaven — the precious dew of Thy grace.

Merciful God! I beseech Thee, have pity on the poor holy souls in purgatory, who are longing to be admitted into the heavenly paradise — longing more to see Thy face than to be freed from the fierce flames in which Thy justice is obliged to keep them till their debt is paid. I offer Thee the precious blood of Jesus; I offer Thee the Sacred Heart of Jesus to pay their debt. Eternal rest give unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

At the *Pater Noster*

Say the *Our Father* slowly and devoutly.

At the *Agnus Dei*

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

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

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

At the Domine, non Sum Dignus

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

MAY the Body of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

After Communion

Make acts of adoration, thanksgiving, reparation, and prayer.

JESUS, my Lord and my God, I *adore* Thee! With Magdalen I kiss Thy sacred feet. With John, the Beloved Disciple, let me rest upon Thy Sacred Heart. I love Thee and desire to love Thee more and more. Speak to me and tell me what Thou wishest me to do. I am Thy servant ready to follow Thee and willing to make any sacrifice for love of Thee. Establish Thy kingdom firmly in my heart; crush out its self-love and pride. I give Thee *thanks*, O Lord, for condescending in Thy goodness and love to give Thyself to me — to me, so poor and miserable, so imperfect and unfaithful.

Mary, my Queen, my Mother, and all ye angels and saints of heaven, thank the Lord for me; praise Him for His goodness; bless Him for His mercy.

My God! I am truly *sorry* for having offended Thee so often and so grievously. I will endeavor to make *reparation* to Thee for my past ingratitude by my fidelity to Thy grace, by my devotedness to my duties, by seeking to please Thee perfectly in all my actions, and by honoring Thee especially in the Holy Eucharist. I am resolved to overcome my predominant passion and to resist every evil inclination of my heart. For love of Thee, I will also be kind to others in thought, word, and deed.

I *pray* Thee to bless me; keep me in Thy love; grant me the grace of perseverance.

Sweet Heart of Jesus, I implore that I may love Thee more and more. Jesus, meek and humble of Heart, make my heart like unto Thine. May Thy holy will, O God, be done in me and through me now and forever.

Suscipe

TAKE, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am, and all that I possess. I surrender it all to Thee, that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.

— ST. IGNATIUS LOYOLA.

SOUL of Christ, sanctify me.
Body of Christ save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me :
O good Jesus, hear me.
Within Thy wounds hide me.
Permit me not to be separated from Thee.
From the malignant enemy defend me.
In the hour of my death call me,
And bid me come to Thee,
That, with Thy saints, I may praise Thee
For all eternity. Amen.

At the Blessing

MAY Thy blessing, O Lord, descend upon us all, that we may love Thee above all things and love one another for Thy sake. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

At the Last Gospel

MOST dear Lord Jesus Christ, Who, being made an infant for us, wast willing to be born in a cave, to free us from the darkness of sin, to draw us to Thyself, and to inflame us with Thy holy love; we adore Thee as our Creator and Redeemer, we accept and choose Thee for our King and Lord, and for tribute we offer Thee all the affections of our poor hearts. Dear Jesus, our Lord and God, deign to accept this offering, and that it may be worthy of Thine acceptance, pardon us our faults, enlighten us, and inflame us with that holy fire which Thou camest to bring into the world and enkindle in men's hearts. May our souls thus become a perpetual sacrifice in Thy honor. Grant that we may ever seek Thy greater glory here on earth, so that we may one day come to rejoice in Thy infinite loveliness in heaven. Amen.

Indulgence of 100 days, once a day. — Leo XIII, Jan. 18, 1894.

Prayer

How full of delight is the sweetness of Thy heavenly Bread! How admirable is the tranquillity and how complete the peace of those who receive Thee, after detesting and sincerely confessing their sins. Be Thou blessed a thousand times, my Jesus! When I was in sin, I was unhappy. Now not only do I find my soul tranquil, but I seem to enjoy a very foretaste of the peace of Paradise. How true it is that our hearts are made for Thee, my beloved Lord, and that they rejoice only when they repose in Thee. I, then, render Thee thanks, and firmly purpose ever to fly sin and its occasions, to fix my abode in Thy divine Heart, and thence to look for help to love Thee until death. Amen.

Indulgence of 300 days, if said after communion. — Leo XIII, June 3, 1897.

INDULGENCED PRAYER AFTER HOLY COMMUNION TO JESUS
CRUCIFIED



LOOK down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, and calling to mind the words which David, Thy prophet, said of Thee, my good Jesus: "They have pierced My hands and My feet; they have numbered all My bones" (Ps. xxi. 17, 18).

Say five times the *Our Father* and *Hail Mary* and *Glory* for the Catholic Church and the intentions of the Holy Father. His Holiness, Pope Pius IX, July 31, 1858, confirmed anew the plenary indulgence granted by Clement VIII and Benedict XIV. and confirmed by Pius VII and Leo XII, to those who shall say this prayer with devotion before an image or picture of our crucified Redeemer. To gain this plenary indulgence, some time must be spent in prayer after communion for the intention of the Holy Father.

"The Raccolta," by Father Ambrose St. John, of the Oratory of St. Philip Neri, Birmingham, England, gives the following version of this prayer:

O GOOD and sweetest Jesus, before thy face I humbly kneel, and with the greatest fervor of spirit I pray and beseech Thee to vouchsafe to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a most firm purpose of amendment; whilst I contemplate with great sorrow and affection Thy five wounds, and ponder them over in my mind, having before my eyes the words which, long ago, David the prophet spoke in his own person concerning Thee, my Jesus: They have pierced My hands and My feet; they have numbered all My bones (Ps. xxi. 17, 18).

Thanksgiving of St. Thomas Aquinas

(From the Roman Missal)

I GIVE Thee thanks, eternal Father, for having, out of Thy pure mercy, without any deserts of mine, been pleased to feed my soul with the body and blood of Thy only Son, Our Lord Jesus Christ. I beseech Thee that this holy communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith; encourage me in all that is good; deliver me from my vicious customs; remove all concupiscence; perfect me in charity, patience, humility, and obedience, and in all other virtues. May it secure me against all the snares of my enemies, both visible and invisible; perfectly moderate all my inclinations, closely unite me to Thee, the true and only good, and happily settle me in unchangeable bliss. I now make it my hearty request, that Thou wilt one day admit me, though an unworthy sinner, to be a guest at Thy divine Banquet where Thou, with Thy Son and the Holy Ghost, art to Thy saints true light, the fulfilling of their every desire, their everlasting gladness, their treasure beyond price, and their utter happiness. Through the same Christ our Lord. Amen.

JESUS, GENTLE SAVIOUR

JESUS, gentle Saviour,
God of might and power,
Thou Thyself art dwelling
In me at this hour.

Multiply Thy graces,
Chiefly love and fear,
And, dear Lord, the chiefest,
Grace to persevere.

When my heart Thou leavest,
Lord, worthless though it be,
Give it to Thy Mother
To be kept for Thee.

PRAYER TO MARY, HELP OF CHRISTIANS

MOST holy and immaculate Virgin Mary, our most tender Mother, and powerful Help of Christians, we dedicate ourselves entirely to thy most sweet love and holy service. We consecrate our minds with all their thoughts, our hearts with all their affections, our bodies with all their senses and powers, and we promise to desire always to work for the greater glory of God and for the salvation of souls. Meanwhile do thou, O incomparable Virgin, who hast always been the Help of the Christian people, continue to show thyself such, especially in these days. Humble the enemies of our holy religion, and frustrate their evil purposes. Enlighten and strengthen bishops and priests, and keep them ever united in obedience to the Pope, their infallible master. Preserve incautious youth from irreligion and vice. Promote holy vocations and increase the number of thy sacred ministers, that by means of them the Kingdom of Jesus Christ may be preserved among us, and extended to the farthest boundaries of the earth.

We pray thee also, most sweet Mother, to look at all times with compassion upon the young and thoughtless, exposed to so many dangers, and upon poor sinners and the dying; be for all a sweet hope, O Mary, Mother of Mercy and Gate of Heaven.

Also we pray thee for ourselves, O great Mother of God. Teach us to copy thy virtues and especially angelic modesty, profound humility, and ardent charity; so that by word and example we may, as far as is possible in our state of life, present in the midst of the world a living image of blessed Jesus thy Son, and may cause thee to be known and loved, and so may succeed in saving many souls.

Obtain for us, O Mary our Helper, that we may be all gathered under thy maternal mantle, that in temptation we may invoke thee promptly and confidently; in short, that the thought of thee, so good, so loving, and so dear, and the remembrance of the love which thou bearest to thy clients may be such a support to us, as to render us

victorious over the enemies of our souls in life and in death, so that we may become thy crown in beautiful Paradise. Amen.

Indulgence of 300 days, every time. — Leo XIII, March 10, 1900.

Marriage Service and Mass

The Ritual for the Celebration of Matrimony

THE priest, vested in surplice and white stole (or, if the Nuptial Mass is to follow, vested as for Mass, yet without the maniple), in the hearing of the chosen witnesses, asks the man and the woman separately as follows, concerning their consent. First he asks the bridegroom, who should stand at the right hand of the bride :

N., wilt thou take N., here present, for thy lawful wife, according to the rite of our holy Mother the Church.

R. I will.

Then the priest asks the bride :

N., wilt thou take N., here present, for thy lawful husband, according to the rite of our holy Mother the Church ?

R. I will.

Having obtained their mutual consent, the priest bids the man and the woman join their right hands. Then they pledge themselves each to the other as follows, repeating the words after the priest.

The man first says :

I, N.N., take thee, N.N., for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

Then the woman says :

I, N.N., take thee, N.N., for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The priest then says :

EGO conjungo vos in matrimonium, in nomine Patris, ✠ et Filii, et Spiritus Sancti.

Amen.

I JOIN you together in marriage, in the name of the Father, ✠ and of the Son, and of the Holy Ghost.

Amen.

He then sprinkles them with holy water. This done, he blesses the ring, saying :

ADJUTORIUM nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad Te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OUR help is in the name of the Lord.

R. Who hath made heaven and earth.

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.

Oremus

Let us pray

BENEDIC, ✠ Domine, annulum hunc, quem nos in Tuo nomine benedicimus, ✠ ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate Tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

R. Amen.

BLESS, ✠ O Lord, this ring, which we bless ✠ in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and in obedience to Thy will, and ever live in mutual love. Through Christ our Lord.

R. Amen.

Then the priest sprinkles the ring with holy water in the form of a cross; and the bridegroom having received the ring from the hand of the priest places it on the third finger of the left hand of the bride, saying :

With this ring I thee wed, and I plight unto thee my troth.

Then the priest says:

IN nomine Patris, ✠ et
Fili, et Spiritus Sancti.
Amen.

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

This done, the priest adds:

V. Confirma hoc, Deus,
quod operatus es in nobis.

V. Confirm, O God, that
which Thou hast wrought
in us.

R. A templo sancto Tuo
quod est in Jerusalem.

R. From Thy holy tem-
ple, which is in Jerusalem.

V. Kyrie eleison.

V. Lord, have mercy.

R. Christe eleison.

R. Christ, have mercy.

V. Kyrie eleison.

V. Lord, have mercy.

Pater noster (*secreto*).

Our Father, etc.

V. Et ne nos inducas in
tentationem.

V. And lead us not into
temptation.

R. Sed libera nos a malo.

R. But deliver us from
evil.

V. Salvos fac servos Tuos.

V. Save Thy servants.

R. Deus meus, sperantes
in Te.

R. Who hope in Thee, O
my God.

V. Mitte eis, Domine,
auxilium de sancto.

V. Send them help, O
Lord, from Thy holy place.

R. Et de Sion tuere eos.

R. And defend them out
of Sion.

V. Esto eis, Domine, tur-
ris fortitudinis.

V. Be unto them, Lord,
a tower of strength.

R. A facie inimici.

R. From the face of the
enemy.

V. Domine, exaudi ora-
tionem meam.

V. O Lord, hear my
prayer.

R. Et clamor meus ad
Te veniat.

R. And let my cry come
unto Thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

*Oremus**Let us pray*

RESPICE, quæsumus, Domine, super hos famulos Tuos, et institutis Tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut qui Te auctore junguntur, Te auxiliante servantur. Per Christum Dominum nostrum.

Amen.

LOOK down with favor, O Lord, we beseech Thee, upon these Thy servants, and graciously protect this Thine ordinance, whereby Thou hast provided for the propagation of mankind; that they who are joined together by Thy authority may be preserved by Thy help; through Christ our Lord.

Amen.

Then, if the Nuptial Blessing is to be given, follows the

Mass for the Bridegroom and Bride

(From the Roman Missal)

The Introit

(Tob. vii.)

MAY the God of Israel join you together; and may He be with you Who was merciful to two only children. And now, O Lord, make them bless Thee more fully. *Ps.* Blessed are all they that fear the Lord, that walk in His ways. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

The Collect

GRACIOUSLY hear us, almighty and merciful God, and perfect by Thy blessing the service which we perform. ”

The Epistle

(Eph. v. 22-23)

BRETHREN: Let women be subject to their husbands, as to the Lord. Because the husband is the head of the wife; as Christ is the Head of the Church: He is the saviour of His body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life: that He might present it to Himself a glorious Church, not having spot or wrinkle, nor any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the Church: because we are members of His body, of His flesh, and of His bones. "For this cause shall a man leave his father and mother: and shall cleave to his wife, and they shall be two in one flesh." This is a great sacrament: but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself: and let the wife fear her husband.

The Gradual

(Ps. cxxvii)

THY wife shall be as a fruitful vine on the sides of thy house. V. Thy children as olive-plants round about thy table. *Alleluia, Alleluia.* V. Ps. xix. May the Lord send you help from the sanctuary, and defend you out of Sion. *Alleluia.*

After Septuagesima instead of *Alleluia* and V. is said:

The Tract

(Ps. cxxvii)

BEHOLD, thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Sion, and mayest thou see the good things of Jerusalem all the days of thy life. *V.* And mayest thou see thy children's children : peace upon Israel.

In Paschal time, the Gradual is omitted and the following is said :

Alleluia, Alleluia. May the Lord send you help from the sanctuary, and defend you out of Sion. *Alleluia.* May the Lord out of Sion bless you : He that made heaven and earth. *Alleluia.*

The Gospel

(Matt. xix. 3-6)

AT that time : There came to Jesus the Pharisees, tempting Him, and saying : Is it lawful for a man to put away his wife for every cause ? Who, answering, said to them : Have ye not read, that He who made man from the beginning, made them male and female ? And He said : "For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh." Therefore now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder.

The Offertory

(Ps. xxx)

IN Thee, O Lord, have I put my trust ; I have said : Thou art my God ; my life is in Thy hands.

The Secret Prayer

RECEIVE, we beseech Thee, O Lord, the gift which has been offered to Thee according to the sacred rite of marriage: Thou hast made this union to come to pass, be it Thine also to prosper it.

The Nuptial Blessing

After the *Pater Noster*, the priest, standing at the Epistle side of the altar, turns toward the bridegroom and bride kneeling before him, and says:

Let us pray

GRACIOUSLY hear our prayers, O Lord, and in Thy loving kindness impart Thy blessing to the union which Thou hast appointed for the propagation of the race of man; nor, by thy grace, may what thou thyself hast joined ever be put asunder.

Let us pray

O GOD, who by thy might hast out of nothing made all things, who, in the beginning having set up the world, didst bestow on man, whom thou hadst created in thine own likeness, the inseparable help of woman, fashioning her body from his very flesh, and thereby teaching us that it is never lawful to put asunder what it has pleased thee to make of one substance; O God, who hast consecrated wedlock by a surpassing mystery, since in holy matrimony is shown forth the sacrament of Christ and his Church; O God, who joinest woman to man, and ordainest their life in common chiefly in order that theirs might be that blessing given by Thee in the beginning, and which alone, neither the punishment Thou didst inflict for the sin of our first parents, nor thy wrath shown in the flood, took away: look down in mercy upon this thine handmaid who,

being about to enter upon wedded life, seeks to be strengthened by Thy protection; may the yoke she has to bear be one of love and of peace; faithful and chaste, may she marry in Christ; her whole life modeled upon that of holy women; may she be pleasing to her husband as was Rachel; may she be wise as Rebecca; may she be long-lived and true as was Sarah; may the author of Evil have no share in any of her actions; may she pass her days true to the truth she has plighted, and faithful in her obedience, devoted to one man only; may she take heed lest she care for another; may she strengthen her own weakness with wholesome discipline; may she be respected for her seriousness, and venerated for her modesty; may she be well versed in all heavenly teachings; may she be prolific in offspring. In all things may she be approved and innocent, and thus, in the end, attain to the rest of the blessed and to the kingdom of heaven. And may the one and the other of these see their children's children to the third and fourth generation, and come to the good old age they look forward to. Through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God world without end. Amen.

The priest then continues the Mass, saying the prayer *Libera*, as in the Canon; and it is fitting that the Bridegroom and Bride receive Holy Communion at the time appointed therefor.

The Communion

BEHOLD, thus shall every man be blessed that feareth the Lord; and mayest thou see thy children's children: peace be to Israel.

The Post Communion

WE beseech Thee, O Almighty God, in Thy great goodness, to show favor to that order of things which Thou Thyself hast established, and to keep in abiding peace those whom Thou hast joined together in lawful bond.

Before giving his blessing to the people, the priest again turns to the bridegroom and bride, and blesses them in particular, saying :

MAY the God of Abraham, the God of Isaac, and the God of Jacob, be with you : and may He fulfil his blessing in you : that you may see your children's children to the third and fourth generation : and afterward enter into the possession of eternal life, by the help of Our Lord Jesus Christ, Who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.

Then the priest may exhort them to observe an inviolable fidelity toward each other ; and to persevere in the fear and love of God. He sprinkles them with holy water, and concludes the Mass as usual.

Devotions for Confession

Before Confession

REFLECT that this confession may be the last of your life. Therefore, prepare yourself for it as if you were lying sick upon your deathbed, and already at the brink of the grave. Ask God to give you the grace to make a good examination of conscience, the light to see your sins clearly, and the strength to make a sincere confession and to amend your life.

Prayer

Most merciful God, Father in heaven, relying on Thy goodness and mercy, I come to Thee with filial confidence to confess my sins and to implore Thy forgiveness. Thou wilt not despise a contrite and humble heart.

Bless me and receive me again into Thy favor ; I acknowledge that I have been most ungrateful to Thee, but I sincerely repent and detest the wrong I have done, and I desire henceforth to walk in the way of perfection in accordance with Thy holy will.

O Jesus, my Saviour, my good Shepherd, I have strayed far from the path that Thou hast marked out for me ; I did not follow in Thy footsteps ; I wandered into forbidden places. Repentant and sorrowful, I beg to be admitted again into the fold of Thy faithful followers. I want to confess my sins with the same sincerity as I should wish to do at the moment of my death. My Jesus, I look to Thee with confidence for the grace to examine my conscience well.

O Holy Spirit, come in Thy mercy ; enlighten my mind and strengthen my will that I may know my sins, humbly confess them, and sincerely amend my life.

Mary, my Mother, immaculate spouse of the Holy Ghost, refuge of sinners, assist me by thy intercession.

Holy angels and saints of God, pray for me. Amen.

EXAMINATION OF CONSCIENCE

BEGIN by examining yourself on your last confession: Whether a grievous sin was forgotten through want of proper examination, or concealed or disguised through shame. Whether you confessed without a true sorrow and a firm purpose of amendment. Whether you have repaired evil done to your neighbor. Whether the penance was performed without voluntary distractions. Whether you have neglected your confessor's counsel, and fallen at once into habitual sins.

Then examine yourself on the Ten Commandments; the Commandments of the Church; the Seven Capital Sins; the duties of your state of life; and your ruling passion. Calmly recall the different occasions of sin which have fallen in your way, or to which your state and condition in life expose you; the places you have frequented; the persons with whom you have associated. Do not neglect to consider the circumstances which alter the grievousness of the sin, nor the various ways in which we become accessory to the sins of others.

THE TEN COMMANDMENTS OF GOD

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

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.
4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

THE SIX COMMANDMENTS OF THE CHURCH

1. **T**O HEAR Mass on Sundays, and holy days of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during the Easter time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

THE SEVEN DEADLY SINS, AND THE OPPOSITE VIRTUES

- | | |
|-----------------------|-------------|
| 1. Pride | Humility. |
| 2. Covetousness | Liberality. |
| 3. Lust | Chastity. |

- | | |
|-------------------|-----------------|
| 4. Anger | Meekness. |
| 5. Gluttony | Temperance. |
| 6. Envy | Brotherly love. |
| 7. Sloth | Diligence. |

THE FOUR SINS WHICH CRY TO HEAVEN FOR
VENGEANCE

1. Wilful murder. 2. The sin of Sodom. 3. Oppression of the poor. 4. Defrauding the laborer of his wages.

NINE WAYS OF BEING ACCESSORY TO ANOTHER'S SIN

1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5. By praise or flattery. 6. By concealment. 7. By partaking. 8. By silence. 9. By defense of the ill done.

THE SEVEN SPIRITUAL WORKS OF MERCY

1. To admonish sinners. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive all injuries. 7. To pray for the living and the dead.

THE SEVEN CORPORAL WORKS OF MERCY

1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To visit and ransom the captives. 5. To harbor the harborless. 6. To visit the sick. 7. To bury the dead.

PRELIMINARY EXAMINATION

WHEN did you make your last confession?
Did you take sufficient pains to awaken contrition?

Did you omit to confess a mortal sin, either intentionally or through forgetfulness?

Did you intentionally neglect to say the penance which was imposed on you, or were you so careless as to forget it?

Have you carried out the resolutions you made at your last confession or have you paid no heed at all to them?

EXAMINATION ON THE TEN COMMANDMENTS OF GOD

I. **H**AVE you doubted in matters of faith?
Murmured against God at your adversity or at the prosperity of others? Despaired of His mercy?

Have you believed in fortune-tellers or consulted them?

Have you gone to places of worship belonging to other denominations?

Have you recommended yourself daily to God? Neglected your morning or night prayers? Omitted religious duties or practices through motives of human respect?

Have you rashly presumed upon God's forbearance in order to commit sin?

Have you read books, papers, and periodicals of anti-Catholic or atheistic tendency? Made use of superstitious practices? Spoken with levity or irreverence of priests, Religious, or sacred objects?

II. Have you taken the name of God in vain? Profaned anything relating to religion?

Have you sworn falsely, rashly, or in slight and trivial matters? Cursed yourself or others, or any creature? Angered others so as to make them swear, or blaspheme God?

III. Have you kept holy the Lord's Day, and all other days commanded to be kept holy? Bought or sold things, not of necessity, on that day? Done or commanded some servile work not of necessity? Missed Mass or been wilfully distracted during Mass? Talked, gazed, or laughed in the church? Profaned the day by dancing, drinking, gambling, or in other ways?

IV. Have you honored your parental superiors, and masters, according to your just duty? Deceived them? Disobeyed them?

Have you failed in due reverence to aged persons?

V. Have you procured, desired, or hastened the death of any one? Borne hatred? Oppressed any one? Desired revenge? Not forgiven injuries? Refused to speak to others? Used provoking language? Injured others? Caused enmity between others?

VI and IX. Have you been guilty of any sin against holy purity in *thought, word, or deed*?

VII. Have you been guilty of stealing, or of deceit in buying, or selling, in regard to wares, prices, weights, or measures? Have you wilfully damaged another man's goods, or negligently spoiled them?

VIII. Have you borne false witness? Called injurious names? Disclosed another's sins? Flattered others? Judged rashly?

X. Have you coveted unjustly anything that belongs to another?

EXAMINATION ON THE PRECEPTS OF THE CHURCH

HAVE you gone to confession at least once a year?
 Received holy communion during Easter time?
 Have you violated the fasts of the Church, or eaten
 flesh meat on prohibited days?

Have you sinned against any other commandment
 of the Church?

Examine yourself also in regard to the Seven Capital Sins and the nine ways of being accessory to another's sin.

After the Examination

HAVING discovered the sins of which you have been guilty, together with their number, enormity, or such circumstances as may change their nature, you should endeavor to excite in yourself a *heartfelt sorrow* for having committed them, and a sincere detestation of them. This being the most essential of all the dispositions requisite for a good confession, with what humility, fervor, and perseverance should you not importune Him Who holds the hearts of men in His hands to grant it to you!

CONSIDERATIONS TO EXCITE IN OUR HEART TRUE
 CONTRITION FOR OUR SINS

CONSIDER Who He is, and how good and gracious He is to you, Whom you have so often and so deeply offended by these sins. He made you — He made you for Himself, to know, love, and serve Him, and to be happy with Him forever. 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 so ungrateful? What more could He do for you? Oh, be ashamed, and mourn, and despise yourself, because you have sinned against your Maker and your Redeemer, Whom you ought to love above all things!

Consider the 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 should we grieve for having deliberately exposed ourselves to the loss of those which are eternal and heavenly!

Consider how great 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 as a fountain to cleanse you from your sins! Hear Him saying, "I thirst," — "I thirst with an ardent desire for your salvation!" Behold Him stretching out His arms to embrace you, and waiting 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 these considerations touch your heart with love for Him Who loves you so much, and love will beget true contrition, most acceptable to God.

Say an *Our Father*, a *Hail Mary*, and a *Glory* to obtain true contrition. Then add the following:

INVOCATIONS

O Mary, conceived without sin, pray for us who have recourse to thee !

Indulgence of 100 days, once a day. — Leo XIII, March 15, 1884.

Holy Virgin, Mary immaculate, Mother of God and our Mother, speak thou for us to the Heart of Jesus, Who is thy Son and our Brother !

Indulgence of 100 days, once a day. — Leo XIII, Dec. 20, 1890.

AN ACT OF CONTRITION

Recite very attentively one of the following acts.

I.

ETERNAL Father ! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they displease Thee, my God, Who art all-good and deserving of all my love. I firmly resolve with the help of Thy grace to confess my sins, to do penance, and to amend my life.

II

O MY God, I am truly sorry that I have sinned, because Thou art infinitely good and sin displeases Thee. I promise not to offend Thee again. I love Thee above all things with my whole heart and soul, and I will endeavor to please Thee in everything.

III

O GOD! infinitely worthy of all love, my Creator, my Saviour, my Benefactor, why did I ever offend Thee? Lord, have mercy on me. How ungrateful I have been to Thee, Who art infinitely good! Father, forgive me. I love Thee, my God, with my whole heart and above all things; I hate sin because it is offensive to Thy goodness. I am truly sorry for having offended Thee, and with Thy help I will shun the occasions of sin and seek to please Thee in all things.

IV

O MY God! confessing my guilt and with a contrite heart I kneel before Thee and implore Thee to look down in mercy upon me. I detest and am heartily sorry for all my sins, not

only because I dread the loss of heaven and the pain of hell, but also and principally because by them I have offended Thee, Who art infinitely good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins and to amend my life. I acknowledge Thee, O God, to be the Supreme Good, and I love Thee with all my heart. Be merciful to me, a poor sinner. I beseech Thee, by the Passion and death of Jesus Christ, Thy Son, to forgive me my sins. Amen.

APPROACH the confessional with the same recollect-edness and reverence as would fill your heart if Christ our Lord were seated there in person ready to hear your confession. The priest is really the representative of Christ.

When you kneel down say : *Bless me, Father, for I have sinned*, and then begin the *Confiteor*, proceeding as far as *Through my fault*, etc.

THE CONFITEOR

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

Then tell when you made your last confession and begin the avowal of your sins. Confess all your sins with a contrite and humble heart, and conclude thus:

For these and all the sins of my past life, especially my sins of (*naming certain sins*) I am heartily sorry, beg pardon of God, and absolution of you, my Father; then finish the *Confiteor*.

. . . 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.

LISTEN then with humility and docility to the instruction of your confessor, and during this time avoid all recurrence to the confession itself; remembering that sins forgotten after a serious examination are really comprised in the absolution. Accept with submission the penance imposed, and if any obstacle that you foresee will prevent your accomplishing it, state this respectfully.

While the priest pronounces the words of absolution endeavor to excite an act of perfect contrition. Should your spiritual Father deem it proper to defer absolution, acknowledge your unworthiness, and do not murmur. Leave the confessional resolved to use every effort, by an amendment of life and sincere repentance, to obtain God's pardon, which His minister will ratify.

THANKSGIVING AFTER CONFESSION

ETERNAL Father! I thank Thee, I bless Thee, for Thy goodness and mercy. Thou hast had compassion on me, although in my folly I had wandered far away from Thee and offended Thee most grievously. With fatherly love Thou hast received me anew after so many relapses into sin and forgiven me my offenses through the holy sacrament of penance. Blessed forever, O my God, be Thy loving kindness, Thy infinite mercy! Never again will I grieve Thee by ingratitude, by disobedience to Thy holy will; henceforth my watchword shall be: "*Omnia ad maiorem Dei gloriam!*" "All for the greater glory of God!"

Sacred Heart of Jesus, I trust in Thee.

Indulgence of 300 days. — Pius X, June 27, 1906.

Jesus, my God, I love Thee above all things.

Indulgence of 50 days, each time. — Pius IX, May 7, 1854.

O DIVINE Spirit! penetrate my soul with true horror and loathing of sin. Grant that I may be more exact in the fulfilment of all my duties, and strengthen me by Thy grace, that I may not again yield to temptation.

Sweet heart of Mary, be my salvation.

Indulgence of 300 days, each time. — Pius IX, Sept. 30, 1852.

Mary, our hope, have pity on us !

Indulgence of 300 days. — Pius X, Jan. 8, 1906.

In conclusion, reflect on the following verses from the Psalms :

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed are the undefiled in the way ; who walk in the law of the Lord.

I cried with my whole heart, hear me, O Lord : I will seek Thy justifications,

I cried unto Thee, save me : that I may keep Thy commandments.

I will praise Thee, because Thou hast heard me, and art become my salvation.

O praise the Lord, for He is good and His mercy endureth forever.

The Lord is my helper ; I will not fear what man can do unto me.

I will please the Lord in the land of the living.

The perils of hell have found me : O Lord, deliver my soul.

I have acknowledged my sin unto Thee, and mine iniquity I have not concealed.

I said, I will confess against myself mine iniquity with the Lord, and Thou hast forgiven the wickedness of my sin.

Thou art my refuge from the trouble which hath encompassed me; my joy. Deliver me from them that surround me.

BLESS the Lord, O my soul, and let all that is within me bless His holy name. Bless the Lord, O my soul, and never forget all, He hath done for thee.

Who forgiveth all thy iniquities; Who healeth all thy diseases.

Who redeemeth thy life from destruction; Who crowneth thee with mercy and compassion.

The Lord is compassionate and merciful; long-suffering and plenteous in mercy.

He will not always be angry; nor will He threaten forever.

He hath not dealt with us according to our sins; nor rewarded us according to our iniquities.

As far as the east is from the west, so far hath He removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear Him.

For He knoweth our frame; He remembereth that we are dust.

Bless the Lord, all ye His angels; bless the Lord all ye His hosts.

Bless the Lord all His works; in every place of His dominion, O my soul, bless thou the Lord.

The Seven Penitential Psalms

Ant. Ne reminiscaris, *Ant.* Remember not, O delicta nostra, Domine, Lord, our offenses, nor vel parentum nostrorum, those of our parents; neque vindictam sumas and take not revenge de peccatis nostris. of our sins.

1. Psalm VII. Domine, ne in Furore

Verse 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. **D**OMINE, ne in furore Tuo arguas me, neque in ira Tua corripas me.

2. Miserere mei, Domine, quoniam infirmus sum: sana me, Domine, quoniam conturbata sunt ossa mea.

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. Et anima mea turbata est valde; sed Tu, Domine, usquequo?

4. Convertere, Domine, et eripe animam meam; saluum me fac propter misericordiam tuam.

5. Quoniam non est in morte qui memor sit Tui; in inferno autem quis confitebitur Tibi?

6. Laboravi in gemitu meo; lavabo per singulas noctes lectum meum: lacrymis meis stratum meum rigabo.

7. Turbatus est a furore meus; inveteravi inter omnes inimicos meos.

8. Discedite a me omnes qui operamini iniquitatem, quoniam exaudivit Dominus vocem fletus mei.

9. Exaudivit Dominus deprecationem meam; Dominus orationem meam suscepit.

10. Erubescant, et conturbentur vehementer omnes inimici mei; convertantur, et erubescant valde velociter.

Gloria, etc.

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 shall give Thee thanks in hell?

6. I have labored 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, etc.

2. Psalm XXX. *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. **B**EATI quorum remissæ sunt iniquitates, et quorum tecta sunt peccata.

2. Beatus vir cui non imputavit Dominus peccatum, nec est in spiritu ejus dolus.

3. Quoniam tacui, inveteraverunt ossa mea, dum clamarem tota die.

4. Quoniam die ac nocte gravata est super me manus Tua, conversus sum in ærumna mea, dum configitur spina.

5. Delictum meum cognitum Tibi feci, et injustitiam meam non abscondi.

6. Dixi: Confitebor adversum me injustitiam meam Domino et Tu remisisti impietatem peccati mei.

7. Pro hac orabit ad Te omnis sanctus in tempore opportuno.

1. **B**LESSED are they whose iniquities are forgiven: and whose sins are covered.

2. Blessed is the man to whom the Lord hath not imputed sin: and in whose spirit there is no guile.

3. Because I was silent, my bones grew old: 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 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 seasonable time

8. Verumtamen in diluvio aquarum multarum, ad eum non approximabunt.

9. Tu es refugium meum a tribulatione quæ circumdedit me exultatio mea, erue me a circumdantibus me.

10. Intellectum tibi dabo, et instruam te in via hac qua gradieris; firmabo super te oculos meos.

11. Nolite fieri sicut equus et mulus, quibus non est intellectus.

12. In camo et freno maxillas eorum constringe, qui non approximant ad te.

13. Multa flagella peccatoris; sperantem autem in Domino misericordia circumdabit.

14. Lætamini in Domino, et exultate, iusti; et gloriamini, omnes recti corde.

Gloria, etc.

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, etc.

3. Psalm XXXIII. Domine, ne in furore

1. David's extreme anguish. 15. He hopes in God.
18. His resignation and grief. 22. Prayer.

1. **D**OMINE, ne in
furore Tua
arguas me, neque in ira
Tua corripas me.

2. Quoniam sagittæ
Tuæ infixæ sunt mihi,
et confirmasti super me
manum Tuam.

3. Non est sanitas in
carne mea, a facie iræ
Tuæ; non est pax os-
sibus meis, a facie pec-
catorum meorum.

4. Quoniam iniquitates
meæ supergressæ sunt
caput meum, et sicut onus
grave gravatæ sunt super
me.

5. Putruerunt et cor-
ruptæ sunt cicatrices meæ,
a facie insipientiæ meæ.

6. Miser factus sum et
curvatus sum usque in
finem; tota die contrista-
tus ingrediebar.

7. Quoniam lumbi mei
impleti sunt illusionibus;
et non est sanitas in carne
mea.

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 in
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
putrefied and are corrupt;
because of my foolishness.

6. I am become mis-
erable 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. Afflictus sum, et humiliatus sum nimis; rugiebam a gemitu cordis mei.

9. Domine, ante Te omne desiderium meum, et gemitus meus a Te non est absconditus.

10. Cor meum conturbatum est, dereliquit me virtus mea, et lumen oculorum meorum, et ipsum non est mecum.

11. Amici mei et proximi mei adversum me appropinquaverunt, et steterunt.

12. Et qui juxta me erant, de longe steterunt, et vim faciebant qui quærebant animam meam.

13. Et qui inquirebant mala mihi, locuti sunt vanitates, et dolos tota die meditabantur.

14. Ego autem, tanquam surdus, non audiebam; et sicut mutus non aperiens os suum.

15. Et factus sum sicut homo non audiens, et non habens in ore suo redargutiones.

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 neighbors 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. Quoniam in Te, Domine, speravi; Tu exaudies me, Domine Deus meus.

17. Quia dixi: Nequando supergaudeant mihi inimici mei; et dum commoventur pedes mei, super me magna locuti sunt.

18. Quoniam ego in flagella paratus sum, et dolor meus in conspectu meo semper.

19. Quoniam iniquitatem meam annuntiabo, et cogitabo pro peccato meo.

20. Inimici autem mei vivunt, et confirmati sunt super me: et multiplicati sunt qui oderunt me inique.

21. Qui retribuunt mala pro bonis, detrahebant mihi, quoniam sequebar bonitatem.

22. Ne derelinquas me, Domine Deus meus; ne discesseris a me.

23. Intende in adiutorium meum, Domine, Deus salutis meæ.

Gloria, etc.

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, etc.

4. Psalm L. *Miserere*

1. David prays for the remission of his sins ; 8. for perfect sanctity. 17. Sacrifice without contrition will not pardon sin. 19. David prays for the exaltation of the Church.

1. **M**ISERERE mei
Deus: secundum magnam misericordiam Tuam.

2. Et secundum multitudinem miserationum Tuarum: dele iniquitatem meam.

3. Amplius lava me ab iniquitate mea: et a peccato meo munda me.

4. Quoniam, iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

5. Tibi soli peccavi, et malum coram Te feci: ut justificeris in sermonibus Tuis, et vincas cum iudicaris.

6. Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

7. Ecce enim veritatem dilexisti: incerta

1. **H**AVE 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 un-

et occulta sapientiæ
Tuæ manifestasti mihi.

certain and hidden things
of Thy wisdom Thou hast
made manifest unto me.

8. Asperges me hys-
sopo, et mundabor:
lavabis me, et su-
per nivem dealbabor.

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. Auditui meo dabis
gaudium et lætitiā:
et exultabunt ossa humili-
ata.

9. Thou shalt make me
hear of joy and gladness:
and the bones that were
humbled shall rejoice.

10. Averte faciem Tu-
am a peccatis meis: et
omnes iniquitates meas
dele.

10. Turn away Thy
face from my sins and
blot out all my iniquities.

11. Cor mundum crea
in me, Deus: et spiritum
rectum innova in visceri-
bus meis.

11. Create in me a
clean heart, O God: and
renew a right spirit within
my bosom.

12. Ne projicias me a
facie Tua: et Spiritum
sanctum Tuum ne auferas
a me.

12. Cast me not away
from Thy presence: and
take not Thy holy Spirit
from me.

13. Redde mihi lætiti-
am salutaris Tui: et spi-
ritu principali confirma
me.

13. Restore unto me
the joy of Thy salvation:
and strengthen me with a
perfect spirit.

14. Docebo iniquos
vias Tuas: et im-
pii ad Te converten-
tur.

14. I will teach the un-
just Thy ways: and the
wicked shall be converted
unto Thee.

15. Libera me de san-
guinibus, Deus, Deus sa-
lutis meæ: et exultabit

15. Deliver me from
blood-guiltiness, O God,
Thou God of my salva-

lingua mea justitiam
Tuam. tion: and my tongue shall
extol Thy justice.

16. Domine, labia mea
aperies: et os meum
annuntiabit laudem
Tuam. 16. Thou shalt open
my lips, O Lord: and my
mouth shall declare Thy
praise.

17. Quoniam si vo-
luisses sacrificium, de-
dissem utique: holo-
caustis non delecta-
beris. 17. For if Thou hadst
desired sacrifice, I would
surely have given it: with
burnt offerings Thou wilt
not be delighted.

18. Sacrificium Deo
spiritus contribulatus: cor
contritum et humiliatum,
Deus non despicies. 18. A sacrifice to God
is an afflicted spirit: a con-
trite and humble heart, O
God, Thou wilt not de-
spise.

19. Benigne fac, Do-
mine, in bona voluntate
Tua Sion: ut ædificentur
muri Jcrusalem. 19. Deal favorably, O
Lord, in Thy good-will
with Sion: that the walls
of Jerusalem may be built
up.

20. Tunc acceptabis
sacrificium justitiæ, obla-
tiones, et holocausta:
tunc imponent super al-
tare Tuum vitulos. 20. Then shalt Thou
accept the sacrifice of jus-
tice, oblations, and whole
burnt offerings: then shall
they lay calves upon
Thine altar.

Gloria, etc.

Glory, etc.

5. Psalm CX. Domine, Exaudi

1. The extreme affliction of the Psalmist. 12.
The mercy of God. 19. To be recorded and praised
by future generations. 26. The unchangeableness
of God.

1. **D**OMINE, exaudi
orationem
meam, et clamor meus ad
Te veniat.

2. Non avertas faciem
Tuam a me; in quacum-
que die tribulor, inclina
ad me aurem tuam.

3. In quacumque die
invocavero Te, velociter
exaudi me.

4. Quia defecerunt si-
cut fumus dies mei, et ossa
mea sicut cremium arue-
runt.

5. Percussus sum ut
fœnum, et aruit cor meum,
quia oblitus sum comedere
panem meum.

6. A voce gemitus mei
adhæsit os meum carni
meæ.

7. Similis factus sum
pellicano solitudinis; fac-
tus sum nycticorax in do-
micilio.

8. Vigilavi, et factus
sum sicut passer soli-
tarius in tecto.

9. Tota die exprobra-
bant mihi inimici mei, et
qui laudabant me adver-
sum me jurabant.

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, in-
cline Thine ear unto me.

3. In what day soever I
shall call upon Thee: oh,
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 for-
gotten 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 housetop.

9. Mine enemies re-
viled me all the day long:
and they that praised me
have sworn together
against me.

10. Quia cinerem tamquam panem manducabam, et potum meum cum fletu miscebam.

11. A facie iræ et indignationis Tuæ, quia elevans allisisti me.

12. Dies mei sicut umbra declinaverunt, et ego sicut fœnum arui.

13. Tu autem, Domine, in æternum permanes, et memoriale Tuum in generationem et generationem.

14. Tu exurgens misereberis Sion, quia tempus miserendi ejus, quia venit tempus.

15. Quoniam placuerunt servis Tuis lapides ejus, et terræ ejus miserebuntur.

16. Et timebunt gentes nomen Tuum, Domine, et omnes reges terræ gloriam Tuam.

17. Quia ædificavit Dominus Sion, et videbitur in gloria Sua.

18. Respexit in orationem humilium, et

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 forever: 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 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

non spreuit precem eorum.

19. Scribantur hæc in generatione altera, et populus qui creabitur laudabit Dominum.

20. Quia prospexit de excelso sancto Suo, Dominus de cælo in terram aspexit.

21. Ut audiret gemitus compeditorum, ut solveret filios interemptorum.

22. Ut annuntient in Sion nomen Domini, et laudem ejus in Jerusalem.

23. In conveniendo populos in unum, et reges ut serviant Domino.

24. Respondit ei in via virtutis suæ: Paucitatem dierum meorum nuntia mihi.

25. Ne revoces me in dimidio dierum eorum; in generationem et generationem anni Tui.

26. Initio Tu, Domine, terram fundasti; et opera manuum Tuarum sunt coeli.

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, holy place; from 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 plain.

22. That they may declare the name of the Lord in Sion: and His praise in Jerusalem.

23. When the people assembled together: and kings to serve the Lord.

24. He answered him in the way of his strength: Declare unto me the fewness of my days.

25. Call me not away in the midst of my days: Thy years are unto generation and generation.

26. In the beginning, O Lord, Thou foundedst the earth: and the heavens are the work of Thy hands.

27. Ipsi peribunt, Tu autem permanes; et omnes sicut vestimentum veterascent.

28. Et sicut opertorium mutabis eos, et mutabuntur; Tu autem idem ipse es, et anni Tui non deficient.

29. Filii servorum tuorum habitabunt; et semen eorum in sæculum dirigitur.

Gloria, etc.

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 be directed forever.

Glory, etc.

6. Psalm CXXX. *De Profundis*

The just, afflicted by his sins, implores the divine mercy.

1. **D**E profundis clamavi ad Te, Domine: Domine, exaudi vocem meam.

2. Fiant aures Tuæ intendentes in vocem deprecationis meæ.

3. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

4. Quia apud Te propitiatio est: et propter legem Tuam sustinui Te, Domine.

1. **O**UT of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

2. Let Thine ears be attentive to the voice of my supplication.

3. If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

4. For with Thee there is merciful forgiveness: and because of Thy law I have waited for Thee, O Lord.

5. Sustinuit anima mea
in verbo ejus: speravit
anima mea in Domino.

6. A custodia matutina
usque ad noctem: speret
Israel in Domino.

7. Quia apud Domi-
num misericordia: et
copiosa apud eum re-
demptio.

8. Et ipse redimet
Israel, ex omnibus ini-
quitatibus ejus.

Gloria, etc.

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 redemp-
tion.

8. And He shall redeem
Israel from all his iniq-
uities.

Glory, etc.

7. Psalm CXLII. Domine, Exaudi

1. David prays for favor in judgment. 3. He represents his distress. He prays for grace; 9. for deliverance; 10. for sanctification; 12. for victory over his enemies.

1. **D**OMINE, exaudi
orationem me-
am; auribus percipe ob-
secrationem meam in veri-
tate Tua; exaudi me in
Tua iustitia.

2. Et non intres in judi-
cium cum servo Tuo, quia
non justificabitur in con-
spectu tuo omnis vivens.

3. Quia persecutus
est inimicus animam

1. **H**EAR my prayer,
O Lord; give
ear to my supplication
in Thy truth; hearken
unto me for Thy justice'
sake.

2. And enter not into
judgment with Thy serv-
ant: for in Thy sight
shall no man living be jus-
tified.

3. For the enemy hath
persecuted my soul: he

meam, humiliavit in terra vitam meam: collocavit me in obscuris, sicut mortuos sæculi. hath brought my life down unto the ground. He hath made me to dwell in darkness, as those that have been long dead.

4. *Et anxius est super me spiritus meus; in me turbatum est cor meum.* 4. And my spirit is vexed within me, my heart within me is troubled.

5. *Memor fui dierum antiquorum; meditatus sum in omnibus operibus Tuis, in factis manuum Tuarum meditabar.* 5. I remembered the days of old, I meditated on all Thy works: I have mused upon the works of Thy hands.

6. *Expandi manus meas ad Te; anima mea sicut terra sine aqua Tibi.* 6. I have stretched forth my hands unto Thee; my soul gaspeth unto Thee, as a land where no water is.

7. *Velociter exaudi me, Domine; defecit spiritus meus.* 7. Hear me speedily, O Lord; my spirit hath fainted away.

8. *Non avertas faciem Tuam a me, et similis ero descendentibus in lacum.* 8. Turn not away Thy face from me: lest I be like unto them that go down into the pit.

9. *Auditam fac mihi mane misericordiam Tuam, quia in Te speravi.* 9. Make me to hear Thy mercy in the morning: for in Thee have I hoped.

10. *Notam fac mihi viam in qua ambulem, quia ad Te levavi animam meam.* 10. Make me to know the way wherein I should walk: for to Thee have I lifted up my soul.

11. *Eripe me de inimicis meis, Domine, ad Te confugi.* 11. Deliver me from mine enemies, O Lord; unto Thee have I fled.

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12. Doce me facere voluntatem tuam, quia Deus meus es Tu. Spiritus Tuus bonus deducet me in terram rectam.

13. Propter nomen Tuum, Domine, vivificabis me; in æquitate Tua, educes de tribulatione animam meam.

14. Et in misericordia Tua disperdes inimicos meos, et perdes omnes qui tribulant animam meam, quoniam ego servus Tuus sum.

Gloria, etc.

Ant. Ne reminiscaris Domine, delicta nostra vel parentum nostrorum, neque vindictam sumas de peccatis nostris.

12. Teach me to do Thy will, for Thou art my God. Thy good spirit shall lead me into the right land.

13. For Thy name's sake, O Lord, Thou shalt quicken me in Thy justice. Thou shalt bring my soul out of trouble.

14. And in Thy mercy Thou shalt destroy mine enemies. Thou shalt destroy all them that afflict my soul: for I am Thy servant.

Glory, etc.

Ant. Remember not, O Lord, our offenses, nor those of our parents, and take not revenge of our sins.

Indulgence of 50 days. — St. Pius V, April 5, 1571

The Psalms

Excellent Spiritual Reading

DURING many weeks of extreme languor the Psalms have never been out of my hands. I was never wearied of reading over and over those sublime lamentations, those flights of hope, those supplications full of love, which answer to all the wants and all the miseries of human nature. It is nearly three thousand years since a king composed those songs in his

days of repentance and desolation; and we still find in them the expression of our deepest anguish, and the consolation of our sorrows. The priest recites them daily; thousands of monasteries have been founded in order that these psalms might be chanted at every hour, and that this voice of supplication might never be silent. The Gospel alone is superior to the hymns of David, and this only because it is their fulfilment, because all the yearnings, all the ardors, all the holy impatience of the prophet find their accomplishment in the Redeemer issued of his race. —
OZANAM.

An excellent *daily* spiritual reading would be a combination of extracts from Holy Scripture, "The Imitation of Christ," by Thomas à Kempis, and "The Lives of the Saints" (or St. Francis de Sales' "Devout Life"). A very serviceable book for this purpose is Le Masson's "Spiritual Reading for Every Day," edited by Kenelm Digby Best of the Oratory of Saint Philip Neri.

Devotions for Holy Communion

The Venerable Père Eymard on Holy Communion

HAVING received Jesus into your heart at holy communion, spend some time in simple recollection, without vocal prayers. Adore Him in silence; sit like Magdalen in humble, adoring love at His feet; gaze upon Him like Zaccheus, love Him in mute worship, like Mary, His Mother.

Call Him your King, the Spouse of your soul. Say to Him: "Speak, Lord, for Thy servant heareth." Offer yourself to Him as His servant, ready to execute His will. Bind your heart to His footstool, that it may wander no more, or rather put it under His feet, that He may crush out its self-love and pride.

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While your soul remains in recollection, in the hushed calm of His holy presence, do not seek to disturb it. It is the sleep of the soul upon the breast of Jesus, and this grace, which strengthens and unites it to Our Lord, will be more profitable than any other exercise.

The first state having passed, we may then proceed to acts of thanksgiving, and the exercise of the Four Ends of Sacrifice may prove useful, *viz.*

Adoration, Thanksgiving, Reparation, and Prayer

I. **A**DORE Jesus upon the throne of your heart, and kiss His sacred feet and wounded hands. Rest upon that Heart which is burning with love for you. Offer Him the keys of your home, like St. Catherine of Genoa, "with full power to do all."

II. Thank Jesus for having so honored and loved you, as to give you this communion; to you, so poor and miserable, so imperfect and unfaithful. Call upon Mary and all the saints and angels to thank and praise Jesus for His wonderful love and excessive goodness.

III. Make reparation to Jesus by expressing your intense sorrow for your sins, and by protestations of love at His feet with Magdalen. Give Him some proof of your fidelity and gratitude by the sacrifice of some unregulated affection or the definite resolution to overcome some particular passion with more persistent energy and perseverance. Beg of Him the grace never to offend Him more, and desire to die rather than offend Him by mortal sin.

IV. Petition: Ask what you will; these are the precious moments of grace. The Lord is passing; cry out to Him for mercy and help. He lingers under your roof. Jesus is ready to listen to your complaints, and to give you all that you ask. Beg Him not so much for temporal favors, but rather that you may become a saint — that you may be more holy, more spiritual, more perfect, more and more pleasing to Him. Pray that His kingdom may be extended and that He may rule all hearts.

Pray for your daily needs.

Pray for your relations, your pastors, for the Holy Father, for the triumph of faith, and the exaltation of the Church.

For peace upon earth.

For vocations to the priesthood and the perfection and sanctification of those who have already embraced it.

For the fervor and perseverance of Religious.

For fervid and persevering adorers among the laity.

For the spread of the eucharistic kingdom of Christ.

For the conversion of sinners, especially those in whom you are most interested, or those recommended to your prayers.

Pray that Jesus may be known, loved, and served by all men.

Conclude by offering some little flower to Our Lord, by a practical resolution, or the promise of a particular sacrifice during the day.

Then say a few vocal prayers for the intention of the Holy Father, *e.g.*, five *Our Fathers* and five *Hail Marys* in union with the prayer which is to be recited before a crucifix: "*Look down upon me, good and gentle Jesus*" (page 371), in order to obtain a plenary indulgence.

There are many indulgences that we can gain very easily, and we are too often forgetful of these riches that are so profitable when applied to the wants of the suffering souls. The holy souls will thus join in your thanksgiving. During the day do not forget the royal visit of Jesus, the King of kings; preserve a remembrance of the morning's grace, like a vase that has gathered up some precious perfume, like a soul that has spent one hour of the busy day in the courts of paradise.

Various Exercises

FOR the purpose of varying your devotions at communion the following exercises may be found helpful. These acts and prayers may be used at times in place of those which are found in the Mass for communion days. We should not adhere slavishly to one form of prayers. Learn to converse with God familiarly. Speak to Him from your heart with the simplicity of a child, humbly, contritely, respectfully, lovingly, hopefully, confidently. Jesus, our dear Lord, loves us with the love of a Father, Friend, and Brother.

He is, moreover, our God, all-powerful, able, and willing to help us in all our needs; let us approach Him with confidence, and let us pray with perseverance.

Before receiving holy communion, direct your intention, that is, offer to God your Mass and communion for the glory of His holy name in thanksgiving for benefits received, in reparation to the Sacred Heart of Jesus for the outrages committed against the Blessed Sacrament, in satisfaction for your own sins, and in humble supplication that you may obtain new graces and blessings, above all the gift of final perseverance. Offer to God also some

special intention, *e.g.*, the conversion of a friend, the welfare of your family, the relief of the souls in purgatory. Remember also the needs of the Holy Father and of the Church. Resolve to struggle earnestly against your ruling passion and pray that the spirit of Christ may dominate all your actions.

SHORT ACTS AND PRAYERS FOR HOLY COMMUNION

Before Holy Communion

ACT OF FAITH

JESUS, my Lord, I believe that Thou art really and substantially present in the sacred Host. Relying on Thy infallible word, I believe most firmly that under the appearance of bread I shall receive in holy communion Thy sacred body and Thy precious blood. Jesus, my God, I adore Thee, here present in the sacrament of Thy love.

ACT OF HOPE

Y Jesus, I hope in Thee because Thou art infinitely good, almighty, and faithful to Thy promises. Through Thy mercy, and through Thy Passion and death, I hope to

obtain the pardon of my sins, the grace of final perseverance, and a happy eternity.

ACT OF CHARITY

JESUS, my God, I love Thee with my whole heart and above all things because Thou art the one supremely good and infinitely perfect Being. My desire is to love Thee more and my endeavor shall be in all things to please Thee.

ACT OF CONTRITION

JESUS, my Saviour, I appear before Thee as a poor, miserable sinner. But Thou wilt not despise a contrite and humble heart. I am truly sorry for having sinned because Thou art infinitely good and sin displeases Thee.

ACT OF DESIRE

JESUS, my King, my God, and my all, my soul longs for Thee, my heart yearns to receive Thee in holy communion. Come, Thou Bread of heaven, come, Thou Food of angels, to nourish my soul and to rejoice my heart. Come, most amiable Spouse of my soul, inflame me with such love of Thee that I may never again displease Thee, never again be separated from Thee by sin. "My soul

hath thirsted after the strong living God; when shall I come and appear before the face of God?" (Ps. xli. 2). "Thou art the God of my heart and the God that is my portion forever" (Ps. lxxii. 26).

ACT OF HUMILITY

O LORD of glory, O God of infinite sanctity, what am I that Thou shouldst deign to come to me! "The heavens are not pure in Thy sight," and wilt Thou dwell in my heart? Lord! I am not worthy that Thou shouldst enter under my roof." The consciousness of my unworthiness would prompt me to exclaim, "Depart from me, O Lord, for I am a sinner," but Thy pressing invitation to approach Thy holy table encourages me and dispels all my fears. "Here I am, for Thou hast called me." Come, then, O Jesus, take possession of a heart that wishes to belong to Thee. "Create a clean heart in me, O God, and renew a right spirit within me." "Have mercy on me, O God, and according to the multitude of Thy tender mercies, blot out all my iniquity" (Ps. l. 3).

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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When the moment comes to approach the railing, excite in your heart a new act of contrition while the *Confiteor* is recited and the priest pronounces the absolution, in order to merit more and more the remission of your sins, and obtain a perfect purity to receive the spotless Lamb.

At the *Ecce Agnus Dei* and *Domine non sum dignus*, pour forth your heart in sentiments of humility, love, joy, adoration, and self-immolation. Having received the sacred Host, that pledge of your salvation, retire with respectful modesty, and remain some time in simple recollection, in silent contemplation. Sit like Magdalen in humble, adoring love at the feet of Jesus, gaze upon Him like Zaccheus, love Him in mute worship like Mary, His blessed Mother. Consecrate your heart to Jesus and make good resolutions. Then you may continue your devotions with the help of your prayer book.

After Holy Communion

ACT OF FAITH AND ADORATION

JESUS, my Lord and my God, I bless Thee because Thou hast come to visit me. I bow down before Thee, now really present within me, now all mine, truly mine — with Thy body and blood, soul and divinity. Thou art the same Jesus Who was born in Bethlehem and dwelt in Nazareth; Who suffered and died for my salvation; Who ascended into heaven and sitteth at the right hand of God the Father. I believe in Thee, and with

all the powers of my soul I adore Thee, in union with the angels and saints. Thou art my King; reign Thou alone over my heart and my whole being. Let me never be separated from Thee by sin. I wish to serve Thee faithfully on earth that I may love and adore Thee, praise and glorify Thee forever in heaven.

ACT OF HOPE

MY JESUS, I trust in Thee, I place all my hope in Thee, because Thou alone art salvation, my strength, my refuge, and the foundation of all my happiness. "The light of Thy countenance, O Lord, is signed upon me. Thou hast given gladness in my heart.

O taste and see that the Lord is sweet: blessed is the man that hopeth in Him. . . . In peace, in the selfsame, I will sleep and I will awake for Thou, O Lord, singularly hast settled my hope" (Ps. xxxiii).

In the shadow of Thy wings will I hope, iniquity pass away" (Ps. lvi. 2).

ACT OF LOVE

O Jesus, I love Thee. I love Thee with my whole heart and above all things. I knowest that I love Thee, but I wish

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to love Thee daily more and more, and to do what is most pleasing to Thee.

“My heart and my flesh have rejoiced in the living God. . . . For the sparrow hath found herself a house and the turtle a nest for herself. . . . Thy altars, O Lord of hosts, my King and my God” (Ps. lxxxiii. 3, 4).

“What have I in heaven? And besides Thee what do I desire upon earth? . . . Thou art the God of my heart, and the God that is my portion forever” (Ps. lxxii. 25, 26).

ACT OF THANKSGIVING

My dear Jesus, I thank Thee with all my heart for coming to me and nourishing my soul with Thy sacred body and most precious blood. I thank Thee for all the graces and blessings I have ever received through the merits of Thy sacred Passion and through the institution of the Most Holy Sacrament of the altar. With the help of Thy grace I will endeavor to manifest my gratitude to Thee by greater devotion to Thee in the sacrament of Thy love, by obedience to Thy holy commandments, by fidelity to my duties, by kindness to my neighbor, and by an earnest endeavor to become more like to Thee in my daily conduct. Blessed be Thy holy name!

O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving be every moment
Thine!

Indulgence of 100 days. — Pius VI, May 24, 1776.

ACT OF REPARATION AND CONSECRATION

MOST adorable Saviour, in Thy wondrous love for us Thou hast instituted the Blessed Sacrament of the Altar as a memorial of Thy Passion, and therein Thou dost remain with us in order to be the life-giving Manna of our souls, the propitiatory Victim for our sins, our Mediator with Thy heavenly Father, our Teacher, and our Friend.

I am sorry that I have so often offended Thee, O God of infinite love and mercy, by ingratitude, by my resistance to Thy holy will, and in particular by my indifference toward Thee in the Sacrament of Thy love. Obtain for me, O Lord, pardon and atonement for my own sins, and in reparation

for all the offenses committed against Thee in the Holy Eucharist by others, I offer Thee my poor heart filled with sentiments of sorrow, sincere repentance, and deepest affection, and I consecrate to Thee all my works and sufferings in union with Thy own bitter Passion, the sorrows of Thy blessed Mother, the merits of the martyrs and of all the

saints. I place myself entirely in Thy hands: do with me according to Thy pleasure. With St. Ignatius I pray: "Give me but Thy love and Thy grace; more than this I do not ask;" and with the seraphic St. Francis I cry to Thee: "My Lord and my God, may the sweet flame of Thy love destroy in me all that does not please Thee; Thou didst yield Thyself to death for love of me, let me also die to self for love of Thee!"

EJACULATION

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved, with grateful affection at every moment, in all the tabernacles of the world, even to the end of time.

Indulgence of 100 days. — Pius IX, Feb. 29, 1868.

PETITIONS

JESUS, my Lord, since Thou hast come to me to grant me graces, bidding me to ask with confidence, I now pray Thee not for earthly riches, honors, and transitory pleasures but for the greatest spiritual treasures, namely a supernatural horror of sin, and intense sorrow for past offenses, freedom from inordinate

affections, a meek and humble heart like Thine, the most perfect submission and even abandonment to Thy will, a holy life, and a happy death. Help me to live daily more perfectly in accordance with Thy spirit and with the teachings of the holy Catholic Church.

Permit me also to ask for some special favors (*mention them*). O heavenly Father! Since our dear Lord and Saviour Himself has said: "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you," I beseech Thee, for the love of Thy Son, Jesus Christ, Who now dwells within me, and Whose infinite merits I offer to Thee, do Thou graciously hear my prayers and grant all my petitions.

COMMEMORATION OF THE LIVING

LORD, my God! I recommend to Thee:
I. Our Sovereign Pontiff, and all prelates, bishops, priests, and Religious; grant them, **Lord**, zeal and the spirit of their state, that they may sacrifice themselves to the salvation of souls.

My relatives, benefactors, friends, and **ies**; the sick, especially those who are in **agony** of death! and all the faithful

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who are in Thy grace; give them, O Lord, perseverance and fervor in Thy love.

3. All infidels, heretics, and sinners; give them light and strength that they may all know and love Thee.

COMMEMORATION OF THE DEAD

I RECOMMEND to Thee: 1. the souls of my parents, benefactors, friends, and enemies; and of those who are in purgatory through my fault.

2. The souls of priests and of those who labored for souls.

3. The souls of those who were most devout to the Passion of Jesus Christ, to the Most Holy Sacrament, to the Sacred Heart of Jesus, and to His blessed Mother; the souls who are the most neglected and forgotten; those who are suffering the most; and those who are nearest the gates of paradise.

Eternal rest give unto them, O Lord, and let perpetual light shine upon them. Amen.

May they rest in peace. Amen.

Jesus, Master, Teach Me

TEACH me, teach me, dearest Jesus,
In Thine own sweet loving way,
All the lessons of perfection
I must practise day by day.

Teach me *Meekness*, dearest Jesus,
Of Thine own the counterpart :
Not in words and actions only,
But the meekness of the heart.

Teach *Humility*, sweet Jesus,
To this poor, proud heart of mine,
Which yet wishes, O my Jesus,
To be modeled after Thine.

Teach me *Fervor*, dearest Jesus,
To comply with every grace,
So as never to look backward,
Never slacken in the race.

Teach me *Poverty*, sweet Jesus,
That my heart may never cling
To whate'er its love might sever
From my Saviour, Spouse, and King.

Teach me *Chastity*, sweet Jesus,
That my every day may see
Something added to the likeness
That my soul should bear to Thee.

Teach *Obedience*, dearest Jesus,
Such as was Thy daily food
In Thy toilsome earthly journey
From the cradle to the rood.

Teach *Thy Heart*, to me, dear Jesus,
Is my fervent, final prayer ;
For all beauties and perfections
Are in full perfection there.

— *Leaflets.*

My Saviour! I cheerfully accept all the painful dispositions in which it is Thy pleasure to place me. My wish is in all things to conform myself to Thy holy will. Whenever I kiss Thy cross, it is to show that I submit perfectly to mine. — BLESSED MARGARET MARY.

*Final Prayers, Reflections, and Resolutions after
Communion*

I MUST now beg once more for Thy blessing, dear Jesus, before my departure from this holy place, where I have been blessed so abundantly this morning.

How delicious is the sweetness of this heavenly Bread, which I have received in holy communion! How delightful the peace, how perfect the tranquillity of a soul that receives Thee after having deplored and sincerely confessed her offenses! Be blessed a thousand times, O my Jesus! When I was a sinner I was miserable; but now not only do I enjoy the sweetest tranquillity of soul, but it seems to me that I experience a foretaste of the peace and bliss of paradise! It is, indeed, most certain that my heart has been made for Thee, my beloved Lord, and finds no joy but when it reposes in Thee. I therefore give Thee thanks; I firmly resolve

to avoid sin and the occasions of sin; I will dwell permanently in Thy divine Heart, whence I expect the grace of loving Thee unto death.

WHAT strength hast Thou not imparted to my soul, good Lord, by means of this holy communion! Oh! how much I need it. The road I have to traverse is so difficult, that without Thee I should fear to venture upon it. In a short time I shall return to my daily occupations; I shall continue my life of yesterday; I shall be exposed to the same temptations, I shall find myself with my usual faults. But Jesus, Thou Who didst help the saints, Thou hast come to me. Stay, oh, stay with me, and do Thou by Thy grace help me to preserve in all my words and actions, modesty, meekness, and humility. Help me to make Thy presence within me visible to all; let others see in me the sweetness of Thy charity, generosity, and kindness.

INVOCATIONS

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.

Within Thy wounds hide me.
Permit me not to be separated from Thee.
From the malignant enemy defend me.
In the hour of my death call me.
And bid me come to Thee,
That, with Thy saints, I may praise Thee
For all eternity. Amen.

PRAYER

O JESUS, living in Mary,
Come and live in Thy servants,
In the spirit of Thy holiness,
In the fulness of thy might,
In the truth of Thy virtues,
In the perfection of Thy ways,
In the communion of Thy mysteries.
Subdue every hostile power,
In Thy Spirit, for the glory of the Father.
Amen.

Indulgence of 300 days, once a day. — Pius IX.
Oct. 14, 1859.

Say before a crucifix the prayer, "*Look down upon me, good and gentle Jesus!*" page 371, and the *Our Father*, *Hail Mary*, and *Glory* five times for the holy Catholic Church and the intentions of the Holy Father in order to gain a plenary indulgence.

PRAYER TO OUR LADY AFTER HOLY COMMUNION

O MY sweet Mother Mary, Mother of Him Whom I hold within my heart, keep that heart which thy Jesus has chosen this day for His dwelling; defend it by thy ceaseless prayer, and obtain for me that

the Spirit of my Jesus, abiding with me, may continually remind me of the Gift of gifts I have received, and inflame my heart with love and with all holy desires. Pray for thy child, O dearest Mother, that the soul of him who has been a living tabernacle for the Eucharistic God, may seek in all things the glory of that God and the interests of His Sacred Heart.

— From “The Voice of the Sacred Heart.”

PRAYER: MEMORARE TO THE BLESSED VIRGIN MARY

MEMORARE, O piissima virgo Maria, non esse auditum a sæculo quemquam ad tua 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 despicere, 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.

Indulgence of 300 days, every time; plenary indulgence once a month, on usual conditions. — Pius IX, Dec. 11, 1846.

INDULGENCED EJACULATIONS

Our Lady of the Most Holy Sacrament, pray for us.

Before the Blessed Sacrament exposed. Indulgence of 300 days. — Pius X, Jan. 10, 1910.

Mary, our hope, have pity on us.

Indulgence of 300 days. — Pius X, Jan. 8, 1906.

Mary, sorrowing Mother of all Christians, pray for us.

Indulgence of 300 days. — Pius X, June 27, 1906.

INVOCATION

HAC nos innocuam, **G**RANT, O holy Joseph,
Joseph, decurrere that, ever secure
vitam, sitque tuo semper under thy protection, we
tuta patrocinio. may pass our lives with-
out guilt.

Indulgence of 300 days, once a day. — Leo XIII, March 18, 1882.

**Another Exercise of Devotion for
Holy Communion**

Before Holy Communion

PRAYER FOR GRACE

MY God, give me Thy grace that I may
receive holy communion in a manner
that will be most pleasing to Thee and most
profitable to my soul. Mary, my Mother!

dear St. Joseph ! pray to Jesus for me. My good angel guardian ! prepare my heart for the worthy reception of my Lord ; lead me to the Holy Table, to partake of the Food of Angels, the Bread of Life.

ACT OF FAITH AND ADORATION

MY Lord Jesus Christ, I believe that Thou art truly present in the Blessed Sacrament. I believe that in holy communion I shall receive Thy sacred body and Thy precious blood. My faith in Thy real presence in the Holy Eucharist is firmly founded on Thy word, O eternal Truth. My Saviour and my God, with the angels who surround Thy altar throne, I bow down in humble adoration before Thy Majesty.

ACT OF HOPE

O JESUS! relying on Thy promises, on Thy goodness, and on Thy omnipotence, I hope to obtain from Thee the graces necessary for the sanctification and salvation of my soul.

ACT OF LOVE AND DESIRE

JESUS, my God, Thou art infinitely good. I love Thee above all things and with my whole heart. I desire to receive Thee

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in ¹holy communion that I may love Thee more and serve Thee better. Come to me and strengthen me. so that I may never be separated from Thee on earth and that I may dwell with Thee eternally in heaven.

ACT OF CONTRITION

MY God, I detest all the sins of my life. I am truly sorry that I have sinned, because Thou art infinitely good and sin displeases Thee. Have mercy on me and pardon my offenses. I am resolved to avoid the occasions of sin and never again to offend Thee.

ACT OF HUMILITY AND CONFIDENCE

JESUS, my Lord, I confess that I am a sinner. But in Thy goodness Thou dost invite me to approach Thy holy table and to partake of Thy heavenly Banquet. Trusting in Thy mercy I come to Thee with perfect confidence, albeit with it a contrite and humble heart. Lord, I am not worthy that Thou shouldst enter under my roof; but say only the word, and my soul shall be healed. Come to me, Jesus, come to me, and keep me in Thy love and Thy grace for evermore.

Prayer

SEE where Thy boundless love has reached,
my loving Jesus! Thou, of Thy flesh
and precious blood, hast made ready for me
a banquet whereby to give me all Thyself.
Who drove Thee to this excess of love for me?
Thy Heart, Thy loving Heart. O adorable
Heart of Jesus, burning furnace of divine
love! within Thy sacred wound take Thou
my soul; so that, in that school of charity, I
may learn to love Him Who has given me such
wondrous proofs of His great love. Amen.

Indulgence of 100 days, once a day. — Pius VII.
Feb. 9, 1818.

JESUS, hidden God, I cry to Thee;
O Jesus, hidden Light, I turn to Thee;
O Jesus, hidden Love, I run to Thee;
With all the strength I have I worship Thee;
With all the love I have I cling to Thee;
With all my soul I long to be with Thee;
And fear no more to fail, or fall from Thee.
O Jesus, deathless Love, Who seekest me,
Thou Who didst die for longing love of me,
Thou King, in all Thy beauty, come to me,
White-robed, blood-sprinkled Jesus, come to
me,
And go no more, dear Lord, away from me.

O SWEETEST Jesus, bring me home to Thee;
Free me, O dearest God, from all but Thee,
And all the chains that keep me back from Thee;
Call me, O thrilling Love, I follow Thee;
Thou art my All, and I love naught but Thee.

O hidden Love, Who now art loving me;
O wounded Love, Who once wast dead for me;
O patient Love, Who weariest not of me —
O bear with me till I am lost in Thee;
O bear with me till I am found in Thee.

— FR. RAWES.

After Holy Communion

ADORATION AND PRAISE

BLESS the Lord, O my soul ! and let all that
is within me bless His holy name.

Bless the Lord, O my soul ! and never forget
all that He hath done for thee.

Now your King is here, Whom you have
chosen and desired (1 Kings xii).

I will extol Thee, O God, my King (Ps. cxliv).

I will cry to God, the most High, to God
Who hath done good to me (Ps. lvi).

Bless the Lord, all ye servants of the Lord,
who stand in the house of the Lord, in the
courts of the house of our God (Ps. cxxxiii).

Oh, magnify the Lord with me, and let us
extol His name together (Ps. xxxiii).

Blessed be the Lord, for He hath shown His
wonderful mercy to me (Ps. xxx).

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour (Luke i).

Give glory to the Lord for He is good : for His mercy endureth forever (Ps. cvi).

For He is our peace (Eph. ii), making peace through the blood of His cross (Col. i).

Blessed be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be Jesus in the Most Holy Sacrament of the altar.

Thanks be to God for His unspeakable gift (2 Cor. ix).

The Lord is my rock, and my strength, and my Saviour (2 Kings xxii).

