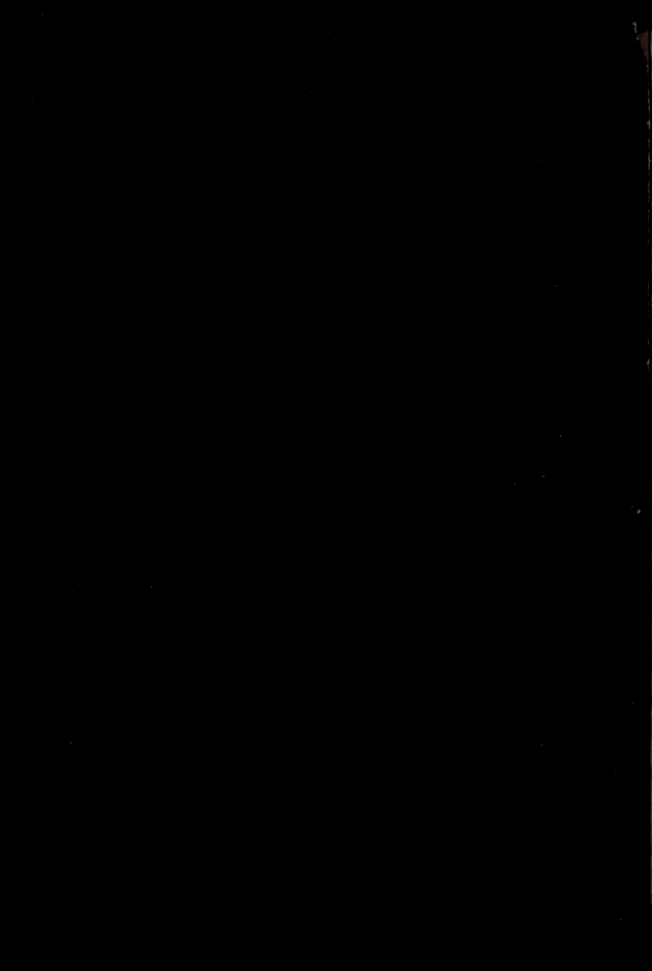


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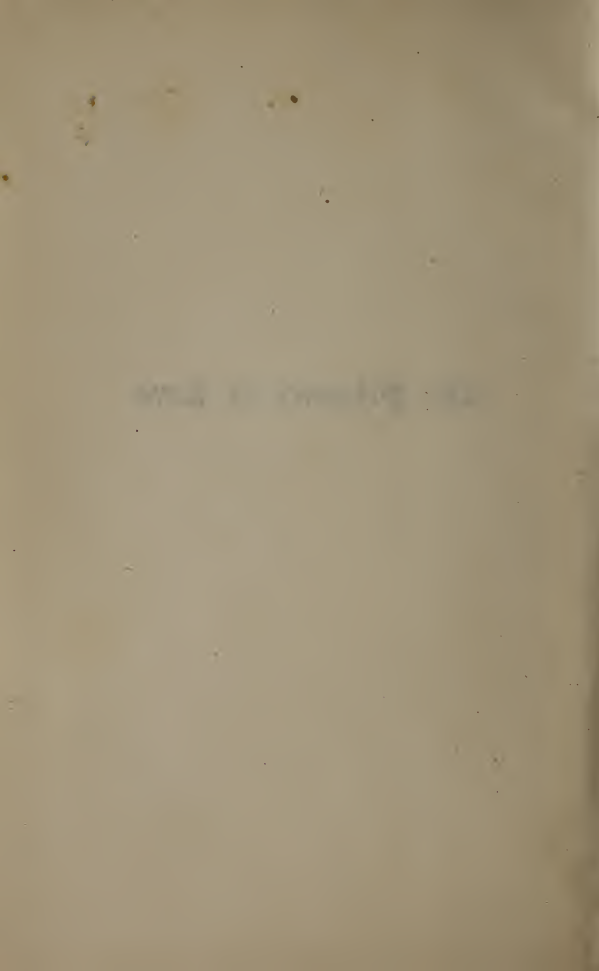
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The Prisoner of Love





JESUS IS WAITING IN HIS PRISON
OF LOVE

The Prisoner of Love

INSTRUCTIONS AND REFLECTIONS ON OUR
DUTIES TOWARDS JESUS IN THE MOST
HOLY SACRAMENT OF THE ALTAR

PRAYERS AND DEVOTIONS FOR VARIOUS OCCA-
SIONS, IN PARTICULAR FOR VISITS TO
THE BLESSED SACRAMENT AND
THE HOUR OF ADORATION

BY

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Foreword

THIS book, "The Prisoner of Love," is made up of two parts. The bulk of Part One consists of Instructions and Reflections on our Duties toward Jesus in the Most Holy Sacrament of the Altar, translated from a French work by l'Abbé S. Fèbvre, the title of which is "*Nos Devoirs envers N. S. Jesus-Christ dans La S^{te}. Eucharistie.*" The authorized translation, made by A. M. Clarke, was edited by the present writer. In his Preface to the edition of the above-mentioned work, from which the present translation was made, the pious author says: "This little book, treating as it does of the principal duties of Christians toward Jesus Christ in the Most Holy Sacrament, has been kindly received, not only by our brethren in the priesthood, but also by devout members of the laity, and its success has exceeded our hopes. We must disclaim all

intentions of writing a scientific treatise, but merely a practical work for the instruction of the faithful, who are unfortunately too often ignorant of the duties they owe to Jesus Christ in the Most Holy Sacrament.

“ In order that he may understand the purport of this book, we request the reader to glance through the table of contents, and we venture to recall to his memory the following words of St. Augustine: ‘ Do not, O reader, condemn a book until thou hast finished the perusal thereof; for it may be that after having done this, thy blame will be less severe.’ And now we again kneel down before the tabernacle on the selfsame spot where we planned this work which we afterward committed to paper, and we beseech Our Lord Jesus Christ to accept this humble tribute of respect.”

Part Two of this book is a compilation made by the present writer. It contains both *general* and *special* devotions. While it has been designed to serve the ordinary purposes of a prayer-book, its special object is to furnish suitable prayers and devotions for Visits to the Blessed

Sacrament, the Holy Hour, and the Hour of Adoration.

May this little work serve to foster both *private* and *public* devotion to Jesus in the Most Holy Sacrament of the Altar; may it be instrumental in making the Prisoner of Love better known and more fervently loved. Let all who are truly devoted to the Eucharistic Heart of Jesus recite daily the following indulgenced ejaculation, and do what they can toward the realization of the pious wish expressed therein:

“ 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.”

F. X. LASANCE.

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Part II

INSTRUCTIONS AND REFLECTIONS ON OUR
DUTIES TOWARD JESUS IN THE MOST HOLY
SACRAMENT OF THE ALTAR

Chapter 1

Jesus Christ Is not Known nor Is He Loved in the Most Adorable Sacrament of the Altar

IT was only granted to a few chosen souls to know Jesus Christ in His hidden life. His holy Mother and His foster-father St. Joseph knew Him; the family of St. Elizabeth also knew Him; and the relatives and friends of the shepherds who went to adore Him in the stable at Bethlehem knew Him. But with the exception of those pious persons Our Lord was unknown to the world at large. Yet the greater number of the Jews believed in the future Messias and desired to see Him. They entertained the idea of a promised Redeemer Who was to come, but they looked no further.

In the present day it is the same in regard to Jesus Christ dwelling amongst us in the Blessed Sacrament. He is unknown to the great majority of men, as He was at Bethlehem. Too many professing Christians have no practical knowledge of the Holy Eucharist.

If St. John the Baptist were to return to earth, into how many parishes might he not go, and, pointing to the tabernacle, say to the people: "There hath stood One in the midst of you Whom you know not."¹ If you knew Him you would think of Him, you would come to visit Him. In like manner St. John the Evangelist might repeat the same words in the present day that he wrote in the earliest ages of Christianity: "He came unto His own, and His own received Him not."²

Yes, we can not but say, and with sorrow we say it: Jesus, living in the sacrament of His love, is unknown, is a stranger; and we must, alas, add that He is not loved.

"Where your treasure is," Our Lord says, "there

¹ *Medius vestrum stetit quem vos nescitis.* — Joan. i. 26.

² *In propria venit, et sui eum non receperunt.* — Ibid. 11.

will your heart be also.”¹ Is Jesus in the Blessed Sacrament the treasure of many hearts?

The mind generally acts in accordance with the affections of the heart. A mother separated from her son frequently thinks of him. Never does she forget him, either in her hours of joy or her seasons of sorrow. Why does that mother’s heart dwell with her absent child? It is because she loves him.

Would you know for certain, O Christian souls, whether you really love Jesus Christ abiding in the Holy Eucharist? Ask yourself whether the remembrance of that *Prisoner of Love* is often present to your mind. If it is so, you have reason to rejoice, for your heart beats in unison with the Heart of Jesus. But if — which God forbid — you never think of the divine Guest dwelling in the tabernacle, we are obliged, however sorrowfully, to tell you that you do not love Him.

Alas, how small is the number of Christians who think of Our Lord Jesus Christ present in the Blessed Sacrament! How small the number of those who in their daily pursuits bear in mind the God of love!

It may perhaps be urged that this teaching is above ordinary Christians, that they can not occupy themselves with the thought of Our Lord in the sacred host as Religious do. To those who are inclined to put forward this objection we reply by referring them to the Council of Trent. It is the wish of the sacred Council that the faithful should communicate at every Mass, not merely spiritually, but by sacramental reception of the Holy Eucharist.

If the Fathers of the Council desired that the faithful should communicate frequently, every time, in fact, that they hear Mass, as far as this is possible, would they not be equally desirous that Christian people should think, sometimes at least, of Our Lord Jesus, Who deigns to dwell among us under the Eucharistic veils?

¹ Ubi enim thesaurus vester est, ibi et cor vestrum erit.
— Luc. xii. 34.

The mere thought of the love of Jesus for man moved St. Francis of Assisi to tears, and when he was asked why he wept, he answered: "Love is not known, love is not loved!"

When we think of the abandonment in which Jesus is left within our tabernacles, of how He is there ignored and forsaken, we would fain have a voice loud enough to be heard by all Christians throughout the world; we would fain teach them to know and to love Jesus in the Blessed Sacrament. But the means of doing this is not within our power, and we endeavor to supply the lack of it by writing this unpretending little volume. God grant that it may cause the divine Stranger inhabiting the tabernacle to be better known and more devotedly loved.

Chapter 2

Our First Duty toward Our Lord in the Holy Eucharist Is to Believe in His Real Presence

THE real presence of Our Lord in the Blessed Sacrament is a dogma of our faith. It is a truth of which the proof is found in Holy Scripture; it is, moreover, believed and taught by the Catholic Church.

Jesus Christ first of all announced the institution of the divine Eucharist in these words: "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 life of the world. 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."¹ Later on, He instituted the adorable Sacrament of the Altar.

It was on Holy Thursday, the eve of His death, that the institution took place. Jesus sat down, and the twelve apostles with Him, to eat the paschal lamb; while they were at table He took bread, blessed it, broke it and gave it to them, saying: "Take ye and

¹ John vi. 51, 52, 54.

eat. This is My body." And, taking the chalice, in which there was wine, He blessed it and gave it to His disciples, saying: "Drink ye all of this, for this is My blood." "Do this, as often as you shall do it, for a commemoration of Me."

The Apostle St. Paul also, in his First Epistle to the Corinthians, severely censures those who venture to approach the Holy Table with a guilty conscience, and he impresses on them the duty of self-examination before receiving communion. "Whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread and drink of the chalice."¹ Thus, O Christian reader, you see that Holy Scripture clearly teaches us the doctrine of the real presence of Jesus Christ in the Eucharist.

Yet, in spite of the definite declaration of these texts, Calvin, in the sixteenth century, dared to affirm that the Holy Eucharist is nothing but an image, a symbol, a representation of the body and the blood of Our Lord; an impious and sacrilegious doctrine that is manifestly in direct contradiction to the words of the Son of God Himself in the Gospel: "This is My body; this is My blood." The Church condemns this Protestant error in one of the Canons of the Council of Trent: "If anyone denieth that, in the Sacrament of the Most Holy Eucharist are contained truly, really, and substantially, the body and blood together with the soul and divinity of Our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue; let him be anathema."²

From the earliest ages of Christianity the faithful have always believed the teaching of the Church, and we might cite the unanimous testimony of the holy bishops and Doctors of the Church in support of the real

¹ 1 Cor. xi. 27.

² Sess. XIII. 1. From the Canons and Decrees of the Sacred and Œcumenical Council of Trent, translated by the Rev. J. Waterworth.

presence, were it not that these quotations would carry us too far afield. We prefer to call attention to another more striking proof—the miraculous manifestations of Our Lord Jesus Christ in the Sacrament of His love. We shall often have occasion again to recall these Eucharistic miracles; one of the most remarkable is that which took place at Turin, 1453, during the pontificate of Nicholas V, at the time when the states of Piedmont and Savoy were governed by Louis of Savoy.

At a village called Exilles, near the frontier, in the diocese of Susa, a dispute arose between the Piedmontese and the French concerning several merchants who had been arrested with their merchandise. A sanguinary encounter ensued, the village was laid waste and given over to pillage. While the affray was at its height, some thieves made their way into the church and stole several articles of value belonging to divine worship, amongst them a monstrance containing a consecrated Host. A mule was laden with this and other booty, and the miscreants hastened to leave the scene of their crime. They passed through Susa, Vigiliano, and Rivoli, without meeting with any hindrance, doubtless because God willed to have a larger theater and one more worthy of the miracles He intended to perform. They entered Turin and had scarcely reached the Church of St. Sylvester, which is situated in the center of the town, when the mule stood still and could not be prevailed on by shouts or blows to proceed farther. At length he fell on his knees; at the same moment the bale of goods he was carrying burst open, and out of it the monstrance issued, rising slowly in the air until it attained a great height, where it remained suspended, emitting rays of light more brilliant than those of the noonday sun.

This marvelous occurrence quickly attracted an immense crowd, amongst whom there was a holy priest, named Bartholomew Coccono, who hastened to acquaint the bishop with what had occurred. As soon as the bishop, Msgr. Louis Romagnano, was convinced that a miracle had taken place, he summoned all the

clergy to attend him, and, preceded by a cross-bearer, he repaired to the spot. On reaching it, he fell on his knees. All who were present followed his example, and behold! the monstrance gradually descended to the ground, where it rested in the midst of the clergy. Meanwhile the Host, having quitted the lunette, remained suspended in the air, casting dazzling rays in every direction. Then the bishop ordered a chalice to be brought to him, and this he held with the greatest respect below the sacred Host; immediately it came down and alighted upon the rim of the chalice.

This miraculous Host was carried to the cathedral amid the enthusiastic acclamations of the people, whose faith was reanimated by so signal a miracle. It was reserved there for some time, until orders came from Rome to consume it.

Unable any longer to pay direct homage to the sacred Host, the inhabitants of Turin desired to honor the spot where the miracle took place; a church was accordingly built there, and in 1529, for the purpose of increasing and propagating the adoration of the Blessed Sacrament, the Association of *Corpus Domini* was established in that same church; the armorial bearings of the Confraternity being a chalice surmounted by a host, in memory of the wondrous occurrence. In 1835 the Sacred Congregation of Rites authorized the use of an Office commemorative of the miracle, with proper lessons giving its history.

Let us, then, Christian brethren, believe in the real presence of Jesus Christ in the Holy Eucharist. Let us believe it with a lively and unwavering faith; this is the first duty we owe to our Lord and Saviour.

Practical Faith in the Real Presence Visits to the Blessed Sacrament¹

WE ALL believe that the Blessed Sacrament is the true body and blood, soul and divinity of Our Lord Jesus Christ under the appearance of bread and wine. Yes; we all *believe* it, but — do we *realize* it?

We all believe in the Blessed Sacrament; we believe in it without the shadow of a doubt; but we *realize* it so lightly that hours and days pass by without our thinking of its presence in the world. Indeed, many, perhaps, who would not dream of missing their Sunday Mass are actuated, if they would but examine themselves, not so much by the desire of coming into the presence of the Holy Eucharist and of assisting at its sacrifice, as by mere habit of obedience to the Church, or through fear of becoming guilty of mortal sin by culpable absence. Not that I depreciate for one moment either of these motives — God forbid! *Only*, if we *realize* what we profess to believe, we would require *no* command from the Church to make us hear Mass, and *no* threat of incurring the guilt of sin by failing to do so.

There are many persons who wish they had lived at “the time of Our Lord.” Now, *this* is ten thousand times *more* the time of Our Lord than when He walked the earth in His visible humanity. *Then* He was corporally present in but one place at a time, and, comparatively speaking, but a small number of men were blessed with the sight of His divine countenance. But *now*, in every place where His word is preached, He Himself abides, not in figure, but in reality. Many of you live quite close to a church; you, perhaps, pass it daily in your walks, or as you go to and from your work. Do you think of it? Do you realize that He Himself is there, as truly present as He was present in the Holy Land eighteen centuries ago? Do you realize that the same pierced hands are waiting there to bless you, the same gentle eyes to gaze upon you, and that the same

¹ From The Blessed Sacrament Our God. (Inserted by the Editor.)

adorable Heart is calling you, loving you, waiting for you to give it some little sign of love, or at least recognition — if nothing more than a genuflection?

Oh! Do you think that if Catholics realized what they believe, it would be possible to go into a church at *any* hour and find it empty? Do you think that people — aye, and good people, too, who go regularly to their duties, and, perhaps, hear Mass daily — could pass and repass churches without seeing or feeling the necessity of entering, even if only for a moment?

Alas, people will cheerfully undergo endless pains and fatigues in making pilgrimages to holy relics and holy places, and yet they will not turn down the next street in order to visit Him from Whom both relics and places derive their holiness!

Truly we “have eyes and we can not see, ears and we can not hear.” I am afraid we have also understandings and we can not understand!

Perhaps you will object to me that in His sacramental life Our Lord does not speak to and console you as He would have done in His home at Nazareth?

Your very objection proves how little knowledge and experience you have of the Holy Eucharist. God Himself has said, “Come to Me, all ye that labor and are burdened, and I will refresh you”; and none can go to the Blessed Sacrament with faith, with earnestness, and, above all, with love, without experiencing the infallibility of that divine promise. Go to the altar when you are in grief, and at the feet of Jesus you will find resignation, if not consolation; go to the Blessed Sacrament when you are beset with worries, doubts, and discouragement, and in the silence of the sanctuary you will remember that a faithful friend is near you, one Who has said, “Behold! I am with you *all days*, even to the consummation of the world.” Go to the Holy Eucharist simply out of love; and oh! with what divine peace will your hidden God repay you, filling your soul to overflowing with the sense of His awful, yet most gentle, presence. Even if to try your faith and affection He occasionally withdraw all sensible

consolation, so that you find yourself filled with distractions, and apparently deprived of all devotion, why should you fear? He is none the less there because He does not see fit to speak to you. Say to Him, in the words of the saintly Father Eymard, the Apostle of the Blessed Sacrament: "O my God, when I loved Thee with tenderness I was very happy; now, my heart is cold and desolate. . . . Well, I will love Thee more than the sweetness of Thy love! Does my heart tell me I do not love Thee? I will love Thee in spite of my heart — with my will!"

Oh, if we only learned to realize that the Blessed Sacrament is *our God*, what a sense of joy and *protection* would enter into our lonely lives! God living here *with* me; God living here *for* me. We would haunt our altars at every untoward circumstance, at every grief and trial that crossed our path. Instead of which I have seen good, pious Catholics, who, when oppressed with sorrow, have shut themselves up *for days*, considering that the bitterness of their woe dispensed them from their daily Mass and visit! Poor souls! How little they know Our Lord, to think that, because they are unable to go through their usual prayers and devotions, it is useless to come in before Him! They would not have acted thus in what they are pleased to call "the time of Our Lord." They would have known that the mere sight of their tears was prayer enough for Him. God, the eternal, immutable God, is the same *now* as *then*, and now, as then, He never sees His children weeping in His presence without being moved to compassion.

Finish these considerations with some practical little resolutions.

First, then, let us resolve never to pass by or near a church without entering it. If we have plenty of time surely we need not grudge Our Lord a few moments, while we make a quiet little act of adoration at His feet. If we are pressed for time, let us still enter, if only to make a genuflection, and hurry out again. For, even if we do not say one word with either heart or lips, what

does that genuflection mean? It is *in itself* an act of faith, and a proof of love: an act of faith, because by that reverent bending of the knee we acknowledge the divine presence; a proof of love, for surely, if we were indifferent to that presence, we would not have troubled to come in and pay it homage.

And, supposing time does not permit of even a moment's visit, let us at least salute our Master in our hearts, and not be ashamed to acknowledge Him as we pass His door, reverently raising our hats, or quietly making the sign of the cross — Protestants' smiles and astonishment notwithstanding.

Above all, let us always remember that every time we set foot in a church where the Blessed Sacrament is kept God does us an immense favor and condescension in allowing us to enter His presence; and let us beware of that feeling which sometimes creeps into our hearts (after, say, turning a *good bit* out of our way to visit the Blessed Sacrament), a feeling that we have been very good indeed, and that, in fact, Our Lord ought to be grateful for the trouble we have taken, and the attention we have paid Him!

Chapter 3

In What State Our Lord Jesus Christ Remains in the Most Holy Sacrament

WE have just proved that Our Lord Jesus Christ is really present in the Eucharist. He is there under the species or appearances of bread and wine. It is in Holy Mass, at the solemn moment of consecration, that the bread and wine are changed into the body and blood of Jesus Christ. This is what the Church terms *transubstantiation*, that is to say, the change of the whole substance of the bread into the body of Jesus Christ, and the whole substance of the wine into His most precious blood.

But in what state is Our Lord Jesus Christ thus present in the Sacrament of His love? Is He in the

same state in which He was during His life on earth? Or is His body covered with wounds, as it was during His passion? Or, finally, is it in the same state as in heaven?

To all these questions theologians reply that the words of consecration place Our Lord Jesus Christ in the state in which He naturally is at the moment when the priest pronounces them. For, since His resurrection, Jesus Christ is living and glorious: "Christ rising again from the dead, dieth now no more," as St. Paul says.¹ Since, therefore, the consecration takes place while Jesus Christ is in the glory of heaven, it follows that He is in the same state of perfection and felicity as in heaven.

Yes, verily, the God of the tabernacle is the risen Christ. In virtue of the consecration, the adorable body of the Saviour is present upon the altar; it is there after the manner of spirits, independent of the laws of space, whole and entire in the Host, whole in every particle, as the soul is wholly present in the body and in each one of its parts. It is a body animated and vivified by its holy soul and united to the divinity from which the body and soul of the Saviour can not be separated. Thus it is Jesus Christ in His entirety with all the attributes of the glorified body — agility, subtilty, beauty, impassibility. He is there, with His Sacred Heart, with all His goodness, all His virtues, all His perfections. He is the God of heaven, but in how incomparable a manner does He manifest His love! On high, He shows Himself in all His glory to the angels and the elect; here, He conceals His presence beneath the veil of the Host; on high, He is in His natural state, in the state in which His glorious resurrection placed Him; here, by a miraculous exercise of His power, He is clothed with the appearances of bread and wine; it is His *sacramental* state, and this sacramental state is the greatest humiliation of the Son of God, the most signal proof of His love.

¹ Christus resurgens ex mortuis, jam non moritur. — Rom. vi. 9.

These words: "*Verbum caro factum est*" — "the Word was made flesh," are indeed enough to cause in the mind of man amazement and awe; the Apostle himself exclaims, filled with the deepest admiration: "He emptied Himself, taking the form of a servant." But in the humiliation of the Incarnation, Jesus is visible; He can make use of His body, and act according to His bodily nature. In the Eucharist, on the contrary, the Saviour is deprived of all power to perform the ordinary actions of sensitive life; He is there, as if He had really become bread, as if He had changed Himself into food, His humanity imprisoned in the sacred species, and, in a certain sense, at the mercy of His creatures, as if He were a corpse; He gives no sign of life, He is wrapped as if dead, in the shroud of the sacred species.¹

Awaken your faith, O Christians, and whenever you enter a church, however poor and dilapidated it may be, ask yourselves Who it is that condescends to dwell within the tabernacle. Your faith will tell you that it is Jesus Christ, the Son of the living God, the Son of the Virgin Mary; that it is the eternal Word, that is to say, the Power which can do everything, the Wisdom which guides everything, the Goodness which bestows everything; it is Light, Riches, Immensity, Life; it is the same Jesus Who lives and reigns at the right hand

¹ By the words of consecration the priest places on one side the body, and on the other the blood, of Jesus Christ. This mystical separation recalls the sacrifice of Calvary, where the Redeemer delivered up His body and shed His blood; but, independently of this mystic separation, the sacramental state in which the priest places Jesus Christ forms, according to the opinion of the most eminent theologians, the very essence of the sacrifice. "Is not this annihilation tantamount to death?" asks Fr. Tesnière, when treating of this subject; "did the victim slain in the sacrifices of ancient days disappear more utterly from sight in the ashes left upon the altar than Christ does beneath the accidents of the sacred species?" "O priest," the angels might well say to the celebrant, "Thou hast reduced the King of glory to nothingness!"

of the Father, Whose brightness illuminates the heavens, and Whose presence is the joy of the elect. While, in virtue of His nature, He is all this, in His sacramental state we perceive in Him no vestige of divinity, He seems to be destitute alike of glory and of beauty; the smallest particle contains Him, and, imprisoned in the sacred species, He is defenceless, at the mercy both of men and of the elements. Amid the humiliations of His life on earth, He lost nothing of His divinity; in the abasements of His sacramental life, He possesses in like manner all the glory of His divinity, all the perfection of His glorified humanity. Thus the bread of angels becomes the food of pilgrims upon earth; God is the nutriment of mortal men. The tabernacle is at one and the self-same time heaven and Calvary.¹

Christians, you who enter Catholic churches without deigning to kneel down, appear to ignore this truth. Oh, could you but see Our Lord in the state in which He remains in the Most Holy Sacrament! Could you but comprehend what is *the breadth, and length, and height, and depth* of the love of Jesus annihilated for your sake, how would your heart melt in His presence with feelings of gratitude and love! With what sentiments of reverence and devotion would you not be inspired!