He loved me and delivered Himself for me (Gal. ii).

It is good for me to adhere to my God, to put my hope in the Lord God. I will hear what the Lord God will speak in me (Ps. xxxiv).

HERE pause awhile, and commune with your God and Saviour. Tell Him how grateful you are for this holy communion and for all His graces and blessings. Tell Him again how sorry you are on account of your sins ; how much you love Him now, and what you intend to do to prove your love. You want

to imitate the virtues of the Sacred Heart of Jesus; resolve to become more like to Jesus. Offer Him your heart and ask Him to make it like to His own most sacred Heart. Resolve to struggle valiantly against your predominant passion and your evil inclinations. Be generous in your sacrifices for the love of God, and He will be generous in His rewards — generous in accordance with His infinite goodness and power.

If you love God, you will keep His commandments. That is the visible proof of charity. Love can not rest in words — it must go out into action. If you love God, you will do something for Him. Love is ingenious at finding ways in which to show itself. It manifests itself in acts of praise, in acts of self-denial, in acts of kindness to God's other creatures. Love without works is dead.

Approach Our Lord with confidence and ask Him for whatever temporal and spiritual favors you desire, but above all things pray for the gift of final perseverance. The love and the grace of God are the most precious gifts. "Seek ye first the kingdom of God and all these things shall be added unto you" (Luke xii, 31). In your sufferings and in your prayers resolve to say with Christ in the Garden: "Not my will but Thine be done." Saints and spiritual writers agree that in holy Mass and after communion our prayers are most acceptable and most likely to be granted.

ACT OF FAITH

O JESUS, my God and my Saviour, Thy word is Truth. I firmly believe that this is Thy sacred body and blood which I have just received, and that Thou art now really

and truly present within me. In loving adoration I prostrate myself, before Thee, and cry out from the depths of my heart, "My Lord, my God, and my All!"

ACT OF HOPE AND CONFIDENCE

MY soul, confide in Jesus. He is good; He is almighty; He is merciful. He is God and He loves thee. In the Blessed Eucharist He is sweet and mild and generous. Urged by love, He comes to manifest His love to thee. Yes, my dear Jesus, Thou art my hope and my salvation. Sacred Heart of Jesus, I place my trust in Thee. I trust, O Lord, that Thou wilt enkindle in my heart the flame of Thy pure love, and a real desire to please Thee; so that, from this day forward, I may never will anything but what Thou wilt.

"Lead me, O Lord, into the path of Thy commandments; quicken me in Thy way."

"Thy word is a lamp to my feet, and a light to my paths."

"Much peace have they that love Thy law."

— Ps. cxviii.

ACT OF HUMILITY

O JESUS, my God ! Thou art infinite in all perfections ; and I am but dust, and unto dust shall I return. Depart from me, O Lord, for I am a sinful man. Yet, O my sweet Jesus, if Thou leavest me, to whom shall I go ? What will become of me ? Rather will I say, "Stay with me, Lord ; abide always within my heart ; and may my heart make every sacrifice for Thee."

ACT OF LOVE

O JESUS, my God, infinite Love, Source and Fount of all that is true, of all that is good, of all that is beautiful, how can I help loving Thee, both because of Thine own infinite goodness and because of Thy goodness and kindness to me ! My Jesus ! I love Thee with my whole heart. Oh, may I love Thee daily more and more ! Amen.

ACT OF THANKSGIVING

My good Jesus, I thank Thee with all my heart for giving me Thyself, the Source of all graces, in holy communion. I thank Thee for all the blessings that I have received from Thee, especially through the Holy

Eucharist, in which Thou art ever present to console us and to help us in our needs.

In thanksgiving for all Thy favors, I offer Thee all that I am and all that I have. Dispose of me according to Thy pleasure. May Thy will be done in me and through me now and forever.

Jesus, receive my poor offering.

What can I give Thee?

I give myself to Thee, that I may always serve Thee.

I give Thee my *body*, that it may be chaste and pure.

I give Thee my *soul*, that it may be free from sin.

I give Thee my *heart*, that it may always love Thee.

I give Thee *myself* in life and in death, that I may be Thine forever and glorify Thee eternally.

Remember the words of Jesus: "Ask and you shall receive," and *pray for yourself*.

O JESUS, wash away my sins with Thy precious blood.

O Jesus, the struggle against temptation is not yet finished. My Jesus, when temptation comes near me, make me strong against it. In the moment of temptation may I always

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say, "Jesus, mercy!" "Mary, help of Christians, come to my assistance."

O MY Jesus, Thou well knowest that I love Thee; but I do not love Thee enough: Oh! make me to love Thee more. O Love which burnest always and is never extinguished, my God, Thou who art Charity itself, kindle in my heart the divine fire which consumes the saints and transforms them into Thee. Amen.

Indulgence of 50 days, twice a day.

GRANT us, O Lord Jesus, faithfully to imitate the example of Thy Holy Family, so that in the hour of our death, in the company of thy glorious Virgin Mother and St. Joseph, we may deserve to be received by Thee into eternal tabernacles.

Indulgence of 200 days, once a day.

SWEETEST Jesus, be to me not a judge but a Saviour.

Indulgence of 50 days, every time.

Listen now for a moment to Jesus; perhaps He has something to say to you. There may be some promise you have made and broken, which He wishes you to make again and keep.

Answer Jesus in your heart, and tell Him all your troubles. Then, *pray for others*.

O JESUS, look down in mercy on Thy holy Church. Bless our Holy Father, and grant what he asks of Thee. O Jesus, have pity on all *sinner*s, *heretics*, and *infidels*. Save them by Thy most precious blood.

O Jesus, bless my father, my mother, my brothers, and sisters; my relatives, friends, and benefactors; and all for whom I have promised to pray; bless them so that they may attain to eternal happiness.

O Jesus, have pity on the *poor souls suffering in purgatory*, and give them eternal rest.

PETITIONS

O JESUS, merciful Saviour, relying on Thy infinite goodness, I hope to obtain through this holy communion all the graces of which I stand in need for my greater sanctification and eternal salvation. Begging Thy pardon for all the transgressions of my past life, I first of all beseech Thee to give me the grace that I may never again fall into any mortal sin. I would rather be dead than live a moment without Thy grace and Thy love. But Thou, O Lord, knowest how weak I am and how prone to evil. Do Thou strengthen me by Thy grace, that I may be faithful in doing Thy will. Thou canst heal all the evils

of my soul since Thou art its true Physician, Who givest me Thy body and blood in this Blessed Sacrament as a sovereign medicine for all my infirmities. Dispel the darkness of ignorance from my understanding by Thy heavenly light; banish the corruption and malice of my will by the fire of Thy divine love; subdue in me all evil passions and help me especially to overcome my predominant fault; stand by me in all temptations of the devil, the world, and the flesh, that I may not fall into their snares. Increase my faith and grant that in my daily life I may be guided by Thy example and the maxims of Thy holy Gospel. Teach me to be poor in spirit; to place no value upon the world's transitory pleasures and honors; to be meek and humble of heart and in patience to possess my soul; to love Thee more and more and to walk always in Thy presence; to be kind and generous to my neighbor; to strive earnestly to advance every day in holiness and perfection. May Thy holy will be accomplished in me. Grant me, above all, the grace of final perseverance, that I may become a saint.

O Mary, immaculate Mother of God! All ye angels and saints of heaven! unite your prayers with mine as you stand before the throne of divine grace, and, above all, pray

that I may be united with you in loving, praising, and enjoying God for all eternity.

Petitions of St. Augustine

D OMINE JESU, noverim me, noverim te,	L ORD JESUS, may I know myself and know Thee,
Nec aliquid cupiam nisi te.	And desire nothing save only Thee.
Oderim me et amem te.	May I hate myself and love Thee.
Omnia agam propter te.	May I do everything for the sake of Thee.
Humiliem me, exaltem te.	May I humble myself and exalt Thee.
Nihil cogitem nisi te.	May I think of nothing except Thee.
Mortificem me et vivam in te.	May I die to myself and live in Thee.
Quæcunque eveniant accipiam a te.	May I receive whatever happens as from Thee.
Persequar me, sequar te.	May I banish self and follow Thee.
Semperque optem sequi te.	And ever desire to follow Thee.
Fugiam me, confugiam ad te,	May I fly from myself and fly to Thee,
Ut merear defendi a te.	That I may deserve to be defended by Thee.
Timeam mihi, timeam te,	May I fear for myself and fear Thee,
Et sim inter electos a te.	And be among those who are chosen by Thee.
Diffidam mihi, fidam in te.	May I distrust myself and trust in Thee.
Obedire velim propter te.	May I be willing to obey on account of Thee.

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Ad nihil afficiar nisi ad te.	May I cling to nothing but to Thee.
Et pauper sim propter te.	May I be poor for the sake of Thee.
Aspice me, ut diligam te.	Look upon me that I may love Thee.
Voca me ut videam te, Et in æternum fruar te. Amen.	Call me that I may see Thee, And ever and ever enjoy Thee. Amen.

Indulgence of 50 days, once a day. — Leo XIII, Sept. 25, 1883.

Reflections after Communion

1. **Q**ALL to mind frequently during the day that you have received Jesus in the Blessed Sacrament and say to yourself: "*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. Make Father Russell's thought and prayer your own:

"**D**URING all the hours that follow of this day, my thoughts, my words, and my deeds must be the thoughts and words and deeds that are fitting one on whom so many graces are showered hour by hour, the latest being this sacramental communion. And so from day to day, from communion to communion, may I sanctify my soul and serve Thee, my almighty and all-merciful God, my Creator, my Redeemer, my Judge — from day to day, and from communion to communion, on to the last communion which I hope to receive as my Viaticum. May that Viaticum conduct my soul, pure from sin, safe to the feet of my Jesus. Who has just now come to me as my Saviour, but then must be my Judge. O Jesus, my Saviour, be to me indeed a Saviour then and now and forever."

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 would not so quickly lose the fervor of devotion and the love of God, if we took greater pains about this; and Jesus Christ would not have to lament the coldness of men toward Him, if they only thought oftener of His benefits and His love, especially in the Most Holy Sacrament, and thanked Him becomingly.

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; He earnestly asks you to give Him your heart in exchange for the infinite gift He has bestowed upon 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 forever 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 alone and forever. 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. Only recall this thought to mind when you feel tempted to speak impatiently, or so as to offend or injure your neighbor; and surely it will keep you from offending Jesus with that tongue which has been sanctified by the touch of His sacred flesh.

5. In connection with your visits to the Blessed Sacrament, 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 visit Him, we neglect to go to Him during the day to pay our homage and adoration to Him in return for all His love.

N.B. — To these devotions after communion may be added (or in place of them may be substituted), according to one's time and pleasure, other acts and prayers in honor of the Blessed Sacrament, the Passion of Our Lord, or the Sacred Heart of Jesus.

Litany for Holy Communion

(Before or After)

This excellent litany from Mother Loyola's "Confession and Communion" is intended for private devotion. The approved and indulgenced Litanies of the *Holy Name of Jesus* and of the *Sacred Heart of Jesus*, when recited *slowly* after holy communion, are apt to excite happy inspirations and devout reflections.

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God the Father of Heaven,
 God, the Son, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity one God,
 Jesus, living Bread which came down from Heaven,¹
 Jesus, Bread from Heaven giving life to the world,²
 Hidden God and Saviour,³
 My Lord and my God,⁴
 Who hast loved us with an everlasting love,⁵
 Whose delights are to be with the children of men,⁶
 Who hast given Thy flesh for the life of the world,⁷
 Who dost invite all to come to Thee,⁸

Have mercy on us.

¹ John vi.

² John vi.

³ Is. xlv.

⁴ John xx.

⁵ Jer. xxxi.

⁶ Prov. viii.

⁷ John vi.

⁸ Matt. xi.

Who dost promise eternal life to those who receive Thee,¹

Who with desire dost desire to eat this Pasch with us,²

Who art ever ready to receive and welcome us,

Who dost stand at our door knocking,³

Who hast said that if we will open to Thee the door,
Thou wilt come in and sup with us,⁴

Who dost receive us into Thy arms and bless us
with the little children,

Who dost suffer us to sit at Thy feet with Magdalen,

Who dost invite us to lean on Thy bosom with the
beloved disciple,

Who hast not left us orphans,⁵

Most dear Sacrament,

Sacrament of love,

Sacrament of sweetness,

Life-giving Sacrament,

Sacrament of strength,

My God, and my all,

That our hearts may pant after Thee as the hart
after the fountains of water,⁶

That Thou wouldst manifest Thyself to us as to
the two disciples in the breaking of bread.⁷

That we may know Thy voice like Magdalen,

That with a lively faith we may confess with the
beloved disciple — "It is the Lord,"⁸

That Thou wouldst bless us who have not seen and
have believed,⁹

That we may love Thee in the Blessed Sacrament
with our whole heart, with our whole soul, with all
our mind, and with all our strength,¹⁰

That the fruit of each communion may be fresh love,

That our one desire may be to love Thee and to
do Thy will,

That we may ever remain in Thy love,¹¹

Have mercy on us.

We beseech Thee, hear us.

¹ John vi.

² Luke xxii.

³ Apoc. iii.

⁴ Apoc. iii.

⁵ John xiv.

⁶ Ps. xli.

⁷ Luke xxiv.

⁸ John xxi.

⁹ John xx.

¹⁰ Mark xii.

¹¹ John xv

That Thou wouldst teach us how to receive and welcome Thee, We beseech Thee, hear us.

That Thou wouldst teach us to pray, and Thyself pray within us,¹ We beseech Thee, hear us.

That with Thee every virtue may come into our souls, We beseech Thee, hear us.

That through this day Thou wouldst keep us closely united to Thee, We beseech Thee, hear us.

That Thou wouldst give us grace to persevere to the end,² We beseech Thee, hear us.

That Thou wouldst then be our support and Viaticum, We beseech Thee, hear us.

That with Thee and leaning on Thee we may safely pass through all dangers, We beseech Thee, hear us.

That our last act may be one of perfect love, and our last breath a long deep sigh to be in Our Father's house, We beseech Thee, hear us.

That Thy sweet face may smile upon us when we appear before Thee, We beseech Thee, hear us.

That our banishment from Thee, dearest Lord, may not be very long, We beseech Thee, hear us.

That when the time is come, we may fly up from our prison to Thee and in Thy sacred Heart find our rest forever, 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, We beseech Thee, hear us.

Lamb of God, Who takest away the sins of the world, have mercy on us, We beseech Thee, hear us.

V. Stay with us, Lord, because it is toward evening.

R. And the day is now far spent.

Let us pray

WE come to Thee, dear Lord, with the apostles, saying, *Increase our faith.*³ Give us a strong and lively faith in the mystery of Thy real presence in the midst of us. Give us the splendid faith of the centurion, which drew

¹ Luke xi.

² Matt. x.

³ Luke xvii.

from Thee such praise. Give us the faith of the beloved disciple to know Thee in the dark and say, *It is the Lord!*¹ Give us the faith of Martha to confess, *Thou art Christ the Son of the living God.*² Give us the faith of Magdalen to fall at Thy feet crying, *Rabboni, Master.*³ Give us the faith of all Thy saints, to whom the Blessed Sacrament has been heaven begun on earth. In every communion increase our faith; for with faith, love and humility, and reverence and all good, will come into our souls.

Dearest Lord, *increase our faith.*

Peace with Jesus

MY LOVING Saviour! ah, what depth of love
Hath made Thee leave Thy heavenly throne above
And come to visit me, to be my food,
To make my sinful body Thy abode;
To shield me from the world, to make me pure,
To give me strength, with patience to endure.
Ah, let me with a burning soul draw near,
And fondly, with St. John, without a fear,
Lean my poor head upon Thy loving breast,
And in Thy sacred arms serenely rest,
Depart, each earthly care, each worldly smile;
Leave me alone with Jesus for a while.

Sweet Jesus! by this sacrament of love
All gross affections from my heart remove;
Let but Thy loving kindness linger there,
Preserved by grace and perfected by prayer;
And let me to my neighbor strive to be
As mild and gentle as Thou art with me.
Take Thou the guidance of my whole career,
That to displease Thee be my only fear;
Give me that peace the world can never give,
And in Thy loving presence let me live.
Ah! show me always, Lord, Thy holy will
And to each troubled thought say, "*Peace, be still.*"

— R. TRAINER.

¹ John xxi.

² John xi.

³ John xx.

Benediction of the Blessed Sacrament

Prayers at Benediction

I

O JESUS, Who art about to give Thy benediction to me, and to all who are here present, I humbly beseech Thee that it may impart to each and all of us the special graces we need. Yet more than this I ask. Let Thy blessing go forth far and wide. Let it be felt in the souls of the afflicted who can not come here to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let poor sinners feel its influence, arousing them to come to Thee. Grant to me, O Lord, and to all here present, a strong personal love of Thee, a lively horror of sin, a higher esteem of grace, great zeal for Thy honor and glory, for the interest of Thy Sacred Heart, for our own sanctification and for the salvation of souls. Amen.

II

O DIVINE Redeemer, Who in Thy infinite goodness hast been pleased to leave us Thy precious body and blood in the Blessed Eucharist, we adore Thee with the most profound respect, and return Thee our most humble thanks for all the favors Thou hast bestowed upon us, especially for the institution of this Most Holy Sacrament. As Thou art the source of every blessing, we entreat Thee to pour down Thy benediction this day upon us and our relatives, and upon all those for whom we offer our prayers. And that nothing may interrupt the course of Thy blessing, take from our hearts whatever is displeasing to



**Our Lady of the Most Blessed Sacrament
pray for us.**

Thee. Pardon our sins, O my God, which, for the love of Thee, we sincerely detest; purify our hearts, sanctify our souls, and bestow a blessing on us like that which Thou didst grant to Thy disciples at Thy ascension into heaven; grant us a blessing that may change us, consecrate us, unite us perfectly to Thee, fill us with Thy spirit, and be to us in this life a foretaste of those blessings which Thou has prepared for Thy elect in Thy heavenly kingdom. Amen.

⊙ *Salutaris Hostia*

O SALUTARIS
Hostia,
Quæ coeli pandis
ostium.
Bella præmunt
hostilia;
Da robur fer
auxilium.
Uni trinoque
Domino,
Sit sempiterna
gloria:
Qui vitam sine
termino,
Nobis donet in
patria. Amen.

O SAVING Victim, open-
ing 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.

Tantum Ergo Sacramentum

TANTUM ergo sacramen-
tum,
Veneremur cernui.

DOWN in adoration fall-
ing,
Lo! the sacred Host we
hail!

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Et antiquum documen- tum Novo cedat ritui;	Lo! o'er ancient forms departing, Newer rites of grace pre- vail;
Præstet fides supplemen- tum Sensuum defectui.	Faith for all defects sup- plying, Where the feeble senses fail.
Genitori, Genitoque, Laus et jubilatio;	To the everlasting Father, And the Son Who reigns on high,
Salus, honor, virtus quo- que Sit et benedictio: Procedenti ab utroque	With the Holy Ghost pro- ceeding Forth from each eternally, Be salvation, honor, bless- ing,
Compar sit laudatio. Amen.	Might, and endless maj- esty. Amen.
V. Panem de cœlo præ- stitisti eis.	V. Thou hast given them bread from heaven.
R. Omne delectamen- tum in se habentem.	R. Replenished with all sweetness and delight.

Prayer

DEUS, qui nobis, sub
sacramento mirabili,
passionis tuæ memoriam
reliquisti, tribue quæ-
sumus, ita nos corporis et
sanguinis tui sacra mys-
teria venerari, ut re-
demptionis tui fructum

O GOD, Who hast left
us in this wonderful
sacrament a perpetual me-
morial of Thy passion;
grant us the grace, we be-
seech Thee, so to venerate
the sacred mysteries of
Thy body and blood that

in nobis jugiter sentiamus. we may ever feel within
Qui vivis et regnas in us the fruit of Thy re-
sæcula sæculorum. demption. Who livest

R. Amen.

and reignest world with-
out end.

R. Amen.

At the Blessing

O SACRAMENT most holy! O Sacrament divine!
All praise and all thanksgiving be every
moment thine.

May Thy blessing come down upon me, O Lord!
✠ in the name of the Father, and of the Son, and of
the Holy Ghost. Amen.

An Act of Reparation for Profane Language

BLESSED be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be His most sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of
the altar.

Blessed be the great Mother of God, Mary most
holy.

Blessed be her holy and immaculate conception.

Blessed be the name of Mary, virgin and mother.

Blessed be God in His angels and in His saints.

Indulgence of 2 years for every public recital after
Mass or benediction of the Blessed Sacrament. —
Leo XIII, Feb. 2, 1897.

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Te Deum Laudamus

T E Deum laudamus: Te Dominum con- fitemur.	W E praise Thee, O God; we acknowl- edge Thee to be our Lord.
Te æternum Patrem, om- nis terra veneratur.	All the earth worships Thee, the Father ever- lasting.
Tibi omnes angeli: tibi cœli et universæ potes- tates:	To Thee all the angels cry aloud; the heavens, and all the heavenly powers.
Tibi cherubim et seraphim incessabili voce procla- mant:	To Thee the cherubim and seraphim continually do cry:
Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.	Holy, holy, holy, Lord God of Sabaoth.
Pleni sunt cœli et terra majestatis gloriæ tuæ.	Heaven and earth are full of the majesty of Thy glory.
Te gloriosus apostolorum chorus:	The glorious choir of the apostles praises Thee.
Te prophetarum laudabilis numerus:	The admirable company of the prophets praises Thee.
Te martyrum candidatus laudat exercitus.	The noble army of the martyrs praises Thee.
Te per orbem terrarum sancta confitetur Ec- clesia.	The holy Church through- out the world acknowl- edges Thee.
Patrem immensæ majes- tatis;	The Father of infinite maj- esty;
Venerandum tuum verum et unicum Filium;	Thy adorable, true, and only Son;

Sanctum quoque Paraclitum Spiritum.	Also, the Holy Ghost, the Comforter.
Tu Rex gloriæ, Christe.	Thou, O Christ, art the King of glory.
Tu Patris sempiternus es Filius.	Thou art the everlasting Son of the Father.
Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum.	When Thou didst take upon Thee to deliver man, Thou didst not disdain the Virgin's womb.
Tu devicto mortis aculeo, aperuisti credentibus regna cœlorum.	Having overcome the sting of death, Thou didst open the kingdom of heaven to all believers.
Tu ad dexteram Dei sedes in gloria Patris.	Thou sittest at the right hand of God, in the glory of the Father.
Judex crederis esse venturus.	We believe that Thou shalt come to be our Judge.
Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.	We therefore pray Thee to help Thy servants, whom Thou hast redeemed with Thy precious blood.
Æterna fac cum sanctis tuis in gloria numerari.	Make them to be numbered with Thy saints in glory everlasting.
Salvum fac populum tuum Domine, et benedic hæreditati tuæ.	Save Thy people, O Lord, and bless Thy inheritance.
Et rege eos, et extolle illos usque in æternum.	Govern them and raise them up forever.

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Per singulos dies benedici- mus Te.	Every day we bless Thee.
Et laudamus nomen tuum in sæculum, et in sæcu- lum sæculi.	And we praise Thy name forever; yea, forever and ever.
Dignare, Domine, die isto, sine peccato nos custo- dire.	Vouchsafe, O Lord, this day, to keep us from sin.
Miserere nostri, Domine, miserere nostri.	Have mercy on us, O Lord, have mercy on us.
Fiat misericordia tua, Do- mine, super nos: que- madmodum speravimus in Te.	Let Thy mercy, O Lord, be upon us, as we have hoped in Thee.
In Te, Domine, speravi; non confundar in æter- num.	In Thee, O Lord, I have hoped; let me never be confounded.

On occasions of solemn thanksgiving the following prayers are added :

BENEDICTUS es, Do-
mine, Deus Patrum
nostrorum.

R. Et laudabilis, et glo-
riosus in sæcula.

V. Benedicamus Pa-
trem et Filium, cum Sanc-
to Spiritu.

R. Laudemus et super-
exaltemus eum in sæcula.

V. Benedictus es, Do-
mine Deus, in firmamento
cœli.

R. Et laudabilis, et glo-

BLESSED art Thou,
O Lord, the God of
our fathers.

R. And worthy to be
praised, and glorified for-
ever.

V. Let us bless the
Father and the Son, with
the Holy Ghost.

R. Let us praise and
magnify Him forever.

V. Blessed art Thou,
O Lord, in the firmament
of heaven.

R. And worthy to be

riosus, et superexaltatus
in sæcula.

V. Benedic, anima mea,
Dominum.

R. Et noli oblivisci om-
nes retributiones ejus.

V. Domine, exaudi ora-
tionem meam.

R. Et clamor meus ad
te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

praised, glorified, and ex-
alted forever.

R. Bless the Lord, O
my soul.

R. And forget not all
His benefits.

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.

Oremus

DEUS, cujus miseri-
cordiæ non est nu-
merus, et bonitatis in-
finitus est thesaurus:
piùssimæ majestati tuæ
pro collatis donis gratias
agimus, tuam semper cle-
mentiam exorantes; ut
qui petentibus postulata
concedis, eosdem non de-
serens, ad præmia futura
disponas.

DEUS, qui corda fide-
lium Sancti Spiritus
illustratione docuisti: da
nobis in eodem Spiritu

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, ever-
more beseeching Thy clem-
ency; that as Thou grant-
est the petitions of those
who 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

recta sapere, et de ejus the same Spirit, to relish
semper consolatione gau- what is right, and ever-
dere. more to rejoice in His
consolation.

DEUS, qui neminem in
Te sperantem nim-
ium affligi permittis, sed
pium precibus præstas-
auditum; pro postula-
tionibus nostris, votisque
susceptis gratias agimus,
Te piissime deprecantes,
ut a cunctis semper muni-
amur adversis. Per
Christum Dominum nos-
trum.

R. Amen.

O God, Who sufferest
none that hope in
Thee to be afflicted over-
much, but dost listen gra-
ciously to their prayers;
we render Thee thanks
because Thou hast re-
ceived our supplications
and vows, and we most
humbly beseech Thee that
we may evermore be pro-
tected from all adversities.
Through Christ our Lord.

R. Amen.

The Stations of the Cross

PREPARATORY PRAYER

MOST merciful Jesus! With a contrite heart and
penitent spirit I purpose now to perform this
devotion in honor of Thy bitter Passion and death.
I adore Thee most humbly as my Lord and my God.
I thank Thee most heartily, my divine Saviour, for
the infinite love wherewith Thou didst make the pain-
ful journey to Calvary for me, a wretched sinner,
and didst die upon the cross for my salvation. I am
truly sorry for all my sins, because by them I have
offended Thee, Who are infinitely good. I detest
them and I am resolved to amend my life. Grant

that I may gain all the indulgences which are attached to this devotion, and since Thou hast promised to draw all things to Thyself, draw my heart and my love to Thee, that I may live and die in union with Thee. Amen.

First Station

Jesus is Condemned to Death

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

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

MEDITATION

JESUS, most innocent and perfectly sinless, was condemned to death, and, moreover, to the most ignominious death of the cross. To remain a friend of Cæsar, Pilate delivered Him into the hands of His enemies. A fearful crime — to condemn Innocence to death, and to offend God in order not to displease men !

Prayer

O INNOCENT Jesus ! Having sinned, I am guilty of eternal death, but Thou willingly dost accept the unjust sentence of death, that I might live. For whom, then, shall I henceforth live, if not for Thee, my Lord ? Should I desire to please men, I could not be Thy servant. Let me, therefore, rather displease men and all the world than not please Thee, O Jesus.

Our Father, etc. ; Hail Mary, etc.

V. Lord Jesus, crucified :

R. Have mercy on us !

Stations of the Cross

Second Station

Jesus Carries His Cross

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

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

MEDITATION

WHEN our divine Saviour beheld the cross, He stretched out His bleeding arms toward it with eager desire, lovingly embraced it, tenderly kissed it, and, placing it on His bruised shoulders, joyfully carried it, although He was worn and weary unto death.

Prayer

O MY Jesus! I cannot be Thy friend and follower if I refuse to carry the cross. O dearly beloved cross! I embrace thee, I kiss thee, I joyfully accept thee from the hands of my God. Far be it from me to glory in anything, save in the cross of my Redeemer. By it the world shall be crucified to me and I to the world, that I may be Thine, O Jesus, forever.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

Third Station

Jesus Falls the First Time

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

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

MEDITATION

OUR dear Saviour carrying the cross was so weakened by its heavy weight as to fall exhausted to the ground. Our sins were the heavy burden which oppressed Him; the cross was to Him light and sweet, but our sins were galling and insupportable.

Prayer

O my Jesus! Thou didst bear my burden and the heavy weight of my sins. Should I, then, not bear in union with Thee my easy burden of suffering, and accept the sweet yoke of Thy commandments? Thy yoke is sweet and Thy burden is light: I therefore willingly accept it. I will take up my cross and follow Thee.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

Fourth Station*Jesus Meets His Afflicted Mother*

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

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

MEDITATION

How painful it must have been for Mary, the sorrowful Mother, to behold her beloved Son laden with the burden of the cross. What unspeakable pangs her most tender heart experienced! How earnestly

she desired to die in place of Jesus, or at least with Him! Implore this sorrowful Mother to assist you graciously in the hour of your death.

Prayer

O JESUS! O Mary! I am the cause of the great and manifold pains which pierce your loving hearts. O that my heart also would experience at least some of your sufferings! Mother of sorrows! pray for me that I may be truly sorry for my sins, bear my sufferings patiently in union with thee, and merit to enjoy thy assistance in the hour of my death.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

Fifth Station

Simon of Cyrene Helps Jesus to Carry the Cross

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

R. Because by thy holy cross Thou hast redeemed the world!

MEDITATION

SIMON of Cyrene was compelled to assist Jesus in carrying His cross, and Jesus accepted his assistance. How willingly would He also permit you to carry the cross. He calls, but you hear Him not; He invites you, but you decline His invitation. What a reproach it is to bear the cross reluctantly!

Prayer

O JESUS ! whosoever does not take up his cross and follow Thee is not worthy of Thee. Behold, I will accompany Thee on the way of the cross ; I will carry my cross cheerfully ; I will walk in Thy blood-stained footsteps, and follow Thee, that I may be with Thee in life eternal.

Our Father, etc. ; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us !

Sixth Station

Veronica Wipes the Face of Jesus

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

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

MEDITATION

VERONICA, impelled by devotion and compassion, wipes the disfigured face of Jesus with her veil. And Jesus imprints on it His holy countenance : a great recompense for so small a service. What return do you make to your Saviour for His great and manifold benefits ?

Prayer

MOST merciful Jesus ! What return shall I make for all the benefits Thou hast bestowed upon me ? Behold I consecrate myself entirely to Thy service. I offer and consecrate to Thee my heart : imprint on it Thy sacred image, never again to be effaced by sin.

Our Father, etc. ; Hail Mary, etc.

V. Lord Jesus, crucified :

R. Have mercy on us !

Seventh Station

Jesus Falls the Second Time

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

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

MEDITATION

THE suffering Jesus, under the weight of His cross, again falls to the ground ; but the cruel executioners do not permit Him to rest a moment. Pushing and striking Him, they urge Him onward. It is the frequent repetition of our sins which oppresses Jesus. Knowing and realizing this, how can I continue to sin ?

Prayer

O JESUS, Son of David ! Have mercy on me ! Extend to me Thy gracious hand and support me, that I may never again fall into my old sins. From this very moment I will strive most earnestly to reform my life and to avoid every sin. Help of the weak, strengthen me by Thy grace, without which I can do nothing, that I may carry out faithfully my good resolution.

Our Father, etc. ; Hail Mary, etc.

V. Lord Jesus, crucified :

R. Have mercy on us !

Eighth Station

The Daughters of Jerusalem Weep over Jesus

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

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

MEDITATION

THESE devoted women, moved by compassion, weep over the suffering Saviour. But He turns to them, saying: "*Weep not for Me Who am innocent, but weep for yourselves and for your children.*" Weep thou also; for there is nothing more pleasing to Our Lord, and nothing more profitable for *thyself*, than tears that are shed in contrition for sin.

Prayer

O JESUS! Who will give to my eyes a fountain of tears, that day and night I may weep for my sins. I beseech Thee, through Thy bitter tears, to move my heart to compassion and repentance, so that I may weep all my days over Thy sufferings and still more over their cause, my sins.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

Ninth Station

Jesus Falls the Third Time

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

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

MEDITATION

JESUS, arriving exhausted at the foot of Calvary, falls the third time to the ground. His love for us, however, remains strong and fervent.

What an oppressive burden our sins must be to cause Jesus to fall so often! Had He, however, not taken them upon Himself, they would have plunged us into the abyss of hell.

Prayer

MOST merciful Jesus! I return Thee infinite thanks for not permitting me to continue in sin and to fall, as I have so often deserved, into the depths of hell. Enkindle in me an earnest desire of amendment; let me never again relapse, but vouchsafe me the grace to persevere in penance to the end of my life.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

Tenth Station

Jesus is Stripped of His Garments

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

R. Because by Thy Holy cross Thou hast redeemed the world!

MEDITATION

WHEN Our Saviour had arrived on Calvary, He was cruelly despoiled of His garments. How painful this must have been, because they adhered to His lacerated body and with them parts of His bloody skin

were torn away. All the wounds of Jesus are renewed. Jesus is despoiled of His garments that He might die possessed of nothing; how happy shall I also die after casting off my evil self with all its sinful inclinations!

Prayer

HELP me, Jesus! to conquer myself and to be renewed according to Thy will and desire. I will not count the cost, but will struggle bravely to cast off my evil propensities; despoiled of things temporal of my own will, I desire to die, that I may live to Thee for evermore.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

Eleventh Station

Jesus is Nailed to the Cross

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

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

MEDITATION

JESUS, after He had been stripped of His garments, was violently thrown upon the cross, to which His hands and His feet were nailed most cruelly. In this excruciating pain He remained silent, and perfectly resigned to the will of His heavenly Father. He suffered patiently, because He suffered for me. How do I act in sufferings and in trouble? How fretful and impatient, how full of complaints I am!

Stations of the Cross

Prayer

O JESUS, meek and gentle Lamb of God! I renounce forever my impatience. Crucify, O Lord! my flesh and its concupiscences. Punish me, afflict me in this life, as Thou wilt, only spare me in eternity. I commit my destiny to Thee, resigning myself to Thy holy will: Not my will but Thine be done!

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

B. Have mercy on us!

Twelfth Station

Jesus Dies on the Cross

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

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

MEDITATION

BEHOLD Jesus crucified! Behold His wounds, received for love of you! His whole appearance betokens love! His head is bent to kiss you, His arms are extended to embrace you, His Heart is open to receive you. O superabundance of love! Jesus, the Son of God, dies upon the cross, that man may live and be delivered from everlasting death.

Prayer

O MOST amiable Jesus! If I can not sacrifice my life for love of Thee, I will at least endeavor to die to the world. How must I regard the world and its vanities, when I behold Thee hanging on the cross.

covered with wounds? O Jesus! receive me into Thy wounded Heart: I belong entirely to Thee; for Thee alone do I desire to live and to die.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

Thirteenth Station

Jesus is Taken Down from the Cross

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

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

MEDITATION

JESUS did not descend from the cross, but remained on it until He died. And when taken down from it, He, in death as in life, rested on the bosom of His blessed Mother. Persevere in your resolutions of reform and do not part from the cross; he who persevereth to the end shall be saved. Consider, moreover, how pure the heart should be that receives the body and blood of Christ in the adorable Sacrament of the Altar.

Prayer

O LORD Jesus! Thy lifeless body, bruised and lacerated, found a worthy resting place on the bosom of Thy virgin Mother. Have I not often compelled Thee to dwell in my heart, despite its unworthiness to receive Thee? Create in me a new heart, that I may worthily receive Thy most sacred

body in holy communion, and that Thou mayest remain in me and I in Thee, for all eternity.

Our Father, etc. ; Hail Mary, etc.

V. Lord Jesus, crucified :

R. Have mercy on us !

Fourteenth Station

Jesus is Laid in the Sepulcher

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

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

MEDITATION

THE body of Jesus is interred in a stranger's sepulcher. He Who in this world had not whereupon to rest His head would not even have a grave of His own, because He was not of this world. You who are so attached to the world, henceforth despise it, that you may not perish with it.

Prayer

O JESUS ! Thou hast set me apart from the world : what, then, shall I seek therein ? Thou hast created me for heaven ; what, then, have I to do with the world ? Depart from me, deceitful world, with thy vanities ! Henceforth I will follow the way of the cross traced out for me by my Redeemer, and journey onward with courage and fortitude to my heavenly home, my eternal dwelling place.

Our Father, etc. ; Hail Mary, etc.

V. Lord Jesus, crucified :

R. Have mercy on us !

CONCLUSION

ALMIGHTY and eternal God! merciful Father! Who hast given to the human race Thy beloved Son as an example of humility, obedience, and patience, to precede us on the Way of the Cross and on the Way of Life, graciously grant that we, inflamed by His infinite love, may take upon us the sweet yoke of His Gospel and the mortification of the cross, following Him as His true disciples, so that we may one day gloriously rise with Him and joyfully hear the final sentence: "Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).

Stabat Mater

S TABAT Mater dolo- rosa, Juxta crucem lacry- mosa, Dum pendebat Filius.	A T the cross her sta- tion keeping, Stood the mournful Mother weeping, Close to Jesus to the last.
Cujus animam gemen- tem, Contristatam et dolen- tem, Pertransivit gladius.	Through her heart, His sorrow sharing, All His bitter anguish bearing, Now at length the sword has passed.
O quam tristis et af- flicta Fuit illa benedicta Mater Unigeniti!	Oh, how sad and sore dis- tressed Was that Mother highly blessed Of the sole-begotten One!

Quæ mœrebat, et dole-	Christ above in torment
bat,	hangs,
Pia Mater dum vide-	She beneath beholds the
bat	pangs
Nati pœnas inclyti.	Of her dying, glorious Son.
Quis est homo qui non	Is there one who would
fleret	not weep
Matrem Christi si vi-	Whelmed in miseries so
deret	deep
In tanto supplicio?	Christ's dear Mother to
	behold?
Quis non posset contris-	Can the human heart re-
tari,	frain
Christi Matrem con-	From partaking in her
templari	pain,
Dolentem cum Filio?	In that Mother's pain
	untold?
Pro peccatis suæ gen-	Bruised, derided, cursed,
tis,	defiled,
Vidit Jesum in tormen-	She beheld her tender
tis,	Child,
Et flagellis subdi-	All with bloody scourges
tum,	rent,
Vidit suum dulcem na-	For the sins of His own
tum	nation
Moriendo, desolatum,	Saw Him hang in desola-
	tion
Dum emisit spiritum.	Till His spirit forth He
	sent.
Eia mater, fons amo-	O thou Mother! fount of
ris.	love,

Me sentire vim do- loris	Touch my spirit from above.
Fac, ut tecum lugeam.	Make my heart with thine accord :
Fac, ut ardeat cor meum	Make me feel as thou hast felt :
In amando Christum Deum	Make my soul to glow and melt
Ut sibi conplaceam.	With the love of Christ, my Lord.
Sancta Mater istud agas	Holy Mother ! pierce me through.
Crucifixi fige plagas	In my heart each wound renew
Cordi meo valide.	Of my Saviour crucified.
Tui nati vulnerati,	Let me share with thee His pain,
Tam dignati pro me pati,	Who for all our sins was slain,
Pœnas mecum di- vide.	Who for me in torments died.
Fac me tecum pie flere,	Let me mingle tears with thee,
Crucifixo condolere,	Mourning Him Who mourned for me,
Donec ego vixero.	All the days that I may live.
Juxta crucem tecum stare,	By the cross with thee to stay,
Et me tibi sociare,	There with thee to weep and pray,
In planctu desidero.	Is all I ask of thee to give.

Virgo virginum præclara,	Virgin of all virgins best !
Mihi jam non sis amara,	Listen to my fond request :
Fac me tecum plan- gere.	Let me share thy grief divine ;

Fac, ut portem Christi	Let me, to my latest
mortem,	breath,
Passionis fac consortem,	In my body bear the death
Et plagas recolere.	Of that dying Son of thine.

Fac me plagis vulne-	Wounded with His every
rari,	wound,
Fac me cruce inebri-	Steep my soul till it hath
ari,	swooned
Et cruore Filii.	In His very blood away ;

Flammis ne urar succen-	Be to me, O Virgin,
sus	nigh,
Per te, Virgo, sim defen-	Lest in flames I burn and
sus	die,
In die judicii.	In His awful judgment day.

Christe, cum sit hinc	Christ, when Thou shalt
exire,	call me hence,
Da per Matrem me	Be Thy Mother my de-
venire	fense,
Ad palmam victoriæ.	Be Thy cross my victory ;

Quando corpus morietur,	While my body here de-
	cays,
Fac ut animæ donetur	May my soul Thy good-
	ness praise,
Paradisi gloria.	Safe in paradise with Thee.
Amen.	Amen.

V. Ora pro nobis, Virgo dolorosissima.

R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, Virgin most sorrowful.

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

Oremus

Let us pray

INTERVENIAT pro nobis, quæsumus, Domine Jesu Christe, nunc et in hora mortis nostræ, apud tuam clementiam, beata Virgo Maria Mater tua, cujus sacratissimam animam in hora tuæ passionis doloris gladius pertransiit. Per te, Jesu Christe, salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas, per omnia sæcula sæculorum.

Amen.

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

Amen.

Litanies

Litany of the Most Holy Name of Jesus

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

Jesus, graciously hear us.

God, the Father of heaven,¹

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, one God,

Jesus, Son of the living God,

Jesus, splendor of the Father,

Jesus, brightness of eternal light,

Jesus, king of glory,

Jesus, the sun of justice,

Jesus, son of the Virgin Mary,

Jesus, amiable,

Jesus, admirable,

Jesus, the powerful God,

Jesus, father of the world to come,

Jesus, angel of the great council,

Jesus, most powerful,

Jesus, most patient,

Jesus, most obedient,

Jesus, meek and humble of heart,

Jesus, lover of chastity,

Jesus, lover of us,

Jesus, God of peace,

Jesus, author of life,

Jesus, model of all virtues,

Jesus, zealous for souls,

Jesus, our God,

Jesus, our refuge,

Jesus, father of the poor,

Jesus, treasure of the faithful,

Jesus, good shepherd,

Jesus, true light,

Jesus, eternal wisdom,

Jesus. infinite goodness,

¹ Have mercy on us.

Jesus, our way and our life,¹
 Jesus, joy of angels,
 Jesus, king of patriarchs,
 Jesus, master of apostles,
 Jesus, teacher of the evangelists,
 Jesus, strength of martyrs,
 Jesus, light of confessors,
 Jesus, purity of virgins,
 Jesus, crown of all saints,
 Be merciful, Spare us, O Jesus.
 Be merciful, Graciously hear us, O Jesus.
 From all evil,²
 From all sin,
 From Thy wrath,
 From the snares of the devil,
 From the spirit of fornication,
 From eternal death,
 From a neglect of Thy inspirations,
 By the mystery of Thy holy Incarnation,
 By Thy nativity,
 By Thy infancy,
 By Thy most divine life,
 By Thy labors,
 By Thy agony and Passion,
 By Thy cross and dereliction,
 By Thy languors.
 By Thy death and burial,
 By Thy resurrection,
 By Thy ascension,
 By Thy institution of the Most Holy Eucharist,³
 By Thy joys,

¹ Have mercy on us.

² Deliver us, O Jesus.

³ Where authorized by the Bishop, the following invocation may be added here: "By Thy institution of the Most Holy Eucharist" (Congr. of Rites, Feb. 8, 1905).

By Thy glory,¹

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

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

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

Jesus, hear us.

Jesus, graciously hear us.

Let us pray

O LORD Jesus Christ, Who hast said, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you !" mercifully attend to our supplications, and grant us the gift of Thy divine charity, that we may ever love Thee with our whole heart, and never desist from Thy praise.

Give us, O Lord, a perpetual fear and love of Thy holy name; for Thou never ceasest to govern those whom Thou foundest upon the solidity of Thy love. Who livest and reignest one God, world without end. Amen.

Indulgence of 300 days, once a day. — Leo XIII, Jan. 16, 1886.

Litany of the Sacred Heart of Jesus

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven,²

¹ Deliver us, O Jesus.

² Have mercy on us.

God, the Son, Redeemer of the world,¹
God, the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus, Son of the Eternal Father,
Heart of Jesus, formed by the Holy Ghost in the womb
of the Virgin Mother,
Heart of Jesus, substantially united to the Word of
God,
Heart of Jesus, of infinite majesty,
Heart of Jesus, sacred temple of God.
Heart of Jesus, tabernacle of the Most High,
Heart of Jesus, house of God and gate of heaven,
Heart of Jesus, burning furnace of charity,
Heart of Jesus, abode of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, king and center of all hearts,
Heart of Jesus, in Whom are all the treasures of wis-
dom and knowledge,
Heart of Jesus, in Whom dwells the fulness of divinity,
Heart of Jesus, in Whom the Father was well pleased,
Heart of Jesus, of Whose fulness we have all received,
Heart of Jesus, desire of the everlasting hills,
Heart of Jesus, patient and most merciful,
Heart of Jesus, enriching all who invoke Thee,
Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobrium,
Heart of Jesus, bruised for our offenses,
Heart of Jesus, obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,

¹ Have mercy on us.

Heart of Jesus, our peace and reconciliation,¹
Heart of Jesus, victim for our sins,
Heart of Jesus, salvation of those who trust in Thee,
Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, delight 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 on us.
V. Jesus, meek and humble of heart,
R. Make our hearts like unto Thine.

Let us pray

O ALMIGHTY and eternal God, look upon the heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in the name of sinners and for those who seek Thy mercy; be Thou appeased and grant us pardon in the name of the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Indulgence of 300 days, once a day. — Leo XIII,
April 2, 1899.

Litany of the Blessed Virgin

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, Have mercy on us.

¹ 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,¹

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of good counsel,

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 honor,

Singular vessel of devotion,

Mystical rose,

Tower of David,

Tower of ivory,

House of gold,

¹ Pray for us.

Ark of the covenant,¹
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy Rosary,
Lamb of God, Who takest away the sins of the world,
Spare us, O Lord !
Lamb of God, Who takest away the sins of the world,
Graciously hear us, O Lord !
Lamb of God, Who takest away the sins of the world,
Have mercy on us !
V. Pray for us, O holy Mother of God,
R. That we may be made worthy of the promises
of Christ.

Indulgence of 300 days, every time ; plenary indulgence on usual conditions. — Pius VII, Sept. 30, 1817.

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,

¹ Pray for us.

be brought to the glory of His resurrection; through the same Christ our Lord. Amen.

May the divine assistance remain always with us.

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

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

Litany of St. Joseph

LORD, have mercy on us!
 Christ, have mercy on us!
 Lord, have mercy on us!
 Christ, hear us!
 Christ, graciously hear us!
 God, the Father of Heaven,¹
 God, the Son, Redeemer of the world,
 God, the Holy Ghost,
 Holy Trinity, one God,
 Holy Mary,²
 Holy Joseph,
 Noble scion of David,
 Light of the patriarchs,
 Spouse of the Mother of God,
 Chaste guardian of the Virgin,
 Foster-father of the Son of God,
 Sedulous defender of Christ,
 Head of the Holy Family.
 Joseph most just,
 Joseph most chaste,
 Joseph most prudent,
 Joseph most valiant,

¹ Have mercy on us.

² Pray for us.

Joseph most obedient,¹
Joseph most faithful,
Mirror of patience,
Lover of poverty,
Model of workers,²
Ornament of domestic life,
Protector of virgins,
Pillar of families,
Consolation of the afflicted,
Hope of the sick,
Patron of the dying,
Terror of the demons,
Protector of holy Church,
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, O Lord !
V. He made him master of his house
R. And ruler of all his possessions.

Let us pray

O GOD, who in Thy ineffable Providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother: grant, we beseech Thee, that we may have him whom we venerate as our protector on earth, as our intercessor in heaven. Who livest and reignest world without end. Amen.

Indulgence of 300 days, applicable to the souls in purgatory. — Pius X, March 18, 1909.

¹ Pray for us.

² Or, Model of artisans.

Litany of the Saints

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God, the Father of heaven, Have mercy on us.
 God, the Son, Redeemer of the world, Have mercy
 on us.
 God, the Holy Ghost, Have mercy on us.
 Holy Trinity, one God, Have mercy on us.
 Holy Mary,¹
 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,
 St. Joseph,
 All ye holy patriarchs and prophets,
 St. Peter,
 St. Paul,
 St. Andrew,
 St. James,
 St. John,
 St. Thomas,
 St. James,
 St. Philip,
 St. Bartholomew,
 St. Matthew,

¹ Pray for us

St. Simon,¹
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy apostles and evangelists,
All ye holy disciples of Our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy priests and levites,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Agatha.

¹ Pray for us.

St. Lucy,¹
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All ye holy virgins and widows,
All ye men and women, saints of God, Make inter-
cession for us.
Be merciful, Spare us, O Lord !
Be merciful, Graciously hear us, O Lord !
From all evil,²
From all sin,
From Thy wrath,
From a sudden and unprovided death,
From the snares of the devil,
From anger, hatred, and all ill will,
From the spirit of fornication,
From lightning and tempest,
From the scourge of earthquake,
From pestilence, famine, and war,
From everlasting death.
Through the mystery of Thy holy Incarnation,
Through Thy coming,
Through Thy nativity,
Through Thy baptism and holy fasting,
Through Thy cross and Passion,
Through Thy death and burial,
Through Thy holy resurrection,
Through Thy admirable ascension,
Through the coming of the Holy Ghost, the Paraclete,
In the Day of Judgment, We sinners beseech Thee,
hear us,
That Thou wouldst spare us,³

¹ Pray for us.² O Lord, deliver us.³ We beseech Thee, hear us.

That Thou wouldst pardon us,¹
That Thou wouldst vouchsafe to bring us to true
penance,
That Thou wouldst vouchsafe to govern and preserve
Thy holy Church,
That thou wouldst vouchsafe to preserve our Apostolic
Prelate and all ecclesiastical Orders in holy religion,
That Thou wouldst vouchsafe to humble the enemies
of Thy 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 good things to all
our benefactors,
That Thou wouldst deliver our souls and those of our
brethren, kinsfolk, and benefactors from eternal
damnation,
That Thou wouldst vouchsafe to give and preserve
the fruits of the earth,
That Thou wouldst vouchsafe to give eternal rest to
all the faithful departed,
That Thou wouldst vouchsafe graciously to hear us,
Son of God,
Lamb of God, Who takest away the sins of the world,
Spare us, O Lord !
Lamb of God, Who takest away the sins of the world,
Hear us, O Lord !
Lamb of God, Who takest away the sins of the world,
Have mercy on us, O Lord !

¹ We beseech Thee, hear us.

Christ, hear us ; Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, etc. (In secret.)

V. And lead us not into temptation.

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

PSALM LXIX

O God, come to mine assistance ; O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward and blush for shame that desire evils to me.

Let them be presently turned away blushing for shame that say to me, 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee ; and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor : O God, help me.

Thou art my helper and my deliverer : O Lord, make no delay,

Glory be to the Father, etc.

V. Save Thy servants.

R. Trusting in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither reward us according to our iniquities

V. Let us pray for our chief bishop N.

R. The Lord preserve him, and give him life, and

make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord, and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. O my God, save Thy servants trusting in Thee.

V. Send them help, O Lord, from Thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

O GOD, Whose property it is always to have mercy and to spare, receive our petitions, that we, and all Thy servants who are bound by the chain of sin, may, by the compassion of Thy goodness, mercifully be absolved.

Hear, we beseech Thee, O Lord, the prayer of Thy suppliants, and pardon the sins of those who confess to Thee, that, of Thy bounty, Thou mayest grant us pardon and peace.

In Thy clemency, O Lord, show Thy unspeakable mercy to us, that so Thou mayest both acquit us of our sins and deliver us from the punishment we deserve for them.

O God, Who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people, who make supplication to Thee, and turn away the scourges of Thy anger, which we deserve for our sins.

O almighty and eternal God, have mercy on Thy servant N., our chief bishop, and direct him, according to Thy clemency, in the way of everlasting salvation, that, by Thy grace, he may desire the things that are agreeable to Thy will, and perform them with all his strength.

O God, from Whom are all holy desires, righteous counsels, and just works, give to Thy servants that peace which the world can not give; that, our hearts being disposed to keep Thy commandments, and the fear of enemies taken away, the times, by Thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of the Holy Ghost; to the end 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 by pious supplications they may obtain the pardon they have always desired.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may always begin from Thee, and by Thee be happily ended.

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 resolved to offer our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them divested of their bodies, may, by the clemency of Thine own goodness and the intercession of Thy saints, obtain the remission of all their sins. Through Our Lord

Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

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

R. Amen.

Litany of the Blessed Sacrament¹

LORD, have mercy on us.
Christ, have mercy on us
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven,²
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,
Wheat of the elect,
Wine of which virgins are the fruit,
Bread of fatness and royal dainties,
Perpetual sacrifice,
Clean oblation,
Lamb without spot,
Most pure feast,
Food of angels,

¹ For private devotion.

² Have mercy on us.

Hidden manna,¹
Memorial of the wonders of God,
Supersubstantial bread,
Word made flesh, dwelling in us,
Sacred Host,
Chalice of benediction,
Mystery of Faith,
Most high and adorable Sacrament,
Most holy of all sacrifices,
True propitiation for the living and the dead,
Heavenly antidote against the poison of sin,
Most wonderful of all miracles,
Most holy commemoration of the Passion of Christ,
Special memorial of divine love,
Affluence of divine bounty,
Most august and holy mystery,
Medicine of immortality,
Tremendous and life-giving Sacrament,
Bread made flesh by the omnipotence of the Word,
Unbloody sacrifice,
Sweetest banquet, at which angels minister,
Sacrament of piety,
Bond of charity,
Priest and victim,
Spiritual sweetness tasted in its proper source
Refreshment of holy souls,
Viaticum of such as die in the Lord,
Pledge of future glory,
Be merciful, Spare us, O Lord,
Be merciful, Graciously hear us, O Lord,
From an unworthy reception of Thy body and blood,²
From the lust of the flesh,
From the lust of the eyes,

¹ Have mercy on us.

² O Lord, deliver us.

From the pride of life,¹
From every occasion of sin,
Through the desire wherewith Thou didst long to eat
this passover with Thy disciples,
Through that profound humility wherewith Thou
didst wash their feet,
Through that ardent charity whereby Thou didst in-
stitute this divine Sacrament,
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 vouchsafe to preserve and in-
crease our faith, reverence, and devotion toward
this admirable Sacrament,²
That Thou wouldst vouchsafe to conduct us, through
a true confession of our sins, to a frequent reception
of the Holy Eucharist,
That Thou wouldst vouchsafe to deliver us from all
heresy, perfidy, and blindness of heart,
That Thou wouldst vouchsafe to impart to us the pre-
cious and heavenly fruits of this Most Holy Sacra-
ment,
That at the hour of death Thou wouldst strengthen
and defend us by this heavenly 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,
Have mercy on us.
Christ, hear us. Christ, graciously hear us.

¹ O Lord, deliver us.

² We beseech Thee, hear us.

V. Thou didst give them bread from heaven.

R. Containing in itself all sweetness.

Let us pray

O God, Who in this wonderful Sacrament has left us a memorial of Thy passion, grant us the grace, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may constantly experience within ourselves the blessed fruit of Thy redemption. Who livest and reignest forever and ever. Amen.

PRAYER FOR THE INCREASE OF DAILY COMMUNION

O SWEETEST Jesus, who camest into this world to give to all the life of thy grace, and who, to preserve and sustain it, didst will to be the daily remedy of our daily infirmities, and our daily food; humbly we pray Thee, by thy heart, all on fire with love of us, to pour out thy Holy Spirit upon all, so that those who are unhappily in mortal sin may be converted to Thee, and recover the life or grace which they have lost; and those who by thy gift still live this divine life may every day, when they are able, approach devoutly to thy holy table, where, in daily communion receiving every day the antidote to their daily venial sins, and nourishing the life of grace in their hearts, and purifying more and more their souls, they may come at last to the enjoyment with Thee of eternal beatitude. Amen.

Indulgence of 300 days, once a day. — Pius X,
June 3, 1905.

PRAYER TO OUR LADY OF THE BLESSED SACRAMENT

O VIRGIN Mary, our Lady of the Blessed Sacrament, glory of the Christian people, joy of the universal Church, salvation of the world; pray for us, and awaken in all the faithful devotion to the Holy Eucharist in order that they may render themselves worthy to receive it daily.

Indulgence of 300 days, each time. — Pius X, Jan. 23, 1907.

Litany of the Passion¹

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us. Christ, graciously hear us.

God, the Father of heaven,²

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, one God,

Jesus, the Eternal Wisdom,

Jesus, sold for thirty pieces of silver,

Jesus, prostrate on the ground in prayer,

Jesus, strengthened by an angel,

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 Caiphas,

Jesus, struck in the face by a servant,

Jesus, accused by false witnesses,

Jesus, declared guilty of death,

Jesus, spat upon,

¹ For private devotion.

² Have mercy on us.

Jesus, blindfolded,¹
 Jesus, smitten on the cheek,
 Jesus, thrice denied by Peter,
 Jesus, delivered up to Pilate,
 Jesus, despised and mocked by Herod,
 Jesus, clothed in a white garment,
 Jesus, rejected for Barabbas,
 Jesus, torn with scourges,
 Jesus, bruised for our sins,
 Jesus, esteemed 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, reviled by the malefactors,
 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 accomplished,
 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,

¹ Have mercy on us.

Jesus, laid in the sepulcher,
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,²
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 labors and watchings,
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 Para-
clete,
In the Day of Judgment,
We sinners beseech Thee, hear us.
That Thou wouldst spare us,³
That Thou wouldst pardon us,
That Thou wouldst vouchsafe to bring us to true pen-
ance,

¹ Have mercy on us.

² Lord Jesus, deliver us.

³ We beseech Thee, hear us.

That Thou wouldst vouchsafe mercifully to pour into
our hearts the grace of the Holy Spirit,¹
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,
That Thou wouldst vouchsafe to give us perseverance
in grace and in Thy holy service,
That Thou wouldst vouchsafe to kindle in our hearts
that divine fire which consumes the saints and trans-
forms them into Thee,
That Thou wouldst vouchsafe to unite us to the com-
pany of Thy saints,
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, O Lord.
Christ, hear us; Christ, graciously hear us.
V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed
the world.

Let us pray

O GOD, Who to redeem the world didst vouchsafe to be
born amongst men, to be circumcised, rejected by
the Jews, betrayed by the traitor Judas with a kiss, to be
bound with cords, and as an innocent lamb to be led to the
slaughter; who didst suffer Thyself to be shamelessly ex-
posed to the gaze of Annas, Caiphas, Pilate, and Herod;
to be accused by false witnesses, tormented by scourges

¹ We beseech Thee, hear us.

and insults, crowned with thorns, smitten with blow, defiled with spittings, to have Thy divine countenance covered, to be struck with a reed, to be stripped of Thy clothes, nailed to and raised high upon a cross between two thieves, to be given gall and vinegar to drink, and then pierced with a lance; do Thou, O Lord, by these most sacred sufferings, which I, unworthy as I am, yet dare to contemplate, by Thy holy cross, and by Thy bitter death, free me from the pains of hell, and vouchsafe to bring me to Paradise, whither Thou didst lead the thief who was crucified with Thee, my Jesus, who with the Father and the Holy Ghost livest and reignest God forever and ever. Amen. *Pater, Ave, and Gloria* five times.

Indulgence of 300 days, once a day. — Pius VII, Aug. 25, 1820.

Litany of the Most Holy Trinity¹

LORD, have mercy.
 Lord, have mercy.
 Christ, have mercy.
 Christ, have mercy.
 Lord, have mercy.
 Lord, have mercy.
 Blessed Trinity, hear us.
 God, the Father of heaven,²
 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,

¹ For private devotion: From "The Golden Manual."

² Have mercy on us.

Co-eternal Majesty of Three Divine Persons,¹

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 inhabitest eternity,

To Whom alone are due all honor and glory,

Power infinite,

Wisdom incomprehensible,

Love unspeakable,

Be merciful.

Spare us, O Holy Trinity.

Be merciful.

Graciously hear us, O Holy Trinity.

From all evil,²

From all sin,

From all pride,

From all love of riches,

From all uncleanness, . .

From all sloth,

From all inordinate affection,

From all envy and malice,

From all anger and impatience,

From every thought, word, and deed, contrary to thy
holy law,

From Thy everlasting malediction,

Through Thy almighty power,

Through Thy loving-kindness,

Through the inexhaustible treasures of Thy goodness
and love,

Through the depths of Thy wisdom and knowledge,

Through all Thy unspeakable perfections,

We sinners, Beseech Thee, hear us.

¹ Have mercy on us.

² Deliver us, O Holy Trinity.

That we may ever serve Thee alone,¹
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 neighbor as our-
selves,
That we may faithfully keep Thy holy commandments,
That we may never defile our bodies and our souls
with sin,
That we may go from grace to grace, and from virtue
to virtue,
That we may finally enjoy the sight of Thee in glory,
That Thou wouldst vouchsafe 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.

V. Blessed art Thou, O Lord, in the firmament of
heaven.

R. And worthy to be praised and magnified for-
ever.

Let us pray

ALmighty and everlasting God, Who hast given to
Thy servants, in the confession of the true faith,
to bear witness to 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

¹ We beseech Thee, hear us.

faith, we may ever be defended from all adversities.
Through Our Lord Jesus Christ. Amen.

Litany of the Holy Ghost¹

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God, the Father of heaven, have mercy on us.
 God, the Son, Redeemer of the world, have mercy on
 us.
 God, the Holy Ghost, have mercy on us.
 Holy Trinity, one God, have mercy on us.
 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 of all consolers best; delightful guest and
 sweet refreshment of our souls.
*In our labor thou art rest, coolness in the heat of pas-
 sion, solace in our woe.*
 O blessed Light, come, penetrate the very center of the
 hearts of the faithful.
*Without Thy grace what can man do? How can he
 guiltless be?*
 Wash, therefore, Lord, our polluted souls, water our
 barren clay, and heal our wounds.
*Soften our stubborn wills, inflame our tepid hearts, and
 guide our wandering steps.*
 Grant to Thy faithful, who trust in Thee, the treasure
 of Thy sevenfold gift.

¹ For private devotion.

Grant us a virtuous life, a happy death, and a happy eternity.

Send, then, O God, we beseech Thee, the Holy Ghost into our hearts; and by His sacred presence and Almighty power, may He banish from thence the spirit of the world, and of a disorderly life,¹

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 and vanity,

The spirit of envy and contention,

The spirit of detraction, calumny, and 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 and impiety.

The spirit of prodigality and covetousness,

The spirit of frivolity and inconstancy,

And may He give us the spirit of universal charity, by which we may love God above all things, and our neighbors as ourselves,

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.

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

R. And renew a right spirit within us.

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

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

¹ We beseech Thee, hear us.

Let us pray

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Spirit; grant that, by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation. Through Christ our Lord. Amen.

INDULGENCED PRAYER TO THE HOLY SPIRIT

O HOLY Spirit, divine Spirit of light and love, I consecrate to Thee my understanding, heart, and will, my whole being for time and for eternity. May my understanding be always submissive to thy heavenly inspirations, and to the teachings of the Catholic Church, of which Thou art the infallible Guide; may my heart be ever inflamed with love of God and of my neighbor; may my will be ever conformed to the divine Will, and may my whole life be a faithful imitation of the life and virtues of Our Lord and Saviour Jesus Christ, to Whom with the Father and Thee be honor and glory forever. Amen.

Indulgence of 300 days, once a day. — Pius X, June 5, 1908.

Litany of the Love of God¹

(Composed by His Holiness Pope Pius VI)

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God, the Father of heaven,
 God, the Son, Redeemer of the world,
 God, the Holy Ghost,
 Holy Trinity, one God,
 Thou Who art Infinite Love,²

¹ For private devotion.

² I love Thee. O my God.

Thou Who didst first love me,¹
Thou Who commandest me to love Thee,
With all my heart,
With all my soul,
With all my mind,
With all my strength,
Above all possessions and honors,
Above all pleasures and enjoyments,
More than myself, and everything belonging to me,
More than all my relatives and friends,
More than all men and angels,
Above all created things in heaven or on earth,
Only for Thyself,
Because Thou art the sovereign Good,
Because Thou art infinitely worthy of being loved,
Because Thou art infinitely perfect,
Even hadst Thou not promised me heaven,
Even hadst Thou not menaced me with hell,
Even shouldst Thou try me by want and misfortune,
In wealth and in poverty,
In prosperity and in adversity,
In health and in sickness,
In life and in death,
In time and in eternity,
In union with that love wherewith all the saints and
all the angels love Thee in heaven,
In union with that love wherewith the Blessed Virgin
Mary loveth Thee,
In union with that infinite love wherewith Thou
lovest Thyself eternally.

¹ I love Thee, O my God.

Prayer

OY GOD, Who dost possess in incomprehensible abundance all that is perfect and worthy of love ! Annihilate in me all guilty, sensual, and undue love of creatures, kindle in my heart the pure fire of Thy love, so that I may love nothing but Thee or in Thee, until, being entirely consumed by holy love of Thee, I may go to love Thee eternally with the elect in heaven, the country of pure love. Amen.

Let us pray

O GOD, who hast prepared all good things for them that love Thee ! pour into our hearts such a desire of Thy love, that we, loving Thee in all and above all, may attain Thy heavenly promises, which exceed all that we can desire. Through Christ our Lord. Amen.

Indulged Prayer

O LORD Almighty, who permittest evil to draw good therefrom, hear our humble prayers, and grant that we remain faithful to Thee unto death. Grant us also, through the intercession of most holy Mary, the strength ever to conform ourselves to Thy most holy will.

Indulgence of 100 days once a day. — Pius IX, June 15, 1862.

Various Devotions

The Most Holy Trinity: One God

THE SIGN OF THE CROSS

Make the Sign of the Cross, ✠ saying:

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

This sacred sign may be regarded as a compendium of all the mysteries of our Faith, as a homage rendered to the three Persons of the adorable Trinity, as an act of gratitude for all that the Godhead — the Father, the Son, and the Holy Spirit — has condescended to do in favor of man.

His Holiness, Pope Pius IX, by a brief, July 28, 1863, granted to all the faithful, every time that, with at least contrite heart, they shall make the sign of the cross, invoking at the same time the blessed Trinity with the words: *In the name of the Father, and of the Son, and of the Holy Ghost*, an indulgence of 50 days.

His Holiness, Pope Pius IX, by a brief, March 23, 1876, granted to all the faithful, every time that, with at least contrite heart, they shall make the sign of the cross with holy water, pronouncing at the same time the above-mentioned words: *In the name of the Father*, etc., an indulgence of 100 days.

The Canticle of the Seraphim

Or

THE ANGELIC TRISAGION

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.

Indulgence of 100 days, once a day ; three times every Sunday and during the octave of the festival of the Most Holy Trinity. — Clement XIV, June 6, 1769.

Prayer for Sunday to the Blessed Trinity

O BLESSED Trinity, Father, Son, and Holy Ghost, the source and fountain of all good, I most firmly believe in You, I most humbly adore You, and thank You, with a grateful heart for all the blessings and benefits I have received from Your infinite goodness. I most fervently consecrate and offer to You an unreserved sacrifice of my whole being. O my God, Who hast a right to every day, hour, and moment of my existence, accept the thoughts, words, and actions of this day, which I offer Thee in testimony of my sincere desire to satisfy my obligation of keeping it holy and as the first-fruits of the week ; mercifully assist me to spend it in such a manner as may draw down Thy blessing. Increase in my soul the heavenly virtues of faith, hope, and charity, which I received at Baptism, and teach me to make faith the rule of my conduct, that thereby it may avail me to life everlasting. Eternal Father, take possession of my memory ; efface from it all

images of vanity, and engrave therein the recollection of Thy adorable presence. Eternal Son, enlighten my understanding, and conduct me in the path of salvation by the light of faith. Holy Spirit, sanctify my will by the most ardent love; render it submissive under the contradictions of this life, and never permit that by attachment to my own ideas or judgment, I should forfeit the blessings of peace offered to men of good will and obedient minds. Holy, adorable, undivided Trinity, by Whose power, mercy, and providence I was created, redeemed, regenerated, and preserved to this moment, receive the oblation of my whole being, and take me out of the world rather than permit me to efface Your sacred image in my soul by mortal sin. I adore You, O Holy Trinity, I worship You, I most humbly give You thanks for having revealed to man this glorious, this incomprehensible mystery, and for granting to those who persevere until death in the faithful profession of it, the reward of beholding and enjoying in heaven what we now believe and adore upon earth, one God in three Persons, the Father, the Son, and the Holy Ghost. Amen.

ASPIRATION

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.

Indulgence of 100 days, thrice a day, for saying morning, noon, and evening, *Gloria Patri* thrice, in thanksgiving to the Most Holy Trinity for the graces and privileges granted to most holy Mary, especially in her glorious Assumption into heaven. — Pius VII, July 11, 1815.

The Holy Ghost

Hymn and Sequence of the Holy Ghost

HYMN

VENI Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.

Qui diceris Paracletus,
Altissimi donum Dei,
Fons vivus, ignis, caritas,
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.

COME, Holy Ghost, Creator, come,
From Thy bright, heavenly throne;
Come, take possession of our souls,
And make them all Thine own.

Thou Who art called the Paraclete,
Best gift of God above;
The living spring, the living fire,
Sweet unction and true love.

Thou Who art sevenfold in Thy grace,
Finger of God's right hand,
His promise, teaching little ones
To speak and understand.

Oh! guide our minds with Thy blest light,
With love our hearts inflame;
And with Thy strength, which ne'er decays,
Confirm our mortal frame.

Hostem repellas longius,	Far from us drive our hellish foe,
Pacemque dones protinus :	True peace unto us bring;
Ductore sic Te prævio,	And through all perils lead us safe
Vitemus omne noxium.	Beneath Thy sacred wing.
Per Te sciamus da Patrem	Through Thee may we the Father know,
Noscamus atque Filium,	Through Thee, th' eternal Son,
Teque utriusque Spiritum	And Thee, the Spirit of them both —
Credamus omni tempore.	Thrice-blessed Three in one.
Deo Patri sit gloria,	All glory to the Father be,
Et Filio, qui a mortuis	And to His risen Son,
Surrexit, ac Paracrito,	The like to Thee, great Paraclete.
In sæculorum sæcula.	While endless ages run.
Amen.	Amen.

SEQUENCE

V ENI Sancte Spiritus, Et emitte cœlitus Lucis tuæ radium.	H OLY Spirit ! Lord of light ! From Thy clear celestial height, Thy pure, beaming radiance give :
Veni pater pauperum, Veni dator munerum, Veni lumen cordium.	Come, Thou Father of the poor ! Come, with treasures which endure ! Come, Thou light of all that live !

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 nomine
Nihil est in homine,
Nihil est innoxium.

Lava quod est sordidum
Riga quod est aridum,
Sana quod est saucium.

Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

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.

Da tuis fide-
libus
In Te confiten-
tibus
Sacrum septena-
rium.

Da virtutis meri-
tum,
Da salutis exi-
tum,
Da perenne gau-
dium. Amen.

Thou, on those who ever-
more
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.

Indulgence of 100 days, each time for reciting either
the hymn or the sequence. — Pius VI, May 26, 1796.

Versicle, Response, and Prayer to the Holy Ghost

EMITTE Spiritum
tuum et crea-
buntur.

R. Et renovabis faciem
terræ.

SEND forth Thy
Spirit, and they
shall be created.

R. And Thou shalt re-
new the face of the earth.

Oremus

Let us pray

DEUS, qui corda fide-
lium Sancti Spiritus
illustratione docuisti, da
nobis in eodem Spiritu
recta sapere, et de ejus
semper consolatione gau-
dere. Per Christum Do-
minum nostrum. Amen.

O GOD, Who hast taught
the hearts of the
faithful by the light of the
Holy Spirit; grant that,
by the gift of the same
Spirit, we may be always
truly wise, and ever re-
joice in His consolation.
Through Christ our Lord.
Amen.

**Novena to the Holy Ghost in Preparation for the
Feast of Pentecost**

(Commencing on Ascension Day)

THE novena of the Holy Spirit is the chief of all the novenas, because it was the first that was ever celebrated, and that by the holy apostles and the most holy Mary in the supper room, being distinguished by so many remarkable wonders and gifts, principally by the gift of the same Holy Spirit, a gift merited for us by the Passion of Jesus Christ Himself. Jesus Himself made this known to us when He said to His disciples that if He did not die, He could not send us the Holy Ghost: "If I go not, the Paraclete will not come to you; but if I go, I will send Him to you" (John xvi. 7). We know well by faith that the Holy Ghost is the love that the Father and the Eternal Word bear one to the other; and therefore the gift of love which the Lord infuses into our souls, and which is the greatest of all gifts, is particularly attributed to the Holy Ghost. As St. Paul says, "The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us" (Rom. v. 5). In this novena, therefore, we must consider, above all, the great value of divine love, in order that we may desire to obtain it, and endeavor, by devout exercises, and especially by prayer, to be made partakers of it, since God has promised it to him who asks for it with humility: "Your Father from heaven will give the good Spirit to them that ask Him" (Luke xi. 13).

Pope Leo XIII, May 9, 1897, decreed that a novena to the Holy Ghost should be made every year in preparation for the feast of Pentecost and granted an indulgence of seven years and seven quarantines for

each day of the novena, and plenary indulgence any one day of the novena on the usual conditions. The same indulgences may be gained any day of the week between Pentecost and Trinity Sunday.

During this novena no particular form of prayer is of obligation. Any prayer to the Holy Ghost will suffice.

Prayer for the Feast of Pentecost

O HOLY Spirit, O my God, I adore Thee, and acknowledge, here in Thy divine presence, that I am nothing and can do nothing without Thee. Come, great Paraclete, Thou father of the poor, Thou comforter the best, fulfil the promise of our blessed Saviour, Who would not leave us orphans, and come into the mind and the heart of Thy poor, unworthy creature, as Thou didst descend on the sacred day of Pentecost on the holy Mother of Jesus and on His first disciples. Grant that I may participate in those gifts which Thou didst communicate to them so wonderfully, and with so much mercy and generosity. Take from my heart whatever is not pleasing to Thee, and make of it a worthy dwelling-place for Thyself. Illumine my mind, that I may see and understand the things that are for my eternal good. In flame my heart with pure love of Thee, that it may be cleansed from the dross of all inordinate attachments, and that my whole life may be hidden with Jesus in God. Strengthen my will, that it may be made conformable to Thy divine will, and be guided by Thy holy inspirations. Aid me by Thy grace to practise the divine lessons of humility, poverty, obedience, and contempt of the world, which Jesus taught us in His mortal life.

Oh, rend the heavens, and come down, consoling Spirit! that inspired and encouraged by Thee, I may faithfully comply with the duties of my state, carry

my daily cross most patiently, and endeavor to accomplish the divine will with the utmost perfection. Spirit of love! Spirit of purity! Spirit of peace! Sanctify my soul more and more, and give me that heavenly peace which the world can not give. Bless our Holy Father, the Pope, bless the Church, bless our bishops, our priests, all Religious Orders, our relatives, friends, benefactors, and all the faithful, that they may be filled with the spirit of Christ, and labor earnestly for the spread of His kingdom.

O Holy Spirit, Thou Giver of every good and perfect gift, grant me, I beseech Thee, the intentions of this novena. May Thy will be done in me and through me. Mayst Thou be praised and glorified for evermore! Amen.

Prayer to the Holy Spirit for the Church

O HOLY Spirit, Creator, be propitious to the Catholic Church; and by thy heavenly power make it strong and secure against the attacks of its enemies; and renew in charity and grace the spirit of thy servants, whom Thou hast anointed, that they may glorify Thee and the Father and his only begotten Son, Jesus Christ, our Lord. Amen.

Indulgence of 300 days, once a day. — Leo XIII, Aug. 26, 1889.

SHORT INDULGENCED PRAYER TO THE HOLY GHOST

Holy Spirit, Spirit of truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee.

Indulgence of 100 days, once a day. — Leo XIII, July 31, 1897.

Our Divine Lord

**Prayers for Visits to the Blessed Sacrament, for the
Hour of Adoration, for the First Friday of
the Month, and for the Forty
Hours' Exposition**

**Act of Adoration, Thanksgiving, Reparation, and
Supplication**

IN my moments before the tabernacle I will try to obey the pious counsels contained in the Latin distich:

“Crede, dole, spera, grates age, dilige, adora,
Vulnera pande animæ, dona que sancta pete.”

Believe, and grieve, and hope; thank, love, adore,
Show your soul's wounds, and holy gifts implore.

BELIEVING all that Thou, my God, hast in any way revealed to us — grieving for all my sins, offenses, and negligences — hoping in Thee, O Lord, Who wilt never let me be confounded — thanking Thee for this supreme gift, and for all the gifts of Thy goodness — loving Thee, above all in this sacrament of Thy love — adoring Thee in this deepest mystery of Thy condescension: I lay before Thee all the wounds and wants of my poor soul, and ask for all that I need and desire. But I need only Thyself, O Lord; I desire none but Thee — Thy grace, and the grace to use well thy graces, the possession of Thee by grace in this life, and the possession

of Thee forever in the eternal kingdom of Thy glory. Thus, day by day, especially during my moments before the tabernacle, I will Believe, and grieve, and hope; thank, love, adore,
Show my soul's wounds, and holy gifts implore.
— FATHER RUSSELL, S.J.

The Venerable Peter Julian Eymard

PÈRE EYMARD is sometimes called the Apostle of the Holy Eucharist, because he was in recent times the foremost propagator of devotion to the Blessed Sacrament. He is the founder of the Society of Priests known as *The Fathers of the Blessed Sacrament*, who have in their houses perpetual exposition and adoration of the Blessed Sacrament. Affiliated to this society are: *The Priests' Eucharistic League* and *The People's Eucharistic League*. Père Eymard systematized the devotion to the Holy Eucharist, and made popular the "Hour of Adoration," to the practice of which indulgences are attached. One of the methods for keeping the Hour of Adoration, recommended and explained by Père Eymard, in his beautiful work "*La Présence Réelle*" is that which corresponds to the *four ends of sacrifice*. The Hour of Adoration is divided into four parts. During each quarter of an hour we are to honor Our Lord by one of the four ends of sacrifice, *i.e.*, by *Adoration, Thanksgiving, Reparation, and Supplication*. Père Eymard was born at La Mure d'Isère, France, on February 4, 1811, and died in the odor of sanctity, worn out with his zealous labors, in 1868.

St. Paschal Baylon, Patron Saint of Eucharistic Works

ST. PASCHAL BAYLON, whom Pope Leo XIII proclaimed in 1897 the patron of Eucharistic Congresses, was born on Easter, or Paschal Sunday, in 1540, at Torre Hermosa, a

little village of the old kingdom of Aragon, Spain. He was a simple lay brother of the Franciscan Order, distinguished by an extraordinary devotion to the sacred and living Mystery of the Altar.

While still in the world, he never suffered a day to pass without visiting, when possible, Jesus in the tabernacle, and later as a Religious, he was accustomed to spend hours at the foot of the altar, where he was often raised from the ground in the fervor of his prayer.

On Whitsunday, 1592, our saint, with a peaceful smile upon his countenance, was called to his heavenly reward. On the occasion of his funeral, and after his interment, many miracles occurred which attested his uncommon devotion to the Blessed Sacrament.

Offering of the Holy Hour

MY most sweet Jesus, I desire during this hour to "watch" with Thee, and by the love of my poor heart to console Thee for the bitter sorrow which overwhelmed Thee in the Garden of Gethsemane. I desire to forget myself and all that concerns me excepting my sins, the foresight of which caused Thee so much suffering in Thine Agony, and as I was a cause of sorrow to Thee then, so now I desire to be to Thee a consolation . . . I offer Thee, moreover, this hour of prayer and reparation for the triumph of the Church, for the conversion of souls and of nations, and for every other intention for which Thou didst pray, sweat blood, endure Thy agony, and accept Thy bitter Passion and Death. Angel of the Agony, help me so to pass this Holy Hour that I may console the Heart of my Jesus and promote His interests throughout the world.

— *From "The Voice of the Sacred Heart."*

God's Love for Us

THERE is no aspect of God's love for us which ought to affect our hearts more tenderly than the mere fact of His wishing to be loved by us; and there is no manifestation of that tenderness of the Sacred Heart more touching

than the yearning to be remembered, expressed at many times and in many ways, but especially in the eucharistic *Do this in commemoration of Me*, which becomes at the altar even more simple and affecting, *In Mei memoriam facietis* — “In memory of Me.” When such infinite and utterly incomprehensible love as this has Omnipotence for the instrument of its behests, how can any poor little creature of God — whose sole dignity is that he has a heart to love Him — how can he presume for one moment to discuss the limits of the possibilities of the divine condescension?

— FATHER RUSSELL, S.J.

Forget Me Not

FORGET Me not ! upon the silent Altar !
 They pass Me by and leave Me all alone ;
 They've love enough for all, for every other,
 For Me, their God — their hearts are cold as stone.

Forget Me not ! for oh ! I'm ever waiting
 For friends who will My bitter wrongs atone :
 Forget Me not ! for I am ever craving
 Devoted hearts who'll make My woes their own.

Forget Me not when desolation tempts thee
 To plunge into the world's tempestuous sea ;
 Remember how the sin-laden and weary
 My heart invited, saying : “*Come to Me.*”

Forget not, lest one day I thus reproach thee :
 “*When I came in thou gavest Me no kiss,*”
 And oh ! no thought in bitterness can equal
 The self-reproachful agony of this.

Forget not in the weariness of sorrow,
 There is a Home for Thee — thy Saviour's breast ;
 Be comforted — the day is ever nearing
 When there thou'lt find thy long — thy endless rest
 — “Voice of the Sacred Heart ”

A Prayer for a Visit to the Blessed Sacrament*(Including all the Acts Recommended)*

My Lord and my God, I firmly *believe* that Thou art really present in the Most Holy Sacrament of the Altar. I *adore* Thee beneath the eucharistic veil which Thou hast mercifully chosen in order to approach us. Permit me, O dearest Jesus, to render Thee my *homage* together with the angels who surround Thy altar-throne. I believe that Thou dwellest on our altars, not only to receive our humble adoration, but also to be the food of our souls, our sacrifice, our light in darkness, our counsel in doubt, our consolation in affliction, our strength in temptation, our friend in every need, our teacher in the school of perfection, our model in the way of sanctity and salvation.

I am, indeed, a poor sinner, but I *hope* in that boundless mercy which detains Thee a prisoner of love in the tabernacle. I come to Thee with a *contrite* heart, and I beg Thy pardon and mercy. Thou art truly called the "Lover of souls," for Thou hast sacrificed Thy life for our salvation; Thou hast said: "My delights are to be with the children of men"; and Thy death-bed gift to us was the Holy Eucharist. I behold the tabernacle surmounted by a cross, and this reminds me, dear Lord and Saviour, that the Blessed Sacrament is a memorial of Thy Passion and Death. I *love* that infinite goodness which induced Thee to institute this Holy Sacrament of the Altar, the grandest memorial of all Thy works, wherein Thou dost communicate Thyself so wonderfully to Thy creatures. I *thank* Thee for this sublime proof of Thy love, and ardently wish that I could worthily acknowledge all the blessings that I have ever received from this fountain of grace and mercy. I sincerely *regret* that this precious pledge of Thy love is received by so many Christians with coldness and indifference. I wish to make amends for my own ingratitude, and heartfelt *atonement* for all those sinful acts of my life, by which I have wounded Thy sacred Heart. I offer Thee my profound *adoration*, my *sorrow*, and my *love*, to appease and to

rejoice, as much as I can, Thy sacred Heart in this sacrament of love and to make reparation for all the acts of irreverence and profanation, which have been committed against Thee. I love Thee with my whole soul; I acknowledge Thee as my only Master; I offer Thee all that I have, and all that I am. Jesus! I give Thee my heart with all its affections; I give Thee my soul with all its powers; I give Thee my body with all its senses. Jesus! I consecrate myself entirely to Thee; I wish to live and labor and suffer for the love of Thee. I abandon myself to Thee. Give me but Thy *love* and Thy *grace*; I will ask for nothing more. Thy kingdom come, Thy will be done! I desire to adore and love Thee now, not only to supply the defect of those Catholics who do not adore and love Thee, but also for the conversion of heretics, schismatics, atheists, blasphemers, Jews, and idolaters. O silent dweller in the tabernacle, Thou art, indeed, a hidden God! here Thou art still the victim of the cross! As I gaze upon the sacred Host, I recall that pathetic word of Thine, O Lord, at the Last Supper: "Do this in commemoration of Me" — "Remember Me!" Yes, the Blessed Sacrament is a memorial of the "*Man of Sorrows*," a memorial of the greatest pain a creature on earth ever endured, a memorial of the most tender, most constant, most unselfish, and most heroic love the world shall ever know — the last sweet gift of a heart that fears to be forgotten. Oh, yes! Lord, I shall remember Thee. How could I forget Thy love, dearest Jesus! Mayest Thou be known, adored, and loved by all, and may thanks and praise for evermore be given to Thee in the most holy and most adorable sacrament. Amen.

Prayer of St. Alphonsus Liguori for a Visit to the
Blessed Sacrament

LORD Jesus Christ, Who, through the love which Thou bearest to men, dost remain with them day and night in this Sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit Thee, I believe that Thou art present in the Sacrament of the Altar. From

the abyss of my nothingness. I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this sacrament, for having given me for my advocate Thy most holy Mother, Mary, and for having called me to visit Thee in this church.

I this day salute Thy most loving Heart, and I wish to salute it for three ends : first in thanksgiving for this great gift ; secondly, in compensation for all the injuries Thou hast received from Thy enemies in this sacrament ; thirdly, to adore Thee in all places in which Thou art least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee ; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires and all that I have. From this day forward, do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, particularly those who were most devoted to the Blessed Sacrament and to most holy Mary ; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving Heart ; and, thus united, I offer them to Thy eternal Father, and I entreat Him, in Thy name, and for Thy sake, to accept them.

Indulgence of 300 days when said before the Blessed Sacrament. — Pius IX, Sept. 7, 1854.

EJACULATIONS

DAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days. — Pius IX, Feb. 29, 1868.

O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment Thine!
Indulgence, 100 days, each day.—Pius VII, Dec. 7, 1819.

**A Prayer for the Holy Hour or for any Visit to
the Blessed Sacrament**

O Jesus, in the Blessed Sacrament, have mercy on us.

Prayer

O JESUS, humbly kneeling in Thy presence and united with all the faithful on earth and all the saints in heaven, I adore Thee, true God and true man, here present in the Holy Eucharist. Grateful even to the very depths of my soul, I love Thee with my whole heart, O Jesus, Who art infinitely perfect and infinitely amiable. Enrich me with Thy grace, so that I shall never in any way offend Thee; and thus strengthened here on earth by Thy Eucharistic presence may I merit to enjoy with Mary Thy eternal and blessed presence in heaven. Amen.

Indulgence of 100 days each time, and one of 300 days on any day of the year to those who devoutly recite this prayer before the Blessed Sacrament.—*Acta Apostolica Sedis*, April 1909. *Vide* "The Ecclesiastical Review Year Book," 1911 p. 134.

Litany of Blessed Julia Billiart

(Foundress of the Congregation, Sisters of Notre Dame)

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

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven, have mercy on us.

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

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, Mother of God.¹

Saint Joseph.¹

Blessed Julia.

Blessed Julia, faithful disciple of the Heart of Jesus.¹

Blessed Julia, miraculously cured by the Heart of Jesus.¹

Blessed Julia, devoted to the glory of the Heart of Jesus.¹

Blessed Julia, lover of the Heart of Jesus.¹

¹ *Pray for us.*

Blessed Julia, whose habitual dwelling was the Heart of Jesus, pray for us.

Blessed Julia, whose Institute had its birth in the Heart of Jesus, pray for us.

V. Blessed Julia, powerful over the Heart of Jesus,

R. Intercede for us that this Divine Heart may grant our request.

Let us pray

O God, Who didst give to Blessed Julia constant courage to overcome all the obstacles she encountered in the execution of Thy holy will, may it please Thee to grant that all who, with confidence, claim her protection with Thee, may feel the effects of her intercession, and obtain their just requests from Thy infinite bounty, Who livest and reignest, etc. Amen.
Approved, † P. W. Riordan, D.D., Archbishop of San Francisco.

To the Sacred Heart

HEART OF JESUS, I ask for a heart captivated by Thee, which no sight or sound can distract from Thee; a strong faithful heart, ever ready to renew the battle after each defeat; a free heart never seduced, never enslaved; an upright heart never found in devious ways; a heart ready to make every sacrifice for Thee. Amen.

PRAYER TO BLESSED JULIA

O God, Who didst will that the unconquered love of Thy holy Cross should inspire Blessed Julia to enrich Thy Church with a new family for the education of the daughters of the poor: grant, through her intercession, that steadfast endurance of suffering may obtain for us everlasting joy. Who livest and reignest one God, etc.

ANOTHER PRAYER TO BLESSED JULIA

O WONDERFUL model of holiness, Blessed Julia, with humility and confidence we come to beg thy powerful intercession and thy continual protection. Inflame our hearts with one spark of that divine fire which entirely consumed thee with love of God and zeal for the salvation of souls: deign in thy goodness to cast on us a look of pity, and obtain for us that, despising earthly things, we may set our affections and desires only on eternal goods. Obtain for us also the forgiveness of our sins, that with pure hearts we may repeat those words so continually on thy lips: "How good is the good God!" Obtain for us also patience in our trials, constancy in our good resolutions, and perseverance in grace, so that we may pass our lives in perfect conformity with the divine will, and that, overcoming the wiles of the devil, the attractions of the world, and our evil inclinations, we may merit to enjoy eternal glory with thee in heaven. Amen.

Prayer to Blessed Madeleine Sophie Barat

(Foundress of the Society of the Sacred Heart of Jesus)

BLESSED Madeleine Sophie, wonderfully chosen by God to make the divine Heart of Jesus known and loved, and ever faithful to that apostolate, accept this day our confidence and prayers in proof of our allegiance. Look upon us kindly and come to our assistance by thy intercession before the throne of the Most High. Guide us in the path of meekness and humility: set our hearts on fire with that zeal with which thine own was devoured: protect us, that we may deserve to see our names written in that most sacred Heart, and to make in it alone our home or time and for eternity. Amen.

PRAYER IN HONOR OF BLESSED MADELEINE SOPHIE

From the Roman Missal

LORD Jesus Christ, Who didst wonderfully grace Blessed Madeleine Sophie with humility and love after the model of Thy sacred Heart, and didst will that a new company of virgins should flower forth through her: make us cling ever to Thy most sacred Heart, and by our imitation of the same find our joy in becoming Thy companions: Who livest and reignest one God, forever and ever. Amen.

Petitions of St. Augustine

LORD Jesus, let me know myself, let me know Thee,
And desire nothing else but Thee.
Let me hate myself and love Thee,
And do all things for the sake of Thee.
Let me humble myself and exalt Thee,
And think of nothing else but Thee.
Let me die to myself and live in Thee,
And take whatever happens as coming from Thee.
Let me forsake myself and walk after Thee.

And ever desire to follow Thee.
 Let me flee from myself, and turn to Thee,
 That so I may merit to be defended by Thee.
 Let me fear for myself, let me fear Thee,
 And be amongst those who are chosen by Thee.
 Let me distrust myself, and trust in Thee,
 And ever obey for the love of Thee.
 Let me cleave to nothing but only to Thee,
 And ever be poor for the sake of Thee.
 Look upon me, that I may love Thee.
 Call me, that I may see Thee
 And forever possess Thee. Amen.

Indulgence of 50 days, once a day. — Leo XIII, Sept.
 25, 1883.

ANOTHER VERSION OF ST. AUGUSTINE'S PETITIONS

Lord Jesus, make me know Thee¹

LORD Jesus, make me know Thee
 Make me myself to know !
 Be Thou my only longing.
 Thou only here below.
 May I, my vile self hating,
 Love Thee, do all for Thee !
 May I be duly humbled,
 And Thou exalted be !
 I'll think of naught beside Thee ;
 Die to myself, and live
 For Thee, dear Lord ! accepting
 Whatever Thou mayst give.
 Myself I'll spurn and trample,
 And follow close to Thee —
 To follow Thee, to reach Thee,
 My sole desire shall be.
 Flying from self, oh ! let me

¹ *The Petitions of St. Augustine.* Translated by the Rev. Matthew Russell, S.J., in the "Sentinel of the Blessed Sacrament."

Fly far and fast to Thee,
 That by Thine arm defended
 I may deserve to be !
 Fearful of mine own weakness,
 Thee let me fear, that I
 May cease to fear forever
 Mid Thy elect on high.
 Distrusting self and placing
 All trust, dear Lord ! in Thee —
 For sake of Thee obédient,
 Caring for naught but Thee,
 Poor for Thy sake, O Jesus !
 Look on me, that I may
 Love Thee, dear Lord, and serve Thee
 More perfectly each day.
 Call me and make me hear Thee !
 Oh ! call me to Thy breast,
 To see Thee, and enjoy Thee,
 And be forever blest !

Eucharistic Hymn of St. Thomas Aquinas

(Adoro Te Devote)

HIDDEN God, devoutly I adore Thee,
 Truly present underneath these veils :
 All my heart subdues itself before Thee,
 Since it all before Thee faints and fails.

Not to sight, or taste, or touch be credit ;
 Hearing only do we trust secure ;
 I believe, for God the Son hath said it —
 Word of Truth that ever shall endure.

On the cross was veiled 'Thy Godhead's splendour,
 Here Thy manhood lieth hidden too ;
 Unto both alike my faith I render,
 And as sued the contrite thief, I sue.

Though I look not on Thy wounds with Thomas,
Thee, my Lord, and Thee, my God I call :
Make me more and more believe Thy promise,
Hope in Thee, and love Thee over all.

O memorial of my Saviour dying,
Living Bread that givest life to man ;
May my soul, its life from Thee supplying,
Taste Thy sweetness, as on earth it can.

Deign, O Jesus, Pelican of heaven,
Me, a sinner, in Thy blood to lave,
To a single drop of which is given
All the world from all its sin to save.

Contemplating, Lord, Thy hidden presence,
Grant me what I thirst for and implore,
In the revelation of Thine essence
To behold Thy glory evermore.

(Judge O'Hagan's translation. *Vide* Father Russell's
"Communion Day.")

The Crown or Chaplet of the Blessed Sacrament

V. Deus, in adjutorium meum intende. V. O God, come to my assistance.

R. Domine, ad adjuvandum me festina. R. O Lord, make haste to help me.

Our Father, Glory be to the Father.

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 an Our Father, and at the end of each decade a Glory be to the Father.

The First Decade

ACTS OF FAITH, HOPE, AND CHARITY

Faith. 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.

Our Father.

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.

Our Father.

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.

Our Father.

IV. I believe, O my Redeemer, here present in the 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.

Our Father.

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.

Our Father.

Hope: 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.

Our Father.

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.

Our Father.

Love: 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.

Our Father.

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.

Our Father.

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.

Our Father.

The 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.

Our Father.

II. I adore Thee, divine food of the strong; strengthen my weakness, that I may ever be constant and faithful to Thy love.

Our Father.

III. I adore Thee, O my Jesus, hidden beneath the sacramental veil; let my life be hidden, through Thee, in God.

Our Father.

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.

Our Father.

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.

Our Father.

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.

Our Father.

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.

Our Father.

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.

Our Father.

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.

Our Father.

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.

Our Father.

The 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 mightest remain with us unto the consummation of the world.

Our Father.

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.

Our Father.

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.

Our Father.

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.

Our Father.

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 greater gift to give me.

Our Father.

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.

Our Father.

VII. I thank Thee, divine Priest, for this great boon that thou dost sacrifice Thyself daily upon our altars, in adoration and homage to the Most Blessed Trinity, and dost supply for our poor and miserable adorations.

Our Father.

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 Divine Justice for us miserable sinners.

Our Father.

IX. I thank Thee, dear Jesus, that Thou hast become the priceless Victim, to merit for me the fulness of celestial favors. Awaken in me such trust, that their abundance may ever more and more descend upon my soul.

Our Father.

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. Through Thee I hope to receive the grace of perseverance, the grace of a holy death and of a happy eternity.

Our Father.

Three Final Aspirations

I.

JESUS, invisible and divine head of Thy spouse the Church, Who, with Thy blood, hast purified and sanctified her, have mercy upon her visible head, N., upon all bishops and pastors, especially N., our 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.

Our Father.

II. O Jesus, King of kings, Lord of lords, by Whom monarchs do reign, and from Whom all earthly power comes, mercifully behold our princes, and those in authority; infuse within 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.

Our Father.

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.

Our Father. Glory be to the Father and to the Son and to the Holy Ghost.

Pious Ejaculations

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day. — Pius IX, Feb. 29, 1868.

O SACRAMENT most holy ! O Sacrament divine !
All praise and all thanksgiving be every moment
Thine !

Indulgence of 100 days, once a day. — Pius VI, May
24, 1776.

Heart of Jesus burning with love for us, inflame our
hearts with love of Thee.

Indulgence of 100 days, once a day. — Leo XIII, June
16, 1893.

Acts in the Presence of the Blessed Sacrament

Act of Faith

O JESUS ! my Lord, my God, and my all ! I believe
that Thou art in Thy living manhood as truly present
here in the Blessed Sacrament as when Thou didst walk
amidst men, and converse with them. Relying on Thy
word, which *shall not pass away*, I believe that Thou art
here, *ever living to make intercession* for us. Here is Thy
sacred body, which hung upon the cross ; here is Thy soul,
which was *sorrowful unto death* and agonized in the Garden
of Olives on account of my sins ; here are those sacred
wounds made by the nails and spear ; here are those eyes
which looked with pity and love on the penitent Peter,
now gazing into my heart, now raised to plead for me with
the heavenly Father ; here are those ears, which heard the
cruel cry of the Jews, "Crucify Him," which listened so
compassionately to all the ills of men, and which now are
listening to me.

Lord, I believe that here on the altar Thy wounded
Heart is beating for love of me, and I recall Thy blessed
words : "My Heart is so consumed with love for men, that
it can no longer restrain the flames of its charity." Sweet
words of Thine, O blessed Saviour ! I believe that they are
true, and true as regards myself. — FATHER RAMIÈRE, S.J.

An Act of Hope and Confidence in God

WY God, I believe most firmly that Thou watchest over all who hope in Thee, and that we can want for nothing when we rely upon Thee in all things; therefore I am resolved for the future to have no anxieties, and to cast all my cares upon Thee. *"In peace in the self-same I will sleep and I will rest; for Thou, O Lord, singularly hast settled me in hope."*

Men may deprive me of worldly goods and of honors; sickness may take from me my strength and the means of serving Thee; I may even lose Thy grace by sin; but my trust shall never leave me. I will preserve it to the last moment of my life, and the powers of hell shall seek in vain to wrest it from me. *"In peace in the self-same I will sleep and I will rest."*

Let others seek happiness in their wealth, in their talents; let them trust to the purity of their lives, the severity of their mortifications, to the number of their good works, the fervor of their prayers; as for me, O my God, in my very confidence lies all my hope. *"For Thou, O Lord, singularly hast settled me in hope."* This confidence can never be vain. *"No one has hoped in the Lord and has been confounded."*

I am assured, therefore, of my eternal happiness, for I firmly hope for it, and all my hope is in Thee. *"In Thee, O Lord, have I hoped; let me never be confounded."*

I know, alas! I know but too well that I am frail and changeable; I know the power of temptation against the strongest virtue. I have seen stars fall from heaven, and pillars of the firmament totter; but these things alarm me not. While I hope in Thee I am sheltered from all misfortune, and I am sure that my trust shall endure, for I rely upon Thee to sustain this unfailing hope.

Finally, I know that my confidence can not exceed Thy bounty, and that I shall never receive less than I have hoped for from Thee. Therefore, I hope that Thou wilt sustain me against my evil inclinations; that Thou wilt protect me against the most furious assaults of the evil one,

and that Thou wilt cause my weakness to triumph over my most powerful enemies. I hope that Thou wilt never cease to love me, and that I shall love Thee unceasingly. "*In Thee, O Lord, have I hoped; let me never be confounded.*"
— REV. CLAUDE DE LA COLOMBIÈRE, S.J.

Act of Charity

O GOOD and merciful Saviour, it is the desire of my heart to return Thee love for love. My greatest sorrow is that Thou art not loved by men, and, in particular, that my own heart is so cold, so selfish, so ungrateful. Deeply sensible of my own weakness and poverty, I trust that Thy own grace will enable me to offer Thee an act of pure love. And I wish to offer Thee this act of love in reparation for the coldness and neglect that are shown to Thee by Thy creatures in the sacrament of Thy love. O Jesus, my sovereign Good, I love Thee, not for the sake of the reward which Thou hast promised to those who love Thee, but purely for Thyself. I love Thee above all things that can be loved, above all pleasures, and in fine above myself and all that is not Thee, protesting in the presence of heaven and earth, that I will live and die purely and simply in Thy holy love, and that if to love Thee thus I must endure persecution and suffering, I am perfectly satisfied, and I will ever say with St. Paul: "Nothing shall separate me from the love of Christ." O Jesus, supreme Master of all hearts, I love Thee, I adore Thee, I praise Thee, I thank Thee, because I am now all Thine own. Rule over me, and transform my soul into the likeness of Thyself, so that it may bless and glorify Thee forever in the abode of the saints. — *According to Blessed Margaret Mary.*

Act of Love and of Consecration, by Blessed Margaret Mary

(Indulgenced)

I, N. N., give and consecrate to the Sacred Heart of Our Lord Jesus Christ my person and my life, my actions, penances, and sufferings, not wishing to make use of any

part of my being for the future except in honoring, loving, and glorifying that Sacred Heart.

It is my irrevocable will to be entirely His, and to do everything for His love, renouncing with my whole heart whatever might displease Him.

I take Thee, then, O Most Sacred Heart, as the sole object of my love, as the protector of my life, as the pledge of my salvation, as the remedy of my frailty and inconstancy, as the repairer of all the defects of my life, and as my secure refuge in the hour of death.

Be then, O Heart of goodness, my justification before God the Father, and remove far from me the thunderbolts of his just wrath. O Heart of love, I place my whole confidence in Thee. While I fear all things from my malice and frailty, I hope all things from Thy goodness.

Consume then in me whatever can displease or be opposed to Thee, and may Thy pure love be so deeply impressed upon my heart that it may be impossible that I should ever be separated from Thee, or forget Thee.

I implore Thee, by all Thy goodness, that my name may be written in Thee, for in Thee I wish to place all my happiness and all my glory, living and dying in very bondage to Thee. Amen.

Indulgence of 300 days, once a day. — Leo XIII, Jan. 13, 1898; Pius X, May 30, 1908.

Indulgenced Acts of Devotion in Honor of The Eucharistic Heart of Jesus¹

QUOMMEMORATIVE of the Incarnation, the Life, the Passion, and the Death of Our Loving Saviour: Excellent Acts of Adoration, Thanksgiving, Reparation, Supplication, and Consecration.

I. The Word was made Flesh, and dwelt amongst us.

¹ Indulgence of 300 days, once a day. — Pius VII, Feb. 11, 1808.

ETERNAL Word, made man for love of us, humbly kneeling at Thy feet, we adore Thee with the deepest veneration of our souls; and in order that we may repair our ingratitude for this great benefit of Thy Incarnation, we unite ourselves to the hearts of all those who love Thee, and together with them we offer Thee our humble loving thanksgiving. Pierced by the excess of humility, goodness, and sweetness which we behold in Thy Divine Heart, we beseech Thee to give us Thy grace, that in our lives we, too, may imitate these virtues so dear to Thee. Pater, Ave, and Gloria.

II. He was crucified also for us; suffered under Pontius Pilate, and was buried.

JESUS, our loving Saviour, humbly kneeling at Thy feet we adore Thee with the deepest veneration of our souls; and, in order that we may give Thee proof of the sorrow we feel at our insensibility to the outrages and sufferings which Thy loving Heart made Thee undergo for our salvation in Thy painful Passion and Death, we here unite ourselves with the hearts of all those who love Thee, and together with them we give thanks unto Thee and with our whole soul. We wonder at the boundless patience and generosity of Thy divine Heart; and we entreat Thee to fill our hearts with such a spirit of Christian penance as may enable us courageously to embrace suffering, and to make Thy cross our great comfort and all our glory. Pater, Ave, and Gloria.

III. Thou didst give them bread from heaven to eat, containing in itself all sweetness.

JESUS, who dost burn with love for us, humbly kneeling at Thy feet we adore Thee with the deepest veneration of our souls; and, in order to make Thee reparation 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 tenderest thanks. We love in Thy divine Heart this Thy incomprehensible fire of love towards Thy eternal Father, and we entreat Thee to inflame our hearts with ardent

charity toward Thee and toward our neighbor. Pater, Ave, and Gloria.

LASTLY, O most loving Jesus, we pray Thee, by the sweetness of Thy divine Heart, convert the sinner, console the afflicted, help the dying, 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 holy and peaceful. Amen.

V. Heart of Jesus, burning with love of us,

R. In flame 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 chief benefits of His heavenly charity towards us, may be gladdened by the operation and the fruit of those graces in our souls. Through the same Christ, etc.

O divine Heart of my Jesus ! I adore Thee with all the powers of my soul ; I consecrate them to Thee forever, together with all my thoughts, my words, my works, and my whole self. I purpose to offer to Thee, as far as I am able, acts of adoration, love, and glory, like unto those which Thou dost offer to Thine eternal Father. I beseech Thee, be Thou the reparation for my transgressions, the protector of my life, my refuge and asylum in the hour of my death. By Thy sighs, and by that sea of bitterness in which Thou wast immersed for me throughout the whole course of Thy mortal life, grant me true contrition for my sins, contempt of earthly things, an ardent longing for the glory of heaven, trust in Thy infinite merits, and final perseverance in Thy grace.

Heart of Jesus, all love ! I offer Thee these humble prayers for myself, and for all who unite with me in spirit to adore Thee ; vouchsafe, of Thy infinite goodness, to receive and to answer them, and especially for that one of us who shall first end this mortal life. Sweet Heart of my

Saviour, pour down upon him, in the agony of death, Thine inward consolations; place him in Thy sacred wounds, cleanse him from every stain in that furnace of love, that so Thou mayest open to him speedily the entrance into Thy glory, there to intercede with Thee for all those who yet tarry in their land of exile.

Most holy Heart of my most loving Jesus, I purpose to renew these acts of adoration and these prayers for myself, miserable sinner that I am, as well as for all who are associated with me to adore Thee, every moment while I live, down to the last instant of my life. I recommend to Thee, my Jesus, the Holy Church, Thy well-beloved Spouse, our own true Mother, the souls that undergo Thy justice, all poor sinners, those who are in affliction, the dying, and all mankind — let not Thy Blood be shed in vain for them; and, last of all, vouchsafe to receive my poor prayers for the relief of the souls in purgatory, and, above all, for those who in the course of their lives were wont devoutly to adore Thee.

Most loving heart of Mary, which, amongst the hearts of all creatures of God, is at once the most pure, most inflamed with love for Jesus, and most compassionate towards us poor sinners, gain for us from the Heart of Jesus, our Redeemer, all the graces which we ask of Thee. Mother of mercies, one single throb, one beat of Thy heart, all on fire with love towards the Heart of Jesus, has power to console us to the full. Only grant us this favor and the Heart of Jesus, out of that filial love it had and will ever have for thee, will not fail to bear and answer us. Amen.

EJACULATIONS

Eucharistic Heart of Jesus, have mercy on us!

Indulgence of 300 days, every time. — Pius X, Dec. 26, 1907.

Sacred Heart of Jesus, I trust in Thee!

Indulgence of 300 days, every time. — Pius X, June 27, 1906.

Divine Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

Indulgence of 300 days, every time. — Pius X, Nov. 6, 1906.

The Eucharistic Rosary

OR

The Recitation of the Holy Rosary in the Presence of the Blessed Sacrament

THE Holy Rosary, on account of the meditations on the mysteries in the life of Our Lord and the Blessed Virgin, which we make while reciting it, is one of the most useful devotions while assisting at Mass, or, keeping the Hour of Adoration.

The *Eucharistic* Rosary is especially recommended for this purpose, as it unites meditation on the sacred mysteries of the rosary with reflections on the life of Our Lord in the Holy Eucharist. The rosary is one of the most admirable and beneficial devotions practised in the Catholic Church. Its method and design are stated to have been revealed to St. Dominic by the Blessed Virgin Mary, who admonished him to preach it with all the fervor of his soul as a singularly efficacious remedy for the overthrow of heresy and the extirpation of vice. Our Lady said to him: "Thou shalt inform my people that it is a devotion most acceptable to my Son and to me." It is adapted alike to the learned and ignorant, to the cloister and the world, and to every capacity, the words being so easy that the most illiterate may learn them, and the mysteries so sublime as to afford matter of contemplation and entertainment to the highest intellects. No Christian could slight it without irreverence, or neglect its frequent use without serious detriment to piety. The numerous indulgences attached to the recitation of the rosary make this form of devotion a powerful instrument for the relief of the poor souls in purgatory.

The whole rosary is composed of fifteen decades (the chaplet or ordinary beads containing five decades); each of the fifteen decades is recited in honor of a mystery of Our Lord's life and that of His blessed Mother, beginning with the *Annunciation*, or Christ's Incarnation, and ending with Mary's *Coronation* in Heaven.

A decade consists of one *Our Father*, ten *Hail Marys*, and a *Glory be to the Father*. While reciting a decade, let faith place before your mind the mystery honored, and pray that the virtue it particularly teaches may be impressed on your heart. It is a pious custom to recite a chaplet, that is, five decades of the beads, every day. If you persevere in this pious practice, you will increase daily in the love of Jesus and Mary, and consequently in Christian perfection.

I

The Joyful Mysteries

THE FIRST JOYFUL MYSTERY

The Annunciation

O JESUS, born of Thy Father from all eternity ; filled with an incomprehensible love for men, Thou didst become man in the womb of the Blessed Virgin Mary through the operation of the Holy Ghost, humbling Thyself to such a degree as to take the form of a servant. The same charity hath prompted Thee to perpetuate, in the Eucharist, this mystery of annihilation and love, even to improve on it by becoming the food of our souls.

Divine Jesus, we adore Thee in these unfathomable debasements, and we beg of Thee, through the intercession of Thy Holy Mother, a deep and heartfelt humility.

THE SECOND JOYFUL MYSTERY

The Visitation

DIVINE Saviour, from the womb of Mary, wherein Thou didst become incarnate, Thou breathest forth sanctity into John the

Baptist and benediction upon the whole house of Elizabeth. From the Host wherein Thou dwellest, Thou spreadest all over the world the influence of Thy grace and Thy love throughout the whole Church.

O divine Jesus, full of love and kindness, we adore Thee, and we beg of Thee, through the intercession of Thy holy Mother, perfect charity toward our neighbors.

THE THIRD JOYFUL MYSTERY

The Nativity of Our Lord

O KING of kings ! poor indeed, yet most lovely in the crib of Bethlehem, Thou callest the simple and the poor to be Thy first adorers: poorer and no less amiable to the eyes of faith in the Sacrament of Thy love, Thou art still delighted to see around Thy person the humble and the little.

O Jesus, in Thy destitution we adore Thee, to Whom belong all the treasures of the Godhead, and we beg of Thee, through the intercession of Thy holy Mother, detachment from the goods of this world.

THE FOURTH JOYFUL MYSTERY

The Presentation of Our Lord in the Temple

LAMB of God, Who takest away the sins of the world, Thou offerest Thyself with perfect obedience and love to Thy Father, through the hands of the high priest, as the Victim that is to be immolated on the cross; every day also Thou offerest Thyself upon the altar by the hands of the priest, with the same obedience and love as our Victim always sacrificed and always living.

O sweet Victim, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, the spirit of obedience and sacrifice.

THE FIFTH JOYFUL MYSTERY

The Finding of Our Lord in the Temple

O JESUS, Thou withdrawest and leavest Mary and Joseph in tears to do the work of Thy Father; but Thou fillest them with joy when they find Thee in the midst of the Doctors amazed at Thy knowledge and wisdom. Veiled in the Eucharist, Thou impartest there divine teachings, and Thou fillest with joy those who seek Thee with their whole heart.

O hidden God ! we adore Thee, and we beg of Thee, through the intercession of Thy holy Mother, the grace of seeking Thee with a lively and persevering faith in the Sacrament of Thy love.

II

The Sorrowful Mysteries

THE FIRST SORROWFUL MYSTERY

The Agony of Our Lord in the Garden of Olives

DIVINE Saviour, under the weight of sorrow and sadness caused by our sins, Thou fallest, bathed in a sweat of blood, and Thou endurest a mortal agony. In the Blessed Sacrament, also, Thou art still more humbled and annihilated on account of our sins.

We adore Thee and we compassionate Thy agony of suffering in the Garden of Gethsemane as well as Thy agony of humiliation in the Eucharist, and we beg of Thee, through the intercession of Thy holy Mother, a heartfelt sorrow for our sins.

THE SECOND SORROWFUL MYSTERY

The Flagellation

O GOOD Jesus ! scourged and covered with wounds, the sins committed by men against the holy virtue of purity thus torture Thy innocent flesh ; and in the Blessed Sacrament impure hearts insult Thee by their sacrilegious communions.

O Thou bloody Victim, scourged at the pillar, patient Victim abused in the Sacrament, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, the grace of mortifying our senses.

THE THIRD SORROWFUL MYSTERY

The Crowning with Thorns

O KING of glory ! crowned with thorns and proclaimed in derision king of the Jews by brutal soldiers who ignominiously spit upon Thy adorable face, Thou fallest a victim to the sins committed by pride ; in the Blessed Sacrament also Thou bearest a crown of ignominy made up of the many acts of irreverence, contempt, hypocrisy, and vanity committed by Christians in Thy sanctuary.

O loving King ! overwhelmed with insults both in Thy passion and in the sacred Host, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, the grace of mortifying our self-love.

THE FOURTH SORROWFUL MYSTERY

The Carrying of the Cross

QURSES, outrages, ill-treatments, anguish of heart, sufferings of all kinds can not alter, O dear Redeemer, the mildness and patience with which Thou carriest Thy heavy cross ; with like sweetness and patience dost Thou bear in the long course of ages, doubts, want of confidence, murmurs, insults, and discouragement on the part of Thy children.

O Jesus ! we adore Thee carrying with love the cross prepared for Thee by Thy Father, and we beg of Thee, through the intercession of Thy holy Mother, patience in the trials of this life.

THE FIFTH SORROWFUL MYSTERY

The Crucifixion and Death of Our Lord

O GOOD and merciful Saviour ! Thy love, more than iron nails, keeps Thee riveted to the cross whereon Thou atonest for our sins

in the midst of unspeakable torments. We find Thee also riveted by the same love in the Sacrament of the altar, continuing Thy sacrifice to the end of ages in order to apply to us the fruits thereof.

Sweet Lamb, perpetually immolated for us, we adore Thee, and we beg of Thee, through the intercession of Thy holy Mother, such a hatred of sin as will make us prefer the death of the body to the staining of the soul.

III

The Glorious Mysteries

THE FIRST GLORIOUS MYSTERY

The Resurrection of Our Lord

O CHRIST Jesus! Thou comest forth glorious from the tomb, victorious over all infernal powers; henceforth sufferings and death have lost their empire over Thy glorious humanity. What a consolation for us to know that, though confined to the humble condition of Thy sacrament, Thou art in full possession of the life, joy, and glory of Thy resurrection!

We adore Thee, O immortal King of ages, and we beg of Thee, through the intercession of Thy holy Mother, a lively and loving faith in Thy real and lifegiving presence in the Blessed Sacrament.

THE SECOND GLORIOUS MYSTERY

The Ascension

O DIVINE Saviour! Thy triumph in this mystery has reached its perfection! By raising Thyself up to heaven through Thy own power, Thou hast taken possession of Thy kingdom, and Thou art seated at the right hand of Thy Father to be forever the joy of the angels and saints. Every day also without quitting Thy throne Thou comest upon our altars, under the form of bread, to bring us a foretaste of the heavenly beatitude.

O Thou, the delight of pure souls, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, an ardent desire of possessing Thee here below under the Eucharistic veils, and to possess Thee in heaven in the splendor of Thy glory.

THE THIRD GLORIOUS MYSTERY

The Coming Down of the Holy Ghost upon the Apostles

O JESUS, scarcely hadst Thou entered into Thy glory at the right hand of Thy Father, when Thou didst show Thy munificence by sending forth the Holy Spirit with His many and various gifts to Thy growing Church. From the Eucharist, as if from another heaven, wherein Thou hast set up Thy throne of love, Thou impartest to souls the spirit of life and strength, and Thou kindlest in them the fire of Thy divine charity.

O Jesus, King in heaven, King also in the Eucharist, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, fidelity to grace in order to reap all the fruits produced in the souls of men by the gifts of the Holy Ghost.

THE FOURTH GLORIOUS MYSTERY

The Death and Assumption of Mary

O JESUS, no longer canst Thou leave here below Thy blessed Mother; already she heareth Thy voice calling her, and amid the transports of an ineffable communion, love taketh away her soul from the land of exile.

But her virginal body, like that of her divine Son, must not know corruption ; Thou raiseth her from the dead, and, brilliant as the sun, she soars on angels' wings to the seat of eternal glory.

O Jesus, our resurrection and our life, we adore Thee and we pray that, through the intercession of Thy holy Mother, we may die in the arms of her who is also our own Mother, after having received in a fervent communion the pledge of our glorious resurrection.

THE FIFTH GLORIOUS MYSTERY

The Crowning of Mary in Heaven

DIVINE Son of Mary, to make Thy holy Mother partaker of Thy own glory, Thou hast crowned her queen of heaven and earth and appointed her our advocate and the living channel of Thy graces. From the Eucharist, not less than from heaven, Thou willest that every grace shall reach us through her maternal hands.

O Jesus, we adore Thee in Thy unspeakable glory, of which Thou hast made Thy Mother partake with Thee, and we beg of Thee, through her intercession, a great confidence in her powerful protection and great earnestness in imitating her virtues ; in particular her purity, humility, and fidelity to grace.

Devotion to the Holy Name of Jesus

AFTER eight days were accomplished, that the Child should be circumcised, His name was called Jesus, which was called by the angel, before He was conceived in the womb (Luke ii. 21).

And in His name the Gentiles shall hope (Matt. xii. 21).

He humbled Himself, becoming obedient unto death, even to the death of the cross, for which cause God also hath exalted Him, and hath given Him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth (Philipp. ii. 8-10).

And thou shalt call His name Jesus; for He shall save His people from their sins (Matt. i. 21).

There is no other name under heaven given to men whereby we must be saved (Acts iv. 12).

And now, Lord, behold their threatenings, and grant unto Thy servants, that with all confidence, they may speak Thy word; by stretching forth Thy hand to cures, and signs, and wonders, to be done by the name of Thy holy Son Jesus (Acts iv. 29, 30).

Amen, amen, I say to you: if you ask the Father anything in my name, He will give it you (John xvi. 23).

Whosoever shall give you to drink a cup of water in My name, because you belong to Christ, Amen, I say to you, he shall not lose his reward (Matt. ix. 40).

All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him (Col. iii. 17).

The Holy Name Society in America¹

THE blessing of a Holy Name Society in a parish is recognized by the illustrious prelates and zealous priests of our hierarchy. Nearly all our bishops east of

¹ Very Rev. C. H. McKenna, O.P., in *The Ecclesiastical Review*, June, 1911.

the Rocky Mountains have written me commending the general establishment of the Holy Name Society throughout their dioceses. To bring about this recognition and to effect the strong organization that we have to-day has been on the part of many a labor of love for God. Many silent but effectual forces of priestly and religious lives have been spent in the service of the Master and for the honor of His name.

A RETROSPECT

I may be permitted to say to my brethren of the clergy that in the retrospect of forty years in Holy Name activity I see scores of zealous, saintly priests, now dead, whose names will never be associated with the great movement but who worked enthusiastically for the honor of the Holy Name. Surprise is sometimes expressed at "the prominence into which the Holy Name Society has come in recent years." We priests of the older generation who saw the sowing of the seed see no disproportion in the harvest. The work was done quietly, but effectively. The ground was well prepared. In the greater number of dioceses, and in most of the principal cities of the country, at least one or two Holy Name Societies flourished and furnished proof of the important factor that a well-organized society of men is in the life of a parish. The Holy Name Society seems to be peculiarly well adapted to unite and to preserve in unity the Catholic men of the United States. It requires the mere essentials of a decent, honest, church-going man of clean speech. As Bishop McFaul has aptly expressed it, the Holy Name Society supplies members with "just that amount of 'moral suasion' which many men need in order to keep them loyal to the regular reception of the Sacraments." When we see to-day the desertion of Catholic men in Catholic countries, the fact is forcefully brought home to us that in the Old World there was not enough attention given to the organization of boys and men into Church societies or confraternities along lines that would not have been too exacting. Throughout the Latin countries a great number of sodalities and pious

confraternities have existed, but the membership of these was practically made up of women. A few devout men, of course, sought the spiritual advantages of these societies. So far as I know, I have not learned of a confraternity or society on the continent for the past four decades, requiring corporate action in the practice of the essentials of their religion, that has been successful in uniting the majority of the men of the parishes throughout a diocese.

Thank God, our priests here in the United States appreciate fully how necessary it is for the Church to have a hold on our men through the organized effort of a church society. It is recognized that such an organization can not ask too much of our men without failing to hold the majority of them. The Holy Name Society in the providence of Almighty God has filled just the requirements that our priests would have asked for had they been assembled in council with the authority of the Holy See to form a society peculiarly adapted to the Catholic men of America. The Society says to our American Catholic men: "No decent man can refuse to do what the Holy Name Society requires of you. It asks nothing but what the Church asks, but in discharging the obligations imposed on you by the Church, the Holy Name Society merely requests you for a corporate action, that you may have strength in unity and that strength of your numbers may be an example and an invitation to all weak-kneed men, who, left to themselves, would be devoid of courage or indifferent or careless about the practice of their religion." Writing of the Holy Name Society, his Excellency, our present Most Reverend Apostolic Delegate, Monsignor Falconio, says: "Example is a powerful force for good or evil, and the example of a large body of men in a parish practising their religious duties faithfully is at once a stimulus and a help to the members to fervor and perseverance and an inducement to others, who, without this example, might be careless and indifferent."

While rejoicing at what has been done and what is being done by our priests, and while thanking God for the firm hold the Church has on our American men, we must not fail to recognize the Divine element that has been at work

Men united in the Name of God found the Master in their midst. Their union must have been dear to His Divine Heart; and with infinite affection must He have blessed the laborers and their work, or vain would have been the efforts of His priests, however heroic; vain, as St. Paul said, would have been our preaching. While passing these thoughts over in our minds let us not forget to ask ourselves whether the priests of the next two or three generations will have, in so far as it depends on us, as good material to work with as we have had through the efforts of the saintly priests who have gone to their eternal reward. Let us also incessantly invoke God's benediction on the work, without which the blessing of development and permanence of the Holy Name Society in America will not be granted.

This leads me to a subject dear to my heart, and that is the organization of our boys and young men into Holy Name Societies. We are living in a day of organization. Men in all walks of life are reaching out to bring everything under organization. Our young men see this and desire it, and if they can not have organization within the Church, they will seek it outside. Let not our boys and young men get away from us. Let the hand of religion ever hold them gently but firmly. If we show interest in our boys and young men, as we can in a hundred ways; if by solidly practical instruction, suited to the temperament of their years, we prove to them that religion is the best thing in the world and that without religion they can not be men in the truest and best sense; if our priests will only study their boys and young men and, according to circumstances, locality, and conditions of parishes, devise methods of interesting them in religion, success will attend their efforts. Thus will our successors in the royal line of the priesthood of Jesus Christ have material to work with in organizing and keeping the men of America devout Catholics.

HISTORY OF THE SOCIETY

The Holy Name Society owes its origin to the Second Council of Lyons in 1274, when it was enjoined that the faithful should "demonstrate more reverence for that Name

above all names, the only Name in which we claim salvation — the Name of Jesus Christ.” Pope Gregory X in effecting this reformation of giving more honor to the Adorable Name and of making reparation for the blasphemies of the Albigensians and other heretics of that period deemed it practical to entrust this special commission to the newly founded Order of St. Dominic. His apostolic letter was directed 20 September, 1274, to Blessed John Vercelli, the sixth Master General of the Dominicans. The brief letter we give in full :

“Gregory, Bishop, Servant of the Servants of God, to our very dear son, the Master of the Order of Preachers, salutation and apostolic benediction.

“Recently, during the Council held at Lyons, we deemed it a useful commendation to exhort the faithful to enter the house of God with humility and devotion, and to conduct themselves while there in a becoming manner, so as to merit the divine favor and at the same time give edification. We have also judged it proper to persuade the faithful to demonstrate more reverence for that Name above all names, the only Name in which we claim salvation — the Name of Jesus Christ, who has redeemed us from the bondage of sin. Consequently, in obedience to that apostolic precept, ‘In the Name of Jesus let every knee be bent,’ we wish that at the pronouncing of that Name, chiefly at the Holy Sacrifice, every one would bow his head in token that interiorly he bends the knee of his heart.

“Wherefore, very dear son, we, by our apostolic authority, exhort and enjoin upon you and the brothers of your Order to use solid reasons in preaching to the people, that they may be led to comply with our desires. Thus you will win the crown of justice in the day of recompense.

“Given at Lyons, XIII Kalends of October, third year of our Pontificate.”¹

The Master General lost no time in addressing the Provincials of his Order. On 4 November, 1274, he wrote instructing each Provincial “that the preachers subject to your jurisdiction carry out the ordination of His Holiness

¹ Bullarium Ord. Praed. Constit. *Nuper in.*

with scrupulous diligence and by methods calculated to persuade. This we command.”¹ It was singularly fitting that this apostolic commission should have been given to the sons of Dominic. The saint, according to a tradition, used to add the Name of Jesus to the Hail Mary, a practice not then adopted in the Church. The successor of St. Dominic, Blessed Jordan, composed the Little Office of the Most Holy Name, recited even to-day by his children. So dear was this Name to him that he used to sing five psalms, the initial letters of which spelled the name of Jesus. Blessed Jordan, speaking of his contemporary, Fr. Henry, O.P., of Cologne, says: “He used to advise all Christian people to practise devotion to the Holy Name of Jesus.” The martyred Dominican, St. Peter, who died in 1252, was accustomed to gather pious people together to sing the praises of the Adorable Name. This devotion of the first sons of Dominic to the Divine Name may have been known to the Sovereign Pontiff Gregory X. At any rate he knew that the Friars Preachers spoke with the zeal of their Founder, whose life and death were still fresh in their minds; he knew that all Europe resounded with their preaching; he knew that the office of preaching, as their special work, was in perpetuity given to them by apostolic authority; and, therefore, what more wise provision could be made than that they should receive the perpetual commission of preaching greater reverence for the Name of God?

Not satisfied merely with preaching, the Dominicans everywhere erected in their churches an altar to the Holy Name. This devotion continued to be cultivated among the sons and daughters of Dominic. Blessed Henry Suso, O.P., who died in 1365, cut the letters of the Sacred Name into his flesh. St. Catharine of Siena, whose death occurred in 1380, began all her letters, “In the Name of Jesus Crucified.” To give permanency to the devotion, societies or confraternities were established in Dominican churches. Naturally these, in the beginning, had not that definite organization which subsequent Papal Constitutions gave

¹ Letter Ency. Mag. Gen. Ord. Praed. Reihart, p. 96.

them. Thus during the fourteenth and fifteenth centuries the history of these confraternities is somewhat obscure. We find, however, that Boniface IX, in his Constitution *Hodie*, dated 31 October, 1401, granted indulgences for visiting the altar of the Confraternity in the Dominican Church of Schusen, Saxony.

Portugal, now almost in a state of anarchy and sadly in need of a Holy Name Society to renew the faith of its men, and to imbue them with courage for the defense of their religion, has the honor of having organized the Holy Name Society, practically in the form in which we have it to-day. For some years the retired Dominican Bishop Andre Diaz preached energetically devotion to the Holy Name, urging the establishment of a confraternity. There was raging a plague in Lisbon during the year 1432. The saintly prelate, putting his trust in the Sacred Name, besought the faithful to join the confraternity as a means of delivering their affected city, assuring them that the compassionate Master would not turn a deaf ear to their petitions. He blessed water in honor of the Sacred Name of Jesus, distributing it among the plague-stricken people. The effect seemed miraculous. The bishop was regarded as an instrument in God's hands for the deliverance of the people. Taking advantage of his influence, he assembled the faithful of the Confraternity in honor of the Holy Name, 1 January, 1433, to give thanks to God. Statutes for the Society were drawn up. It was then determined that the Feast of the Circumcision should be the principal feast of the Confraternity, as it was on that day Jesus received His Name. A ruling was also adopted that on 1 January there should be a solemn procession in which an image of the Infant Jesus should be carried.

Some years previously St. Vincent Ferrer (d. 1419) had powerfully preached on devotion to the Holy Name. This great Dominican saint, known as the preacher of the Apocalypse, on leaving Italy announced the advent of another saint, his brother in the Franciscan family, Bernardine of Siena, who became the renowned promoter of the devotion in Italy. In the sixteenth century Charles V and Philip II of Spain, wishing to suppress in their kingdoms blasphemies.

perjury, and the terrible profanation of the Divine Name, urged the Dominicans to establish everywhere the Confraternity of the Holy Name of God. The greatest preacher and leader was Father Didacus, of Victoria. Pius IV wrote 13 April, 1564: "We have learned that our beloved son Didacus of Victoria, a religious of the Order of Preachers, a man eminent in the word of God and in zeal, has instituted a most useful Confraternity called the Society of the Holy Name of God, in order to prevent improper language and blasphemy. . . . This Confraternity has been canonically erected and received in different cities and villages of Spain. The faithful have joined it in great numbers, and have used all their endeavors to prevent blasphemy, perjury, and other unlawful swearing. . . . And we command all and every one of our venerable brethren, patriarchs, archbishops, ordinaries of places, vicars general, and their officers, to favor with all their power the aforesaid Confraternity; to assist and sustain it when and where it is necessary and as often as may be required by the Confraternity." The Society established by Bishop Diaz and the loosely organized sodalities to promote devotion to the Holy Name first founded and existing in Dominican churches now came under the approbation of Pius IV. From a work written by Ponce de Leon,¹ dated 27 May, 1590, we learn that he considered the Holy Name Society in his day among the sodalities and confraternities that flourished in the Church, "*deguissima maximeque necessaria . . . et utilisima.*"

The Society was known, under different names, such as Confraternity of the Holy Name of God, Society of the Holy Name of Jesus, Confraternity against Oaths. Benedict XIII, 26 May, 1727, mentions this in his constitution *Pretiosus*.² The official title is now "The Society of the

¹ "Sanctissimi Nominis Dei Sodalitas adversus Perjuria et Blasphemia. Per Diconsalvum Ponce de Leon. Hispalensem." Preface dedicates the work to the Master General and to the Dominican Fathers of the Minerva Convent, Rome, which Ponce de Leon says he leaves unwillingly after living for five years with the Fathers.

² Bull. O. P. Tom. VI, pp. 337, 344.

Holy Name of Jesus." Many of the Popes, principally Gregory XIII, Pius V, Innocent XI, and Benedict XIV, Pius IX, Leo XIII, approved of the Society. Pope Pius X on two occasions has by an autograph communication to the Bureau of the Holy Name Society blessed the Society and its work in the United States. In one of these letters he granted three distinct indulgences to the Society throughout the world. Bishop O'Connor, of Newark, has sent a yearly cablegram to Pope Pius X on the occasion of the annual demonstration of the Holy Name Society. In the year 1910 the homage of 65,000 men in the Newark diocese participating in the demonstration was offered to His Holiness. When Pius X was told for the first time of the great army of Holy Name men in the United States, and of their fidelity to the Church and of their regularity in receiving the sacraments, he took his pen and wrote: "Sit Nomen Domini benedictum."

PRACTICAL WORKING OF THE SOCIETY

For the canonical establishment of the Society a diploma must be issued from Rome. These diplomas are sent to me in great numbers, duly signed, and I am authorized to fill them out for the various churches. In the last few years I have issued more than a thousand diplomas. During the first three months of the present year one hundred and sixteen pastors have applied and have established in their churches the Holy Name Society. Formerly only one Society was permitted in a city. This Clementine restriction prevented the expansion of the Society. Many years ago I requested the Procurator General, Fr. Cicoganni, that he explain our conditions here to the Holy Father and that he address a petition to the Holy See that our bishops be authorized to dispense with the law of Clement VIII. The petition was graciously granted by Leo XIII. Our bishops welcomed the authorization and many of them addressed letters to their priests urging the general establishment of the Holy Name Society. When the diploma has been granted, every pastor is authorized to proceed

with the formal establishment of the Society, and is given faculties to receive into it the men of his parish. Very much depends upon the proper beginning of a society. I may be permitted to state briefly a few points about its organization, also to lay down some principles which, as experience proves, have governed the flourishing societies.

1. Priests desiring the Roman diploma of institution can procure it directly and within a few days from me. I would ask priests who know from experience what a blessing a Holy Name Society is for the good of religion in a parish, to call the attention of their brother priests to the simple requirements of establishment. Such co-operation will effect within the present year the establishment of a Holy Name Society in practically every parish of the United States. The apostolic blessing is granted to all priests who promote the extension of the Society.

2. On the day of establishment it is advisable to invite a priest who has had some experience with the Holy Name Society, a neighboring spiritual director, or a missionary of the various religious orders or diocese and bands. Let the men get together at an hour best suited to the convenience of the majority. At the meeting make sure to get the Christian and family name of each man. Equally important as the name is the address.

3. The spiritual director should appoint for the first time the officials of the Society. So much depends upon the co-operation that the spiritual director gets, and he can hope to secure this only from the right kind of officers. He knows the men who will work best with him.

4. The names of the members should be entered in a parish registry of the Society. This is a necessary condition to gain the indulgence. In most parishes one of the assistant priests is spiritual director. When this is the case, he should ask the pastor to sign his name once at the bottom of each page of the registry. Assistant priests can secure this personal faculty for themselves.

5. Teach the men from the very beginning that the Holy Name Society is a strictly religious organization, as much so as the Blessed Virgin's Sodality or any confraternity in the parish. Men must realize that the primary object is to

keep them practical Catholics, men of clean speech, who are willing in a sensible, prudent way to suppress as far as they can in others every form of unbecoming speech. The Holy Name Society is not merely a society made up of Catholic men; it is a part of the very life of the parish. Each Society must be interested in its own parish church. Instruct the men that whatever affiliations they have to religious confraternities or sodalities, the Holy Name Society requires them to be an example and an apostle for the good of religion in their own parish. The members must make their pastors and spiritual directors feel that they will have their co-operation in every way for the good of religion when sought. Every Holy Name Society is as independent as each parish is independent. When the Societies unite in a diocesan union, this independence is not lost. The union depends strictly upon the authority of the bishop and the diocesan director to whom the bishop delegates his authority. As the bishop may make a regulation for all the parishes, so he may command through his diocesan director all the Holy Name Societies. Our diocesan unions do not frame laws; they simply counsel, inviting the co-operation of all the local spiritual directors.

6. It is left to each local director to say how often the Society should approach the sacraments in a body. In some sections of the country it is customary for the Holy Name Society to receive Holy Communion once every three months, but in most places the members go once a month in a body. Individual members should be encouraged to go as often as they can. The second Sunday of the month is the regular Communion Sunday for the Society. This was determined by Gregory XIII in 1580.¹ Holy Name men can gain a plenary indulgence by going to Communion on every second Sunday.

7. The meetings can be held at any time during the month, on Sunday, or week day evenings, that will suit the convenience of the greater number.

8. Great good has been accomplished by Holy Name demonstrations. They are at once a public profession of

¹ Bull. O. P. Tom. I, p. 524, and V, p. 96.

faith and a protest against profanity, false oaths in and out of court, and all immodest and indecent language. The demonstrations must vary according to dioceses.' In some places ten, twenty, and even thirty thousand men parade in the episcopal city. This is not possible in dioceses where the cities and parishes are separated by great distances. The Brooklyn and Newark and Boston Unions have admirable arrangements by which the dioceses are divided into a certain number of sections. Each section or group of societies at the same hour conducts its public demonstrations. In this way near-by small towns can unite and the place of demonstration may be changed each year. These demonstrations have a wonderful effect, not only on the Catholic population, but even more wonderful on our non-Catholic brethren. When we see fifty, sixty, and seventy thousand people gathered together for public benediction we realize that we are living again in the ages of faith.

9. Untold good is being done by establishing Holy Name Societies for boys and young men. An ounce of prevention is worth a pound of cure. The best way to have no profanity and indecent language among men is to prevent them as boys and young men from contracting the habit. Boys are soon taught that profanity and obscenity are unmanly. In some places a boy enters the Holy Name Society as soon as he has received his First Communion.

Let us take care of our boys and young men now and thus will we ensure, so much as it depends on us, a loyal Catholic manhood in the next generation. Praised be God and blessed be His Adorable Name for all that the Holy Name Society has done for the good of religion among the men of the United States !

Worship of the Holy Name¹

“**J**ESUS, Name of wondrous love !
 Name of all other names above,
 Unto which must every knee
 Bow in deep humility.”

¹ From *The Lamp*, January 1911.

DEVOTION to the Holy Name of Jesus, the feast of which very fittingly occurs in the first month of the year, is a truly Franciscan devotion. So great was the reverence of our Seraphic Father for the holy name that he could not bear to see it exposed even to the slightest material profanation. "Wheresoever," he says in his "Instructions to All Clerics," "the names and written words of the Lord may be found in unseemly places they ought to be collected and put away in a becoming place." And Thomas of Celano writes: "Those who lived with him will remember how the name of Jesus was the daily, nay the continual, theme of his discourses."

St. Bernardine's Preaching

The worship of this adorable name was still more widely extended and popularized by the preaching of the disciples of St. Francis. One of the foremost of them, St. Bernardine of Siena, was not satisfied with preaching the holy name of Jesus in the cities and towns of Italy, he had the monogram of Our Lord, surrounded with rays, painted on little tablets and advised all his hearers to procure one of these tablets for their homes. He himself always wore one, and he would show it to the people at the end of his sermon, inviting the congregation to bend the knee before the holy picture in honor of Jesus. This devotion had a great effect in producing reverence, love, and fear for the Saviour of mankind. When, in 1427, Bernardine was denounced to Pope Martin V for having introduced "a profane and idolatrous new devotion by exposing the people to the danger of adoring the letters of the name of Jesus, and not the Saviour Himself," the saint, accompanied by St. John Capistran and Blessed Matthew of Girgenti, pleaded the cause of the Holy Name so well that the Pope exhorted him to pursue his fruitful apostolate, to teach the people reverence and love for the Holy Name of Jesus, and, moreover, told him that he might present without fear to the veneration of the faithful the representation of this blessed name. Then he ordered a general procession in Rome in honor of

the Holy Name of Jesus, so as to leave no doubt as to the feeling of the Church for a devotion from which she gathered such precious fruits. St. John Capistran carried the banner of the name of Jesus, against which so many sacrilegious attacks had been directed. Religious of all Orders, the secular clergy and a large body of the people followed, singing canticles. Thus the holy name of Jesus was blessed, glorified, and extolled to the enthusiastic delight of every Christian heart. The memory of this event was perpetuated later on in the Order of St. Francis, by the feast of the *Triumph of the Holy Name of Jesus*. This feast was, by permission of Pope Innocent VIII, established in the Franciscan Order in the year 1530, and observed on the 14th day of January. In 1721 Innocent XIII extended the celebration of the feast to the universal Church, and appointed it to be kept on the second Sunday after Epiphany. In 1863 Pius IX approved the Litany of the Holy Name of Jesus, at the request of the general of the Franciscan Order.

Next to the devotion to Our Lord's holy infancy the worship of the name of the holy child has thus become one of the sweetest traditions bequeathed by St. Francis to his children.

The Dominicans and the Holy Name Society

In the course of time a number of associations were formed, having for object the love and honor of the Holy Name of Jesus. The Dominican Friars were especially zealous in spreading these fraternities. They were eventually united into the present Holy Name Society, "which has since encircled the globe, developing a sturdy religious spirit, a deep love of God, and an abiding reverence of the name of Jesus. Nowhere has the society made more rapid growth than here in our own country. The good it has done can be only faintly estimated, but it is certain that the Society is checking the foul habit of profane and indecent language, that it is teaching men to mention with reverence the name of Jesus, that it is bringing to Mass on Sundays and to the sacraments at regular intervals, thousands of

men who would probably be negligent Catholics were it not for the Society. In the providence of God, it is, furthermore, a most potent factor in maintaining belief in the Divinity of Christ among the men in America" ("Manual of the Holy Name Society").

In many dioceses of the country the Holy Name Society is officially established, and in the diocese of Pittsburg its introduction has recently been made obligatory in every parish.¹

The author of *Auxilium Infirmorum*² says: "We must bear the *office* and *spirit* of the Holy Name of Jesus, which means *Saviour*."

"We must be the saviours of one another, healing the wounds of one another, bearing one another's burdens, and we shall in our measure be worthy not only of the name of *Christ*, the anointed of the Lord, but also of the name of *Jesus, Saviour*, Who went about doing good.

"How are we to heal others? First, by keeping in good spiritual health ourselves, lest we be told: '*Physician, heal thyself!*' By lives of regularity, by regular prayer, and regular sacraments; by lives that keep ever in touch with God, that look to God, that are spent in His presence, and are filled with work done for His cause. Thus shall we spread the light of truth, and make the force of good example felt: thus shall we make a protest against the disease of sin, and reparation to the Sacred Heart.

"And in our active work for others, *how shall we heal their wounds?*

"By kindness; by always being kind — kind in word, kind in thought, kind in deed; never speaking scandal, never picking holes, covering every wound and failing with the clean linen of charity, that the heart of mankind may beat less heavily, that the world of men may rejoice more fully in God, its Saviour, who bore the name of Jesus, and wished the spirit of that name to be uppermost in the lives of all. Each one may ask himself: Is my life spiritually healthy and sound, vigorous and regular? Do I go about

¹ "Seraphic Child of Mary."

² London Catholic Truth Society Publication.

doing good by the sweet apostolate of kindness, or do I, by want of charity, open wide and make to bleed afresh the wounds of my neighbor?

“My Lord, from this day I take up my cross and follow Thee! I will look back no more. Help me to observe Thy new commandment — to love my neighbor as Thou hast loved me.”

Novena in Honor of the Holy Name of Jesus

O MERCIFUL Jesus, Who didst in Thy early infancy commence Thy office of Saviour by shedding Thy precious blood and assuming for us that name which is above all names; we thank Thee for this manifestation of Thy infinite love. We venerate Thy sacred name, in union with the profound respect of the angel who first announced it to the earth, and unite our affections to the sentiments of tender devotion which the adorable name of Jesus has in all ages enkindled in the hearts of Thy saints. Animated with a firm faith in Thy unerring word, and penetrated with confidence in Thy mercy, we now most humbly remind Thee of the promise Thou hast made, that where two or three should assemble in Thy name, Thou Thyself wouldst be in the midst of them. Come, then, into the midst of us, most amiable Jesus, for it is in Thy sacred name we are here assembled; come into our hearts, that we may be governed by Thy holy spirit; mercifully grant us, through that adorable name, which is the joy of heaven, the terror of hell, the consolation of the afflicted, and the solid ground of our unlimited confidence, all the petitions we make in this novena.

Oh! blessed Mother of our Redeemer! who didst participate so sensibly in the sufferings of thy dear Son when He shed His sacred blood and assumed for us the name of Jesus, obtain for us, through that adorable name, the favors we petition in this novena. Beg also, that the most ardent love may imprint on our hearts that sacred name, that it may be always in our minds and frequently on our lips; that it may be our defense and our refuge in the tempta-

tions and trials of life, and our consolation and support in the hour of death. Amen.

Indulgences Granted for Invoking the Holy Name of Jesus

I. Fifty days, every time any one says to another: *Laudetur Jesus Christus*; or answers: *Amen*, or, *In secula*. Praised be Jesus Christ. For evermore.

II. Twenty-five days, every time any one invokes the most holy name of Jesus.

III. Plenary, at the point of death, to any one who has had the devout practice of saluting and answering as above, or of invoking often the said most holy name, provided that he then invokes this holy name at least in his heart, if he is unable to do so with his lips. — Clement XIII, Sept. 5, 1759.