"In 1263, a German priest, whose life was virtuous and pious, was assailed by the devil with doubts as to the real presence of Our Lord in the Eucharist. God condescended to confirm the faith of His servant by means of a miracle. One day, when this priest was offering the Holy Sacrifice in the church of Bolsena, the sacred Host appeared to be covered with blood at the moment of the Elevation, and such was the profusion with which this blood flowed forth, that the corporal became saturated with it. And, marvelous to relate, this miracle assumed a double form, for every drop of

¹ We only give here an abridgment of the teaching of the learned Cardinal Franzelin and of M. Abbé Buathier, whose expressions we have borrowed.

blood bore the imprint of a human countenance. The priest had not power to complete the sacrifice, he opened the tabernacle, placed the corporal in it, and, half dead with terror, withdrew from the church. Pope Urban IV was then at Orvieto. The priest hastened thither, and, after confessing his trouble to the Holy Father, he informed him of all that had occurred. The Pope, thereupon, commanded the miraculous corporal to be brought in procession to Orvieto, and placed with all due ceremonial in the cathedral, where it has been venerated by the faithful ever since the period in question." O Christian soul, how deeply to be commiserated would you be, if you were destitute of an implicit belief in the real presence of Jesus Christ in the Holy Sacrament, for the Eucharist is the sun which illuminates Christian life.

Blot out the sun from the visible world, and all nature will suffer in consequence. Thus it is in regard to the life of each individual Christian; his progress in the path of salvation is in proportion to his belief in, and his love for, Jesus in the sacred Host. In concluding the present chapter we will repeat the words formerly addressed by an angel to St. Augustine: "*Tolle lege*" — "take and read." Take and read this little book, and with the help of God, it will teach you to know and love Our Lord Jesus Christ in the Most Holy Sacrament.

Chapter 4

The Love of Jesus Christ for Souls Who Have a Lively Faith in His Real Presence. Means Whereby to Increase This Faith

JESUS CHRIST, whilst abiding in our midst in the Holy Eucharist with all the attributes of His glorified body, is nevertheless the same as He was when sojourning upon earth. His soul and body were indeed glorified on the day when He rose again, but He is always the same Jesus, Who loved souls, sought them out, and gave His life for their salvation. "Thou art

unchanged, most merciful Lord Jesus, and, whilst dwelling in the Holy Eucharist, Thou lovest best those souls who resemble the humble believers whose story we read in the pages of the holy Gospels."

To whom, it may be asked, did Our Lord show a preference during His mortal life? To those who possessed the most lively faith. In order to prove this assertion, we have only to open the Gospels. Behold the centurion who sent to ask Jesus Christ to heal his servant. "I will go and heal him," answered the gracious Master. When the centurion heard this, feeling himself unworthy to receive the visit of Our Lord, he said: "Lord, trouble not Thyself: for I am not worthy that Thou shouldst enter under my roof; but say the word, and my servant shall be healed."¹ Jesus hearing these words, marveled, and turning about to the multitude that followed Him, He said: "Amen, I say to you, I have not found so great faith, not even in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into the exterior darkness. Go, and as thou hast believed, so be it done to thee." The Church has so appreciated the beautiful words of the centurion that she repeats them whenever we present ourselves at the Holy Table.

Behold likewise that unfortunate woman who was troubled with an issue of blood twelve years, and had suffered many things from many physicians; and had spent all that she had, and was nothing the better, but rather worse. When she had heard of Jesus, she came in the crowd behind Him, and touched His garment. For she said: "If I shall touch but His garment, I shall be whole."² She approached Our Lord, and touched the hem of His garment, and was cured immediately. And Jesus said to her: "Daughter, thy faith hath

¹ Sed dic verbo et sanabitur puer meus. — Luc. vii. 7.

² Si tetigero vestimentum ejus, salva ero. — Marc. v. 28.

made thee whole: go in peace, and be thou whole of thy disease.”¹

We might adduce other facts, but these will be sufficient to convince you that during His mortal life the Saviour loved believing souls. Now the God of the Eucharist is the same God we find in the Gospel. He has a special predilection for souls who have a lively faith in His real presence in the Blessed Sacrament.

On one occasion, when St. Stanislas Kostka was dangerously ill, he was unable to receive the Viaticum because he was living with Lutherans, who would not allow a Catholic priest to cross their threshold. The saint had recourse to St. Barbara, placing implicit confidence in her, since this virgin martyr is specially invoked by those who are anxious not to die without the sacraments, because she herself received the sacred Host in a miraculous manner when in prison. The eminent piety of the youthful saint of whom we write merited to receive a similar favor. One night the saint appeared to him accompanied by two angels resplendent with brightness, one of whom bore the Most Holy Sacrament. Filled with ineffable delight, Stanislas knelt upon his bed, recited aloud the Prayers before Communion, and received the sacred Host. This signal favor was succeeded by another no less remarkable. The Most Blessed Virgin visited her devout servant in person, expressed her wish that he should enter the Society of Jesus, and, in order to confirm her words, placed in his arms the divine Child, Who loaded him with the tenderest caresses. Shortly afterward Stanislas set out secretly on foot for Augsburg, where he was admitted into the novitiate. In the course of this journey he entered a village church, as he ardently longed to communicate; discovering, however, that the building belonged to Lutherans, he left it speedily, imploring Our Lord not to deprive him on this day of the spiritual food for which his soul hungered. His petition was granted at once; an angel came down from heaven and administered Holy Communion to him.

¹ *Filia, fides tua te salvam fecit.* — Marc. v. 34.

Christian souls, do you desire to receive very special graces? Would you attain sanctity in a speedy manner? Have a lively faith in the real presence of Jesus Christ in the Eucharist. But if your faith is feeble, we will mention some practical means whereby it may be strengthened:

1. Ask Our Lord Jesus Christ to grant you a lively faith in His real presence. Our Lord grants this signal grace to those who ask it of Him with fervor. We resemble the father in the Gospel who asked in a hesitating manner that his son might be cured. "Master," he said, "if thou canst do anything, help us, having compassion on us." "If thou canst believe," Jesus said to him, "all things are possible to him that believeth." Then the father of the boy, crying out with tears, said: "I do believe, Lord; help my unbelief."¹ And Our Lord cured his son. Do you, Christian soul, whenever you are privileged to be in the presence of the tabernacle, say to Jesus: "Lord, I believe that Thou art really present here. Graciously increase my faith, O my God! *Adjuva incredulitatem meam!*"

2. Moreover, whenever you go to church in order to hear Mass, to assist at Vespers, to go to confession or communion, etc., adopt the pious custom of always making an act of faith in the real presence of Our Lord in the most holy Sacrament. With what profit would Christian people hear Mass, how would they flock to Vespers, if they possessed a more lively faith in the real presence!

3. But do not rest satisfied with this hidden and interior faith. Make an outward profession of it. More especially on the occasions when, in conformity with the mind of the Church, the Blessed Sacrament is carried through the streets of the town or village where you live. Do not shrink from accompanying the Saviour in His triumphal procession. For remember that those only will be admitted by Our Lord into the courts of

¹ Credo, Domine, adjuva incredulitatem meam.— Marc. ix. 23.

heaven who have not been ashamed to confess Him before men.

Furthermore, give proof of your faith in the real presence by accompanying the priest when he takes the Viaticum to the sick. Let us not forget that Jesus Christ constantly beholds us, and that even our most trifling action does not escape His watchful eye, not even a cup of cold water given in His name. How much more reason have we to believe that He notices a public act of faith in His presence in the Holy Eucharist.

General de Sonis had so intense a respect for the Sacrament in which God conceals His majesty out of love for His creatures, that he could not bear to hear it spoken of with levity, much less treated with contempt. One day, when he was on his way to attend a meeting of the Conference of St. Vincent de Paul, a priest bearing the Viaticum happened to pass, escorted by a number of the faithful. Although he was in uniform, Sonis uncovered, knelt down, and reverently bowed his head as Our Lord passed by. At the same instant, a loud peal of laughter sounded in his ears; looking up, he saw at a short distance, a young woman seated in an open carriage, and dressed in the height of fashion, who was eyeing him with an expression of supreme contempt. Forgetting everything except the insult offered to his Master in his own person, he rose from his knees, and looking fixedly at the lady in question, he thus addressed her: "So you laugh at that, do you!" These unexpected words, and the tone in which they were uttered, made the frivolous creature turn pale, and completely silenced her. The carriage, by driving quickly away, hid her confusion.

4. Finally, whenever you see a church, remember that Jesus Christ is present there, in the Sacrament of His love. "*Magister adest*" — "The Master is there." If you can enter the sacred edifice, and address a loving word to this gracious Master, see that you, Christian soul, do not fail to do this. If you can not, at least show some token of respect for the person of Jesus Christ present in the Holy Eucharist, and repeat these words:

“ O Sacrament most holy, O Sacrament Divine,
All praise and all thanksgiving be every moment
Thine! ”

Make a practical use of this advice, and thus you will fulfil the first of your duties toward Jesus in the Sacrament of His love.

A Royal Model¹

A beautiful and edifying example of devotion to the Blessed Sacrament was given by King Alphonsus XII of Spain in the year 1881. This young king, who afterward died in the twenty-ninth year of his age, was one day out driving in his carriage accompanied by the queen. It happened that on the way they chanced to meet a priest carrying the Blessed Sacrament to a sick person. In Catholic countries this is done with much greater pomp and circumstance than in these lands. . . . Abroad, the Blessed Sacrament is carried publicly through the streets, accompanied by white-robed acolytes bearing lighted torches and censers, breathing the sweet perfume of smoking incense, and followed by a goodly train of pious persons, who esteem it their highest privilege thus to honor the sacramental presence of the Lord of Hosts. The advent of the Blessed Sacrament is heralded by tinkling bells, and the faithful throw themselves upon their knees as the procession passes by.

The young king, seeing the procession approaching, stopped his carriage and got out. The people were delighted and amazed. Place was made for him at once beside the priest, and with head uncovered and reverential mien Alphonsus XII of Spain accompanied the God of Armies to the lowly home where death was about to claim its victim.

Great was the astonishment of the poor family at seeing so illustrious a personage enter under their

¹ From Tales of the Blessed Sacrament, by Rev. Joseph McDonnell, S.J., Irish Messenger Series.

humble roof, and greater still the edification with which they saw him assist on bended knees at the entire function.

Let the example of this illustrious monarch animate you to greater reverence toward Our Blessed Lord in the Holy Eucharist. Show this reverence by your modest and attentive demeanor in the chapel; by genuflecting in a proper manner, bending your right knee to touch the ground when you enter into the august presence of the tabernacle; lastly, by being careful, if possible, to raise your hat or show some other token of respect whenever you pass by a church.

N.B. For making an exterior act of reverence in passing by a church or oratory where the Blessed Sacrament is kept, an indulgence of one hundred days has been granted. — S. Cong. Indul. July 3, 1908.

Chapter 5

The Second of the Duties We Owe to Jesus Christ in the Eucharist Is to Adore Him. The Obligation to Genuflect

THE second of the duties we owe to Jesus Christ in the Holy Eucharist is to adore Him. This duty is the direct and obvious consequence of His presence in the Most Holy Sacrament. There are two ways of adoring Jesus Christ in the Holy Eucharist — one is external and the other internal. To genuflect is to perform an external act of adoration; we shall speak in this chapter of the obligation which rests upon all Christians to genuflect before the Blessed Sacrament.

"Genuflection," says a pious writer of the present day, "is the most natural sign of the adoration we owe to Jesus Christ in the Most Holy Sacrament. When we remember that the insults offered to Our Lord are more numerous than ever before, it is a strict necessity to offer Him in reparation the sign of the humble adoration incumbent on all Christians as an open recognition of His divinity."

The origin of genuflection, as performed by Christians, is pointed out to us in the Gospel itself. Mary was the first to bow the knee before her divine Son. She adored Him, St. Ambrose tells us, as soon as she had lovingly laid Him in the crib:

“Quem genuit adoravit.”

The Magi brought the traditions of the East to the stable of Bethlehem, they knelt down on both knees, or prostrated themselves, before offering their mystic gifts.¹ The man who was blind from his birth heard that He Who had cured him was none other than the Son of God. He heard it from Jesus Himself. At once he said: “I believe, Lord. And falling down he adored Him.”²

These genuflections, this adoration, this offering of gold, incense, and myrrh, were but the fertile germ of the Christian liturgy, destined to blossom throughout all the ages around the Eucharistic altar, alike in the most humble chapels and the most magnificent cathedrals.

It was, in fact, the universal custom from the earliest ages of Christianity, to genuflect on entering the presence of the Blessed Sacrament. No exception was known anywhere, until the Jansenists and Gallicans interfered with the liturgy. In the present day in all Catholic countries the faithful genuflect; although in France some years ago even good Catholics thought it enough merely to bow the head on entering or leaving a church, as a recognition of Our Lord's presence. But now, owing to the wise admonitions of the bishops, almost all pious Catholics habitually genuflect; and priests, when they teach catechism, instruct the children to bow the knee, so that the practice may now be said to be universal.

For the purpose of inducing all Catholics to adhere to the traditions of the Church in this respect, we will

¹ Procidentes adoraverunt eum. — Matt. ii. 2.

² Et procidens adoravit eum. — Joan. ix. 58.

adduce some unanswerable arguments; namely, the decisions of the Holy See.

The Sacred Congregation of Rites has decreed, upon several occasions, and again quite recently, that women as well as men are to genuflect before the Blessed Sacrament.

A decree of the 14th of October, 1662, commands all the faithful without distinction of sex to genuflect before the Blessed Sacrament.¹

Pius IX had very much at heart the wish to see France return to the ancient traditions of the Church, and again pay to Our Lord the homage which is His due. On the 2nd of January, 1877, he caused a letter to be addressed by his Vicar, Cardinal Monaco la Valetta, to Msgr. Gaume, couched in the following terms:

"The Sovereign Pontiff highly praises the zeal with which you endeavor to see that those who are committed to your care render to Our Lord in the Most August of Mysteries the homage which is His due. It is the wish of His Holiness that preachers, catechists, confessors, and parish priests should constantly impress upon the faithful the duty of genuflecting before the Most Holy Sacrament."

In order to carry out the wishes of the Holy Father, Cardinal Guibert, archbishop of Paris, immediately ordered the following note to be printed in the *Ordo* for the laity:

"If the faithful pass before the tabernacle where the Blessed Sacrament is reserved, it is their duty to genuflect. If they pass before the Blessed Sacrament when it is exposed upon the altar, it is their duty to bend both knees."

Finally, in June, 1879, Leo XIII renewed the decree of 1662, and since that date many of the bishops have advised the priests belonging to their various dioceses to remind the faithful of this sacred obligation.

St. Vincent de Paul always genuflected with much

¹ This obligation does not apply to persons who are prevented by infirmity.

respect before the Blessed Sacrament. No sooner did he notice that one of his subjects made his obeisance in a careless manner than he reproved him in private, or even in public. He frequently repeated that one ought not to bend the knee before Jesus in the Holy Eucharist out of mere habit, but with faith and recollection. Even after he had attained a great age, he continued to genuflect in spite of his infirmities, and it was often necessary for some one to assist him to rise from his knees. What a lesson is this for so many Christians who, although perfectly strong and well, do not take the least trouble in order to pay this homage to Jesus Christ in the sacred Host!

Understand, therefore, Christian souls, the obligation which rests upon you to genuflect every time you either enter or leave a church where the Blessed Sacrament is reserved. Make this genuflection in a spirit of lively faith, and while bending your right knee to the ground repeat one of the following ejaculations:

We adore Thee, O Christ, and bless Thee, because by Thy holy Cross Thou hast redeemed the world.

May Jesus Christ be ever praised and adored in the Most Holy Sacrament of the Altar.

Jesus, Son of David, have mercy on me!

Thou art the Christ, the Son of the Living God!

Lord, I believe in Thee, I hope in Thee, and I love Thee with my whole heart!

Chapter 6

The Act of Adoration before the Blessed Sacrament

ON entering the sacred edifice, every good Christian takes holy water, crosses himself devoutly, and, on reaching the altar or passing before the Blessed Sacrament, he genuflects.

His faith causes him to remember that he is in the presence of God, and, in order to renew this faith, he says, in the words of Scripture: "How terrible is this

place! This is no other but the house of God, and the gate of heaven! Put off the shoes from thy feet, for the place whereon thou standest is holy ground. I will come into Thy house; I will worship toward Thy holy temple in Thy fear."

To adore God, O Christian, is to acknowledge His supreme dominion, and to submit oneself absolutely to Him, both in heart and in soul. To adore the Incarnate Word present in the Most Holy Sacrament is to acknowledge that He is the Creator. "*Omnia per ipsum facta sunt*" — "all things," says St. John, "were made by Him." It is to acknowledge that He is the sovereign Lord, the Son of God, Who became the dear Redeemer of souls. Once again, to adore Jesus in the Most Holy Sacrament is to offer to Him all that we possess, both in the order of nature and in that of grace; it is to submit wholly to Him our understanding and our will; our understanding, in order to believe all the truths which He has revealed to us, our will, in order to keep all His commandments.

Jesus present in the Holy Eucharist has a right to our adoration. When Moses was approaching the bush that was on fire, he heard a voice which said: "Put off the shoes from thy feet, for the place whereon thou standest is holy ground."¹ The furnace of the love of Jesus Christ for men is the Eucharist; for nineteen centuries He has burned there without being consumed.

Be faithful, Christian souls, to the important duty of adoring Jesus Christ whenever you enter a church. At the solemn moment of the elevation; when He is exposed upon the altar; when you are present at Benediction of the Most Holy Sacrament; on all these occasions adore Jesus Christ present in the Sacrament of His love.

We told you just now that Jesus Christ is neither known nor loved in the Blessed Sacrament. Without fearing to be mistaken we may add that He is not adored there as He ought to be. The greater number

¹ Locus enim in quo stas, terra sancta est. — Ex. iii. 5.

of the faithful neglect to pay Him this homage. Is it not lamentable to see so many careless Christians who scarcely take the trouble to bend the knee in the presence of Him Whom all the heavenly powers adore with trembling? Some even go so far as to talk within the walls of the sacred edifice, as if they were in some ordinary building.

We are only speaking now of external irreverence; let us look below the surface, and examine the mind and heart. How are our thoughts too frequently occupied in the presence of Jesus in the sacred Host? Do we not think of our business, our amusements, or of some worldly trifles?

When we thus reflect, we can understand why Our Lord complained, two centuries ago, to the Blessed Margaret Mary in some such terms as these: "I desire to be known, loved, and adored by men. See this Heart, which has loved men so much that it has spared nothing, even to exhausting and consuming itself, in order to testify to them its love. In return I receive from the greater part only ingratitude, by reason of the contempt, irreverence, sacrilege, and coldness that they show Me in this Sacrament of love. But what I feel yet more is that there are some hearts consecrated to Me that treat Me thus."

It is only too true that idolatry has reappeared in our midst, and the eloquent Bossuet could repeat in our own day what he said of the ancient heathen: "Everything was God, except God Himself." Some worship themselves: "*quorum deus venter est.*" They make, as St. Paul tells us, a god of their belly. Others erect an altar to free thought; rejecting the truths of the Faith, they admit the most monstrous errors, and, asserting themselves to be entirely independent of any Supreme Being, they think themselves gods. They burn incense before the golden calf; the object of their life is to amass wealth, no matter by what means, and to enjoy themselves to the uttermost.

Beware, Christian soul, of being led astray by the seductions of a world which is doomed to punishment

on account of its idolatry: "*Vae mundo.*" Faithfully fulfil the commandment:

"The Lord thy God shalt thou adore, and Him only shalt thou serve. Thou shalt love Him with thy whole heart, and with thy whole soul, and with all thy strength."

Adore the most holy Trinity — the Father, the Son, and the Holy Ghost. Adore Jesus Christ, the Son of God made man. He abides in the Eucharist in order to receive our adoration and our petitions. Prove to this most gracious God that you appreciate the honor He shows you by condescending to sojourn in our midst.

The ardent love felt by a pious Dominican, Father Ambrose by name, for the Most Holy Sacrament, caused him to be intolerant of the least irreverence shown to Him Who conceals His awful majesty beneath the Eucharistic veil. Whatever might be the rank of the offender, he gently but firmly admonished him to conduct himself in a more becoming manner while in the presence of the Sovereign Lord of heaven and earth. On one occasion the Pretender, Charles Stuart, when in exile, paid a visit to the church of the Dominicans at Brussels, accompanied by the Prince of Condé, and several other personages of high rank. The Blessed Sacrament was exposed for the devotion of the Forty Hours. Charles Stuart did not heed this, but began to converse with the members of his suite. The Religious who were in the church thought themselves obliged to conceal the indignation which this irreverence caused them. But Father Ambrose only saw in the prince and the courtiers who surrounded him Christians on whom it was incumbent to pay homage to the King of kings; he went up to them, and quietly but firmly reminded them of the respect due to the Holy Eucharist. Charles Stuart took the reproof in good part; he admired the zeal for the house of God which actuated Father Ambrose. Kneeling down immediately, he said a prayer and left the church in silence.

Chapter 7

The Reasons Why Jesus Christ Instituted
the Sacrament of the Eucharist

WE reminded you in our former chapters of the first duties which Christians owe to Our Lord Jesus Christ in the Eucharist: faith in His real presence, and the obligation to adore Him. It will be well before proceeding further to consider the principal reasons why Our Lord instituted this august sacrament. An acquaintance with these reasons will enable us to appreciate more fully the love of Jesus Christ for us as shown in the Eucharist.

The Saviour instituted this sacrament in order to be the companion of our earthly pilgrimage, our food at the Holy Table, and the victim offered to God in the Holy Sacrifice of the Mass.

From these three principal reasons which induced Our Lord to institute this sacrament there result for us three new duties which we ought to perform in regard to Him in the Holy Eucharist: We ought to visit Him, to receive Him in communion, and to assist at Mass. We will speak successively of these different obligations.

In the first place, Our Lord instituted the Sacrament of the Altar in order to be the Companion of our earthly pilgrimage. When Jesus Christ told His disciples that He was about to leave them in order to return to His Father, He said to them at the same time that He would not leave them orphans:¹ and while depriving them of His sensible presence He promised to be with them in another manner, even to the consummation of the world. Now what our divine Master promised His disciples He has promised us likewise, and He fulfils His promise by abiding in the Holy Eucharist. It is there that, concealed beneath the sacred species, but ever glorious, eternal, majestic, such as He is at the right hand of His heavenly Father, Our Lord re-

¹ Non relinquam vos orphanos. — Joan. xiv. 28.

mains constantly with us, to listen to and receive our prayers. It is in this sacrament that He causes us to enjoy His presence, and permits us to live in familiar intercourse with Him.

From the depths of the tabernacle, Jesus repeats to us what He formerly said to His disciples: "Behold, I am with you all days, even to the consummation of the world."¹ Behold I am with you, not for a day, for a month, for a year, but for all future ages until the consummation of the world. As long as there remains on the earth one single soul to visit Me, to love Me, to receive Me, I will remain in the Eucharist! "O My children," Our Lord says to us, "although I have ascended to heaven do not imagine that you have lost Me; I am very near you; I, your God, your Father, your Redeemer, your Friend! I am in the Eucharist in My own person. I remain in this sacrament in order to be the companion of your earthly pilgrimage, your help in dangers, your consolation in your trials, and your strength in temptations. Come to Me, all you that labor and are burdened, and I will refresh you."²

"When a king," says a celebrated orator of our own day, "visits the various portions of his empire and condescends to show himself to his subjects, he alights at some public building, at a place of which every one can say, 'It belongs to me,' because it belongs to every one. Immediately a multitude of persons hasten to pay their respects to him, some in order to ask a favor, others to be kept in their office, these to ask for help, others again to return thanks for a benefit received. We have in our midst the Lord of heaven and earth. He is there, not for a passing visit, but by day and night, and during a series of ages! And what do men do, in order to show their appreciation of such infinite condescension on the part of their God? Do they come and pay court to Him? Do they surround

¹ Ecce ego vobiscum sum usque ad consummationem sæculi. — Matt. xxviii. 20.

² Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos. — Ibid. xi. 28.

Him in order to give thanks to Him? Do those who are in want hasten to acquaint Him with their needs? No, people keep away; there are none to be found who remain near Jesus Christ in the Eucharist.

"One day," continues the same pious writer, "I found myself in a village church, and, whilst kneeling on the steps of the sanctuary, I was overcome with grief as I thought of the shameful neglect with which He Who loved us so tenderly is treated. The state of the weather increased the deep depression I felt; everything around was cold and dreary. Outside the building the rain poured down, the wind howled inside in the crevices of the doors, and made the loose panes of the windows rattle. Nothing but weird sounds met my ear, and in the midst of them all I seemed to hear a plaintive cry proceeding from the tabernacle, a cry like that which escaped from the lips of the Saviour when expiring upon the cross: 'Why have ye forsaken Me, O My people?'—'*Ut quid dereliquisti me?*' Tears rose to my eyes, and I asked myself why Jesus remains in the midst of us when we leave Him to a solitude longer, more gloomy, more sorrowful than that of the Garden of Olives. I feared lest the angels should say to Him, as they formerly did at the door of the Holy of holies: 'Let us quit this place, let us quit this place!' But I consoled myself with the thought that there are always somewhere to be found pious souls who compensate by their ceaseless adoration for the continued forgetfulness of the greater part of Christians.