INDULGENCED EJACULATIONS IN HONOR OF THE HOLY NAME

My Jesus, mercy!

Indulgence of 100 days, for each recital. — Pius IX. Sept. 24, 1846.

My sweetest Jesus, be not my judge, but my Saviour.

Indulgence of 50 days, for each recital. — Pius IX, Aug. 11, 1851.

Jesus, my God, I love Thee above all things.

Indulgence of 50 days, each time. — Pius IX, May 7, 1854.

Jesus, Son of David, have mercy on me! (Luke iii. 38).

Indulgence of 100 days, once a day. — Leo XIII, Feb. 27, 1886.

Devotion to the Holy Name

For saying: *Glory be to the Father*, etc., and *May the holy name of Jesus be infinitely blessed*, five times, the following indulgences are granted on the usual conditions:

I. Three hundred days, each time.

II. Plenary, on the Sunday after the Epiphany, if said daily, to all who visit a church where the Feast of the Holy Name is being celebrated.

III. Plenary, to all who assist at the annual requiem for those who were devout to the holy Name. — Pius X, Nov. 26, 1906.

Prayer to Jesus Our Redeemer: An Act of Reparation for Blasphemies Uttered Against the Holy Name

O JESUS, Son of the living God, my Saviour and Redeemer, behold us prostrate at Thy feet. We beg pardon, and make this act of reparation for all the blasphemies uttered against Thy holy Name for all the outrages committed against Thee in the most holy Sacrament of the Altar, for all irreverence shown to Thy most blessed and immaculate Mother, and for all the calumnies spoken against thy spouse, our holy Mother, the Catholic Church. O Jesus, who didst say: *Whatever you shall ask the Father in my Name, that I will do*, we pray and beseech Thee for our brethren who are living in danger of sin, that Thou wouldst preserve them from the seductions of apostasy. Save them who stand over the abyss; give them light and knowledge of the truth, power and strength in the conflict against evil, and perseverance in faith and active charity. And therefore, most merciful Jesus, do we pray to the Father in Thy name, with whom Thou livest and reignest in the unity of the Holy Spirit, world without end. Amen.

Indulgence of 300 days, once a day. — Leo XIII, May 13, 1903.

INVOCATIONS

Jesus and Mary.

Indulgence of 300 days, each time. — Pius X, Oct. 10, 1904.

Saviour of the world, have mercy on us.

Indulgence of 50 days, once a day. — Leo XIII. Feb. 21 1891.

**Thirty-three Petitions in Honor of the Sacred
Humanity of Our Lord Jesus Christ**

Suitable for Christmas, New Year, and the Feast of the
Holy Name of Jesus.

O good Jesus! Word of the Eternal Father, convert
me!

O good Jesus! Son of Mary, make me her child!

O good Jesus! my Master, teach me!

O good Jesus! Prince of peace, give me peace!

O good Jesus! my Refuge, receive me!

O good Jesus! my Pastor, feed my soul!

O good Jesus! Model of patience, comfort me!

O good Jesus! my Redeemer, save me!

O good Jesus! my God and my All, possess me!

O good Jesus! the true Way, direct me!

O good Jesus! eternal Truth, instruct me!

O good Jesus! Life of the blessed, make me live in Thee!

O good Jesus! my Support, strengthen me!

O good Jesus! my Justice, justify me!

O good Jesus! my Mediator, reconcile me to Thy Fa-
ther!

O good Jesus! Physician of my soul, heal me!

O good Jesus! my Judge, absolve me!

O good Jesus! my King, govern me!

O good Jesus! my Sanctification, sanctify me!

O good Jesus! Abyss of goodness, pardon me!

O good Jesus! living Bread from heaven, satiate me.

O good Jesus! the Father of the prodigal, receive me!

O good Jesus! Joy of my soul, refresh me!

O good Jesus! my Helper, assist me!

O good Jesus! Magnet of love, attract me!

O good Jesus! my Protector, defend me!

O good Jesus! my Hope, sustain me!

O good Jesus! Object of my love, make me love Thee!

O good Jesus! Fountain of life, cleanse me!

O good Jesus! my Propitiation, purify me!

O good Jesus! my last End, let me obtain Thee!

O good Jesus! my Glory, glorify me. Amen.

Jesus, hear my prayer !
Jesus, graciously hear me.

Let us pray

O LORD Jesus Christ, Who hast said, *Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you!* mercifully attend to our supplication, and grant us the gift of Thy divine charity, that we may ever love Thee with our whole heart, and never desist from Thy praise: Who livest and reignest one God, world without end. Amen.

O Lord, give us a perpetual fear as well as love of Thy holy name, for Thou never ceasest to govern those whom thou foundest upon the solidity of Thy love.

O God, Who didst appoint Thine only begotten Son Saviour of mankind, and didst command that He should be called Jesus; mercifully grant that we may enjoy the vision of Him in heaven, Whose holy name we venerate on earth. Through the same Christ our Lord. Amen.

**Prayer in Honor of the Most Holy, the Most Adorable
Name of Jesus**

O GOOD Jesus! O most tender Jesus! O most sweet Jesus! O Jesus, Son of Mary the Virgin, full of mercy and kindness! O sweet Jesus, according to Thy great mercy, have pity on me! O most merciful Jesus, I entreat Thee by that precious blood of Thine which Thou didst will to pour forth for sinners, to wash away all my iniquities, and to look upon me, poor and unworthy as I am, asking humbly pardon of Thee, and invoking this holy name of Jesus. O name of Jesus, sweet name! Name of Jesus, name of joy! Name of Jesus, name of strength! Nay, what meaneth the name of Jesus but Saviour? Wherefore, O Jesus, by Thine own holy name, be to

me Jesus, and save me. Suffer me not to be lost — me, whom Thou didst create out of nothing. O good Jesus, let not my iniquity destroy what Thy almighty goodness made. O sweet Jesus, recognize what is Thine own; and wipe away from me what is not of Thee! O most kind Jesus, have pity on me while it is the time of pity, and condemn me not when it is the time of judgment. The dead shall not praise Thee, Lord Jesus, nor all those who go down into hell. O most loving Jesus! O Jesus most longed for by Thine own! O most gentle Jesus! Jesus, Jesus, Jesus, let me enter into the number of Thine elect. O Jesus, salvation of those who believe in Thee; Jesus, consolation of those who fly to Thee. Jesus, Son of Mary the Virgin, pour into me grace, wisdom, charity, chastity, and humility, that I may be able perfectly to love Thee, to praise Thee, to enjoy Thee, to serve Thee, and to glory in Thee, together with all those who invoke Thy name, which is Jesus. Amen.

Indulgence of 100 days, once a day. — Pius IX, Nov. 26, 1876.

Prayer "Divine Jesus"

DIVINE Jesus, incarnate Son of God, Who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials, and misery, and to die amid the sufferings of the cross, I entreat Thee, say to Thy divine Father at the hour of my death: *Father, forgive him*; say to Thy beloved Mother: *Behold thy Son*; say to my soul: *This day thou shalt be with Me in paradise*. My God, my God, forsake me not in that hour. *I thirst*; yes, my God, my soul thirsts after Thee, Who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour! from this moment, for all eternity,

into Thy hands I commend my spirit. Lord Jesus, receive my soul. Amen.

His Holiness, Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, June 10, 1856, confirmed an *indulgence of three hundred days*, to be gained by all the faithful every time that they shall say this prayer with contrite heart and devotion.

Little Office of the Most Holy Name of Jesus¹

Ad Matutinum

Matins

SIT nomen Domini benedictum in sæcula. Amen.

V. Domine, labia mea aperies.

R. Et os meum annuntiabit laudem Tuam.

V. Deus, in adiutorium meum intende.

R. Domine, ad adiuvandum me festina.

Gloria Patri, etc. *Alleluia.*

MAY the name of the Lord be blessed forever. Amen.

V. O Lord, Thou wilt open my lips.

R. And my mouth shall declare Thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, etc. *Alleluia.*

From Septuagesima to Easter, instead of *Alleluia* is said:

Laus Tibi, Domine, Rex æternæ gloriæ.

Praise be to Thee, O Lord, King of everlasting glory.

¹From "Manual of the Third Order of St. Dominic."

HYMNUS

JESU dulcis memoria
 Dans vera cordis gaudia,
 Sed super mel et omnia
 Ejus dulcis præsentia.

HYMN

THE memory sweet of
 Jesus' name
 True joy gives to the
 breast,
 But far above all honied
 sweets
 Is His dear presence
 blest.

ANTIPHONA

HUMILIAVIT semetip-
 sum Dominus Jesus
 factus obediens usque ad
 mortem, mortem autem
 crucis; propter quod et
 Deus exaltavit Illum, et
 donavit Illi nomen quod
 est super omne nomen;
 ut in nomine Jesu omne
 genu flectatur, coelestium,
 terrestrium, et infer-
 norum.

V. Omnis terra adoret
 Te Deus et psallat Tibi.

R. Psalmum dicat no-
 mini Tuo, Domine Jesu.

ANTHEM

THE Lord Jesus hum-
 bled Himself, becom-
 ing obedient unto death,
 even the death of the
 cross: wherefore God
 hath also exalted Him,
 and hath given Him a
 name which is above
 every name: that in the
 name of Jesus every knee
 may bow, of things in
 heaven, of things on the
 earth, and of things under
 the earth.

V. Let all the earth
 adore Thee and sing to
 Thee, O God.

R. Let them sing a
 psalm unto Thy name,
 O Lord Jesus.

Oremus

Let us pray

DEUS, qui gloriosissimum nomen Domini nostri Jesu Christi, unigeniti Filii Tui, fecisti fidelibus Tuis summo suavitatis affectu amabile, et malignis spiritibus tremendum atque terribile; concede propitius, ut omnes qui hoc nomen Jesu devote venerantur in terris, sanctæ consolationis dulcedinem in præsentī percipiant, et in futuro gaudium exultationis et interminabilis jubilationis obtineant in cœlis. Per eundem Dominum nostrum Jesum Christum, etc.

O GOD, Who hast made the most glorious name of Thine only-begotten Son, Our Lord Jesus Christ, lovely unto all Thy faithful for its perfect sweetness, but to the evil spirits terrible and greatly to be feared; mercifully grant that all who devoutly venerate this name, Jesus, may in this present life taste the sweetness of holy comfort, and in the life to come obtain the joys of heavenly gladness and jubilation without end. Through the same Lord Jesus Christ, etc.

Ad Primam

Prime

SIT nomen Domini benedictum in sæcula Amen.

V. Deus in adjutorium, etc.

MAY the name of the Lord be blessed forever. Amen.

V. Incline unto my aid, etc.

HYMNUS

HYMN

NIL canitur suavius,
Auditur nil jucundius,

No tuneful song, no
pleasant sound,
No fancy ever won

Nil cogitatur dulcius
Quam Jesus Dei filius.

Upon the senses like the
name
Of God's beloved Son.

ANTIPHONA

HUMILIAVIT semetipsum, etc., *cum oratione ut supra.*

ANTHEM

HE humbled Himself, etc., *and the prayer as above.*

Ad Tertiam

Terce

SIT nomen Domini benedictum in sæcula. Amen.
V. Deus in adjutorium, etc.

MAY the name of the Lord be blessed forever. Amen.
V. Incline unto my aid, etc.

HYMNUS

HYMN

JESU, spes pœnitentibus,
Quam pius es petentibus?
Quam bonus Te quærentibus?
Sed quid invenientibus?

JESUS, the contrite sinner's hope,
To suppliant how kind?
How good art Thou to them that seek?
But what to them that find?

ANTIPHONA

HUMILIAVIT, etc., *cum oratione ut supra.*

ANTHEM

HE humbled Himself, etc., *and the prayer as above.*

Ad Sextam

Sext

SIT nomen Domini benedictum in sæcula. Amen.

MAY the name of the Lord be blessed forever. Amen.


V. Deus in adjutorium, etc.

V. Incline unto my aid, etc.

HYMNUS

HYMN

JESU, dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

JESUS, Thou sweetness
of all hearts, 
Thou living spring of
light,
So far exceeding all desire,
All joys of sense or sight.

ANTIPHONA

ANTHEM

HUMILIAVIT, etc., *cum oratione ut supra.*

HE humbled Himself, etc. *With prayer as above.*

Ad Nonam

None

SIT nomen Domini benedictum in sæcula. Amen.

V. Deus in adjutorium, etc.

MAY the name of the Lord be blessed forever. Amen.

V. Incline unto my aid, etc.

HYMNUS

HYMN

NEC lingua valet dicere,
Nec littera exprimere,
Expertus potest credere
Quid sit Jesum diligere.

NO tongue can tell, no
pen can write,
How sweet it is to love
Our sweetest Lord; but
hearts that try
Full well that sweetness
prove.

ANTIPHONA

HUMILIAVIT, etc., *cum oratione ut supra.*

Ad Vesperas

SIT nomen Domini benedictum in sæcula. Amen.

V. Deus in adiutorium, etc.

ANTHEM

HE humbled Himself, etc., *and the prayer as above.*

Vespers

MAY the name of the Lord be blessed forever. Amen.

V. Incline unto my aid, etc.

HYMNUS

JESU, Rex admirabilis,
Et triumphator nobilis,
Dulcedo ineffabilis,

Totus desiderabilis.

HYMN

JESUS, Thou king most wonderful;
Thou conqueror divine;
Sweetness unspeakable,
that wins
All loving hearts to
Thine.

ANTIPHONA

HUMILIAVIT, etc., *cum oratione ut supra.*

Ad Completorium

SIT nomen Domini benedictum in sæcula. Amen.

V. Converte nos, Deus, salutaris noster.

ANTHEM

HE humbled Himself, etc., *and the prayer as above.*

Compline

MAY the name of the Lord be blessed forever. Amen.

V. Convert us, O God, our Saviour.

R. Et averte iram
Tuam a nobis.

V. Deus in adjuto-
rium, etc.

R. And turn away Thy
wrath from us.

V. Incline unto my
aid, etc.

HYMNUS

DANE nobiscum, Do-
mine,
Et nos illustra lumine,
Pulsa mentis caligine,
Mundum replens dulce-
dine.

HYMN

STAY with us, Lord, and
round our souls
Still shed Thy radiance
bright;
O chase the shadows, and
rejoice
The world with Thy
sweet light.

ANTIPHONA

HUMILIAVIT, etc., *cum*
oratione ut supra.

ANTHEM

HE humbled Himself
etc., *and the prayer*
as above.

Commendatio

HAS horas canonicas
cum devotione
Dixi, pie Jesu, Tui ratione;
Ut sis memor mei mortis
in agone,
Tecum et congaudeam in
coeli regione. Amen.

*Offering of the Foregoing
Office*

THESE vows I breathe,
with lowliest mind,
My Jesus sweet, to Thee,
And pray that in my part-
ing hour
Thou wouldst remember
me,
And take me to Thy king-
dom bright,
Thy glorious reign to
see. Amen.

Hymns and Psalms in Honor of the Most Holy Name of Jesus

HYMN

Jesu Dulcis Memoria

J ESU dulcis memoria,	J ESUS! the very thought
Dans vera cordi gaudia :	of Thee
Sed super mel et omnia,	With sweetness fills my
Ejus dulcis præsentia.	breast ;
	But sweeter far Thy face
	to see,
	And in Thy presence
	rest.
Nil canitur suavius,	Nor voice can sing, nor
Nil auditur jucundius,	heart can frame,
Nil cogitatur dulcius,	Nor can the memory
Quam Jesu Dei Filius.	find,
	A sweeter sound than Thy
	blest name,
	O Saviour of Mankind !
Jesu spes pœnitentibus,	O hope of every contrite
Quam pius es petenti-	heart !
bus !	O joy of all the meek !
Quam bonus te quæren-	To those who fall, how
tibus !	kind thou art !
Sed quid invenientibus !	How good to those who
	seek !
Nec lingua valet dicere	But what to those who
Nec littera exprimere :	find? Ah! this
	Nor tongue nor pen can
	show :

Expertus potest credere,	The love of Jesus — what it is,
Quid sit Jesum diligere.	None but His lov'd ones know.

Sis, Jesu, nostrum gau- dium,	Jesus! our only joy be Thou,
Qui es futurum præ- mium:	As Thou our prize wilt be;
Sit nostra in te gloria,	Jesus! be Thou our glory now
Per cuncta semper sæ- cula.	And through eternity.

Amen.

Amen.

Psalms whose initial letters (in Latin) compose the most
'holy name of Jesus.

3

<i>Ant.</i> In nomine Jesu.	<i>Ant.</i> In the name of Jesus.
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Ps. 99

Ps. 99

JUBILATE Deo omnis
terra; servite Domino
in lætitia.

Introite in conspectu
ejus: in exultatione.

Sciote, quoniam Domi-
nus ipse est Deus: ipse
fecit nos, et non ipsi nos.

Populos ejus, et oves
pascuæ ejus: introite por-
tas ejus in confessione,

SING joyfully to God:
all the earth: serve
ye the Lord with gladness.

Come in before His
presence with exceeding
great joy.

Know ye that the Lord,
He is God: He made us,
and not we ourselves.

We are His people, and
the sheep of His pasture:
go ye into His gates with

atria ejus in hymnis; praise, into His courts
confitemini illi. with hymns, and give
glory to Him.

Laudate nomen ejus, Praise ye His name, for
quoniam suavis est Domi- the Lord is sweet; His
nus, in æternum miseri- mercy endureth forever,
cordia ejus: et usque in and His truth to genera-
generationem et genera- tion and generation.
tionem veritas ejus.

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

Ant. In nomine Jesu *Ant.* At the name of
omne genuflectatur cœles- Jesus let every knee bend
tium, terrestrium, et infer- in heaven, on earth, and in
norum. hell.

E

Ant. Ego autem in Do- *Ant.* But I will rejoice
mino gaudebo. in the Lord.

Ps. 19

Ps. 19

EXAUDIAT te Dominus
in die tribulationis:
protegat te nomen Dei
Jacob.

Mittat tibi auxilium de
sancto: et de Sion tue-
atur te.

Memor sit omnis sacri-
ficii tui: et holocaustum
tuum pingue fiat.

Tribuat tibi secundum

MAY the Lord hear
thee in the day of
tribulation: may the
name of the God of Jacob
protect thee.

May He send thee help
from the sanctuary: and
defend thee out of Sion.

May He be mindful of
all thy sacrifices: and
may thy whole burnt-
offering be made fat.

May He give thee ac-

cor tuum: et omne consilium tuum confirmet.

Lætabimur in salutari tuo: et in nomine Dei nostri magnificabimur.

Impleat Dominus omnes petitiones tuas: nunc cognovi, quoniam, salvum fecit Dominus Christum suum.

Exaudiet illum de cœli sancto suo: in potestatibus salus dexteræ ejus.

Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus.

Ipsi obligati sunt, et ceciderunt: nos autem surreximus, et erecti sumus.

Domine, salvum fac regem: et exaudi nos in die, qua invocaverimus te.

Gloria Patri, etc.

Ant. Ego autem in Domino gaudebo, et exultabo in Deo Jesu meo.

cording to thy own heart; and confirm all thy counsels.

We will rejoice in thy salvation: and in the name of our God we shall be exalted.

The Lord fulfil all thy petitions: now have I known that the Lord hath saved His anointed.

He will hear him from His holy heaven: the salvation of his right hand is in powers.

Some *trust* in chariots, and some in horses: but we will call upon the name of the Lord our God.

They are bound, and have fallen: but we are risen, and are set upright.

O Lord, save the king: and hear us in the day that we shall call upon thee.

Glory be to the Father, etc.

Ant. But I will rejoice in the Lord, and I will exult in Jesus my God.



Ant. Sanctum et terribile nomen ejus.

Ant. Holy and terrible is His name.

Ps. II

SALVUM me fac, Domine, quoniam defecit sanctus: quoniam diminutæ sunt veritates a filiis hominum.

Vana locuti sunt unusquisque ad proximum suum: labia dolosa in corde, et corde locuti sunt.

Disperdat Dominus universa labia dolosa: et linguam magniloquam.

Qui dixerunt; linguam nostram magnificabimus, labia nostra a nobis sunt: quis noster Dominus est?

Propter miseriam inopum, et gemitum pauperum, nunc exurgam, dicit Dominus.

Ponam in salutari: fiducialiter agam in eo.

Eloquia Domini eloquia casta, argentum igne examinatum, probatum

Ps. II

SAVE me, O Lord, for there is now no saint: truths are decayed from among the children of men.

They have spoken vain things every one to his neighbor: *with* deceitful lips, *and* with a double heart, have they spoken.

May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

Who have said: we will magnify our tongue: our lips are our own; who is Lord over us?

By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord.

I will set him in safety: I will deal confidently in his regard.

The words of the Lord are pure words: *as* silver tried by the fire, purged

terræ, purgatum septu-
plum.

Tu, Domine, servabis
nos, et custodies nos a
generatione hac in æter-
num.

In circuitu impii am-
bulant: secundum alti-
tudinem tuam multipli-
casti filios hominum.

Gloria Patri, etc.

Ant. Sanctum et terri-
bile nomen ejus: initium
sapientiæ timor Domini.

from the earth, refined
seven times.

Thou, O Lord, wilt
preserve us and keep us
from this generation for-
ever.

The wicked walk round
about: according to thy
highness, Thou hast multi-
plied the children of men.

Glory be to the Father,
etc.

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

W

Ant. Vocabis nomen
ejus Jesum.

Ant. Thou shalt call
His name Jesus.

Ps. 12

Ps. 12

USQUEQUO, Domine,
oblivisceris me in
finem? Usquequo aver-
tis faciem tuam a me?

Quamdiu ponam consi-
lia in anima mea, dolorem
in corde meo per diem?

Usquequo exaltabitur
inimicus meus super me?

How long, O Lord, wilt
Thou forget me unto
the end? How long dost
Thou turn away Thy face
from me?

How long shall I take
counsels in my soul, sor-
row in my heart all the
day?

How long shall my
enemy be exalted over

Respice, et exaudi me,
Domine Deus meus.

Illumina oculos meos,
ne unquam obdormiam in
morte; ne quando dicat
inimicus meus: prevalui
adversus eum.

Qui tribulant me, ex-
ultabunt, si motus fuero;
ego autem in misericordia
tua speravi.

Exultabit cor meum in
salutari tuo: cantabo
Domino, qui bona tri-
buit mihi, et psallam
nomini Domini altis-
simi.

Gloria Patri, etc.

Ant. Vocabis nomen
ejus Jesum: Ipse enim
salvum faciet populum
suum a peccatis eorum.

me? Consider, and hear
me, O Lord, my God.

Enlighten my eyes, that
I never sleep in death:
lest at any time my enemy
say: I have prevailed
against him.

They that trouble me
will rejoice when I am
moved: but I have trusted
in Thy mercy.

My heart shall rejoice in
Thy salvation: I will sing
to the Lord, Who giveth
me good things: yea, I
will sing to the name of
the Lord the most high.

Glory be to the Father,
etc.

Ant. Thou shalt call
His name Jesus: for he
shall save His people from
their sins.

S

Ant. Sitivit anima mea.

Ant. My soul hath
thirsted.

Ps. 128

Ps. 128

SÆPE expugnaverunt
me a juventute mea:
dicat nunc Israel.

Sæpe expugnaverunt me

OFTEN have they fought
against me from my
youth: let Israel now say.

Often have they fought

a juventute mea: etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.

Dominus justus concidit cervices peccatorum: confundantur, et convertantur retrorsum omnes, qui oderunt Sion.

Fiant sicut fœnum vectorum, quod priusquam evellatur, exaruit.

De quo non implevit manum suam, qui metit: et sinum suum, qui manipulos colligit.

Et non dixerunt, qui præteribant: Benedictio Domini super vos: benediximus vobis in nomine Domini.

Gloria Patri, etc.

Ant. Sitivit anima mea ad nomen sanctum tuum, Domine.

against me from my youth: but they could not prevail over me.

The wicked have wrought upon my back: they have lengthened their iniquity.

The Lord *who* is just will cut the necks of sinners: let them all be confounded and turned back who hate Sion.

Let them be as grass upon the tops of houses which withereth before it be plucked up: where-with the mower filleth not his hand; nor he that gathereth sheaves, his bosom.

And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

Glory be to the Father, etc.

Ant. My soul hath thirsted for Thy holy name, O Lord.

HYMN

Jesu Rex Admirabilis

J ESU rex admirabilis,	O JESUS! king most wonderful!
Et triumphator nobilis,	Thou Conqueror renowned!
Dulcedo ineffabilis,	Thou sweetness most ineffable!
Totus desiderabilis.	In Whom all joys are found!
Quando cor nostrum vi-	When once Thou visitest
sitas,	the heart,
Tunc lucet ei veritas;	Then truth begins to shine;
Mundi vilescit vanitas,	Then earthly vanities depart,
Et intus fervet charitas.	Then kindles love divine.
Jesu dulcedo cordium,	O Jesus! light of all below!
Fons vivus, lumen mentium,	Thou fount of life and fire!
Excedens omne gaudium,	Surpassing all the joys we know,
Et omne desiderium.	All that we can desire.
Jesum omnes agnoscite,	May every heart confess Thy name,
Amorem ejus poscità;	And ever Thee adore:
Jesum ardenter quærite,	And seeking Thee, itself inflame
Quærendo inardescite.	To seek Thee more and more.

Te nostra, Jesu, vox, sonet,	Thee may our tongues forever bless ;
Nostrite mores expriment ;	Thee may we love alone ;
Te corda nostra diligent	And ever in our lives ex- press
Et nunc, et in perpetuum.	The image of Thine own.
Amen.	

V. Sit nomen Domini benedictum.	V. Blessed be the name of the Lord.
R. Ex hoc nunc, et usque in sæculum.	R. From henceforth now and for evermore.

Oremus

Let us pray

DEUS, qui unigenitum
Filiū tuū con-
stituisti humani generis
salvatore, et Jesum vo-
cari jussisti : concede pro-
pitius ; ut cujus sanctum
nomen veneramur in ter-
ris, ejus quoque aspectu
perfruamur in cœlis. Per
eundem Christum Do-
minum nostrum.

Amen.

O GOD, Who didst ap-
point thine only-be-
gotten Son Saviour of
mankind, and didst com-
mand that He should be
called Jesus ; mercifully
grant that we may enjoy
the vision of Him in
heaven, Whose holy name
we venerate on earth.
Through the same Christ
our Lord.

Amen.

The Sovereign Pontiff, Pius VII, by a rescript of the S. Congr. of Indulgences, June 13, 1815, granted to all the faithful, every time that they shall recite, with at least contrite heart and devotion, these psalms, hymns, antiphons, and prayers : 1. An indulgence of 7 years and 7 quarantines. 2. A plenary indulgence once a month, to any one who shall recite them every

day for a month, on any day, when, after confession and communion, he shall pray for the intention of the Sovereign Pontiff. 3. A plenary indulgence on the feast of the most holy name of Jesus (the second Sunday after Epiphany), to all those, who, having recited them frequently in the course of the year, being truly penitent, after confession and communion, shall pray for the intention of the Sovereign Pontiff.

The same Pope, Pius VII, by another rescript of the same S. Congr., Nov. 13, 1821, added: a plenary indulgence on the feast of the Circumcision of Our Lord Jesus Christ, Jan. 1, and on that of Jesus of Nazareth, Oct. 23, for those who, being truly penitent, after confession and communion, shall pray devoutly for some time for the intention of his Holiness, provided that they have the pious practice of reciting these psalms, hymns, antiphons, and prayers, every day, for a month.

The Divine Praises

An Act of Reparation for Profane Language

BLESSED be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be His most sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and immaculate conception.

Blessed be the name of Mary, virgin and mother.

Blessed be God in His angels and in His saints.

Indulgence of 1 year, each time; of 2 years, when said publicly after Mass or Benediction. — Pius VII, July 23, 1801; Pius IX, Aug. 8, 1847; Leo XIII, Feb. 2, 1897.

Reparation to the Holy Name of Jesus

WHEN we recall the blasphemies which ever have been, and are now more than ever, uttered against the holy and saving name of Jesus, it would seem unnecessary to suggest any form of reparation to those who love Our Lord, and who are animated with zeal for His glory. Nevertheless, even among such, a certain negligence will insinuate itself which, if not guarded against, will become habitual, until at length a coldness will gradually and almost imperceptibly take possession of hearts that once were loving and devoted. Let us suffer no occasion to pass of making reparation to that sacred name, for in doing so we shall console the Sacred Heart.

Act of Reparation to the Most Holy Name of Jesus

JESUS, admirable above all names, holiest of all that are holy, and sweeter than that of all names most beloved by men; I offer Thee the praise, adoration, love, and every kind of homage that has ever been offered Thee in heaven or upon earth, all that is now rendered Thee, and will be rendered Thee throughout eternity, in reparation for the blasphemies and the insults Thou receivest from the impious. I offer Thee the love with which faithful and consecrated souls constantly pronounce Thee with their lips and in their heart, the innocence with which little children lisp Thee, and the trusting confidence

with which dying Christians invoke Thee with their last sigh. I offer Thee, above all, the tender love and reverence with which Mary and Joseph pronounced that adorable name when they spoke to Thee on earth, and finally, the profound veneration with which the Archangel Gabriel uttered it, when he announced at Nazareth the mystery of the Incarnation. I desire to honor that holy name all the days of my life, and to praise it throughout eternity. I will invoke it in my temptations, in my sorrows and discouragements, and if ever I hear it profaned or treated with levity, I will make acts of loving reparation in my heart, and if possible with my lips.

Sweet Name of Jesus, be Thou loved, praised, and glorified forever and ever. Amen.¹

Aspirations to the Holy Name in Reparation for Blasphemies

1. **J**ESUS!
2. **J**esus, my Lord, my God, and my All!
3. Praised be Jesus Christ forever.
4. Blessed be the name of Jesus.
5. Blessed be Jesus in the Most Holy Sacrament of the Altar.
6. Jesus, have mercy on us.
7. Sweet name of Jesus, may all poor sinners call upon Thee, and so find mercy.
8. Most holy name of Jesus, be Thou the comfort and the strength of those who are in their agony.
9. I praise and love Thee, dearest Lord, for in Thy name is our salvation.
10. Hail, Jesus, King of heaven and earth, hallowed by Thy name, Thy kingdom come!

¹ "Voice of the Sacred Heart."

11. *O bone Jesus, esto mihi Jesu!*

O good Jesus, be to me Jesus!

O merciful Jesus, be to us all a Jesus, a Saviour!

12. Hail, Jesus, joy of angels and of saints, I adore and bless Thy holy name, and pray that it may be known and loved throughout the world.

13. I praise and love Thee, dearest Lord; holy is Thy name.

14. Holy, holy, holy, is the sacred name of Jesus, the Saviour of the world!
Jesus! Mary!

INVOCATION OF THE HOLY NAME OF JESUS TOGETHER
WITH THE BLESSED NAME OF MARY

Jesus! Mary!

Indulgence of 300 days, every time. — Pius X,
Oct. 10, 1904.

The Psalter of Jesus

PART I

AT the name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that Our Lord Jesus Christ is in the glory of God the Father.

First Petition

JESUS, Jesus, Jesus, }
Jesus, Jesus, Jesus, } Have mercy on us.
Jesus, Jesus, Jesus, }
Jesus, have mercy on us, O God of compassion, and forgive the many and great offenses we have committed in Thy sight.

Many have been the follies of our lives and great are the miseries we have deserved for our ingratitude.

Have mercy on us, dear Jesus, for we are weak ; O Lord, heal us who are unable to help ourselves.

Deliver us from setting our hearts upon any of Thy creatures, which may divert our eyes from a continual looking up to Thee.

Grant us 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, Jesus, we 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, we beseech Thee, and for Thy glorious name, Jesus.

O Blessed Trinity, one eternal God, have mercy on us.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.¹

Second Petition

JESUS, Jesus, Jesus, }
Jesus, Jesus, Jesus, } Help us.
Jesus, Jesus, Jesus, }

Jesus, help us to overcome all temptations to sin, and the malice of our ghostly enemy.

Help us to spend our time in virtuous actions, and in such labors as are acceptable to Thee.

To render our hearts enamored of virtue, and inflamed with a strong desire of Thy glorious presence.

Help us to deserve and keep a good name, by a peaceful and pious living to Thy honor, O Jesus, our own comfort, and the benefit of others.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

¹ Have mercy, etc.; O Blessed Trinity, etc.; Our Father, etc., are repeated at the end of every petition.

Third Petition

JESUS, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Strengthen us.
 Jesus, Jesus, Jesus,

Jesus, strengthen us in soul and body, to please Thee in executing such works of mercy as may bring us to everlasting joy and felicity.

Grant us a firm purpose, most merciful Saviour, to amend our lives and atone for the years past.

Those years which we have misspent to Thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make our hearts obedient to Thy will, and ready for Thy love, to perform every work of mercy.

Grant us the gifts of the Holy Ghost, which, through a virtuous life, and a devout frequenting of Thy most holy sacraments, may at length bring us to Thy heavenly kingdom.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Fourth Petition

JESUS, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Comfort us.
 Jesus, Jesus, Jesus,

Jesus, comfort us, and grant us grace to place our chief, our only joy and felicity in Thee.

Send us heavenly meditations, spiritual sweetnesses and fervent desires of Thy glory; till our souls with the contemplation of heaven, where we shall everlastingly dwell with Thee.

Bring often to our remembrance Thine unspeakable goodness, Thy gifts, and the great mercy which Thou hast shown us.

And when Thou bringest to our minds the sad remembrance of our sins, whereby we have so ungratefully offended Thee,

Comfort us with the assurance of obtaining Thy grace

by the spirit of perfect repentance, which may cleanse away our guilt, and prepare us for Thy kingdom.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Fifth Petition

JESUS, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Make us constant.
 Jesus, Jesus, Jesus, }

Jesus, make us constant in faith, hope, and charity; give us perseverance in all virtues, and a resolution never to offend Thee.

Let the memory of Thy Passion, and of those bitter pains Thou didst suffer for us, strengthen our patience, and support us in all tribulation and adversity.

Let us always hold fast the doctrines of the Catholic Church, and render us diligent frequenters of all holy duties.

Let no false delight of this deceitful world blind us, no evil temptation or fraud of the devil shake our hearts,

Those hearts, which have forever set up their rest in Thee, and resolved to undervalue all for Thy eternal reward.

Have mercy, etc.

Our Lord Jesus Christ humbled Himself, being made obedient unto death, even the death of the cross.

Hear these our petitions, O most merciful Saviour, and grant us Thy grace so frequently to repeat and consider them, that they may prove easy steps whereby our souls may ascend to the knowledge, love, and performance of our duty to Thee and our neighbor, through the whole course of our lives.

R. Amen.

Our Father, etc. Hail Mary, etc. Creed.

PART II

At the name of Jesus, etc.

Sixth Petition

JESUS, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Enlighten us with spiritual wis-
 Jesus, Jesus, Jesus, } dom.

Jesus, enlighten us with spiritual wisdom, that we may know Thy goodness, and all those things which are most acceptable to Thee.

Grant us a clear apprehension of our only good, and discretion to order our lives according to it.

Grant that we may wisely proceed from virtue to virtue, until at length we arrive at the clear vision of Thy glorious majesty.

Permit us not, dear Lord, to return to those sins for which we have sorrowed, and from which we have been cleansed by confession.

Grant us grace to benefit the souls of others, by our good example, and to assist those by good counsel whom Thou hast confided to our care.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Seventh Petition

JESUS, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Grant us grace to fear Thee.
 Jesus, Jesus, Jesus, }

Jesus, grant us grace inwardly to fear Thee, and to avoid all occasions of offending Thee.

Let the threats of the torments which are to fall on sinners, the fear of losing Thy love and Thy heavenly inheritance, always keep us in awe.

Let us not dare to remain in sin, but return soon to repentance, lest, through Thine anger, the dreadful sentence of endless death and damnation fall upon us.

Let the powerful intercession of Thy blessed Mother, and all Thy saints, but above all, Thine own merits and mercy, O my Saviour, ever be between Thine avenging justice and our poor souls.

Enable us, O my God, to work out our salvation with fear and trembling, and let the apprehension of Thy secret judgments render us more humble and diligent supplicants at the throne of Thy grace.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Eighth Petition

JESUS, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Grant us grace to love Thee.
 Jesus, Jesus, Jesus, }

Jesus, grant us grace truly to love Thee, for Thine infinite goodness, and those excessive bounties we have received, and hope forever to receive, from Thee.

Let the remembrance of Thy goodness and patience conquer the malice and wretched inclinations of our perverse nature.

Let the consideration of Thy many deliverances, Thy frequent calls, and continual assistance in the ways of life make us ashamed of our ingratitude.

And what dost Thou require of us for all Thy mercies, or by them, but to love Thee? and why dost Thou require it, but because Thou art our only good?

O dear Lord, our whole life shall be nothing but a desire of Thee and because we indeed love Thee, we will most diligently keep Thy commandments.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father. etc.

Ninth Petition

JESUS, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Grant us grace to remember
 Jesus, Jesus, Jesus, } our death.

Jesus, grant us grace always to remember our death.

and the great account we are then to give; that so our souls, being always well disposed, may depart out of this world in Thy grace.

Then by the holy intercession of Thy blessed Mother, and the assistance of the glorious St. Michael, deliver us from the enemy of our souls: and do thou, our good angel, we beseech thee, help us at that most important hour.

Then, dear Jesus, remember Thy mercy and turn not Thy most amiable face away from us, because of our offenses.

Secure us against the terrors of that day, by causing us to die daily to earthly things, and to have our conversation continually in heaven.

Let the remembrance of Thy death teach us to esteem our lives, and the memory of Thy resurrection encourage us to descend cheerfully into the grave.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Tenth Petition

JESUS, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Send us here our purgatory.
 Jesus, Jesus Jesus, }
 Jesus, send us here our purgatory, and so prevent the torments of that cleansing fire which awaits those souls in the next world that have not been sufficiently cleansed in this.

Vouchsafe to grant us those merciful crosses and afflictions which Thou seest necessary for taking off our affections from all things here below.

Since none can see Thee who love anything which is not for Thy sake, suffer not our hearts to find any rest here but in sighing after Thee.

Too bitter, alas! will be the anguish of a soul which is separated from Thee, which desires, but can not come to Thee, being bound with the heavy chains of sin.

Here then, O my Saviour, keep us continually mortified to this world, that being purified thoroughly by the fire

of Thy love, we may immediately pass from hence into Thine everlasting possession.

Have mercy, etc. Our Lord Jesus, etc.

Hear these, etc. Our Father, etc.

Hail Mary, etc. Creed.

PART III

At the name of Jesus, etc.

Eleventh Petition

JESUS, Jesus, Jesus, } Grant us grace to avoid bad
Jesus, Jesus, Jesus, } company.
Jesus, Jesus, Jesus, }

Jesus, grant us grace to avoid bad company and to shun the society of the worldly; but when duty or accident brings us into contact with them, we beseech Thee, by the sanctity of Thy conversation among sinners, to defend us and preserve us from being overcome by any temptations to mortal sin.

Cause us, O blessed Lord, to remember always with dread that Thou art present and will take an account of all our words and actions, and judge us according to them.

Repress in us, dear Jesus, all inordinate affection for the pleasures of taste and of sense, and grant us grace to avoid all such as would excite the fire of these unhappy appetites.

Thy power defend, Thy wisdom direct, Thy fatherly pity chastise us and make us live so here among men that we may be fit for the conversation of angels hereafter.

Have mercy on all sinners, Jesus, we 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, we beseech Thee, and for Thy glorious name, Jesus.

O Blessed Trinity, one eternal God, have mercy on us.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Twelfth Petition

JESUS, Jesus, Jesus, } Grant us grace to call on Thee
 Jesus, Jesus, Jesus, } for help.
 Jesus, Jesus, Jesus,

Jesus, grant us grace in all our necessities to call on Thee for help, faithfully remembering Thy death and resurrection for us.

Wilt Thou be deaf to our cries, Who wouldst lay down Thy life for our ransom? or canst Thou not save us, Who couldst take it up again for our crown?

Whom have we in heaven but Thee, O dear Jesus, Whose blessed mouth has pronounced: "Call on Me in the day of trouble and I will deliver thee"?

Thou art our sure rock of defense against all sorts of enemies; Thou art our ready grace able to strengthen us in every good work.

Therefore in all our sufferings, in all our weakness and temptations, we will confidently call on Thee; hear us, O Jesus, and when Thou hearest, have mercy.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Thirteenth Petition

JESUS, Jesus, Jesus, } Make us persevere in virtue.
 Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus,

Jesus, make us persevere in virtue and a good life, and never relinquish Thy service, till Thou bringest us to our reward in Thy kingdom. In all pious customs and holy duties, in our daily and necessary employments, continue and strengthen, O Lord, both our souls and bodies.

Is our life anything but a pilgrimage on earth toward the new Jerusalem, to which he that sits down, or turns out of the way, can never arrive? O Jesus, make us always consider, through how much pain, and how little pleasure, Thou didst press on to a bitter death, that being the way to a glorious resurrection.

Make us, O dear Redeemer, seriously weigh those severe words of Thine: "He only that perseveres to the end shall be saved."

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Fourteenth Petition

JESUS, Jesus, Jesus, } Grant us grace to fix our minds
Jesus, Jesus, Jesus, } on Thee.
Jesus, Jesus, Jesus,

Jesus, grant us grace to fix our minds on Thee, especially in time of prayer, when we directly converse with Thee.

Stop the fancies of our wandering heads, and the desires of our unstable hearts; suppress the power of our spiritual enemies who endeavor to draw our minds from heavenly thoughts to many vain imaginations.

So shall we, with joy and gratitude, look on Thee as our deliverer from all the evils we have escaped, and as our benefactor for all the good we have received or can hope for.

We shall see that Thou Thyself art our only good, and that all other things are but means ordained by Thee to make us fix our minds on Thee, to make us love Thee more and more, and, by loving Thee, to be eternally happy.

O beloved of our souls, take up all our thoughts here, that our eyes, abstaining from all worldly vanities, may become worthy to behold Thee face to face in Thy glory forever.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Fifteenth Petition

JESUS, Jesus, Jesus, } Grant us grace to order our
Jesus, Jesus, Jesus, } lives toward our eternal wel-
Jesus, Jesus, Jesus, } fare.

Jesus, grant us grace to order our lives toward our eternal welfare, heartily intending and wisely designing all the operations of our souls and bodies for obtaining the reward of Thine infinite bliss and eternal felicity.

For what else is this world but a school to cultivate souls and fit them for the other world? And how are they to be fitted but by an eager desire of enjoying God, their only end? Break our froward spirits, O Jesus; make us humble and obedient; grant us grace to depart hence with contempt of this world and hearts filled with joy at our going to Thee.

Let the memory of Thy passion make us cheerfully undergo all temptations and sufferings here for Thy love, whilst our souls breathe after that blissful life and immortal glory which Thou hast prepared in heaven for Thy servants.

O Jesus, let us frequently and attentively consider, that whatsoever we gain, if we lose Thee, all is lost; and whatsoever we lose, if we gain Thee, all is gained.

Have mercy on all sinners, Jesus, we 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, we beseech Thee, and for Thy glorious name, Jesus. O Blessed Trinity, one eternal God, have mercy on us.

Our Lord Jesus Christ humbled Himself, becoming obedient unto death, even the death of the cross (Phil. ii. 8).

Hear these our petitions, O most merciful Saviour, and grant us Thy grace so frequently to repeat and consider them, that they may prove easy steps whereby our souls may ascend to the knowledge, love, and performance of our duty to Thee and our neighbor through the whole course of our lives.

R. Amen.

Our Father, etc. Hail Mary, etc. Creed.

Aspiration to Jesus, my Friend

By Ven. Claude de la Colombière, S.J.

O JESUS! You are my true Friend, my only Friend. You take a part in all my misfortunes, You take them on Yourself; You know how to change them into blessings.

You listen to me with the greatest kindness when I relate my troubles to You, and You have always balm to pour on my wounds. I find You everywhere. You never go away ! If I have to change my dwelling, I find You there wherever I go. You are never weary of listening to me. You are never tired of doing me good. I am certain of being beloved by You if I love You ; my goods are nothing to You, and by bestowing Yours on me You never grow poor ; however miserable I may be, no one more noble or holier can come between You and me and deprive me of Your friendship ; and Death, which tears us away from all other friends, will unite me forever to You. All the humiliations attached to old age, or to the loss of honor, will never detach You from me ; on the contrary, I shall never enjoy You more fully, and You will never be closer to me than when everything seems to conspire against me, to overwhelm me, and to cast me down.

You bear with all my faults with extreme patience, and even my want of fidelity and my ingratitude do not wound You to such a degree as to make You unwilling to receive me back when I return to You, or to come to me when I call on You. O Jesus ! grant that I may die praising You, that I may die for the love of You. Amen.

To the Holy Name of Jesus

O JESUS, sweet Jesus, O Jesus divine,
My life and my death unto Thee I resign :
Every action of mine shall Thy patronage claim ;
For whatever I do shall be done in Thy Name.

If I walk, sweetest Jesus my footsteps shall guide ;
If I sit, dearest Jesus shall be by my side ;
And the greatest of joys I shall deem it to be,
In the night-time to watch, O my Jesus, with Thee.

When, with sleep overcome, my eyelids shall close,
Still breathing Thy love will I take my repose ;
And when using my pen it shall be my delight
The adorable Name of my Jesus to write.

If I pray, sweetest Jesus my words shall prepare;
 When fatigued, to my Jesus I'll offer my care;
 For however with sorrow or labor oppress'd,
 In the love of my Jesus I'll seek for my rest.

When sick, my physician sweet Jesus shall be,
 And for comfort I'll turn, O my Jesus, to Thee;
 In Thy bosom, O Jesus, I trust I shall die;
 With confidence there I shall breathe my last sigh.

And when the cold turf shall be laid over me,
 Thy name and Thy cross shall my epitaph be.

— *Leaflets.*

A Daily Oblation to Jesus

ADORABLE Jesus! divine model of that perfection to which all Christians should aspire, I will endeavor this day, after Thy example, to be mild, humble, chaste, zealous, patient, charitable, and resigned. Incline my heart, O Lord! to keep Thy commandments. I am resolved to watch over myself with the greatest diligence and circumspection, and to live soberly, justly, and piously for the time to come. I will place a guard on my mouth, and a gate of prudence before my lips, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity; and I will be particularly attentive not to relapse this day into my accustomed failings, but to struggle against them, and, with Thy gracious assistance, correct them. Enlighten my mind, O Lord, purify my heart, and guide my steps, that I may pass all my life in Thy divine service. Amen.

All for Jesus

GOOD Lord! I ask that this short day
 Be spent for Thee and Thine;
 Beloved! Grant its every hour
 May reach Thy Heart Divine.
 Let not my foolish love of praise
 Rob work or prayer from Thee.
 Jesus! From pride, from self, from sin,
 May this one day be free.

— *Leaflets.*

Devotion to the Holy Name of Jesus

IF we are in affliction, let us invoke Jesus, and He will console us. If we are tempted, let us invoke Jesus, and He will give us strength to withstand all our enemies. If, lastly, we are in aridity, and are cold in divine love, let us invoke Jesus, and He will inflame our hearts. Happy are they who have this most tender and holy name always on their lips! A name of peace, a name of hope, a name of salvation, and a name of love.

SINCE, then, O my Jesus! Thou art the Saviour Who hast given Thy blood and Thy life for me, I pray Thee to write Thy adorable name on my poor heart; so that, having it always there imprinted by love, I may also have it ever on my lips, by invoking it in all my necessities. If the devil tempts me, Thy name will give me strength to resist him; if I lose confidence, Thy name will animate me to hope; if I am in affliction, Thy name will comfort me by reminding me of all Thou didst endure for me. If I find myself cold in Thy love, Thy name will inflame me by reminding me of the love Thou hast shown me. If I have hitherto fallen into so many sins, it is because I did not call on Thee; from henceforth Thy name shall be my defense, my refuge, my hope, my only consolation, my only love. Thus do I hope to live, and so do I hope to die, having Thy name always on my lips.

Most holy Virgin, obtain for me the grace of invoking the name of thy Son Jesus in all my necessities together with thine own, my Mother Mary; but let me invoke them always with confidence and love. O my beloved Jesus! O Mary, my beloved Lady! give me the grace to suffer and to die for love of you. I will be no longer mine own, but altogether yours; yours in life, and yours in death, when I hope by your help to expire saying, Jesus and Mary, help me; Jesus and Mary, I recommend myself to you; Jesus and Mary, I love you, and I deliver up to you my whole soul.

— From *Devotions and Prayers by St. Alphonsus Liguori*.

A Prayer for Priests

SANCTIFY to Thyself, O my Lord, the hearts of Thy priests, that, by the merits of Thy sacred humanity, they may become living images of Thee, children of Mary, and full of the fire of the Holy Ghost, that they may guard Thy house, and defend Thy glory, and that through their ministry the face of the earth may be renewed, and they may save those souls which have cost Thee all Thy blood. Amen.

Queen of apostles, pray thy Son, the Lord of the harvest, to send laborers into His harvest, and to spare His people. — *Leaflets.*

To the Most Sweet Name of Jesus

MOST sweet, most amiable Jesus, how great and holy is Thy name — a name full of delight, a name of good hope — a name that comforts the saint and imparts strength to the sinner! What else is the name of Jesus but *Saviour*? Therefore, *Jesus*, for Thine own sake be to me *Jesus*. Good Jesus, kind and gentle Jesus, Thou zealous lover of souls; for the sake of this Thy blessed name, do to me according to Thy name. Lest I perish be to me *Jesus*! O Jesus, have mercy on me, while yet there is time for mercy: do not condemn me at the day of judgment. Thy name is our glory and our salvation, our everlasting hope and protection, our battlement impregnable, and our defense that can not fail. O Jesus, O my Saviour, my Lord and my God, my only life, blot out all my sins; free me from Thy wrath and from the power of the evil spirits. Open the eyes of my mind, that I may learn to despise with a pure heart everything that is merely of earth, whether pleasing or displeasing, and may think only of the things that are of heaven and eternal; and may my soul attain the strength to be forever intent upon the contemplation of eternal blessings. Faithful Jesus, kindly Jesus, Jesus full of mercy, admit me into the num-

ber of Thy elect; that with them I may deserve to serve and praise and glorify Thee now and forever. Amen.

— Adapted from *Devotions for Holy Communion*.

Prayers to St. Dominic

I

My Lord Jesus Christ, Who didst found the Church with Thy precious blood, and by the preaching of the apostles didst establish, propagate, and extend it throughout the whole world, and thereafter didst commission the holy patriarch Dominic to adorn, illustrate, and defend it with the splendor of his merits and doctrine; graciously hear the prayers which this apostolic man incessantly offers to Thee for the increase of her treasures, both spiritual and temporal. Pater, Ave, Gloria.

II

Most merciful Redeemer, Who didst choose as Thy fellow-laborer for the salvation of souls St. Dominic, who by his zeal, aided by Thy grace, gained over to the Church so many heretics who had been lost to her, and so many sinners who had grieved her by their obstinacy; send, O my God, ever fresh laborers into Thy vineyard to work for Thy glory, and gather in the fruits of eternal life. Pater, Ave, Gloria.

III

O GOOD Jesus, Who didst delight to see St. Dominic prostrate every night before Thy altar, adoring Thee hidden in the most holy sacrament with most lively faith, and offering up, now groans, now prayers, now penances on behalf of the Church, at that time persecuted by her enemies and profaned by her servants; defend this Thy Spouse through the intercession of St. Dominic from the outrages and plots of the infernal enemy of mankind. Pater, Ave, Gloria.

V. Pray for us, St. Dominic.

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

Let us pray

GRANT, we beseech Thee, almighty God, that we who are weighed down by the burden of our sins may be raised up by the patronage of Thy blessed confessor Dominic. Through Christ, Our Lord. Amen.

Indulgence of 100 days, once a day. — Leo XIII, July 21, 1883.

**St. Teresa's Book-Mark, Which She Kept in Her
Breviary**

LET nothing trouble thee,
Let nothing affright thee.
All things pass away.
God never changes.
Patience obtains everything.
God alone suffices!

When crosses would afflict thee,
Oh! let thy watchword be,
Thy holy Mother's lesson,
"Let nothing trouble thee."

If darkness round thee gathers,
And fills thy soul with fear,
"Let nothing e'er affright thee,"
She whispers in thy ear.

In every joy or sorrow
Which meets thee day by day,
She bids thee to remember
"That all things pass away."

If lonely or forsaken,
By friends thou art forgot,
Thy Spouse, she doth remind thee,
"Is one that changeth not."

When hope within thee wavers,
And distant seems the goal,
How patience winneth all things.
She tells thy weary soul,

Various Devotions

That nothing in the wide world
Is needful unto one
Whose happy soul possesses
God's own eternal Son.

To drink the living waters
At any cost or price,
To quench thy thirst she whispers,
"God only doth suffice."

Oh ! sweet, seraphic Mother,
May these dear words of thine
Help to unite me closer
Unto my Spouse divine ! — *Leaflets.*

Prayer for Ardor

DEAREST Jesus ! teach me to be generous, teach me to love Thee as Thou deservest, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask reward, save to feel that I do Thy will, my God. Amen. — *Leaflets.*

Prayer for Greater Love of Jesus

O MY Jesus, Thou knowest well that I love Thee ; but I do not love Thee enough ; O grant that I may love Thee more. O love that burnest ever and never failest, my God, Thou Who art charity itself, enkindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

An indulgence of 50 days, twice a day. — Leo XIII, Feb. 6, 1893.

Prayer to Jesus, for a Holy Life and a Happy Death

GRANT us, Lord Jesus, always to follow the example of Thy holy family, that at the hour of our death Thy glorious Virgin Mother with blessed Joseph may come

to meet us, and so we may deserve to be received by Thee into Thy everlasting dwelling-place.

An indulgence of 200 days, once a day. — Leo XIII. March 25, 1897.

Prayer in Honor of the Passion and Death of Our Saviour

O GOD, Who for the world's redemption wast pleased to be born, circumcised, rejected by the Jews, betrayed by the kiss of the traitor Judas, bound with chains, led like an innocent lamb to sacrifice, and shamefully presented before Annas, Caiphas, Pilate, and Herod, accused by false witnesses, beaten with whips, buffeted, insulted, spit upon, crowned with thorns, smitten with a reed, blindfolded, stripped of Thy garments, fastened with nails to the cross, and lifted up on high, reputed among thieves, and made to drink gall and vinegar, and wounded by a lance; oh, by these most sacred sufferings, which, unworthy as I am, I thus commemorate, and by Thy holy cross and death, deliver me, Lord, from the pains of hell, and deign to lead me where Thou didst lead the penitent thief, who was crucified by Thy side; Thou Who, with the Father and the Holy Ghost, livest and reignest, world without end. Amen.

Our Father, Hail Mary, Glory be to the Father, etc., five times.

The Sovereign Pontiff, Pius VII, by a decree of the Sacred Congregation of Indulgences, Aug. 25, 1820, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, and the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times, an *indulgence of three hundred days*, once a day, also a *plenary indulgence*, on any one of the last three days of the month, to all those who, having said these prayers every day for a month, and being truly penitent, after confession and communion shall pray devoutly for some time for the intention of His Holiness.

Seven Offerings of the Precious Blood of Jesus Christ

I. **E**TERNAL Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for my dear Mother, the holy Church, that she may enlarge her borders and be magnified among all the nations of the earth; for the safety and well-being of her visible head, the sovereign Roman Pontiff; for the cardinals, bishops, and pastors of souls; and for all the ministers of Thy sanctuary.

Then say the Glory be to the Father, and the ejaculation, Blessing and thanksgiving be to Jesus, Who with His blood hath saved us!

II. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for peace and union among all Catholic kings and princes, for the humiliation of the enemies of our holy faith, and for the welfare of all Christian people.

Glory be to the Father, and Blessing and thanksgiving, etc.

III. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the repentance of unbelievers, for the uprooting of heresy, and for the conversion of sinners.

Glory be to the Father, and Blessing and thanksgiving, etc.

IV. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my kindred, friends, and enemies; for the poor, the sick, and wretched; and for all for whom Thou, my God, knowest that I ought to pray, or wouldst have me pray.

Glory be to the Father, and Blessing and thanksgiving, etc.

V. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all who, this day, are passing to the other life; that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of Thy glory.

Glory be to the Father, and Blessing and thanksgiving, etc.

VI. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all those who love this great treasure; for those who join with me in adoring it and honoring it, and who strive to spread devotion to it.

Glory be to the Father, and Blessing and thanksgiving, etc.

VII. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal, in aid of the holy souls in purgatory, and chiefly for those who most loved this precious blood, the price of our redemption, and who were most devout to the sorrows and pains of most holy Mary, our dear Mother.

Glory be to the Father, and Blessing and thanksgiving, etc.

Glory be to the blood of Jesus, now and forever, and throughout all ages. Amen.

Indulgence of 300 days, each time. — Pius VII, Sept. 22, 1817. Plenary indulgence once a month, under usual conditions.

Invocation of St. Thomas Aquinas to the Cross

C RUX mihi certa	T HE Cross is my sure
salus. Crux est quam	salvation. The Cross
semper adoro. Crux	I ever adore. The Cross
Domini mecum. Crux	of my Lord is with me.
mihi refugium.	The Cross is my refuge.

Indulgence of 300 days, once a day. — Pius IX, Jan. 21, 1874.

Ejaculation in Honor of Our Crucified Saviour

A DORAMUS te, sanctis-	W E adore Thee, most
sime Domine Jesu	holy Lord Jesus
Christe, benedicimus tibi;	Christ, we bless Thee;

quia per sanctam crucem because by Thy holy
tuam redemisti mundum. Cross Thou hast redeemed
the world.

Indulgence of 100 days, once a day. — Leo XIII,
March 4, 1882.

**Ejaculation to be Said in Reparation for
Blasphemies**

ETERNAL Father, by the most precious
blood of Jesus Christ, glorify His most
holy name, according to the intention and
the desires of His adorable Heart.

Indulgence of 300 days, every time. — Pius X,
Jan. 27, 1908.

Offering

ETERNAL Father ! I offer Thee the precious
blood of Jesus Christ in satisfaction for
my sins, and for the wants of holy Church.

Indulgence of 100 days, every time. — Pius VII,
Sept. 22, 1817.

Month of June

To gain the indulgences of 7 years and 7 quaran-
tines each day, and a plenary indulgence during the
month or first eight days of July on the usual condi-
tions: confession, communion, visit to a church,
and prayer according to the intention of the Pope,
any form of devotion, public or private, may be used.
If it be in public, ten attendances suffice for the plen-

any indulgence. If in private, the devotion must be practised daily throughout the month.

Plenary indulgence on June 30, every time a visit is made to a church where the month of the Sacred Heart has been solemnly observed, conditions as above.

Indulgence of 500 days to promoters of this devotion whenever they do any good work calculated to propagate or make better observed this month of the Sacred Heart.

Plenary indulgence to the same persons for every communion made in June. The privilege of the Gregorian altar is conferred on the preacher of the month and the Rector of the church where the month has been duly observed, available for their Masses on June 30.

NOTE. — The *solemn* observance of June contemplated in the last three indulgences mentioned, implies discourses, either daily, or at least for eight days, after the manner of spiritual exercises. The month may be concluded on the last Sunday of the month. It may be observed in the semi-public chapels or seminaries, and communities. It may be transferred to another month by leave of the bishop. — Pius X, Jan. 26, 1908.

Acts of Homage to the Eucharistic Heart of Jesus

I

PRAYER

N.B. — This Devotion does not substantially differ from the ordinary Devotion to the Sacred Heart. It merely emphasizes the Act of Supreme Love of that Heart in bestowing the gift of the Holy Eucharist upon us. — “The Raccolta.”

HEART of Jesus in the Eucharist, sweet
 companion in our exile, I adore Thee.
 Eucharistic Heart of Jesus,
 Heart solitary, Heart humiliated,
 Heart abandoned, Heart forgotten,
 Heart despised, Heart outraged,
 Heart ignored by men,
 Heart, lover of our hearts,
 Heart desirous of being loved,
 Heart patient in waiting for us,
 Heart eager to hear us,
 Heart longing to be prayed to,
 Heart source of new graces,
 Heart wrapped in silence, desiring to speak to
 souls,
 Heart, the sweet refuge of the hidden life,
 Heart, teacher of the secrets of union with
 God,
 Heart of Him who sleeps yet ever watches,
 Eucharistic Heart of Jesus, have pity on us.
 Jesus, victim, I desire to console Thee.
 I unite myself to Thee, and sacrifice myself
 with Thee.
 I annihilate myself in Thy presence.
 I would forget myself to be mindful of Thee.
 I would be forgotten and despised for love of
 Thee.
 And be neither understood nor loved, unless
 by Thee.

I will silence myself to listen to Thee, I will abandon myself to lose myself in Thee.

Grant that I may thus appease Thy thirst, the thirst for my sanctification and salvation, and that being purified I may bestow on Thee a pure and true love.

I would not longer weary Thy patience; take possession of me, I give myself to Thee.

I offer Thee all my actions, my intellect to be illuminated by Thee, my heart to be guided by Thee, my will to be made strong, my soul and body to be nourished, my misery to be lightened.

Eucharistic Heart of my Jesus, whose blood is the life of my soul, may it be no longer I that live but do thou alone live in me. Amen.

II

ACT OF CONSECRATION

JESUS, adorable Lord, hidden in Thy sacrament of love, Thou Who abidest with us to sweeten our exile, should I not occupy myself in consoling Thee in Thine? To Thee Who givest me Thy Heart, how should I not offer Thee mine?

Truly, to give myself to Thee is to benefit myself; it is to find an ineffable treasure, a heart, loving, disinterested, and faithful, such as I would wish my own to be. I can not be

forever receiving, and giving nothing in return. Dear Lord, I could never vie with Thee in generosity, but I love Thee; deign to accept my poor heart, and though it is worthless, yet because Thou lovest it it may become something by Thy grace; make it good and take it into Thy custody.

Eucharistic Heart of Jesus, I consecrate to Thee all the powers of my soul, and all the powers of my body; I desire to apply myself to the work of knowing Thee and loving Thee ever more and more, in order to make Thee better known and loved by others. I would do nothing except what tends to Thy glory, nor act in anything but as Thy divine Father wills. I consecrate to Thee all the moments of my life in a spirit of adoration before Thy real presence, in a spirit of thanksgiving for this incomparable gift, of reparation for our cruel indifference, and of incessant supplication, so that our prayers offered to Thee, with Thee, and in Thee may rise to the throne of divine mercy pure and efficacious, and for God's eternal glory. Amen.

III

EJACULATION

Eucharistic Heart of Jesus, on fire with love of us, inflame our hearts with love of Thee.

IV

ACT OF REPARATION

EUCHARISTIC Heart of my God, living and beating under the veil of the sacred species, I adore Thee.

Moved afresh with love for the immense benefit of the divine Eucharist, penetrated with sorrow for my ingratitude, I humble and annihilate myself in the still greater abyss of Thy mercies.

Thou didst choose me from childhood; Thou didst not despise my infirmity; Thou didst descend into my poor heart, and giving it happiness and peace, didst invite it to mutual love; and I have lost all, by being unfaithful to Thee, O Jesus, my Lord. I have allowed my spirit to become dissipated and my heart to grow cold; I have listened to my own voice and have forgotten Thee.

Thou wouldst have been my guide, my counsellor, protector of my life, and I, allowing my passions to destroy the sweet attraction of Thy presence, have lost sight of Thee and forgotten Thee.

In the salutary trials of our probation, in times of joy and consolation, in my difficulties and necessities, instead of having recourse to

Thee, I have gone after creatures and have forgotten Thee.

I have forgotten Thee in deserted tabernacles, where Thy love languishes, in the churches of towns where Thou art outraged in the hearts of the indifferent and sacrilegious; and in my own sinful heart, O Jesus, as well when I approached to receive Thee, as after receiving Thee.

Eucharistic Heart of my Saviour, the delight of my first communion and of the days of my fidelity, I surrender to Thee. Return! Return! draw me to Thyself afresh. Pardon me yet again this time; and I shall hope everything in the strength of Thy love.

Glorious Archangel St. Michael and thou, O beloved St. John, offer my reparation to Jesus and be propitious to me. Amen.

Indulgence of 200 days each time, for each of the four Acts. — Leo XIII, February 6, 1899.

**Acts of Devotion in Honor of the Sacred Heart
of Jesus**

Suitable for a novena in honor of the Holy Eucharist (e.g., for the feast of *Corpus Christi* or in honor of the *Sacred Heart of Jesus*).

1. The Word was made Flesh, and dwelt amongst us.

ETERNAL Word, made Man for love of us, humbly kneeling at Thy feet we adore Thee with the deepest veneration of our souls; and in order that we may repair our ingratitude for this great benefit of Thy incarnation, we unite ourselves to the hearts of all those who love Thee, and together with them we offer Thee our humble, loving thanksgiving. Pierced by the excess of humility, goodness, and sweetness which we behold in Thy divine Heart, we beseech Thee to give us Thy grace, that in our lives we, too, may imitate these virtues so dear to Thee.

Our Father, Hail Mary, Glory be to the Father.

2. He was crucified also for us; suffered under Pontius Pilate, and was buried.

JESUS, our loving Saviour, humbly kneeling at Thy feet we adore Thee with the deepest veneration of our souls; and, in order that we may give Thee proof of the sorrow we feel at our insensibility to the outrages and sufferings which Thy loving Heart made Thee undergo for our salvation in Thy painful Passion and death, we here unite ourselves with the hearts of all those who love Thee, and together with them we give thanks unto Thee with our whole soul. We wonder at the boundless patience and generosity of Thy divine Heart;

and we entreat Thee to fill our hearts with such a spirit of Christian penance as may enable us courageously to embrace suffering, and to make Thy cross our great comfort and all our glory.

Our Father, Hail Mary, Glory be to the Father.

3. Thou didst give them Bread from heaven to eat, containing in itself all sweetness.

JESUS, Who dost burn with love for us, humbly kneeling at Thy feet we adore Thee with the deepest veneration of our souls; and, in order to make Thee reparation 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 tenderest thanks. We love in Thy divine Heart this Thy incomprehensible fire of love toward thy Eternal Father, and we entreat Thee to inflame our hearts with ardent charity toward Thee and toward our neighbor.

Our Father, Hail Mary, Glory be to the Father.

LASTLY, O most loving Jesus, we pray Thee, by the sweetness of Thy divine Heart, convert the sinner, console the afflicted, help the dying, 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 holy and peaceful. Amen.

EJACULATION

V. Heart of Jesus, burning with love of us.

R. In flame 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 chief benefits of His heavenly charity toward us, may be gladdened by the operation and the fruit of those graces in our souls. Through the same Christ, etc.

O divine Heart of my Jesus! I adore Thee with all the powers of my soul; I consecrate them to Thee forever, together with all my thoughts, my words, my works, and my whole self. I purpose to offer to Thee, as far as I am able, acts of adoration, love, and glory, like unto those which Thou dost offer to Thine eternal Father. I beseech Thee, be Thou the reparation for my transgressions, the protector of my life, my refuge and asylum in the hour of my death. By Thy sighs, and by

that sea of bitterness in which Thou wast immersed for me throughout the whole course of Thy mortal life, grant me true contrition for my sins, contempt of earthly things, an ardent longing for the glory of heaven, trust in Thy infinite merits, and final perseverance in Thy grace.

Heart of Jesus, all love ! I offer Thee these humble prayers for myself, and for all who unite with me in spirit to adore Thee ; vouchsafe, of Thy infinite goodness, to receive and to answer them, and especially for that one of us who shall first end this mortal life. Sweet Heart of my Saviour, pour down upon him, in the agony of death, Thine inward consolations ; place him in Thy sacred wounds ; cleanse him from every stain in that furnace of love, that so Thou mayest open to him speedily the entrance into Thy glory, there to intercede with Thee for all those who yet tarry in their land of exile.

Most holy Heart of my most loving Jesus, I purpose to renew these acts of adoration and these prayers for myself, miserable sinner that I am, as well as for all who are associated with me to adore Thee, every moment while I live, down to the last instant of my life. I recommend to Thee, my Jesus, the holy Church, Thy well-beloved Spouse, our own

True Mother, the souls that undergo Thy justice, all poor sinners, those who are in affliction, the dying, and all mankind — let not Thy blood be shed in vain for them; and, last of all, vouchsafe to receive my poor prayers for the relief of the souls in purgatory, and, above all, for those who in the course of their life were wont devoutly to adore Thee.

Most loving heart of Mary, which, among the hearts of all creatures of God, art at once the most pure, most inflamed with love for Jesus, and most compassionate toward us poor sinners, gain for us from the Heart of Jesus our Redeemer all the graces which we ask of thee. Mother of mercies, one single throb, one beat of thy heart, all on fire with love toward the Heart of Jesus, offered to Him by thee has power to console us to the full. Only grant us this favor and the Heart of Jesus, out of that filial love it had and will ever have for thee, will not fail to hear and answer us. Amen.

Indulgence of 300 days, once a day. — Pius IX, June 18, 1876.

Novena of the Sacred Heart

Indulgence of 300 days, each day; plenary indulgence during the novena or octave on the usual conditions. — Pius IX, Nov. 26, 1876.

This novena may be made for the Feast of the Sacred Heart, and once during the year as well, with any form of prayers approved by competent ecclesiastical authority.

Act of Consecration to the Sacred Heart

By Blessed Margaret Mary

I, N.N., give and consecrate to the Sacred Heart of Our Lord Jesus Christ my person and my life, my actions, penances, and sufferings, that my whole being may be devoted to honoring, loving, and glorifying Him.

It is my irrevocable will to be entirely His, and to do everything for His love, renouncing with my whole heart whatever might displease Him.

I take Thee then, O most sacred Heart, as the sole object of my love, as the protector of my life, as the pledge of my salvation, as the remedy of my frailty and inconstancy, as the repairer of all the defects of my life, and as my secure refuge in the hour of death.

Be then, O Heart of goodness, my justification before God the Father, and remove far from me the thunderbolts of His just wrath. O Heart of love, I place my whole confidence in Thee. While I fear all things from my malice and frailty, I hope all things from Thy goodness.

Consume then in me whatever can displease or be opposed to Thee, and may thy pure love be so deeply impressed upon my heart that it may be impossible that I should ever be separated from Thee, or forget Thee.

I implore Thee, by all Thy goodness, that my name may be written in Thee, for in Thee I wish to place all my happiness and all my glory, living and dying in very bondage to Thee. Amen.

Indulgence of 300 days, applicable to the souls in purgatory. — Leo XIII, June 1, 1897.

NOTE. — This Consecration, which was the first composed by Blessed Margaret Mary in honor of the Sacred Heart and called by her "*The Little Consecration*," possesses the very precious privilege of having been inspired and recommended by Our Lord Himself to His faithful servant.

In a letter to Père Croiset, Blessed Margaret Mary recommends to him to insert in his work upon devotion to the Sacred Heart "*The Little Consecration*." "For," says she, "it comes from Him, and He will not be pleased at its omission."

In several of her letters, we again find the same prayer recommended very earnestly to persons in communication with the Blessed Sister. "I send you," she says, "a *little Consecration* to this Divine Heart that every one of you may make it in private." (*Letter XXXVII* to Mère de Saumaise, March 2, 1686, Vol. II, p. 3.) And in another to a Religious who asked her advice: "I am sending you a *little Consecration* to wear on your heart with a picture

Have recourse to, it on every occasion." (*Letter CXXVI*, Vol. II, p. 313.)

The autograph of this first Consecration is preserved in the monastery of Nevers, along with a picture of the Sacred Heart, sent by the Blessed Sister to Mère de Sondeilles, of Moulins, Sept. 15, 1686. It is beneath and on the back of the picture that we read the little prayer written by herself.¹

Daily Act of Oblation to the Sacred Heart of Jesus

O LORD Jesus Christ, in union with that divine intention with which Thou didst on earth offer praises to God through Thy sacred Heart, and now dost continue to offer them in all places in the Sacrament of the Eucharist, and wilt do so to the end of the world, I most willingly offer Thee, throughout this entire day, without the smallest exception, all my intentions and thoughts, all my affections and desires, all my words and actions, that they may be conformed to the most sacred heart of the Blessed Virgin Mary ever immaculate.

Indulgence of 100 days, once a day. — Leo XIII, Dec. 19, 1885.

Ejaculations

May the Heart of Jesus be loved everywhere.

Indulgence of 100 days, once a day. — Pius IX, Sept. 23, 1860.

¹ From the *Sentinel of the Blessed Sacrament*, June, 1910.

Jesus, meek and humble of Heart, make my heart like unto Thine.