"I allude to the priests, monks, and virgins, the recital of whose offices continues without interruption throughout the universal Church. There are, moreover, pious Christians who generously undertake to represent their fellow creatures before Him Who honors us by abiding continually among us. All the hours of the day are thus occupied, and the silence of the night is broken by the change of watchers before the tabernacle."¹

¹ Paschal retreat preached by Father Monsabré, p. 13.

St. Vincent de Paul was so deeply touched by the love which Jesus Christ shows us by remaining among us in the Eucharist, that he visited the Blessed Sacrament as often as he could. There he went to seek rest in the presence of the Lord from the fatigues of a wearing and austere existence. If he was in perplexity with regard to any enterprise, or in need of advice, he went, as did Moses, to the holy tabernacle, there to receive the orders of his King. Full of the deepest humility, he knelt down, and gave himself wholly up to the sweetness and joys of a tender and loving piety. Never did he quit the church without prostrating himself at the foot of the altar in order to implore a blessing from the Lord; never did he return to his own room without returning thanks to Him for the benefits he had received, and entreating Him to pardon the faults he had committed. It could truly be said that his heart was continually engaged in adoring the Blessed Sacrament, even when he was himself at a distance from it. He used to say that he desired nothing more ardently than to be able to spend his whole life before the sacred tabernacle.

How happy would you be, Christian soul, if, like St. Vincent de Paul, you knew how to appreciate aright the value of a visit to the Blessed Sacrament. We will endeavor to enlarge upon this subject. May Our Lord Jesus Christ enlighten you, may He inspire you with a determination to visit Him in the Holy Eucharist, as often as it may be in your power to do so!

Chapter 8

Jesus Christ Present in the Blessed Sacrament Is Very Little Visited

IN days of yore, the nations of the earth deemed the Jewish people to be happy, because the Lord had pitched His tent in their midst; because the Ark of the covenant encamped amid the hosts of Israel. But how far more blessed are we to-day. Figures and

shadows have given place to the reality, and the Lord is with us in very deed. The God of heaven has become the guest of man upon earth. Jesus has made Himself our fellow citizen, our brother, in a word the companion of our life upon earth.

We have already said that men do not know how to appreciate the immense benefit and blessing which is theirs in the Eucharist. "The Son of God," St. Gregory tells us, "traversed space in order to reach man. He came down from heaven in order to enter the womb of Mary; from her virginal womb He passed to the manger, and from the manger to the cross; from the cross to the altar." And men do not trouble themselves to take a few steps in order to approach Him. With the exception of Sundays and festivals, when the faithful gather together in the churches in order to hear Mass, and the more fervent among them are also present at Vespers and Benediction, Jesus Christ remains solitary in our tabernacles. Recalling to our minds the solitude in which Jesus Christ is left, a famous orator exclaims: "In the morning a priest, in the company of a child, says a Mass at which no one is present: all is over in an hour. And Thou art left alone, O my God, absolutely alone, during the long hours of the day and also of the night. A lamp, often badly kept up, burns before Thee with a flickering flame. And this is all the homage offered Thee by Christian nations, who ought to lie prostrate at Thy feet in perpetual adoration!"

We read in the Acts of the Apostles that when St. Paul traversed the city of Athens, he saw an altar with this inscription: "*Ignoto Deo*"—"To the unknown God." Alas, these words might well find a place on the greater number of our tabernacles!

What piety is not displayed by Catholic pilgrims in visiting the holy places, such as the stable of Bethlehem, Calvary, and the Holy Sepulcher? How fervently do they not pray at Lourdes? How lovingly they kiss the rock which the immaculate Virgin touched with her sacred feet! And can those who have the good for-

tune to visit the house of Loreto, can they ever forget the pious emotion which filled their hearts when they kissed the walls which were sanctified by the presence of the Holy Family? But we have, very near to us, something better than all that. If we enter the most humble chapel where the Blessed Sacrament is reserved, we shall be in a place sanctified, not by the remembrance of Jesus Christ and of His holy Mother, but in the presence of Our Lord Jesus Christ in person. Far be it from us to blame these pilgrimages; the Church approves and recommends them. But there is another pilgrimage which Holy Church wishes us to make very frequently: it is the pilgrimage to our parish church. This loving Mother has very much at heart to see us visit Jesus in the Most Blessed Sacrament. By the mouth of her Pontiffs and of her priests she recommends us to do so. But alas, the great majority of Christians fail to comply with the pressing invitations of the ministers of Holy Church!

Whatever might be the duties Father Balthasar Alvarez had to fulfil, he frequently turned his eyes toward the place where he knew the Blessed Sacrament to be reserved; he visited it very often, and sometimes spent whole nights at the foot of the altar. He could not restrain his tears when he saw, on the one hand, the palaces of kings thronged with courtiers paying homage to a mortal man from whom they hoped to receive some trifling and perishable benefit; and on the other, our churches almost entirely empty and deserted, although the Lord dwells there, the King of kings, Who abides upon earth among us, as upon the throne of His love, in order to dispense the unspeakable benefits which it is in His power to grant.

In recent times Jesus Christ said one day to a faithful soul: "My daughter, for many centuries I have made My abode in the Eucharist. I dwell there for the sake of men, and I perceive that scarcely any among them come to Me." Once again: "Wherefore, My daughter, have you not come to visit Me? I have been waiting for you." This is, alas, the meaning of

those words of Holy Scripture: "All the day long have I spread My hands to a people that believeth not and contradicteth Me."¹

Let us endeavor to prevent this sorrowful complaint of the Saviour by frequently visiting the Most Blessed Sacrament. Our visits to Jesus in the tabernacle will conduce not only to His glory but also to our own temporal and eternal happiness.

Chapter 9

The Poverty of the Dweller in the Tabernacle

TRULY charitable persons are accustomed to visit the poor, prisoners, and those who are in affliction. Our Lord, as much as any one of these, can claim the visits of all good Christians. Both during His mortal life and during His Eucharistic life, Jesus willed to surpass all in poverty. Let us hear what Father Eymard says on this subject:

"Our Lord willed to be the poorest of the poor, in order that He might hold out His hand to the most abject and say to him: 'I am your Brother.' He was born in a stable among the lower animals. He spent part of His childhood in Egypt, where He was in a state of destitution. He lived for thirty years at Nazareth in the practice of poverty. It is enough to visit the house of Loreto, in order to be convinced of the poverty of the Holy Family.

"During the whole course of His life Jesus desired to appear poor. He regarded Himself as if He were the last of all. He kept silence and listened with humility to the instructions given in the synagogue, never allowing His marvelous wisdom and knowledge to become apparent.

"In all that He did, in all that He procured for Himself, He sought everything of the poorest. Behold Him during His evangelical life: He kept His work-

¹ *Totâ die expandi manus meas ad populum non credentem et contradicentem.* — Rom. x. 21.

man's garb; He did not alter His mode of life — that of a poor man. When He prayed, He knelt on the bare ground; His food was that of a poor man. He lived on alms; He traveled like a poor man; He endured hunger and thirst, as do the poor. His poverty caused Him to be despised by the rich and the great who contemptuously termed Him 'the Carpenter's Son!' ¹ Notwithstanding this, Jesus did not hesitate to say to them: '*Væ vobis divitibus!*' 'Woe to you that are rich.'

"He died forsaken by His followers, stripped of His garments; He was buried in a borrowed shroud and laid in a tomb which was offered as an act of charity.

"Finally, His love of abjection induces Him to conceal in the Most Blessed Sacrament both the glory of His divinity and the splendor of His glorified humanity.

"His Eucharistic life is yet poorer, in a certain sense, than was His mortal life. His abode is a humble church, worse sometimes even than the stable of Bethlehem, the tabernacle consisting perhaps of boards of common wood, roughly put together!

"Everything necessary for the Holy Sacrifice has to be given Him as an alms by His priests or by the faithful — the bread and wine, the linen which is to receive or cover Him, the corporals and altar-cloths. He brings nothing down from heaven except His adorable person and His love."

Offer to Jesus, dwelling in the sacred Host, vessels of gold and silver; exhaust all the resources of art in order to carve the most elaborate tabernacles; line them, make curtains for them of the richest and rarest materials — what is all this in His presence?

The poor are defenseless; Jesus in the Most Blessed Sacrament is abandoned to the mercy of His enemies! The poor have few friends, or none at all; where are the friends of Jesus in the sacred Host? For the majority of mankind He is a stranger, one unknown. When Jesus was in the house of Simon the leper, and was at meat, there came to Him a woman having an

¹ Filius fabri. — Matt. xiii. 55.

alabaster box of ointment of precious spikenard, and she poured it on His head. His disciples seeing it, had indignation, saying: "To what purpose is this waste? For this ointment might have been sold for much and given to the poor." But Jesus answered them: "Why trouble ye this woman, for she hath wrought a good work upon Me? Amen, I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her."

In our own day the world imitates the apostles in their ill-timed fault-finding by criticizing or even blaming persons who make it their duty to visit Him Who dwells in the tabernacle in poverty, or who make generous sacrifices in order to beautify the churches where He dwells. "*Ut quid perditio haec?*" Why waste your time at the foot of the altars? Wherefore should there be so much splendor in the churches where He abides Who was born in a stable at Bethlehem?

Be as indifferent, Christian souls, to the criticisms of worldlings as Mary Magdalen was to the remarks made about her by the apostles. Continue to visit Jesus in the tabernacle, and redouble your zeal for the adornment of His altars.

Experience has long proved that the persons who are most assiduous in visiting the poor and most anxious to help them, are also most frequent in their visits to Our Lord in the tabernacle, and most generous in their efforts to promote the beauty of His house. To all those who decry the devotion to the Blessed Sacrament, we would say: "Do you give a thought to those who are in want during your worldly visits, your frivolous conversations? What do you do for the poor of Jesus Christ? Do you retrench anything of the luxury of your surroundings, of your indulgence in the pleasures of the table? Never, O souls of little faith, do you visit Jesus Christ and His poor or show any honor to them!"

There are occasions when it becomes necessary to sell even the sacred vessels. Saints have so done, but

generally it is right and desirable to employ one's riches to honor Jesus Christ by adorning His altars.

Once more we admonish you, Christian soul, not to be intimidated by the vain judgment of men. Listen to your Saviour when He replies to those who condemn you: "Wherefore trouble ye this soul? By visiting Me, by making sacrifices in order to maintain the beauty of the churches where I dwell, she is doing a good work!"

It is true that all which you do for the glory of Jesus Christ abiding in the sacred Host will not be told throughout the whole world, as was the act of Mary Magdalen. But your reward will surpass hers. Listen to the words which will be uttered by the Son of God on the day of the final judgment: "Come, ye blessed of My Father; I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was naked and you covered Me." In their literal meaning these words are doubtless applicable to the care we take of the poor; but is not our most lovable Saviour, as He dwells in the Eucharist, the first among the poor whom we ought to visit and assist? Christian soul, what more can be necessary to stimulate your zeal in order that you may visit Jesus in the Blessed Sacrament, and second the zeal of your pastor in his love for the beauty of the house of God?

Chapter 10

The Prisoner of Love

AT the time when the Vandals were devastating the Campagna and carrying the greater part of the inhabitants into captivity, St. Paulinus, bishop of Nola, sacrificed all that he possessed in order to relieve the poor and the captives. When he had nothing left, a poor widow, whose only son had been taken into slavery, came to him; with tears she implored him to furnish her with means for her son's ransom. The holy bishop having nothing at all left, offered to become

a slave himself, and thus deliver the son of this afflicted mother. She gladly accepted the offer. St. Paulinus set off for Africa, and became a slave in the place of the young man whom he wished to restore to his mother.

We are told that St. Peter Paschal, having fallen into the hands of the Mohammedans, was loaded with chains and cast into prison. The Christians of Spain sent him a considerable sum of money in order to pay for his ransom. But with unprecedented charity, the saint, instead of employing the money to procure his own liberty, spent it in delivering some mothers of families, together with their children. Our Lord delayed not to prove to His servant how pleasing his charity was to Him. He appeared to him under the form of a child, four or five years old, dressed as a slave, in order to serve his Mass. When the holy bishop had finished his thanksgiving, imagining that he had before him an ordinary child, he asked him a few questions out of the catechism. He replied with surprising modesty and intelligence. But when asked who Jesus Christ was, the child revealed his identity and said: "Peter, I am Jesus Christ and none other, behold My hands and My side, thou wilt see there the marks of My wounds. Since thou hast remained a prisoner in order to restore liberty to My servants, thou hast made Myself thy prisoner." Having thus spoken, he vanished out of sight.

How beautiful, how admirable is the charity of these eminent saints! To take the place of their brethren who are in chains, to pay their ransom, to set them at liberty, and remain themselves in slavery!

Yet this is but a faint and feeble figure of the charity shown to us by Jesus Christ in the Holy Eucharist. This divine Saviour loves our souls so intensely that He constitutes Himself a *Prisoner of Love* for our sakes during the whole of our earthly pilgrimage.

Behold how submissive is this divine Prisoner, how He remains in the place assigned to Him by the priest. At the solemn moment of the consecration the priest

calls Him down: "This is My body. This is My blood." Immediately Jesus is present. He is there in the hands of His minister. He can give Him to the faithful who present themselves at the holy table, carry Him to the sick, expose Him in order that Christians may adore Him. He places Him in the tabernacle and locks the door, almost as if He were a criminal!

What, O Christians, does this Prisoner of Love desire? He desires to find hearts which will return Him love for love, hearts which will compensate to Him for the indifference of so many professing Christians. He desires what every prisoner desires, He desires to be visited.

Jesus is a Captive in the Blessed Sacrament, not that He suffers there like an ordinary prisoner who is confined in a gloomy dungeon; but the captivity of Jesus in the sacred Host is a captivity of love. He is there, full of holy, eager, loving longing for our souls; He waits for them, He calls them, and they go away, scarcely even condescending to honor Him with a passing thought. O ingratitude, O perversity of the heart of man! We lavish our affections upon unworthy creatures and we refuse to love our God!

Think, Christian soul, of Jesus a Prisoner of love in the Eucharist, and do not be content with thinking of Him; pay Him frequent visits. Did you but know how the briefest visit pleases Our Lord, how acceptable it is to Him, you would surely hasten to suppress the useless visits which you pay, in order to increase the number of your visits to Jesus in the Eucharist! Surely you would take a portion of the time which you waste day by day, in order to devote it to visiting the Prisoner in the tabernacle!

Then a few words of the Gospel which may be quoted in this place, as they form a sequel to those which we introduced into the preceding chapter: "I was in prison, and you came to Me."¹ If Jesus Christ has promised to address these words at the end of the

¹ In carcere eram et venistis ad me. — Matt. xxvi. 36.

world to him who has visited unfortunate criminals in their prison, what will He not say to him who has been diligent in visiting Him Himself in His Eucharistic prison?

Come, then, Christian soul, come and visit your God, Who is a prisoner, come and console Him for the forgetfulness and neglect of so many souls. Come, beloved of His heart, and receive the reward which He has prepared for you in return for your love for Him in the Eucharist.

Chapter 11

The Indifference, Ingratitude, Contempt, and Treachery with Which Jesus Meets in the Most Blessed Sacrament

ONE day Our Lord, appearing to the Blessed Margaret Mary, said to her: "In this mystery (of the Most Blessed Sacrament) My heart can complain, as it did upon the cross, that it is exposed to grief and contempt without any consolation. In this state of abandonment I seek some consolation from thee and a small number of faithful souls. I expect that thou, together with them, shouldst make reparation by the homage you offer me for the insults I have to endure."

Upon another occasion He showed His Heart to her and said: "Behold this Heart, which so loved men as to be exhausted and consumed in order to prove its love. And instead of gratitude, the larger number show Me nothing but ingratitude by their want of reverence, their sacrileges, the coldness and contempt they evince for Me in this Sacrament of love." Thus Jesus is grieved in the Blessed Sacrament by the indifference of some, the ingratitude of others, the contempt of some, the base treachery of others! The divine Redeemer ought to be surrounded by faithful servants, who would prove their love for Him by their zeal in visiting Him, and thus make reparation for the infidelities of so many nominal Christians.

A large number of the faithful show themselves to be completely indifferent to Jesus Christ in the Eucharist. They scarcely know what the August Sacrament of the Altar really is, and they have not the slightest wish to know. When the ministers of Christ speak to them on this subject they lend an inattentive ear, and they speedily forget all they have heard. Worldly preoccupations entirely engross them; they have no time to think about Jesus in the Blessed Sacrament, they neglect Him, they abandon Him in His tabernacles!

Others, again, show themselves to be ungrateful to Jesus Christ in the Blessed Sacrament. They know their duty but they do not fulfil it. They scarcely thank Our Lord when He gives Himself to them in holy communion. They have time for useless visits, for parties of pleasure, for enjoying themselves in every possible way, but they can not spare a few moments in which to visit Jesus in the tabernacle! Sometimes they live in splendid palaces, while Our Lord Jesus Christ dwells in a humble church which threatens to become a mere ruin. One often hears the gay votaries of the world, who are in want of nothing, exclaim at the useless expense incurred in decorating Catholic churches.

In addition to those who are indifferent and those who are ungrateful in regard to Jesus in the Holy Eucharist, there are those who despise Him.

Our sacred mysteries are made the object of mockery, the souls who have preserved their love for Jesus in the Host are ridiculed. Who has not heard the remark, repeated over and over again, that "persons who visit the Blessed Sacrament and go frequently to communion are no better than others!"

Finally, there are those who betray Our Lord Jesus Christ, and they are numerous in the present day. How many Christians are to be found who were formerly faithful to the God of the tabernacle, but have now basely abandoned Him. Formerly they at least made their Easter communion, they went regularly to Mass on Sunday, and sometimes paid a visit to the Blessed Sacrament. Now they have denied

Jesus Christ and left the Church, in order not to displease the world, to keep or gain a position in society; they are ashamed to be known as Christians, and finally apostatize! The divine Redeemer has indeed good reason to complain, and to say of us by the mouth of David: "For if Mine enemy had reviled Me; I would verily have borne with it"¹; but to be despised, abandoned by My friends, by My children, by those whom I love!" "How, O my Saviour, canst Thou bear such ingratitude? Thou dost condescend to remain in our midst, and too often we fail to provide for Thee a suitable abode! It would be but a small matter, O Jesus, if, though material edifices were destitute of beauty, Thou didst receive an eager welcome in our hearts. But no, Thou dost abide in Thy sanctuary by day and by night, calling men, waiting for them, while they allow days and nights, nay, sometimes even whole weeks, to pass without visiting Thee; or if they do pay Thee an occasional visit, they are present only in body, their heart is elsewhere. O God of love, Thou dost continually think of them, and, even when in Thy presence, they do not adore Thee aright."²

Is there, then, no one to bind up the wounds with which the heart of Jesus is pierced? Is the divine Prisoner of the tabernacle to lament for ever in vain? We will reply to His call; He is waiting for us to visit Him; let us hasten to make Him forget the pain which the indifference of others causes Him to feel. Our gratitude to Jesus in the sacred Host will compensate to Him for the ingratitude of so many souls who altogether neglect to return thanks to Him. Our reverence for everything closely connected with the Most Blessed Sacrament will furnish an answer to the outrages of those who despise Him. Finally, our diligence in seeking occasions to converse with Jesus in the Eucharist, our frequent presence at the Holy Table, will constitute a public protest against the conduct of the unhappy persons who, in the present day, have basely betrayed Jesus Christ.

¹ Ps. liv. 13. ² Month of the Sacred Heart, p. 152.

Some months before a famous general, the Baron de Géramb, entered the novitiate of the Trappist Fathers, while he was still wearing his splendid uniform, he met, in one of the principal streets of Lyons, a priest who was taking the Viaticum to a sick person. Scarcely had he become aware of this fact, than he fell on his knees and adored Our Lord with deep feeling. When the priest came nearer to him, he was shocked to see that the two choir-boys who were carrying the canopy above the priest were quarreling, threatening, and elbowing each other. At this sight the pious baron rose from his knees, stepped promptly up to the canopy, dismissed the boy who seemed to be the worse of the two and took the pole from his hand. When the priest turned round he perceived to his astonishment that the general had taken the place of the choir-boy. Great was the admiration of the crowd which had collected and was following the solemn procession. The Baron de Géramb, who had given proof of so great a devotion to the Blessed Sacrament, was obliged to walk a very long way, as the priest had to give the Last Sacraments to two sick persons who were living at a great distance from each other. After he had accompanied the Blessed Sacrament and returned to the church, the priest thanked him in the warmest terms; the brave and pious general was, however, much surprised on hearing himself thus addressed, for he thought that he had merely done what his duty as a good Christian required of him.

Chapter 12

Jesus in the Most Blessed Sacrament Is the Advocate of Those Who Visit Him

WE ought to visit Our Lord in the Eucharist because He is poor, because He has made Himself a prisoner, because He is grieved by the indifference, ingratitude, contempt, and treachery of so many professing Christians.

Let us now consider some further motives which

may induce us to visit Jesus in the Most Holy Sacrament; they are connected with the welfare of our own soul. The soul is only too liable to be deceived in regard to the matter of salvation; it has to contend with foes as numerous as they are crafty; therefore it needs an advocate to defend it. It is very weak, alas, and inclined to evil; it is absolutely necessary that it should have a charitable physician to bind up its wounds and heal it; it is oftentimes sad and forlorn, it needs a friend in whom it may confide and into whose ear it may pour the tale of its sorrows.

Christian soul, if you love to visit Jesus frequently in the Blessed Sacrament, He will be to you a zealous Advocate, a charitable Physician, the best of comforters and friends.

St. Paul terms Our Lord Jesus Christ *Our Advocate*. St. John likewise tells us: "My little children, these things I write unto you that you may not sin. But if any man sin, we have an Advocate with the Father, Jesus Christ the just.¹ This Advocate is in heaven with His Father, constantly pleading for our salvation. He offers to Him the merits of His passion and death, He shows Him the bright marks of His wounds, marks which He retained after His resurrection, as the Fathers of the Church tell us, in order that He might constantly show them to His Father, and by means of them ask for pardon and mercy for us.

But though Jesus Christ has ascended to heaven, He has remained upon earth with us in the Holy Eucharist, and if the great Apostle tells us that Jesus Christ, in His glory, "is always living to make intercession for us,"² may we not also say that He fulfils the same office in His Eucharistic life? Yes, indeed, Jesus is our Advocate, our Defender in the Most Blessed Sacrament, and He exercises this ministry, first by praying and immolating Himself for us, and also by giving good inspirations and wise counsels to those who visit Him.

¹ *Advocatum habemus apud Patrem.* — 1 Joan. ii. 1.

² *Semper vivens, ad interpellandum pro nobis.* — Heb. vii. 25.

The doors of magistrates and lawyers are besieged at all hours by a crowd of clients. Has Our Lord appointed times in which to receive us? Does the angel of the sanctuary, like those who keep the doors of the palace, ever refuse us access to our divine Master? No, there is nothing of this kind. In the mysterious abode of the tabernacle Jesus is ever present, ever ready to hear us. Betake yourself, therefore, pious soul, to this heavenly Advocate, and consult Him as to the momentous affair of your salvation.

Your soul is perhaps distracted by the tumult of this world's business; you occupy yourself about everything except your eternal future. Listen to what the gracious Master says to you: "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you. Martha, Martha, thou art careful and troubled about many things. But one thing is necessary. What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?"

Your soul is perhaps sorely tempted, your passions and the devil urge you to evil. Draw near to Jesus in the sacred Host. With one word He will silence your evil passions and put your enemy to flight: "It is I, be not afraid. O thou of little faith, wherefore didst thou doubt? Watch ye and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak."

An unhappy young girl who was possessed by the devil was told by her confessor to say three *Paters* in the presence of the Blessed Sacrament. She obeyed, and the evil spirit immediately took to flight, saying: "A curse upon him who told you to do that!"

Therefore, if you are a great sinner, come and consult the Advocate of the tabernacle. Imitate the sinful woman in the Gospel, betake yourself at once to Our Lord, cast yourself at His feet, wash them with your tears, confess your sin, implore pardon; if your repentance is sincere He will say to you as He did to Magdalen: "Thy sins are forgiven thee."¹ Go, show thy-

¹ Remittuntur tibi peccata tua. — Luc. vii. 48.

self to the priest; that is to say, go and confess your fault as speedily as possible.

Christian souls, whom could you better consult concerning the affairs of your soul than the God of the Eucharist? He knows all your miseries, and earnestly desires to relieve them. Is He not all-powerful with His Father? What more is wanting to determine you to place in the hands of the Saviour the momentous concern of your salvation?

Wherefore, frequently visit the Advocate of the tabernacle; you are sure to receive a gracious welcome. After having listened to our petitions, He will always dismiss us with these consoling words: "It is I, be not afraid, for I will remember you in your dangers! Be not afraid, I will take in hand the affair of your salvation! Be not afraid, for in return for the pious visits you have paid Me in the Sacrament of my love, I will be your certain refuge in the hour of your death."

Chapter 13

Jesus in the Most Blessed Sacrament Is a
Charitable Physician for the Souls Who Visit
Him

IN every one of us there lurks a tendency to evil which is called concupiscence. It proceeds from original sin; and Baptism, though it gives us a new life and a new spirit, does not deliver us from this cruel and terrible malady.

The apostle St. John exclaims, addressing himself to every one without exception: "Love not the world, nor the things which are in the world. For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life."¹ Here we have the three sources of all our temptations and of all our sins. By the concupiscence of the flesh, the inordinate love of all that flatters the senses is understood; by the concupiscence of the eyes, the in-

¹ 1 John ii. 15, 16.

ordinate love of riches is implied; by the pride of life, the inordinate love of honors and distinction is signified. These are the three maladies of our miserable human nature, with which we have to contend all our life long.

The Son of God took compassion on our poor humanity; He came down from heaven; He died upon the cross in order to cure us of our infirmities. Isaias foretold Him in these words: "Surely He hath borne our infirmities and carried our sorrows . . . and by His bruises we are healed."¹ St. Peter likewise reminds the first Christians of this truth: "By Whose stripes you were healed."²

Thus Jesus Christ is the charitable Physician Who came to pour oil and wine into our wounds. "Where sin abounded," the Apostle tells us, "grace did more abound"; and this grace is given us by means of prayer and the sacraments. But the sacrament of the Eucharist is the sacrament which most forcibly recalls to our mind the passion and death of Jesus Christ.

"O thou memorial of Our Lord's own dying!

O living bread, to mortals life supplying!"

"O God, Who under a wonderful sacrament hast left us a memorial of Thy passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption."

The Eucharist is a remedy for the diseases of our soul, not only when we receive it in holy communion, but also when we adore it; the Church clearly points this out to us in the words we have just quoted.

Persons afflicted with any disease often take long journeys in order to consult a physician, and if a famous medical practitioner passes through a town, people flock from all parts in order to acquaint him with their symptoms, in the hope that he will be able to prescribe a remedy. We are far from blaming the conduct of those who act in this manner; but what we observe

¹ *Livore ejus sanati sumus.* — Is. liii. 5.

² *Cujus livore sanati estis.* — 1 Pet. ii. 25.

with regret is that equal zeal is not shown in endeavoring to cure the maladies of the soul as is manifested in regard to those of the body. We have always at hand two spiritual physicians; one visible, the other invisible; besides the priest, who heals the wounds of our soul in the tribunal of penance, we have Our Lord in the Holy Eucharist. He is the invisible Physician in Whose presence we shall find a cure for all our spiritual infirmities.

Every one knows the proverb: "Tell me what company you keep, and I will tell you what you are." That which is true in regard to the persons with whom we hold most frequent intercourse is still more so in regard to those who have the happiness of frequently conversing with Our Lord in the Blessed Sacrament. St. Teresa used to say that sin and the spirit of prayer could not exist simultaneously in the soul. We will assert in our turn that a soul which frequently and with due recollection visits the Blessed Sacrament can not remain for any length of time in a state of sin.

"Know," says St. Alphonsus Liguori, "that you will gain more in a quarter of an hour of prayer before the Blessed Sacrament than in all the other spiritual exercises of the day, for it is on those who visit Him that Jesus bestows His graces in more abundant measure."

"I was in Rome," says Cardinal Manning, when speaking of his conversion to Catholicism. "I visited the museums, the ruins, the churches, etc. One morning I entered the church of St. Louis of France. There, on the altar, the Most Blessed Sacrament was exposed for Benediction, a religious service which I had never witnessed before.

"Nothing could be more simple — there was incense, there were lighted candles, priests in cassock and cotta, some of the faithful on their knees engaged in silent prayer. What a contrast there was between this and the solemn pontifical functions at St. Peter's, but this was the moment which God chose in order to speak to me. I felt that my soul was stirred in a strange and mysterious manner. I perceived a faint ray of

light. For the first time it occurred to me that there might be some truth in Catholicism. My conversion no longer appeared to be an impossibility. I was still far from being converted, but God had called me, and I did not remain deaf to His voice. I prayed, I inquired, I studied, in all sincerity of heart. The light shone more brightly day by day, and the grace of God did the rest."

Come, therefore, Christian souls, and visit this gracious Master, this charitable Physician. He will heal your spiritual infirmities, whatever they may be.

To souls who display too great an interest in the things of this world, He will say: "Be not solicitous, saying: what shall we eat or wherewith shall we be clothed, for after all these things do the heathen seek. Your heavenly Father knoweth that you have need of all these things. Thou fool, this night do they require thy soul of thee: whose shall those things be which thou hast provided? Lay up to yourselves treasures in heaven."

To self-indulgent souls He will thus speak: "How straight is the way that leadeth to life; and few there be that find it! My yoke is sweet and My burden light. Blessed are the clean of heart, for they shall see God."

To souls who are full of pride and vanity He will say: "Learn of Me, because I am meek and humble of heart, and you shall find rest to your souls. Unless you become as little children you shall not enter into the kingdom of heaven. Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. God giveth grace to the humble."

If, pious Christians, you have not already formed the habit of visiting the Blessed Sacrament, endeavor to acquire it, and make your visits with great devotion. During the moments when you are privileged to converse with Our Lord, lay before Him all the miseries of your soul. You may be sure that it will not be long before you reap the benefit of so doing by the progress you make in sanctification.

Chapter 14

Jesus in the Most Blessed Sacrament Is the Best of Comforters

THE law which condemns man to suffering is as universal as that which condemns him to death. This law admits of no exception in regard to age, rank, or state of life. We must all suffer and weep. This is another of the lamentable consequences of original sin. Grief and tears are the heritage of humanity. But when a man suffers, when he is bowed down by some terrible affliction, he needs a skilful hand to dress his wounds, a compassionate friend to wipe away his tears.

But is this true friend, this best of comforters, usually to be found among our fellow creatures? Alas, no, it is enough to have been oneself tried by affliction in order to discover that the greater number of those who have been our friends in times of prosperity, desert us in seasons of adversity. True friends are rare, indeed, and small is the number of really compassionate souls. What, moreover, can those who are most sincerely attached to us, do for us? At best they can but listen to the sad story of our miseries, and utter some trite words of encouragement. But will not the ears which appear to listen so attentively to the melancholy recital of your sorrows soon become weary of hearing your complaints? And will not the heart which seems so compassionate ere long prove to you that it is indifferent and insensible to your woes?

Believe what we tell you, Christian souls, for many times in our life have we experienced the truth of our words: there is only one perfect comforter, only one friend on earth to whom we can tell everything and who will never be weary of listening to us: it is Jesus in the sacred tabernacle!

The pious author of the "Imitation" has good reason to say to us: "Love Him and keep Him for thy Friend Who, when all go away, will not leave thee

nor suffer thee to perish at the last." The true, the only, the faithful Friend, both in life and in death, is Jesus in the sacred Host! How many souls have found in His presence the consolations they have sought in vain from creatures!

It is well to weep in the presence of Jesus abiding in the tabernacle. How attentively He listens to the tale of our miseries. Well, indeed, does He know how to pour the balm of consolation upon souls which suffer, and to dry the tears of those who weep!

The Christian whom Jesus has comforted and strengthened no longer needs the futile attempts of men to cheer him. He rises up, not in order to give way to despair, or perhaps end his life by an act of cowardly suicide, as do the unhappy victims of the world, but in order to take up his cross with courage, and carry it in the footsteps of his divine Master.

Let all the suffering members of Jesus Christ approach the foot of the altar, the poor, the afflicted, those who are calumniated, all, in fact, who weep. We will show the poor, not the abundant treasures of the rich, but the treasure of the tabernacle, and we will say to them: "Go and visit Jesus in the Most Blessed Sacrament. During His mortal life He was poor like you. He worked like you, He earned His bread like you. Come and visit Him, He will teach you resignation, He will tell you that in exchange for your present privations, if you bear them patiently, He has heaven in store for you!"

To persons in affliction, to those who are weeping on account of a son, a husband, a father, who has wandered from the right way, we will also say: "Go and visit the perfect Comforter, pour forth in His presence your sad tale of sorrow; weep over the beloved being whose irregular life causes you such bitter grief. A holy bishop told St. Monica, when she was weeping on account of her son Augustine, that 'the child of so many tears could never be lost': the same thing will be true of him who makes your tears to flow. Jesus has heard your sighs, they have touched His

Sacred Heart; sooner or later, He will effect the conversion of him on whose account you have wept, suffered, and prayed."

To all those who are the victims of unjust persecution or unkind calumny, we would repeat: "Go and visit Jesus in the Most Blessed Sacrament. He alone will know how to understand the unkindness with which you are treated, He alone knows that you are innocent. Draw near to the God of all consolation, He will give you courage to endure everything for love of Him. 'The disciple is not above the master. If they have persecuted Me, they will also persecute you. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. When men shall speak all that is evil against you untruly for my sake, be glad and rejoice, for your reward is very great in heaven.'"

We would say to all mourners: "Go and visit Jesus in the sacred Host. Death has snatched away your father, your mother, or perhaps one of your children. You feel the void, you weep, you seek in vain the beloved object of your affection. Who can understand your grief? Who can comfort you? Jesus, and Jesus only, in the tabernacle. Have recourse to Him, we beseech you, when death has invaded your family circle. He is the resurrection and the life. 'He that believeth in Me,' He will say to you, 'although he be dead, shall live.' *Resurget frater tuus.*" — 'Thy brother shall rise again,' the gracious Master said upon one occasion to the sisters of Lazarus, who were weeping for the loss of their brother. Christians, he whom you mourn will likewise rise again: he has closed his eyes to the light of this visible world, in order to open them on the brightness of a blissful eternity: he is only gone before you to your true country. Ere long *your* exile will be ended, and you will meet him again in heaven!"

Finally, we would say to all Christians, without exception, to all those who mingle their bread with weeping: "Go and seek consolation where it can be found —

in the tabernacle." They are certain to find it if, in a spirit of faith, they visit Jesus Christ in the Most Blessed Sacrament.

A Religious who is at the head of an orphanage has communicated to us the following fact:

"It is," she says, "an understood thing with the orphans that when they leave the industrial school and go out into the world, their first visit, when they arrive in any fresh place, shall be paid to Jesus in the Most Blessed Sacrament. He is to be their Confidant and Friend, to Him they are to tell their troubles and difficulties, from Him they are to seek counsel, in the firm belief that He will hear and answer them.

"When Clara left the orphanage, she had been thoroughly taught this lesson, and was fully convinced of its truth. She obtained a situation, and everything was going on well, when she fell ill, and was compelled to ask a relation to take her in. She spent a few days in the house, but could not remain there, as she found that her chastity was in danger. Remembering the lessons she had learned at school, she went to visit Jesus in the Blessed Sacrament, and told Him her trouble in all simplicity. She at once felt comforted, and she determined, in spite of her weak health, not to stay where she was. What was to become of her? She did not know, yet felt no anxiety; in fact, she was quite light-hearted when she left the church. A few moments later, she met a former benefactress, who said that she had had an excellent situation in view for her for several days past, but did not know where she was to be found. The young girl understood that this was the answer of the Blessed Sacrament. She went to see the lady in question, and found that the situation offered her was suitable in every respect."¹

Christian soul, what a lesson of faith, of simplicity, of confidence, does this young girl teach us! When shall we believe with sincere and practical faith that Jesus in the Most Blessed Sacrament is very merciful

¹ The Blessed Sacrament, 1892.

and gracious and that He desires to console us. "Come unto Me, all you that labor and are burdened, and I will refresh you." — Matt. xi. 28.

Chapter 15

The Right Manner in Which to Make a Visit to the Most Holy Sacrament

ONE of the reasons, or, to speak more correctly, a pretext which is put forward by persons desirous of excusing themselves from visiting Our Lord in the Most Blessed Sacrament, is that they do not know the right manner in which to make this visit. They too often imagine that in order to converse with Our Lord in the Holy Eucharist it is necessary to be well versed in spiritual matters. This is a mistaken idea; Jesus receives all who present themselves, whether they are poor or rich, ignorant or learned; all have access to Him, no one is excepted. It is not more difficult to visit Him in the Holy Eucharist than to visit an equal, or a person superior to oneself.

On addressing the person whom you have gone to visit, you greet him, exchange the customary civilities, and then proceed to explain the object of your visit. When everything is finished, you take leave and return home. Act in the same manner when you visit Our Lord in the Blessed Sacrament. Go to Him just as you are; it is not necessary to use a prayer-book in order to converse with Him. Our Lord prefers that which comes from your own heart to that which you read out of books. He likes you to express the feelings and desires of your soul.

You will make a very good visit to the Most Holy Sacrament if you know how to make an act of faith, of adoration, of thanksgiving, of reparation, of petition to Jesus present in the Blessed Sacrament.

1. *An act of faith.* It is very suitable, Christian soul, if, when you commence your visit, you make an act of faith in the real presence. When you are deeply

impressed with the thought that you are in the presence of Jesus Christ, that He sees and hears you, you will have no difficulty in keeping up your attention. Vary your act of faith according to the ecclesiastical season and the circumstances in which you are placed. Jesus in the Eucharist is the same as Jesus in the crib, at Nazareth, in the Cenacle, on Calvary, Jesus risen and ascended to heaven. According to the varying needs of your soul see in Our Lord a Father, a Brother, a Friend, a Spouse, an Advocate, a Physician, a Mediator, a Comforter, and speak familiarly to Him about everything which concerns you.

2. *An act of adoration.* Adore Our Lord present in the Most Holy Sacrament by a respectful genuflection; then kneel down and offer Him your whole self. All that you possess is the gift of Jesus Christ; give thanks to Him and adore Him for it, and declare that you desire to love and serve Him alone. During your act of adoration, unite yourself to the Blessed Virgin, to the holy angels who hover around the tabernacle, and to all on earth who are occupied in adoring the Holy Eucharist.

3. *An act of thanksgiving.* Thank the Son of God for having become incarnate and having died upon the cross for our salvation. Thank Him above all for having instituted the Sacrament of the Eucharist. What would become of us without this Sacrament of love, in which Jesus becomes the Companion of our pilgrimage, our food, and the victim sacrificed for us. O Blessed Eucharist, heaven is indeed beautiful; but earth is not wholly sad since Thou art with us. Will men never understand the wondrous love of Jesus Christ? Reflect, Christian soul, on the gracious manner in which Our Lord treats you during the brief period you spend in His presence; how He encourages you in your difficulties, and comforts you in your afflictions! Thank Him for having so frequently given Himself to you in holy communion. Thank Him on behalf of those who fail to do so, even after they have received Him. Unite your act of thanksgiving to that

of the blessed Mother of God, of the angels, and of the saints in heaven.

4. *An act of contrition and reparation.* During your visit to the Most Holy Sacrament, entreat Our Lord Jesus Christ to pardon all your sins. After receiving such countless benefits, have you been unfortunate enough to offend Him? Tell Him how deeply you regret this. Perhaps you have shown yourself ungrateful to Him in the Blessed Sacrament; perhaps you have not visited Him as you might and ought to have done, or perhaps you have made your preparation for communion carelessly, or unduly shortened your thanksgiving? You may have absented yourself for a long time from the Holy Table; in this case how have you grieved Our Lord! Ask pardon also for so many unhappy sinners who are constantly offending God. Ask mercy and forgiveness for those who do not care about religion, for those also who insult Jesus in the Eucharist. Make an act of reparation for all the acts of irreverence, profanation, and sacrilege which have been committed against Jesus in the Sacrament of His love.

5. *An act of petition.* Beseech Our Lord to grant you the graces which are necessary for your sanctification and salvation — a lively faith, an intense dread of mortal sin, grace to overcome your passions, the temptations of the devil, etc.

Do not forget to pray for the Sovereign Pontiff; you ought to pray daily for his intentions. Pray also for the bishop of the diocese, that God may bless him in all that he undertakes for the benefit of those subject to him. Pray likewise for your pastor; he needs the help of God in order that he may direct and sanctify the flock entrusted to his care. Pray for all those who are dear to you, relatives, friends, inferiors, etc. It is not necessary for you to enter into a number of details; Our Lord knows all those whom you commend to Him, He is acquainted with all their necessities. Finally, pray for the poor souls in purgatory.

After these different acts, which you can vary at

will, make a spiritual communion, and entreat Our Lord Jesus Christ, present in the Blessed Sacrament, to bless you. You can then withdraw, you will have made a good visit to the Holy Sacrament, a visit pleasing to God, and rich in merits for heaven.

Notwithstanding your good will, you may perhaps be unable to make a daily visit to the Blessed Sacrament. Distance from the church, a journey, illness, or some other obstacle, may deprive you of the happiness of entering the holy place. In this case, what are you to do? Replace, if you can, the visit you are unable to make actually, by a spiritual visit to the Blessed Sacrament. In order to make this spiritual visit to the Holy Eucharist you must transport yourself in spirit to the tabernacle, and adore Jesus Christ present upon the altar. During the Babylonian captivity, the Jews used to turn in the direction of the temple at Jerusalem whenever they engaged in prayer. We are told that the Blessed Margaret Mary, while still quite a child, was accustomed to kneel down in the direction of the church in order to adore Jesus Christ present in the Blessed Sacrament, if she was unable to repair in person to the sacred edifice. Devout soul, do you act in like manner, and you will be pleasing to Our Lord present in the sacred Host. Wherever you may be, Our Lord sees you, and nothing escapes His notice. This desire to visit Him, this act of faith in the real presence, this act of love for Jesus Christ, will all be reckoned to you for a blessed eternity.

Chapter 16

The Love of Mary for Those Who Visit the Blessed Sacrament

THERE exists, Father Faber tells us in one of his works, an intimate connection between devotion to Mary and devotion to the Blessed Sacrament. In order to convince ourselves of this fact it is enough to read the Lives of the Saints and the works of

masters of the spiritual life. But why should we have recourse to the example of others? Our own experience is sufficient proof. We have all noticed that in proportion to the progress we make in the love of Mary our devotion to the Most Holy Sacrament becomes more tender and affectionate, and the longer we remain in the presence of Jesus in the sacred Host, the deeper root does our love for this amiable Mother appear to strike in our heart. This is found to be true in all places and in all ages of the Church, and no one can need an explanation of it who remembers that one is the Mother and the other is the Son.

In truth, the bonds which unite Jesus and Mary are too intimate to be severed. Mary participated in the mystery of the Incarnation; indeed, she had a principal part in it. She is not the Incarnate God, she is His Mother. She also participated in the mystery of the Redemption, standing at the foot of the cross, standing in the attitude of one who offers a sacrifice, co-operating in the work of Redemption as she had, by giving her consent, co-operated in the mystery of the Incarnation.

"Mary is associated in a certain sense," a learned cardinal tells us, "with the real presence of Jesus in our churches. The first heretical assertion in regard to the truth of the Sacrament of the Altar consisted in denying that the Eucharistic body of the Lord was the body born of Mary. And in reply to this first negation, our act of faith is always formulated in the following terms: 'Hail to thee, true body sprung from the Virgin Mary's womb' — '*Ave verum corpus natum ex Mariâ Virgine.*' Thus there is not any Catholic church in which, beside the tabernacle which contains the body of Jesus, there is not to be seen an image of her who was the first and living tabernacle He honored with His presence."

Thus we see that Mary is closely related to the Most Holy Sacrament, and she can not remain indifferent to the honor paid to it. In order to stimulate the true children of Mary to increase more and more in love

for the Eucharist, we shall successively treat, in the course of the present work, of the love of this tender Mother for those who visit the Blessed Sacrament, for those who communicate frequently, and finally for those who assist devoutly at holy Mass.

We will first direct the attention of pious souls to that which relates to visits paid to the Blessed Sacrament.

The Gospel tells us that Mary, having been informed by the archangel Gabriel of the favor which had been granted to her cousin in her old age, left her beloved solitude, and crossed the mountains of Judea in order to salute her cousin. At the voice of Mary, at her first salutation, Elizabeth was filled with the Holy Ghost, St. John the Baptist leaped in her womb, and he was purified from the stain of original sin. Let us apply this fact to a visit to the Blessed Sacrament.

Immediately after His Incarnation, Jesus hastened to accomplish the work of our redemption. The first effect of His zeal was to conquer sin in the person of His Precursor. When Jesus wills the conversion of a soul, when He wills to raise her to a certain degree of perfection, He draws her sweetly and strongly, *suaviter et fortiter*, to His tabernacles, and the first-fruits of the intimate communings of this soul with her God are hatred of sin and love of justice. If we desire to be sincere, we must confess that we have often been deeply moved when kneeling before the altar. Then troubles disappear, tears are dried, temptations are put to flight, and our soul exclaims, overflowing with joy, "Whence is this to me?" Ah, it proceeds from the vicinity of the Most Holy Sacrament; it proceeds from Mary, who has persuaded her adorable Son to turn upon us one of those looks which heal, console, and strengthen.

Yes, Mary loves the souls who visit Jesus in the Blessed Sacrament. To assert the contrary would be tantamount to maintaining that formerly she was insensible to the visit the shepherds paid to the stable at Bethlehem. We can well believe that she lent an

attentive ear to their simple story when they told how the angel had appeared to them and commanded them to come and adore their Saviour and spoke of the joyous songs of the celestial spirits!

Once again, can we believe that Mary would not pay heed to a soul which had laid aside her ordinary occupations in order to visit Jesus, Who is more neglected in the Eucharist than He was in the crib? No, that can not be.

The sacred text mentions another visit paid to Jesus — that of the Magi. "And entering into the house they found the child with Mary His mother."¹ What consoling words are these for persons who visit the Blessed Sacrament regularly, who day by day offer to Jesus the gold of their love, the incense of their prayers, the myrrh of their sufferings! Mary is always with Jesus; they are inseparable. How, then, is it possible to visit one without meeting the other?

Can we pass over in silence, Christian souls, the signal favor granted by Mary to the aged Simeon, after her visit to the temple at Jerusalem. The Blessed Virgin placed the infant Jesus in his arms, and the holy old man, raising his eyes to heaven, exclaimed: "Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace, because my eyes have seen Thy salvation." Then, addressing himself to Mary, he adds; "Behold, this Child is set for the fall and for the resurrection of many in Israel, and for a sign that shall be contradicted; and thy own soul a sword shall pierce."

Alas, it was not only during His mortal life that Jesus was exposed to contradiction, and was an object of hatred to His enemies; what is His Eucharistic life but a repetition of the same outrages and the same injuries? In the present day more especially, those are very numerous who deny the divinity of our adorable Master, and who strive to destroy what still remains of belief in the real presence of Jesus in the Most Holy

¹ Et intrantes domum invenerunt puerum cum Mariâ mater ejus. — Matt. ii. 11.

Sacrament! O Mary, how deeply grieved must thou be to see thy Son so little loved, so seldom visited in the Sacrament of His love!

Finally, the Gospel tells us of a visit which was paid to Jesus while He hung upon the cross. All the apostles had basely abandoned their Master; St. John alone followed Him to Calvary. Behold him standing at the foot of the cross with Mary and some other devout women. He is there in order to compassionate the sorrows of the Mother and the Son. He is intimidated neither by the shouts of the mob nor by the blasphemies of the haughty Pharisees. Jesus is abandoned by Heaven and earth; St. John alone bears Him company. His Master is insulted; he makes reparation and honorable amends to Him for the insults that are inflicted upon Him. The executioners offer Him gall and vinegar; St. John offers Him his love! Wilt Thou, O Jesus, permit this heroic act of Thy well-beloved apostle, this first visit of reparation, to go unrewarded? "Son, behold thy Mother, Mother, behold thy Son." Such is the reply of the expiring Saviour.

Christian souls, do you now understand what will be your reward if, like St. John, you remain faithful to Jesus in the evil days in which our lot is cast. The more Our Lord is insulted, despised, and buffeted, the more you ought to remain near Him in the Holy Sacrament. Then Mary will be in very deed your mother, as she was the mother of the beloved disciple.

Chapter 17

Jesus Christ Instituted the Sacrament of the Eucharist in Order that He Might Be the Food of Our Souls

IN a former chapter we recalled to mind the ends for which Our Lord instituted the Sacrament of the Eucharist. He willed to be the companion of our sojourn upon earth, our food in holy communion, and

our victim in the holy sacrifice of the Mass. From these three reasons for the institution of the Eucharist there proceed, as far as we are concerned, three duties in regard to Jesus in the Most Holy Sacrament — we ought to visit Him, to receive Him in holy communion, and to assist at Mass.

We have already spoken of visiting the Blessed Sacrament; we will now speak of the Holy Eucharist as the food of our soul.

If Jesus Christ, in instituting this sacrament, had had no other end than that of establishing His abode in our midst, in order to console us by His presence, to counsel us in our doubts, to strengthen us in our weakness, that would have been indeed an excess of charity. But He did not stop here. His love led Him to conceal Himself in the consecrated Host in order that He might be received on our tongue and enter into our breast, in order to incorporate Himself with us and unite us to Him in the closest and most intimate manner. It was not enough for this divine Saviour to draw near to us and to be present with us; He desired a still closer union, which should identify Him with us, as He said Himself: "He that eateth My flesh and drinketh My blood, abideth in Me and I in him."¹ There is nothing in the world which unites itself more intimately with us, and becomes more entirely our own, than the food of which we partake. This food assimilates itself to us in such a manner as to become one thing with us, the same flesh, the same individual. In a similar way, by means of holy communion, Jesus Christ unites Himself to us in such a manner that, to quote His own words, He abides in us, and we in Him. There is, however, this difference between the Eucharistic bread and ordinary bread — the latter changes itself into our substance, while the former transforms us into Jesus Christ. "I am the Bread of the strong," Our Lord said to St. Augustine, "increase in strength and thou shalt feed upon Me. I shall not be changed into thee,

¹ Qui manducat meam carnem et bibit meam sanguinem, in me manet, et ego in illo. — Joan. vi. 57.

but thou shalt be changed into Me." "He that eateth me, the same shall also live by me."¹

This marvelous change is not the transmutation of our substance into that of Jesus Christ, which is incorruptible and immortal, but of our spirit into that of Jesus Christ, Who, by giving us His flesh, imparts to us His divine virtues in order to make us live with His life. "He that eateth Me, the same shall also live by Me."