Indulgence of 300 days, every time. — Pius X, Sept. 15, 1905.

May the Heart of Jesus in the most blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day. — Pius IX, Feb. 29, 1868.

O sweetest Heart of Jesus! I implore
That I may ever love Thee more and more.

Indulgence of 300 days, each time. — Pius IX, Nov. 26, 1876. — "The New Raccolta."¹

Sweet Heart of Jesus, be my love.

Indulgence of 300 days, once a day. — Leo XIII, May 21, 1892.

Heart of Jesus, burning with love of us, inflame our hearts with love of Thee.

Indulgence of 100 days, once a day. — Leo XIII, July 16, 1893.

¹ The 1910 edition of "The Raccolta" has the following version:

Sweet Heart of my Jesus,
Make me love Thee ever more and more!

Let us, with Mary immaculate, adore, thank, pray to and console the most sacred and well-beloved eucharistic Heart of Jesus.

Indulgence of 200 days, every time; plenary indulgence on the Feast of the Immaculate Conception, on the usual conditions, if said every day for a year. — Pius X, Dec. 19, 1904.

Our Lady of the Sacred Heart, pray for us!

Indulgence of 100 days, every time. — Pius X, July 9, 1904.

Sacred Heart of Jesus, I trust in Thee.

Indulgence of 300 days, every time. — Pius X, June 27, 1906.

Eucharistic Heart of Jesus, have mercy on us!

Indulgence of 300 days, every time. — Pius X, Dec. 26, 1907.

Sacred Heart of Jesus, Thy kingdom come!

Indulgence of 300 days, every time. — Pius X, May 4, 1906.

Jesus, Mary, Joseph

Indulgence of 7 years and 7 quarantines. — Pius X, June 16, 1906.

Jesus, Mary, and good Joseph, bless us now and in the agony of death.

Indulgence of 50 days. — Pius X, June 9, 1906.

Divine Heart of Jesus, convert sinners, save the dying, deliver the holy souls from purgatory.

Indulgence of 300 days, every time. — Pius X, Nov. 6, 1906.

Ejaculation of Blessed Margaret Mary

O heart of love, I place all my trust in Thee: for though I fear all things from my weakness, I hope all things from Thy mercies.

Indulgence of 300 days, every time. — Pius X, June 3, 1908.

Ejaculations to Our Lady

Mary, our hope, have pity on us.

Indulgence of 300 days, every time. — Pius X, Jan. 8, 1906.

Our Lady of good studies, pray for us.

Indulgence of 300 days, once a day. — Pius X, May 22, 1906.

Mary, most sorrowful Mother of all Christians, pray for us.

Indulgence of 300 days, every time. — Pius X, June 27, 1906.

Prayer to St. Joachim

St. Joachim, spouse of Anna, father of the benign Virgin, aid thy clients here on the way to salvation.

Indulgence of 300 days. — Pius X, June 16, 1906.

Indulgenced Acts of Adoration and Thanksgiving

A DORAMUS Te, Christe, et bene- dicimus Tibi.	W E adore Thee, O Christ, and we bless Thee.
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Quia per sanctam cru- cem Tuam redemisti mun- dum.	Because by Thy holy cross Thou hast redeemed the world.
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I ADORE Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul. I offer Thee all the acts of adoration and thanksgiving that are offered to Thee by the angels and saints in heaven and by the just on earth. I praise, love, and thank Thee with all the praise, love, and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised, and worthily received by all, in this most divine Sacrament.

Our Father, Hail Mary, Glory be to the Father.

I ADORE Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the most blessed Sacrament to be the food of my soul.

Our Father, Hail Mary, Glory be to the Father.

I ADORE Thee in all the consecrated hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all, in this sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy blessed Mother, and with the love and affection of Thy own most pure Heart. Grant, O most amiable Spouse of my soul! in coming to me in this most holy Sacrament, that I may receive all the graces and blessings which Thou dost come to be-

stow on us, and let me rather die than receive Thee unworthily.

Our Father, Hail Mary, Glory be to the Father.

I ADORE Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which Thou didst form the sacred body of Our Lord Jesus Christ out of the most pure blood of the Blessed Virgin Mary, to become in this sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this most blessed sacrament.

Our Father, Hail Mary, Glory be to the Father.

Tantum Ergo

T ANTUM ergo sacramen- tum Veneremur cernui:	D OWN in adoration falling, Lo! the sacred Host we hail.
Et antiquum documen- tum Novo cedat ritui:	Lo! o'er ancient forms de- parting, Newer rites of grace pre- vail;
Præstet fides supplemen- tum	Faith for all defect sup- plying

Sensuum defectui.

Where the feeble senses fail.

Genitori, Genitoque,
Laus et jubi-
latio :

To the everlasting Father,
And the Son Who reigns
on high,

Salus, honor, virtus quo-
que,

With the Holy Ghost pro-
ceeding

Sit et benedictio :

Forth from each eternally,
Be salvation, honor, bless-
ing,

Procedenti ab utroque

Compar sit laudatio.

Might and endless maj-
esty !

V. Panem de cœlo præ-
stitisti eis.

V. Thou gavest them
bread from heaven.

R. Omne delectamen-
tum in se habentem.

R. And therein was
sweetness of every kind.

Oremus

Let us pray

DEUS, qui nobis sub
sacramento mirabili
passionis tuæ memoriam
reliquisti: tribue, quæ-
sumus, ita nos corporis et
sanguinis tui sacra mys-
teria venerari, ut redemp-
tionis tuæ fructum in
nobis jugiter sentiamus.
Qui vivis et regnas, in sæ-
cula sæculorum. Amen.

O GOD, Who, under this
wonderful Sacra-
ment, hast left us a me-
morial of Thy Passion:
grant us the grace, we
beseech Thee, so to ven-
erate the sacred mysteries
of Thy body and blood,
that we may ever feel
within us the fruit of Thy
redemption, Who livest
and reignest, for ever and
ever. Amen.

Plenary indulgence on usual conditions to all who,
after confession and communion, on the first Thursday

of the month, shall visit with devotion the Blessed Sacrament; 7 years and 7 quarantines on all the other Thursdays of the year; 100 days on any other day of the year, to those who say them with a contrite heart before the Blessed Sacrament. — Pius VI, Oct. 17, 1796.

An Act of Reparation in Honor of the Blessed Sacrament

MOST adorable Saviour, in Thy wondrous love for us Thou dost remain in the blessed Sacrament of the Altar, in order to be the perpetual sacrifice of the New Law, the propitiatory victim for our sins, the life-giving manna of our souls, our powerful mediator, our good master, and our best friend.

But, alas! with what ingratitude on our part has Thine infinite goodness been repaid. Prostrate before Thy veiled majesty, at the foot of the altar, where Thou art as truly and really present as in heaven, we come to make reparation and offer atonement for all the injuries inflicted on Thee in the sacrament of Thy love.

O divine Jesus, O meek and humble Jesus, accept our feeble efforts to compassionate Thy suffering Heart, and to make a fitting reparation to Thy outraged majesty for all blasphemies, profanations, and sacrileges ever committed; for our own want of devotion

and reverence in Thy sacred presence, for our poor preparations and thanksgivings at holy communion, and for the little fruit we have drawn from holy communion through our own fault.

Pardon, O Lord, pardon, we beseech Thee, these and all our offenses against Thee. We are truly sorry for having sinned, because Thou art infinitely good and sin displeases Thee. Thou wilt not despise a contrite and humble heart. We offer Thee our poor hearts filled with sentiments of sincere repentance and deep affection. We offer Thee, in atonement, Thy own bitter sufferings, the sorrows of Thy blessed Mother, and the merits of all the saints. By the fervor of our love we desire to make amends to Thee for the injuries inflicted on Thee by ourselves, by infidels, heretics, and all negligent Christians. Yes, Jesus, we love Thee now above all things, and we are resolved to please Thee by doing Thy will and by faithfully discharging the obligations of our state of life. Thy kingdom come; Thy will be done on earth as it is in heaven!

How happy should we be, O Jesus, could we but make reparation to Thy glory, by our respect, by our zeal, aye, even by the shedding of our blood. At least, most adorable Saviour, grant us the grace to love Thee in the most

holy Sacrament of the Altar, with the most tender, the most generous, the most perfect, the most constant love.

2JACULATIONS

O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving be every moment Thine!

Virgin most holy, by thy holy and immaculate heart, make us enter into the adorable Heart of thy divine Son, Jesus Christ, that we may learn to be meek and humble, chaste and gentle and kind.

Our Lady of the Most Blessed Sacrament,
pray for us !

Dear St. Joseph ! obtain for us the gift of prayer and of perpetual union with Jesus and Mary. Amen.

Spiritual Communion

JESUS, my Saviour and my God ! I am not worthy to appear before Thee, for I am a poor sinner ; yet I approach Thee with confidence, for Thou hast said, "Come to Me, all you that labor and are burdened, and I will refresh you." Thou wilt not despise a contrite and humble heart. I am truly sorry for my sins, because by them I have offended Thee, Who art infinitely good.

Whatever may have been my foolish transgressions in the past, I love Thee now above all things, and with all my heart. I desire, good Jesus, to receive Thee in holy communion, and since I can not now receive Thee in the Blessed Sacrament, I beseech Thee to come to me spiritually and to refresh my soul with Thy sweetness.

Come, my Lord, my God, and my All! Come to me, and let me never again be separated from Thee by sin. Teach me Thy blessed ways; help me with Thy grace to imitate Thy example; to practise meekness, humility, charity, and all the virtues of Thy sacred Heart. My divine Master, my one desire is to do Thy will and to love Thee more and more; help me that I may be faithful to the end in Thy service. Bless me in life and in death, that I may praise Thee forever in heaven. Amen.

Shorter Acts for a Spiritual Communion

I

I BELIEVE that Thou, O Jesus, art in the Most Holy Sacrament! I love Thee and desire Thee! Come into my heart. I embrace Thee; oh, never leave me!

II

MY JESUS, I love Thee with my whole heart, and I wish to live always united to Thee. As I can not now receive Thee sacramentally, I receive Thee in spirit. Come, then, into my soul; I embrace Thee, and I unite my entire self to Thee; and I beseech Thee never more to allow me to be separated from Thee.

III

O MY Jesus, living in the blessed Eucharist, come and live in my heart in the might of Thy love, by which all within me may become transformed. Reign in me over all my faculties, so that I may no longer live or act but by Thy life and movement. Be Thou, O my Love, the Life of my life, that so each day my heart may become more and more like Thine.

IV

MY sweet Jesus, come into my poor heart and remain with me. Poor as it is, may it be to Thee a sanctuary from those who hate Thee, as Thy Heart is to me a refuge and a sanctuary from my enemies.

V

My heart is ready, O my Jesus, to receive Thee. Enter, and stay with me, for the day is far spent. Tribulation draws nigh and there is none to help, but if Thou art with me, I shall not fear.¹

Indulged Acts in Honor of the Blessed Sacrament

*Reverent Genuflection and Devout Invocation
Before the Blessed Sacrament*

1. For reciting in any language the invocation, "Jesus, my God, I adore Thee here present in the sacrament of Thy love," whilst devoutly genuflecting before the Blessed Sacrament enclosed in the tabernacle, one hundred days indulgence, each time.

2. For reciting the same invocation whilst adoring with a double genuflection the Blessed Sacrament solemnly exposed, three hundred days, each time.

3. For making an exterior act of reverence in passing by a church or oratory where the Blessed Sacrament is kept, one hundred days each time.

Pius X (S. Cong. Indul., July 13, 1908).

¹ Acts III, IV, and V from *The Voice of the Sacred Heart*.

**Prayers to the Holy Ghost in Connection with
Visits to the Blessed Sacrament and
Communion Devotions¹**

I

O HOLY Ghost, help me to receive Jesus with love and reverence. Thou art my teacher and my sanctifier, and by Thee I live. Thou givest light and strength to my soul. Jesus, hidden in the Blessed Sacrament, is my Saviour and my God. I long to be with Him, that He may abide more in me and I in Him. He is the Bread of life, the true Bread of God. I long to feed with adoration on that living Bread. Be with me, O Blessed Spirit, as I draw near to the altar, and give me always more faithfulness to Jesus and more love for Him.

II

IN the light of the tabernacle I ask Thee, O Holy Ghost, to fill my heart with pure desire for Jesus, the living Bread. Give me grace to adore Him with the holy angels, that His will may be done on earth as it is in heaven, and that His will may be done in

¹ From Father Rawes' "Bread of Life," a work we recommend most earnestly to devout souls.

my soul. Help me to thank Him for all His gifts, and most of all for Himself. By this Holy Sacrament He strengthens souls on earth, and gives rest to souls in purgatory, and gladdens souls in heaven. He is the hidden Manna, promised by Himself to all who overcome. Thy grace will bring me in safety to God. May I taste the sweetness of Jesus ! May my soul be kept by Thee very bright for the coming of my Spouse !

III

CLEANSE my heart, O Holy Spirit, by this heavenly food, wherein Jesus gives me Himself. Strengthen my faith, that I may see Jesus in this sacrament of His body and blood. There is in me a law by which I am in danger of falling into the captivity of sin. I have often to go on my heavenward way through darkness and many temptations, but Thou art my light and my strength. In Thee I trust. By Thy grace I can do all things that Jesus wishes me to do. Be ever in my soul as the dew of the light. With utter trust I rest upon Thee, and believe the testimony which Thou givest. Set up more and more Thy kingdom in my soul, that I may keep my body under, and bring it to subjection,

lest I should be a castaway from Jesus and from Thee.

IV

O HOLY Ghost, let my life be hidden with Jesus in God. Give me grace to live for God only, and to use creatures in Him and for His sake. Let the beauty of God blind me to the beauty of the world, and let the light of God blind me to the light of earth. Thou, O my God, art brighter than all things and sweeter. Take away from my soul all the dross and purify it, giving it light and strength. To Thee, Spirit of deathless love, I turn for help. Take from me all human respect; for wrong regard of creatures blights the soul, so that its fruits are withered. Help me to be more faithful to Jesus, my Love, Who is coming to me from His altar. He is my life, as Thou art my life, and as the eternal Father is my life. Give me more love, that I may welcome Jesus as He comes to me in the hidden light, and the freshness of the morning dew.

V

O HOLY Ghost, fill me with the fear of the Lord, and drive far from me all thoughts of presumption. Save me from guilt lik

this. Keep me from offending God; and keep me from the wounds of His anger. Make me feel His goodness, and fill my heart with thankfulness. If I am faithful to Thee, Thou wilt give me much grace; if I am unfaithful, Thou wilt give me little grace, or, it may be, none at all. Dwell in my soul more and more, that I may be faithful with a great faithfulness, and inherit the fulness of Thy promises.

VI

O HOLY Ghost, give me a great hunger for the Bread of life. Do Thou, by that Bread which is Jesus, satisfy my soul, and strengthen it, and make it full of life. I am needy with a great need; but this Bread of heaven is the life of the poor; let it be my life. I am very poor and needy; but Thou, my own Lord, dost always care for me. Without Thee, Blessed Spirit, I can not say, Jesus: without Thee, Helper of the needy, I can not feed on Him Who is the Bread from heaven.

O Spirit of peace, give me a great love for the holy sacrifice of the Mass.

O Spirit of reconciliation, help all darkened souls, and bring them back to life.

O Spirit of mercy, help the souls that are now suffering in the fire of purgatory. I ask

Thee, by Thine own goodness, to give them refreshment and joy and white robes of consoling love.

O most pitiful Spirit, give me a great joy in this Sacrament of love. Thou dwellest in me, and by Thee I live to God. Thou makest me a temple of Thyself and of the Father and the Son. Thou makest me an heir of God. Bring me now, dear Spirit, in light to the altar; bring me in light to my grave; bring me in light to the city of the King and the song of the morning stars.

VII

ETERNAL Father, wash me from my sins in the blood of Jesus.

Eternal Son, fill me with the fire of Thy Heart.

Eternal Spirit, make me glad with the sweetness of the soul of Jesus.

O eternal Father, crush all the powers of evil under my feet. Let me walk upon the asp and the basilisk; let me trample under foot the lion and the dragon by the blood of Thy Son.

O eternal Son, pour into my soul abundant gifts of grace. Thou didst die for me on the cross. There Thou didst merit for me the treasures of grace which now Thou givest.

Thou didst give me Thyself in shedding of blood and in dimness of death. Now Thou givest me Thyself in outpouring of gladness and in Thy deathless life. Thou wast dead, and art alive forever.

O eternal Spirit, hide me more and more with God, and let there be in me more and more of the mind of Jesus. Touch the lips of my soul and give me a taste for this Bread of God, that I may know the graciousness of my Jesus, and the sweetness of His blood. The love of God is shed abroad in my heart, for Thou, O Holy Ghost, art given to me. Oh, lift me up, dear Spirit, from the dust. Oh, bring me in Thine own good time to the pavement of pure gold as clear as crystal. Fill my soul with Thy dew; fill it with Thy fire. There is no dew like Thine; and there is no fire like Thine. They mingle together in the fruitfulness of the garden of the Spouse. They mingle with the blood of Jesus, and with the water from His side. Oh, fire of the Holy Ghost, gentle and sweet as dew! Oh, dew of the Holy Ghost, piercing and cleansing as fire! O Holy Ghost, Whom I love, lift Thy little one to Thine uncreated Heart.

O Blessed Trinity, show me the hidden things of the blood of Jesus, the holy mystery of Thy Church.

Petitions to Jesus in the Tabernacle

O JESUS, I thank Thee for all the graces I have received through Thy real presence in the tabernacle; grant me an ardent love for the Sacrament of Thy love; grant that my visits to Thee in the Blessed Eucharist may sanctify me, make me resemble Thee, and render me more pleasing to Thee.

Dispose me better for the worthy and fruitful reception of holy communion and increase in me the desire of honoring Thee and of causing others to love and honor Thee more in the Blessed Sacrament.

I recommend to Thee the wants of my soul, the needs of my family, of my friends and benefactors, and of all who have asked me to pray for them. Preserve us from all deliberate sins, forgive us those that we have committed, and fill us with the penitential spirit. Send Thine aid to the holy Church, the Sovereign Pontiff, the bishops, priests, Religious, and all the faithful. Direct the labors of apostolic missionaries. Convert infidels, heretics, and sinners, and lead them to sincere repentance. O my Jesus, grant me the inestimable gift of final perseverance. Let me attain to that degree of virtue which is requisite for obtaining the degree of glory to which Thou hast

destined me. Preserve me from sudden and unforeseen death, and let me be fortified in my departure for eternity by the grace of Extreme Unction and the Holy Viaticum. Save me through the mercy of Thy divine Heart, grant me the grace at the hour of my death to love Thee with a disinterested love like that with which Thou didst love me in Thy last hour on the cross. Amen.

V. Blessed and praised every moment

R. Be the Most Holy and Divine Sacrament.

V. Lord, hear our prayers ;

R. And let our cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

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

EJACULATION

My God, unite all minds in the truth and all hearts in charity. Indulgence of 300 days, every time. — Pius X, January 21, 1905 ; May 30, 1908.

N. B. Recite also the prayers for the Church and for the Civil Authorities, p. 756, and the Universal Prayer, p. 760.

Petition for the Holy Souls in Purgatory

O MY God, I recommend to Thy clemency the holy souls in purgatory, and especially those to whom I am most indebted by the bond of charity or of justice; and chiefly I implore Thee in behalf of those who, during their life, were most devout to the Blessed Sacrament; as also those who have most loved the Blessed Virgin. For this I offer Thee, my good Jesus, Thy wounds, Thy agony, Thy death, and all the merits of Thy most bitter Passion. These holy souls love Thee and desire most ardently to be united with Thee. Hear, then, dear Lord, and grant this my prayer in their behalf, which I present to Thee in the words of Thy holy Church: "*Requiem æternam dona eis Domine, et lux perpetua luceat eis.*" — "Eternal rest give unto them, O Lord, and let perpetual light shine upon them."

Requiescant in pace. Amen.

May they rest in peace. Amen.

N. B. Pity the poor souls and recite for their relief some indulgenced prayers and ejaculations.

Prayer to Jesus in the Holy Eucharist

DEAR Jesus, in the Sacrament of the Altar be forever thanked and praised. Love, worthy of all celestial and terrestrial love!

Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare ! Now, illumined with lively faith, with the outpouring of my whole soul and the utmost fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day. — Pius IX, Jan. 1, 1866.

**Indulgenced Acts of Reverence Toward the
Blessed Sacrament**

Genuflexions and Salutations

THE Archbishop of Port-au-Prince in Haiti entreated the Holy Father, in order to move the faithful more and more to show their faith and reverence toward the Blessed Sacrament, that he would grant the following indulgences, applicable to the holy souls in purgatory :

1. For reciting in any language the invocation, " Jesus, my God, I adore Thee here

present in the sacrament of Thy love," while devoutly genuflecting before the Blessed Sacrament enclosed in the tabernacle, 100 days' indulgence, each time.

2. For reciting the same invocation while adoring with a double genuflection the Blessed Sacrament solemnly exposed, 300 days, each time.

3. For making an exterior act of reverence in passing by a church or oratory where the Blessed Sacrament is kept, 100 days, each time.

The Holy Father granted these indulgences as asked (S. Cong. Indul., July 3, 1908).

These indulgences will encourage the slow and reverent genuflection before the Blessed Sacrament, and the pious custom of always raising the hat or slightly bowing in passing before a church door.

An Act of Reparation to the Sacred Heart of Jesus

(For the first Friday of the Month)

ADORABLE Heart of Jesus, glowing with love for us and inflamed with zeal for our salvation: O Heart! ever sensible of our misery and the wretchedness to which our sins have reduced us, infinitely rich in mercy to heal the wounds of our souls, behold us humbly prostrate before Thee to express the

sorrow that fills our hearts for the coldness and indifference with which we have so long requited the numberless benefits that Thou hast conferred upon us. With a deep sense of the outrages that have been heaped upon Thee by our sins and the sins of others, we come to make a solemn reparation of honor to Thy most sacred Majesty. It was our sins that overwhelmed Thy Heart with bitterness; it was the weight of our iniquities that pressed down Thy face to the earth in the Garden of Olives and caused Thee to expire in anguish and agony on the cross. But now, repenting and sorrowful, we cast ourselves at Thy feet, and implore forgiveness. Adorable Heart of Jesus, source of true contrition and ever merciful to the penitent sinner, impart to our hearts the spirit of penance, and give to our eyes a fountain of tears, that we may sincerely bewail our sins now and for the rest of our days. Oh, would that we could blot them out, even with our blood! Pardon them, O Lord, in Thy mercy, and pardon and convert to Thee all that have committed irreverences and sacrileges against Thee in the sacrament of Thy love, and thus give another proof that Thy mercy is above all Thy works. Divine Jesus, with Thee there are mercy and plentiful redemption:

deliver us from our sins, accept the sincere desire we now entertain, and our holy resolution, relying on the assistance of Thy grace, henceforth to be faithful to Thee. And in order to repair the sins of ingratitude by which we have grieved Thy most tender and loving Heart, we are resolved in the future ever to love and honor Thee in the most adorable Sacrament of the Altar, where Thou art ever present to hear and grant our petitions, and to be the food and life of our souls. Be Thou, O compassionate Jesus! our Mediator with Thy heavenly Father, Whom we have so grievously offended, strengthen our weakness, confirm these our resolutions of amendment, and as Thy sacred Heart is our refuge and our hope when we have sinned, so may it be the strength and support of our repentance, that nothing in life or death may ever again separate us from Thee. Amen.

An Act of Consecration and Reparation to the Most Sacred Heart of Jesus

Together with Prayers for the Church and for the Propagation of the Faith

MOST sacred Heart of Jesus! I adore Thee. I offer to Thee all that I am and all that I possess; I consecrate to Thee my soul with all its faculties, my body with all its senses, my

heart with all its affections, desiring in all things to honor, love, and glorify Thee; in thanksgiving for the numberless benefits that I have received from Thee, especially in the Holy Eucharist; in atonement for my own sins as well as in reparation for all the offenses that are committed against Thee in the sacrament of Thy love, and, finally, in humble supplication, that I may henceforth be faithful to Thee, that I may please Thee in thought, word, and deed, that I may suffer in patience and in perfect resignation to Thy holy will, that I may become like to Thee in meekness and humility, that I may persevere in Thy love and Thy grace to the end of my life, and that I may praise Thee and bless Thee with the saints and angels in eternity.

We beseech Thee, also, O good Jesus, by Thy sacred Heart, overflowing with sweetness and mercy, to bless our Holy Father, the Pope, and our Holy Mother, the Church; to take under Thy special protection this congregation, our homes, our country, our rulers, our legislators, our bishops, our priests, and all Religious Orders. We recommend to Thee all our concerns, our friends, relatives, benefactors, and all those who have asked us to pray for them; those who are sick and those who are dying, and all who are under any

affliction. Cast an eye of compassion on obstinate sinners and heretics and unbelievers.

Give eternal rest to the faithful departed.

Bless in particular the apostolic labors of those who are engaged in giving missions and retreats, in propagating the Faith in heathen lands, in spreading Thy kingdom on earth, and in fostering devotion to Thy most sacred Heart and to the Most Holy Sacrament of the Altar. Amen.

Prayer for the Propagation of Faith and Piety

ETERNAL Father, by Thy infinite mercy and by the infinite merits of Thy divine Son Jesus, make Thyself known and loved by all souls, since it is Thy will that all should be saved.

Gloria Patri.

Through the sacred mysteries of human redemption send, O Lord, laborers into Thy harvest, and spare Thy people.

Eternal Word incarnate, Redeemer of the human race, convert all souls to Thyself, since for them Thou wast obedient even to the death of the Cross.

Gloria Patri.

Through the merits and intercession of Thy most holy Mother, and of all the angels and saints, send, O Lord, laborers into Thy harvest and spare Thy people.

O Holy Spirit of God, by the infinite merits of the Passion and Death of Jesus Christ, diffuse thy most ardent and all-powerful charity in all hearts, that there may be one Fold and one Shepherd throughout the world, and that all may come to sing Thy divine mercies in Heaven forever. Amen. *Gloria Patri.*

Indulgence of 7 years and 7 quarantines, once a day.—
Leo XIII, Jan. 23, 1894.

Indulged Chaplet of the Sacred Heart

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be, etc.

R. As it was, etc.

Indulgence of 300 days, every time. — Pius VII, March 20, 1815.

I

My most loving Jesus, when I ponder over Thy most sacred Heart, all tenderness and sweetness for sinners, then doth my heart rejoice, and I am filled with hope of Thy kind welcome. But, ah me, my sins! how many and how great! With Peter and with Magdalen, I bewail and abhor them, because they are an offense to Thee, my Sovereign Good. Oh, grant me pardon for them all. I pray Thy sacred Heart that I may rather die than offend Thee again, and may live only to love Thee. *Pater once, Gloria five times, in honor of the Sacred Heart,* then:

Sweet Heart of my Jesus,

Make me love Thee ever more and more.

II

My Jesus, I bless Thy most humble Heart; and I give thanks unto Thee, Who in making it my model dost urge me with strong pleadings to imitate it, and also, at the cost of so many humiliations, dost vouchsafe Thyself

to point out and smooth for me the way to follow Thee. Fool and ungrateful that I am, how have I wandered far away from Thee! Pardon me, my Jesus! Take away from me all hateful pride and ambition, that with lowly heart I may follow Thee, my Jesus, amidst humiliations and so gain peace and salvation. Strengthen me, Thou who canst, and I will ever bless Thy sacred Heart. *Pater once, Gloria five times. Sweet Heart, etc.*

III

My Jesus, I marvel at Thy most patient Heart, and I give Thee thanks for all the wondrous examples of unwearied patience which Thou hast left us. It grieves me that these examples still have to reproach me for my excessive delicacy, shrinking from every little pain. Pour, then, into my heart, O dear Jesus, a fervent and constant love of suffering and the cross, of mortification and of penance, that, following Thee to Calvary, I may with Thee attain the joys of Paradise. *Pater once, Gloria five times. Sweet Heart, etc.*

IV

DEAR Jesus, beside Thy most gentle Heart I set my down, and shudder to see how unlike mine is to Thine. How am I wont to fret and grieve when a hint, a look, or a word thwarts me! Pardon all my violence, and give me for the future grace to imitate in every contradiction Thy unalterable meekness, that so I may enjoy an everlasting holy peace. *Pater once, Gloria five times. Sweet Heart, etc.*

V

LET us sing praise to Jesus for his generous Heart, conqueror of death and hell; for well it merits every praise. Still more than ever confounded am I, looking upon my coward heart, which dreads even a rough word or injurious taunt. But it shall be so with me no more. My Jesus, I pray Thee for such strength that, fighting and conquering self on earth, I may one day rejoice triumphantly with Thee in heaven. *Pater once. Gloria five times. Sweet Heart, etc.*

Now let us turn to Mary, and dedicating ourselves yet more and more to her, and trusting in her mother's heart, we say to her: By all the virtue of thy most sweet heart obtain for me, great Mother of God, our Mother Mary, a true and enduring devotion to the Sacred Heart of Jesus, thy Son, that, bound up in every thought and affection in union with His Heart, I may fulfil each duty of my state, serving Jesus evermore with readiness of heart, and specially this day.

V. Heart of Jesus, burning with love of us,

R. Inflame our hearts with love of Thee.

Let us Pray

LORD, we beseech Thee, let Thy Holy Spirit kindle in our hearts that fire of charity which Our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn exceedingly. Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God forever and ever. Amen.

A Short Act of Consecration to Jesus and Mary

(Recommended to Promoters of the Sacred Heart League)

OJESUS, Saviour of mankind, Thou hast mercifully revealed to us the wonderful riches of Thy Heart; in thanksgiving for Thy benefits, especially for the institution of the Holy Eucharist — in reparation for the offenses against the Blessed Sacrament — in union with Thy mediation in heaven for us, poor sinners, I consecrate myself entirely to Thee, for the glory of God and the salvation of souls. I promise to aid in spreading the worship and in promoting the interests of Thy sacred Heart.

I choose, moreover, the Blessed Virgin Mary for my Queen, my Advocate, and my Mother, and I am resolved to imitate her virtues, in particular her love for sinners, and to foster and promote devotion to her Immaculate Conception. I beseech Thee, O Lord, to accept this promise Thou hast inspired me to make it; grant me the grace to fulfil it. Amen.

Sweet Heart of Jesus, be my love! Sweet Heart of Mary, be my salvation!

Prayer for a Visit to Jesus

In Behalf of a Municipality

LOOK down, holy Father and Lord, from Thy sanctuary, and from heaven, Thy dwelling-place on high, and behold this sacred Victim which our great high priest, Thy holy child, Our Lord Jesus, offers up to Thee for the sins of His brethren; and be appeased for the multitude of our transgressions. Behold, the voice of the blood of Jesus, our brother, cries to Thee from the cross. Give ear, O Lord! Be appeased, O Lord! Hearken, and do not tarry, for Thine own sake, O my God, for Thy name is invoked upon this city and upon Thy people; and deal with us according to Thy mercy. Amen.

V. That Thou vouchsafe to defend, pacify, keep, preserve, and bless this city.

R. We beseech Thee to hear us.

Indulgence of 100 days, once a day. — Pius IX, Feb. 4, 1877.

Form of Consecration to the Sacred Heart of Jesus

Issued with the Encyclical of Pope Leo XIII, May 25, 1899, on the consecration of mankind to the Sacred Heart of Jesus.

MOST sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself to-day to Thy most sacred Heart. Many, indeed, have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them

all, most merciful Jesus, and draw them to Thy sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one shepherd. Be Thou King also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church, assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to it be glory and honor forever. Amen.

Prayer: "O Most Compassionate Jesus!"

O MOST compassionate Jesus! Thou alone art our salvation, our life, and our resurrection. We implore Thee, therefore, do not forsake us in our needs and afflictions, but

by the agony of Thy most sacred Heart,
and by the sorrows of Thy immaculate Mother,
succor Thy servants whom Thou hast re-
deemed by Thy most precious blood.

Indulgence of 100 days, once a day. — Pius IX,
Oct. 6, 1870.

EJACULATION

Jesu, Deus meus, super omnia amo Te. Jesus, my God, I love
Thee above all things.

Indulgence of 50 days. — Pius IX, May 7, 1854.

Hymn to the Sacred Heart¹

*"Be this our life's one aim
To labor for the glory of Thy Name"*

O SACRED Heart ! what shall I render Thee
For all the gifts Thou hast bestowed on me ?
O Heart of God ! Thou seem'st but to implore
That I should love Thee daily more and more.

O Heart, Whose reign began upon the Tree
Where Thou didst triumph by humility ;
O grant I may Thy hidden ways adore
And know and love Thee daily more and more.

O sacred Heart, I long, I long to love
E'en as the saints with Thee in heaven above,
O dearest Heart, this grace then I implore,
That I may love Thee daily, hourly more.

¹ This hymn was set to music by the late Rev. Father W. Maher, S.J., and published by Messrs. Burns and Oates. From *Voice of the Sacred Heart*.

O Heart of Jesus ! come and live in me
That with Thy love my heart consumed may be ;
O sacred Heart of Jesus, I implore
That I may love Thee daily more and more.

O sacred Heart ! be this our life's one aim ;
To labor for the glory of Thy Name.
O dearest Heart ! this grace we Thee implore :
That all the world may know and love Thee more.

Alone with God

ALONE with God ; oh ! who can say
The mystery deep these words contain !
It thrills the soul with love and fear
To know and feel that God is near.

ALONE, my God, ALONE with Thee,
The bliss like this for such as me.
How can so mean and vile a thing
Remain alone before her King !

Yet Abram's faith, so firm and pure,
Made hope shine bright when least secure,
And whilst vast stranger-land he trod,
He calmly dwelt ALONE with God.

Can heart conceive what Moses felt,
When all ALONE with God he dwelt,
The glowing breath of God so near,
And whispering softly to his ear !

How soft and sweetly time passed there,
ALONE with God, and lost in prayer,
His raptured soul beamed forth such light
As dazzled mortals at the sight.

Nor Sinai's height, nor Horeb's fire,
Nor Thabor's sweets need I desire,
If in some little lonely cell,
I may ALONE with Jesus dwell.

Oh ! if my weak heart might be
That little cell, my Spouse, for Thee;
ALONE, my God, yes, night and day,
And at Thy feet I'd ever stay.

If oft Thou shouldst the cross bestow
On one who merits nought but woe,
Oh ! teach me then ALONE to be
Attentive to Thy love for me.

And when obedience calls me where
My labors take the place of prayer,
I'll strive to keep my eyes on Thee,
And midst my toils ALONE to be.

O God of love, come then and dwell
ALONE, in this poor humble cell,
Until at last Thy Heart divine
Consumes this wretched heart of mine. Amen.

*May the Sacred Heart of Jesus be our dwelling-place
forever. — Leaflets.*

Christmas Day

The Nativity of Our Lord and Saviour Jesus Christ

Prayers from the Roman Missal

O God, Who didst make this most sacred night to shine forth with the glory of Him who is the true light of the world; grant that He who, thus revealed to us, has made resplendent our path on earth, may be forever our joy and our light in heaven.

MAY the offerings we bring on this festival day be pleasing to Thee, O Lord; and, adoring the mystery of the Word made Flesh, may we, by Thy grace, be found

made like unto Him, Who has united our nature to Thine own.

GRANT, we beseech Thee, O Lord our God, that we who, in joy of heart, keep with threefold celebration of the holy mysteries the feast of the nativity of Our Lord Jesus Christ, may, by worthiness of life, deserve to rejoice with Him for evermore.

BATHED in the new light brought upon earth by Thine incarnate Word, we beseech Thee, O Almighty God, to vouchsafe that the holy faith which ever illumines our minds may in all our actions shine forth to Thy glory before the world.

IN virtue of the birth upon earth of Thine only-begotten Son, vouchsafe, O Lord, to hallow our offerings, and to cleanse us from all stain of sin.

GRANT, we beseech Thee, Almighty God, that even as the Saviour of the world, born to us this day, bestowed upon us by adoption the sonship of God; so to Him we may look for the grace of a happy eternity.

Novena for Christmas

INDULGENCES

Three hundred days, each day. Plenary, on Christmas Day, or during the novena or octave, on the usual conditions: confession, communion, and prayer, according to the intentions of the Pope.

N.B. — Many Prayers, Chaplets, and Devotions contained in this book in honor of Our Divine Lord, the Blessed Sacrament, the Holy Name, and the Sacred Heart are quite suitable for a Christmas novena.

Prayer for Christmas

MOST dear Lord Jesus Christ Who, being made an infant for us, wast willing to be born in a cave, to free us from the darkness of sin, to draw us to Thyself

and to inflame us with Thy holy love; we adore Thee as our Creator and Redeemer, we accept and choose Thee for our King and Lord, and for tribute we offer Thee all the affections of our poor hearts. Dear Jesus, Our Lord and God, deign to accept this offering, and that it may be worthy of Thine acceptance, pardon us our faults, enlighten us, and inflame us with that holy fire which Thou camest to bring into the world and enkindle in men's hearts. May our souls thus become a perpetual sacrifice in Thy honor. Grant that we may ever seek Thy greater glory here on earth, so that we may one day come to rejoice in Thy infinite loveliness in Heaven. Amen.

Indulgence of 100 days, once a day. — Leo XIII, Jan. 18, 1894.

Prayer Before the Crib

I ADORE Thee, O Word incarnate, true Son of God from all eternity, and true Son of Mary ever Virgin in the fulness of time. When I adore Thy divine person, and the humanity united to Thy divinity, I venerate the poor manger which welcomed Thee when an infant, and which was truly the throne of Thy love. I prostrate myself before it with the simplicity of the shepherds, with the faith of Joseph, with the love of Mary. I bow down in veneration of this precious memorial of our salvation with the same spirit of mortification, poverty, and humility with which Thou, though the Lord of heaven and earth, didst choose for Thyself a manger wherein to lay Thy tender infant limbs. And Thou, O Lord, who in Thine infancy didst deign to lay Thyself in this manger, vouchsafe also to pour into my heart a drop of that joy to which the sight of Thy lovely childhood, and the miracles which accompanied Thy birth, gave rise. By that holy birth, I now implore Thee to grant to all the world peace and goodwill, and in the name of the whole human race I render thanks and honor to God the Father, and to God the Holy Spirit, who with Thee live and reign one God world without end. Amen.

Indulgence of 100 days, once a day. — Pius IX, Oct. 1, 1861.

Versicles, Responses, and Prayers

For Christmas Day and Its Octave.

- V. The Word was made flesh.
 R. And dwelt among us.
 V. Christ hath manifested Himself to us.
 R. Come, let us adore.

Let us pray

1. **A**LMIGHTY and everlasting God, Lord of heaven and earth, Who dost reveal Thyself to little ones; grant, we beseech Thee, that we, duly honoring the holy mysteries of Thy Son, the infant Jesus, and daily imitating Him in our lives, may come to the kingdom of Heaven promised by Thee to little children. Through the same Jesus Christ, etc.

R. Amen.

WITH hearts truly grateful,
 Come, all ye faithful,
 To Jesus, to Jesus in Bethlehem;
 See Christ your Saviour,
 Heaven's greatest favor.
 Let's hasten to adore Him;
 Our God and King.

2. **J**ESUS, sweetest Child, born in Bethlehem of Mary, ever Virgin, swathed in rags, laid in the manger, announced by angels, visited by shepherds; have mercy on us. R. have mercy on us. Pater. Ave. Gloria.

O JESUS, born of Virgin bright,
 Immortal glory be to Thee;
 Praise to the Father Infinite,
 And Holy Ghost eternally.

3. **O** DIVINE Saviour, O King of peace, Who wast pleased to make Thy appearance amongst us when the whole world was in peace; vouchsafe to send us

Thy peace, so that all our powers being brought into subjection to Thee, Thou mayest be born anew in our souls.

Pater. Ave. Gloria.

4. **O** DIVINE Saviour, O King of immortal glory, Who, in Thy great mercy, didst come into the world to redeem us and to make us holy; grant that, denying all ungodliness and love of this world, we may live soberly in ourselves, justly toward our neighbor, and piously before Thee, that so we may be happy with Thee for all eternity.

Pater. Ave. Gloria.

5. **O** MY JESUS, Thou well knowest that I love Thee; but I do not love Thee enough. Oh! make me love Thee more. O Love which burnest always and is never extinguished, my God, Thou who art Charity itself, kindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

Christmas Hymns

Adeste Fideles

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.

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.

Sing alleluia,
All ye choirs of angels;
Sing, all ye citizens of heaven above
Glory to God
In the highest.

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.

— Canon Oakeley's translation.

Another Version of the Adeste Fideles

OH, come ! all ye faithful !
Triumphantly sing !
Come, and see in the manger
The angels' dread King !
To Bethlehem hasten !
With joyful accord ;
Oh, hasten ! oh, hasten !
To worship the Lord.

True Son of the Father !
He comes from the skies ;
The womb of the Virgin
He doth not despise ;
To Bethlehem hasten, etc.

Not made but begotten,
The Lord of all might,
True God of true God,
True Light of true Light ;
To Bethlehem hasten, etc.

Hark ! to the angels !
All singing in heaven
"To God in the highest
High glory be given."
To Bethlehem hasten, etc,

To Thee, then, O Jesu !
This day of Thy birth,
Be glory and honor
Through heaven and earth.

True Godhead Incarnate !
Omnipotent Word !
Oh, hasten ! oh, hasten !
To worship the Lord.

Christmas Carol

ANGELS we have heard on high,
Sweetly singing o'er our plains,
And the mountains in reply,
Echoing their joyous strains.

Shepherds, why this Jubilee ?
Why your rapturous strain prolong ?
What may the gladsome tidings be,
Which inspire your heavenly song ?

Come to Bethlehem, and see
Him whose birth the angels sing :
Come, adore on bended knee,
Christ the Lord, the new-born King.

Sacred Infant all divine,
What a tender love was Thine ;
Thus to come from highest bliss,
Down to such a world as this !

Teach, O teach us, holy Child,
By Thy face so meek and mild,
Teach us to resemble Thee,
In Thy sweet humility !

Virgin Mother, Mary blest,
By the joys that fill thy breast
Pray for us that we may prove
Worthy of the Saviour's love.

Easter

Præbena for Easter. In Honor of the Glorious Resurrection of Our Lord

Alleluia!

This is the day which the Lord has made: let us celebrate it with transports of joy. — Office of the Church

JESUS, Who didst confound all Thine enemies by clothing in glory and splendor that body which had been the victim of the cruelty of man, give me grace to die to myself that I may rise again with Thee, and after Thy likeness lead a new, divine, immortal life: new, by change of conduct, divine by the generosity and purity of my love, immortal by perseverance in well doing. Work in my heart, O Lord, this happy change; make me pass from death to life, from darkness to light, from a life full of imperfections to a life perfect and worthy of Thee. Make me go on from light to light, from virtue to virtue, till I come at last to Thee, O God of virtue, source of all life, and of all light. To thee also I turn, O holy Virgin, Mother of Our Saviour, on this joyous feast; deign to make me a partaker of that divine joy which thou didst feel on the blessed day of His Resurrection. Dry my tears and free my heart from all oppressive sadness. Let Thy risen Son enter into my heart, as through the closed doors, into the upper chamber. Let Him say to me, as to the apostles, "Peace be to thee"; let Him show to me, as to Thomas, His sacred wounds; let Him abide with me continually, and never more depart from me.

To the Glorious Wounds of Jesus Risen

1. **M**y risen Jesus, I devoutly kiss and adore the glorious wound of Thy left foot, and pray Thee to give me grace to fly from all occasions of sin. and ever more

to walk in the way of Thy commandments. Glory be to the Father, etc.

2. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy right foot, and pray Thee to give me grace to walk constantly in the way of Christian holiness till I come to the home of the saints in paradise.

Glory, etc.

3. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy left hand, and pray Thee to deliver me from all evil, whether of the body or of the soul, and most especially from the unhappy fate of the wicked who shall stand at Thy left hand at the day of judgment.

Glory, etc.

4. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy right hand, and pray Thee to bless my soul herewith, and after death to open to me the gates of heaven.

Glory, etc.

5. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy side, and pray Thee to kindle in my heart the fire of Thy love here, that I may hereafter love Thee eternally in heaven.

Glory be, etc.

To Mary

LASTLY, I pray thee, O most holy Virgin Mary, by thy great joy on seeing thy risen and glorified Son, to obtain for us the grace to rise also after our death to the eternal glory of paradise. Hail Mary, Glory be to the Father, etc.

Easter-tide Hymns

Victimæ Paschali Laudes

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.

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.

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."

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.

— Miss Leeson's translation.

VE sons and daughters of the Lord!
The King of glory, King ador'd,
This day Himself from death restor'd.

All in the early morning gray
Went holy women on their way,
To see the tomb where Jesus lay.

Of spices pure a precious store
In their pure hands those women bore,
To anoint the sacred body o'er.

Then straightway one in white they see,
Who saith, "Ye seek the Lord; but He
Is risen and gone to Galilee."

This told they Peter, told they John;
Who forthwith to the tomb are gone,
But Peter is by John outrun.

That selfsame night, while, out of fear,
The doors were shut, their Lord most dear
To His apostles did appear.

But Thomas, when of this he heard,
Was doubtful of his brethren's word;
Wherefore again there comes the Lord.

"Thomas, behold My side," saith He;
"My hands, My feet, My body see,
And doubt not, but believe in Me."

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.

Now let us praise the Lord most high,
And strive His name to magnify
On this great day, through earth and sky:

Whose mercy ever runneth o'er;
Whom men and angel hosts adore;
To Him be glory evermore.

— Father Caswell's translation.

THE dawn was purpling o'er the sky;
With alleluias rang the air;
Earth held a glorious jubilee;
Hell gnash'd its teeth in fierce despair:

When our most valiant mighty King
From death's abyss, in dread array,
Led the long-prison'd Fathers forth,
Into the beam of life and day:

When He, whom stone and seal and guard
Had safely to the tomb consign'd,
Triumphant rose, and buried Death
Deep in the grave He left behind.

"Calm all your grief, and still your tears;"
Hark! the descending angel cries;
"For Christ is risen from the dead,
And Death is slain, no more to rise."

—*Ibid.*

Now at the Lamb's high royal feast,
In robes of saintly white, we sing,
Through the Red Sea in safety brought
By Jesus, our immortal King.

O depth of love! for us He drains
The chalice of His agony;
For us a Victim on the Cross
He meekly lays Him down to die.

And as the avenging Angel pass'd
Of old the blood-sprinkled door;
As the cleft sea a passage gave,
Then closed to whelm th' Egyptians o'er;

So Christ, our Paschal Sacrifice,
Has brought us safe all perils through;
While for unleaven'd bread He asks
But heart sincere and purpose true.

Hail, purest Victim Heav'n could find
The powers of Hell to overthrow !
Who didst the bonds of Death unbind ;
Who dost the prize of Life bestow.

Hail, victor Christ ! hail, risen King !
To Thee alone belongs the crown ;
Who hast the heavenly gates unbarr'd,
And cast the prince of darkness down.

O Jesus ! 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.

To God the Father, with the Son
Who from the grave immortal rose,
And Thee, O Paraclete, be praise
While age on endless ages flows.

—*Ibid.*

Devotions in Honor of the Blessed Virgin Mary

Dedication to Mary

My Queen ! my Mother ! I give myself entirely to thee ; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as thy property and possession.

His Holiness, Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, Aug. 5, 1851, granted to all the faithful who, with fervor and at least contrite heart, shall say, morning and evening, one *Hail Mary*, together with this prayer, to implore of the Blessed Virgin victory over temptations, es-

pecially over those against chastity, an indulgence of 100 days, once a day.

Three Offerings in Honor of the Blessed Virgin Mary

I **H**OLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the daughter of the eternal Father, and to thee I consecrate my soul and all its powers. *Hail Mary*, etc.

II. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the Mother of the only-begotten Son, and to thee I consecrate my body with all its senses. *Hail Mary*, etc.

III. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the spouse of the Holy Ghost, and to thee I consecrate my heart and all its affections, praying thee to obtain for me from the ever blessed Trinity all the graces which I need for my salvation. *Hail Mary*, etc.

Indulgence of 300 days, each time. — Leo XII, Oct. 21, 1823.

Prayer of St. Alphonsus de Liguori to the Blessed Virgin Mary

Most holy and immaculate Virgin! O my Mother! thou who art the Mother of my Lord, the Queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great Queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all do I thank thee for having saved me from hell, which I had so often

deserved. I love thee, Lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the Mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my Mother! by thy love for God I beseech thee to be at all times my helper, but above all at the last moment of my life. Leave me not until thou seest me safe in heaven, there for endless ages to bless thee and sing thy praises. Amen.

Indulgence of 300 days, each time, if said before a representation of Our Lady; plenary indulgence once a month, on the usual conditions.—Pius IX, Sept. 7, 1854.

Dedication of St. Aloysius to Our Lady

MOST holy Mary, my Lady, into thy blessed trust and special custody, and into the bosom of thy mercy I this day, every day, and in the hour of my death, commend my soul and my body: to thee I commit all my anxieties and miseries, my life and the end of my life, that by thy most holy intercession and by thy merits all my actions may be directed and disposed according to thy will and that of thy Son. Amen.

Indulgence of 200 days, once a day. — Leo XIII, March 15, 1890.

Novena to Our Lady of Perpetual Help*To Obtain some Spiritual or Temporal Favor*

Recite each day three *Hail Marys*, in thanksgiving to the most holy Trinity for the privileges bestowed on the Blessed Virgin Mary. Then recite the following prayer :

OUR Lady of Perpetual Help, show that thou art indeed our Mother, and obtain for me the favor I desire (*here specify the desired favor*) and the grace to use it for the glory of God and the salvation of my soul.

Glorious St. Alphonsus, who by thy confidence in the Blessed Virgin didst obtain from her so many favors, and who, by thy writings, hast shown us what graces God bestows on us by the hands of Mary! Obtain for me the greatest confidence in our good Mother of Perpetual Help, and beg of her to grant me the favor I am asking of her power and maternal goodness.

Eternal Father, in the name of Jesus, and by the intercession of our Mother of Perpetual Help, and of St. Alphonsus, I pray Thee to hear me and to grant my request, if it be to Thy greater glory and the good of my soul. Amen.

Prayer to Mary, Our Lady of Good Counsel

MOST glorious Virgin, chosen by the Eternal Counsel to be the Mother of the Eternal Word made Man, treasure-house of divine graces and advocate of sinners; I, the most unworthy of thy servants, have recourse to thee, begging of thee to be my guide and counselor in this vale of tears. Obtain for

me, through the most precious blood of thy divine Son, forgiveness of my sins, and the salvation of my soul with all the means necessary to secure it. Obtain for Holy Church triumph over her enemies and the extension of the Kingdom of JESUS CHRIST over the whole earth. Amen.

Indulgence of 100 days, once a day. — Leo XIII, Nov. 23, 1880.

AH! sweet Mother, it is sufficient for me to tell thee my need and difficulty, for thy loving heart always longs to help thy children. Remember the Holy Ghost has made thee the Mother of Good Counsel in order that we might find in thee a guardian and a guide. Turn to me then, I beseech thee, and listen to my prayer. Show me how to act in this matter, for the glory of God and the good of my soul. Amen.

MEMORARE, O piissima Virgo Maria, non esse auditum a sæculo quemquam ad tua 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 despicere, 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.

Indulgence of 300 days, every time; also a plenary indulgence, once a month, to all those who, having said it at least once a day for a month, on any day, being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there, for some time, for the intention of His Holiness. — Pius IX, Dec. 11, 1846.

EJACULATION

Sweet heart of Mary, be my salvation!

Indulgence of 300 days, each time. — Pius IX, Sept. 30, 1852.

Prayer to Our Lady, Mother of Divine Providence

O IMMACULATE Virgin Mary, Mother of Divine Providence, take possession of my soul with all the fulness of thy favor and protection. Govern thou my life, and direct it along the way of virtue to the fulfilment of the divine will. Do thou obtain for me the pardon of my sins; be my refuge, my protection, my defense, my guide in the pilgrimage of this life; console me in afflictions, sustain me in dangers, and in the storms of adversity afford me the security of thy guardianship. Obtain for me, O Mary, the renewal of my heart within me, so that it may become the holy dwelling-place of thy divine Son, JESUS; remove far from me, weak and miserable as I am, every kind of sin, negligence, sloth, timidity and human respect; entirely expel from me pride, vainglory, self-love, and all other earthly affections which hinder the efficacy of thy patronage. O sweetest Mother of Providence, turn thy maternal regard upon me, and if through frailty or malice I have provoked the menaces of the eternal Judge and embittered the most sacred Heart of my loving JESUS, do thou throw over me the mantle of thy protection, and I shall be safe. Thou art the watchful Mother, the Virgin

of forgiveness, and my hope on earth; oh, grant that I may have thee for the Mother of glory in heaven. Ave Maria, *thrice*.

Indulgence of 200 days, once a day. — Leo XIII, Feb. 27, 1886.

Ejaculations

O DOMINA mea! **O** MY Queen! my Mother!
Mater mea! memento remember I am thine.
me esse tuum.

Serva me, defende me, ut Keep me, guard me, as
rem et possessionem tuam. thy property and possession.

Sweet heart of Mary, be my salvation!

Indulgence of 300 days, each time. — Pius IX, Sept. 30, 1852.

O Mary, conceived without sin, pray for us who have recourse to thee!

Indulgence of 100 days, once a day. — Leo XIII, March 15, 1884.

Mary, Mother of God, and Mother of mercy, pray for me and for the departed.

Indulgence of 100 days, once a day. — Leo XIII, Dec. 15, 1883.

Our Lady of the Most Holy Sacrament, pray for us!

Our Lady of the Sacred Heart, pray for us!

Our Lady of Lourdes, pray for us!

Indulgence of 100 days, once a day. — Leo XIII, June 25, 1902.

Mary, most sorrowful Mother of all Christians, pray for us.

Indulgence of 300 days. — Pius X, June 27, 1906.

Our Lady of Good Studies, pray for us.

Indulgence of 300 days. — Pius X, May 22, 1906.

Mary, our hope, have pity on us!

Indulgence of 300 days. — Pius X, Jan. 8, 1906.

**Chaplet in Honor of the Immaculate Heart of Mary,
Our Lady of Sorrows**

Suitable for a Novena

V. **D**EUS in adjutorium
meum intende.

R. Domine ad adjuvan-
dum me festina.

V. Gloria Patri, et Filio,
etc.

R. Sicut erat, etc.

V. **O** GOD! come to my
assistance.

R. O Lord! make haste to
help me.

V. Glory be to the Father,
etc.

R. As it was, etc.

I. **I**MMACULATE Virgin, who, conceived without sin, didst direct every movement of thy most pure heart to that God Who was 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.

Our Father, once, Hail Mary, seven times.

Heart transpierced with pain and woe!
Set my heart with love aglow.

II. **I**MARVEL, Mary, at thy deep humility, through which thy blessed heart was troubled at the gracious message brought thee by Gabriel, the archangel, that thou wast chosen Mother of the Son of the Most High, and through which thou didst proclaim thyself His humble handmaid; wherefore, in great confusion at the sight of my pride, I ask thee for the grace of a contrite and humble

heart, that, knowing my own misery, I may obtain that crown of glory promised to the truly humble of heart.

Our Father, etc., Heart, etc.

III. **B**LESSED Virgin, who, in thy sweetest heart didst keep as a precious treasure the words of Jesus, thy Son, and, pondering on the lofty mysteries they contained, didst learn to live for God alone; how doth my cold heart confound me! O dearest Mother! get me grace so to meditate within my heart upon God's holy law that I may strive to follow thee in the fervent practice of every Christian virtue.

Our Father, etc., Heart, etc.

IV. **G**LORIOUS Queen of martyrs, whose sacred heart was pierced in thy Son's bitter passion by the sword whereof the holy old Simeon had prophesied; gain for my heart true courage and a holy patience to bear the troubles and misfortunes of this miserable life, so that by crucifying my flesh with its desires, while following the mortification of the cross, I may, indeed, show myself to be a true son of thine.

Our Father, etc., Heart, etc.

V. **O**MARY, mystical rose, with loving heart, burning with the living fire of charity, Thou didst accept us, for thy children at the foot of the cross, becoming thus our tender Mother! make me feel the sweetness of thy maternal heart and thy power with Jesus that, when menaced by the perils of this mortal life, and most of all in the dread hour of death, my heart, united with thine, may love my Jesus then and through all ages. Amen.

Our Father, etc., Heart, etc.

LET US now turn to the most sacred Heart of Jesus that He may inflame us with His holy love.

O divine Heart of Jesus! to Thee I consecrate myself, full of deep gratitude for the many blessings I have received and daily do receive from Thy boundless charity. With my whole heart I thank Thee for having, in addition to them all, vouchsafed to give me Thy own most holy

Mother, giving me to her as a son, in the person of the beloved disciple. Let my heart ever burn with love for Thee, finding in Thy sweetest Heart its peace, its refuge, and its happiness.

Indulgence of 300 days, once a day. — Pius IX, Dec. 11, 1854.

Novena in Honor of the Immaculate Conception

IMMACULATE Virgin! Mary, conceived without sin! Remember, thou wert miraculously preserved from even the shadow of sin, because thou wert destined to become not only the Mother of God, but also the mother, the refuge, and the advocate of man; penetrated, therefore, with the most lively confidence in thy never-failing intercession, we most humbly implore thee to look with favor upon the intentions of this novena, and to obtain for us the graces and the favors we request. Thou knowest, O Mary, how often our hearts are the sanctuaries of God, Who abhors iniquity. Obtain for us, then, that angelic purity which was thy favorite virtue, that purity of heart which will attach us to God alone, and that purity of intention which will consecrate every thought, word, and action to His greater glory. Obtain also for us a constant spirit of prayer and self-denial, that we may recover by penance that innocence which we have lost by sin, and at length attain safely to that blessed abode of the saints, where nothing defiled can enter.

O Mary, conceived without sin, pray for us who have recourse to thee.

Recite the "Litany of the Blessed Virgin," or the following Hymn.

Hymn

V. **T**OTA pulchra es,
Maria.

R. Et macula originalis
non est in te.

V. **T**HOU art all fair,
O Mary.

R. And the original stain
is not in thee.

V. Tu gloria Jerusalem.

R. Tu lætitia Israel.

V. Tu honorificentia populi nostri.

R. Tu advocata peccatorum.

V. O Maria.

R. O Maria.

V. Virgo prudentissima.

R. Mater clementissima.

V. Ora pro nobis.

R. Intercede pro nobis ad Dominum Jesum Christum.

V. In conceptione tua, Virgo Immaculata fuisti.

R. Ora pro nobis Patrem cujus Filium peperisti.

V. Domina, protege orationem meam.

R. Et clamor meus ad te veniat.

V. Thou art the glory of Jerusalem.

R. Thou art the joy of Israel.

V. Thou art the honor of our people.

R. Thou art the advocate of sinners.

V. O Mary.

R. O Mary.

V. Virgin, most prudent.

R. Mother, most tender.

V. Pray for us.

R. Intercede for us with Jesus Christ Our Lord.

V. In thy conception, Holy Virgin, thou wast immaculate.

R. Pray for us to the Father, Whose Son thou didst bring forth.

V. O Lady! aid my prayer.

R. And let my cry come unto thee.

Oremus

SANCTA Maria, regina cœlorum, mater Domini nostri Jesu Christi, et mundi domina, quæ nullum derelinquis, et nullum despicias: respice me, domina, clementer oculo pietatis, et impetra mihi apud tuum dilectum Filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam et immaculatam conceptionem

Let us pray

HOLY Mary, Queen of heaven, Mother of Our Lord Jesus Christ, and mistress of the world, who forsakest no one, and despisest no one, look upon me, O Lady! with an eye of pity, and entreat for me of thy beloved Son the forgiveness of all my sins; that, as I now celebrate, with devout affec-

devoto affectu recolo, æternæ in futurum beatitudinis, 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 sæculorum. Amen.

tion, thy holy and immaculate conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of Him whom thou, in virginity, didst bring forth, Jesus Christ our Lord: Who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

Then Add the Following Prayer:

O God, the Shepherd and Ruler of all the faithful, look mercifully down on Thy servant, our Holy Father, Pope N., 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 prayers of Thy servants, and grant that we may obtain what we ask for with faith and confidence, through Christ our Lord. Amen.

Pious Exercise in Honor of Our Lady of Dolors

SANCTA mater istud agas,
Crucifixi fige plagas
Cordi meo valide.

BID me bear, O Mother
blessed!
On my heart the wounds
impressed
Suffered by the Crucified.

An indulgence of 300 days, once a day, to those who, with contrite heart, shall say the Hail Mary seven times, and, after each Hail Mary, the stanza, as above. — Pius VII, Dec. 1, 1815.

Prayer and Consecration to Our Lady of Perpetual Help

MOST holy Virgin Mary, Mother of God, whom I love to honor under the lovely title of Mother of Perpetual Help, I, N., although most unworthy to be thy servant, yet moved by thy wonderful compassion, and by my desire to serve thee, now choose thee, in presence of my guardian angel and of the whole celestial court, for my queen, advocate, and mother: and I firmly purpose always to love and serve thee for the future, and to do whatever I can to induce others to love and serve thee also. I beseech thee, O Mother of God, and my most compassionate and loving Mother, by the blood which thy Son shed for me, to receive me into the number of thy servants, to be thy child and servant forever. Assist me in my thoughts, words, and actions every moment of my life, so that all may be directed to the greater glory of my God; and through thy most powerful intercession, may I never more offend my beloved Jesus, but may I glorify Him, and love Him on earth, and enjoy and praise Him forever in heaven. Amen.

Prayer to Our Lady, Mother of Confidence

IMMACULATE Mary, when we venerate thee under the gracious title of Mother of Confidence, how our hearts overflow with the sweetest consolation, how we are moved to hope for every good gift from thee! That such a name should have been given to thee is a sign that none have recourse to thee in vain. Receive, then, with a mother's compassion these acts of homage, with which we earnestly pray thee to be propitious to us in every necessity. Above all we ask thee to make us live ever united to thee and thy divine Son JESUS. Under thy escort we shall safely walk along the straight road; and so shall it be our lot to hear on the last day of our lives those consoling words: Come, O faithful servant, enter into the joy of thy LORD. Amen.

Indulgence of 200 days. once a day. — Leo XIII.
June 23, 1902.

Prayer to Our Lady of Light

OUR Lady of Light, spouse of the Holy Ghost, I give thee my whole self, soul and body, all I have, or may have, to keep for Jesus, that I may be His for evermore.

Our Lady of Light, spouse of the Holy Ghost, pray for me.

The Hymn Ave, Maris Stella

AVE, maris stella,
 Dei Mater alma,
 Atque semper Virgo,
 Felix coeli porta.

Sumens illud ave
 Gabrielis ore,
 Funda nos in pace,
 Mutans Hevæ 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 culpis solutos,
 Mites fac et castos.

Vitam præsta puram,
 Iter para tutum,
 Ut videntes Jesum
 Semper collætémur.

HAIL, thou star of ocean !
 Portal of the sky !
 Ever virgin Mother
 Of the Lord most high !

Oh ! by Gabriel's Ave,
 Uttered long ago.
 Eva's name reversing,
 Establish peace below.

Break the captive's fetters,
 Light on blindness pour;
 All our ills expelling,
 Every bliss implore.

Show thyself a Mother ;
 Offer Him our sighs,
 Who for us incarnate
 Did not thee despise.

Virgin of all virgins !
 To thy shelter take us ;
 Gentlest of the gentle !
 Chaste and gentle make us.

Still, as on we journey,
 Help our weak endeavor
 Till with thee and Jesus
 We rejoice forever.

Sit laus Deo Patri,
Summo Christo decus,
Spiritus sancto,
Tribus honor unus.

Amen.

Through the highest heaven,
To the almighty Three,
Father, Son, and Spirit,
One same glory be.

Amen.

His Holiness Leo XIII, by a rescript of the Sacred Congregation of Indulgences, Jan. 27, 1888, granted to the faithful who shall recite the above hymn, an *indulgence of three hundred days*, once a day.

Prayer to Our Lady of Sorrows

O MARY! I beseech thee by the sorrows thou didst experience in beholding thy divine Son dying on the cross, procure for me a good death; obtain for me that, having loved Jesus and thee, my most tender Mother, here on earth, I may love you both and bless you eternally in heaven. Amen.

Nobena in Honor of the Dolors of the Blessed Virgin

O MOST holy and afflicted Virgin! Queen of martyrs! thou who didst stand beneath the cross, witnessing the agony of thy divine Son — through the unceasing sufferings of thy life of sorrow, and the bliss which now more than amply repays thee for thy past trials, look down with a mother's tenderness and pity on me, who kneel before thee to venerate thy dolors, and place my requests, with filial confidence, in the sanctuary of thy

wounded heart; present them, I beseech thee, on my behalf, to Jesus Christ. Through the merits of His most sacred passion and death, and through thy sufferings at the foot of the cross, I hope to obtain the grant of my present petition. To whom shall I recur in my wants and miseries if not to thee, O Mother of mercy, who, having so deeply drunk of the chalice of thy Son, canst compassionate the woes of those who still sigh in the land of exile? *Sancta Maria, Mater Dolorosa, ora pro me!*

INVOCATION

O Mary! conceived without sin, pray for us who have recourse to thee.

Indulgence of 100 days, once a day. — Leo XIII, March 15, 1884.

EJACULATION

Blessed be the holy and immaculate conception of the most blessed Virgin Mary, Mother of God.

His Holiness, Pope Leo XIII, revoking the concession made Nov. 21, 1793, by the Sovereign Pontiff, Pius VI, granted by brief, Sept. 10, 1878, to all the faithful each time that, devoutly and with contrite hearts, they recite this ejaculation, an indulgence of 300 days.

INVOCATION

SANCTA Virgo Maria **H**OLY Virgin Mary immaculata, Mater maculate, Mother Dei, Mater nostra, Tu of God and our Mother.

pro nobis loquere ad cor speak thou for us to the
Jesu, qui tuus Filius est Heart of Jesus, Who is
et Frater noster. thy Son and our brother.

Indulgence of 100 days, once a day. — Leo XIII,
Dec. 20, 1890.

ANTHEM, VERSICLE, AND PRAYER IN HONOR OF
THE IMMACULATE MARY

Ant. **H**ÆC est virga in
qua nec nodus
originalis, nec cortex ac-
tualis culpæ fuit.

V. In conceptione tua
virgo immaculata fuisti.

R. Ora pro nobis Pa-
trem, cujus Filium pepe-
risti.

Ant. **T**HIS is the rod
in which was
neither knot of original sin,
nor rind of actual guilt.

V. In thy conception,
O Virgin! thou wast im-
maculate.

R. Pray for us to the
Father, Whose Son thou
didst bring forth.

Oremus

Let us pray

DEUS qui per immacu-
latam Virginis con-
ceptionem dignum Filio
tuo habitaculum præpa-
rasti: quæsumus, ut qui
ex morte ejusdem Filii tui
prævisa eam ab omni labe
præservasti, nos quoque
mundos ejus intercessione
ad te pervenire concedas.
Per eundem Christum
Dominum nostrum.

Amen.

O GOD, Who, by the
immaculate concep-
tion of the Virgin, didst
prepare a worthy habita-
tion for Thy Son; we be-
seech Thee that, as in
view of the death of that
Son, Thou didst preserve
her from all stain of sin,
so thou wouldst enable us,
being made pure by her
intercession, to come unto
Thee. Through the same
Christ our Lord. Amen.

To the faithful who shall say this anthem, versicle, and prayer, an indulgence of 100 days, each time. — Pius IX, March 31, 1876.

Indulged Acts of Consecration to the Blessed Virgin Mary

FOR THE MEMBERS OF THE BLESSED VIRGIN
MARY SODALITY

I

Act of Consecration

By St. John Berchmans

HOLY Mary, Mother of God, and Virgin, I choose thee this day for my queen, patron, and advocate, and firmly resolve and purpose never to abandon thee, never to say or do anything against thee, nor to permit that aught be done by others to dishonor thee. Receive me, then, I conjure thee, as thy perpetual servant; assist me in all my actions and do not abandon me at the hour of my death. Amen.

Indulgence of 300 days, for each recitation. — Pius X, Nov. 17, 1906.

II

Act of Consecration

By St. Francis de Sales

MOST Holy Mary, virgin Mother of God, I (*full name*), most unworthy though I am to be thy servant, yet touched by thy motherly care for me and longing to serve thee, do, in the presence of my guard-

ian angel and all the court of heaven, choose thee this day to be my queen, my advocate, and my mother, and I firmly purpose to serve thee evermore myself, and to do what I can that all may render faithful service to thee.

Therefore, most devoted Mother, through the precious blood thy Son poured out for me, I beg thee and beseech thee, deign to take me among thy clients and receive me as thy servant forever.

Aid me in my every action, and beg for me the grace never, by word or deed or thought, to be displeasing in thy sight and that of thy most holy Son.

Think of me, my dearest Mother, and desert me not at the hour of death. Amen.

Indulgence of 300 days, for each recitation. — Pius X, Nov. 17, 1906.

By request of the Rev. Fr. Elder Mullan, S.J., an indulgence of 300 days, applicable to the souls in purgatory, has been attached to the devout recitation, every time, of each of the acts of consecration, by members regularly enrolled in the Sodality of the Blessed Virgin. The first of the two forms was used by St. John Berchmans, the other by St. Francis de Sales. The Sacred Congregation authenticates the concession of the indulgence under date of Nov. 17, 1906. Signed by Cardinal Tripepi, Prefect, and by Archbishop Panici, Secretary. — *American Ecclesiastical Review*, May, 1907, p. 555.

The Four Great Anthems of the Blessed Virgin Mary

Alma Redemptoris, Ave Regina Cælorum, Regina Cæli and Salve Regina

They are to be recited in the following order, in the course of the year.

Alma Redemptoris

A Sabbato ante I Dom. Adventus usque ad Purificationem inclusive. *From the Saturday before the first Sunday of Advent to Candlemas inclusive.*

ALMA Redemptoris Mater, quæ pervia cœli Porta manes, et stella maris, succurre cadenti.

Surgere qui curat, populo: tu quæ genuisti,

Natura mirante, tuum sanctum Genitorem,

Virgo prius ac posterius Gabrielis 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,

Pure Virgin, first and last, look on our misery.

In Adventu

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu sancto.

In Advent

V. The angel of the Lord declared unto Mary:

R. And she conceived of the Holy Ghost.

Oremus

GRATIAM Tuam, quæsumus Domine, mentibus nostris infunde: ut Qui, angelo nuntiante, Christi Filii Tui incarnationem cognovimus, per passionem ejus et crucem, ad

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,

resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

A Vigilia Nativitatis usque ad totam diem Purificationis.

V. Post partum Virgo inviolata permansisti.

R. Dei Genitrix, intercede pro nobis.

Oremus

DEUS, Qui salutis æternæ, beatæ Mariæ Virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti

may by His Passion and cross be brought to the glory of His resurrection. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

From the First Vespers of Christmas to Candlemas.

V. After childbirth, O Virgin, thou didst remain inviolate.

R. O Mother of God, plead for us.

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, by Whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of

Deus, per omnia sæcula the Holy Ghost, God,
sæculorum. world without end.

R. Amen.

R. Amen.

V. Divinum auxilium V. May the divine as-
maneant semper nobiscum. sistance remain alway
with us.

R. Amen.

R. Amen.

Ave Regina Cælorum

*A Purificatione usque at From Candlemas until Com-
Completorium Sabbati pline on Holy Saturday
Sancti exclusive. exclusively.*

ANTIPHONA

ANTHEM

AVE Regina cœ-
lorum,
Ave Domina Angelo-
rum:

Salve radix, salve
porta,

Ex qua mundo lux est
orta.

Gaude Virgo gloriosa,

Super omnes speciosa:

Vale, O valde de
cora,

Et pro nobis Christum
exora.

V. Dignare me laudare
te, Virgo sacrata.

R. Da mihi virtutem
contra hostes tuos.

HAIL, O Queen of
heav'n enthroned!
Hail, by angels Mistress
owned!

Root of Jesse! Gate of
morn,

Whence the world's true
Light was born:

Glorious Virgin, joy to
thee,

Beautiful surpassingly!

Fairest thou where all are
fair!

Plead for us a pitying
prayer.

V. Grant that I may
praise thee, O blessed Vir-
gin.

R. Give me strength
against thine enemies.

Oremus

Let us pray

QUONCEDE, misericors. Deus, fragilitati nostræ præsidium: ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

O MOST merciful God, grant succor unto our frailty; that as we celebrate the memory of the holy Mother of God, so by the help of her intercession we may rise again from our sins. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Regina Cæli

A Completorio Sabbati Sancti usque ad Nonam Sabbati post Pentecosten inclusive.