O Christian, could any love be greater than this? Who could ever have imagined love so transcendent? God desires to become the food of man! God descends into His creature, becomes the sustenance of his life, his bread! And that not once only, but thousands and thousands of times. He is not satisfied with permitting us to receive Him, He commands us to do so. "Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you." Our Lord said upon one occasion to Marie Latasté: "My child, if there were in the course of ages but one single soul which would have given glory to Me and to God My Father in the Holy Sacrament, and if all the rest of mankind would have united in outraging Me and in refusing to be saved by Me, I should nevertheless have instituted it. By this thou canst judge of the greatness of My love for souls." What gratitude ought not Christians to feel for Jesus Christ, in return for the immense charity which induced Him to institute this sacrament! What a throng ought to press to the Holy Table! It seems that the faithful ought to live in a manner so perfect as to be able daily to receive this heavenly food. This is the bread that cometh down from heaven.²

¹ Qui manducat me et ipse vivet propter me. — Joan. vi. 58.

² Hic est panis de cœlo descendens. — Ibid. 50.

Chapter 18

Holy Communion

TO communicate is to receive the body, blood, soul, and divinity of Our Lord Jesus Christ. We have just seen that the Saviour did not institute the Sacrament of the Eucharist merely that He might remain among us, to receive our homage and our visits, but to give Himself to us in holy communion. Earthly friends are not satisfied with merely greeting one another and visiting one another, but they invite one another to some meal. It is thus that Jesus acts in regard to us. He invites us to partake with Him of the mystic repast of holy communion. Who could ever express, who could ever understand, what holy communion really is! In order to speak of such a subject, a saint ought to come down from heaven. Let us, nevertheless, endeavor to treat, however inadequately, of this mystery, and to make the greatness of this solemn act understood by recalling to mind (1) Who it is that gives Himself. (2) To whom He gives Himself. (3) Wherefore He gives Himself.

1. *Who is it that gives Himself?* If an earthly monarch deigned to send a dish from his own table to one of his subjects, the recipient of this favor would certainly feel himself greatly honored. But if his charity were to go still further, if he were to invite the most indigent of his subjects to take a place at table beside himself, would not this poor man feel intensely flattered? Would he ever forget the signal honor he had received? Would he not speak of it with pardonable pride? But what is the table of the greatest of earthly monarchs in comparison with the Holy Table? What is the food of the princes of this world compared to the Eucharistic bread? Jesus, the immortal king of ages, the Creator of all that we behold around us! Jesus, the desired of all nations during four thousand years! Jesus, the divine Infant of Bethlehem, the Youth of Nazareth! Jesus, the Author of the Holy

Gospels, the Redeemer of the world! Jesus, risen again and seated at the right hand of the Father, the Judge of the living and of the dead! He it is Who gives Himself in His entirety, with His two natures, with the grace and merit of all the conditions through which He passed. What a gift is this! If human reason exclaims in astonishment: "*Durus est hic sermo*" — "This is a hard saying," we reply, with all believing souls: "O Jesus, we firmly believe that Thou art present in the Holy Sacrament of the Altar, because Thou hast thus spoken."

2. *To whom does He give Himself?* To a poor sinner, to what is most pitiable upon earth. Irrational creatures are, it is true, inferior to us, but at least they have never rebelled against God. Everything in nature obeys the Lord, from the planet farthest from our globe to the smallest worm that crawls upon the earth. One being alone is an exception in the visible creation, and this being is man! And it is for the sake of this rebel that God deigns to come down from heaven! Were a prince to quit his gilded palace and go down into a poor cabin, the dwelling of a shepherdess; if, from a feeling of friendship, he consented to remain in this humble abode; if he asked this lowly maiden to become his spouse, what would men say concerning this marvelous abatement? How they would extol the good fortune of this shepherdess in being thus raised from extreme poverty in order to be seated upon a throne! Yet, once again, what is all this when compared with the abasement of Jesus when He gives Himself to us in holy communion? Never shall we understand the love which Jesus evinces in our regard in giving Himself to us in holy communion! If, O Jesus, men knew what holy communion really is, how would they hunger and thirst for this divine food. "*Si scires donum Dei*" — "If thou didst know the gift of God." Did you but know the gift of God, and Who He is that condescends to give Himself to you!

Blessed Imelda was only ten years old when she quitted the parental roof in order to enter a convent of

Dominican nuns. Even at this tender age, she was already a model of perfection. One thing deeply grieved her, that she was not allowed to receive holy communion. Her confessor, heeding her extreme youth more than her virtue and piety, thought fit to postpone the day of her first communion. But Our Lord delayed not to correspond to the ardent longing of His youthful servant. He willed to show, by means of a miracle, that He looks, not so much at the years of His saints as at the dispositions of their hearts. One day when, during the communion of the nuns, Imelda was bewailing with sighs and tears her inability to partake of the Bread of Angels, a Host was seen to quit the ciborium in a miraculous manner, rise into the air, and remain suspended over her head. At the sight of this wonder, her desires increased in intensity. The Religious were struck with astonishment on beholding this miracle, and scarcely dared to believe their eyes. They pointed this out to the chaplain, who went to the spot and saw that it was true. He received the Host upon a paten, and communicated the young girl, Jesus Christ having thus signified that He willed to descend into her innocent heart. After this consummation of her wishes, Imelda, being too weak to bear the superhuman happiness she experienced, closed her eyes as if she had sunk into a deep sleep, and immediately gave up her pure soul to God, May 13, 1333. The report of this blessed death made the name of the youthful saint to become widely known.¹ Obtain for us, O Blessed Imelda, grace to understand as thou didst, what communion really is. Grant also thy protection to all children who approach the Holy Table for the first time.

3. *Wherefore does He give Himself?* Ask rather why you take food, why you go to the physician, why in all your sorrows you seek a comforter. He comes to us, this loving Saviour, solely in order to do us good.

¹ The relics of the Blessed Imelda are preserved at Bologna in the parish church of St. Nicholas. The Sovereign Pontiff Leo XIII raised her to the altars of the Church.

He has no need of us, but we have sore need of Him. Our soul hungers and thirsts for happiness; nothing can fully satisfy it, except Jesus in the Eucharist. Our soul is sick, a prey to the fever of concupiscence; Jesus is the only physician who can cure it. Our soul is sad, it often sighs, when it remembers its cruel exile; Jesus alone can console it.

The votaries of the world boast of the splendor of their banquets; those who are burdened with human infirmities besiege the doors of the most eminent physicians; those who are in affliction, those who are discontented with their lot in life, seek distraction, some in illicit pleasures, others in frequenting the theater; some travel to the ends of the earth in order to dispel their ennui; others move heaven and earth to acquire renown; we envy them not, nothing can equal for us the joy which the Blessed Eucharist brings to us day by day!

Chapter 19

How Often Ought We to Communicate?

THERE is a divine precept which renders it incumbent on all Christians, as soon as they have attained the age of discretion, to communicate from time to time during their life, and above all when they are in danger of death. This command was enjoined upon us by Our Lord Jesus Christ Himself, and nothing is more plainly laid down in the Gospel than the duty of receiving holy communion. "Take ye and eat. This is My body. Drink ye all of this, for this is My blood. Do this for a commemoration of Me." This is not merely an invitation which Jesus addresses to us; it is a command which we must obey. Our Lord makes the reception of the Eucharist a question of life or death for our souls; He threatens us with eternal damnation if we refuse to eat His sacred flesh and drink His precious blood. "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.”¹ As you see, pious souls, nothing is plainer than this law. Thus the early Christians showed great fidelity in observing it; they frequently received the Holy Eucharist. “They were persevering,” St. Luke tells us, “in the doctrine of the apostles, and in the communication of the breaking of bread.”² By this expression, “the breaking of bread,” the sacred writer speaks of the Eucharist. “The bread which we break,” St. Paul says in his turn, “is it not the partaking of the body of the Lord?” We also read in the Acts of the Apostles as follows: “And all they that believed, were together . . . continuing daily with one accord in the temple, and breaking bread from house to house.”³ We learn from these various quotations that the apostles and the early Christians considered these words of the Saviour to contain a command, and that they were faithful in observing it.

But when ought we to communicate? Our Lord has not Himself fixed the day and the hour; He has left this care to His Church. The Church, which speaks to us with the voice of Jesus Christ, has expressed her will in regard to this subject. During the first centuries she invited the faithful to communicate whenever they assisted at Mass, and the faithful obeyed. Those who on account of sickness or any other hindrance were prevented from assisting at the Holy Mysteries, caused holy communion to be brought to them, and communicated themselves. When traveling, they took the Blessed Sacrament with them, in order to be able to communicate. In the times of persecution, deacons, acolytes, women, and even children, carried the Eucharist secretly to prisoners, in order that they might thus gain strength to give up their life for Jesus Christ.

Yet when the Church enjoyed peace under the rule of the Emperor Constantine, the Christians did not approach holy communion so often, since they were no

¹ John vi. 54, 55.

² Acts ii. 42.

³ Ibid. 46.

longer exposed to so many dangers and trials. From that period the Holy Table was less frequently approached, and that is the reason why, toward the eighth century, the Church found herself compelled to fix the number of communions of obligation. All those Christians who did not receive communion at the feasts of Christmas, Easter, and Pentecost were no longer considered to be Catholics. Finally, at the Fourth Lateran Council, in 1215, it was decreed that all the faithful were to receive communion once a year at least, at Easter, under terrible penalties of excommunication and deprivation of Christian burial. This law was confirmed by the Council of Trent in 1550. We learn the same from our catechism.

Does the Christian who only receives communion at Easter fulfil his duty in the strict sense of the word? Yes, for the Church has fixed the limit which may not be overstepped. But does he correspond to the intentions of Jesus Christ and of His Church? We reply in the negative. In order to settle this important question, it is only necessary to remember that the Church in all her Councils, by the mouth of all her Doctors and saints, has never ceased to invite the faithful to communicate more frequently.

What does the holy Council of Trent say upon this subject? We quote the following passage: "The holy synod would fain indeed that, at each Mass, the faithful who are present should communicate, not only in spiritual desire, but also by the sacramental participation of the Eucharist, that thereby a more abundant fruit might be derived to them from this most holy sacrifice."¹

And the Roman Catechism, drawn up by the order of the Council of Trent, adds these weighty words, which are of peremptory authority: "Let not the faithful deem it enough to receive the body of the Lord once a year only in obedience to the authority of this decree; but let them judge that communion ought to be more frequent, but whether it be more expedient that it

¹ The Decrees of the Council of Trent, Sess. XXII, ch. 6.

should be monthly, weekly, or daily, can be decided by no fixed universal rule. St. Augustine, however, lays down a most certain standard: 'Live,' says he, 'in such a manner as to be able to receive daily.' Wherefore it will be the part of the parish priest frequently to exhort the faithful that, as they think it necessary every day to afford nourishment to the body, they should also not neglect daily to feed and nourish the soul with this sacrament; for it is evident that the soul stands not less in need of spiritual than the body of natural food. And here it will be most beneficial to recapitulate the immense and divine advantages which we derive from the sacramental communion of the Eucharist. The figure of the manna is also to be added, which it was necessary to use every day, in order to repair the strength of the body. (Exod. xvi. 21, sq.); and also the authorities of the holy Fathers, which earnestly recommend the frequent participation of this sacrament; for the words, 'Thou sinnest daily; receive daily,' are not the sentiment of St. Augustine alone, but also, as any one upon diligent inquiry will easily discover, the sentiment of all the Fathers who wrote on this subject."¹

Such, Christian souls, is the truth, such is the will of God, such is the rule which is given us by the infallible teaching of the Church. Let every one be impressed with this truth, and if need be, correct his conduct in regard to the important duty of communion.

We read that Witikind, leader of the Saxons, when still a heathen and fighting against Charlemagne, was curious to see what went on in the Christian camp, and in order to do so, he disguised himself as a pilgrim. It was at Easter, when all the Christian soldiers performed their devotions. He entered the camp and beheld with admiration the ceremonial of the Mass; but what caused him the greatest surprise was to see, in each Host which the priest administered to the soldiers, a child of marvelous beauty, radiant with light.

¹ Catechism of the Council of Trent, translated into English by Very Rev. J. Donovan, D.D.

This child appeared to enter gladly into the mouth of some, and with repugnance into the mouth of others. Witikind asked the explanation of this, and the miraculous vision caused him to embrace Christianity, and he induced all his subjects to embrace it likewise.

Extract from the Decree concerning Daily Communion

Issued at Rome on the 20th day of December, 1905

1. **F**REQUENT 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.

2. A right intention consists in this: That he who approaches the Holy Table should do so, not out of routine, or vainglory, 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.

3. 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.

4. 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 followed by a suitable thanksgiving

according to each one's strength, circumstances, and duties.

5. 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 from frequent and daily communion, provided that he is in a state of grace and approaches with a right intention.

6. But since it is plain that, by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness bestowed on the recipient, therefore parish priests, confessors, and preachers — in accordance with the approved teaching of the Roman Catechism (Part ii. cap. 4, n. 60) — are frequently and with great zeal, to exhort the faithful to this devout and salutary practice.

Our Lord Himself more than once, and in no ambiguous terms, pointed out the necessity of eating His flesh and drinking His blood, especially in these words: "This is the bread that cometh down from heaven; not as your fathers did eat manna and are dead: he that eateth this bread shall live forever" (John vii. 59). Now from this comparison of the food of angels with bread and with the manna, it was easily to be understood by His disciples that, as the body is daily nourished with bread, and as the Hebrews were daily nourished with manna in the desert, so the Christian soul might daily partake of this heavenly Bread and be refreshed thereby. Moreover, whereas, in the Lord's Prayer, we are bidden to ask for "our daily bread," the holy Fathers of the Church all but unanimously teach that by these words must be understood not so much that material bread which is the support of the body, as the Eucharistic Bread which ought to be our daily food.

Moreover, the desire of Jesus Christ and of the Church that all the faithful should daily approach the

sacred Banquet is directed chiefly to this end, that the faithful, being united to God by means of the sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and to avoid these graver sins to which human frailty is liable; so that its primary purpose is not that the honor and reverence due to Our Lord may be safeguarded, or that the sacrament may serve as a reward of virtue bestowed on the recipients (St. Augustine, Serm. 57 in Matt., de Orat. Dom. n. 7). Hence the holy Council of Trent calls the Eucharist "the antidote whereby we are delivered from daily faults and preserved from deadly sins" (Sess. xiii. c. 11).

Prayer for the Propagation of the Pious Custom of Daily Communion

O SWEET Jesus, Who didst come into the world to give to all souls the life of Thy grace, and Who, to preserve and nourish in them this life, hast wished to be their daily food and the daily remedy of their daily weakness, we humbly supplicate Thee, by Thy Heart so inflamed with love for us, to shed upon all souls Thy divine Spirit, that they who, unhappily, are in mortal sin may be converted to Thee and recover the life of grace that they have lost, and that they who, by Thy help, already live this divine life, may devoutly approach Thy Holy Table every day that they can; so that by means of daily communion, receiving daily the antidote of their daily venial sins, and feeding daily the life of Thy grace in their soul, and thus purifying themselves always more and more, they may, at last, arrive at the possession of the life of beatitude with Thee. Amen.

300 days, once a day. — Pius X, June 3, 1905.

"Why Art Thou Afraid?"

BLESSED Emily Bicchieri, of the Order of Dominicans, had the most ardent love for the Blessed Sacrament. She was permitted to communi-

cate thrice in the week and on all festivals, which in those days was unusually frequent. Emily's humility took alarm, and she resolved to abstain for a time from approaching the Holy Table. But Our Lord would not allow His spouse to fall into this dangerous delusion. He appeared to her radiant with celestial glory, saying: "Beloved spouse, why art thou afraid to approach My banquet? Have I not prepared it on purpose that I might feed thee with My flesh and blood? Come without fear and look not so much at thine own vileness, but rather on the loving pity which moved Me to institute this Sacrament for the happiness of My creatures. Learn that *they who receive Me out of love please Me infinitely more than they who keep away from Me out of fear.*"

Reassured by this vision, the servant of God hungered more and more after the Bread of angels. One day she was detained at the bedside of a sick Sister and thus prevented from communicating with the rest. As soon as she was free she went to the choir and lovingly offered to Our Lord the great privation which she had suffered. An angel immediately appeared and brought her holy communion in the sight of all the Sisters.¹

Chapter 20

The Frequent and Daily Communion of Children

Pontifical Decree²

ON THE AGE OF THOSE TO BE ADMITTED TO FIRST HOLY COMMUNION

THE pages of the Gospels plainly testify to the special love which Christ showed whilst on earth to the little ones. It was His delight to be in their midst. He used to lay His hands upon them, to em-

¹ Sentinel of the Blessed Sacrament.

² From Pontifical Decrees: Daily Communion, and the Age for First Communion, published by the Fathers of the Blessed Sacrament. New York.

brace and bless them. He was indignant when they were repulsed by His disciples, and reprimanded the latter in the following severe words: "Suffer the little children to come unto Me and forbid them not; for such is the kingdom of God." (Mark x. 13, 16.) How highly He prized their innocence and candor of soul He clearly shows when, calling a little one, He said to His disciples: "Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name, receiveth Me." — Matt. xviii. 2, 4, 5.

Bearing this in mind, the Catholic Church from the beginning took care to bring the little ones to Christ through Eucharistic communion, which used to be given even to sucklings. This, as was prescribed in almost all the ancient rituals till the thirteenth century, was done at Baptism, and the same custom prevailed for a long time in some places; it is still in vogue with the Greeks and Orientals. But to avoid all danger, lest the children should spit out the consecrated Host, the custom obtained from the beginning of giving the Holy Eucharist under the species of wine alone.

The infants did not, however, receive holy communion only at Baptism, but they frequently afterward partook of the Divine Repast. For it was the custom in many churches to give communion to the children immediately after the clergy, in others to dispense to them the small fragments left over after the communion of the adults.

Later on, this custom became obsolete in the Latin Church. Neither were children permitted to approach the Holy Table before the dawn of the use of reason and before having some knowledge of the August Sacrament. This new discipline, already accepted by several particular Councils, was solemnly confirmed by the authority of the Fourth Lateran Ecumenical Council, in 1215, by promulgating the celebrated Canon

XXI, in which the reception of the sacraments of Penance and Holy Eucharist is prescribed to all the faithful having arrived at the use of reason in the following words: "All the faithful of both sexes, after coming to the use of reason, shall confess all their sins alone to the proper priest at least once a year, strive to fulfil the enjoined penance as far as possible, devoutly receiving holy communion at least at Easter time, unless by the advice of the priest and for some reasonable cause he should deem it well to abstain for a while."

The Council of Trent, in no way disapproving of the ancient discipline of giving holy communion to children before they have attained the use of reason, confirmed the Decree of the Lateran Council and pronounced anathema on those who hold a contrary opinion. (Sess. xxi, *de Communionem*, c. 4; Sess. xiii, *de Eucharistia*, c. 8, can. 9.) "If any one shall deny that all the faithful of both sexes who have attained the use of reason are obliged to receive communion every year, at least at Easter time, according to the precepts of Holy Mother Church, let him be anathema."

Therefore, in virtue of the aforesaid Decree of the Lateran Council still in force, the faithful, as soon as they arrive at the years of discretion, are obliged to receive the sacraments of Penance and Holy Eucharist at least once a year.

But in establishing the year when children come to the use of reason many errors and deplorable abuses have crept in in the course of time. There are those who considered one age necessary for the sacrament of Penance, another for Holy Eucharist. For the sacrament of Penance they judged that age necessary in which one can distinguish right from wrong, hence can commit sin; for the Holy Eucharist, however, they require a greater age in which a deeper knowledge of matters of faith and a better preparation of the soul can be had. And thus, according to the various customs of places and opinions of men, the age of ten or twelve years was fixed for receiving first holy communion in

some places, in others fourteen years and even more were required, in the meanwhile forbidding all those children under the required age from receiving holy communion.

This custom by which, under the plea of safeguarding the respect due to the August Sacrament, the faithful were kept away from the same, was the cause of many evils. It happened that the innocence of childhood, torn away from the embraces of Christ, was deprived of the sap of the interior life; from which it also followed that youth, destitute of this strong help, surrounded by so many snares, having lost its candor, fell into vice before ever tasting of the Sacred Mysteries. Even though a more thorough preparation and an accurate sacramental confession should precede first holy communion, which does not happen everywhere, yet the loss of first innocence is always to be deplored and might have been avoided by receiving the Holy Eucharist in more tender years.

Not less to be condemned is the custom which exists in many places, according to which children are not allowed to receive the sacrament of Penance before they are admitted to communion, or else absolution is not given to them; thus it happens that burdened perhaps with mortal sins they remain a long time in great danger.

But the worst of all is that, in some places children not yet admitted to first holy communion are not permitted to receive the Sacred Viaticum, even when in danger of death, and thus, dying and being buried as infants, they are not helped by the prayers of the Church.

Such injury is caused by those who insist on an extraordinary preparation for first holy communion, more than is reasonable, not realizing that this kind of precaution proceeds from the errors of the Jansenists, who maintain that the Holy Eucharist is a reward, and not a remedy for human frailty. The Council of Trent holds a different opinion when it teaches that it is "an antidote by which we are freed from daily faults and

preserved from mortal sins " (Sess. xiii, *de Eucharistia*, c. 2), which doctrine has lately been inculcated with greater stress by a Decree given on December 26, 1905, in which daily approach to communion is opened to all, both old and young, two conditions only being required, the state of grace and a right intention. Neither does it appear reasonable that while formerly even sucklings received the remnant of the sacred particles, at present an extraordinary preparation should be required from the little children, who are in the happy state of innocence and candor, and greatly need this heavenly food on account of the many temptations and dangers of our times.

The abuses which we condemn may be traced to the fact that those who demand a certain age for Penance and another for Holy Eucharist have neither wisely nor rightly defined the required age. The Lateran Council requires one and the same age for both sacraments, since it imposes a joint obligation of confession and communion. Therefore, since the age of discretion required for Penance is that at which right can be distinguished from wrong, namely, when one comes to the use of reason; so also for Communion that age is required which can distinguish the Eucharistic bread from the common bread, which, in turn, is the age at which a child attains the use of reason.

Nor did the principal interpreters of the Lateran Council and those who lived at that time think differently. From the history of the Church it is evident that many synods and episcopal decrees, beginning with the twelfth century, shortly after the Lateran Council, admitted children of seven years of age to holy communion. There is, moreover, a testimony of the greatest authority, St. Thomas Aquinas, which reads: "When children begin to have some use of reason so that they can conceive some devotion toward the Sacrament (Eucharist), then this Sacrament can be given to them." The same is explained by Ledesma as follows: "I say with the consent of all, that the Holy Eucharist should be given to all having the use

of reason, no matter how soon they may acquire the same; even though the child should have but a confused idea of what it is doing." Vasquez explains the same passage in the following words: "As soon as a child attains the use of reason, it is obliged by divine law so that not even the Church can dispense it from the same." The same is taught by St. Antoninus, writing: "But when a child is capable of wrong-doing, that is, of committing mortal sin, then he is subject to the precept of confession and consequently communion." (P. iii, tit. xiv, c. 2, p. 5.) The Council of Trent also forces us to the same conclusion. For whilst it declares that "infants, lacking the use of reason, are not obliged to receive holy communion," it assigns as the only reason, because they can not commit sin (Sess. xxi, c. 4): "Since," it says, "at that age they can not lose the acquired grace of the children of God." From which it is evident that the Council believed children obliged to receive communion as soon as they could lose grace by sin. The words of the Roman Council, held under Benedict XIII, agree with this, teaching that the obligation of receiving the Holy Eucharist begins "after boys and girls have come to the use of reason, to that age, namely, in which they are capable of distinguishing this sacramental food, which is no other than the true body of Jesus Christ, from common and profane bread, and know how to approach the same with the required devotion and religion." (*Istruzione per quei che debbono la prima volta ammettersi alla S. Comunione*, append. xxx, p. ii.) The Roman Catechism, however, says: "At what age holy communion should be given to children, no one can judge better than the father and the priest to whom they confess their sins. For theirs is the duty to find out and to inquire of the children whether they have acquired some knowledge of this admirable sacrament and a taste for the same."

From all this it follows that the age of discretion required for holy communion is that at which the child can distinguish the Eucharistic bread from common

and material bread, and know how to approach the altar with devotion.

A perfect knowledge of the articles of faith is, therefore, not necessary, since an elementary knowledge, that is, a *certain knowledge*, is sufficient; nor is the full use of reason required, since the beginning of the use of reason, that is, some kind of use of reason, suffices. Wherefore, to put off communion any longer or to exact a riper age for the reception of the same is to be rejected absolutely, and the same has been repeatedly condemned by the Holy See. Thus Pius IX, of happy memory, in the letters of Cardinal Antonelli to the Bishops of France, given on March 12, 1866, severely condemned the growing custom existing in some dioceses of putting off holy communion to a maturer age, and rejected the number of years as fixed by them.

The Sacred Congregation of the Council of March 15, 1851, corrected a chapter of the Provincial Council of Rouen, in which children under twelve years of age were forbidden to receive holy communion. This same Congregation of the Discipline of Sacraments, acting in a similar manner in a case proposed from Strassburg on March 25, 1910, in which, being asked whether children of twelve or fourteen years could be admitted to holy communion, answered: "Boys and girls are to be admitted to holy communion when they arrive at the age of discretion or attain the use of reason."

Having seriously considered all these things, the Sacred Congregation on the Discipline of Sacraments, at a general meeting held on July 15, 1910, in order that the above-mentioned abuses might be removed, and the children of tender years become attached to Jesus, live His life, and obtain protection against the dangers of corruption, has judged it opportune to lay down the following norm for admitting children to first holy communion, to be observed everywhere:

I. The age of discretion required both for confession and communion is the time when the child begins to reason, that is, about the seventh year, sometimes

after, sometimes even before. From this time on, the obligation of satisfying the precept of both confession and communion begins.

II. Both for first confession and first communion a complete and perfect knowledge of Christian Doctrine is not necessary. The child will, however, be obliged gradually to learn the whole Catechism according to its intellectual ability.

III. The knowledge of Christian Doctrine required in children in order to be properly prepared for first holy communion is that they understand according to their capacity those mysteries of faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and also approach the Sacred Table with the devotion becoming their age.

IV. The obligation of the precept of confession and communion which rests upon the child falls back principally upon those in whose care they are, that is, parents, confessors, teachers, and their pastor. According to the Roman Catechism, it belongs to the father, however, or to the person taking his place, as also to the confessor, to admit the child to first holy communion.

V. The pastors shall take care to announce and distribute general communion once or several times a year to the children, and on these occasions they shall admit not only first communicants but also others, who, with the consent of their parents or their confessors, have already been admitted to the Sacred Table before. For both classes several days of instruction and preparation shall precede.

VI. Those who have the care of children should use all diligence so that after first communion the children shall often approach the Holy Table, even daily if possible, as Jesus Christ and Mother Church desire, and that they do it with a devotion becoming their age. They should bear in mind their most important duty, by which they are obliged to have the children present at the public instructions in Catechism, otherwise they

must supply this religious instruction in some other way.

VII. The custom of not admitting children to confession, or of not absolving them when they have attained the age of reason, is absolutely condemned. Wherefore the Ordinaries of places, using those means which the law gives them, shall see that it is done away with.

VIII. It is an utterly detestable abuse not to administer Viaticum and Extreme Unction to children having attained the use of reason, and to bury them according to the manner of infants. The Ordinaries of places shall proceed severely against those who do not abandon this custom.

All these resolutions of the Eminent Fathers, the Cardinals of this Sacred Congregation, have been approved by Our Most Holy Father Pope Pius X in an audience given on the seventh day of the current month, and he has commanded the present Decree to be edited and promulgated.

Given in Rome at the residence of the same Sacred Congregation on the eighth day of August, 1910.

D. Card. Ferrata, *Prefect*.

Ph. Guistini, *Secretary*.

Chapter 21

On the Power Which Holy Communion Has to Sanctify Us

ST. FRANCIS DE SALES wrote as follows: "I am only speaking of perfection, but I perceive very few who practice it. Every one understands it in his own way. Some make it to consist in simplicity of attire, others in austerity of life; these in almsgiving, those in frequenting the sacraments, in meditation, contemplation, etc. For myself, I know no other perfection than that of loving God with one's whole heart, and one's neighbor as oneself." This is why St. Augustine exclaims: "*Ama et fac quod vis.*" — "Love and

do what you will." In fact, in the case of any one who loves God above everything, his love teaches him to avoid whatever is displeasing to God, and to do whatever pleases Him.

If once we admit this truth, who can doubt that the Holy Eucharist, if worthily received, has power to kindle the soul with the fire of divine love? "I am come to cast fire on the earth," the Saviour says, "and what will I but that it be kindled?"¹ By what means does Jesus prove to us His love, and how does He impart it to us? By holy communion. Our Divine Saviour teaches us that He came to give us life, and life abundantly. What is this life but the life of the soul, the life of the love of God in us? "Jesus Christ," says a pious writer, "by giving Himself to us in the Holy Eucharist, teaches us the secret of this life of love, and renders the practice of it easy. To live by love is not merely to love, but also to be loved; and this mutual love of God and of the soul is the fruit of holy communion."

When, Christian soul, you go to communion, you love Jesus Christ, and He loves you; you abide in Him and He in you. He Himself has said: "He that eateth My flesh and drinketh My blood, abideth in Me and I in him."²

"All you who are eager for love, and who spend your affections on created objects, and who crave for some amount of love at least, from all who surround you, if love is the life of your heart, lift up your hearts, *Sursum corda*; love God and beseech Him to love you; seek life at its source; communicate, and you will be loved with an infinite love. This love of God increases and becomes perfect, but it may also fade away. Jesus Christ increases and strengthens it in the soul of the Christian who receives Him. He speaks to his heart, comforts and instructs him, shows him good things

¹ Ignem veni mittere in terram; et quid volo, nisi ut accendatur. — Luc. xii. 1, 9.

² Qui manducat meam carnem et bibit meam sanguinem, in me manet et ego in illo. — Joan. vi. 57.

which the eye has not seen, nor the ear heard, nor the heart of man ever enjoyed. . . . You will perhaps say: 'I go to communion, I endeavor to do so with all the dispositions which are requisite, but I do not experience these happy results.' This may be; but you live the life of grace which communion imparts, you grow in God's sight as a child grows, unconsciously. You are rich in all the gifts of grace, but you want to see and feel this! God conceals your merits from you in order to keep you humble.

"Yet, faithful soul, if you grow weary in the path of virtue, if you no longer walk in it with a light and joyous step, as you did formerly, go to Jesus Christ, receive Him in holy communion, and you will feel your courage revive. If the numerous faults you have committed weigh upon you, go to communion, for 'the Eucharist,' as the Council of Trent says, 'should be received as an antidote whereby we may be freed from daily faults and preserved from mortal sins.' Does the length of the struggle weary you? 'If any one is fainting from exhaustion,' says St. Lawrence Justinian, 'let him receive the body of Jesus Christ with faith and love, and he will immediately regain fresh strength.' Perhaps exterior occupations, the cares and worries of life, dissipate your mind, obscure your spiritual sight, and repress the thought of your eternal salvation. 'Approach the Holy Table,' says St. John Chrysostom, 'this source of light will enlighten you, and teach you to understand what is, in truth, the one thing necessary.'

"The aridity in which you live as in a desert is perhaps the cause of your laxity. Remember what happened to the prophet Elias, when he was fleeing before Jezabel; like him *arise and eat*; not the bread prepared by the angel, but the Eucharistic bread, and you will regain your strength. Perhaps the liberty you have given to your senses has diminished your love for God. In this case give up at once everything which has removed you to a distance from Him, and have recourse to the Holy Eucharist. It is the live coal

which a seraph took off the altar, and which, placed within your heart, will consume your infidelities, inflame your soul, and transform it into God Himself. Finally, from whatever source your weakness and the other diseases of your soul may proceed, have recourse to this remedy, it will heal you and sanctify you."

St. Mary Magdalen de Pazzi was deeply pained to witness the want of reverence wherewith communion was regarded, and she was distressed to see how rarely the Holy Table was approached. She used to say: "I certainly believe that one communion, if made aright, is capable of raising the soul to a height of perfection."

Chapter 22

The Importance of Frequent Communion

"**I** DO not know," St. Teresa says, "a more powerful means of sanctification than frequent communion. To speak in general, the more frequently persons communicate, the more progress they make in the way of perfection."

In order to emphasize this doctrine, we might adduce various facts; we will quote two only. We read in the life of St. Margaret of Cortona that this illustrious penitent frequently approached the Eucharistic Table because her confessor had advised her to do so; Our Lord revealed to him that it was a real joy to Him to give Himself to her in the Sacrament, and that He would richly reward the confessor who had given her this good advice. The Saviour one day complained to St. Gertrude of those who are the means of preventing souls from approaching the Holy Table. "My delights," He said, "were to be with the children of men," and it is for them that I instituted the Holy Sacrament." Those who hinder souls from receiving communion frequently cause Our Lord displeasure. "They do the work of the devil, who has an implacable hatred to the divine Sacrament." Such are the words of the Venerable John of Avila.

Go to communion, Christian souls, as often as possible; Jesus Christ invites you to do so, Holy Church enjoins it upon you, and all the saints counsel it.

Jesus wishes to see you communicate frequently. When instituting the sacrament of the Eucharist, He said to His apostles: "With desire I have desired to eat this pasch with you and to give Myself to you in order to be your food." "In order to attract you to frequent communion," says a pious missionary, "Jesus presents Himself to you under the species of bread and wine, as if to prove to you that His flesh and blood are not less indispensable for the life and food of your soul than ordinary food and drink are for the support of your body. Now, as you eat and drink every day in order to feed and strengthen your body, does not Our Lord give you to understand that He desires to see you every day at the Holy Table, in order to strengthen and maintain the life of your soul? And in order to make this more clearly understood, He compares the Eucharist to the manna with which the Israelites were fed day by day in the desert. He wishes you to ask of Him day by day your daily bread. Now by the bread in question He does not merely signify material food, but He once again alludes to the Eucharistic bread. Could this loving Saviour speak more plainly in order to induce us to communicate frequently?"

Our Lord said upon one occasion to Marie Lataste: "My child, holy communion is the greatest action which it is in the power of man to perform, because it is that which honors Me the most, and is most pleasing to God. One single communion is enough to enrich a man for ever. It is holy communion which gives courage and strength to climb to the summit of the mount of perfection; it is holy communion which sustains in the midst of struggles. A director ought to take care to make the souls he directs, receive frequently this antidote against sin, this efficacious remedy against every kind of disease, this food of the strong, which causes all weakness to disappear. How can weakness be

supported unless it draws from the source of strength? How can sinful man walk in the way of justice if he fails to take the remedy against sin?"

Holy Church invites us in similar terms. We have quoted on a preceding page the words of the holy Council of Trent as well as the expressions of the Roman Catechism concerning frequent communion.¹

The saints advocate frequent communion; all the saints of the New Law were sanctified by the frequent reception of holy communion, and they all recommend it as the one great means of salvation. Let us quote the words of two or three of their number:

"It is from holy communion," says St. John Chrysostom, "that the martyrs drew the superhuman strength which enabled them to defy the fury of earthly potentates and of devils." "It is in communion," St. Cyprian tells us, "that confessors found the heroic courage which enabled them to set at naught with dauntless intrepidity the threats of the powers of this world. It is by frequent communion that virgins have raised themselves to that height of angelic purity which excites the admiration of heaven and earth." "It is by frequent communion," says the author we have quoted above, "that so many of the faithful living in the world have become virtuous artisans, honest tradesmen, faithful husbands, watchful parents, disinterested judges; it makes the rich charitable, the poor contented with their lot."

We might have cited the words of St. Charles Borromeo, St. Philip Neri, St. Vincent de Paul, St. Alphonsus Liguori, and several other saints of these latter days. But it seems to us that we have said enough, and we will conclude this chapter in the words of the gentle St. Francis de Sales: "Two classes of persons ought to communicate frequently — saints, and those

¹ We have added to Chapter XIX, in which these quotations are contained, an Extract from the famous Decree concerning daily communion issued at Rome by the Sacred Congregation of the Council on the 20th day of December, 1905. Vide page 99. — *Editor.*

who are not saints as yet; saints, in order to keep themselves in the love of God, and those who are not, in order to become saints."

Chapter 23

On the Pretexrs Many Christians Put Forward as a Reason for not Approaching the Holy Table

IN the parable of those who refuse to go to the feast, Jesus Christ shows us the reasons for which a large number of Christians keep aloof from the Holy Table. "The Church," says Dom Guéranger, "had chosen this parable for the second Sunday after Pentecost long before the feast of Corpus Christi was instituted." By keeping it for the Sunday within the octave of this great solemnity she applies it to those who hold aloof from communion. This parable is composed of two parts. What does the first teach us?

"A certain man," Our Lord says, "made a great supper and invited many. And he sent his servant at the hour of supper to say to them that were invited that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused. And another said: I have married a wife and therefore I cannot come."¹

"This parable," says Father Monsabré, "is easy to explain. In Jesus Christ you see the father of a family, the master of the house, who prepares a feast. His feast is great — *Cœnam magnam* — Great because of the dignity of Him Who invites — He is more than a king, He is a God; great because of the number of the guests — the whole human race is invited; great because of the aliments which are served at this repast

¹ Luke xiv.

— the flesh and blood of a God; great because of the effects which it produces — it unites us intimately to Jesus Christ, and causes us to live in Him. The servant who was sent to issue the invitations of his master is the Church; all Christians are the invited guests. All the vain pretexts indicated by Jesus Christ in this parable are to be met with in our day in the mouth of indifferent Christians.”

“ *Villam emi* ” — “ I have bought a country house, I must needs go and see it.” “ It is, in the first place,” proceeds the same orator, “ ambition, the desire of aggrandizement, which keeps people away from the Holy Table. They might live quietly and be respected in a humble position, but they imagine that they ought to be somebody; they long to be counted among prominent persons, they desire to attain — whatever be the cost — an exalted position, from which they can contemplate ordinary mortals prostrate at their feet. They dream; they become preoccupied; they condemn themselves to commit mean actions, to defections from their principles, in order to obtain some cheap decoration, or some petty post under government.

“ They get the better of their competitors by dishonest means, they envy those who succeed, they hate those who surpass them. Go, therefore, and say to these ambitious men: God has prepared a great feast for you, delay not to take your place at the Holy Table. Have they time to quit the banquet at which their pride is gratified? Do they not know that in order to approach the Holy Table it is necessary to give up their dreams, to stifle the passionate longings which are consuming them, to abjure their hatreds and envyings? You are simpletons, O ministers of Jesus Christ, when you invite such men as these to communicate! Excuse them, O my God! In order to cease from offending Thee, and to receive Thee in holy communion, these unhappy men have not as yet what is necessary in order to do so.

“ ‘ *Juga bovum quinque emi* ’ — ‘ I have bought five yoke of oxen and I go to try them.’ This is another

class of Christians better disposed than the former, but they are led captive by ordinary occupations. God certainly does not forbid a reasonable attention to temporal interests; but how many are led captive by that eager desire for the goods of this world which paralyzes the powers of the soul. This man ought to be contented with the goods he possesses already, and live in peace in the position assigned to him by Providence. He wishes to surpass every one around him. He wears out his strength, the powers of his mind, in toil of a nature so engrossing as to deprive him of all love for the things of God. Tell such a man that he is possessed by the demon of avarice. Say to him, 'A great supper has been prepared, go and take your place at the table, the invitations of the father of the family are urgent, etc.' He has no leisure, he has bought five yoke of oxen and must needs go and try them. It will be time enough to reconcile himself with the Lord and present himself at the Holy Table when he is unable to work any longer, or when he is on his death bed. God knows what we ought to think of the excuses which keep so many people away from holy communion.

"*Uxorem duxi*" — 'I have lately married,' says a third, 'and therefore I cannot go to this supper.' Jesus Christ does not speak of Christian marriage, of lawful marriage, which is not an obstacle to the reception of the Holy Eucharist. But He specifies that passionate attachment of a soul to earthly things which causes them to become, so to speak, part of herself, of her very being. Sometimes it is a piece of property wrongfully acquired, which a man will not relinquish: or fraudulent practices which can not be broken off; some lucrative situation where he remains, although he has frequently to act much against the dictates of his conscience. Sometimes it is a shameful passion, the yoke of which a man can not shake off; or some illicit connection which he chooses to keep up."

Such are the futile excuses which cause a great number of Christians to keep away from the Holy Table.

Unhappy sinners, who turn a deaf ear when the ministers of Jesus Christ urge you in His name to come to the Eucharistic Banquet, do you not fear the God Who invites you? What do you consider to be of the same importance as the reception of the body and blood of Jesus Christ? Some wretched, fleeting honor, some petty gain, some degrading amusement! And you think that the gentleness of the Lamb of God will not turn into the wrath of the Lion of the tribe of Juda! Follow with us the course of this parable, and you will discover what is the wretched fate reserved for those who obstinately refuse to approach the Holy Table.

Chapter 24

On the Just Chastisements Reserved for Those Who Do not Go to Communion

THE first part of this parable has shown us the three chief causes which keep persons away from holy communion — ambition, the inordinate love of riches, and sensuality. The second part will acquaint us with the unhappy fate reserved for those who despise the gracious invitation of the father of the family.

“And the servant returning,” continues the Gospel, “told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble, and the lame and the blind. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant: Go out quickly into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited, shall taste of my supper.”¹

The master of the house, seeing that his invitation

¹ Luke xiv.

was despised, became angry. Nothing is more to be dreaded than the anger which results from slighted affection. The Son of God, having been born in a stable, spent thirty-three years on earth, and died on the tree of shame; when about to return to His Father, He devised a means of remaining in our midst in the Holy Eucharist, in order to be our companion and our food during our exile upon earth; and should man be at liberty to withhold his affection from a God Who is so infinitely good? Should he be permitted to refuse with impunity the pressing invitation of the Saviour, Who urges him to feed upon His body and blood? "Go out quickly," said the master of the house, being angry, "into the streets and lanes of the city and bring in hither the poor and the feeble, the lame and the blind." As for you, the fortunate ones of this world, satiate yourselves with fleeting honors, possess and spend your riches, enjoy your pleasures; you shall have no part in my celestial banquet. Bring me those whom you meet first—the poor, and I will enrich them; the sick, and I will heal them; the blind, and I will restore their sight; the lame, and I will make them walk straight.

"And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant: Go out into the highways and hedges, and bring hither all that you shall find. Force those to come in who make any resistance; force them to come in, press them to come in (*Compelle intrare*), that my house may be filled."

Slighted affection turns into loathing of him who has repelled it; and if it meets with an affectionate heart which reciprocates its love, it is consoled, and spares nothing in order to enrich this heart with its choicest favors.

In this manner does Our Lord act in the Holy Eucharist. When He sees Himself despised, forgotten, neglected by souls whom He has favored in a special manner in regard to fortune, intelligence, Christian education, etc., by souls who ought to glow with love

and gratitude in return for all His benefits, and visit Him frequently in the sacrament of His love, what does He do? He gives them up to their depraved sense, and bestows His choicest graces elsewhere. The poor, the ignorant, humble mothers of families, simple shepherds, will take their place at the Holy Table; they will become the favorites of the Saviour; He even frequently reveals to them secrets which He conceals from the wise and powerful. "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones."¹

"You think," says a celebrated preacher, addressing himself to those who absent themselves from the Holy Table, "that later on you can withdraw your refusal. Listen then to the words of the Master: '*None of those men that were invited shall taste of My supper.*' Our Lord will not repulse them, if they present themselves, but there is every reason to fear that they will fail to present themselves. For the fault of those who voluntarily absent themselves from communion will turn into their punishment. The deprivation of the celestial manna will be the just punishment of those who have despised it, a punishment all the more terrible because they will be unconscious of it. Because they have not heeded His pressing invitations, God will strike them with insensibility; they will forfeit all the blessings of which the Eucharist is the fertile source, and they will not regret them.

"They will not have any life within them, and they will not wish to have any. They will be dead to the grace of God, and they will not be aware of this. They will have lost all claim to enter heaven, and they will not grieve on this account. Their soul, deprived of the food which would have sustained it, will sink into a lethargic condition, which it will not endeavor to shake off, but in which it will remain until its last hour!

"The death of those unhappy souls will only too closely resemble their life. The anger and the threats

¹ Matt. xi. 25.

of the Father of the family arouse the gravest apprehensions as to their salvation. When they are on the point of leaving this world, they may perhaps desire to receive the Holy Viaticum, but will this privilege be granted to them? Will not God punish them for their guilty and protracted persistence in absenting themselves from communion? At the moment when they wish to receive it, will a priest be found to bring to them the Holy Eucharist? In their extremity will they not be heard to utter the melancholy exclamation of the prodigal, '*Hic fame pereo*' — 'I perish with hunger'?"

If, Christian soul, you desire to avoid such a misfortune as this, if you wish to make your salvation sure, go to communion, and that frequently.

Chapter 25

On Preparation for Holy Communion

THE Decree on Daily Communion issued in the pontificate of Pius X says: "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 followed by a suitable thanksgiving according to each one's strength, circumstances, and duties."

Let us now see how we ought to prepare ourselves for holy communion.

Why do so many souls, after frequent communions, make so little progress in sanctity and perfection? "The fault," says a learned cardinal, "is not in the food, but in him who takes it without proper dispositions."

"Let no one," says St. Alphonsus Liguori, "say that the fault lies with holy communion, but with the want of preparation in him who receives it. Dry wood, when brought into contact with fire, is easily kindled, but green wood resists the flame because it is not in the condition necessary in order to burn. The saints profited greatly by their communions, because they had a heartfelt desire to make a thorough preparation before presenting themselves to receive Jesus Christ."

What, then, ought you to do, Christian soul, before receiving holy communion? It can be stated in a few words. You ought to arouse within yourself lively sentiments of faith in the real presence of Jesus Christ in the Eucharist; humble yourself profoundly, recall to mind what Our Lord did and suffered for you, and finally consider with what love He gives Himself to you.

(1) In the first place, have a lively faith; on the day preceding your communion, you ought to say to yourself: What am I about to do to-morrow? I am going to communicate; that is to say, I am about to receive the body, blood, soul, and divinity of Jesus Christ! How happy I should be if the Blessed Virgin deigned to appear to me, holding the Infant Jesus in her arms! Happier still should I esteem myself if she permitted me to hold Him for a few brief moments. But to-morrow, to-day, perhaps almost immediately, I shall feed upon His sacred flesh, I shall quench my thirst in His most precious blood. No deception is possible on this point; my faith says to me, "*This is the body of Jesus Christ; this is His blood.*" If I did not admit this truth, I should be a heretic. I firmly believe, O Jesus, that Thou art present in the Holy Eucharist.

Faith is very pleasing to Our Lord, and believing souls are always beloved by this gracious Master.

Remember the faith of the woman in the Gospel, who said, "If I shall touch only His garment, I shall be healed." Recall to mind the faith of the woman of Canaan. Our Lord said to her: "O woman, great is thy faith, be it done to thee as thou wilt." — "*O mulier, magna est fides tua.*" Your faith, Christian soul, ought to be directed to the various mysteries in the life of Our Lord Jesus Christ. If you go to communion at Christmas, think of the Infant Jesus. At Passion-tide remember His sufferings; at Easter reflect upon His triumph and Resurrection. At the Ascension, at All Saints, adore Jesus glorious in heaven. The crib, Nazareth, the Cenacle, Calvary, the tomb of the Saviour, the Mount of Olives, are for believing souls all comprised in the tabernacle. Yes, all this is to be found in the tabernacle! It is there that we must seek Jesus while we remain on earth, if we desire to behold Him in heaven face to face, after our death.

(2) Then humble yourself profoundly, after having reminded yourself that it is Jesus Christ Whom you are about to receive. Ought you not to exclaim, "Who am I, that the Son of God should condescend to come to me? What have I done, to deserve such a favor?"

"If," says the author of the "Imitation," "you had the purity of an angel and the sanctity of St. John the Baptist, you would not be worthy to receive this Sacrament." "Only a God," says St. Alphonsus Liguori, "is worthy to receive a God." Therefore say to this infinitely great God, "Lord, I am not worthy that Thou shouldst enter under my roof, for I am poor and worthless! My God, I have been unhappy enough to rebel against Thee; depart from me, for I am a sinful man. Lamb of God, Who takest away the sins of the world, cleanse my soul from every stain, and make me somewhat less unworthy to receive Thee."

The more you humble yourself in the presence of Our Lord, Who gives Himself to you, the more will you draw down His graces upon you. This God, Who annihilates Himself in the Eucharist, holds the proud in abhorrence and reserves His favors for the humble.

You can, therefore, never humble yourself too deeply in the presence of a God so infinitely great, Who humbled Himself for your sake unto the death upon the cross, and Who comes to you under the appearance of bread.

I acknowledge, O Jesus, that I am unworthy to receive Thee. O my Saviour, behold in me an abyss of misery, come and impart to me Thy grace.

(3) Recall to your mind, in the third place, the passion of Jesus Christ; the Eucharist is the pledge of love which He left us before His death. He wishes us to receive Him as a remembrance of His sufferings and death: "Do this for a commemoration of Me." Whenever you present yourself at the Holy Table, remember all that Jesus Christ has done and suffered for our salvation. "He has loved me," said St. Paul, "and given Himself up to death for me." Every soul which prepares to receive holy communion can say likewise: Jesus Christ became incarnate for me! He spent a life of pain and toil for me! He prayed and fasted for me! He died upon the cross for me! He remains in the Eucharist for me! All this for me! "Ah," exclaims the apostle, "the charity of Christ presseth us." — *Urget nos*. Certainly, if there is a moment in our life when it urges us more forcibly than ever, is it not the hallowed moment when we are about to receive the body and blood of Jesus Christ, Who gave Himself up to death for us?

(4) Consider, finally, with what love Jesus Christ gives Himself to you, and make Him some return. Love can only be returned by love. It is love which is most pleasing to Our Lord in the heart of him who is about to receive communion. The mother who is separated from her child, and the wife who is deprived of the presence of her husband, desire again to see, again to possess, the objects of their affection. All this is but a feeble image of the desire which urges Our Lord to give Himself to souls in holy communion.

Love is the desire for an absent good, a good which absorbs and occupies all the powers of the soul in the

pursuit of the beloved object. Thus Jesus ardently desires to unite Himself to us: "With desire I have desired to eat this pasch with you," He said when instituting the Sacrament of Love.

Go, therefore, to Jesus Christ, Christian soul, with an ardor which corresponds to His own. Jesus loves you; love Him in return. If God desires to be loved, it is above all by those who receive communion. Nothing satisfies His love to a greater degree than to see souls unite themselves to Him in holy communion.