From Compline of Holy Saturday until None on the Saturday after Pentecost inclusively.

ANTIPHONA

ANTHEM

REGINA cœli, lætare, Alleluia,
Quia quem meruisti portare, Alleluia,
Resurrexit sicut dixit, Alleluia.
Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

O QUEEN of Heaven, rejoice, Alleluia,
For He Whom thou wast meet to bear, Alleluia,
Hath risen, as He said, Alleluia.
Pray for us to God, Alleluia.

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

R. Quia surrexit Dominus vere, Alleluia.

R. For the Lord hath risen indeed, Alleluia.

Oremus

Let us pray

DEUS, Qui per resurrectionem Filii Tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta quæsumus; ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

O GOD, Who didst vouchsafe 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 our Lord.

R. Amen.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

V. May the divine assistance remain always with us.

R. Amen.

R. Amen.

Salve Regina

A Completorio Sabbati post Pentecosten usque ad Adventum.

From Compline of the Saturday after Pentecost until Advent.

ANTIPHONA

ANTHEM

SALVE Regina, Mater misericordiæ, vita, dulcedo, et spes nostra salve.

Ad te clamamus, exsules filii Hevæ;

HAIL, holy Queen, Mother of mercy. Hail, our life, our sweetness, and our hope!

To thee do we cry, poor banished children of Eve;

Ad te suspiramus, gementes et flentes in hac lacrimarum 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.

Oremus

OMNIPOTENS sempiternæ Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante præparasti: da ut cujus commemoratione lætatur, ejus pia intercessionem ab instantibus malis, et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

To thee do we send up our sighs, mourning and weeping in this vale of tears.

Turn then, most gracious advocate, thine eyes of mercy toward us.

And after this our exile show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary.

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

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

Let us pray

ALmighty, everlasting God, Who, by the co-operation of the Holy Ghost, didst so make ready the body and soul of the glorious virgin Mother, Mary, that she deserved to become a meet dwelling for Thy Son: grant that we, who rejoice in her memory, may by her loving intercession be delivered from the evils that hang over us, and from everlasting death. Through the same Christ our Lord.

R. Amen.

R. Amen. •

V. Divinum auxilium
maneant semper nobiscum.

V. May the divine as-
sistance remain always
with us.

R. Amen.

R. Amen.

The October Rosary

His Holiness, Leo XIII, by his Encyclical *Supremi Apostolatus*, Sept. 1, 1883, and by a decree of the S. Congr. of Rites, Aug. 20, 1885, had granted and confirmed some Indulgences for the saying of the Rosary during the month of October; then by a rescript of the S. Congr. of Indulgences, July 23, 1898, he made them perpetual and modified them, granting to the faithful who, during the said month, publicly in church or privately anywhere, recite at least a third part of the Rosary, an indulgence of 7 years and 7 quarantines on each day of that month; a plenary indulgence on the feast of Our Lady of the Rosary, or on any one day of its octave, to those who, both on the feast itself and on every day of its octave, shall have recited at least a third part of the Rosary on the usual conditions: confession, communion, and a visit to some church or public oratory and there praying according to the intention of the Pope. A plenary indulgence, on any one day, to those who, after the said octave, shall have recited at least the third part of the Rosary for ten days during the same month, on the same conditions.

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The Mysteries of the Holy Rosary

THE FRUIT OF EACH MYSTERY

Joyful Mysteries. — Spirit of Holy Joy

1. Annunciation Humility.
2. Visitation Fraternal Charity.
3. Nativity Spirit of Poverty.
4. Presentation Obedience; Purity.
5. Jesus with the Doctors Love of Jesus and devotedness to the duties of our state of life.

Sorrowful Mysteries. — Spirit of Compassion, Contrition, and Reparation

1. Agony Fervor in Prayer.
2. Scourging Penance, and especially Mortification of the senses.
3. Crowning with Thorns . . Moral Courage.
4. Carriage of the Cross . . . Patience.
5. Crucifixion Self-sacrifice for God and for our Neighbor; forgiveness of injuries.

Glorious Mysteries. — Spirit of Adoration and Faith

1. Resurrection Faith.
2. Ascension Hope.
3. Descent of the Holy Ghost Love and Zeal for Souls.
4. Assumption Filial Devotion to Mary.
5. Coronation of the Blessed Virgin Mary Perseverance.

A PIOUS custom assigns the different parts of the Rosary to different days of the week, as follows:

1. The Joyful Mysteries are honored on Mondays and Thursdays throughout the year, and on all Sundays from the first of Advent to the first of Lent.

2. The Sorrowful Mysteries are honored on Tuesdays and Fridays throughout the year, and on Sundays of Lent.

3. The Glorious Mysteries are honored on Wednesdays and Saturdays throughout the year, and on all Sundays from Easter to Advent.

Prayer to Our Lady of the Rosary

O VIRGIN Mary, grant that the recitation of thy Rosary may be for me each day, in the midst of my manifold duties, a bond of unity in my actions, a tribute of filial piety, a sweet refreshment, an encouragement to walk joyfully along the path of duty. Grant, above all, O Virgin Mary, that the study of thy fifteen mysteries may form in my soul, little by little, a luminous atmosphere, pure, strengthening, and fragrant, which may penetrate my understanding, my will, my heart, my memory, my imagination, my whole being. So shall I acquire the habit of praying while I work, without the aid of formal prayers, by interior acts of admiration and of supplication, or by aspirations of love. I ask this of thee, O Queen of the Holy Rosary, through St. Dominic, thy son of predilection, the renowned preacher of thy mysteries, and the faithful imitator of thy virtues. Amen.

Indulgence of 300 days, once a day. — Pius X, March 15, 1907.

Little Office of the Immaculate Conception

At Matins

Eia, mea labia, nunc annuntiate	Come, my lips, and wide proclaim
Laudes et præconia Virginis beatæ.	The Blessed Virgin's spotless fame.

D OMINA, in adjutorium meum intende.	O LADY! make speed to befriend me.
---	---

R. Me de manu hostium potenter defende.	R. From the hands of the enemy mightily defend me.
---	--

V. Gloria Patri, etc. Alleluia.	V. Glory be to the Father, etc. Alleluia.
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From Septuagesima to Easter, instead of *Alleluia* is said :

Laus tibi, Domine, Rex æternæ gloriæ.	Praise be to Thee, O Lord, King of everlasting glory.
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HYMN

S ALVE, mundi domina, Cœlorum regina : Salve, virgo virginum, Stella matutina.	H AIL, Queen of the heavens! Hail, Mistress of earth! Hail, Virgin most pure Of immaculate birth!
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Salve plena gratia, Clara luce divina : Mundi in auxilium, Domina, festina.	Clear Star of the morning In beauty enshrined! 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 formed thee all fair.
As His glorious spouse;

Terram, pontum, æthera :
Te pulchram ornavit
Sibi sponsam, quæ
In Adam non peccavit.

And called thee His Word's
Own Mother to be,
By Whom He created
The earth, sky, and sea.

Amen.

Amen.

V. Elegit eam Deus, et
præelegit eam.

V. God elected her,
and pre-elected her.

R. In tabernaculo suo
habitare fecit eam.

R. He made her to
dwell in His tabernacle.

V. Domina, protege
orationem meam.

V. O Lady! aid my
prayer.

R. Et clamor meus ad
te veniat.

R. And let my cry
come unto thee.

Oremus

Let us pray

SANCTA Maria, regina
cælorum, mater Do-
mini nostri Jesu Christi, et
mundi domina, quæ nul-
lum derelinquis, et nullum
despicias: respice me, do-
mina, clementer oculo pie-
tatis, et impetra mihi apud
tuum dilectum Filium
cunctorum veniam pec-
catorum: ut qui nunc tuam
sanctam et immaculatam
conceptionem devoto af-
fectu recolo, æternæ in
futurum beatitudinis, bra-

HOLY Mary, Queen of
heaven, Mother of
Our Lord Jesus Christ,
and Mistress of the world,
who forsakest no one, and
despisest no one, look
upon me, O Lady! with
an eye of pity, and en-
treat for me, of thy be-
loved Son, the forgiveness
of all my sins; that, as I
now celebrate, with de-
vout affection, thy holy
and immaculate concep-
tion, so, hereafter, I may

vium capiam, ipso, quem
virgo peperisti, donante
Domino nostro Jesu
Christo: qui cum Patre
et Sancto Spiritu vivit et
regnat, in Trinitate per-
fecta, Deus, in sæcula sæ-
culorum.

receive the prize of eter-
nal blessedness, by the
grace of Him Whom thou,
in virginity, didst bring
forth, Jesus Christ our
Lord: Who, with the
Father and the Holy
Ghost, liveth and reigneth
in perfect Trinity, God,
world without end.

Amen.

Amen.

V. Domina, protege
orationem meam.

R. Et clamor meus ad
te veniat.

V. Benedicamus Do-
mino.

R. Deo gratias.

V. Fidelium animæ per
misericordiam Dei requi-
escant in pace.

R. Amen.

V. O Lady! aid 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

DOMINA, in adjuto-
rium meum in-
tende.

R. Me de manu hos-
tium potenter defende.

V. Gloria Patri, etc.
Alleluia.

OLADY! make speed to
befriend me.

R. From the hands of
the enemy mightily de-
fend me.

V. Glory be to the
Father, etc. Alleluia.

HYMN

SALVE, virgo sapiens,
Domus Deo dicata,
Columna septemplici,
Mensaque exornata,

HAIL, Virgin most wise,
Hail, Deity's shrine!
With seven fairy pillars,
And table divine !

Ab omni contagio
Mundi præservata :
Semper sancta in utero
Matris, ex qua nata.

Preserved from the guilt
Which hath come on us all:
Exempt, in the womb,
From the taint of the fall !

Tu mater viventium,
Et porta es sanctorum :
Nova stella Jacob,
Domina angelorum.

O new Star of Jacob,
Of angels the Queen !
O Gate of the saints !
O Mother of men !

Zabulo terribilis
Acies castrorum;
Porta et refugium
Sis christianorum.

To Zabulon fearful
As th' embattled array !
Be thou of the faithful
The refuge and stay.

Amen.

Amen.

V. Ipse creavit illam
in Spiritu Sancto.

V. The Lord Himself
created her in the Holy
Ghost.

R. Et effudit illam
super omnia opera sua ;

R. And poured her out
over all His works.

V. Domina, protege,
etc. (*cum oratione ut
supra*).

V. O Lady, aid, etc.
(*with the prayer as above*).

At Tierce

V. Domina, in adju-
torium, etc.

V. O Lady, make speed,
etc.

HYMN

SALVE, arca foederis,
Thronus Salomonis,
Arcus pulcher ætheris,
Rubus visionis :

Virga frondens germinis :
Vellus Gedeonis :
Porta clausa numinis,
Favusque Samsonis.

Decebat tam nobilem
Natum præcavere
Ab originali

Labe matris Evæ,

Almam, quam elegerat,
Genitricem vere,
Nulli prorsus sinens
Culpæ subiacere.

Amen.

V. Ego in altissimis
habito.

R. Et thronus meus in
columna nubis.

V. Domina, protege,
etc. (*cum oratione ut
supra*).

HAIL, Solomon's
Throne!
Pure Ark of the law,
Fair Rainbow and Bush,
Which the patriarch saw!

Hail, Gedeon's Fleece!
Hail, blossoming rod!
Samson's sweet Honey-
comb!
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 stained
That Mother, whom He
For Himself had ordained.
Amen.

V. I dwell in the high
est.

R. And my throne is on
the pillar of the clouds.

V. O Lady, aid, etc.
(*with the prayer as above*).

At Vesp

V. Domina, in adju-
torium, etc.

V. O Lady, make speed,
etc.

HYMN

SALVE, virgo puerpera,
Templum Trinitatis,
Angelorum gaudium,

Cella puritatis :

Solamen moerentium,
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.

V. Sicut lilium inter
spinas.

R. Sic amica mea inter
filias Adæ.

V. Domina, protege,
etc. (*cum oratione ut su-
pra*).

HAIL, virginal Mother !
Hail, purity's Cell !
Fair Shrine, where the
Trinity

Loveth to dwell !

Hail, Garden of pleasure
Celestial Balm !
Cedar of chastity !
Martyrdom's Palm !

Thou Land set apart
From uses profane !
And free from the curse
Which in Adam began.

Thou City of God !
Thou gate of the East,
In thee is all grace,
O joy of the blest !

Amen.

V. As the lily among
the thorns.

R. So is my beloved
among the daughters of
Adam.

V. O Lady, aid, etc.
(*with the prayer as above*).

At None

V: Domina, in adju-
torium, etc.

V. O Lady, make speed,
etc.

HYMN

SALVE, urbs refugii,
Turrisque munita

David, propugnaculis
Armisque in signita.

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.

V. Tota pulchra es,
amica mea.

R. Et macula originalis
numquam fuit in te.

V. Domina, protege,
etc. (*cum oratione ut
supra*).

HAIL, City of refuge!
Hail, David's high
tower,
With battlements crowned
And girded with power!

Filled at thy conception
With love and with light!
The dragon by thee
Was shorn of his might.

O Woman most valiant!
O Judith thrice blest!
As David was nursed
In fair Abisag's breast;

As the saviour of Egypt
Upon Rachel's knee:
So the world's great Re-
deemer

Was cherished by thee.

Amen.

V. Thou art all fair,
my beloved.

R. And the original
stain was never in thee.

V. O Lady, aid, etc.
(*with the prayer as above*).

At Vespers

V. Domina, in adju-
torium, etc.

V. O Lady, makespeed,
etc.

HYMN

SALVE, horologium,
Quo, retrogadiatur
Sol in decem lineis;
Verbum incarnatur.

HAIL, Dial of Achaz!
On thee the true sun
Told backward the course
Which from old he had
run!

Homo ut ab inferis

And, that man might be
raised,

Ad summa attollatur,
Immensus ab angelis
Paulo minoratur.

Submitting to shame,
A little more low
Than the angels became.

Solis hujus radiis
Maria coruscat;
Consurgens aurora
In conceptu micat.

Thou, rapt in the blaze
Of His infinite light,
Dost shine as the morn
On the confines of night;

Lilium inter spinas,
Quæ serpentis conterat
Caput: pulchra ut luna
Errantes colustrat.

As the moon on the lost
Through obscurity dawns;
The serpent's destroyer!
A lily 'mid thorns!

Amen.

Amen.

V. Ego feci in cœlis, ut
oriretur lumen indeficiens.

V. I made an unfailing
light to arise in heaven.

R. Et quasi nebula texi
omnem terram.

R. And as a mist I over-
spread the whole earth.

V. Domina, protege,
etc. (*cum oratione ut
supra*).

V. O Lady, aid, etc.
(*with the prayer as above*).

At Compline

QONVERTAT nos,
Domina, tuis
precibus placatus Jesus
Christus Filius tuus.

MAY JESUS Christ,
thy Son, reconciled
by thy prayers, O Lady!
convert our hearts.

R. Et avertat iram suam a nobis.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri, etc.

R. And turn away His anger from us.

V. O Lady! make speed to befriend us.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc.

HYMN

SALVE, virgo florens,
Mater illibata,
Regina clementiæ,
Stellis coronata.

Super omnes angelos
Pura, immaculata,
Atque ad regis dexteram
Stans veste deaurata.

Per te, mater gratiæ,
Dulcis spes reorum,
Fulgens stella maris,
Portus naufragorum.

Patens cœli janua

Salus infirmorum
Videamus regem
In aula sanctorum.

Amen.

HAIL, Mother most
pure!
Hail, Virgin renowned!
Hail, Queen with the stars,
As a diadem, crowned.

Above all the angels
In glory untold,
Standing next to the King
In a vesture of gold.

O Mother of mercy!
O Star of the wave!
O Hope of the guilty!
O Light of the grave!

Through thee may we
come
To the haven of rest;
And see heaven's King
In the courts of the blest!

Amen.

OLEU— effusum,
Maria, nomen
tuum.

R. Servi tui dilexerunt
te nimis.

V. Domina, protege,
etc. (*cum oratione ut
supra*).

THY name, O
Mary! is as
oil poured out.

R. Thy servants have
loved thee exceedingly.

V. O Lady, aid, etc.
(*with the prayers and ver-
sicles as above*).

The Commendation

SUPPLICES offerimus
Tibi, virgo pia,
Hæc laudum præconia :
Fac nos ut in via

Ducas cursu prospero ;
Et in agonia

Tu nobis assiste,
O dulcis Maria.

R. Deo gratias.

Ant. Hæc est virga in
qua nec nodus originalis,
nec cortex actualis culpæ
fuit.

V. In conceptione tua
virgo immaculata fuisti.

R. Ora pro nobis Pa-
trem, cujus Filium pe-
peristi.

THESE praises and
prayers
I lay at thy feet,
O Virgin of virgins !
O Mary most sweet !

Be thou my true guide
Through this pilgrimage
here ;
And stand by my side
When death draweth
near.

R. Thanks be to
God.

Ant. This is the rod in
which was neither knot of
original sin, nor rind of
actual guilt.

V. In thy conception,
O Virgin ! thou wast im-
maculate.

R. Pray for us to the
Father, Whose Son thou
didst bring forth.

Oremus

Let us pray

DEUS qui per immaculatam Virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti, nos quoque mundos ejus intercessionem ad te pervenire concedas. Per eundem Christum Dominum nostrum.

O God, Who, by the immaculate Conception of the Virgin, didst prepare a worthy habitation for Thy Son: we beseech Thee, that, as in view of the death of that Son, Thou didst preserve her from all stain of sin, so Thou wouldst enable us, being made pure by her intercession, to come unto Thee. Through the same Christ our Lord.

R. Amen.

R. Amen.

Indulgence of 300 days, each time. — Pius IX, March 31, 1876.

The Thirty Days' Prayer to the Blessed Virgin Mary

Commemorative of the Passion of Our Lord Jesus Christ

It is particularly recommended as a proper devotion for every day in Lent, and on all Fridays throughout the year.

EVER glorious and blessed Virgin, Queen of virgins, Mother of mercy, hope and comfort of dejected 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, we beseech thee, on our poverty and necessities; have compassion on our anxieties; assist and comfort us in all our infirmities and miseries. Thou art the Mother of mercies, the sweet consolatrix and refuge of the desolate and afflicted: look, therefore, with pity on-us, miserable children of Eve, and hear our prayer: for since, in just punishment of our sins, we are encompassed by evils, whither can we fly for more secure shelter than to thy maternal protection? Attend, therefore, with an ear of pity, we beseech thee, to our humble and earnest request. We ask it through the mercy of Jesus Christ, thy Son, the Redeemer of the world. We ask it through the anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when He besought His eternal Father to remove from Him, if possible, the bitter chalice of His future Passion. We ask it through the threefold repetition of His prayer in the garden, from whence afterwards, with mournful tears, thou didst accompany Him to the doleful Stations of His sufferings and death. We ask it through the welts 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. We ask it through the scoffs and ignominies by which He was insulted, the false accusations and unjust sentence by which He was condemned to death, and which He bore with heavenly patience. We ask it through His bitter tears and sweat of blood, His silence and resignation, His sadness and grief of heart. We ask it through the blood which trickled from His royal and sacred head, when struck with the scepter of a

reed and pierced with His crown of thorns. We ask it through the torments He endured, when His hands and feet were cruelly fastened to the tree of the cross. We ask it through His vehement thirst and bitter potion of vinegar and gall. We ask it through His dereliction on the cross, when He exclaimed: "My God, My God, why hast Thou forsaken Me?" We ask it through His mercy extended to the good thief, and through His recommending His precious soul into the hands of His eternal Father before He expired, saying: "All is consummated." We ask it through the blood mixed with water which issued from His sacred side when pierced with a lance, and whence a flood of grace and mercy hath flowed upon us. We ask it through His immaculate life, bitter Passion, and ignominious death upon 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. We ask it through His descent into hell, where He comforted the saints of the Old Law, and led captivity captive. We ask it through His glorious victory over death, His triumphant ascension into heaven, and through the grace of the Holy Ghost, infused into the hearts of the disciples when He descended on them in the form of fiery tongues. We ask it through His awful appearance on the Last Day, when He shall come to judge the living and the dead. We ask it through the compassion He bore thee, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art absorbed in the sweet contemplation of His divine perfections. O glorious and ever blessed Virgin, comfort the hearts of thy supplicants, by obtaining for us —.¹ And as we are persuaded

¹ Here mention your request.

that our divine Saviour honors thee as His beloved Mother, to whom He can refuse nothing, so let us experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and the charity of His amiable Heart, which mercifully granteth the requests, and complieth with the desires of those who love and fear Him. O most Blessed Virgin! besides the object of our present petition, and whatever else we may stand in need of, obtain for us of thy dear Son, our Lord and our God, lively faith, firm hope, perfect charity, true contrition, a horror of sin, love of God and our neighbor, contempt of the world, and patience and resignation under the trials and difficulties of this life. Obtain for us, O sacred Mother of God! the gift of final perseverance, and the grace to receive the last sacraments worthily at the hour of death. Lastly, obtain, we beseech thee, for our parents, our relatives, and our benefactors, whether living or dead, life everlasting. Amen.

Month of May Devotions

Indulgence of 300 days for each day, to all who shall honor the Blessed Virgin, during the month of May (in public or in private), with prayer or other devotion.

Plenary indulgence once in the month (or on one of the first eight days of June), to all who keep up this devotion every day during the month. Conditions: confession, communion, and prayer according to the Pope's intention. — Pius VII, June 18, 1822.

Prayer for the Month of May

O MOST august and blessed Virgin Mary! holy Mother of God! glorious Queen of heaven and earth! powerful protectress of those who love thee, and unfailing advocate of all who invoke thee! look down, we beseech thee, from thy throne of glory on thy devoted children; accept the solemn offering we present thee of this month, especially dedicated to thee, and receive our ardent, humble desire, that by our fervent love we may worthily honor thee, who, next to God, art deserving of all honor. Receive us, O Mother of mercy, among thy best beloved children; extend to us thy maternal tenderness and solicitude; obtain for us a place in the Heart of Jesus and a special share in the gifts of His grace. Oh, deign, we beseech thee, to recognize our claims on thy protection, to watch over our spiritual and temporal interests, as well as those of all who are dear to us; to infuse into our souls the spirit of Christ and to teach us thyself to become meek, humble, charitable, patient, and submissive to the will of God.

May our hearts burn with the love of thy divine Son, and of thee, His blessed Mother, not for a month alone, but for time and

eternity; may we thirst and labor for the promotion of His glory and for thy greater veneration. Receive us, O Mary, thou refuge of sinners; grant us a mother's blessing and a mother's care, now and at the hour of our death. Amen.

**Prayer to the Most Holy Virgin, Mother of the
Incarnate Word**

Most holy Virgin, Mother of the incarnate Word, treasure house of grace, and refuge of us wretched sinners, with lively faith we have recourse to thy motherly love, and ask of thee the grace of ever doing God's will and thine. In thy most holy hands we place our hearts, and of thee we ask health of body and soul; and, as we have the sure hope that thou, our most loving Mother, wilt hear us, we say to thee with lively faith: .

Hail Mary, three times.

Let us pray

DEFEND, we beseech thee, O Lord! through the intercession of the blessed Mary, ever virgin, Thy servants from all infirmity; and mercifully deign to guard them, prostrate in the sincerity of their hearts before thee, against the snares of the enemy. Through Christ our Lord. R. Amen.

Indulgence of 100 days, once a day. — Leo XII, Aug. 11, 1824.

Ejaculation to the Mother of Mercy

Mary, Mother of God and Mother of mercy, pray for us and for the departed.

Indulgence of 100 days, once a day. — Leo XIII, Dec. 15, 1883.

Prayer to Mary, Refuge of Sinners, for a Good Death

O MARY, conceived without stain, pray for us who fly to thee. Refuge of sinners, Mother of those who are in their agony, leave us not in the hour of our death, but obtain for us perfect sorrow, sincere contrition, remission of our sins, a worthy reception of the most holy Viaticum, the strengthening of the Sacrament of Extreme Unction, so that we may be able to stand with safety before the throne of the just but merciful Judge, our God and our Redeemer. Amen.

Indulgence of 100 days, once a day. — Pius IX, March 11, 1856.

Eleven Novenas in Honor of Our Lady

At any time of the year, with any form of prayer approved by competent ecclesiastical authority.

In honor of (1) the Immaculate Conception; (2) the Nativity B. V. M.; (3) the Presentation B. V. M.; (4) the Annunciation B. V. M.; (5) the Visitation B. V. M.; (6) the Sacred Delivery of Mary and Birth of Jesus; (7) the Purification B. V. M.; (8) the Seven

Dolors B. V. M.; (9) the Assumption B. V. M.; (10) the Sacred Heart of Mary and her Patronage; and (11) for the Feast of the Most Holy Rosary.

Indulgence of 300 days, each day; plenary indulgence once during the Novena, on the usual conditions, viz., Confession, Communion, and Prayer according to the Pope's intention. — Pius IX, Nov. 26, 1876.

**Novena in Honor of the Blessed Virgin for any Festival
and for Any Special Occasion**

NOTE. — For the *Eleven Novenas* mentioned above, as well as for any *Novena in honor of Our Lady*, the following prayer may be used in connection with other prayers that are found in this book according to each one's pleasure or particular devotion, such as

1. *The Litany of Loretto;*
2. *An Act of Consecration;*
3. *The Memorare;*
4. *The Prayer of St. Alphonsus;*
5. *The Prayer of St. Aloysius;*
6. *The Prayer for a Good Death;*
7. *The Three Offerings, etc.;*
8. *Ejaculations to Our Lady.*

One of the best prayers, for daily recitation, in the course of a novena, is, of course, The Rosary.

O MARY, ever blessed Virgin, Mother of God, Queen of the angels and the saints, I salute thee with the most profound veneration and filial devotion. I renew the consecration of myself and all I have to thee. I thank thee for the many blessings that I have received through thy merciful protection and most powerful intercession. In all my necessities I

have recourse to thee with unbounded confidence. O Help of Christians, O Mother of mercy, I beseech thee now to hear my prayer, and to obtain for me of thy divine Son the favor that I request in this novena.

Obtain for me, also, dearest Mother, the grace that I may imitate thee and become more like to thee in the practice of the virtues of humility, obedience, purity, poverty, submission to the will of God, and charity. Be my protectress in life, guard and guide me in dangers, direct me in perplexities, lead me in the way of perfection, and assist me in the hour of my death, that I may come to Jesus, and with thee enjoy Him, bless Him, and love Him eternally in heaven. Amen.

Ejaculations

Virgin Mother of God, Mary, pray to Jesus for me.

Indulgence of 50 days, once a day. — Leo XIII, March 29, 1894.

Holy Virgin, Mary immaculate, Mother of God and our Mother, speak thou for us to the Heart of Jesus, Who is thy Son, and our brother.

Indulgence of 100 days, once a day. — Leo XIII, Dec. 20, 1890.

O Mary, conceived without sin, pray for us who have recourse to thee.

Indulgence of 100 days, once a day. — Leo XIII, March 15, 1884.

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

Prayer to Our Lady of Lourdes

O EVER immaculate Virgin, Mother of mercy, health of the sick, refuge of sinners, comfort of the afflicted, you know my wants, my troubles, my sufferings; deign to cast upon me a look of mercy. By appearing in the Grotto of Lourdes, you were pleased to make it a privileged sanctuary, whence you dispense your favors, and already many sufferers have obtained the cure of their infirmities, both spiritual and corporal. I come, therefore, with unbounded confidence, to implore your maternal intercession. Obtain, O loving Mother, the grant of my requests. I will endeavor to imitate your virtues, that I may one day share your glory, and bless you in eternity. Amen.

Reparation for Blasphemy against Our Lady

O MARY, bless this house, where thy name is ever held in benediction. All glory to Mary ever immaculate, ever Virgin, blessed among women, the Mother of Our Lord Jesus Christ, Queen of paradise.

Indulgence of 300 days, every time. — Pius X, March 21, 1905.

Dedication to Our Lady

By St. Aloysius

MOST HOLY MARY, my Lady, into thy blessed trust and special custody, and into the bosom of thy mercy I this day, every day, and in the hour of my death, commend my soul and my body: to thee

I commit all my anxieties and miseries, my life and the end of my life, that by thy most holy intercession and by thy merits all my actions may be directed and disposed according to thy will and that of thy Son. Amen.

Indulgence of 200 days, once a day. — Leo XIII, March 15, 1890.

Aspiration

O DOMINA mea! **O** MY Lady and my Mater mea! me- **M**OTHER, remember mento me esse tuum. I am thine; protect and Serva me, defende me, ut defend me as thy prop-rem et possessionem tuam. erty and possession.

Indulgence of 40 days, every time, when tempted. — Pius IX, Aug. 5, 1851.

Three Invocations, with the Hail Mary Thrice

VIRGO ante partum, **T**HOU who wast a Vir-
ora pro nobis. Ave gin before thy de-
Maria. livery, pray for us. *Hail Mary.*

Virgo in partu, ora pro nobis. Ave Maria. Thou who wast a Virgin in thy delivery, pray for us. *Hail Mary.*

Virgo post partum, ora pro nobis. Ave Maria. Thou who wast a Virgin after thy delivery, pray for us. *Hail Mary.*

Indulgence of 100 days, once a day — Leo XIII, May 20, 1893.

Ejaculations to the Virgin Mother of God

Mary, Virgin Mother of God, pray to Jesus for me.

Indulgence of 50 days, once a day. — Leo XIII, March 29, 1891.

Mother of love, of sorrow, and of mercy, pray for us.

Indulgence of 300 days, every time. — Pius X, May 30, 1908.

Pious Exercise in Honor of Our Lady of Dolors

Say the *Hail Mary* seven times, and after each *Hail Mary*:

Holy Mother, pierce me through;
In my heart each wound renew
Of my Saviour crucified.

Indulgence of 300 days, once a day. — Pius IX, June 18, 1876.

The Month of September

His Holiness, Pope Pius IX, by a brief, April 3, 1857, and by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876, and Leo XIII, by a rescript of the same S. Congr., Jan. 27, 1888, granted to all the faithful who, with at least contrite heart and devotion, shall practice this devout exercise in honor of the Blessed Virgin of sorrows, an indulgence of 300 days, every day of the month; a plenary indulgence once in this month, or, according to the established rule, on one of the first eight days of October, with the usual conditions—

confession, communion, and prayer for the intentions of the Sovereign Pontiff.

A Visit to Our Lady of Sorrows

PRAYER BEFORE HER ALTAR OR IMAGE

HOLY MARY, Mother of sorrows, whose heart was pierced with a fresh sword of grief at every station on the way of the Cross, obtain for us, we beseech thee, O most loving Mother, a perpetual remembrance of our blessed Saviour's cross and death, and a true and tender devotion to all the mysteries of His most holy Passion; obtain for us the grace to hate sin, even as He hated it in the agony of the Garden; to endure wrong and insult with all patience, as He endured them in the judgment-hall; to be meek and humble in all our trials, as He was before His judges; to love our enemies even as He loved His executioners, and prayed for them upon the cross; and to glorify God and do good to our neighbors, even as He did in every mystery of His sufferings. O Queen of martyrs, who, by the dolours of thy immaculate heart on Calvary, didst merit to share the Passion of our blessed Redeemer, obtain for us some portion of thy compassion, that for the love of Jesus crucified, we may be crucified to the world in this life; and in the life to come, may, by His infinite merits and thy powerful intercession, reign with Him in glory everlasting. Amen.

Prayer in Honor of the Sorrows and Joys of Mary

O MOST holy Virgin and Mother, whose soul a sword of grief went through in the Passion of thy Divine Son, and who in His glorious resurrection

wast filled with unending joy at His triumph; intercede for us thy suppliants, that we may become so truly partakers in the adversities of the Church and the trials of the Supreme Pontiff, that we may deserve to share in the consolations they desire, in the charity and peace of the same Christ our Lord. Amen.

Indulgence of 200 days, once a day. — Pius X, Feb. 3, 1906.

Seven Sundays in Honor of the Immaculate Conception

Indulgence of 7 years, on each of any 7 consecutive Sundays, once a year; plenary indulgence on the seventh Sunday. Conditions: Confession, communion, visit to a church, and prayer according to the Pope's intention. — Leo XIII, July 23, 1898.

N. B. To gain this indulgence recite some prayers in honor of the Immaculate Conception of the Blessed Virgin Mary.

Antiphon, Versicle, and Prayer in Honor of the Immaculate Conception

<p><i>Ant.</i> Hæc est virga in qua nec nodus originalis, nec cortex actualis culpæ fuit.</p>	<p><i>Ant.</i> This is the rod in which was neither knot of original sin nor rind of actual guilt.</p>
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<p><i>V.</i> In conceptione tua, Virgo, immaculata fuisti.</p>	<p><i>V.</i> In thy conception, O Virgin, thou wast immaculate.</p>
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<p><i>R.</i> Ora pro nobis Patrem, cujus Filium peperisti.</p>	<p><i>R.</i> Pray for us to the Father, whose Son thou didst bring forth.</p>
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Oremus

Let us pray

DEUS qui per immaculatam Virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti, nos quoque mundos ejus intercessionem ad te pervenire concedas. Per eundem Christum Dominum nostrum.

R. Amen.

O God, Who, by the immaculate conception of the Virgin, didst prepare a worthy habitation for Thy Son: we beseech Thee that, as in view of the death of that Son Thou didst preserve her from all stain of sin, so Thou wouldst enable us, being made pure by her intercession, to come unto Thee. Through the same Christ our Lord.

R. Amen.

Indulgence of 100 days, every time. — Pius IX, March 31, 1876.

Ejaculation

IN conceptione tua, Virgo Maria, immaculata fuisti; ora pro nobis Patrem, cujus Filium Jesum de Spiritu Sancto conceptum peperisti.

IN thy conception, O Virgin Mary, thou wast immaculate; pray for us to the Father, whose Son, Jesus Christ, conceived of the Holy Ghost, thou didst bring forth.

Indulgence of 100 days, every time. — Pius VI, Nov. 21, 1793.

Prayer of St. Alphonsus for Purity

Hail Mary, thrice, and after each:

By thy immaculate conception, O Mary, make my body pure, and my soul holy.

Indulgence of 300 days, twice a day (morning and evening). — Pius X, Dec. 5, 1904.

**Ejaculations and Invocations in Honor of
the Immaculate Conception**

To thee, O Virgin Mother, who wast never defiled with the slightest stain of original or actual sin, I commend and entrust the purity of my heart.

Indulgence of 100 days, once a day. — Pius IX, Nov. 26, 1854.

O Mary, who didst enter the world free from stain, do thou obtain for me from God, that I may pass out of it free from sin.

Indulgence of 100 days, once a day. — Pius IX, March 27, 1863.

Blessed be the holy and Immaculate Conception of the most blessed Virgin Mary, Mother of God.

Indulgence of 300 days, every time. — Leo XIII, Sept. 10, 1878.

O Mary, conceived without sin, pray for us who have recourse to thee.

Indulgence of 100 days, once a day. — Leo XIII, March 15, 1884.

Most holy and immaculate Virgin Mary, Mother of God and our Mother, speak on our behalf to the Heart of JESUS, Who is thy Son and our Brother.

Indulgence of 100 days, once a day. — Leo XIII, Dec. 20, 1890.

The Magnificat

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.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

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

For He that is mighty hath done great things unto me, and holy is His name.

And His mercy is from generation to generation: unto them that fear Him.

He hath shown strength with his arm: He hath scattered the proud in the conceit of their heart.

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

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, etc.

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

He hath upholden His servant Israel: being mindful of His mercy.

As He spoke unto our fathers: to Abraham and to his seed forever. Glory be to the Father, etc.

Indulgence of 100 days, once a day; 7 years and 7 quarantines, once on Saturdays. — Leo XIII, Sept. 20, 1879; Feb. 22, 1888.

Prayer to Our Lady, Help of Christians

MARY, immaculate Virgin, Mother of God and our Mother, thou seest how the Catholic Faith, in which we propose by the help of God to live and die, and so attain to eternal glory, is everywhere assailed by the devil and the world. Do thou, Help of Christians, renew thy victories as of old, for the salvation of thy children. To thee we entrust our firm purpose of never joining assemblies of heretics or sectaries. Do thou, all holy, offer to thy divine Son our resolutions, and obtain from Him the graces necessary to enable us to remain steadfast in them to the end. Bring consolation to the visible head of the Church; support the Catholic episcopate; protect the clergy and the people who proclaim thee Queen; hasten by the power of thy prayers the day when all nations shall be gathered together around the Supreme Pastor. Amen.

Mary, help of Christians, pray for us.

Indulgence of 100 days, once a day. — Leo XIII,
Dec. 20, 1890.

**INVOCATION TO OUR BLESSED MOTHER TO BE SAID
MORNING AND EVENING**

My Mother, preserve me this day from
mortal sin.

Indulgence of 200 days, once a day. — Leo XIII,
Feb. 8, 1900.

EJACULATION

Our Lady of Lourdes, pray for us.

Indulgence of 300 days, every time. — Pius X,
Nov. 9, 1907.

Prayer

LORD Jesus Christ, our King and our God,
truly present in the adorable Eucharist:
grant, we beseech Thee, that, in venerating
this sublime mystery of Thy body and blood,
we may remember the immaculate Virgin
Mary, in whom Thou didst will to be con-
ceived by the operation of the Holy Ghost;
grant also that we may imitate the worship
she herself, while on earth, rendered to this
most holy sacrament, in order that we

may see Thy eucharistic kingdom propagated all over the world. Who livest and reignest world without end. Amen.

Indulgenced Prayers

1. Our Lady of the Most Blessed Sacrament, pray for us !

Indulgence of 300 days to those who recite this invocation before the Blessed Sacrament exposed.
— Pius X, Dec. 30, 1905.

2. O Virgin Mary, Our Lady of the Most Blessed Sacrament, who art the glory of Christians, the joy of the universal Church, and the hope of the world, pray for us ! Stir up in all the faithful devotion to the Most Holy Eucharist, that they may render themselves worthy to communicate every day.

Indulgence of 300 days each time.—Pius X, Dec. 9, 1906.

3. Let us with Mary Immaculate adore, thank, supplicate, and console the most sacred and beloved eucharistic Heart of Jesus !

Indulgence of 200 days for each recital.—Pius X, Dec. 19, 1904.

Pious Exercise on Fridays

Indulgence of 100 days, to all who when the church bell rings on Friday at three in the afternoon, or at any other hour fixed by custom, kneel and say five times *Our Father* and *Hail Mary*, in memory of the Passion of Our Lord, praying according to the intention of the Pope. — Benedict XIV, Dec. 13, 1740; Leo XIII, May 15, 1886.

Devotion to Our Lady of the Most Blessed Sacrament¹

WE invoke the Immaculate Virgin, Mother of Jesus, and our tender Mother, under the title of *Our Lady of the Most Blessed Sacrament*, because she is the Mother of the Saviour, Who lives in the Eucharist, and because it is from her that he takes the flesh and blood with which He nourishes us; because, moreover, she is the sovereign dispenser of all grace, and consequently of those graces contained in the august Sacrament; and, finally, because she was the first to practise the duties of the *eucharistic* life, showing us by her example how to assist becomingly at the Holy Sacrifice of the Mass, how to communicate worthily, and to visit the Most Blessed Sacrament frequently and with piety.

The Cardinal-Vicar has graciously granted leave to the Sons of the Venerable Père Eymard — the Fathers of the Blessed Sacrament — to erect in their church of San Claudio, Rome, a chapel and an altar in honor of *Our Lady of the Most Blessed Sacrament*, and to have her picture publicly exposed to the veneration of the faithful. May this example be followed in America;

¹ From *Emmanuel*, May, 1910.

let us hope that ere long many new altars and shrines shall be dedicated to Our Lady of the Most Blessed Sacrament.

Prayer to Our Lady of the Most Blessed Sacrament

O MARY, sweet Mother of Jesus and our own tender mother, we love to call you Our Lady of the Most Blessed Sacrament, because you were the first tabernacle of the Most High and the first adorer of Our Lord and Saviour. You have, indeed, given us the Blessed Eucharist. It was your "fiat," your acquiescence in the Incarnation of the Son of God — the Divine Word — that began the great mystery of the union with us which Jesus accomplished during His mortal life, and which He continues in the Holy Eucharist. And after Our Lord's ascension into heaven, you became the model and mother of all adorers of Jesus in the Tabernacle by adoring and serving Him with loving assiduity. Pray for us who have recourse to you, that we may love Our Lord in the Holy Eucharist ever more and more with a love like that which inflamed your own immaculate Heart, O Mary, so that we may seek in all things His pleasure and His glory, and may daily grow more like to Him, and thus be able

to exclaim with the burning heart of the great apostle, St. Paul: *I live, yet not I, but Christ liveth in me.* It is your mission, dear Lady of the Most Blessed Sacrament, to form Jesus in His adorers. Dying for love of us, He, in His agony on the cross, bequeathed you to us as our mother, and confided us to your maternal care; help us, then, to be more devoted to Him in the sacrament of His love; help us to show our love for Him by striving to draw others to the love of His sacred Heart, and by our constant efforts to imitate His meekness, humility, and patience, His poverty, obedience, and purity, His boundless and all-embracing charity, and, indeed, all those virtues which He taught us in His mortal life from Bethlehem to Calvary, and of which He continues to give us an example in His Eucharistic life upon the Altar. May His Kingdom be established in the whole world; may He live and rule in all hearts. Blessed and praised every moment be the most holy and divine Sacrament. Our Lady of the Most Blessed Sacrament, pray for us — pray that we who now adore and love Jesus here below under the veil of the sacred species, may one day have the joy to behold Him in His unveiled beauty in the realms above, and to sing His praises with the angels

and the saints, and above all with you, dear Mother, in eternal tabernacles. Amen.

I

When the sun illumines the heaven,
When he sinks into the west,
Dearest Lord, from morn till even
With me ever take Thy rest.
Nought from Thee my soul may sever,
Life nor death may stay our love,
In sweet union living ever —
Union which no power can move.

While with life my heart is beating,
Ceaseless hymns of praise I'll pour;
Still I'll sing, in heaven repeating,
Hymns from never failing store:
When, from sight each veil upraising,
All Thy beauty I shall see,
And, with choirs of angels praising,
Love Thee through eternity.

— *From a Thanksgiving Hymn after Holy Communion* by FATHER BRIDGETT, C.S.S.R.

2

Mother. we pray false love may lose its lure,
And only love that doth not taint or cloy
May hold us — as the Spotless holds the Pure,
As thou, Immaculate, the Stainless Boy!
— FR. DAVID BEARNE, S.J.

3

Mother, Mary ! to thy keeping
Soul and body we confide,
Toiling, resting, waking, 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 !
— REV. F. W. FABER, D.D.

Devotions in Honor of St. Joseph

Novena in Honor of St. Joseph, Spouse of Mary Most Holy

The Sovereign Pontiff, Pius IX, by a rescript of the S. Congr. of Indulgences, Nov. 28, 1876, granted to all the faithful who, with contrite heart, devoutly make at any time during the year the *novena in honor of St. Joseph, spouse of Mary most holy*, with any formula of prayer, provided it be approved by competent ecclesiastical authority, an indulgence of 300 days, once a day ; a plenary indulgence, during the course of the novena, if, being truly penitent, having confessed and communicated, they pray for the intention of the Sovereign Pontiff.



**Saint Joseph, teach us to keep our hearts ever
submissive to God.**

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Prayer to St. Joseph for the October Devotions

*Ordered by Pope Leo XIII to be said as Part of
the Devotions for the Month of October*

TO THEE, O blessed Joseph, we have recourse in our affliction and, after imploring the help of thy most holy spouse, we confidently invoke thy patronage also. By that affection which united thee to the immaculate virgin Mother of God, and by the fatherly love with which thou didst embrace the infant Jesus, look down, we beseech thee, with gracious eyes on the precious inheritance which Jesus Christ purchased by His blood, and help us in our necessities by thy powerful intercession. Protect, O most provident guardian of the Holy Family, the elect children of Jesus Christ; ward off from us, O most loving father, every contagion of error and corrupting influence; be propitious to us from heaven, O most powerful protector, in this our struggle with the powers of darkness; and as thou didst once rescue the child Jesus from the greatest peril to His life, so now defend God's holy Church from the snares of the enemy and from all adversity. Finally, shield every one of us with thy patronage, that, imitating thy example and strengthened by thy help, we may

live a holy life, die a happy death, and attain to everlasting happiness in heaven. Amen.

His Holiness, Leo XIII, in his Encyclical of Aug. 15, 1889, has ordered that after the public recitation of the Holy Rosary prescribed by him on other occasions for the month of October, the above prayer should be added, granting for its recitation an indulgence of 7 years and 7 quarantines.

Moreover, His Holiness, by a decree of the S. Congr. of Indulgences, Sept. 21, 1889, has granted to the faithful who shall recite the same prayer at any time of the year an indulgence of 300 days, once a day.

NOTE. — When this prayer is not recited after the Rosary, the words “after imploring the help of thy most holy Spouse” are omitted.

ANOTHER APPROVED VERSION OF THIS FAVORITE PRAYER
TO ST. JOSEPH AS RECITED IN MANY PARTS OF
THE UNITED STATES IN CONNECTION WITH
THE OCTOBER DEVOTIONS

WE come to thee, O blessed Joseph, in our sore distress. Having sought the aid of thy most blessed spouse, we now confidently implore thy assistance also. We humbly beg that, mindful of the dutiful affection which bound thee to the immaculate virgin Mother of God, and of the fatherly love wherewith thou didst cherish the child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His blood, and by thy powerful intercession help us in our

urgent need. Most watchful guardian of the Holy Family, protect the chosen race of Jesus Christ; drive far from us, most loving father, every pest of error and corrupting sin. From thy place in heaven, most powerful protector, graciously come to our aid in this conflict with the powers of darkness, and as of old thou didst deliver the child Jesus from supreme peril of life, so now defend the holy Church of God from the snares of her enemies and from all adversity. Have each of us always in thy keeping, that, following thy example, and borne up by thy strength, we may be able to live holily, die happily, and so enter the everlasting bliss of heaven. Amen.

EJACULATION

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

Indulgence of 100 days, once a day. — Leo XIII, Dec. 19, 1891.

Prayer

REMEMBER, O most pure spouse of the blessed Virgin Mary, my sweet protector, St. Joseph! that no one ever had recourse to thy protection or implored thy aid without obtaining relief. Confiding therefore in thy goodness, I come before thee, and humbly supplicate thee. Oh, despise not my petitions foster-father of the Redeemer, but graciously receive them. Amen.

Indulgence of 300 days, once a day. — Pius IX, June 26, 1863.

Prayers in Honor of St. Joseph for Those in Their Agony

ETERNAL Father, by Thy love for St. Joseph, whom Thou didst select from among all men to represent Thee upon earth, have mercy on us and on the dying.

Our Father, Hail Mary, Glory be to the Father.

Eternal divine Son, by Thy love for St. Joseph, who was Thy faithful guardian upon earth, have mercy upon us and upon the dying.

Our Father, Hail Mary, Glory be to the Father.

Eternal divine Spirit, by Thy love for St. Joseph, Who so carefully watched over Mary, Thy beloved spouse, have mercy on us and on the dying.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 300 days, once a day. — Leo XIII, May 27, 1884.

March Devotions

INDULGENCES

Three hundred days, each day.

Plenary, on any one day on the usual conditions.

The month may be either that of March, or a month terminating on the feast of St. Joseph, March 19.

Persons legitimately hindered from practising this devotion in March may substitute any other month.

The devotion consists of any prayers or other pious practice in honor of the saint. — Pius IX, April 27, 1865; July 18, 1877.

Prayer for a Novena to St. Joseph

(Feast, March 19)

ILLUSTRIOUS saint! inheritor of the virtues of all the patriarchs! Good and faithful guardian of the Holy Family! Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most pro-

found veneration and tender confidence. Thou art the most hidden saint and particularly the patron of those who serve God with the greatest purity of intention and fervor of devotion. O thou model and guardian of pure souls, who hast given us so illustrious an example of purity, unselfish devotedness to duty, fidelity, humility, patience, obedience, and trust in divine Providence, be moved with the confidence I place in thy intercession, and obtain for me the grace to practise every virtue which will make me pleasing to God.

I thank God for the signal favors He has bestowed upon thee, and I beg through thy intercession grace to imitate thy virtues. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service, beseeching thee, for the sake of Jesus Christ, Who vouchsafed to love and obey thee as a son, to become a father to me, and to obtain for me the filial respect, confidence, and love of a child toward thee. O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to obtain for me the particular object of this novena. [*Specify it.*] Present me, O great saint, to the adorable Trinity, with Whom thou hadst so glorious and so intimate a correspondence. Obtain that I may never efface by sin the sacred image according to the likeness of which I was created. Beg for me that my divine Redeemer may enkindle in my heart, and in all hearts, the fire of His love and infuse therein the virtues of His adorable infancy. His purity, simplicity, obedience, and humility. Obtain for me likewise a lively devotion to thy virgin spouse, and protect me so powerfully in life and death that I may have the happiness of dying as thou didst, in the friendship of my Creator, and under the immediate protection of the Mother of God.

Indulged Prayer and Act of Consecration to St. Joseph

O GLORIOUS St. Joseph, chosen by GOD to be the reputed father of JESUS, the most pure spouse of Mary ever Virgin, and the head of the Holy Family, and

then elected by the Vicar of Christ to be the heavenly Patron and Protector of the Church founded by Jesus Christ; with the greatest confidence I implore at this time thy powerful aid for the entire Church militant. Protect in a special manner with thy truly paternal love the Supreme Pontiff and all the bishops and priests united to the See of St. Peter. Defend all those who labor for souls in the midst of the afflictions and tribulations of this life, and obtain the willing submission of every nation throughout the world to the Church, the necessary means of salvation for all.

O dearest St. Joseph, be pleased to accept the consecration which I make to thee of myself. I dedicate myself entirely to thee that thou mayest ever be my father, my protector, and my guide in the way of salvation. Obtain for me great purity of heart and a fervent love of the interior life. Grant that after thy example all my actions may be directed to the greater glory of God, in union with the divine Heart of JESUS and the immaculate heart of Mary, and with thee. Finally, pray for me that I may be able to share in the peace and joy of thy most holy death. Amen.

Indulgence of 300 days, once a day. — Leo XIII, July 18, 1885.

Prayer to St. Joseph for All Those Who Are Devoted to Labor

GLORIOUS St. Joseph, model of all those who are devoted to labor, obtain for me the grace to work in a spirit of penance for the expiation of my many sins; to work conscientiously, putting the call of duty above my inclinations; to work with gratitude and joy, considering it an honor to employ and develop, by means of labor, the gifts received from God; to work with order, peace, moderation, and patience, without ever recoiling before weariness or difficulties; to work, above all, with purity of inten-

tion, and with detachment from self, having always death before my eyes and the account which I must render of time lost, of talents wasted, of good omitted, of vain complacency in success, so fatal to the work of God. All for Jesus, all for Mary, all after thy example, O patriarch Joseph. Such shall be my watchword in life and in death. Amen.

Indulgence of 300 days, once a day. — Pius X, March 15, 1907.

INVOCATION TO ST. JOSEPH

Grant, O holy Joseph, that, ever secure under thy protection, we may pass our lives without guilt.

Indulgence of 300 days, once a day. — Leo XIII, March 18, 1882.

I

Help us, Joseph, in our earthly strife;
Ever to lead a pure and blameless life.

Indulgence of 300 days. — Leo XIII, March 18, 1882.

II

ST. JOSEPH, foster-father of Our LORD JESUS CHRIST, and true spouse of Mary ever Virgin, pray for us.

Indulgence of 300 days, once a day. — Leo XIII, May 15, 1891.

Prayer to St. Joseph in Any Great Necessity

O MOST faithful guardian of Jesus and spouse of Mary, thou seest the anguish of my heart. I am disturbed and perplexed. Obtain for me the light of the Holy Ghost

and all the helps I need to enable me at all times and in all things to fulfil the adorable will of God. I choose thee this day, in the presence of Jesus and Mary, as my angel of good counsel, to direct me in all my necessities. Guide me, I entreat thee, by the many bitter dolours which rent thy tender heart during the course of thy mortal pilgrimage Amen.

Indulged Prayer to St. Joseph

GUARDIAN of virgins and father, holy Joseph, to whose faithful care Christ Jesus, Innocence itself, and Mary, Virgin of virgins, were committed: I pray and beg of thee, by these dear pledges, Jesus and Mary, free me from all uncleanness, and make me with spotless mind, pure heart, and chaste body, ever most chastely to serve Jesus and Mary, all the days of my life.

R. Amen.

Indulgence of 100 days, once a day. — Pius IX, Feb. 4, 1877.

Prayer to St. Joseph, Patron of the Universal Church

O MOST powerful patriarch, St. Joseph, Patron of that universal Church which has always invoked thee in anxieties and tribulations; from the lofty seat of thy glory lovingly regard the Catholic world. Let it move thy paternal heart to see the mystical Spouse of CHRIST and his Vicar weakened by sorrow and persecuted by powerful enemies. We beseech thee, by the most bitter suffering thou didst experience on earth, to wipe away in mercy the tears of the reverend Pontiff, to defend and liberate him, and to intercede with the Giver of peace and charity, that every hostile power being overcome and every error being destroyed, the whole Church may serve the God of all blessings in perfect liberty: ut destructis adversitatibus et erroribus universis Ecclesia secure Deo serviat libertate. Amen.

Indulgence of 100 days, once a day. — Leo XIII, March 4, 1882.

EJACULATION

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

Indulgence of 100 days, once a day. — Leo XIII, Dec. 19, 1891.

Prayer for Divine Direction in the Choice of a State of Life

ALmighty God! Whose wise and amiable providence watches over every human event, deign to be my light and my counsel in all my undertakings, particularly in the choice of a state of life. I know that on this important step my sanctification and salvation may in a great measure depend. I know that I am incapable of discerning what may be best for me; therefore I cast myself into Thy arms, beseeching Thee, my God, Who hast sent me into this world only to love and serve Thee, to direct by Thy grace every action of my life to the glorious end of my creation. I renounce most sincerely every other wish than to fulfil Thy designs on my soul, whatever they may be; and I beseech Thee to give me the grace to be imbued with the spirit of Christ and to qualify myself for any state of life to which Thy adorable providence may call me. O my God! whenever it may become my duty to make a choice, do Thou be my light and my counsel, and mercifully deign to *make the way known to me wherein I should walk, for I have lifted up my soul to Thee.* Preserve me from listening to the suggestions of self-love, or worldly prudence, in prejudice to Thy holy inspirations. Let *Thy good Spirit lead me into the right way*, and let Thy adorable providence place me, not where I may naturally feel inclined to go, but where all things may be most conducive to Thy glory and to the good of my soul. Mary, Mother of Good Counsel, Seat of Wisdom, Help of Christians, pray for me. Amen.

Prayers for Travelers

The Breviary contains prayers for travelers that have received the consecration of the Church and of centuries — the “Itinerary,” which priests seldom fail to recite for themselves and their companions as often as they begin a journey. As it may seem rather long for general use, we give an abridgment for the use of those who may wish to know and learn it.

MAY the almighty and merciful Lord direct us on our journey; may He make it prosper and maintain us in peace.

May the Archangel Raphael accompany us along the way, and may we return to our homes in peace, joy, and health.

Lord, have mercy on us! Jesus Christ, have mercy on us! Lord, have mercy on us!

Prayer

O GOD, Who didst cause the children of Israel to traverse the Red Sea dryshod; Thou Who didst point out by a star to the Magi the road that led them to Thee grant us, we beseech Thee, a prosperous journey and propitious weather; so that, under the guidance of Thy holy angels, we may safely reach that journey’s end, and later the haven of eternal salvation.

Hear, O Lord, the prayers of Thy servants. Bless their journeys. Thou Who art everywhere present, shower everywhere upon them the effects of Thy mercy; so that, insured by Thy protection against all dangers, they may return to offer Thee their thanksgiving. Through Jesus Christ our Lord. Amen.

(Those who have a special confidence in St. Joseph may make use of the following prayer, which solicits also supernatural graces, and especially that of traveling always in the way of the commandments, so as ultimately to reach the celestial terminus.)

O BLESSED St. Joseph, who didst accompany Jesus and Mary in all their journeys, and who hast therefore merited to be called the patron of all travelers, accompany us in this journey that we are about to undertake. Be our guide and our protector; watch over us; preserve us from all accidents and dangers to soul and body; support us in our fatigue, and aid us to sanctify it by offering it to God. Make us ever mindful that we are strangers, sojourners here below; that heaven is our true home; and help us to persevere on the straight road that leads thereunto. We beseech thee especially to protect and aid us in the last great voyage from time to eternity, so that, under thy guidance, we may reach the realm of happiness and glory, there to repose eternally with thee in the company of Jesus and Mary. Amen.

Still another prayer for travelers, asking in a special manner for the protection of the guardian angels, was composed by the saintly Mgr. Dupanloup. It reads:

O ALMIGHTY and merciful God, Who hast commissioned Thy angels to guide and protect us, command them to be our assiduous companions from our setting out until our return; to clothe us with their invisible protection; to keep from us all danger of collision, of fire, of explosion, of falls and hurts; and finally, having preserved us from all evil, and especially from sin, to guide us to our heavenly home. Through Jesus Christ our Lord. Amen.

Another not less beautiful prayer runs thus:

My holy angel guardian, ask the Lord to bless the journey which I undertake, that it may profit the health of my soul and body; that I may reach its end; and that, returning safe and sound, I may find all at home in good health. Do thou guard, guide, and preserve us. Amen.

The following couplet was a favorite ejaculation of Columbus:

Jesus cum Maria	Jesus and Mary, we pray,
Sit nobis in via.	Be with us ever on our way.

One should not fail at least to make the sign of the cross on beginning a journey. The neglect or performance of such acts of piety may make all the difference between having our names figure on the list of "killed and wounded" in some railway catastrophe, and having them appear as those of passengers "saved by a miracle." — *Ave Maria Press.*

Prayers for the Church and for the Civil Authorities

(Composed by Archbishop Carroll)

WE pray Thee, O almighty and eternal God! Who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being spread through the whole world, may continue with unchanging faith in the confession of Thy name.

We pray Thee, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop N.N., the vicar of Our Lord Jesus Christ, in the government of His Church; our own bishop, N.N. (or, *if he be not consecrated*, our bishop-elect); all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice! through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist with Thy holy spirit of counsel and fortitude the President of the United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness,

the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessing of equal liberty.

We pray for his Excellency, the Governor of this State, for the members of the Assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare, that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to Thy unbounded mercy all our brethren and fellow-citizens throughout the United States, that they may be blessed in the knowledge and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world can not give; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray to Thee, O Lord of mercy, to remember the souls of Thy servants departed who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relatives, and friends; of those who, when living, were members of this congregation, and particularly of such as are lately deceased; of all benefactors who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, Our Lord and Saviour. Amen.

Temperance Pledge

O GOD, my Father, to show my love for Thee, to make reparation to Thy wounded honor, to obtain the salvation of souls, I firmly resolve not to take wine, alcoholic liquor, or any intoxicating drink this day.

I offer Thee this act of mortification in union with the sacrifice of Thy Son Jesus Christ, Who daily offers Himself a victim on the altar for Thy greater glory. Amen.

Indulgence of 100 days. — Pius X, March 29, 1904.

Prayer for the Sovereign Pontiff

V. Oremus pro Pontifice nostro, N.

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Let us pray for our Pontiff, N.

R. The Lord preserve him and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies.

Our Father, Hail Mary.

Indulgence of 300 days, once a day. — Pius IX, Nov. 26, 1876.

A Plenary Indulgence at the Hour of Death

Take this Version

O LORD my GOD, I now, at this moment, readily and willingly accept at thy hand whatever kind of death it may please Thee to send me, with all its pains, penalties, and sorrows.

By a decree of the Congregation of Indulgences of March 9, 1904, His Holiness, Pope Pius X, has granted a plenary indulgence at the moment of death to all the faithful who, on any day they may choose, will receive the Sacraments of Penance and Holy Eucharist and make the above act for the love of God.

EJACULATIONS FOR A HAPPY DEATH

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

Indulgence of 300 days, every time; 100 days for saying one of the ejaculations. — Pius VII., April 28, 1807.

A Prayer for Certain Afflicted Persons

O JESUS ! by that wound which Thou didst suffer in Thy shoulder from the carriage of Thy cross, have mercy, I entreat Thee, on those who have a life-long cross to bear, as also upon such as have secret sorrows which only Thou canst know. May the memory of Thy painful cross-bearing give them strength to carry theirs with courage and fidelity to the end, and may the thought of that secret suffering Thou didst endure, teach them to sanctify their hidden sorrows that they may be fruitful for Thy glory. *Amen.* — From *The Voice of the Sacred Heart.*

“ My Elect Shall not Labor in Vain ”

It is said — (it is God Who has spoken) :

“ His elect shall not labor in vain ; ” ¹

Though sorrow on earth be their portion

Their “ fruit shall forever remain. ” ²

By sorrow and dire contradiction,
God would life to mankind impart,
And His last sad plaint when dying
Was the cry of a broken Heart.

There is strength in each toil and struggle —
In the brave heart’s inward strife, —
In the chill of seeming failure, —
For these are the seeds of life.

Each heart-ache endured for Jesus
Has gone up and told its tale,
And though upon earth deemed fruitless,
With *Him* — shall it not prevail ?

Oh ! because his soul hath labored
He shall see a long-lived seed, ³
In the promise of Truth eternal
For Whom the will is the deed.

¹ *Isaias* lxx. 23.

² *St. John* xv. 16.

³ *Isaias* liii. 10, 11

Oh ! yes, there is joy in sorrow,
Oh ! yes, there is balm in tears :
For their fruit — God's greater glory —
Shall last for eternal years. — *Ibid.*

A Universal Prayer

For All Things Necessary to Salvation

(Composed by Pope Clement XI, 1721)

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 of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done because it is Thy will, and in the manner that Thou wilt.

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

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

Fill my heart with tender affection for Thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

May Thy grace help me 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 almsdeeds, anger by meekness, and tepidity by devotion.

O my God! make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Make me realize, 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, and in the end obtain heaven; through Jesus Christ our Lord. Amen.

Indulgences for a Novena in Honor of the Guardian Angel

i. Three hundred days, each day.

ii. Plenary, once during the novena (on the usual conditions).

The novena may be made at any time and with any form of prayer sanctioned by competent ecclesiastical authority.

— Pius IX, November 26, 1876.

Prayer to the Angel Guardian

ANGEL of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

Indulgence of 100 days; plenary indulgence on the first of the holy guardian angels (Oct. 2), to those who shall

have said this prayer, morning and evening, throughout the year, on the usual conditions; plenary indulgence at the hour of death. — Pius VI, Oct. 2, 1795; June 11, 1796. Pius VII, on May 15, 1821, granted a plenary indulgence, once a month, to all the faithful who shall have said it every day for a month, as above directed.

V. Pray for us, O holy angel guardian,

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

Let us pray

O God, Who, in Thine ineffable providence, hast deigned to send thy holy angels to watch over us: vouchsafe to us Thy suppliants in all our days to find safety in their protection, and in eternity to share their happiness.

Antiphon to the Archangel Michael

SANCTE Michael Arch-
angele, defende nos
in prælio, ut non perea-
mus in tremendo iudicio.

HOLY Archangel Mi-
chael, defend us in
the day of battle, that we
may not be lost in the
dreadful judgment.

Indulgence of 100 days. — Leo XIII, Aug. 19, 1893.

Prayer to St. Raphael, Archangel

GLORIOUS Archangel St. Raphael, great prince of the heavenly court, illustrious for thy gifts of wisdom and grace, guide of travelers by land and sea, consoler of the unfortunate, and refuge of sinners, I entreat thee to help me in all my needs and in all the trials of this life, as thou didst once assist the young Tobias in his journeying. And since thou art the "physician of God," I humbly pray thee to heal my soul of its many infirmities and my body of the ills that afflict it, if it be for my greater good. I ask, especially, for angelic purity, that I may be made fit to be the living temple of the Holy Ghost. Amen.

Indulgence of 100 days. — Leo XIII, June 21, 1890

Prayer to the Archangel Gabriel

O BLESSED archangel Gabriel, we beseech thee do thou intercede for us at the throne of divine mercy in our present necessities, that, as thou didst announce to Mary the mystery of the Incarnation, so through thy prayers and patronage in heaven we may obtain the benefits of the same, and sing the praise of God forever in the land of the living. Amen.

Prayer to St. Anne

G LORIOUS St. Anne, thou hast shown thyself so powerful in thy intercession, so tender and compassionate toward those who honor thee and invoke thee in suffering and distress, that I cast myself at thy feet with perfect confidence and beseech thee most humbly and earnestly to take me under thy protection in my present necessities and to obtain for me the favor I desire. Vouchsafe to recommend my request to Mary, thy beloved daughter, the merciful Queen of heaven, that she may plead my cause with you before the throne of Jesus, her divine Son. Cease not to intercede for me until my request is granted. Above all, obtain for me a great love for Jesus and Mary, that my heart may be adorned with their virtues, that I may live a good life and die a happy death, and one day behold my God face to face in the blissful abode of the saints.

Another Prayer to St. Anne

W ITH deep and heartfelt veneration I prostrate myself before thee, O glorious St. Anne. Thou art that beloved and privileged creature who on account of thy extraordinary virtues and sanctity wast worthy to receive from God the supreme grace of giving life to the treasure house of all graces, blessed among women, Mother of the Word Incarnate, the most holy Virgin Mary. Deign, therefore, O most compassionate saint, for the sake of this lofty privilege, to receive me into the number of thy true followers, for such I protest I am and desire to remain so

long as I may live. Surround me with thy powerful patronage, and obtain for me from God the grace to imitate those virtues with which thou wast so abundantly adorned. Grant that I may know and bitterly lament my sins. Obtain for me a most lively affection for Jesus and Mary, and fidelity and constancy in the practice of the duties of my state. Preserve me from every danger in life, and assist me in the moment of my death, so that, safe in paradise, I may unite with thee, most blessed Mother, in praising the Word of God made man in the bosom of thy most pure child, the Virgin Mary. Amen.

Our Father, Hail Mary, Glory be to the Father, three times.

Indulgence of 300 days, once a day. — Leo XIII, March 20, 1886.

INDULGENCED PRAYER TO ST. JOACHIM

St. Joachim, spouse of Anne, father of the Blessed Virgin, aid thy clients here on the way to salvation.

Indulgence of 300 days. — Pius X, June 16, 1906.

The Novena of Grace in Honor of St. Francis Xavier, Apostle of the Indies

ORIGIN OF THE NOVENA

The Novena of Grace, which begins on March 4th and ends on the 12th, the day of the canonization of St. Francis Xavier, owes its origin to the saint himself. At Naples, in December, 1633, Father Marcello Mastrilli, S.J., was at the point of death. The saint appeared to him, and bidding him renew a vow he had made to labor in Japan, said: "All those who implore my help daily for nine consecutive days, from the 4th to the 12th of March included, and worthily receive the sacraments of Penance and the Holy Eucharist on one of the nine days, will experience my protection and may hope to obtain from God *any grace* they ask for the good of their souls and the glory of God." The

Father arose, instantly cured. So well has the saint kept this promise, that this devotion in his honor became universally known as the Novena of Grace. Its efficacy is not restricted to the dates mentioned. It may be made very appropriately in preparation for the feast of St. Francis Xavier, *viz.*, the 3d of December. Though any prayers may be said in honor of the saint, the following are generally recommended.

Prayer to St. Francis Xavier

Used for the novena from the beginning and attributed to Father Mastrilli, S.J.

MOST amiable and most loving St. Francis Xavier, in union with thee I reverently adore the divine Majesty. I rejoice exceedingly on account of the marvelous gifts which God bestowed upon thee. I thank God for the special graces He gave thee during thy life on earth and for the great glory that came to thee after thy death. I beseech thee with all my heart to obtain for me by thy powerful intercession the all-important grace of living and dying in a holy manner. I entreat thee to obtain for me also the special grace I desire to receive in this Novena (*here you may mention the grace, spiritual or temporal, you wish to obtain*), and if what I ask is not for the glory of God and for the greater good of my soul, obtain for me that which is most conducive to this end. Amen.

V. Pray for us, St. Francis Xavier.

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

Let us pray

O GOD, who didst vouchsafe, by the preaching and miracles of St. Francis Xavier, to join unto Thy Church the nations of the Indies; grant, we beseech Thee, that we who reverence his glorious merits may also imitate his example, through Jesus Christ, Our Lord. Amen.

Then add *Our Father* and *Hail Mary*, three times, in memory of St. Francis Xavier's devotion to the Most Holy Trinity, and *Glory be to the Father*, ten times, in thanksgiving for the graces received during his ten years of apostleship.

Another Prayer to St. Francis Xavier

O FERVENT apostle, indefatigable laborer in the vineyard of the Lord, glorious St. Francis Xavier, who, urged by a burning zeal for the salvation of souls, didst expose thyself to extreme dangers, and didst welcome the most appalling labors and sacrifices, vouchsafe also to take charge of my perfection.

Obtain that I may imitate thy perfect detachment from creatures, thy confidence in God, thy abandonment to the divine will, thy humility, obedience, and charity, thy generosity in the practice of virtue, and thy zeal for souls. Pray for me that I may strive earnestly to make Jesus Christ reign in all hearts, and that, having by the aid of divine grace, walked in thy footsteps here below, I may one day enjoy with thee the bliss of heaven. Amen.

Prayer of St. Francis Xavier for the Conversion of the Infidels

ETERNAL GOD, the Maker of all things, remember that the souls of unbelievers have been created by Thee, and that they have been made after thy own image and likeness. Behold, O Lord, to Thy dishonor, with these very souls hell is filled. Remember, O God, that for their salvation Thy Son Jesus Christ underwent a most cruel death. O Lord, suffer not that Thy Son be despised by unbelievers; but, appeased by the prayers of holy men and of the Church, the Spouse of Thy most holy Son, remember Thy own pity, and, forgetting their idolatry and their unbelief, bring to pass that they may at length acknowledge Thy Son Jesus Christ, Who is our salvation, life, and resurrection, through Whom we are saved and ser

free; to Whom be glory from age to age without end.
Amen.

Indulgence of 300 days, once a day. — Pius IX, May 24.
1847.

St. Francis Xavier's Hymn of Love

O DEUS, ego amo Te!	O GOD, I love Thee for Thyself
Nec amo Te ut salves me,	And not that I may heaven gain,
Aut quia non amantes Te,	Nor because those who love Thee not,
Æterno punis igne:	Must suffer hell's eternal pain.
Tu, Tu, mi Jesu, totum me	Thou, O my Jesus! Thou didst me
Amplexus es in cruce.	Upon the cross embrace;
Tulisti clavos, lanceam	For me didst bear the nails and spear
Multamque ignominiam.	And manifold disgrace;
Innumeros dolores,	And griefs and torments numberless,
Sudores et angores,	And sweat of agony;
Ac mortem: et hæc propter me,	E'en death itself — and all for one.
Ac pro me peccatore!	Who was Thine enemy.
Cur igitur non amem Te,	Then why, O blessed Jesus Christ,
O Jesu amantissime?	Should I not love Thee well:
Non ut in cœlo salves me,	Not for the sake of winning heaven,
Aut ne æternum damnes me,	Or of escaping hell;
Nec præmii ullius spe;	Not with the hope of gaining aught, not seeking a reward;
Sed sicut Tu amasti me.	But, as Thyself hast loved me. O ever-loving Lord?

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Various Devotions

Sic amo et amabo Te,	E'en so I love Thee, and will
	love, and in Thy praise
	will sing;
Solum quia Rex meus es,	Solely because Thou art
	my God
Et solum quia Deus es.	And my eternal King.

The Need of the Sacred Heart

Other sheep I have; them also I must bring.
(St. John x. 16)

ALL you who fain what you possess
To others would impart,
Oh! listen to those words of fire
Breathed forth from Jesus' Heart.

"And other sheep I have," He says,
"And they too I must bring,
That there may be one only Fold,
One Kingdom and one King."

To bring them back He little heeds
What tears and blood He spent —
As though without those "other sheep"
He could not be content.

Count not the cost, ye chosen ones,
At which souls must be bought;
Cost what it may, to Jesus' Heart
Those "others" must be brought.

With all we love, and life itself,
Oh! what a joy to part!
To satisfy the burning thirst
Of Jesus' sacred Heart.

—From *The Voice of the Sacred Heart*.

Da Mihi Animas

Give Me Souls

ASK what Thou wilt, O dearest Lord,
Nought, nought will I deny,
But only give me countless souls
For thee, before I die.

Let others pray about themselves,¹
Thy grace leads many ways,
Da mihi animas, 'tis thus,
Thy Spirit in me prays.

A life-long sorrow, if Thou wilt,
And sharp enduring pain;
All, all were light, if souls for Thee,
Might be the precious gain.

Tears will be sweet, for Thou hast went,
And blood, if needs must be;
No cost too great to purchase souls,
O dearest Lord, for Thee.

Whatever be the price, O Lord,
This grace to me impart:
Souls from the world and sin set free —
Souls for Thy sacred Heart.
— From *The Voice of the Sacred Heart*.

St. Teresa, Virgin

Prayer of St. Alphonsus

O SERAPHIC virgin, St. Teresa, beloved spouse of the Crucified, thou who didst burn with such great love of God while on earth, and now burnest with a still purer

¹ In allusion to those words of St. Teresa: "Beware of sharing the sentiment of certain persons to whom it appears very hard not to pray much for themselves." (*Way of Perfection*, chap. iii.)

and brighter flame in Heaven; thou who didst so greatly desire to see Him loved by all men, obtain for me too, I pray thee, a spark of that holy fire, whereby I may oppose the world, creatures, and myself; and grant that all my thoughts, desires, and affections may be ever employed in pursuing, whether in the midst of joys or of sufferings, the will of the Supreme Good, who deserves our unbounded love and obedience. Oh, obtain for me this grace, thou who art so powerful with God, that, like thee, I may be all on fire with divine love. Amen.

His Holiness, Leo XIII, by a rescript of the S. Congr. of Indulgences, April 22, 1898, granted to the faithful, who shall recite the above prayer, an indulgence of one hundred days, once a day.

St. Agnes, Virgin, Martyr

Prayers

O SINGULAR example of virtue, glorious St. Agnes, by that lively faith which animated thee from thy most tender years, and rendered thee so acceptable to God that thou didst merit the crown of martyrdom; obtain for us the grace to preserve entire in our hearts the Catholic Faith, and sincerely to profess ourselves Christians not only in word but also in deed; so that while we confess Jesus openly in the face of men, Jesus may give favorable testimony of us before his heavenly Father. Pater, Ave, Gloria.

O INVINCIBLE martyr, St. Agnes, by that hope which thou hadst in the divine aid, when being condemned by the impious prefect to see the lily of thy purity stained and trampled under foot, thou wast wholly undismayed, firmly trusting in the God who gives his angels charge over those who trust in Him; we beseech thee to obtain for us by thy intercession the grace to guard this virtue jealously in our hearts, so that to the many sins which we commit we

may never add that most hateful sin of distrust in the mercy of God. Pater, Ave, Gloria.

O BRAVE child, most pure St. Agnes, by that ardent charity which inflamed thy heart and secured thee from being injured by the flames of passion or of the stake at which the enemies of Jesus Christ sought to destroy thee; obtain for us from God that every fire may be extinguished in us except that which Jesus Christ came on earth to enkindle; so that after passing a spotless life in the exercise of this beautiful virtue we may be allowed to share in that glory which is the crown of thy purity of heart and of thy martyrdom. Pater, Ave, Gloria.

His Holiness, Pope Leo XIII, by a rescript of the S. Congr. of Indulgences, Jan. 16, 1886, granted to all the faithful who, with contrite hearts, devoutly recite the above prayers: an indulgence of one hundred days, once a day.

St. John Berchmans

PIOUS PRACTICE OF THE FIVE SUNDAYS

His Holiness, Leo XIII, by a rescript of the S. Congr. of Indulgences, May 17, 1890, granted to the faithful who, on the five Sundays immediately preceding the feast of St. John Berchmans (August 13th), having received the sacraments of Penance and the Holy Eucharist, shall perform some pious exercise in honor of the saint, and shall visit a church or public oratory and pray there for the intention of the Sovereign Pontiff, an indulgence of seven years and seven quarantines on the first four Sundays; and a plenary indulgence on the fifth Sunday.

Prayer

ST. JOHN BERCHMANS, my most loving patron, seraph of charity, I rejoice with thee at the ardent fire of charity which kept thy pure and innocent heart always at peace and united to God; I humbly pray thee, obtain for me such ardor of divine love that it may remove from

my heart every inordinate earthly affection, destroy my evil tendencies, and cause me in all my actions to be prompted by the purest intention: *All for the love of Jesus! All for the greater glory of God!* Pater, Ave, Gloria.

Indulgence of 300 days, once a day. — Pius IX, May 24, 1847.

Devout Exercise of the Six Sundays in Honor of St. Aloysius Gonzaga

A plenary indulgence on each of the six Sundays which are wont to be kept in honor of this saint, either immediately before his feast, on June 21, or at any other time of the year. In order to gain this plenary indulgence, it is requisite to keep the six Sundays consecutively; and on each of them, after confession and communion, to employ one's self in pious meditations or vocal prayers, or other works of Christian piety, in honor of the saint. — Clement XII, Dec. 11, 1739; Jan. 7, 1740.

A Prayer to St. Aloysius

O BLESSED Aloysius, adorned with angelic graces, 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. O never let me be defiled with any stain of impurity; but when thou dost see me in temptation, or in danger of falling, then remove far from my heart 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 thus, kindling in me the fire of divine love, enable me so to follow thy footsteps here on earth that, in heaven with

thee, I may be made worthy to enjoy the vision of our God forever. Amen.

Our Father, Hail Mary.

Indulgence of 100 days, once a day. — Pius VII, March 6, 1802.

The Death of St. Stanislaus Kostka

ST. STANISLAUS had drawn as his monthly patron for August the glorious martyr St. Laurence, and in his honor he performed daily some penance or devotion. On the eve of his feast he obtained leave to take the discipline; in the morning he went to Communion, and then laid before the image of the saint a letter addressed to our Lady, in which he begged that he might die on her feast of the Assumption, and he prayed St. Laurence to present to her his petition. That night he was seized with a slight fever, which, however, rapidly increased; and on Assumption-eve he received the last sacraments. Then, as he lay dying, he had brought to him a little book containing a litany in his own writing of his monthly patron saints, whom he constantly invoked. At 3 A.M. on the feast of the Assumption his face suddenly lit up with joy, and he breathed forth his soul to the Mother of God, who had come to conduct him to heaven.

— BOWDEN'S *Miniature Lives of the Saints*.

Prayer to St. Stanislaus Kostka

DEAR St. Stanislaus, angel of purity and seraph of charity, I rejoice with thee at thy most happy death, which arose from thy desire to contemplate our Lady in heaven, and was at length caused by the excess of thy love for her. I give thanks to Mary because she thus accomplished thy desires; and I pray thee, by the luster of thy happy death, to be my advocate and patron in my death. Intercede with Mary for me, to obtain for me a death, if not all happiness like thine, yet calm and peaceful, under the protection of Mary my advocate, and of thee, my special patron. Pater, Ave, Gloria.

Prayer

(From the Roman Missal)

O God, who among the many wonders of thy wisdom dost endue some, even in tender years, with the grace of ripest holiness: grant unto us, we beseech thee, after the pattern of blessed Stanislaus, to be instant in good works, and thus to make speed to enter into everlasting rest.

**Aspirations to St. Anthony of Padua
to Obtain Various Graces**

ST. ANTHONY, we beseech thee, obtain for us the grace that we desire.

St. Anthony, great wonder-worker, intercede for us that God may grant us our request, if it be for the good of our soul.

St. Anthony, be our patron, our protector, and our advocate in life and in death.

St. Anthony, attentive to those who invoke thee, grant us the aid of thy powerful intercession for the grace of holy purity, meekness, humility, obedience, the spirit of poverty, and perfect abandonment to the will of God.

St. Anthony, glory of the Church and hammer of heretics, pray for our Holy Father, our bishops, our priests, our Religious Orders, that, through their pious zeal and apostolic labors, infidels, heretics, and all those outside the true Church of Christ may be converted and, united in faith, give greater glory to God.

St. Anthony, servant of Mary, obtain for us greater devotion to the blessed Mother of God.

St. Anthony, obtain for us the grace of perseverance, the grace of a happy death.

Indulgenced Responsory in Honor of St. Anthony

SI quæris mira-
cula,
Mors, error, calami-
tas,
Dæmon, lepra fugi-
unt,
Ægri surgunt
sani.

Cedunt mare, vin-
cula;
Membra resque per-
ditas
Petunt et accipi-
unt
Juvenes et
cani.

Pereunt peri-
cula,
Cessat et necessi-
tas;
Narrent hi, qui sen-
tiunt,
Dicant Padua-
ni.

Cedunt mare, vin-
cula;
Membra resque per-
ditas
Petunt et accipi-
unt
Juvenes et
cani.

IF, then, you ask for
miracles,
Death, error, all calami-
ties,
The leprosy, and demons
fly,
And health succeeds in-
firmities.

The sea obeys, and fetters
break;
And lifeless limbs thou
dost restore;
Whilst treasures lost are
found again,
When young or old thine
aid implore.

All dangers vanish at thy
prayer,
And direst need doth
quickly flee;
Let those who know, thy
power proclaim,
Let Paduans say: These
are of thee.

The sea obeys, and fetters
break;
And lifeless limbs thou
dost restore;
Whilst treasures lost are
found again,
When young or old thine
aid implore.

Gloria Patri et Fi-
lio,

Et Spiritui Sancto.

Cedunt mare, vincula, etc.

To Father, Son, may glory
be,

And Holy Ghost eternally.

The sea obeys, etc.

V. Ora pro nobis, B.
Antoni.

R. Ut digni efficiamur
promissionibus Christi.

V. Pray for us, blessed
Anthony.

R. That we may be
made worthy of the prom-
ises of Christ.

Oremus

Let us pray

ECCLESIAM Tuam, Deus
beati Antonii confes-
soris Tui commemoratio
votiva lætificet, ut spiri-
tualibus semper munia-
tur auxiliis et gaudiis per-
frui mereatur æternis.
Per Christum Dominum
nostrum. Amen.

O GOD! may the votive
commemoration of
the blessed Anthony, Thy
confessor, be a source of joy
to Thy Church, that she
may always be fortified
with spiritual assistance,
and deserve to enjoy eter-
nal rewards. Through
Christ our Lord. Amen.

His Holiness, Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, Jan. 25, 1866, granted to all the faithful, as often as they shall, with at least contrite heart and devotion, say this responsory, with the versicle and prayer annexed, an indulgence of 100 days; also a plenary indulgence, once a month, on any day, to all those who have said it for a month, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and there pray, for some time, for the intention of His Holiness.

Prayer to St. Anthony of Padua

To thee we have recourse, most powerful worker of miracles, in whose breast burned a sublime fire of charity towards God and the poor. To thee, who wast deemed worthy to hold in thy arms the infant Jesus, who chose to be born poor, to thee, full of confidence, we betake ourselves, that thou mayest pray the good Jesus to have compassion on us in our great tribulations. Oh! obtain for us the favor which we humbly implore (*here state the favor needed*). If thou dost obtain it for us, O glorious St. Anthony, we will offer thee bread for the poor whom thou didst love so greatly on earth.

Our Father, Hail Mary, and Glory.

His Holiness, Leo XIII, by a rescript of the S. Congr. of Indulgences, May 11, 1897, granted to the faithful who shall recite the above prayer, with an *Our Father, Hail Mary, and Glory*, etc., an indulgence of one hundred days, once a day.

THIRTEEN PATERS, AVES, AND GLORIAS IN HONOR OF ST. ANTHONY

His Holiness, Leo XIII, by a rescript of the S. Congr. of Indulgences, June 9, 1896, granted to the faithful who shall say thirteen *Paters, Aves, and Glorias* in honor of St. Anthony of Padua, an indulgence of one hundred days, once a day.

PIOUS PRACTICE OF THE THIRTEEN TUESDAYS, OR OF THE THIRTEEN SUNDAYS

His Holiness, Leo XIII, by a brief of March 1, 1898, granted to the faithful who, on thirteen successive Tuesdays or as many successive Sundays, once only, at any time during the year, shall spend some time in pious meditation, or vocal prayers, or any other works of piety, to the glory of God and in honor of St. Anthony of Padua, on the usual conditions, confession and communion; and

a plenary indulgence on each of the said Tuesdays or Sundays.

NOTE. — St. Anthony of Padua, of the Order of St. Francis, was by birth a Portuguese. In life, as after death, he worked many miracles, and was famous for learning as well as for holiness. He died at Padua, in north Italy, whence the name by which he is universally known.

In 1231, on June 13th, when the saint was thirty-six years of age, his brief but brilliant apostolate came to a sudden close. After his death, beginning on the day of his burial at Padua, which happened on Tuesday, June 17th, so many miracles were wrought through the intercession of St. Anthony, that already in the following year, on May 30, 1232, he was publicly and solemnly declared a saint by Pope Gregory IX.

Devotions in Honor of St. Francis of Assisi

The Five Sundays in Honor of the Sacred Stigmata

(Feast, September 17th)

TO all the faithful who, upon the five Sundays which immediately precede the feast of the sacred Stigmata of St. Francis of Assisi, or upon any other five consecutive Sundays during the year, shall exercise themselves either in pious meditation, or in vocal prayer, or in any other work of Christian piety, in honor of the said sacred Stigmata, a plenary indulgence is granted once a year, on each of the five Sundays, on the usual conditions. — Leo XIII, Nov. 21, 1885.

THE seraphic St. Francis of Assisi, in September, 1224, being rapt in contemplation on the desolate Mount Alvernia in the Apennines, received from Almighty God the wondrous grace of having impressed on his hands, feet, and side, the likeness of the sacred wounds of Christ. From these stigmata blood flowed at intervals, until the day of the saint's death, two years later. The Holy See has decreed that this miracle be annually commemorated in the Church, on September 17.

**Prayer of the Church in Honor of the Sacred Stigmata
of St. Francis of Assisi**

O LORD Jesus Christ, who when the world was growing cold, in order that the hearts of men might burn anew with the fire of Thy love, didst in the flesh of the most blessed Francis reproduce the stigmata of Thy passion: be mindful of his merits and prayers; and in Thy mercy vouchsafe to us the grace ever to carry Thy cross, and to bring forth worthy fruits of penance.

Prayer for the Feast of St. Francis of Assisi

(October 4th)

From the Roman Missal

SAINTE Francis of Assisi, Founder of the great Order of Friars Minor, was renowned for the strict practice of evangelical poverty, which he, both by example and by precept, inculcated on his followers. Pope Innocent III, having seen in a vision the humble Francis supporting the tottering walls of the Lateran Basilica, the Cathedral of Rome, fostered to the utmost the new Institute. Miraculously marked with the sacred stigmata (Sept. 17), Saint Francis passed away at Assisi, his birthplace, Oct. 4, 1226, being then in the 45th year of his age.

O God, who, through the merits of blessed Francis, dost magnify thy church, enriching it anew with spiritual offspring: make us, like him, to disdain the goods of earth, nor at any time to lack the comforting gifts of heaven.

Novena to St. Francis of Assisi

1. **G**LORIOUS St. Francis, who didst voluntarily renounce all the comforts and riches of thy home to follow more perfectly the life of poverty and abnegation of Jesus Christ: obtain for us, we pray, a generous con-

tempt of all things in this world, that we may secure the true and eternal things of heaven.

Glory be, etc.

2. O glorious St. Francis, who during the whole course of thy life didst continually weep over the Passion of the Redeemer, and labor most zealously for the salvation of souls: obtain for us, we pray, the grace of weeping continually over those sins by which we have crucified afresh Our Lord Jesus Christ, that we may attain to be of the number of those who shall eternally bless His supreme mercy.

Glory be, etc.

3. O glorious St. Francis, who, loving above all things suffering and the cross, didst merit to bear in thy body the miraculous stigmata, by which thou didst become a living image of Jesus Christ crucified: obtain for us, we pray, the grace to bear in our bodies the mortifications of Christ, that we may merit one day to receive the consolations which are infallibly promised to all those who now weep.

"If we be dead with Christ Jesus, we shall live also with Him," says the Apostle; "if we suffer, we shall also reign with Him" (2 Tim. ii. 11, 12).

Pray for us, St. Francis, that we may obtain the graces and favors we ask for in this novena; pray for us, especially, that we may obtain the grace of perseverance; of a holy death and a happy eternity. Say the *Our Father*, *Hail Mary*, *Glory*, five times.

**Invocation to St. Thomas Aquinas before Lecture
or Study**

O BLESSED Thomas, patron of schools, obtain for us from God an invincible faith, burning charity, a chaste life, and true knowledge, through Christ our Lord. Amen.

Indulgence of 100 days, once a day. — Leo XIII, Dec. 14, 1889.

Prayer of St. Thomas Aquinas

(To be said before study or class)

O MERCIFUL God, grant that I may eagerly desire, carefully search out, truthfully acknowledge, and ever perfectly fulfil all things which are pleasing to Thee, to the praise and glory of Thy name. Amen.

Indulgence of 300 days, each time. — Leo XIII.
June 21, 1879.

A Novena in Honor of St. Philomena, Virgin and Martyr

The Little Wonder-Worker of Our Own Times

FOR close on a hundred years the name of St. Philomena has been accorded in the Church a veneration which, growing intensified by the number of miracles vouchsafed through her intercession, has spread over the whole world. Previous to the discovery of her tomb and relics at the opening of the nineteenth century, her name had found no place in sacred story. There is a pious tradition that she was a child-martyr and a contemporary of St. Sebastian, who suffered in the reign of the Roman Emperor Diocletian about the year of Our Lord 286.

The Catacomb of St. Priscilla, outside the walls of Rome, lies beneath the Via Salaria Nova. Here, in the pontificate of Pius VII, a remarkable slab attracted the custodians of the cemetery, who were then prosecuting investigations there, and on the 25th of May, 1802, the tomb was formally examined. On the tiles that enclosed it, the following inscription was read: "*Philomena Pax Tecum.*" The devices which were interwoven with these simple words — an anchor, an arrow, and a palm — determined the spot as the last resting place of a martyr. The tomb was opened by Monsignor Ludovici, who disclosed to the gaze of his assistants and bystanders the precious

remains. Beside them stood the phial containing the blood of the saint. The examination of the relics having been made, it was ascertained that St. Philomena had been martyred in her tender youth, at about 12 or 13 years of age.

The relics of the saint were bestowed in the Church of Mugnano, which was destined on this account and through the numerous miracles wrought by her intercession to become one of the most honored shrines in the Christian world. It was in the summer of 1805 that the relics were transferred to Mugnano. On the eve of the arrival the bells of all the churches were rung, and cannon were fired in honor of the advent of the relics. The inhabitants made their first petition to the saint by asking, through her intercession, that the long-continued drought from which their crops suffered might come to an end. The sound of the bells from the church towers had scarcely ceased when rain fell in copious torrents. At sunrise the procession entered Mugnano. The joyful inhabitants turned out in vast multitudes with olive branches in their hands to welcome the youthful martyr — and the little children, as they saw the case of relics dressed with flowers, filled the air with the cries of “Viva la Santa! Viva la Santa! Hail to the saint!”

During the course of the procession to the church of Santa Maria delle Grazie — which occupied two hours — many manifestations of the power of the saint were witnessed.

Although the day was serene and beautiful at one time a whirlwind arose, and yet not a single one of the lights which were carried before the Shrine of Philomena was extinguished.

The body of the saint was placed under a splendid canopy at the Gospel side of the principal altar, where High Mass was celebrated. That day — the 10th of August — was observed as a feast day of obligation, and the spiritual rejoicings lasted over many weeks.

The numerous wonders which immediately began to be wrought at this shrine induced Don Francesco — the saintly priest who had received them from Rome — to announce his long-cherished intention of keeping the relics

in his private chapel. After a short time he bestowed them on the church of Santa Maria delle Grazie.

Here a side chapel was prepared to receive them, and an altar erected, beneath which they were henceforth to rest for public veneration.

On the feast of St. Michael the Archangel, September 25, 1805, after the celebration of High Mass, the relics were carried in procession, and solemnly deposited in their appointed place.

Mass was again chanted at the new altar, and thus ended the translation of the relics of St. Philomena. To the zeal and sanctity of the Curé of Ars may be ascribed, in great measure, the rapid and universal spread of devotion to St. Philomena throughout France. Medals and other memorials of the virgin-martyr distributed by him were fruitful of many miracles. The story of the extinction of a fire at his house (caused by the agency of the devil), through the presence of a statue of St. Philomena, will be remembered by many readers of Monsieur Vianney's life.

Among the clients of the martyr, whose special holiness has distinguished them in the annals of this century, may be named — Père Varin, one of the restorers of the Society of Jesus in France; Venerable Mother Barat, foundress of the Congregation of the Sacred Heart; Madame d'Houet, foundress of the Faithful Companion of Jesus and Mary; Père Eymard, founder of the Priests of the Most Holy Sacrament.

As regards the shrine at Mugnano, the present beautiful church, surmounted by its dome and towers, was undertaken in 1853, and completed three years later. Its great attraction is the chapel containing the relics of St. Philomena. A profusion of the finest marbles, mingled with agate and porphyry, cover the walls from floor to ceiling. Stately columns, supporting Corinthian capitals of white marble, impart an appearance of chaste splendor to the whole interior. Over the white marble altar stands the case containing the relics, revealing the figure of the saint, half sitting, half reclining on her couch, radiant in jewels and costly attire. Above is the familiar picture of our Lady of Good Counsel. At the opposite side of the nav-

is an altar, on which rests the reliquary containing the phial of the martyr's blood. This exquisite casket was the gift of Marie Thèrese, Queen of Naples. It is entirely composed of silver, and through an aperture filled with glass the sacred relic may be easily seen. The generosity of faithful hearts, in happier times, bestowed vast endowments and estates on this church of St. Philomena, and thus provided for the relief of the poor and the advancement of other meritorious works. But, alas! the sacrilegious hands of the usurper have confiscated all.

The constant stream of pilgrims has, however, never ceased. Old and young, rich and poor, of all nationalities, assemble there, and bring away with them graces untold, and a deep sense of the power of God through the efficacy of His saints.

The decree authorizing the devotion to St. Philomena, and granting to the clergy of Nola the privilege of saying Mass in her honor, was published by Gregory XVI on January 30, 1837. In March, 1839, the same Pontiff, by decree of the Sacred Congregation of Rites, raised her feast to the dignity of a double of the second class. It is to be noted that hers is the only instance of a "Proper Office" being granted in honor of a saint of whom no details are recorded or known, except the bare fact of her martyrdom. This was indicated, as we have already remarked, by the emblems cut on her tomb, and the three simple words inscribed on the slab enclosing her place of rest: "Pax tecum! Philomena." "Peace be with thee! Philomena."

Pius IX and Leo XIII gave evidence of a similar veneration for the martyr of the primitive Church.

In Ireland, the devotion to this child — saint and martyr — has been taken up with great fervor, and rewarded with many striking favors.

The pious Sisterhoods, to whose hands is confided the great work of Catholic education, have not been slow to find how powerful is the help of the "little wonder-worker." Schools, special works of charity, the wants of the sick and afflicted, have many a time been blessed and promoted in wonderful ways through the invocation of St. Philomena.

Her name is a household word in many Irish homes. Many a stricken heart turns to her for aid in the necessities which encompass our various paths through this land of distress and sorrow. And it is sweet to think that much of that beautiful fervor and devotion toward St. Philomena, which has spread like the odor of some delicate fragrant flower over pagan and far-off lands, has been borne thither by Irish hands and Irish hearts.

May our efforts to retrace some of the glories which surround the name of the youthful martyr of the Catacombs increase the fervor of those devoted to her. May they urge others to spread wider still veneration for her virtues of constancy and heroism, by which she obtained such favor with God, and merited so many benedictions for those who invoke her! St. Philomena! Pray for us.

Prayer for a Novena in Honor of St. Philomena

O GLORIOUS virgin and martyr, beloved child of God, blessed Philomena! I rejoice in thy glory, and give God thanks that He has bestowed on thee such power, for the glory of His name, for the edification of His Church, and to honor thy merits in life, and thy sufferings and martyrdom in death. Looking up to thee in heaven, I rejoice to see thee so exalted, so powerful, so pure, so generous. I congratulate thee on being so faithful to the precepts and counsels of Jesus Christ, while on earth, and on being so munificently rewarded by Him in heaven. Moved by thine example to the practice of solid virtue, filled with hope at the view of the rewards bestowed upon thee, I resolve to imitate thee in the avoidance of all evil, and in the fulfilment of God's holy will. Assist me, O glorious little saint, by thy powerful intercession, and obtain especially for me perfect purity — invincible fortitude in all trials, temptations, and sufferings — generosity which refuses nothing to God — and love stronger than death for the one true Faith — a ready and willing obedience to the Holy Roman Catholic Church and to our sovereign Pontiff, the common Father of all the faithful, the Pas-

of pastors and of their flocks, and vicegerent of Jesus Christ throughout the universe.

Beside these favors which I have now asked through thy powerful intercession, O blessed Philomena ! I also ask an additional grace and favor, which I have the fullest confidence of obtaining through thy powerful intercession. (*Here mention the graces and favors.*)

Surely God, who is so good, and for whom thou hast given up thy life — God who is so good, and who has bestowed so many gifts and favors upon and through thee — God who is so good as to have died for me, and to give Himself to me in holy communion — God who is so good as to have revealed the burning love of His sacred Heart for me, surely He will not refuse to hearken graciously to thy prayers, to my supplications, and even to His own desire to help the afflicted. For this do I hope, while I put all my confidence in God and in thee, O blessed Philomena ! Amen.

O Jesus, grant me grace to love Thee, and to make others love Thee. O Mary, my tender Mother, obtain for me a great love for Thy divine Son Jesus. Holy St. Joseph, bless me and intercede for me. St. Philomena, pray for me. Amen.

— Extracts from "Life of St. Philomena," published by
The Irish Messenger of the Sacred Heart.

On Indulgences¹

What is an Indulgence?

AN indulgence is the remission by the Church, on specified conditions, of the whole or a part of the debt of satisfaction remaining due for sin. The Church has power to absolve from *guilt*; she has also power to remit the *punishment*. The one she exercises in the sacrament of Penance; the other she exercises when she grants an indulgence. And it is clear from what has been said that an indulgence is supplemental to absolution, and presupposes the forgiveness of the guilt of sin.

Theologically considered, an indulgence is not a mere exercise of spiritual power and authority on the part of the Church; it is truly a payment of the debt, made out of her treasury of satisfactory merit; for in this are stored up the superabundant merits of Jesus Christ, and the accumulated merits of our Lady and all the saints. With this inexhaustible fund at her command, she has the means of satisfying the debts due from her children to the justice of God.

In form, an indulgence emanates from the Pope, leaving out of account the limited power exercised by bishops in favor of their flocks and by cardinals, nuncios, and others; and it is registered in a Decree or Rescript of the Congregation of Indulgences, or some similar document. It attaches to a specified prayer or good work an additional satisfactory value, such value being expressed in the terms of an ancient canonical penance, *viz.*, so many days, quarantines (which lasted forty days), or years, to which the indulgence is thereby declared to be equivalent. The earliest indulgences were, in fact, remissions of these very penances.

Indulgences are either plenary or partial, according as a remission of all, or of part, of the debt of punishment due is granted. In either case the actual benefit obtained

¹ From "The Raccolta" (the 1910 Edition, Burns and Oates).

depends upon the *dispositions* of the penitent, and the *care and accuracy* he employs in fulfilling the conditions laid down.

It only remains to add that, though the Church has no direct jurisdiction over the souls in purgatory, she authorizes and encourages, as a work of supreme charity, the application of indulgences, by way of suffrage, to the needs of those afflicted souls; and we may confidently assure ourselves that these suffrages are most acceptable to the divine Majesty, and that what the Church would thus, as it were, indirectly loose in purgatory, is speedily loosed also in heaven, amid the rejoicing of all the heavenly court, to the great glory of God, and to the incalculable benefit, as well of the suffering souls as of their earthly benefactors.

NOTE. — The following indulgenced prayers and ejaculations may be used very profitably in all our exercises of piety; e.g., at *Morning and Night Prayer*, at *Mass*, *Communion*, and *Visits to the Blessed Sacrament*, and in particular for the relief of the holy souls in purgatory.

The Use of Indulgenced Prayers

IF you would serve God faithfully and piously, you must not rest satisfied with saying your morning and evening prayers; you must also often raise your heart to God during the day, at your work, and in your temptations. In order to render this easier to you, the following prayers, enriched by the Church with numerous indulgences, have been collected together. They will thus tend both to your own good and the relief of the poor souls. "We forget too often our dear deceased," says St. Francis of Sales. St. Ignatius can not sufficiently praise and esteem indulgences. He exhorts us for the love of God to set high value on them. St. Alphonsus Liguori advises us to make the intention in our morning prayers to gain all the indulgences in which we can participate during the day. Try to draw the greatest profit from these prayers. Learn some of them by heart, so as to have them ready in time of work or temptation. Repeat them as often as you can, and in a short

time you will become an interior soul and reap rich blessings.

We should make it our practice to offer each day some special prayer or work for the holy souls suffering in purgatory. We should never miss saying a *De Profundis* for them, or, at least, the indulgenced Versicles and Responses :

V. Requiem æternam	V. Eternal rest give unto
dona eis, Domine.	them, O Lord.
R. Et lux perpetua luceat	R. And let perpetual
eis.	light shine upon them.
V. Requiescant in pace.	V. May they rest in
R. Amen.	peace. R. Amen.

We should say as many indulgenced prayers for them as we can, and frequently offer the holy Sacrifice of the Mass or a holy communion for them.

THE POOR SOULS IN PURGATORY

The holy souls suffering in the prison of purgatory are incapable of helping themselves.

Out of the depths of torturing flame they call to us "*Miseremini!*" "*Have pity on us!*"

We have it in our power to help these suffering friends of God. We can do so by prayer, almsdeeds, works of mercy, holy communion, the Holy Mass, and *indulgences*, and to do so is certainly an act of charity. Understanding this full well, the saints, without exception, have been most earnest and constant in their efforts to help them. Some of them have made this devotion one of the strong characteristics of their sanctity, and we venture to say that no truly devout or sincere Catholic neglects this spiritual work of mercy.

Even the very poor, in Ireland, for instance, and also in this country, make many sacrifices in order to secure for their departed relatives and others the special benefits of the Holy Mass. May the same enlightened piety ever remain firmly rooted in the hearts of our people, and may the day never come when they will cease to follow beyond

the grave with tender solicitude the souls of those they loved in life.

In praying for the dead and gaining indulgences for them, let us remember that every prayer we say, every sacrifice we make, every alms we give for the repose of the dear departed ones, will all return upon ourselves in hundred-fold blessings. They are God's friends, dear to His sacred Heart, living in His grace, and in constant communion with Him; and though they may not alleviate their own sufferings, their prayers in our behalf always avail. They can aid us most efficaciously. God will not turn a deaf ear to their intercession. Being holy souls, they are grateful souls. The friends that aid them, they in turn will also aid. We need not fear praying to them in all faith and confidence. They will obtain for us the graces that we ask for the good of our souls. They will watch over us and protect us in the dangers of life and they will intercede with God for our eternal salvation. — See *Forget-Me-Nots from Many Gardens*.

Indulged Ejaculations and Prayers

The Glory be to the Father

(Thrice)

Indulgence of 100 days, three times a day, for saying morning, noon, and night, the *Glory be to the Father* thrice, in thanksgiving to the Most Holy Trinity for the graces and privileges granted to most holy Mary, especially in her glorious assumption into heaven. — Pius VII, July 11, 1815.

Glory be to the Father

(Seven times)

For saying the *Glory be to the Father* seven times to obtain the Seven Gifts of the Holy Spirit; for the

Propagation of the Faith; and for the intention of the Pope.

Indulgence of 7 days, every time. — Pius IX, March 12, 1857.

The Sign of the Cross

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

Indulgence of 50 days, each time; 100 days, each time, if made with holy water. — Pius IX, July 28, 1863, March 23, 1866.

NOTE. — The words must be said, in either case.

Thanksgiving on New Year's Eve

This devotion consists of two half-hours, *viz.*, the last of the old year and the first of the new, spent in thanksgiving to the Holy Trinity for benefits received, and in praying according to the intention of the Pope.

Indulgence of 7 years. — Pius IX, Dec. 5, 1876.

Invocations in Honor of the Holy Trinity

OMNIPOTENCE of the Father, help my frailty, and rescue me from the depths of misery.

Wisdom of the Son, direct all my thoughts, words, and actions.

Love of the Holy Spirit, be the source of all the operations of my soul, so that they may be entirely conformed to the divine will.

Indulgence of 200 days, once a day. — Leo XIII, March 15, 1890.

Prayer to the Holy Trinity

I ADORE Thee, O my God, one God in three Persons; I annihilate myself before Thy majesty. Thou alone art being, life, truth, beauty, and goodness. I glorify Thee, I praise Thee, I thank Thee, and I love Thee, all incapable and unworthy as I am, in union with Thy dear Son, Jesus Christ; our Saviour and our Father, in the mercifulness of His heart and through His infinite merits. I wish to serve Thee, to please Thee, to obey Thee, and to love Thee always, in union with Mary immaculate, Mother of God and our Mother, loving also and serving my neighbor for Thy sake. Therefore, give me Thy Holy Spirit to enlighten, correct, and guide me in the way of Thy commandments, and in all perfection, until we come to the happiness of heaven, where we shall glorify Thee forever. Amen.

Indulgence of 300 days, every time. — Pius X, April 18, 1906.

Prayer for Peace

GIVE peace, O Lord, in our days; for there is none other that fighteth for us, but only Thou, our God.

V. Let there be peace in thy strength, O Lord.

R. And plenty in Thy strong places.

Let us pray •

O God, from Whom proceed all holy desires, all right counsels and just works; grant unto us Thy servants that peace which the world can not give, that our hearts may be devoted to thy service, and that, being delivered from the fear of our enemies, we

may pass our time in peace under thy protection. Through Christ our Lord. Amen.

Indulgence of 100 days, every time. — Pius IX, May 18, 1848.

An Offering

ETERNAL Father, we offer Thee the blood, passion, and death of Jesus Christ, and the sorrows of the most holy Mary and St. Joseph, in payment for our sins, in suffrage for the holy souls in purgatory, for the wants of our holy Mother the Church, and for the conversion of sinners. Amen.

Indulgence of 100 days, once a day. — Pius IX, April 30, 1860.

Prayer for Fidelity and Conformity to the Divine Will

O LORD Almighty, Who permittest evil to draw good therefrom, hear our humble prayers, and grant that we remain faithful to Thee unto death. Grant us also, through the intercession of most holy Mary, the strength ever to conform ourselves to Thy most holy will.

Indulgence of 100 days, once a day. — Pius IX, June 15, 1862; Leo XIII, July 19, 1879.

Prayer for the Supreme Pontiff

O LORD, in union with millions of believers, and prostrate here at Thy feet, we pray Thee to save, defend, and long preserve the Vicar of Christ, the Father of the glorious society of souls, our own Father. To-day and every day he prays for us, fervently offering to Thee the sacred Victim of love and

peace. Turn then, O Lord, Thy loving eyes upon us, who forgetful as it were of ourselves pray now above all things for him. Unite our prayers with his, and receive them into the bosom of Thy infinite mercy, as a most sweet perfume of that living and efficacious charity, in which the children of the Church are united to their Father. All that he asks of Thee to-day we too ask for with him. Whether he sorrows or rejoices, or when he hopes or offers the Victim of love for his people, we would be united with him. We desire that the utterance of our souls should be one with his. Mercifully grant, O Lord, that no one of us be far from his mind and heart during the hour of his prayer, and when he offers to Thee the sacrifice of Thy blessed Son. And in the moment that he, our most revered Pontiff, holding in his hands the very body of Jesus Christ, shall say to the people over the chalice of benediction the words, *The peace of the Lord be ever with you*, do Thou, O Lord, cause Thy most sweet peace to descend with a new and manifest power into our hearts, and upon all the nations of mankind. Amen.

Indulgence of 200 days, once a day. — Leo XIII, May 8, 1896.

Act of Resignation to the Will of God

HIAT, laudetur, atque **M**AY the most just, in æternam super- most high, and most exaltetur justissima, altis- adorable will of God be in sima, et amabilissima vo- all things done, praised, luntas Dei in omnibus. and magnified forever.

Indulgence of 100 days, once a day. Plenary indulgence, once a year, to all who say it daily. Plenary indulgence (at the point of death), to those who, during life, shall have frequently recited this ejaculation, provided that, worthily disposed, they accept

death with resignation from the hands of God. — Pius VII, May 19, 1818.

EJACULATION

Deus meus et omnia! My God, and my all!

Indulgence of 50 days, every time. — Leo XIII, May 4, 1888.

INVOCATION

My God, grant that I may love Thee, and as the sole reward of my love, grant that I may ever love Thee more and more.

Indulgence of 100 days, once a day. — Leo XIII, March 15, 1890.

EJACULATIONS

My God, my only good, Thou art all mine; grant that I may be all Thine.

Indulgence of 300 days, once a day. — Leo XIII, March 13, 1902.

Blessed be God!

Indulgence of 50 days, if said devoutly on hearing a blasphemy. — Pius X, Nov. 28, 1903.

My God, unite all minds in the truth and all hearts in charity.

Indulgence of 300 days, every time. — Pius X, Jan. 21, 1905; May 30, 1908.

Prayer for the Church

O CREATOR Sancte **O** HOLY Spirit, Creator, be propitious to Spiritus, adesto propitius Ecclesiæ Catholicæ, the Catholic Church; and

eamque contra inimicorum incursus tua superna virtute roboras et confirmas; tua caritate, et gratia spiritum famulorum tuorum, quos unxisti, renova, ut in te clarificent Patrem Filiumque ejus unigenitum Jesum Christum Dominum nostrum. Amen.

by Thy heavenly power make it strong and secure against the attacks of its enemies; and renew in charity and grace the spirit of Thy servants, whom Thou hast anointed, that they may glorify Thee and the Father and His only-begotten Son, Jesus Christ, Our Lord.

Indulgence of 300 days, once a day. — Leo XIII, Aug. 26, 1889.

Prayer for the Propagation of the Faith

SPIRITUS Sancte, Spiritus veritatis, veni in corda nostra; da populis claritatem lucis tuæ, ut in fidei unitate tibi complacent.

O HOLY Spirit, Spirit of Truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee.

Indulgence of 100 days, once a day. — Leo XIII, July 31, 1897.

Veni, Sancte Spiritus

Invocation

VENI, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

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

Indulgence of 300 days, every time. — Pius X, May 8, 1907.

Act of Consecration to the Holy Spirit

O HOLY Spirit, divine spirit of light and love, I consecrate to Thee my understanding, heart, and will, my whole being for time and eternity. May my understanding be always submissive to Thy heavenly inspirations, and to the teaching of the Catholic Church, of which Thou art the infallible Guide; may my heart be ever inflamed with love of God and of my neighbor; may my will be ever conformed to the divine will, and may my whole life be a faithful imitation of the life and virtues of Our Lord and Saviour Jesus Christ, to Whom with the Father and Thee be honor and glory forever.. Amen.

Indulgence of 300 days, once a day. — Pius X, June 5, 1908.

Acts of the Three Theological Virtues

Faith, Hope, and Charity

FAITH. O my God, I believe in Thee, because Thou art the infallible Truth; I believe all the truths which the Holy Catholic Church teaches, because Thou hast revealed them to her.

HOPE. O my God, relying on Thy mercy, power, and promises, I hope to obtain the pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, Our Lord and Redeemer.

LOVE. O my God, I love Thee with my whole heart and above all things, because Thou art infinitely good; I love my neighbor as myself for the love of Thee.

Indulgence of 7 years and 7 quarantines, each time.
— Benedict XIV, Jan. 28, 1756.

NOTE. — Any form of words may be used, provided it expresses the particular motive of each of the three theological virtues.

Devotion to the Holy Name

Glory be to the Father, etc., *and* May the holy Name of Jesus be infinitely blessed, *five times*.

Indulgence of 300 days, each time; plenary indulgence on the Sunday after the Epiphany, if said daily, to all who visit a church where the feast of the Holy Name is being celebrated. — Pius X, Nov. 26, 1906.

Invocation of the Holy Name

Indulgence of 50 days every time one says to another, *Praised be Jesus Christ*, or answers, *Amen* or *For evermore*.

Also indulgence of 25 days, every time any one invokes the most holy name of Jesus; plenary indulgence at the point of death, to any one who has had the devout practice of saluting and answering as above. — Clement XIII, Sept. 5, 1759.

Prayer: "O Most Compassionate Jesus!"

O MOST compassionate Jesus! Thou alone art our salvation, our life, and our resurrection. We implore Thee, therefore, do not forsake us in our needs and afflictions, but by the agony of Thy most sacred Heart, and by the sorrows of Thy immaculate

Mother, succor Thy servants whom Thou hast redeemed by Thy most precious blood.

Indulgence of 100 days, once a day. — Pius IX, Oct. 6, 1870.

Prayer for the Love of God

O MY Jesus, Thou well knowest that I love Thee; but I do not love Thee enough: Oh! make me to love Thee more. O Love, which burnest always and is never extinguished, my God, Thou Who art charity itself, kindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

Indulgence of 50 days, twice a day. — Leo XIII, Feb. 6, 1893.

Short Prayer in Honor of the Holy Family

GRANT us, O Lord Jesus, faithfully to imitate the examples of Thy Holy Family, so that in the hour of our death, in the company of Thy glorious Virgin Mother and St. Joseph, we may deserve to be received by Thee into eternal tabernacles.

Indulgence of 200 days, once a day. — Leo XIII, March 25, 1897.

EJACULATION OF ST. JEROME EMILIANI

Sweetest Jesus, be to me not a Judge, but a Saviour.

Indulgence of 50 days, every time. — Pius IX, Aug. 11, 1851.

EJACULATIONS

My Jesus, mercy !

Indulgence of 100 days, every time. — Pius IX, Sept. 24, 1846.

O Lord, preserve to us the Faith.

Indulgence of 100 days, every time. — Pius X, March 20, 1908.

Jesus, my God, I love Thee above all things.

Indulgence of 50 days, every time, for saying or inducing others to say this ejaculation. — Pius IX, May 7, 1854.

Saviour of the world, have mercy on us.

Indulgence of 50 days, once a day. — Leo XIII, Feb. 21, 1891.

Most sweet Jesus, increase my faith, hope, and charity, and give me a humble and contrite heart.

Indulgence of 100 days, once a day. — Leo XIII, Sept. 13, 1893.

Prayer for the Conversion of Sinners

O LORD Jesus, most merciful Saviour of the world, we beg and beseech Thee, through Thy most sacred Heart, that all wandering sheep may now return to Thee, the Shepherd and Bishop of their souls. Who livest and reignest with God the Father and the Holy Spirit, God forever and ever. Amen.

Indulgence of 300 days, every time. — Pius X, Nov. 22, 1905.

Prayer to Jesus in the Tabernacle

DEAR Jesus, present in the Sacrament of the Altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day. — Pius IX, Jan. 1, 1866.

Visit to the Blessed Sacrament

With the *Our Father*, *Hail Mary*, and *Glory be to the Father* five times, and *Our Father*, *Hail Mary*, and *Glory be to the Father* once for the intention of the Pope.

Indulgence of 300 days, every time. — Pius IX, Sept. 15, 1876.

EJACULATION IN HONOR OF THE BLESSED SACRAMENT

Jesus, my God, I adore Thee here present in the sacrament of Thy love.

Indulgence of 100 days, every time before the tabernacle; indulgence of 300 days, at exposition, every time. — Pius X, July 3, 1908

ACT OF ADORATION WHILE PASSING A CHURCH

For an act of reverence while passing a church or chapel where the Blessed Sacrament is reserved.

Indulgence of 100 days, every time. — Pius X, July 3, 1908.

EJACULATION OF PRAISE AND THANKSGIVING TO
THE MOST HOLY SACRAMENT

BLESSED and praised every moment
Be the most holy and divine Sacrament.

or

O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving be every moment
Thine !

Indulgence of 100 days, once a day ; 100 days, three times a day on Thursdays, and during the Octave of Corpus Christi ; plenary indulgence once a month ; 100 days during Mass if said at each elevation ; 100 days, at the ringing of the bell at the hours during the Forty Hours' Exposition, or at other times, and at Benediction. — Pius VI, May 24, 1776 ; Pius VII, June 30, 1818 ; Dec. 7, 1819.

Novena for Corpus Christi

This novena may be made privately, with any pious practices, or publicly with devotions prescribed by the bishop.

Indulgence of 7 years and 7 quarantines each day ; plenary indulgence on the feast or during the novena or octave on the usual conditions, *viz.*, confession, communion, and prayer according to the intention of the Pope. — Pius X, May 8, 1907.

Prayer: "O Dulcissime Jesu"

For the Increase of Daily Communion

O DULCISSE JESU, qui in hunc mundum venisti, ut omnes animas vita ditares gratiæ tuæ, ad quam in illis servandam simulque fovendam in augustissimo Eucharistiæ Sacramento salutare pharmacum earum infirmitatibus sanandis, et cibum divinum debilitati sustinendæ temetipsum quotidie præbes, te supplices deprecamur, ut super eas sanctum tuum spiritum benignus effundas; quo repletæ, lethali labe si quæ sint inquinatæ ad te revertentes, vitam gratiæ deperditam recuperent; quæ vero, te misericorditer largiente, jam tibi adhærent, quotidie, prout cui dabitur, ad tuam cœlestem dapem devote accedant, qua roboratæ, venialium culparum a se quotidie admissarum antidotum sibi comparare, vitamque gratiæ tuæ alere valeant,

O SWEETEST Jesus, who camest into this world to give to all the life of Thy grace, and who, to preserve and sustain it, didst will to be the daily remedy of our daily infirmities, and our daily food; humbly we pray Thee, by Thy heart, all on fire with love of us, to pour out Thy Holy Spirit upon all, so that those who are unhappily in mortal sin may be converted to Thee, and recover the life of grace which they have lost; and those who by Thy gift still live in this divine life, may every day, when they are able, approach devoutly to Thy holy table, where, in daily communion, receiving every day the antidote to their daily venial sins, and nourishing the life of grace in their hearts, and purifying more and more their souls, they may come at last to the enjoy-

sicque magis magisque ment with Thee of eternal
emundatæ, sempiternam beatitudo. Amen.
in coelis beatitudinem con-
sequantur. Amen. .

NOTE. — Those who are daily communicants, even though they miss once or twice a week, are not bound to confess weekly in order to gain all indulgences, except jubilees. — Pius X, Feb. 14, 1906.

An indulgence of 300 days, once a day, for the recital of the above prayer. — Pius X, June 3, 1905.

Prayer to Our Lady of the Blessed Sacrament

O VIRGIN Mary, our Lady of the Blessed Sacrament, glory of the Christian people, joy of the universal Church, salvation of the world; pray for us and awaken in all the faithful devotion to the Holy Eucharist in order that they may render themselves worthy to receive it daily.

Indulgence of 300 days, each time. — Pius X, Jan. 23, 1907.

Prayers During a Procession of the Blessed Sacrament

Our Father, Hail Mary, Glory be to the Father. Then say ten times:

V. Let us every moment praise the Most Holy Sacrament.

R. May our God, present in the Sacrament, be now and ever praised.

Repeat *Our Father, Hail Mary*, etc., while the procession is in progress.

Indulgence of 300 days. — Pius X, Aug. 11, 1906.

EJACULATION AT THE ELEVATION OF THE MASS
AND AT THE EXPOSITION OF THE
BLESSED SACRAMENT

DOMINUS meus, et **M**y Lord and my God!
Deus meus!

These words are to be said with faith, piety, and love, while looking upon the Blessed Sacrament, either during the Elevation in the Mass, or when exposed on the altar.

Indulgence of 7 years and 7 quarantines. — Pius X
May 18, 1907.

*Visit to the Blessed Sacrament During the Forty
Hours' Devotion*

THE prayer for 'forty hours together before the Blessed Sacrament, in memory of the forty hours during which the sacred body of Jesus was in the sepulcher, began in Milan, about the year 1534. Thence it spread into other cities of Italy, and was introduced into Rome, for the first Sunday in every month, by the Archconfraternity of the Most Holy Trinity of the Pilgrims (founded by St. Philip Neri, in the year 1548), and, for the third Sunday in the month, by the Archconfraternity of Our Lady of Prayer, called *La Morte*, in the year 1551.

This prayer of the Forty Hours was established forever by Pope Clement VIII, for the whole course of the year, in regular continuous succession, from one church to another, commencing on the first Sunday in Advent. This Pope was moved to establish this devotion by the public troubles of holy Church, in order that, day and night, the faithful might appease their Lord by prayer, before the Blessed Sacrament

in solemn exposition, imploring there His divine mercy. He further granted indulgences to those who shall assist at prayer during this solemn exposition. All this was afterward confirmed by Pope Paul V, in the brief, *Cum felicitis recordationis*, May 10, 1606. The indulgences are: a plenary indulgence to all who, after confession and communion, shall devoutly visit the Blessed Sacrament exposed to public veneration and pray for the intention of the Sovereign Pontiff; an indulgence of *10 years and 10 quarantines*, for every *visit* made with true contrition and a firm purpose of going to confession. This indulgence was confirmed by his Holiness, Pope Pius IX, by a rescript of the S. Congr. of Indulgences, Nov. 26, 1876. By a rescript, May 10, 1807, Pius VII declared that henceforth and forever, in the churches where the Blessed Sacrament is exposed, all the altars are privileged during the time of exposition, and Leo XIII, by a rescript of the S. Congr. of Indulgences, Dec. 8, 1897, extended the same indulgences to all churches throughout the world where this devotion is practised as in Rome. — “The New Raccolta.”

NOTE. — The Prayer of St. Alphonsus Liguori for a Visit to the Blessed Sacrament is very suitable for the Forty Hours' Adoration.

All the prayers, litanies, ejaculations, and devotions found in this book in honor of the Blessed Sacrament, the Most Holy Name, the Passion of Our Lord, and the Sacred Heart of Jesus, are appropriate for this occasion. The Rosary, especially the *Eucharistic Rosary*, and the Litany of the Saints are also very commendable.

Act of Reparation and Ejaculations for a Visit

JESUS, my God, my Saviour, true God and true man, in that lowly homage with which faith inspires me, with my whole heart I adore and love Thee in the most august Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which I myself may ever have been so unhappy as to have committed, as well as for all such like acts that ever have been done by others, or that may be done in ages yet to come. I adore Thee, 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 and love Thee not, but also for the conversion of all bad Christians, and of all heretics, schismatics, Mohammedans, 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.

EJACULATORY PRAYERS

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 Jesus! loving Saviour! I give Thee my heart.

The Sovereign Pontiff; Pius VII, by a rescript, Jan. 21, 1815, granted to all the faithful, every time that, with contrite heart and devotion, they shall say this act of reparation and the ejaculatory prayers, an indulgence of 200 days.

Another Prayer for a Visit

LOOK down, Holy Father and Lord, from thy sanctuary, and from heaven, thy dwelling-place on high, and behold this sacred Victim which our great High Priest, Thy holy Child, Our Lord Jesus, offers up to Thee for the sins of His brethren; and be appeased for the multitude of our transgressions. Behold, the voice of the blood of Jesus, our brother, cries to Thee from the Cross. Give ear, O Lord! Be appeased, O Lord! Hearken, and do not tarry, for Thine own sake, O my God, for Thy name is invoked upon this city and upon thy people; and deal with us according to Thy mercy. Amen.

V. That Thou vouchsafe to defend, pacify, keep, preserve, and bless this city.

R. We beseech Thee to hear us.

Indulgence of 100 days, once a day. — Pius IX, Feb. 4, 1877.

**Indulgences for One Hour's Prayer on Holy Thursday,
Corpus Christi, and other Thursdays**

Plenary, 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.

Plenary, on the same conditions, on the Feast of Corpus Christi.

300 days, on any other Thursday.

Pray according to the intention of the Pope. — Pius IX, June 18, 1876.

INDULGENCE FOR A VISIT TO THE HOLY SEPULCHER
ON HOLY THURSDAY AND, GOOD FRIDAY

Ten Years and Ten Quarantines for each visit.

Condition: Prayer according to the intention of the Pope. — Pius VII, March 7, 1815.

Seven Offerings, and Prayers in Honor of the Precious
Blood of Our Lord

I

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the propagation and exaltation of my dear Mother, Thy holy Church; for the safety and prosperity of her visible head, our chief pastor, the Bishop of Rome; for the cardinals, bishops, and pastors of souls, and for all the ministers of the sanctuary. *Glory be to the Father.*

Blessed and praised for evermore be Jesus, Who hath saved us with His blood.

II

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the peace and concord of Catholic kings and princes, for the humiliation of the enemies of our holy Faith, and for the welfare of all Christian people. *Glory be to the Father.*

Blessed and praised, etc.

III

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the repentance of

unbelievers, the uprooting of heresy, and the conversion of sinners. *Glory be to the Father.*

Blessed and praised, etc.

IV

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my relatives, friends, and enemies; for the poor, the sick, and the afflicted, and for all those for whom Thou, my God, knowest that I ought to pray, or wouldst have me pray. *Glory be to the Father.*

Blessed and praised, etc.

V

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all who this day are passing to the other life; that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of thy glory. *Glory be to the Father.*

Blessed and praised, etc.

VI

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all those who love this great treasure, for those who join with me in adoring it and honoring it, and for those who strive to spread devotion to it. *Glory be to the Father.*

Blessed and praised, etc.

VII

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal; in suffrage for the holy souls in purgatory, and chiefly for those who were the most fervent lovers of this blood, the price of our Redemption, and who were most devout to the sorrows and pains of our dear Mother, most holy Mary. *Glory be to the Father.*

Blessed and praised, etc.

Glory be to the blood of Jesus, now and forever, and throughout all ages! Amen.

Indulgence of 300 days, every time. — Pius VII, Sept 22, 1817.

Oblation and Thanksgiving in Honor of the Most Precious Blood of Jesus

ETERNAL Father! we offer Thee the most precious blood of Jesus, shed for us with such great love and bitter pain from his right hand; and through the merits and the efficacy of that blood, we entreat Thy divine Majesty to grant us Thy holy benediction, in order that we may be defended thereby from all our enemies, and be set free from every ill; whilst we say, May the blessing of Almighty God, Father, Son, and Holy Spirit, descend upon us and remain with us forever. Amen.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 100 days, every time. — Leo XII, Oct. 25, 1823.

Indulged Prayer for a Christian Family

GOD of goodness and mercy, we commend to Thy all-powerful protection our home, our family, and all that we possess. Bless us all as Thou didst bless the Holy Family of Nazareth.

O Jesus, our most holy Redeemer, by the love with which Thou didst become man in order to save us, by the mercy through which Thou didst die for us upon the cross, we entreat Thee to bless our home, our family, our household. Preserve us from all evil and from the snares of men; preserve us from lightning and hail and fire, from flood and from the rage of the elements; preserve us from Thy wrath, from the hatred and the evil designs of our enemies, from plague, famine, and war. Let not one of us die without the holy sacraments. Bless us, that we may bravely confess that faith by which we are sanctified, that we may never falter in our hope, even amid pain and affliction, and that we may ever grow in love for Thee and in charity toward our neighbor.

O Jesus, bless us, protect us.

O Mary, Mother of grace and mercy, bless us, protect us against the evil spirit; lead us by the hand through this vale of tears; reconcile us with thy divine Son; commend us to Him, that we may be made worthy of His promises.

St. Joseph, reputed father of Our Saviour, guardian of His most holy Mother, head of the Holy Family, intercede for us, bless and protect our home always.

St. Michael, defend us against all the malice of hell.

St. Gabriel, obtain for us that we may ever seek the holy will of God.

St. Raphael, preserve us from ill health and all danger to life.

Holy guardian angels, keep us day and night in the way to salvation.

Holy patrons, pray for us before the throne of God.

Bless this house, Thou, God our Father, Who didst create us; Thou, divine Son, Who didst suffer for us on the cross; Thou, Holy Spirit, Who didst sanctify us in baptism. May God, in His three divine persons, preserve our bodies, purify our souls, direct our hearts, and lead us to life everlasting.

Glory be to the Father, glory be to the Son, glory be to the Holy Ghost. Amen.

Indulgence of 200 days, once a day. — Leo XIII, Jan. 19, 1889.

**A Prayer to the Holy Family for the Fulfilment of
our Christian Duties**

JESUS, Mary, and Joseph, bless us and grant us the grace to love our holy Church, as we ought, above all earthly things, and to show our love for it always and with the evidence of deeds.

Our Father, Hail Mary, Glory be to the Father.

JESUS, Mary, and Joseph, bless us and grant us the grace to profess, as we ought, openly, with courage, and without human respect, the Faith we received as a gift with holy baptism.

Our Father, Hail Mary, Glory be to the Father.

JESUS, Mary, and Joseph, bless us and grant us the grace to share in the defense and propagation of the Faith, as we ought, when duty calls, whether by word or by the sacrifice of our fortunes and our lives.

Our Father, Hail Mary, Glory be to the Father.

JESUS, Mary, and Joseph, bless us and grant us the grace to love one another as we ought, and bring us into perfect harmony of thought, will, and action, under the rule and guidance of our pastors.

Our Father, Hail Mary, Glory be to the Father.

JESUS, Mary, and Joseph, bless us and grant us the grace to conform our lives, as we ought, to the precepts of God and of the Church, so that we may always live in that charity of which they are the expression. Amen.

Indulgence of 300 days, once a day. — Leo XIII, May 17, 1890.

EJACULATION TO JESUS, MARY, AND JOSEPH

Jesus, Mary, and Joseph, I give you my heart and my soul; Jesus, Mary, and Joseph, assist me in my last agony; Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

Indulgence of 300 days, each time. — Pius VII, Aug. 26, 1814.

Litany, and other Prayers for a Happy Death

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

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

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

God, the Holy Ghost. Have mercy on us.

Holy Trinity, one God. Have mercy on us.

Holy Mary,¹

All ye holy angels and archangels,

Holy Abraham,

St. John the Baptist,

St. Joseph,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

St. Jude,

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. Augustine,

St. Basil,

St. Ambrose,

St. Francis de Sales,

St. Vincent de Paul,

St. Aloysius,

St. Stanislaus,

All ye holy bishops and confessors,

St. Benedict,

St. Dominic,

St. Francis of Assisi,

St. Ignatius,

St. Philip Neri,

St. Camillus de Lellis,

¹ Pray for us.

St. John of God,¹

All ye holy monks, hermits, and founders of Religious Orders,

St. Mary Magdalene,

St. Lucy,

St. Scholastica,

St. Teresa,

St. Catharine,

St. Clara,

St. Ursula,

St. Angela Merici,

St. Jane Frances de Chantal,

St. Barbara,

All ye holy virgins and widows,

All ye saints of God, intercede for us.

Be merciful unto us. Spare us, O Lord.

Be merciful unto us. Hear us, O Lord.

From Thine anger,²

From an evil death,

From the pains of hell,

From all evil,

From the power of the devil,

By Thy nativity,

By Thy cross and passion,

By Thy death and burial,

By Thy glorious resurrection,

By the grace of the Holy Ghost the Comforter,

In the Day of Judgment,

We sinners, beseech Thee, hear us.

That Thou wouldst spare us,³

That Thou wouldst vouchsafe to bring us unto true repentance,

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

¹ Pray for us. ² O Lord, deliver us. ³ 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.

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

Lord, have mercy on us,

V. We adore Thee, O Christ, and we bless Thee.

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

Let us pray

DIVINE JESUS, incarnate Son of God, who for our salvation didst vouchsafe to be born in a stable, to pass thy life in poverty, trials, and misery, and to die amid the sufferings of the Cross, I entreat Thee in the hour of my death, say to thy divine Father: "*Father, forgive him*"; say to thy beloved Mother: "*behold thy son*"; say to my soul: "*this day thou shalt be with Me in Paradise.*" My God, my God, forsake me not in that hour. "*I thirst*": truly, my God, my soul thirsts after Thee, who art the fountain of living waters. My life passes like a shadow; yet a little while and all will be consummated. Wherefore, O my adorable Saviour, from this moment, for all eternity, "*into Thy hands I commend my spirit.*" Lord Jesus, receive my soul. Amen.

O Jesus, Who during Thy prayer to the Father in the garden of Gethsemane wast so filled with sorrow and anguish that there came forth from Thee a bloody sweat; have mercy on us.

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 forsaken by Thy disciples; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who, by the unjust council of the Jews was sentenced to death, led like a malefactor before Pilate,

scorned and derided by impious Herod; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast stripped of Thy garments and most cruelly scourged at the pillar, have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast 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.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast less esteemed than the murderer Barabbas, rejected by the Jews, and unjustly condemned to the death of the cross; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast loaded with a cross, and led to the place of execution as a lamb to the slaughter; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast 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.

Have mercy on us, O Lord; have mercy on us.

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.

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.

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 sepulcher; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

V. He hath truly borne our infirmities.

R. And He hath carried our sorrows.

Let us pray

(Indulgenced Prayer)

O GOD, Who to redeem the world didst vouchsafe to be born amongst men, to be circumcised, rejected by the Jews, betrayed by the traitor Judas with a kiss, to be bound with cords, and as an innocent lamb to be led to the slaughter; Who didst suffer Thyself to be shamelessly exposed to the gaze of Annas, Caiphas, Pilate, and Herod; to be accused by false witnesses, tormented by scourges and insults, crowned with thorns, smitten with blows, defiled with spittings, to have Thy divine countenance covered, to be struck with a reed, to be stripped of Thy clothes, nailed to and raised high upon a Cross between two thieves, to be given gall and vinegar to drink, and then pierced with a lance; do Thou, O Lord, by these most sacred sufferings, which I, unworthy as I am, yet dare to contemplate, by Thy holy cross and by Thy bitter death free me from the pains of hell, and vouchsafe to bring me to Paradise, whither Thou didst lead the thief who was crucified with Thee, my Jesus, who with the Father and the Holy Ghost livest and reignest God forever and ever. Amen. Pater, Ave, *and Gloria five times.*

Indulgence of 300 days, once a day. — Pius VII, Aug. 25, 1820.

Prayer for the Faithful in their Agony

O MOST merciful Jesus, Lover of souls! I pray Thee, by the agony of Thy most sacred Heart, and by the sorrows of Thy immaculate Mother, cleanse in Thine own blood the sinners of the whole world who are now in their agony and about to die this day. Amen.

Heart of Jesus, once in agony, pity the dying.

Indulged Prayers

Prayer for a Happy Death

By Cardinal Newman

O MY Lord and Saviour, support me in my last hour by the strong arms of Thy sacraments, and the fragrance of Thy consolations. Let Thy absolving words be said over me, and the holy oil sign and seal me; and let Thine own body be my food, and Thy blood my sprinkling; and let Thy Mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patrons smile on me, that in and through them all I may die as I desire to live, in Thy Church, in Thy faith, and in Thy love. Amen.

EJACULATION

My Jesus, mercy.

Indulgence of 100 days, each time. — Pius IX, Sept. 24, 1846.

To Jesus

O JESUS, while adoring thy last breath, I pray Thee to receive mine. In the uncertainty whether I shall have the command of my senses, when I shall depart out of this world, I offer Thee from this moment my agony and all the pains of my passing away. Thou art my Father and my Saviour, and I give back my soul into Thy hands. I desire that my last moment may be united to the moment of Thy death, and that the last beat of my heart may be an act of pure love of Thee. Amen.

Indulgence of 100 days, once a day. — Leo XIII, July 16, 1902.

EJACULATION

Jesus, Mary, and good Joseph, bless us, now and in the agony of death.

Indulgence of 50 days. — Pius X, June 9, 1906.

To Mary

O MARY, conceived without stain, pray for us who fly to thee. Refuge of sinners, Mother of those who are in their agony, leave us not in the hour of our death, but obtain for us perfect sorrow, sincere contrition, remission of our sins, a worthy reception of the most holy Viaticum, the strengthening of the sacrament of Extreme Unction, so that we may be able to stand with safety before the throne of the just but merciful Judge, our God and our Redeemer. Amen.

Indulgence of 100 days, once a day. — Pius IX, March 11, 1856.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

EJACULATIONS TO BE USED IN PREPARATION FOR
A GOOD DEATH

THOSE who wish to make sure of dying well should frequently pray for the grace of perseverance and make use of indulged invocations, many of which are contained in this book. As for those persons who are in attendance on the sick, their duty is from time to time to suggest or recite the Christian Acts, short prayers, etc., but always with great sweetness and discretion.

Confidence in God

HE who has placed his confidence in God is never abandoned by Him.

Jesus Christ died to obtain for us the pardon of our sins.

God gave us His only Son to die for us; therefore how can He refuse to pardon us?

The Lord is my light and my salvation; of whom, then, shall I be afraid?

Into Thy hands I commend my spirit; Thou didst redeem me, Lord, Thou God of mercy.

We pray Thee, therefore, help Thy servants whom Thou hast redeemed with Thy most precious blood.

In Thee, O Lord, have I trusted; let me never be confounded. Good Jesus, hide me in Thy sacred wounds.

Thy wounds will plead for me.

Passion of Jesus, thou art my hope.

Death of Jesus, thou art my hope.

Eternally will I sing the Lord's mercy.

O Mary, my Mother, thou canst save me; thou must save me; have pity on me. Hail, our Queen! Hail, our hope!

Holy Mary, pray for me.

My God, I regret that I have sinned, because sin displeases Thee, O infinite Good! My God, I love Thee with my whole heart and above all things. Oh, grant that I may love Thee more and more.

My God, would that I could love Thee as Thou dost deserve to be loved.

O Mary, my Mother, I love Thee with all the ardor of my soul, and I desire to love Thee eternally in paradise.

Conformity to God's Will¹

LORD, do with me what Thou wilt. May Thy will be ever done; I only desire what Thou wilt. I desire to suffer what Thou wilt; I desire to die in Thy love and in perfect conformity to Thy holy will.

Into Thy hands I commend my body, my soul, my life, and my death. I love Thee, O my God, whether it pleaseth Thee to send me consolations or afflictions, and I desire to love Thee always.

Will of my God, Thou art my love.

¹ Pius VII, May 19, 1818.

Ejaculation of Resignation to the Will of God

Indulgences

I. One hundred days, once a day.

II. Plenary, *in articulo mortis* (at the point of death), to those who, during life, shall have frequently recited this ejaculation, provided that, worthily disposed, they accept death with resignation from the hands of God.

HIAT, laudetur, atque in æternum superexaltetur justissima, altissima, et amabilissima voluntas Dei in omnibus.

MAY the most just, most high, and most adorable will of God be in all things done, praised, and magnified forever.

Prayer for Grace to do the Will of God

GRANT me, most kind Jesus, thy grace, that it may abide with me, labor with me, and persevere with me to the end.

Grant me ever to desire and to will that which is the more acceptable to Thee, and pleases Thee best.

May Thy will be mine, and my will ever follow Thine, and be in closest accord with it.

May it be my one care to will and to be unwilling in union with Thee, and may I be unable to will or not will anything but what Thou willest or willest not.

Indulgence of 200 days, once a day; From the *Imitation of Christ*, iii. 15; v. 3.—Leo XIII, Feb. 27, 1886.

Desire of Paradise

O my God, when shall I behold Thine infinite beauty; when shall I behold Thee face to face?

In paradise I shall love Thee, and Thou wilt love me throughout eternity, my God and my All!

My Jesus, when shall I behold Thee and kiss those wounds which were inflicted on Thee for my sake?

O Mary, when shall I find myself at the feet of the Mother who has loved and aided me so tenderly?

My sweet Protectress, turn thou on me thine eyes of mercy. Take me from this land of exile, and show me the blessed fruit of thy womb, Jesus.

On Kissing the Crucifix

My Jesus, look not on my sins, but look on what Thou didst suffer for me.

Remember, I am a sheep of that flock for which Thou didst lay down Thy life.

I consent to being consumed for Thee, my Jesus, Who didst consume Thyself entirely for me.

Thou didst give Thyself entirely to me; I now give myself entirely to Thee.

My innocent Lord, Thou didst suffer for me far more than I, a sinner, am now suffering.

My beloved Redeemer, like Magdalen I kiss Thy sacred feet; vouchsafe me a pardoning word.

My God! My God! Give me but Thy love and Thy grace; I ask for nothing more.

My Jesus, I have repaid Thee with ingratitude; forgive me; I pray Thee to punish me in this life rather than in the next.

Lord Jesus Christ, by Thy sufferings when Thy pure and innocent soul left Thy most holy body, have pity on my poor soul when it shall leave my body.

My Jesus, Thou didst die for love of me; I would die for love of Thee.

EJACULATION OF BLESSED MARGARET MARY

O HEART of love, I place all my trust in Thee: for though I fear all things from my weakness, I hope all things from thy mercies.

Indulgence of 300 days, each time. — Pius X, June 3, 1908.

EJACULATION TO OUR LADY OF THE SACRED HEART

OUR Lady of the Sacred Heart, pray for us.

Indulgence of 100 days, each time. — Pius X, July 9,
1904.

Hymn for the Confraternity of the Bona Mors

Jesus! Ever-loving Saviour

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.

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.

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.

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.

Indulged Prayers

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.

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.

If my eyes have sinned by seeing,
And my hands are stained with blood,
If I sinned by taste or hearing,
If my feet in vice have stood,
Jesus ! Jesus !
Thy most pure and guiltless senses
All have suffered for my good.

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 ! Amen.

Prayer for a Sick Person

MOST merciful Jesus, Who art the consolation and salvation of all who put their trust in Thee, we humbly beseech Thee, by Thy most bitter Passion, grant the recovery of his (or her) health to Thy servant N.N., provided this be for his soul's welfare, that with us he may praise and magnify Thy holy name.

O Mary ! Mother of our Saviour,
 Virgin, most powerful,
 Virgin, most merciful,
 Health of the sick,
 Refuge of sinners,
 Comforter of the afflicted,
 Help of Christians ; Pray for him (or her).
 St. Joseph, pray for him (or her).

Our Father, Hail Mary, Glory be to the Father.

Prayer for a Deceased Person

O God, Whose property is ever to have mercy and to spare, we beseech Thee on behalf of the soul of Thy servant whom Thou hast called out of this world ; look upon him with pity and let him be conducted by the holy angels to paradise, his true country. Grant that he who believed in Thee and hoped in Thee may not be left to suffer the pains of the purgatorial fire, but may be admitted to eternal joys. Through Jesus Christ, Thy Son, Our Lord, Who with Thee and the Holy Ghost liveth and reigneth world without end. Amen.

Our Father, Hail Mary.

V. Eternal rest give unto him. O Lord ;
 R. And let perpetual light shine upon him.
 V. May he rest in peace ;
 R. Amen.

EJACULATION

My Jesus, mercy !

Indulgence of 100 days. --- Pius IX, Sept. 24, 1846.

Beati Mortui, etc.

BEATI mortui, qui in Domino moriuntur.

O mi Deus, moriendum mihi est certo, sed nescio quando, quomodo, ubi

BLESSED are the dead who die in the Lord.

O my God, I have certainly to die, but I know not when, how, or where

moriar; hoc unum scio, me in æternum perituum, si in peccato lethali expirem.

Beatissima Virgo Maria, Mater Dei sancta, ora pro me, peccatore, nunc et in hora mortis meæ. Amen.

I shall die; this only I know: that if I die in mortal sin, I shall be lost forever. Amen.

Most blessed Virgin Mary, holy Mother of God, pray for me a sinner, now and at the hour of my death. Amen.

Indulgence of 300 days, every time. — Pius X, Jan. 12, 1906.

SALUTATION AND ANSWER

Praised be Jesus and Mary, now and forever.

Indulgence of 50 days, every time. — Pius IX, Sept. 26, 1864.

EJACULATION

All for Thee, most sacred Heart of Jesus!

Indulgence of 300 days, every time. — Pius X, Nov. 26, 1908.

An Excellent Indulged Prayer to the Sacred Heart of Jesus

MOST sacred Heart of Jesus, pour down Thy blessings abundantly on Thy holy Church, on the Supreme Pontiff, and on all the clergy; grant perseverance to the just, convert sinners, enlighten infidels, bless our parents, friends, and benefactors, assist the dying, free the souls in purgatory, and extend over all hearts the sweet empire of Thy love.

Indulgence of 300 days, once a day. — Pius X, June 16, 1906.