Our Lord appeared on one occasion to St. Mechtilde, and said to her: "My child, when thou preparest thyself to receive My body and My blood, arouse in thy heart the desire to possess all the fervor and all the zeal of which a soul is capable; and with this preparation thou canst approach Me with confidence. On My part, I shall consider thy good intention to be the same as if thou didst really possess this fervor and love."

Chapter 26

On Thanksgiving after Holy Communion

THE moments which immediately follow holy communion are very precious, and if it is necessary to make a good preparation before receiving the Holy Eucharist, it is perhaps even more necessary to make one's thanksgiving well. Very few Christians know how to profit by the precious moments during which Our Lord Jesus Christ is present in their heart. What is the reason of this? It is because they do not know how to make their thanksgiving.¹ After holy communion they hastily repeat a few Acts, then they take a book and read some prayers without paying much attention to what they are saying.

¹ It is the opinion of many authors, quoted by St. Alphonsus, that the sacramental species remain within us during about a quarter of an hour, and the fruits of the Sacrament are increased in proportion to our recollection and the acts of virtue which we make.

What would be said of any one who, when receiving the visit of some great personage, should bring him into his room and ask him to be seated, and then immediately take up a book, in order to find in its pages a subject of conversation. You are this individual, you who retire from the Holy Table, bearing within you the only Son of God, Whom the eternal Father beholds with complacency, Who is the joy and delight of saints and angels, yet to Whom you do not know how to say one loving word!

How many there are, O Jesus, especially in the days in which our lot is cast, who remain cold, indifferent, and distracted during the time that Thou dost dwell in them after holy communion! O my God, would that I could thank Thee in the place of these ungrateful persons who, after receiving Thy sacred body and Thy precious blood, do not know how to thank Thee!

After having received the sacred Host, you must repeat, piously and deliberately, the Acts after communion. Afterward you can again go over the same Acts, one after another, enlarging upon them, and speaking to Our Lord out of your own heart.

You must adore, love, and thank Jesus Christ, surrender yourself entirely to Him, and beseech Him to bestow upon you the graces of which you stand in need. "After holy communion," St. Teresa tells us, "Our Lord dwells within our soul as it were on a throne of mercy." "My daughter," He said to her, "ask of Me whatever thou wilt; I only entered into thee to bestow benefits upon thee." Address yourself, therefore, O Christian, to this God of love and say to Him from the depth of your heart:

(1) Jesus, my Saviour, I this morning adored Thee as Thou art in heaven, seated upon a throne of glory, at the right hand of Thy eternal Father; now I adore Thee reposing in my heart, I adore Thee Who hast created me, preserved my life, and redeemed me. O Jesus, I acknowledge Thee to be my Master, and I

will strive henceforth to serve Thee faithfully by keeping all Thy commandments.

(2) How canst Thou, O my Jesus, so love me, a poor and miserable creature, as to give Thyself to me? My heart is full of earthly affections, of vanity and unruly desires, and Thou dost condescend to dwell within me! Destroy in me, O Jesus, everything that is an obstacle to Thy love. My God, I love Thee in return for Thy love, and I shall always regret that hitherto I have loved Thee so little.

(3) My Saviour, what return can I make to Thee for all the favors which Thou hast showered down upon me? Thou didst become incarnate for me; Thou gavest Thy life to save my soul; Thou didst cause me to be born in the true religion! And now Thou dost give me yet another pledge of eternal life, by feeding me with Thine own substance. Be blessed for ever, O my God, on account of all these benefits, and because of my inability to thank Thee as I ought, I call upon the Blessed Virgin, the angels, the saints, and all creatures, visible and invisible, to unite themselves with me in order to extol Thy infinite mercy.

(4) My Jesus, I have given myself entirely to Thee, as Thou hast given Thyself entirely to me. How can I dare to place myself on a par with Thee, to compare my nothingness with Thy greatness — my weakness on a par with Thy strength! But, Lord, this boldness comes from Thee; Thou dost ask me to give Thee my heart, and I venture to offer it to Thee. To Thee I return all which Thou hast given me. Let my heart, O Jesus, be the altar of Thy love; let my tongue proclaim Thy goodness! let my eyes be continually fixed upon Thee; let my mind meditate upon Thy adorable perfections; and let my memory preserve the precious recollection of Thy goodness.

(5) O Jesus, Who hast vouchsafed to give Thyself to me, in the plenitude of Thy bounty, bless me. My God, I am in need of many graces, I ask them from Thee with the utmost confidence. My faith is weak, strengthen it; it is dormant even in the presence of

Thy Sacrament of Love, awaken it. All my trust is in Thee, O Lord, may I never cease to hope in Thee until my latest breath.

Make me to love Thee, O my God, and my neighbor also; that is enough for me. Preserve me from mortal sin; may I rather die than commit it. O Jesus, teach me to pray, and cause me to understand the necessity of prayer if I would save my soul. Help me to correct my faults and to acquire the virtues in which I am wanting. To Thee, O my Saviour, I commend my relatives, my friends, my benefactors, and my enemies. Take pity on the souls in purgatory, and especially on those of my deceased relatives and benefactors; and as a last favor grant that I may know, love, and honor Thy Blessed Mother, etc.

It is by prayers and acts of love of this nature, that the soul ought to converse with Jesus after holy communion. A quarter of an hour is surely not too much for one's thanksgiving; it is indeed but very little; some of the saints spent hours in conversing with Our Lord after holy communion. But some Christians leave the church before the sacred species have had time to change; or they grow weary during the time they employ in making their thanksgiving. O ye of little faith! How indifferent, how ungrateful are those who dare to forget the adorable presence and the infinite love of the Saviour of men!

St. Philip Neri noticed one day, with deep regret, that a certain individual bent his steps in the direction of the church door immediately after having received holy communion, with the evident intention of leaving the sacred edifice. The saint at once ordered two choir-boys to take lighted candles and accompany the man he pointed out to them. Surprised at so unusual a proceeding, the man asked what it meant; and when the children replied that the priest had given them this order, he went up to St. Philip in order to ask him the reason. With grave courtesy he answered: "When a priest carries the Blessed Sacrament in a ciborium he is invariably accompanied by two boys,

carrying lighted candles, and it seems to me that similar honor ought to be paid to him who bears the Holy Eucharist on his heart." The man acknowledged his fault, and at once knelt down, in order to pay to Jesus Christ the acts of adoration and thanksgiving which were His due. Alas, to how many Christians might not a similar admonition be fittingly addressed!

Chapter 27

On Prolonging the Thanksgiving after Communion

1. The Venerable Pere Eymard on Holy Communion¹

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.

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

¹ Inserted by the Editor.

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 representation of Jesus Crucified: “*Look down upon me, good and gentle Jesus*” (page 319), 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.

2. Reflections on Prolonging the Thanksgiving after Communion¹

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:

¹ Compiled by the Editor.

“**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!

Chapter 28

On Spiritual Communion

WE have recently shown the necessity of receiving holy communion in order to lead a Christian life. We have also set forth the great advantages to be derived from frequent communion. Finally, we have recalled to the mind of the reader the manner in which preparation before, and thanksgiving after, receiving holy communion are to be made. But to what has been said it may be objected: "All this is most excellent and edifying, but ample leisure is necessary if this good advice is to be acted on."

We will reply in the first place to those persons who complain of not having time to approach the Holy Eucharist frequently. Never lose time, but make use of every opportunity, and you will find that you have

sufficient leisure for receiving holy communion. We will, however, suppose that it is impossible for you to do this frequently, because of your occupations, or your distance from a church; you have still at your disposal a means whereby you may, without any difficulty, unite yourself very intimately to Jesus as He dwells in the sacred Host, and draw down upon yourself an abundance of graces. You know what this means is; it is spiritual communion. We will now say a few words in reference to it, and see when it can be made, and what are the advantages to be derived from it.

To communicate spiritually is ardently to desire to receive Jesus Christ in holy communion. The word "communion" signifies a close and intimate union; one can be united to Jesus Christ in the Holy Eucharist in two ways; namely, by sacramental and by spiritual communion. In order to communicate spiritually, it is sufficient to recall to mind that Jesus is really present in the Holy Eucharist, to beseech Him to cleanse our soul from the sins which pollute it, and graciously to vouchsafe to descend in order to sanctify and save it. The following is a formula given by St. Alphonsus Liguori at the beginning of his "Visits to the Blessed Sacrament:"

"Adorable Jesus, I firmly believe that Thou art really present in the Holy Sacrament. I adore Thee; I love Thee above all things; I long after Thee with all the ardor of my soul. But since I can not now receive Thee sacramentally, deign to descend into my heart in a spiritual manner. I unite myself to Thee as if Thou wert there already, and I consecrate myself wholly to Thee; never permit me to be separated from Thee."

Spiritual communion possesses this advantage, that it can be made at all times and in all places. It is, however, advisable to make it when assisting at Mass, paying a visit to the Blessed Sacrament, passing before a church, upon entering or leaving it.

"In order to make us understand," says St. Alphon-

sus Liguori, "how pleasing spiritual communion is to Him, Our Lord appeared one day to Paula Maresia, the foundress of the convent of St. Catherine of Siena at Naples, and showed her two precious vessels, one of gold, the other of silver. 'The first,' Jesus said to her, 'contains thy sacramental communions, the second, thy spiritual communions.' Our Lord also told the Blessed Jeanne de la Croix that every time she made a spiritual communion she received in a certain sense a grace equal to that which would have been hers had she really received communion."

"On a certain Good Friday," the Blessed Margaret Mary tells us, "feeling within myself an ardent longing to receive Our Lord, I spoke thus to Him amid many tears: 'Amiable Jesus, I would fain be consumed with longing after Thee, and, being unable to receive Thee on this day, I shall never cease to desire Thee.' He came to console me with His sweet presence, and said to me: 'My daughter, thy desire has entered so deeply into My heart, that if I had not instituted this Sacrament of Love, I would do so now in order to become thy food. I take so much delight in being desired, that as often as the heart of any one feels this desire, just as often do I look lovingly upon that individual, in order to draw him to Myself.'"

"It is enough to know," continues St. Alphonsus Liguori, "that the holy Council of Trent highly approves spiritual communion, and earnestly recommends the faithful to adopt this pious custom. Devout souls, moreover, reckon it among their favorite practices."

Chapter 29

The Love of the Most Blessed Virgin for Souls Who Receive Communion Frequently

MARY loves in a special manner those persons who frequently and devoutly approach the Holy Table. She was the first to set an example of frequent communion. Subsequently to the Ascension of

her divine Son, the Blessed Virgin spent many weary years on earth. But she was not alone. Besides St. John, who took care of her, she still possessed Jesus, her beloved Son, beneath the Eucharistic veils. During upwards of twenty years, the abode of the immaculate Virgin was, in a certain sense, at the foot of the sacred altar.

Speaking of the daily communions of Mary, a pious missionary says that authorities deserving of credit assert that "the sacramental species were preserved within her from one communion to another." Various revelations confirm this assertion, and Marie d'Agreda, in the "*Mystic City*," has left on record some beautiful passages concerning the communions of Mary.

In the Acts of the Apostles it is said of the first Christians: "Continuing daily with one accord in the temple, and *breaking bread from house to house*, they took their meat with gladness and simplicity of heart."¹

The Fathers of the Church are unanimous in the opinion that there is in this passage a reference to daily, or, at least, to very frequent, communion, as being the general custom in the first ages of Christianity. "Now," Father Eymard adds, "if such was the practice of ordinary Christians, what shall we say of Mary? The Saviour certainly intends daily communion, when He commands us to ask for it in the *Pater noster*. There can, therefore, be no doubt that this august Mother complied with the wish of her divine Son by receiving Him day by day in holy communion."

It is easy to understand the delight experienced by Our Lord when He descended into this living tabernacle, this privileged sanctuary, in which He had made His abode during nine months. And if the Saviour said to His disciples before the Last Supper, "With desire I have desired to eat this pasch with you," what can not have been His desire to eat this pasch with Mary His mother? Enter, then, into Mary, O my Saviour; she is worthy of Thee; enter again into her,

¹ Acts ii. 46.

come and dwell in this abode which belongs wholly to Thee, and which has never been polluted.

And who, on the other hand, could describe the delight which Mary experienced in her communions, in her intimate communings with Jesus? Neither saints nor angels have ever been able to understand the depth of the love of Mary for Jesus, and of the affection her beloved Son felt for such a Mother! What recollection prevailed in the heart of the immaculate Virgin, what peace, what purity, how greatly did she long to be united with her Well-Beloved! What a beauteous model does she present. Let us strive to imitate her when we receive holy communion, let us ask Jesus that our heart may be made like to the heart of His Mother, and let us beseech Mary to adorn our heart, and prepare it for the coming of her Son.

It is certain that Mary loves those who frequently receive communion, she has so much at heart the salvation of souls and the establishment of the kingdom of Jesus Christ upon earth. And the surest means of keeping the faith, observing the law of the Lord, and finally attaining heaven, is to receive holy communion. "Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you." It is obvious that whatever pleases Jesus is pleasing also to Mary. Now nothing is more pleasing to Our Lord than to see us approach the Holy Table with good dispositions. Did He not show to Blessed Margaret Mary His wish to see us receive holy communion frequently, when He said to her: "I have an ardent longing to be honored in the Holy Sacrament, and I scarcely find any one who is willing to quench My thirst by reciprocating My love." What is the best way of honoring Jesus in the sacred Host? It is to receive Him with good dispositions. Can we imagine for a single instant that when a Christian strives to correspond to the love which Jesus shows him in the Holy Eucharist, the heart of Mary does not rejoice?

Upon one occasion the Blessed Virgin said to Marie d'Agréda: "My daughter, Lucifer and his emissaries

have a very great dread of being found near the Eucharist; for the presence of Him Who abides there causes them to suffer even worse torments than they have to endure in hell itself. When the Blessed Sacrament is borne through the streets, they speedily take to flight, and retire to the greatest possible distance. How formidable would men become to these rebel spirits if they knew how to frequent the Sacrament with devotion and purity of heart, endeavoring to retain the holy influence of one communion until another! "

"In how many places," says a pious writer, "has not this amiable Mother worked miracles; showing herself by wonderful apparitions, and commanding, in most instances, that, in the places where she had appeared, churches should be erected in her honor, in order that crowds of pilgrims, drawn thither by the numerous favors which she grants, should find the Blessed Sacrament there and be induced to glorify the same in every possible way."

Such was the end Mary had in view. Well, indeed, has this wise Mother known how to attain her end! Who can tell the glory which the Blessed Sacrament has received, and still receives, day by day, in the sanctuaries of Loreto, Einsiedeln, La Salette, and our Lady of Victories! Think only of the great number of Masses said, the innumerable communions received, and the fervent petitions offered up to God at these favored shrines! And to mention the sanctuary of Lourdes alone, does not the immaculate Virgin appear to withdraw, in order to increase the glory of Jesus in the sacred Host? Why do the sick rise up when the Blessed Sacrament passes by, opposite to the hallowed grotto? It is because the Virgin desires to show us that the Blessed Sacrament is the source of all graces, because the immaculate Virgin wishes to induce Christians to fulfil better their duties in regard to Jesus Who dwells in the sacred Host.

Chapter 30

On the Reasons Why the Attendance at Holy Mass Is so Scanty

OUR principal duties in regard to Jesus Christ in the Holy Eucharist are to believe in His real presence, to adore Him, to visit Him, to receive Him, and to assist at Mass.

We have already spoken of the first four of these duties; we will now consider holy Mass, that is to say, the Eucharist considered as a *sacrifice*. On this subject many errors and much ignorance may be found to prevail.

Christians are to be met with who regard holy Mass as a prayer resembling any other form of petition. This idea is a completely mistaken one. It is undoubtedly true that every religious act, such as the recital of the rosary, a visit to the Blessed Sacrament, family prayers, etc., are praiseworthy; but, strictly speaking, they are only prayers. But holy Mass is above all other religious exercises; it is the sacrifice of the body and blood of Jesus Christ, offered to God under the species of bread and wine. The holy sacrifice of the Mass is the representation, the continuation of the sacrifice of Calvary and the application of its infinite merits. This simple explanation is enough to show us the excellence of the holy Mass.

It is with deep regret that we are compelled to own that at the present day, when such widespread indifference prevails in regard to religion, many Christians assist in a perfunctory manner at Mass on Sundays and days of obligation. As to those who might hear it during the week, very few take the trouble to do so.

Thy divine Son, O my God, daily renews the sacrifice of Calvary in our midst, and Christians deign not to traverse a short distance in order to profit by it!

In what spirit, moreover, are people present at Mass? If you wish to discover this, you have only to observe how they enter the hallowed precincts, how they conduct themselves when there, and how they pray.

Why should we not speak on this subject? They enter the house of God as if it were any ordinary place, take holy water, cross themselves carelessly, proceed to their place, bow in the direction of the tabernacle, kneel down for a few brief moments, then seat themselves and gaze about them in an absent manner. They do not seem to reflect that they are in a holy place, that they ought to adore Jesus Christ présent in the Eucharist. They have come to Mass; that is enough.

Their behavior during Mass is sometimes far from what it ought to be. In the present day but few seem to know what it is to keep the eyes modestly cast down during divine worship.

And how do they pray? If, after the elevation, Jesus Christ were to show Himself upon the altar in a visible form, to how many might He not address the reproach He directed to the Jews of old: "This people honoreth Me with their lips, but their heart is far from Me."¹

Our Lord complained on one occasion of this to one of His faithful servants. "My daughter," He said, "few indeed are those who understand what the holy sacrifice of the Mass really is. The greater number of Christians do not know how to pray to Me aright. I perceive but very few who pray to Me. It is a solemn act to assist at Mass, if the world at large did but know this. It is only too true that the number of the Christians who, during the holy sacrifice of the Mass, are only occupied in praying to God, adoring Him, thanking Him for His benefits, and asking pardon for their sins, is few indeed!"

St. Augustine tells us that his mother never allowed a day to pass without assisting at Mass, so great was her esteem for the Holy Sacrifice. The last request she addressed to her son, when she was on the point of expiring, was, not that she should have a splendid funeral, nor that her body should be embalmed, but that he should always remember her at the altar of God.

¹ *Populus hic labiis me honorat, cor autem eorum longe est a me.* — Matt. xv. 8.

If only we possessed a lively faith, and knew the gift of God! If some poor savage were to emerge from the depths of the desert and appear in our midst, and if he were to be told that there is a sacrifice among us, in the course of which heaven opens at the voice of the priest, the Son of God descends upon the altar, offers up Himself, and gives His body to be eaten and His blood to be drunk in order that we might become sharers of His divine life, what would be the reflections of this poor savage? How he would desire to take part in this sacrifice, and how he would rejoice at having been privileged to do so! We ought to experience all these impressions, and they ought to be all the more definite, in proportion to our greater enlightenment. Let us, therefore, confess with all humility that it is by our fault, and our most grievous fault, that we so rarely assist at the Holy Sacrifice, and that we do so in a manner which is, too often, grievously wanting in true devotion: failing, moreover, to gain the profit which might accrue to us from this act which possesses an infinite merit. Jesus Christ said to two guilty cities: "Wo to thee, Corozain; wo to thee, Bethsaida; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you they had long ago done penance in sackcloth and ashes."¹ If but a thousandth part of the graces of which so many Christians make a bad use were granted to some among the heathen, they would be converted and would speedily become saints. What an awful account will those Christians have to render who make a bad use of everything! Let us carefully treasure up the merits of the Holy Sacrifice in order to pay our debts to divine justice, and enrich ourselves for a blessed eternity.

St. Louis, king of France, was so thoroughly convinced of the excellence of the holy sacrifice of the Mass, that he assisted at it every day. Having been informed that certain of his courtiers blamed him for devoting to hearing Mass the time which, in their opinion, he ought to have given to the affairs of his

¹ Matt. xi. 21.

kingdom, he replied: "Behold how great is the solicitude these gentlemen feel for me! If I had spent twice the time in the hunting-field or at the gaming-table, it is certain that no one would have uttered one word of blame."

How many nominal Christians would deserve a similar answer in regard to the manner in which they criticize those devout persons who make it their practice to hear Mass every day!

Chapter 31

The Nature of the Holy Sacrifice of the Mass

IN order to understand thoroughly what is the nature of the holy sacrifice of the Mass, it is necessary to make some reflections upon sacrifice in general.

There never has been, and there never will be, any religion without an exterior and sensible worship. The object of religion being to honor God, sacrifice is the proper means to attain this end; that is to say, *the offering made to God of something exterior and sensible with the annihilation or transmutation of what is offered up*. Here we have the reason why, in all ages and in all places, and in all religions, there have always been sacrifices. Every one is acquainted with the sacrifices of Abel, Cain, Melchisedech, Abraham, Jacob, and those of the Jews under the written Law.

Every one, moreover, knows the nature of the sacrifices which were formerly customary among the Assyrians, Persians, Chaldeans, Greeks, and Romans, and which are still the practice in heathen countries. The offering of all these various sacrifices proves the existence of a law which the heathen observes, as it were, unconsciously. This law is as follows: *Men acknowledge the existence of a supreme Being above them and as a mark of their dependence they offer sacrifices to Him*. God had, in fact, prescribed them to the Jews under the Old Law; but all the Jewish

sacrifices were but figures of the sacrifice of Jesus Christ, and had no value except that of obedience to the law of God, Who had commanded them, of the interior dispositions of those who offered them, and of faith in the merits of a future Redeemer.

Let us hear what is the teaching of the sacred Council of Trent in reference to the most holy sacrifice of the Mass:

“ Jesus Christ, our God and Lord, though He was about to offer Himself once on the altar of the cross unto God the Father, by means of His death, there to operate an eternal redemption; nevertheless, because that His priesthood was not to be extinguished by His death, in the Last Supper, on the night in which He was betrayed, — that He might leave, to His own beloved Spouse the Church, a visible sacrifice, such as the nature of man requires, whereby that bloody sacrifice, once to be accomplished on the cross, might be represented, and the memory thereof remain even unto the end of the world, and its salutary virtue be applied to the remission of those sins which we daily commit — declaring Himself constituted a priest for ever, according to the order of Melchisedech (Ps. cix. 4), He offered up to God the Father His own body and blood under the species of bread and wine; and, under the symbols of those same things, He delivered (His own body and blood) to be received by His apostles, whom He then constituted priests of the New Testament: and by those words, ‘ Do this in commemoration of Me ’ (Luke xxii. 19), He commanded them and their successors in the priesthood to offer (them); even as the Catholic Church has always understood and taught. For, having celebrated the ancient Passover, which the multitude of the children of Israel immolated in memory of their going out of Egypt, He instituted the new Passover, (to wit) Himself, to be immolated, under visible signs, by the Church through (the ministry of) priests, in memory of His own passage from this world unto the Father, when by the effusion of His own blood He redeemed us, and delivered us from the power of dark-

ness, and translated us into His kingdom (Col. i. 13). And this is indeed that clean oblation, which cannot be defiled by any unworthiness, or malice of those that offer (it); which the Lord foretold by Malachias was to be 'offered in every place, clean to His name, which was to be great amongst the Gentiles' (Malach. i. 11); and which the Apostle Paul, writing to the Corinthians, has not obscurely indicated, when he says that they who are defiled by 'the participation of the table of devils cannot be partakers of the table of the Lord' (1 Cor. x. 21); by 'the *table*,' meaning in both places the altar. This, in fine, is that oblation which was prefigured by various types of sacrifices, during the period of nature and of the law; inasmuch as it comprises all the good things signified by those sacrifices, as being the consummation and perfection of them all.

"If, therefore, any one saith that in the Mass a true and proper sacrifice is not offered to God; or that to be offered is nothing else but that Christ is given us to eat; let him be anathema.

"If any one saith, that by those words, 'Do this for the commemoration of Me' (Luke xxii. 19), Christ did not institute the apostles priests; or did not ordain that they and other priests should offer His own body and blood; let him be anathema." (Sess. xxii, ch. 1.)

One can not fail to be struck with respect and admiration on hearing the holy Council stating so authoritatively, so grandly, the Catholic doctrine of the holy Mass. We can not refrain from also quoting the following sentences concerning the fruits of the holy sacrifice of the Mass:

"Forasmuch as, in this divine sacrifice which is celebrated in the Mass, that same Christ is contained and immolated in an unbloody manner Who once offered Himself in a bloody manner on the altar of the cross; the Holy Synod teaches that this sacrifice is truly proprietary, and that by means thereof this is effected, that we obtain mercy, and find grace 'in seasonable aid' (Heb. iv. 6), if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith,

with fear and reverence. For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins. For the victim is one and the same, the same now offering by the ministry of priests Who then offered Himself on the cross, the manner alone of offering being different. The fruits of which oblation, of that bloody one, to wit, are received most plentifully through that unbloody one; so far is this (latter) from derogating in any way from that (former oblation). Wherefore, not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those who are departed in Christ, and who are not as yet fully purified, is it rightly offered, agreeably to a tradition of the apostles.

“If any one saith that the sacrifice of the Mass is only a sacrifice of praise and of thanksgiving; or that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities; let him be anathema.” (Sess. xxii, ch. 2.)

How admirable and consoling is this doctrine! Meditate upon it, O Christian; meditate upon it, and give thanks to God. Were one to unite all the merits of the immaculate Virgin, of the celestial spirits, of the holy apostles, of the thousands of martyrs; the penances of the hermits; the prayers of virgins; all the mortifications, sacrifices, and holocausts, all the good works which have been performed and will still be performed until the consummation of the world, all these spiritual riches, all these treasures of grace and benediction gathered into one, are nothing in comparison with a single Low Mass! For the holy sacrifice of the Mass procures infinite glory to God; in it a God adores a God. The glory rendered to God by the saints and angels is always limited, whereas that which accrues to Him from the Holy Sacrifice is infinite. In order to show honor to the holy Mass, we will now relate the

manner in which Jesus Christ Himself consecrated the Church of Our Lady of the Hermits.