A Rule of Life

"He that shall persevere to the end, he shall be saved"

1. *DAILY Conduct.*—Have a fixed hour for rising in the morning; bless yourself with holy water, and as soon as possible recite devoutly your morning prayers. During the day make at least a short meditation or a spiritual reading. It is commendable to read daily from the *Lives of the Saints*. Hear Mass; make a visit to the Most Blessed Sacrament and to Mary, the Mother of Jesus. If you can not go to church, make your visit and adoration at home, turning toward the nearest tabernacle and receiving holy communion spiritually. Recite the *Angelus*; say the beads. In the evening, examine your conscience and recite your evening prayers.

2. *Confession and Communion.*—Receive the holy sacraments frequently. Go as often as you can to holy communion, with the advice of your confessor; consult him and submit to his direction in all affairs of importance. When you commit any sin, make an act of contrition immediately and resolve to amend; if it is a mortal sin, confess it as soon as possible.

3. *Occasions of Sin.*—Avoid idleness, bad companions, low theaters and public balls, round dances, immoral books, sensational newspapers, salacious literature, foolish novels and romances, games of chance, and every occasion of sin. In temptations, bless yourself, invoke the most holy names of Jesus and Mary, and think of death. "He that loveth danger shall perish in it."

4. *Sundays.*—"Remember that thou keep holy the Sabbath day." Be not satisfied with hearing a Low Mass on Sundays. Hear sermons as often as possible, and listen attentively to the word of God. No matter how poor an orator a priest may be, no matter how plain his language or how unattractive his delivery, remember that he is the representative of Christ, and that you can always find in every sermon sufficient matter for reflection and application to your own life and circumstances. Never absent

yourself unnecessarily from afternoon or evening services and benediction.

5. *Pious Practices.* — Keep yourself in the presence of God. Accustom yourself to saying short ejaculatory and indulgenced prayers. Keep a crucifix, holy pictures, and holy water in your room. Carry your beads with you. Wear a scapular, and a medal of the Immaculate Conception. Support your parish priest and your parish church in all good works. Help the poor and the orphans according to your means. Frequently think of death and eternity.

6. *Blessed Virgin Mary.* — If you love Jesus, you will love and honor His blessed Mother. Be most devout to her and daily perform some acts of piety in her honor. A pious servant of Mary will erect a home altar in honor of the heavenly Queen and Mother of God before which he will recite his prayers. On our Lady's feast-days he will place an offering of fresh flowers on this altar. Hear Mass and receive holy communion on the great feasts of the Blessed Virgin. Daily renew your act of consecration and say the *Memorare* for a happy death. Cultivate her virtues, especially purity, modesty, meekness, humility, charity, patience, resignation to the will of God, and devotedness to duty.

7. *Retreat.* — Make a spiritual retreat once a year.

8. *Spiritual Communion.* — An act of spiritual communion like the following should be made frequently, and especially at Mass: "My Jesus, I believe that Thou art truly present in the Holy Sacrament of the Altar. I adore Thee. I praise Thee and thank Thee for all Thy blessings. I am sorry that I have offended Thee by my sins. By this act I wish to make reparation to Thee for all the insults and injuries committed against Thee in the sacrament of Thy love. I love Thee with my whole heart. Come to my poor soul; unite Thyself to me . . . ✠ . . . I thank Thee, my good Jesus. Oh! never, never leave me. Allow me not to be separated from Thee by sin."

9. *In the Hour of Death.* — When you are dying, make acts of contrition and of love. Pronounce the sweet and holy name of "Jesus."

In Life and in Death praise and be submissive to the holy will of God.

Strive to become a saint. For "this is the will of God your sanctification."

Our Holy Father, Pope Pius X, the Vicar of Christ, has told us in the simplest and plainest words, that all the faithful without exception, after their first holy communion, should be encouraged to approach the Holy Table every day, and that the only dispositions absolutely necessary to receive the Bread of Life frequently, even every day, are the state of grace and a right intention. The Pontifical Decree on receiving daily the Most Holy Eucharist (Dec. 20, 1905) says:

Frequent and daily Communion, as a thing most earnestly desired by Christ Our Lord, and by the Catholic Church, should be open to all the Faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the Holy Table with a right and devout intention, can lawfully be hindered therefrom.

A right intention consists in this: that he who approaches the Holy Table should do so, not out of routine, or vain glory, or human respect, but for the purpose of pleasing God, or being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects.

Although it is more expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate, and from any affection thereto, nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in future; and, if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves from even venial sins, and from all affection thereto.

But whereas the sacraments of the New Law, though they take effect *ex opere operato*, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better; therefore, care is to be taken that Holy Communion be preceded by serious preparation, and fol-

lowed by a suitable thanksgiving according to each one's strength, circumstances, and duties.

That the practice of frequent and daily communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade any one (*ne quemquam avertant*) from frequent and daily Communion, provided that he is in a state of grace and approaches with a right intention.

Let us resolve, then, to come devoutly to the Holy Table and to partake of the Heavenly Banquet frequently, as frequently, indeed, as our circumstances may permit, so that in the strength thereof we may find a remedy for our daily venial faults and the means to constant progress in the way of our sanctification and salvation.

The Art of Being Happy¹

I

WHAT must we do to be happy? The thing is not hard. Much knowledge is not necessary for this, nor much talent, but only a real good will to do one's duty. Happiness, as far as it can exist here below, consists in peace, in the joy of a good conscience. Our conscience will be joyous and peaceful if it know not remorse; it will not know remorse if we are careful not to offend God. To fly from sin is, therefore, the chief source of happiness on earth. If our conscience is pure, our life will be happy. There are none

¹ Translated from the French by the Rev. M. Russell, S.J.

nappier than saints, for there are none more innocent.

II

What is it that secures happiness in a home ? Before everything else, religion : let all love well our good God, let all say their prayers morning and night, let all put their trust in divine providence. In the next place, union : let the members of the household be affectionate toward one another, having only one heart and one soul, not saying or doing anything that may pain any one of them. Then again, the spirit of sacrifice : we must be ready to do without something in order to make another member of the family enjoy it; we must give up our own personal tastes to conform to the tastes of others. Finally, pliancy of character : not to be hard to deal with, touchy, sour, proud ; not to be obstinately rooted in one's ideas, not to grow impatient about mere nothings, but to have a large mind and a generous heart. A family whose members possess these qualities is a paradise on earth.

III

There is a word which can not be said too often to every Christian whom God has destined to live, converse, and labor in the society

of his fellow-creatures: Be *indulgent*. Yes, be indulgent; it is necessary for others, and it is necessary for your own sake. Forget the little troubles that others may cause you; keep up no resentment for the inconsiderate or unfavorable words that may have been said about you; excuse the mistakes and awkward blunders of which you are the victim; always make out good intentions for those who have done you any wrong by imprudent acts or speeches; in a word, smile at everything, show a pleasant face on all occasions; maintain an inexhaustible fund of goodness, patience, and gentleness. Thus you will be at peace with all your brethren; your love for them will suffer no alteration, and their love for you will increase day by day. But above all, you will practise in an excellent manner Christian charity, which is impossible without this toleration and indulgence at every instant.

“I have sought for happiness in the brilliant haunts of society, in sumptuous banquets, in the glare of theaters. I have sought it again in the possession of gold, in the excitement of the gaming table, in the illusions of romance; but all in vain — whilst an hour passed in visiting a sick person, or in consoling some afflicted one, has been enough to give me enjoyment more delightful than all delights.” — ANON.

IV

Flattery is never worth anything ; but to give a little praise at the right moment to some one under us is an excellent way of encouraging him and giving him a pleasure as sweet as also it is salutary. For this a mere "thank you" is enough, an approving smile, a kind look, or even a simple word, such as these : "I am greatly pleased" — "that has succeeded very well" — "this is precisely what I wanted," etc. Why should we always keep up an air of indifference and coldness toward workmen, servants, children, opening our mouths only when we have some rebuke to give them ? Is this charitable ? Is this Christian ? Let us put ourselves in the place of these inferiors, and let us be happy in making them happy. Let us show ourselves satisfied with their good will and make them understand that we love them. Not only will they serve us much better and attach themselves to us with true devotedness, but we shall thus gain their hearts, and it will then be easy for us to secure their fidelity to the duties of religion and the fulfilment of the practices of Christian piety.

V

Economy is praiseworthy ; stinginess is not : it contracts the heart of a man and makes him

miserable. Pious persons must be on their guard against this snare of the devil, for many are caught in it without knowing. Some persons will give several dollars to a beggar, and an hour after they will haggle about three pennies with an honest workman, or go on bargaining about some worthless object. Pious Catholics ought not to let it be said that they are harder and fonder of money than other people ! they ought not to be afflicted by or bewail any little losses that they may suffer. Let us be economical when there is question of our pleasures, of our table, or of our dress ; but let us be large-hearted and generous in all our relations with others.

VI

A poet was gazing one day at a beautiful rose tree. "What a pity," said he, "that these roses have thorns !" A man who was passing by said to him : "Let us rather thank our good God for having allowed these thorns to have roses." Ah ! how ought we also to thank Him for so many joys that He grants to us in spite of our sins, instead of complaining about the slight troubles that He sends us !

VII

Let us do good, let us avoid evil, and we shall be happy. "There is but one way," said a man of genius, "of being happy and it is to do well all one's duties."

VIII

How sweet and agreeable an occupation it is to give pleasure to those around us! It is quite natural among Christians, but it becomes almost a duty among the members of a family or a community, especially toward persons whom age or rank places above us. And, to give pleasure, what is necessary? Things the most insignificant, provided they be accompanied by amiable manners; what is necessary above all is to have habitually a smile on our lips. Oh! who can tell the power of a smile? For ourselves, it is the guardian of kindness, patience, tolerance, all the virtues that we have occasion to exercise in our relations with our neighbor. There is, in fact, no danger of our being rude or severe so long as a smile rests on our lips. For others, it is a source of contentment, joy, satisfaction, and encouragement. Without even uttering a single word we put those around us at their ease; we inspire them with

a sweet confidence, if we approach them with a smile. Perhaps you will object that you can not smile, that you are naturally serious or even severe. Undeceive yourself: with real good will you will acquire this empire over yourself, you will soon do by custom what you at first did by constraint; and the interior joy that you taste will recompense you superabundantly for your trouble and your efforts.

IX

A great secret for preserving peace of heart is to do nothing with overeagerness, but to act always calmly; without trouble or disquiet. We are not asked to do much, but to do well. At the Last Day God will not examine whether we have performed a multitude of works, but whether we have sanctified our souls in doing them. Now the means of sanctifying ourselves is to do everything for God and to do perfectly whatever we have to do. The works that have as their motive vanity or selfishness make us neither better nor happier, and we shall receive no reward for them.

X

"I feel happy," said a holy person, "in proportion as I do my actions well." Let us

meditate an instant on this luminous saying. To do well what one has to do — here again is the secret of being happy. Every man, then, can be happy; and, if we have not been happy hitherto, it is because we have not put this lesson into practice. But what is necessary for this? Oh, very little. To do every action with a view of pleasing God; to do every action in the manner that God commands, either through Himself or through those who hold His place in our regard; to do every action as if we had nothing else to do but this, and as if we were to die after having done it.

There are some who are affable and gracious to every one as long as things go according to their wishes; but if they meet with a contradiction, if an accident, a reproach or even less should trouble the serenity of their soul, all around them must suffer the consequences. They grow dark and cross; very far from keeping up the conversation by their good humor, they answer only in monosyllables to those who speak to them. Is this conduct reasonable? Is it Christian? Let us always be kind and good-humored, so as always to make our brethren happy, and we shall merit to be always made happy by God.

Happiness

How to Secure It

Bishop Challoner writes in his "Rules of Life":

If you desire a happy life here, as far as this our state of banishment will allow of, and to secure to your soul eternal happiness hereafter, walk in the lovely paths recommended by Our Lord for this end in the eight beatitudes (Matt. v).

Be *poor in spirit* by taking off your heart from the love of the world, and its mammon, and from all anxious cares and solitudes about it; and by keeping down your *spirit*, by ever loving and seeking to be little and humble.

Learn of the Lamb of God to be *meek in heart* by suppressing all the disorderly risings of passion; endeavor to be mild in all your words and carriage; and never seek to return evil for evil, but overcome evil with good (Rom. xii. 17, 21).

Renounce the false joys of this Babylon of the world, and embrace the *mourning* of true compunction and a penitential spirit.

Hunger and thirst after true Christian *Justice*, and the fountain of it, which is God Himself, by a perpetual and most earnest

application of your soul to the pursuit of all virtue and perfection.

Exercise yourself diligently in the works of *Mercy* both corporal and spiritual, according to your ability; for none but the merciful shall find mercy (James ii. 13).

Be *clean of heart*, by seeking God with a single eye and a single heart, purified from all sinister intentions, and all disorderly affections, which are apt to divide the heart, and turn it off from God to the creature; and especially from an artful self-seeking, which is the capital enemy of all Christian simplicity, and the bane of all virtue.

Maintain an everlasting *peace* in your soul, with your God, by keeping all His commandments; with every neighbor, by refraining as much as lies in you from anything that may give him offense, and by bearing with his weaknesses and unreasonable passions, and forgiving his offenses; and with yourself, by banishing far from your soul all the enemies of peace, such as pride and all other disorderly passions and affections, anxious cares, worldly sadness and melancholy, unreasonable fears and scruples; and by ever keeping up in your soul a perfect conformity with the holy will of God in all events, and an entire confidence in His divine Providence. Be

also ever ready, as much as lies in you, to be a *peacemaker*.

Possess your soul in *patience* under all the crosses and sufferings you are liable to during your mortal pilgrimage: yea, "be glad and rejoice when you suffer for justice" and conscience' sake; assuring yourself that such sufferings as these are the direct way to inconceivable and never-ending joys.

Follow these beautiful paths of true virtue and wisdom all your life long; and your life can not fail of being happy: but above all other virtues, next to the love of God Himself, ever keep up in your soul a constant love and charity for your neighbors, in God and for God, according to those two divine precepts of our great Lawgiver: "Thou shalt love thy neighbor as thyself" (Matt. xxii. 39), and "Love ye one another, as I have loved you" (John xiii. 34). From this love the Christian who desires to be happy is not allowed to except any one — no, not even his greatest enemy.

This lovely virtue of charity in you must be fruitful in its offspring, for it can not lie idle in the soul; it is a fire which dies, if you do not keep it in motion by the daily exercise of its proper acts, either external or internal. "Charity," says the Apostle (1 Cor. xiii), "is

patient, is kind, charity envieth not, dealeth not perversely, is not puffed up [or self-conceited], is not ambitious, is not selfish [or covetous], is not easily provoked to anger; thinketh no evil [that is, is not jealous or prone to judge], rejoiceth not at iniquity [that is, at any evil or any one's harm], but rejoiceth with the truth, beareth all things, hopeth all things, endureth all things," etc. See, my soul, if charity produces these blessed fruits in thee; if not, thou hast reason to fear that charity is not in thee; and where charity is not, God is not.

The life of a good Christian must be a *warfare upon earth*; his soul is surrounded with mortal enemies, against whom he must fight his way to heaven:—the *devil*, the *world*, and especially his *own corrupt inclinations, disorderly passions, and lusts*. These he must continually oppose and suppress.

Hence arises the necessity of that self-denial and mortification, which is so much insisted upon in the word of God, and which Our Lord requires as the first and most essential condition of being His true disciples: "If any man will come after Me let him deny himself" (Matt. xvi. 24), and as He expresses Himself elsewhere, he must "hate his own soul in this world if he would save it to life

eternal" (John xii. 25); with this self-denial He joins two other necessary articles, *viz.*, of taking up our crosses and of following Him, by an imitation of His life and conversion.

Hence the evil of *Self-love*, opposite to the virtue of *Self-denial*, is that which above all others the Christian must continually labor to extirpate, as being not only the worst of them all and the most deeply rooted in our corrupt nature, but also the mother and nurse of all other vices. For by *Self-love* is meant that inordinate desire to please ourselves, to gratify our own humors and inclinations, and to follow our own will, which is the capital enemy of the reign of the love of God, inasmuch as it sets up the idol *Self* in opposition to the living God, and upon all occasions is ever ready to make a sacrifice of all other things, and even of the honor, the pleasure, and the will of God, to this darling idol, the worship of which has been the damnation of more souls than any other idolatry whatsoever.

From this root of our *Self-love* or disorderly inclinations to gratify ourselves, all the seven capital vices branch out: extirpate this root, and you will put an end to the reign of sin, and stop up all the avenues of hell, and establish a heaven upon earth by the reign of true

liberty, solid peace, universal charity, unfeigned piety, and perfect conformity with the will of God: for none of these virtues can stand their ground where *Self-love* or any of its imps are allowed to reign. Against this monster, therefore, the good Christian must fight till death, if he hopes to receive the crown of life.

The first and worst of the branches of *Self-love* is the vice of *Pride*, which is a fondness or conceit of one's own *Self-excellence*; and an ascribing or appropriating to *one's self* what belongs to God. To this vice *Vain-glory* is near akin, which loves its own glory better than the glory of God. Then follows the vice of *Covetousness*, which is an inordinate *Self-seeking* in point of interest or worldly mammon, and the vice of *Lust*, which seeks to gratify *Self* by unlawful carnal pleasures. The other capital vices are, *Anger*, which also includes malice, hatred, etc., and seeks to gratify *Self* in the way of revenge; *Gluttony*, or intemperance, which gratifies *Self* in eating and drinking to excess; *Envy*, which out of love to *Self* repines at the advantages of our neighbor; and *Sloth*, which indulges *Self* by a loathing to take any pains in the love and service of God, and in securing the salvation of the soul.

Against all these vices the Christian must *watch* and *pray* during the whole time of his mortal pilgrimage, and oppose against them the armor prescribed by the Apostle (Eph. vi. 13, etc.), more especially the shield of a lively faith, frequent meditations on divine truths, a great devotion to the Passion of Our Lord, an entire distrust in himself, and a strong confidence in Jesus Christ, joined with a frequent and worthy approaching to the sacraments, and a diligence in all other spiritual exercises.

The remembrance also of the four last things — Death, Judgment, Heaven, and Hell — must be recommended to the Christian soldier in this warfare; as also a diligent calling on those powerful auxiliaries, the Blessed Virgin and all the angelic spirits and glorified saints, as intercessors through Jesus Christ, and appointed by Him to assist us against our spiritual enemies.

“Blessed are the dead who die in the Lord” (Apoc. xiv. 13).

Flashlights from Holy Writ

Daily Helps for Daily Needs

First Day

BUT one thing is necessary (Luke x. 42).
What shall it profit a man, if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange for his soul? (Mark viii).

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him (Cor. ii. 9).

Second Day

SUFFICIENT for the day is the evil thereof. Be not therefore solicitous for to-morrow; for the morrow will be solicitous for itself. If the grass of the field which is to-day — and to-morrow is cast into the oven — God doth so clothe: how much more you O ye of little faith? Seek ye, therefore, first the kingdom of God, and His justice, and all these things shall be added unto you (Matt. vii).

If God be for us, who is against us? (Rom. viii. 31).

He that feareth man shall quickly fall; he that trusteth in the Lord, shall be set on high (Prov. xxix. 25).

Who is he that can hurt you, if you be zealous of good? (Pet. iii. 13).

Take courage and be strong; fear not and be not dismayed: because the Lord thy God is with thee in all things (Jos. i. 9).

He will overshadow thee with His shoulders: and under His wings thou shalt trust (Ps. xl).

I have put my trust in Thee, O Lord; I said: Thou art my God: my lots are in Thy hands (Ps. xxx).

The Lord is my Shepherd and I shall want nothing. Though I should walk in the midst of the shadow of death, I will fear no evils; for Thou (O Lord) art with me. And Thy mercy will follow me all the days of my life (Ps. xxii).

Third Day

LORD, who shall dwell in Thy tabernacle?
Or who shall rest in Thy holy hill?

He that walketh without blemish, and worketh justice.

He that speaketh truth in his heart, who hath not used deceit in his tongue; nor hath done evil to his neighbor. He that sweareth to his neighbor and deceiveth not; he that hath not put out his money to usury, nor taken bribes against the innocent. He that doth these things shall not be moved forever (Ps. xiv).

Blessed are the undefiled in the way, who walk in the law of the Lord (Ps. cxviii. 1).

Venerable old age is not that of long time — nor counted by the number of years . . . a spotless life is old age (Wis. iv. 8, 9).

My son, give me thy heart; and let thy eyes keep my ways (Prov. xxiii. 26).

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

Fourth Day

A JOYFUL mind maketh age flourishing; a sorrowful spirit drieth up the bones. Better is a dry morsel with joy, than a house full of victims with strife (Prov. xvii).

Rejoice in the Lord always; again I say, rejoice (Phil. iv. 4).

Rejoicing in hope; patient in tribulation; instant in prayer (Rom. xii. 12).

Rich or poor, if his heart is good, his countenance shall be cheerful at all times (Ecclus. xxvi. 4).

The joyfulness of the heart is the life of a man, and a never-failing treasure of holiness; and the joy of a man is length of life.

Have pity on thy own soul — pleasing God — and contain thyself; gather up thy heart in His holiness; and drive away sadness far from thee (Ecclus. xxx. 23, 24).

Fifth Day

THE fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity (Gal. v. 22).

You shall draw waters with joy out of the Saviour's fountains (Is. xii. 3).

My son, keep thy soul in meekness (Ecclus. x. 31).

In your patience, you shall possess your souls (Luke xxi. 19).

Bear ye one another's burdens, and so you shall fulfil the law of Christ (Gal. vi. 2).

As silver is tried by fire, and gold in the furnace, so the Lord trieth the hearts (Prov. xvii).

And we know that to them that love God, all things work together unto good (Rom. viii. 28).

Sixth Day

ACCORDING to Him, that hath called you, Who is holy, be you also in all manner of conversation holy, because it is written: *You shall be holy, for I am holy*; and if you invoke as *Father* Him Who without

respect of persons judgeth according to every one's work, converse in fear during the time of your sojourning here. Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly (1 Pet. i. 15-22).

Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself (Matt. xxii. 36-39).

Seventh Day

CHARITY is patient, is kind. Charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away (1 Cor. xiii. 4-8).

I say to you: Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you, that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and unjust (Matt. v. 44, 45).

If you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences (Matt. vi. 14, 15).

If you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more?

Do not also the heathens this? Be you, therefore, perfect, as also your heavenly Father is perfect (Matt. v. 46-48).

Eighth Day

IT is appointed unto men once to die -- and after this the judgment! (Heb. ix. 27).

Now the sting of death is sin (1 Cor. xv. 56).

In all thy works, remember thy last end, and thou shalt never sin (Ecclus. vii. 40).

Ninth Day

I HEARD a voice from heaven, saying to me: Write: Blessed are the dead who die in the Lord; for their works follow them (Apoc. xiv. 13).

Remember thy last things, and let enmity cease (Ecclus. xxviii. 6).

Remember my judgment; for thine also shall be so: yesterday for me, and to-day for thee (Ecclus. xxxviii. 23).

What things a man shall sow, those also shall he reap. In doing good let us not fail; for in due time we shall reap, not failing (Gal. vi. 8, 9).

The King answering, shall say to them: Amen, I say to you, as long as you did it to one of these, My least brethren, you did it to Me (Matt. xxv. 40).

And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment (John v. 29).

Tenth Day

BLESSED be the God and Father of Our Lord Jesus Christ, Who according to His great mercy, hath regenerated us into a lively hope, by the resurrection of Jesus Christ from the dead.

Unto an inheritance incorruptible and undefiled, and that cannot fade — reserved in heaven for you (1 Pet. i. 3, 4).

Glorious things are said of thee, O city of God . . . The dwelling in thee is, as it were, of all rejoicing (Ps. lxxxvi. 3, 7).

He shall cast death down headlong forever: and the Lord God shall wipe away tears from every face (Is. xxv. 8).

They shall be inebriated with the plenty of Thy house; Thou (O Lord God) shalt make them drink of the torrent of Thy pleasure (Ps. xxxv. 9).

Eleventh Bag

If thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire: where their worm dieth not (Mark ix. 44).

Labor not for the meat which perisheth but for that which endureth unto life everlasting, which the Son of man will give you (John vi. 27).

Everyone that striveth for the mastery, refraineth himself from all things; and they indeed that they may receive a corruptible crown; but we an incorruptible one (1 Cor. ix. 25).

Humble thy spirit very much; for the vengeance on the flesh of the ungodly is fire and worms (Ecclus. vii. 19).

Twelfth Bag

My son, prove thy soul in thy life; and if it be wicked, give it no power (Ecclus. xxxvii. 30).

The patient man is better than the valiant: and he that ruleth his spirit (better) than he that taketh cities (Prov. xvi. 32).

They that are Christ's have crucified their flesh with the vices and concupiscences (Gal. v. 24).

Jesus said to His disciples: If any man will come after Me let him deny himself, and take up his cross and follow Me (Matt. xxiv).

Thirteenth Day

LEARN of Me, for I am meek and humble of Heart; and you shall find rest for your souls (Matt. xi. 29).

My son, do thy works in meekness, and thou shalt be beloved above the glory of men. The greater thou art, the more humble thyself in all things, and thou shalt find grace before God: for great is the power of God alone, and He is honored by the humble (Ecclus. iii. 19-21).

Jesus said: You know that the princes of the Gentiles lord it over them; and they that are the greater exercise power upon them. It shall not be so among you; but whosoever will be the greater among you, let him be your minister: And he that will be first among you shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give His life a redemption for many (Matt. xx. 25-28).

You call me Master and Lord; and you say well, for so I am. If, then, I being your Lord and Master have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done, so you do also (John xiii. 13-15).

Fourteenth Day

THE Lord will reward me according to my justice, and will repay me according to the cleanness of my hands (Ps. xvii. 21).

Let the charity of the brotherhood abide in you (Heb. xiii. 1).

And let us consider one another, to provoke unto charity, and to good works (Heb. x. 24).

But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ (Rom. xiv. 10).

Everyone shall help his neighbor, and shall say to his brother: Be of good courage (Is. xli. 6).

Fifteenth Day

THE beginning of a good way is to do justice (Prov. xvi. 5).

The Lord is only for them that wait upon Him in the way of truth and justice (Ecclus. xl. 12).

Pursue justice, godliness, faith, charity, patience, mildness (1 Tim. vi. 9).

Sixteenth Day

GRIEF in the heart of a man shall bring him low, but with a good word he shall be made glad (Prov. xii. 25).

Blessed are the merciful; for they shall obtain mercy (Matt. v. 7).

Be ye kind one to another: merciful, forgiving one another, even as God hath forgiven you in Christ (Eph. iv. 32).

Seventeenth Day

My son, in thy good deeds, make no complaint, and when thou givest anything, add not grief by an evil word. Shall not the dew assuage the heat?

So also the good word is better than the gift. Lo, is not a good word better than a gift? but both are with a justified man (Ecclus. xviii. 15-17).

All things, therefore, whatsoever you would that men should do to you — do you also to them (Matt. vii. 12).

Eighteenth Day

JUDGMENT without mercy to him that hath not done mercy. And mercy exalteth itself above judgment (James ii. 13).

Whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, Amen, I say to you, he shall not lose his reward (Matt. x. 42).

God is compassionate and merciful, and will forgive sins in the day of tribulation. And He is a protector of all that seek Him in truth (Ecclus. ii. 13).

Nineteenth Day

PRAISE ye the Lord, for the Lord is good: Sing ye to His name, for it is sweet (Ps. cxxxiv. 3).

Glory ye in His holy name (Ps. civ. 3).

Thou shalt not take the name of the Lord thy God in vain (Ex. xx. 7).

Our help is in the name of the Lord, who made heaven and earth (Ps. cxxiii. 8).

The name of the Lord is a strong tower; the just runneth to it and shall be exalted (Prov. xviii. 10).

And it shall come to pass that everyone that shall call upon the name of the Lord shall be saved (Joel ii. 33).

Twentieth Day

FIGHT the good fight of faith (1 Tim. vi. 1).
But he that shall deny Me before men, I will also deny him before My Father Who is in heaven (Matt. x. 33).

Who art thou that thou shouldst be afraid of mortal man, who shall wither away like grass? (Is. li. 12).

Behold, I command thee, take courage and be strong; fear not, and be not dismayed; because the Lord thy God is with thee in all things (Jos. i. 9).

The Lord is my firmament, my refuge, and my deliverer. My God is my helper, and in Him will I put my trust (Ps. xvii. 2, 3).

Twenty-first Day

IF a man love justice, his labors have great virtues; for she teacheth *temperance*, and *prudence*, and *justice*, and *fortitude*, which are such things as men can have nothing more profitable in life (Wisd. viii. 7).

Get wisdom because it is better than gold; and purchase prudence, for it is more precious than silver (Prov. xvi. 16).

In the multitude of words, there shall not want sin; but he that refraineth his lips is most wise (Prov. xi. 9).

A mild answer breaketh wrath; but a harsh word stirreth up fury (Prov. xv. 1).

Twenty-second Day

BE sober (1 Pet. v. 8).

Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness (Luke xxi. 34).

Drunkards shall not possess the Kingdom of God (Cor. vi. 10).

Exceed not, and if thou sittest among many, reach not thy hand out first. How sufficient is a little wine for a man well taught (Ecclus. xxvi. 20, 22).

Refrain yourselves from carnal desires, which war against the soul (1 Pet. ii. 11).

Keep thyself chaste (1 Tim. v. 22).

For this is the will of God — your sanctification (1 Thess. iv. 3).

Twenty-third Day

THE greater thou art, the more *humble* thyself in all things, and thou shalt find grace before God; for great is the power of God alone, and He is honored by the humble (Ecclus. iii. 20, 21).

Take all that shall be brought upon thee; and in thy sorrow endure: and in thy humiliation keep patience. For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation (Ecclus. ii. 4, 5).

Twenty-fourth Day

PATIENCE hath a perfect work; that you may be perfect and entire — failing in nothing (James i. 4).

Brethren, if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted (Gal. vi. 1).

Do thy works in meekness, and thou shalt be beloved above the glory of men (Ecclus. iii. 19).

Twenty-fifth Day

So let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven (Matt. v. 16).

Therefore, let us follow after the things that are of peace, and keep the things that are of edification — one toward another (Rom. xiv. 19).

Let your modesty be known to all men (Phil. iv. 5).

Twenty-sixth Day

NEVER suffer pride to reign in thy mind or in thy words; for from it all perdition took its beginning (Tob. iv. 14).

The foolish things of the world hath God chosen that He may confound the wise (1 Cor. i. 27).

Pride is hateful before God and men (Ecclus. x. 7).

Twenty-seventh Day

BE angry and sin not: let not the sun go down upon your anger (Eph. iv. 26, 31).

Envy and anger shorten a man's days (Ecclus. iv. 35).

Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee (Ecclus. iv. 35).

Be not quickly angry; for anger resteth in the bosom of a fool (Eccles. vii. 10).

Twenty-eighth Day

RELIGIOUSNESS shall keep and justify the heart; it shall give joy and gladness (Ecclus. i. 18).

The heart of fools is in their mouth; and the mouth of wise men is in their heart (Ecclus. xxiii. 17).

Godliness with contentment is great gain. Having food, and wherewith to be covered — with these we are content (1 Tim. vi. 6, 8).

Better is a little with the fear of the Lord, than great treasures without content (Prov. xv. 16).

Twenty-ninth Day

AMEN, amen, I say to you, if you ask the Father anything in My name, He will give it you (John xvi. 23). I can do all things in Him Who strengtheneth me (Phil. iv. 13). The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth. He will do the will of them that fear Him, and He will hear their prayer and save them (Ps. cxliv. 18, 19). "By prayer," says St. Bonaventure, "is obtained the possession of every good, and deliverance from every evil."

He hath regard to the prayer of the humble (Ps. ci. 18). God resisteth the proud, and giveth grace to the humble (James iv. 6). The prayer of him that humbleth himself shall pierce the clouds; . . . and he will not depart till the Most High behold (Ecclus. xxxv. 21). A contrite and humble heart, O God, Thou wilt not despise (Ps. l. 19). Thou Who savest them that trust in Thee (Ibid. xvi. 7). Because he hath hoped in Me, . . . I will deliver him and I will glorify him (Ibid. xc. 14, 15). But they that hope in the Lord, shall renew their strength (Is. xl. 31). No one

hath hoped in the Lord, and hath been confounded (Ecclus. ii. 11). They that trust in the Lord shall be as Mount Sion (Ps. cxxiv. 1). Let Thy mercy, O Lord, be upon us, as we have hoped in Thee (Ps. xxxii. 22).

Thirtieth Day

LET love be without dissimulation, hating that which is evil, cleaving to that which is good (Rom. xii. 9). Be not wise in your own conceit. If it be possible, as much as in you, have peace with all men (Rom. xii. 16, 18).

With all thy soul fear the Lord, and reverence His priests. Before thou inquire, blame no man; and when thou hast inquired, reprove justly. Stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected. Strive not with a man that is full of tongue, and heap not wood upon his fire. Despise not a just man that is poor, and do not magnify a sinful man that is rich. Believe not every word. There is one that slippeth with the tongue, but not from his heart. For who is there that hath not offended with his tongue?

Gold is a stumbling block to them that sacrifice to it; woe to them that eagerly follow after it, and every fool shall perish by it. Many have been brought to fall for gold, and the beauty thereof hath been their ruin (Ecclus.).

Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the *concupiscence of the flesh*, and the *concupiscence of the eyes*, and the *pride of life*, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof: but he that doth the will of God, abideth forever (John ii. 15, 17).

Thirty-first Day

WHATSOEVER thy hand is able to do, do it earnestly (Eccles. ix. 10).

He hath done all things well (Mark vii. 37).

Not serving to the eye as it were pleasing to men, but as the servants of Christ, doing the will of God (Eph. vi. 7).

Whether you eat or drink, or whatsoever else you do: do all things for the glory of God (1 Cor. x. 31).

Whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ (Col. iii. 17).

Now to the King of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen (1 Tim. i. 17).

When the Journey of Life is O'er

LORD, when the journey of life is o'er,
And I lie on my bed of pain,
Oh grant that my spirit a solace may find
In the sound of Thy blessed name.

And when the vision of earth grows dim,
And the darkness of death is nigh,
O Lord, wilt Thou send an angel to me
With light from Thy home on high?

When closed are my ears to all earthly sounds,
And they hear not word nor prayer,
O Lord, wilt Thou open Thy Heart to me,
And give me a shelter there?

When wrenched at length are all earthly ties,
And I part from this body of sin,
Dear Lord, when I knock at the heavenly gate,
Wilt Thou bid me enter in?

And when my trembling spirit shall stand
At the dreaded judgment seat,
O Lord, wilt Thou let me bend to kiss
The wounds of Thy sacred feet?

— *Leaflets*

Just for To-day

LORD, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word,
Unthinking, say;
Set Thou a seal upon my lips
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace
Just for to-day.

And if to-day my tide of life
Should ebb away,
Give me Thy sacraments divine,
Dear Lord, to-day.

In Purgatory's cleansing fires
Brief be my stay;
Oh, bid me, if to-day I die,
Go home to-day.

So, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

— SISTER M. XAVIER.

One Little Secret of a Happy Life

ONE secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We can not carry this load until we are threescore and ten. We can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done, and to-day's life well lived.

It is a blessed secret this, of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely, until the sun goes down. And this is all life ever means to us — just one little day. "Do to-day's duty; fight to-day's temptations, and do not weaken or distract yourself by looking forward to things you can not see, and could not understand if you saw them." God gives us nights to shut down upon our little days. We can not see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.

Jesus Decus Angelicum

O JESUS! 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 naught but Thou can fill.

O my sweet Jesus ! 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
 Illumine the soul's abyss ;
 Scatter the darkness of our night,
 And fill the world with bliss.

O Jesus ! spotless Virgin flower !
 Our life and joy ! to Thee
 Be praise, beatitude, and power,
 Through all eternity.

— FATHER CASWALL in *Lyra Catholica*.

Lead, kindly Light

LEAD, kindly Light, amid the encircling gloom,
 Lead Thou me on !
 The night is dark, and I am far from home.
 Lead Thou me on !
 Keep Thou my feet ; I do not ask to see
 The distant scene, — one step enough for me.

I was not ever thus, nor pray'd that Thou
 Shouldst lead me on.
 I loved to choose and see my path, but now
 Lead Thou me on !
 I loved the garish day, and, spite of fears,
 Pride ruled my will : remember not past years.

So long Thy power hath blest me, sure it still
 Will lead me on.
 O'er moor and fen, o'er crag and torrent, till
 The night is gone;
 And with the morn those angel faces smile
 Which I have loved long since, and lost awhile.

— CARDINAL NEWMAN.

Angels

KIND Angel Guardian, thanks to thee
 For thy so watchful care of me;
 Oh, lead me still in ways of truth,
 Dear guide of childhood and of youth.

Kind Angel Guardian, let my tears
 Implore thee too for riper years;
 Oh, keep me safe in wisdom's way,
 And bring me back if I should stray.

When angry passions fill my soul,
 Subdue them to thy meek control;
 Through good and ill, oh, ever be
 A guide, a guard, a friend to me.

And when death's hand shall seal mine eyes,
 Oh, bear my spirit to the skies,
 And teach me there my voice to raise
 In hymns of never-ending praise.

-- SISTER M. J.

Guardian Angel Hymn

DEAR Angel! ever at my side,
 How loving must thou be,
 To leave thy home in Heaven to guard
 A sinful 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.

But I have felt thee in my thoughts
Fighting with sin for me;
And when my heart loves God, I know
The sweetness is from thee.

And when, dear Spirit ! I kneel down
Morning and night to prayer,
Something there is within my heart
Which tells me thou art there.

Yes ! when I pray thou prayest too,
Thy prayer is all for me;
But when I sleep, thou sleepest not,
But watchest patiently.

Then, for thy sake, dear Angel ! now
More humble will I be:
But I am weak, and when I fall,
Oh, weary not of me !

Oh, weary not, but love me still,
For Mary's sake, thy Queen;
She never tired of me, though I
Her worst of sons have been.

Then love me, love me, Angel dear !
And I will love thee more;
And help me when my soul is cast
Upon the eternal shore.

— FATHER FABER

⊕ Paradise ! ⊕ Paradise !

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 ?

O Paradise ! O Paradise !
The world is growing old ;
Who would not be at rest and free
Where love is never cold ?

O Paradise ! O Paradise !
Wherefore doth death delay,
Bright death, that is the welcome dawn
Of our eternal day.

O Paradise ! O Paradise !
'Tis weary waiting here ;
I long to be where Jesus is,
To feel, to see Him near.

O Paradise ! O Paradise !
I want to sin no more ;
I want to be as pure 'on earth
As on thy spotless shore.

O Paradise ! O Paradise !
I greatly long to see
The special place my dearest Lord
Is destining for me.

O Paradise ! O Paradise !
I feel 'twill not be long ;
Patience ! I almost think I hear
Faint fragments of thy song ;
Where loyal hearts, and true,
Stand ever in the light,
All rapture through and through,
In God's most holy sight.

— FATHER FABER

Holy God, We Praise Thy Name

HOLY God, we praise Thy name !
Lord of all, we bow before Thee !
All on earth Thy scepter claim,
All in heav'n above adore Thee :

Reflections

Infinite Thy vast domain,
Everlasting is Thy reign.

Hark ! the loud celestial hymn
Angel choirs above are raising ;
Cherubim and seraphim
In unceasing chorus praising,
Fill the heavens with sweet accord :
Holy ! holy ! holy Lord !

Lo ! the apostolic train
Join Thy sacred name to hallow !
Prophets swell the loud refrain,
And the white-robed martyrs follow ;
And from morn till set of sun,
Through the Church, the song goes on.

Holy Father, holy Son,
Holy Spirit, Three we name Thee,
While in essence only One,
Undivided God, we claim Thee
And adoring bend the knee,
While we own the mystery.

Thou art King of Glory, Christ !
Son of God, yet born of Mary,
For us sinners sacrificed,
And to death a tributary :
First to break the bars of death,
Thou hast opened heaven to faith.

Reflections

THIS is the will of God — your sanctification (1 Thess. iv. 3).

What things a man shall sow, those also shall he reap (Gal. vi. 8).

The fashion of this world passeth away (1 Cor. vii. 31).

What shall it profit a man, if he gain the whole world,

and suffer the loss of his soul? Or what shall a man give in exchange for his soul? (Mark vii. 36).

In all thy works remember thy last end, and thou shalt never sin (Eccles. vii. 40).

My son, forget not My law, and let thy heart keep My commandments; for they shall add to thee length of days, and years of life and peace (Prov. iii. 1).

The path of the just, as a shining light, goeth forward and increaseth even to perfect day (Prov. iv. 18).

Therefore, my beloved brethren, be ye steadfast and unmovable: always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord (1 Cor. xv. 58).

He that shall persevere to the end, he shall be saved (Matt. xxiv. 13).

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile (Ps. xxxi. 2).

Blessed are the undefiled in the way, who walk in the law of the Lord (Ps. cxviii. 1).

For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is gray hairs. And a spotless life is old age (Wis. iv. 8, 9).

With the holy thou wilt be holy; and with the innocent man, thou wilt be innocent (Ps. xvii. 26).

Lord, who shall dwell in Thy tabernacle? Or who shall rest in Thy holy hill? He that walketh without blemish, and worketh justice; He that speaketh truth in his heart; who hath not used deceit in his tongue: Nor hath done evil to his neighbor (Ps. xiv. 1-4).

We have not here a lasting city, but we seek one that is to come (Heb. xiii. 14).

Lay up to yourselves treasures in heaven! (Matt. vi. 20).

Fight the good fight of faith; lay hold on eternal life, whereunto Thou art called (1 Tim. vi. 12).

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him (1 Cor. ii. 9).

Unto the King, eternal, immortal and invisible, the only God, be honor and glory forever and ever. Amen (1 Tim. i. 17).

With God

Maxims and Counsels of Saints and Spiritual Writers

1

IF you wish to raise a lofty edifice of perfection, take humility for your foundation. — *St. Thomas Aquinas*: Sermon X.

2

CAST thy heart firmly on the Lord, and fear not the judgment of man, when thy conscience gives testimony of thy piety and innocence.

Though St. Paul endeavored to please all in the Lord and made himself all unto all; though he labored for the edification and salvation of others as much as he could — nevertheless, he could not prevent his being sometimes judged or despised by others; yet he made little account of his being judged by the judgment of men (1 Cor. iv. 3). He committed all to God, Who knows all, and defended himself by *patience* and *humility* against the tongues of those who spoke evil, or that thought and gave out at pleasure vain and faulty things of him; however, he answered them sometimes, lest his silence might give occasion of *scandal to the weak*.

“Who art thou, that thou shouldst be afraid of a mortal man?” (Is. li. 12). To-day he is and to-morrow he appears no more (1 Mach. ii. 63). Fear God, and thou shalt have no need of being afraid of man. Look up to Me (to the Lord thy God) in heaven, Who am able to deliver thee from all confusion and wrongs, and to repay every one according to his works (Matt. xvi. 27). — *Thomas à Kempis*: Book III, Ch. XXXVI.

3

A BEAUTIFUL flower is humility; beautiful is patience, obedience, meekness, modesty, and every other virtue; but the most beautiful is charity. — *Blessed Jourdain de Saxe: Letter XXXIII.*

4

HE is most powerful who loves most. — *St. Gregory the Great: "Life of St. Benedict," Ch. XXXIII.*

The best of all prayers is that in which we ask that God's holy will may be accomplished, both in ourselves and in others. — *Venerable Louis de Blois, O.S.B.*

5

GOD regards the motive and not the action. It is not the importance of the action that He considers, but the excellence of the intention, the love which prompted it. — *St. Gregory the Great, O.S.B.*

6

So great is the goodness of God in your regard, that, when you ask through ignorance for that which is not beneficial, He does not grant your prayer in this matter, but gives you something better instead. — *St. Bernard, O. Cist.*

7

To love God truly one must have three hearts in one: a heart all on fire for God; a heart full of charity for his neighbor; and a heart of flint for himself. — *Bl. Benedict Joseph Labre.*

8

HAPPY is he who, when praised and glorified by others, does not regard himself as better than when humbled and despised; because a man is only what he is in the eyes of God and nothing more. — *St. Francis of Assisi: Minor Works, P. IV.*

9

THE conquest of a city is of less importance to us than a victory gained over ourselves. — *St. Gregory the Great, O.S.B.*

10

THE most efficacious sermon is a good example. Nothing better convinces those spoken to than a practical illustration of the counsel given. — *St. Bernard, O. Cist.: Sermons.*

11

LET us never voluntarily dwell upon the faults of others when they present themselves to our minds; instead of dwelling on them let us at once consider what there is of good in these persons. . . . No one should think or say anything of another which he would not wish thought or said of himself. — *St. Teresa.*

True perfection consists in a perfect love of God and our neighbor; the more perfectly a soul observes these two commandments, the more perfect does she also become. — *St. Teresa: "Interior Castle," Ch. II.*

12

LET all thy care be to possess thy soul in peace and tranquillity. Let no accident be to thee a cause of ill humor. — *St. Vincent Ferrer*: "Spiritual Treatise."

13

IT is only the devil and his followers who ought to be sad; we, on the contrary, should always rejoice in the Lord. — *St. Francis Assisi*: "Monastic Conference," II.

14

IF thou art wise, expect to die every day: thus thou shalt keep thyself always ready and happy to depart on the great journey to thy eternal home. — *Bl. Henry Suso*.

Let us always remember the Last Judgment, after the example of St. Jerome, who, though a saint, never lost sight of it. — *St. Teresa*: "Mansion 6th," Ch. IX.

15

DEATH is welcome to one who has always feared God and faithfully served Him. — "Life of St. Teresa," Ch. XXVII.

16

IT is certain that no flower can bear fruit unless it dies; so a person will commence to bear fruit in Jesus Christ in proportion as he renounces himself, abandons himself, and dies to himself and to all things. — *Ven. John Tauler*: Instit., Ch. XXII.

St. Francis of Assisi dwelt for entire hours upon these words: "My God and my All."

17

THE four extremities of the cross are ornamented with four precious pearls. Humility is placed at the foot, obedience occupies the right, patience the left; charity, the first and queen of virtues, burns in letters of gold at the head. These four virtues shine in a most striking manner in the Passion of Jesus Christ. They are the four principal fruits which we must gather from meditating on Jesus crucified. — *St. Bernard.*

18

LET us have a great devotion to the crucifix; let us often fix our eyes upon the image of Christ crucified, and meditate on the excess of His love. Let us frequently kiss the crucifix with ardent love and with a firm resolve to please Him in all things.

19

THE name of Jesus is an impregnable rampart. There is no pearl, no ornament, that can be compared to the name of Jesus. We sound the harp's sweet harmonies when we pronounce the name of Jesus. — *Bl. Henry Suso: Spiritual Letters.*

20

THE book of Psalms is a poem written in heaven. Those who are able to appreciate its value become angels. Had we only the Psalter, that would suffice during the entire course of our life for our spiritual exercises, our readings, our prayers, and all other acts of adoration and praise which we should render to God. — *Ven. Louis de Blois, O.S.B.*

21

OUR Saviour has said that it is necessary for him who would become greater than others to make himself the least. This is a truth all Christians believe. How is it so few conform their lives to it? — *St. Vincent de Paul.*

22

VAIN complacency, coupled with the desire that others would speak of us and praise us, is an evil which makes us forget God and spoils our holiest actions. There is no vice more pernicious to those who would make any progress in the spiritual life. — *St. Vincent de Paul.*

23

WHAT does it signify if we are calumniated, despised, outraged by men, if we are innocent before God and agreeable in His eyes? The saints made it their pleasure to be little and abject in the hearts of all. — *St. Teresa.*

24

THE most profound degree of humility is to receive humiliations and abjections with the same complacency that vain persons do the greatest honors. — *St. Francis de Sales.*

25

ONE of the best means to acquire humility is profoundly to engrave in our minds this maxim: Each one is really only what he is in the eyes of God, nothing more. — *Thomas à Kempis.*

26

OUR principal business should be to conquer ourselves, and to become more perfect every day in this practice. It is particularly necessary that we should apply ourselves to be victorious in little temptations, regarding, *e.g.*, vivacity, suspicions, jealousy, indolence, vanity. By so doing we shall obtain the strength to resist greater ones. — *St. Francis de Sales.*

27

MORTIFICATION of the appetite is the A B C of the spiritual life. He who does not know how to suppress the vice of gluttony in himself will only with great difficulty triumph over his other vices. He will be compelled to wage a continual war with them, if he would not have them govern him entirely. — *St. Vincent de Paul.*

28

ONE of the things which keeps us far from perfection is, without doubt, our tongue. When one has arrived at that point that he does not sin with the tongue, he is perfect, according to the Holy Ghost. This is why we must speak little and well — little and with simplicity, with charity, and in a manner that will make virtue appear amiable. — *St. Francis de Sales.*

29

ACCORDING to the doctrine of the saints, one of the principal means to lead a Christian and exemplary life is to observe modesty of the eyes. If there is nothing more necessary than this virtue to

preserve piety in the soul and to edify our neighbor, there is nothing which tends more to sensuality and gives more scandal than the opposite fault. — *Rodriguez*.

30

BELIEVE me, the mortification of the senses — of the sight, the hearing, the tongue — is more beneficial than to wear a chain of iron or a hairshirt. — *St. Francis de Sales*.

31

WE must above all labor to mortify, to root out our predominant passion; I mean by this, that inclination, that vice, that bad habit which governs us and leads us into sin. This is the king. When he is captured, the battle is won. — *Rodriguez*.

32

ST. IGNATIUS frequently said to a novice who was of an extremely vivacious and fiery temperament: "My son, conquer yourself, and you will have in heaven a crown more splendid than many others who are more meek of character." One day the master of novices complained of him as being unmanageable. The saint replied: "I think he of whom you complain has made more progress in virtue in a few months than another whom you praise so much has made in a year."

33

IT might be supposed of St. Francis de Sales that he was of a character naturally sweet. It was by virtue alone that he acquired this admirable sweetness with which he ravished all hearts. Anger, he

was heard to say, was the passion he had most difficulty in conquering.

34

WHENEVER one feels excited with too much ardor, or is over-anxious to perform some action, no matter how holy it may be, if it be possible, it is better to defer it till another time, when the heart is tranquil, lest self-love insensibly steal in and soil the purity of our intention. — *St. Vincent de Paul*.

35

DO not think too highly of your own ideas. If your advice is asked, give it frankly, but with perfect indifference as to whether it be followed or rejected. Follow rather the advice of others than your own in all things permissible. — *St. Francis de Sales*.

36

ONE *Blessed be God* in the time of adversity is worth more than *I thank you* said a thousand times in prosperity. — *St. John of Avila*.

37

THERE is no sign more certain that one is of the number of the elect than, while leading a Christian life, to be the subject of sufferings, desolations, and trials. — *St. Louis Gonzaga*.

38

BE assured that we shall obtain more grace and merit in one day by suffering patiently the afflictions which come to us from God or from our neighbor than we could acquire in ten years by mortifications

and other exercises which are of our own choice.—
St. Francis de Sales.

Learn to suffer something for Jesus Christ without letting others perceive it.—*St. Teresa.*

39

IF you look upon the ground at the rod which Moses used before Pharo, it appears a frightful serpent; but if you regard it in the hand of Moses, it is a wand with which he performed the greatest prodigies. So it is with tribulations. Considered in themselves, they are horrible; but when one views them in the hand of God, they become sweet and delicious.—*St. Francis de Sales.*

40

MEELINESS is a virtue which supposes a noble soul; that is, those who possess this virtue are superior to all one may say of them or do to them. Though they may receive indignities from others in word or action, they preserve their tranquillity and lose not their peace of soul.—*St. Thomas Aquinas.*

41

THE highest degree of meekness consists in serving, honoring, and treating kindly those who are our inferiors and who treat us with ingratitude and insolence.—*St. Francis de Sales.*

42

CAN there be anything really worthy of disturbing our peace? Should the universe be overthrown, I would not trouble myself. There is nothing in the

world that can be compared to peace of heart. Preserve it at any cost. — *St. Francis de Sales*.

43.

THE remedies against anger are, first, to prevent it, if possible, or to occupy the mind with thoughts which tend to allay the movements of the heart when excited; second, to imitate the Apostle, who, in the time of tempest, had recourse to God, to Whom it belongs to give peace to the heart; third, to do nothing, to say nothing, during the time the heart is agitated, relating to that which gave rise to anger; fourth, to oblige ourselves to make acts of sweetness and humility toward those with whom we are inclined to be angry. — *St. Francis de Sales*.

44

A GREAT means to preserve one's peace and tranquillity of heart continually is to receive as coming from the hands of God all things, whatever they may be and in whatever manner they may come. — *St. Dorothy*.

45

THOSE who make profession of following the maxims of Jesus Christ should greatly esteem simplicity. Although, in the judgment of the wise ones of the world, there is nothing more contemptible than simplicity, it is, nevertheless, a very amiable virtue, because it directly conducts to the kingdom of God, and likewise gains for us the affections of men. — *St. Francis de Sales*.

46

THOSE who possess the virtue of simplicity make themselves loved even by those who are deceitful. — *St. Vincent de Paul.*

47

SIMPLICITY is nothing else but a pure and simple act of charity; its only end is the love of God. Our soul is truly simple when we have only this end in view in all we do. — *St. Francis de Sales.*

48

THE office of simplicity is to make us go straight to God, without listening to human respect, without consulting our own interest; to make us speak frankly and from our heart; to make us act simply, without any mingling of hypocrisy or artifice; finally, to keep us far from duplicity or deceit. — *St. Vincent de Paul.*

49

OUR Lord does not measure our perfection by the number and greatness of the works we do, but by the manner in which we do them; and this manner is the love with which and by which we perform them. Actions are more perfect according as the love with which they are performed is more pure and more perfect. — *St. John of the Cross.*

50

THE examination of conscience which all pious persons are in the habit of making every night before taking their rest is a great help, not only to

conquer our evil inclinations, but to acquire virtue and to perform our ordinary actions well. It is not so much to discover the faults of which we have been guilty during the day that we make this examen, as to conceive a lively sorrow for them, to form the resolution not to fall again into them, to do penance for them and, especially, to advance in virtue. — *Blessed John of Avila.*

51

IT does not suffice to do good things. We must do more; we must do them well, after the example of Jesus Christ, of Whom it is written: "He hath done all things well." Let us, then, study to perform all our actions in the spirit of Jesus Christ; that is, in the manner He performed His actions, proposing to ourselves the same end. — *St. Vincent de Paul.*

52

MANY persuade themselves that they have no true sorrow for their sins if they do not practise many and great corporal austerities. Let us learn, nevertheless, that he does a good penance who studies to please God alone, at all times and in all things. This is a very perfect thing and of great merit. — *St. Francis de Sales.*

53

THE saints arrived at sanctity by devoting themselves to the sanctification of all their actions; they did all they believed Our Lord asked of them in the most perfect manner possible.

54

ST. John Berchmans, that servant of God who labored continually to become a saint by performing in the most perfect manner possible his ordinary actions, had taken for his motto this sentence, which he studied frequently: "*Pœnitentia maxima vita communis*," "My greatest penance is the ordinary life." Perfection in the common life; let that be our aim.

55

EXTERIOR occupations were not for St. Magdalene of Pazzi an obstacle to recollection; they were not even a cause of distraction. "It is the same to me," she said one day, "whether I am ordered to go to pray with my Sisters in the choir or to do some manual labor. Oftentimes I have found more of God in work than in prayer."

56

ONE of the great obstacles to the well-doing of our actions is that while we do one thing we think of another that we have done or that we are yet to do. The manner of doing each action well is to give attention only to the one we are actually performing, doing it as perfectly as we can, and when it is done, think no more of it, lest it prevent us from occupying ourselves well with what we have on hand. — *Blessed John of Avila*.

57

"*Age quod agis*." "Do what you are doing with all your heart."

884

With God

58

ONE obstacle to the goodness of our actions is precipitation. Look well to this fault, which is a capital enemy of true devotion. No action done with precipitation is well done. Those who are traveling find it best to go always with an equal step. — *St. Francis de Sales.*

59

BE self-possessed, said another wise director of consciences, in all that you do. Thus you will avoid many faults. 'One does that fast enough which is well done, "*Sat cito si sat bene.*"

60

ST. VINCENT DE PAUL was very slow to decide upon any matter. Nevertheless, his slowness, which to some appeared excessive, never had any bad results, never injured any affair of which he had charge. Every one was surprised to see that he succeeded in all he undertook. Still more, at the same time that everything prospered with him he acquired treasures of merit in heaven, because charity animated all that he did for his neighbor.

61

AMONG many excellent means that are given to perform our actions well, I recommend this to you: To perform each of your actions as if it were to be the last one of your life. Ask yourself while you do it this question: If I knew that this was the last hour of my life, would I do it in this manner? — *St. Vincent de Paul.*

62

ALL that we do receives its value from our conformity to the will of God; for instance, if I take recreation because it is the will of God, I merit more than if I suffered death without having that intention. Keep well in your mind this thought, and remember it in all your actions, in imitation of the carpenter, who passes all the boards he uses under the plane. It is thus you will do all with perfection. — *St. Francis de Sales.*

63

IT was this truth of which a Jesuit Brother was well convinced when he said that when at table, taking his repast, he did as much as the apostle of the Indies, because St. Francis Xavier in preaching the Gospel simply did the will of God, and he himself accomplished that will when he was in the refectory during the time the Rule required it.

64

IF it happens that you say or do something which is not well received by all, you should not for this reason reflect much upon it, because it is beyond a doubt that it is self-love which makes us seek to be approved in what we say or do. Simplicity abandons to Providence the success of actions done for Him. — *St. Francis de Sales.*

65

A FRIEND will visit his friend in the morning to wish him a good day; in the evening, a good night; taking also an opportunity to converse with him during the day. In like manner make visits to Jesus Christ in the Blessed Sacrament, if your duties

permit it. It is especially at the foot of the altar that one prays well. In all your visits to Our Saviour, frequently offer His precious blood to the Eternal Father. You will find these visits very conducive to your growth in the knowledge and love of Our Lord. — *St. Magdalene of Pazzi.*

66

MAKE frequent use of short, indulgenced prayers and aspirations. St. Francis de Sales and St. Thomas Aquinas often made ejaculatory prayers. Offer such indulgenced ejaculations frequently for the relief of the holy souls in purgatory.

67

LET us bless God that we are children of His Mother; let us imitate her and consider our great happiness in having her as our patroness and advocate. The devotions we practise in honor of the glorious Virgin Mary, however trifling they may be, are very pleasing to her divine Son, and He rewards them with eternal glory. — *St. Teresa: "Book of the Foundations," Ch. I.*

68

LET the name of Mary be ever on your lips; let it be indelibly engraven on your heart. If you are under her protection, you have nothing to fear; if she is propitious, you will arrive at the port of salvation. — *St. Bernard, O. Cist.*

69

IHAVE noticed that all those who have true devotion to St. Joseph and render him special honor are very much advanced in virtue, for he takes great

care of souls who recommend themselves to him; and I have never asked him anything which he did not obtain for me. — “Life of St. Teresa:” Ch. VI.

70

THERE is a certain manner of prayer most simple and very useful; it is, to be habitually in the presence of God. And this sight of God will produce in us an intimate union with Him, a simple and perfect intention. Oh, how precious is this manner of prayer! — *St. Francis de Sales.*

71

IT is certain that God desires that which is most advantageous to us much more than we desire it ourselves. He knows better than we by what means that which is best for us must arrive. The choice of means is entirely in His hands, since it is He who disposes and regulates all things in the world. With perfect trust in God, let us say: “*Thy will be done!*” — *St. Augustine.*

72

WHEN we propose to undertake something belonging to the service of God, having invoked His light, and feeling assured that it is His will, we must make use of the human means which are necessary and proper to execute the orders of divine Providence; nevertheless, it is not upon these means we must rely, but solely upon the divine assistance; from this we must expect success, being well persuaded that whatever may happen will be for our advantage. — *St. Vincent de Paul.*

73

IN our various employments and in the cares which attend them, we must not be disquieted nor act with haste. Devote a reasonable and moderate attention to them, and then leave them to divine Providence. Be certain that when God wills that an undertaking succeed, delay never harms it; there is always more of Him in proportion as there is less of ourselves in it. — *St. Vincent de Paul.*

74

THE Church, in the prayers in which she invokes St. Ignatius Loyola, makes us understand that the true and distinctive character of this saint was to do all for the greater glory of God, and indeed he constantly inculcated upon others the importance of doing all things *Ad Majorem Dei Gloriam*.

“Not with the hope of gaining aught,
Not seeking a reward,
But as Thyself hast loved me,
O ever loving Lord!

“E’en so I love Thee, and will love,
And in Thy praise will sing,
Solely because Thou art my God
And my eternal King.”

— *Hymn of St. Francis Xavier.*

75

NEVER accept as undoubtedly true what an accuser says, until after you have heard the accused and found him guilty. Do not lightly condemn the actions of others; we must consider the intention of our neighbor, which is often good and pure. al-

though the act itself seems blameworthy. Treat sinners as a good mother treats her sick child; she lavishes more caresses on her child when he is sick than when he is well. — *Bartoli*.

76

THE holiest man is not he who holds the holiest station, but he who best fulfils the duties of the state in which divine Providence has placed him. — *St. Lidwine*.

77

THE best perfection is to do ordinary things in a perfect manner. Constant fidelity in little things is a great and heroic virtue. — *St. Bonaventure*.

Striving after perfection is only another way of saying "self-conquest." — *Fr. Dignam, S.J.*

78

BLESSED are the actions enclosed between two Hail Mary's! — *St. Alphonsus Liguori*.

"May Thy will be done!" That is what the saints had continually on their lips and in their hearts. — *St. Alphonsus*: "Advice to Religious."

79

ALL perfection consists in the love of God; and the perfection of divine love consists in the union of our will with that of God. — *St. Alphonsus*: "Conformity to the Will of God," § 1.

80

THE ejaculatory prayers most pleasing to God are acts of love, resignation, and offering of one's self. — "True Spouse": Ch. XX.

May the two names, so'sweet and so powerful, of Jesus and Mary, be always in our hearts and on our lips. — "Glories of Mary": Pt. I, Ch. X.

81

I HAVE before me, while writing, the picture of a young man clad in cassock and surplice; a man of lean, ascetic face; who holds in his hand a crucifix, and stands by a table on which rest a discarded coronet and a penitential scourge. Beneath the picture are the words, "*Quid hoc ad æternitatem?*" The picture is familiar to all of us, and represents that great saint and universal patron of Catholic youth, Aloysius Gonzaga. The legend under it is a pet saying of Aloysius, a pertinent question applied by him to the thousand and one minutiae of daily life — "How does this look in the light of eternity?" We can imagine this boy saint, as he passed through the streets of Rome on his way to or from school, or to some hospital or church. An unbeliever would be chilled at his constraint and austerity. "Another example of monkish, Catholic gloom — a zealot, a fanatic; a man bereft of all sanity or humaneness, looking at life in warped, crabbed manner!" Yet the unbeliever would be the fanatic, the narrow-minded man; and Aloysius the humorist. For if the gorge of our spectator-friend rose; if he gave expression to his scorn in words; if even he spat upon this Jesuit bigot, Aloysius would have said to himself, "*Quid hoc ad æternitatem?*" and would have gone on his way with a smile, making merry in his heart. — *William T. Kane, S.J., in American Ecclesiastical Review.*

82

ST. PAUL admonishes us: "Rejoice in the Lord always: again, I say, rejoice!" (Phil. iv. 4). And the Prophet Habacuc sings: "I will rejoice in the Lord, and I will joy in God my Jesus. The Lord God is my strength and He will make my feet like the feet of harts; and He, the Conqueror, will lead me upon my high places singing psalms" (Habac. iii. 18, 19). There is an apostolate of *cheerfulness* as well as of prayer and of preaching by word and example. Like a sweet, fragrant flower by the roadside, whose bright loveliness is a joy to every one who passes by, our cheerfulness is a blessing to all with whom we come in contact.

83

A GENTLE writer urging us to encourage others with cheerful kindness says: "You would not leave those plants in your window without water, or refuse to open the shutters that the sunlight might fall upon them, but you leave some human flower to suffer for want of appreciation or the sunlight of encouragement. Utter the kind word when you can. Give the helping praise when you see that it is deserved. The thought that 'no one knows and no one cares' blights many a bud of promise."

84

A GLAD heart maketh a cheerful countenance, but by grief of mind the spirit is cast down" (Prov. xv. 13). "A joyful mind maketh age flourishing; a sorrowful spirit drieth up the bones" (Prov. xvii. 22).

We can all acquire greater cheerfulness by assuming the right mental attitude toward our environment and circumstances, by looking habitually at the bright side of things, by training ourselves persistently to see the good and pleasant things in our common daily life.

85

SOME persons seem to have eyes only for the disagreeable things that happen to come into their life; they forget or overlook their blessings, and brood over their trials and misfortunes.

The soothing line in "The Rainy Day": "Behind the clouds is the sun still shining," does not comfort them. Stevenson says:

"Two men looked out through their prison bars;
The one saw mud and the other stars."

Let us learn to look at life not to find misery and discomfort in it, but to find goodness, gladness, and beauty. Let us resolve to be cheerful and amiable at all times and under all circumstances. By keeping this resolution we shall glorify God, gain much merit ourselves, and be a blessing to others.

"Stone walls do not a prison make
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage."

— *Lovelace.*

86

NOTHING is so apt to give us uneasiness and trouble as the judgments and observations of others concerning us. We consider it a happiness to please

men, and a misfortune to meet with their contempt : and yet what is the esteem or the frown of the world but a shadow, a smoke, a vapor which passes away, and adds nothing to what we really are or ought to be? Whatever we are in the eyes of God, so much are we and no more, and therefore we should make no account of the favorable or mean opinions of others.

O human respect ! when wilt thou give place to the reverence which we owe to God ? Alas ! how do human considerations destroy in us all that is pleasing to Him ! Instead of inquiring what will be most pleasing to Jesus Christ, we think only of what others will say of us. But is it not better to obey God rather than men, to please Him rather than to please the world ? Why, then, do we not endeavor to do so ?

87

TO fear death, and not to avoid sin, which alone can make it really terrible, is to fear it unavailably for salvation ; for, as Christians, we ought to dread it so as to make the fear of it the motive and rule of a good life. The great secret of dying happily is to live always in the same state in which we hope to die, and in which we desire that God may find us when our last hour shall have arrived. We should therefore do all the good and practise all the virtues now which we shall then wish to have done and practised. Endeavor to die daily to some one of all those things which, when thou departest hence, thou must leave forever. Happy the Christian who dies often in spirit ere he quits the flesh. His death shall be holy and precious in the sight of God.

GOD is the center of our hearts, says St. Augustine, and we can not rest till we rest in God; that is, so long as we are attached to ourselves and to creatures, we seek happiness where it is not to be found, out of God. We should therefore withdraw our hearts from all that is not God, and die to all things else, if we would enjoy true happiness, which can only result from an entire dedication of our souls to God. Wherefore let us not say, with those of the world, Happy they who possess abundance of all things they desire, and want none of the goods and pleasures of the earth! Rather let us say, Blessed is the heart for which God sufficeth! happy the Christian who loves that only now which he shall love forever. — *Challoner*.

I ALWAYS find almost all the wisdom I need in "St. Teresa's Book-Mark." It is a volume in itself. My great comfort in distressing circumstances is that "all things are passing." — *Father Joseph Farrell*, "Lectures of a Certain Professor."

LET nothing disturb thee,
 Let nothing affright thee.
 All things are passing;
 God only is changeless.
 Patience gains all things.
 Who hath God wanteth nothing —
 Alone God sufficeth.

— *St. Teresa*.

90

EVERY human being is continually panting for happiness; the good and the wicked are alike desirous of gaining it, but they seek for it by different means. Christ, therefore, commences His Sermon on the Mount with the Beatitudes, as if He were to say, you all desire to be happy; listen then, and I will point out the ways that lead to felicity. Do you, therefore, take care to set your affections on this true happiness, and seek for it by the means which Christ points out. Christ honored eight virtues, which are contemptible in the eyes of the world, with the titles of beatitudes. He has made these so many steps by which we may ascend to heaven in order to enjoy our ultimate and everlasting happiness. These are poverty of spirit, meekness, sorrow for sins, hunger and thirst after justice, mercy, purity of heart, the making of peace both with God and men, and the suffering of persecutions for Christ's sake. You must ascend these steps, if you wish to enter into the joys of your Lord. "Blessed is the man whose help is from Thee; in his heart he hath disposed to ascend by steps" (Ps. lxxxiii. 6). — *Baxter*: "Meditations."

91

MEDITATE often and seriously on the happiness of heaven. Such meditations, besides deepening our knowledge of God, and of the things He has prepared for those who love Him, have a wonderful power of detaching our hearts from the transitory pleasures and honors of this world. They, moreover, create in our soul an unquenchable thirst for the vision and possession of God, while they infuse into us a new courage to battle manfully against all

the obstacles which beset our path in the practice of virtue.

92

SUCH meditations fill us, moreover, with a laudable and noble ambition of reaching a high degree of union with God. This was the ambition of the saints, and it should be ours also. It was this desire of a most intimate union with God that caused them to deny themselves even the most innocent pleasures of this world, and to undergo sufferings, the bare recital of which makes our poor nature shudder. They knew that "our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory" (2 Cor. iv. 17). — *Boudreaux*: "The Happiness of Heaven."

93

LABOR incessantly for that "inheritance incorruptible, undefiled, that can not fade, reserved in heaven for you" (1 Pet. i. 4). "Be faithful unto death," says Our Lord Jesus Christ, "and I will give thee the crown of life" (Apoc. ii. 10).

94

"INTRA tua vulnera absconde me." Within Thy wounds hide me. As of old Moses hid in the cleft of the rock and was there protected by God's right hand, so may I be hidden in Thy sacred wounds, the clefts in the Rock of ages. Within Thy wounds, hide me, Saviour, that henceforth my life may be hidden with Thee in God. — *Madame Cecilia: Retreat Manual*.

95

HE that followeth Me, walketh not in darkness," saith Our Lord (John viii. 12). These are the words of Christ, by which we are admonished that we must imitate His life and manners, if we would be truly enlightened, and delivered from all blindness of heart.

Let it, then, be our chief study to meditate on the life of Jesus Christ. — *Thomas à Kempis.*

96

VANITY of vanities, and all is vanity" (Eccles. i. 2) ; besides loving God and serving Him alone.

This is the highest wisdom, by despising the world to tend to heavenly kingdoms. It is vanity, therefore, to seek after riches which must perish, and to trust in them. It is vanity also to be ambitious of honors, and to raise one's self to a high station. It is vanity to follow the lusts of the flesh, and to desire that for which thou must afterwards be grievously punished. It is vanity to wish for a long life, and to take little care of leading a good life. It is vanity also to mind this present life, and not to look forward unto those things which are to come. It is vanity to love that which passeth with all speed, and not to hasten thither where everlasting joys remaineth. — *Ibid.*

97

TRULY vain-glory is an evil plague, a very great vanity, because it draws us away from true glory, and robs us of heavenly grace.

All human glory, all temporal honor, all worldly grandeur, compared to God's eternal glory, is but vanity and foolishness. — *Ibid.*

IF we would really honor Jesus Christ, we must apply ourselves to know Him, to love Him, and to follow Him in the practice of every Christian virtue.

What will it avail me, O Jesus, to study and to know in part Thy supreme greatness, and the most sublime of Thy mysteries, if I endeavor not to derive advantage and merit from them, by cherishing Thy disposition and copying Thy virtues, since, to save my soul, I must not only know, but practise what Thou hast taught me by Thy word, and manifested in Thy life for my imitation — I must know and practise my religion? This, my Saviour, is the grace which I now ask of Thee, with a firm hope that Thou wilt grant my petition. Amen. — *Challoner.*

TRUST the *past* to the mercy of God, the *present* to His love, and the *future* to His providence. — *St. Augustine.*

I WILL give glory to Thee, O Lord, O King; and I will praise Thee, O God, my Saviour."

"I will give glory to Thy name: for Thou hast been a helper and protector to me" (Ecclus. li. 1, 2).

NON nobis, Domine, non nobis; sed Nomini Tuo da gloriam."

"Not to us, O Lord, not to us; but to Thy Name give glory."

REGI sæculorum immortalī et invisibili, soli Deo honor et gloria in sæcula sæculorum. Amen."

"Now to the King of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen" (1 Tim. i. 17).

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