In the month of September 948, Eberhard, Abbot of the monastery of Einsiedeln, requested St. Conrad, bishop of Constance, to come and consecrate a chapel which had been erected in honor of the Most Blessed Virgin. The prelate hastened to comply with this request; on the 13th of September in the same year, he arrived at the monastery, accompanied by Ulric, bishop of Augsburg, and by a number of gentlemen. On the eve of the 14th, the day which had been fixed for the ceremony, Conrad went down into the church in the middle of the night, and engaged in prayer. Suddenly he beheld the chapel illuminated with celestial brilliance; then he saw Jesus Christ Himself standing at the altar, and celebrating the rite of dedication assisted by the four evangelists. To the right and to the left, angels scattered a thousand fragrant odors around the divine Pontiff, the apostle St. Peter and Pope St. Gregory held the pontifical insignia; before the altar was the holy Mother of God, surrounded by an aureola of glory. A choir of angels, led by St. Michael the archangel, caused the vaulted roof of the building to resound with celestial chants. St. Stephen and St. Laurence, who were the first, by their martyrdom, to shed honor on the diaconate, fulfilled the functions of their order. Conrad himself relates, in his work *De Secretis Secretorum*, that the text of the *Sanctus* was altered as follows by the heavenly voices: "*Sanctus Deus in aula gloriosæ Virginis, miserere nobis. Benedictus Mariæ Filius in æternum regnaturus qui venit*" — "Have mercy upon us, O God, Whose holiness is revealed in the sanctuary of the glorious Virgin. Blessed be the Son of Mary, Who comes here to establish His kingdom for ever."

Conrad further quotes various alterations made in the *Agnus Dei*, as also in the final wish for the happiness of the faithful: *Dominus vobiscum!* that is to say, May all the happiness of heaven be yours, and may God Himself take up His abode within you!

However amazed he was by such an apparition, the bishop remained in prayer until the eleventh hour of the day. Every one waited for him, without, however, venturing to try and discover the cause of the delay. At length, some of the Brothers approached him and requested him to begin the ceremony. But the bishop did not move from the spot, but related, with all simplicity, what he had seen and heard. His recital caused every one to imagine that he had been the victim of an illusion. At length, the holy prelate yielded to their importunities, and prepared to begin the consecration. Then an unknown voice sounded in the astonished ears of the spectators, filling the whole of the building, and repeating these words: "*Cessa, cessa, frater! Capella divinitus consecrata est*"—"Stop, stop, my brother! This chapel has been divinely consecrated."

Sixteen years later, Conrad, Ulric, and other eye-witnesses of the event, being all present in Rome, bore solemn testimony to its truth. Then, when the due legal investigations had been made, Leo VIII issued a Bull, in order that the fact might be made more publicly known.

Such is the origin of the famous pilgrimage of Einsiedeln, or Our Lady of the Hermits.

Chapter 32

The Ends for Which the Holy Sacrifice of the Mass is Offered

PREVIOUS to the fall, man had only two duties to perform in regard to God. He was bound to adore Him as the supreme, infinite, and eternal Being; to thank Him for the benefit of creation and of preservation, as well as for all the gifts so lavishly bestowed upon him. If our first father had not lost the innocence wherein he was created, adoration and thanksgiving would have constituted our sole occupation; for, in that case, as St. Augustine remarks, men, being pure

and free from the slightest stain of sin, would have offered themselves to God as holy and spotless sacrificial victims. But since the revolt of our first parents, two fresh obligations have been added to those which we have just mentioned: it is necessary to appease the anger of God, Who has been irritated by our sins; it is necessary to implore His aid in order that we may keep His law and save our souls. Now it is precisely in order to facilitate to men the fulfilment of these four duties that Jesus Christ instituted the holy sacrifice of the Mass, and it is with similar intentions that the Catholic Church offers the Holy Sacrifice of the Altar: to acknowledge God to be the supreme Ruler of all created things; to thank Him for His benefits; to obtain the remission of our sins, and finally to implore from Him the graces of which we stand in need.

Let us now consider the first two of these objects.

The holy sacrifice of the Mass is offered in order to acknowledge God to be the supreme Ruler of man and of all creatures. It is, in fact, enough to own that God is our Creator in order to be compelled to acknowledge that to Him we owe everything that we possess. He created us; He preserves us; He sustains us during every instant of our existence. If, therefore, the child is bound to love his father, the servant to obey his master, the subject to honor his sovereign; it is far more incumbent upon creatures to pay homage to their Creator. Since the majesty of God is infinite, the homage He receives ought to be infinite also.

But also, how is it possible for poor and miserable creatures to discharge aright this important duty of adoration? Even if they acknowledge their nothingness before God, this homage can not possibly be proportionate to the infinite majesty of the most high and omnipotent Deity.

Praised and blessed forever be Our Lord Jesus Christ, Who has placed within our reach the means of adoring God as He ought to be adored. This means is the holy sacrifice of the Mass. In this adorable

mystery an infinite Being humiliates Himself, annihilates Himself before a God of infinite dignity. Jesus Christ, in all things equal to the Father, presents Himself before Him in a condition of absolute dependence. He no longer appears before His Father in human form, but He conceals both His humanity and His divinity under the veil of a morsel of bread and a small quantity of wine. What mortal man can ever appreciate aright the marvelous humiliation of Jesus in the Holy Sacrifice?

It is by thus humbling Himself that Our Lord Jesus Christ acknowledges the infinite greatness of God, and proves to Him how ardently He desires to see Him adored and glorified by all His creatures. Jesus Christ offers to His Father the sacrifice of His body and blood, and thus renews in an unbloody manner the sacrifice He offered on Calvary for the glory of His Father and the salvation of the world.

When we assist at holy Mass we unite our adoration to that of Jesus, immolated upon the altar. We offer to God an infinite homage, because we adore Him through Jesus, with Jesus, and in Jesus. *Per ipsum, cum ipso, in ipso.*

The second duty of man in regard to God is to thank Him for His benefits. We all recognize this duty; when the priest during holy Mass invites us to render thanks to the Lord, "*Gratias agamus Domino Deo nostro,*" we answer that it is just to do so — "*Dignum et justum est.*" Then, addressing himself to God in our name, the celebrant adds: "*Vere dignum et justum est, æquum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æternæ Deus*" — "It is truly meet and just, right and salutary that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God."

And indeed the Lord never ceases to lavish His benefits upon us; we are surrounded by them in whatever direction we turn our eyes. All that we possess, whether in the order of nature or in the order of grace,

comes to us from the goodness of God. "What hast thou that thou hast not received?"¹ St. Paul asks.

Thus it is our bounden duty to acknowledge that we owe everything to divine bounty, and give proof of our gratitude. But what can we do for this end? The offering of all that we possess, even of our life, does not equal the least of the benefits we receive from God. Are we, therefore, alas, compelled to be ungrateful? Take courage, Christian soul. Jesus Christ supplies our inability in the holy sacrifice of the Mass, which for this reason is termed *Eucharistic*, that is, a sacrifice of thanksgiving.

By the oblation of the body and blood of Jesus Christ, which are upon our altars, we make an offering to God that surpasses all His gifts. For, by offering to the eternal Father His divine Son slain for us, we offer to Him an act of thanksgiving the excellence of which surpasses all the gifts which He can bestow upon a creature.

The priest who is celebrating holy Mass, before receiving the precious blood that is in the chalice, expresses his thankfulness to God in these words: "What shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation, and will call upon the name of the Lord." The chalice of salvation is the blood of Jesus Christ, offered by the Saviour as an act of thanksgiving. It is, therefore, to this chalice of benediction that both the priest and the faithful ought to have recourse in order to thank the Lord in a worthy manner.

St. Ferdinand of Talavera was the first archbishop of Granada. While he lived at court, the courtiers, jealous of the high esteem in which he was held by the king, who entrusted to him the most important affairs of state, complained that although he was called to fill the highest offices, he yet found time to assist at Mass every day. When informed by a friend of the adverse comments concerning his conduct which his enemies were making, the prelate replied, quite simply: "It is

¹ Quid habes quod non accepisti. — 1 Cor. iv. 7.

indeed because an earthly monarch has seen fit to appoint me to posts which are many in number, and involve much anxious and trying exertion, that I betake myself to the King of heaven, and seek to renew my strength in the holy sacrifice of the Mass, in order that I may not sink under the heavy burdens which weigh upon me, or become altogether engrossed by the cares inseparable from the due fulfilment of my obligations."

Chapter 33

The Ends for Which the Holy Sacrifice of the Mass is Offered

(Continuation of the Same Subject)

WE have spoken of the first two objects of the holy sacrifice of the Mass; let us now consider the last two; which are, to obtain the pardon of our sins and to ask for the graces which are necessary to us.

We offend God every day; and if by ourselves we are unable to praise and thank Him in a suitable manner, we are all the more unable to appease Him when we have offended Him. All the sufferings of the martyrs, the penances of the hermits, the labors of apostolic men, are not sufficient of themselves to furnish the reparation needed for one single sin. Because sin offends an infinite majesty, an infinite reparation is necessary in order to obtain pardon for it. Jesus Christ can alone offer this reparation for sin, and He offered it by dying upon the cross for our sake.

The holy sacrifice of the Mass being, according to the teaching of the holy Council of Trent, the continuation and application of the bloody sacrifice of Calvary, it is therefore "*a propitiatory sacrifice by which we obtain mercy and find grace in seasonable aid; if we approach God in a contrite and penitent spirit.*" Upon the altar where He is immolated in a mystical manner, Jesus Christ presents Himself to His Father and re-

calls to Him the passion and death He endured for us. He repeats the words He addressed to Him upon the cross, in order to ask pardon for His executioners: "Father, forgive them, for they know not what they do."¹ Father, forgive these unbelievers who refuse to acknowledge My divinity! *Ignosce illis*. Forgive the mistaken persons who reject the truths of My Gospel and believe the grossest errors; the blasphemers who profane Thy thrice holy name; the sacrilegious persons who give Me the kiss of Judas! Forgive all sinners! *Nesciunt quid faciunt*. They know not what they do.

What would become of us, O Christian, if we had not upon our altars the sacred Victim in order to appease the justice of His Father? How often would the anger of God have broken forth, in order to chastise us on account of our innumerable transgressions, if Jesus Christ had not asked mercy and pardon for us, miserable sinners!

We are sometimes amazed at the patience with which God bears with the sinner, with the manner in which He takes no heed of the grossest offences, but we forget that day by day is renewed the sacrifice of the Lamb of God, Who came to expiate the sins of the world.

St. Gregory the Great relates the story of a certain individual who, having been taken captive by corsairs, was banished into a distant country, and kept in prison there for a long time. His wife, believing him to be dead, caused the Holy Sacrifice to be offered for him on certain days. Whenever Mass was said for his intention he was partially freed from his chain. He finally succeeded in escaping from captivity, and returned home. He told his wife how his fetters dropped off on certain days. On calculating the time, they became convinced that this had occurred whenever Mass had been offered for him. By this we may judge, adds the same saint, how great is the efficacy of the Holy Sacrifice to deliver us from our sins.

¹ Pater, ignosce illis, nesciunt enim quid faciunt. — Luc. xxiii. 34.

We constantly need the help of God in regard to the necessities of the body, as well as those of the soul. But we must pray, if we desire that God should come to our assistance. "Ask, and you shall receive." God sometimes anticipates our prayers, and bestows upon us graces for which we have not asked, but this is an exception; the rule which God has laid down if we desire to obtain His favors, is that we should pray: "*Petite et accipietis*"—"Ask and you shall receive."

Let us, however, beware of imagining that our prayers can by themselves be pleasing to God, and favorably received by Him. By ourselves we are nothing and can not lay claim to anything; how, then, can we dare to ask favors from God? But let us not be afraid; if our prayers have no value in themselves, we have a means whereby we may impart to them a great value, and cause them to prevail with God. This means is to pray in the name and through the merits of Jesus Christ. That is why Our Lord warns us in the Gospel in the following words: "No man cometh to the Father but by Me."¹ Hence it is that He calls Himself the way in which we must walk, if we desire to draw nigh to the Father. And when He exhorts us to pray, He always adds that we must do this in His name. "Whatever you ask," He says, "ask it in My name and you will receive it; otherwise you will receive nothing and your petitions will not be even heard." Therefore the Church never fails to conclude all her prayers in these words: "*Per Dominum nostrum Jesum Christum Filium tuum*"—"Through Our Lord Jesus Christ Thy Son."

Now, who can not perceive that the surest means of obtaining favors from God is to ask for them in the name and through the merits of Jesus Christ, Who offers Himself upon our altars? St. Paul tells us that Jesus Christ has been made, by the authority of God His Father, "*A priest for ever according to the order of Melchisedech*." And where does He exercise His

¹ Nemo venit ad Patrem nisi per me. — Joan. xiv. 6.

functions more completely than in the holy Mass, where He daily offers Himself by the hands of His ministers, and where He represents in the sight of His Father the sufferings He endured and the blood He shed for us? Yes, whenever we meditate upon the state in which He remains beneath the sacramental species, we perceive with the eyes of faith that He is there as a *Mediator* between God and us, in order to obtain all the graces of which we stand in need. If it be true that a prayer is only received by God when it is offered in the name of His Son, it becomes evident that the most acceptable and the most potent prayer which we can offer is that which we offer during holy Mass, because Jesus Christ, our Advocate and our Mediator, Himself receives it and presents it to His Father.

Two school friends met again after years of separation. One was pale and thin, and carried in her arms a poor, puny little child; in a word, everything in her appearance spoke of poverty. The other was neatly and suitably dressed, and her countenance wore a happy expression.

"How contented you look," her friend began; "as for myself, I succeed in nothing. Though I try to economize, I can not make both ends meet. I am obliged to be always scolding, and I drive my husband from home. He spends in the evening what he earns during the day, our door is literally besieged by creditors, and we are really in want of everything."

Great was her surprise when she heard with how slender an income her friend caused peace and plenty to prevail in her abode.

"I wish I knew your secret," she said; "I can not help envying your lot."

"Nothing could be simpler," was the reply; "if you really wish to learn it, you must come and see me very early to-morrow morning."

The unhappy mother kept the appointment. Her friend took her to hear Mass in a neighboring church, and did this for several successive days, without

attempting to satisfy the curiosity of her companion in any other way.

The latter grew impatient, and at last she exclaimed that she was tired of this maneuver and wanted to learn her friend's secret, not to spend her own time in the church.

"Is it possible that you have not guessed it?" was the reply. "Do you not see that it is He to Whom I pray every morning, Who pours forth His blessings upon my humble household? That is my secret, I have no other."

Let us now recapitulate, devout soul, all the ends for which the holy sacrifice of the Mass is offered. It is a sacrifice at once of *adoration*, of *thanksgiving*, of *propitiation*, and of *impetration*. By this sacrifice we adore God, we thank Him, we appease Him, and we pray to Him through Jesus Christ and with Jesus Christ. But in order to unite our prayers with those of the Saviour, it is necessary that we should hear holy Mass suitably and worthily. It is therefore of the utmost importance that we should know the right manner of doing this. We will now proceed to give some practical advice upon this subject.

Chapter 34

Various Methods of Hearing Holy Mass

THE different ways of assisting at Mass may be reduced to these three principal ones: that of St. Leonard of Port Maurice, which in his "Sacred Manual" he recommends to Religious; that of St. Francis de Sales, entitled: "Devout Meditations on all the Mysteries of the Holy Sacrifice," and finally, the most common method, which consists in following the ceremonies of the Mass, apprehending their meaning, and offering prayers in accordance with them. The object of St. Leonard, in his method, is to induce the faithful soul to unite herself to Our Lord in the four principal ends of His sacrifice, which are: Adora-

tion, Expiation or Satisfaction, Thanksgiving, and Petition. And this is how the pious missionary arranges his four great acts of religion.

From the beginning of Mass to the Gospel, *Adoration* and the acts which belong to it, such as praise, humiliation, and self-abasement in the presence of the divine majesty; from the Gospel to the Elevation, *Expiation*, grief on account of one's sins, good resolutions, abandonment to the justice of God; from the Elevation to the Communion, *Thanksgiving*, based upon the consideration of the benefits which have been received, and on account of which the soul pays its debt, by offering to God the divine Victim in exchange; finally, from the Communion to the conclusion, *Petition* for all those graces which are needful for the Church as well as for ourselves.

"Thus the devout soul forms these acts in union with Our Lord, Who is the first to address them to His heavenly Father upon the altar, as He formerly offered them to His Father on Calvary.

"It may perhaps be thought that this method is beyond the reach of many persons. We will now adduce another which will no doubt be found to suit a large number of souls, the method, namely, of St. Francis de Sales.

"This method consists principally in discerning in the ceremonies of the Mass, as they succeed one another, and in the special feature of each, a reference to some circumstance of Our Lord's passion."

It appears that the devout recollection of the passion of the Saviour while the holy sacrifice of the Mass is being offered up is in accordance with the intentions of the Church, because by the principal ceremonies of the Mass she endeavors to recall to our mind the various incidents in the death of Jesus Christ. Thus, when the priest ascends the steps of the altar, we ought to remember the entrance of the Saviour into the Garden of Olives: when the priest bows down at the Confiteor, it is Our Lord prostrated face downward upon the ground and entering into the agony where He

sweat great drops of blood. When the priest moves from one side of the altar to the other, we may represent to ourselves the Saviour brought before the tribunals of Annas, Caiphas, Herod, and Pilate. The Secret may cause us to think of the manner in which the scribes and Pharisees plotted against the life of Jesus. We omit, for the sake of brevity, a number of considerations which we might make, and we enter upon the principal part of the Mass, which extends from the Elevation to the Communion of the priest, inclusively.

When the priest bows down in order to pronounce the words of consecration, let us behold with the eyes of faith Jesus Christ really present under the species of bread and wine, renewing in the sight of His Father, the supreme oblation which He made of Himself on Calvary. The elevation of the Host is the emblem of Jesus Christ lifted up upon the cross, and that of the chalice represents the blood He shed for our salvation. The fraction of the Host indicates the death of the Saviour; the particle of the Host which is placed in the chalice, the descent of the soul of Jesus Christ into Limbo. Finally, the Communion of the priest symbolizes the burial of Our Lord. This method is, as may be seen, very simple, and at the same time very natural, since holy Mass is the memorial of the passion.

Finally, we have spoken of a third method, which consists in following mentally, or with the help of a book, the ceremonies of the Mass, entering into their meaning, and offering up prayers which correspond with them. Every one is at liberty to select the method which he prefers, and which is most in harmony with the dispositions of his soul.

We will conclude this chapter in the same words with which we might have begun it. The surest means of hearing holy Mass perfectly is to assist at it in a great spirit of faith. This faith consists in firmly believing what holy Church believes and teaches in regard to holy Mass. Let us, then, re-awaken our faith in the infinite merits of the Holy Sacrifice, when

we are about to assist at it, and then we shall hear it worthily, and this pious action will be for us a great means of promoting our sanctification.

Chapter 35

The Best Way of Assisting at Mass The Sublimity of the Most Holy Sacrifice¹

WHICH is the best way of assisting at Mass? In his introduction to "Prayers for Holy Communion from the Sarum Missal," Bishop Riddell of Northampton makes the following reply to this question:

"Of the many ways of assisting at Mass, the best way is that in which each person, by saying the words of the Missal more closely, allies and associates himself with the priest who is celebrating. To identify one's self thus with him is to unite with our divine Lord Himself, Who is there and then acting as the priest according to the order of Melchisedech.

"When the faithful thus act with the celebrant, and with the High Priest, Jesus Christ, then, indeed, is it true that they are, as St. Peter says, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

"If so, what a pity it is so few make use of the Missal!

"All books of devotion are good at Mass: it is quite right to say the rosary at Mass; but the Missal is preferable, being pre-eminently the product of the mind and heart of the Church, filled and expressed with reverence and love for the divine Victim, Who day by day, in every part of the world, sacrifices Himself again for the glory of His Father, and for the salvation of souls.

"It is pre-eminently *the* Book for Mass, as its name implies, and nothing can exceed the beauty of the Collects and other prayers.

¹ Excerpt from the Introduction to The New Missal for Every Day.

“ Gladly, therefore, would I see the Missal more frequently in the hands of the faithful.”

There are, indeed, many excellent Mass-books, but the Mass-book *par excellence* is the Mass-book of the Church, the *Roman Missal*. Its regular use is to be recommended for this reason, also, that we are thereby made familiar with and almost imperceptibly led to make devout reflections upon the inspired writings, notably the Psalms, of which it contains so many apt and beautiful citations.

The divine Spirit dwells in the Church ever since the day of Pentecost, and He it is that prompts her prayers and her canticles. As Dom Prosper Guéranger says in “The Liturgical Year”:

“ Under the impulse of that Spirit which animated the admirable Psalmist and the prophets, the holy Church, at one time, takes the subject of her canticles from the *Books of the Old Testament*; at another time, showing herself to be the daughter of and sister of the holy apostles, she intones the canticles written in the *Books of the New Covenant*; and finally, remembering that she, too, has had given to her the trumpet and harp, she at times gives way to the Spirit which animates her, and sings her *own new Cantic*. From these three sources comes the divine element which we call the *liturgy*.

“ The prayer of the Church is, therefore, the most pleasing to the ear and heart of God, and consequently the most efficacious of all prayers. Happy, then, is he who prays with the Church, and unites his own petitions with those of this Bride, who is so dear to her Lord that He gives her all she asks. It was for this reason that our blessed Saviour taught us to say: ‘Our Father,’ and not ‘My Father’; ‘give us, forgive us, deliver us,’ and not ‘give me, forgive me, deliver me.’

“ The spirit of prayer — even prayer itself — has been sought for in methods and prayer-books, which contain, it is true, laudable, yea, pious, thoughts, but, after all, only human thoughts. By asserting the im-

mense superiority of liturgical over individual prayer we do not say that individual methods should be suppressed; we would only wish them to be kept in their proper place."

Apropos of this a pious author writes: "For the laity assisting at holy Mass, the use of any particular form of prayer is not of obligation. Each one may read from such approved books of devotions or recite such prayers as most appeal to him. Or, again, if he please, he may pass the time of holy Mass in purely mental prayer. Or, in fine, he may in a special sense make his own, by reverently listening to them, or repeating them over, the very words put by holy Church into the mouths of her ministers standing at the altar and of the singers and others charged in her name to respond to them.

"Nevertheless, from all alike, devout attention is required; and while hearing holy Mass each one present should diligently heed the chief moments in its celebration, and never forget that the Sacrifice is his own, as well as the priest's, together with whom it is his privilege to offer and pray.

"There are many excellent manuals of prayer in the English language containing appropriate and varied methods of hearing holy Mass. The Missal is intended for those whose devotion leads them to prefer to follow the Sacred Rite, as it were, step by step and word by word."

In this connection, some reflections on the sublimity of the Most Holy Sacrifice will not be out of place. As we read in the Introductory of a very commendable little book: "The Mass and Its Folklore" (published by the Catholic Truth Society), "The Mass is the liturgical rite whereby the Catholic Church, from the Last Supper until this very morning, has celebrated throughout the world the divine mystery of the passion and death of Our Lord Jesus Christ. It is His perpetuation of the one sacrifice of the cross. It is *the great act* of worship of historic Christianity, the main-spring of the Church's mechanism, the throbbing heart

of the Bride of Christ. Whether celebrated by mitred prelate amid the clustered columns and tinted lights of some Gothic cathedral, with all the splendid accessories of ecclesiastical pomp, or by a poor blackrobe missionary in a wigwam of the far West, the Mass is the supreme and central Catholic worship — *the one great reality* — as Carlyle deemed it, which yet survives in an age of unsubstantial insincerities. As a still more modern thinker, Mr. Augustine Birrell, has pithily said: ‘It is the Mass that matters.’ It was for the Mass that the ancient Briton constructed his wattled *eglwys*, the Gael his dry-stone oratory. For this the Norman baron built the parish church hard by his manor-house, and the lord abbot erected his stately minster. For the sake of the Mass the painter, the goldsmith, the scribe, and the limner produced the masterpieces of art which are the despair of our artistically degenerate age.

“The Mass has left upon the English language marks which centuries of Protestantism have not been able to efface. Our greatest festival is called Christmas, *i.e.*, ‘the Christ-Mass.’ An attempt was made, in the age of Puritan ascendancy, not only to abolish Christmas, but also to eradicate its name by substituting the term ‘Christ-tide’; but ancient custom proved too strong for the innovators, and the Mass conquered once more. We have also Candlemas, Lammas, Martinmas, Michaelmas, Childermas, and other words of similar formation — which is one almost peculiar to the English tongue. The earliest Mass in our old churches was called the Morrow-Mass. There were also the Jesus-Mass and the Lady-Mass. In the same manner were formed the old English words ‘Mass-priest’ and ‘Mass-penny.’ In a later age the Protestants dubbed our poor chapels ‘Mass-houses’; and we still sometimes call a Missal a ‘Mass-book.’”

There is in this little book an illuminating chapter on the Elevation in which we are informed that the act of homage which has become so popular since Pius X — the Pope of the Eucharist — attached to it an indul-

gence of seven years and seven quarantines — namely, the act of looking on the sacred host at the Elevation of the Mass — was quite a common practice in the ages of faith. To gain the above-mentioned indulgence it is requisite to say with faith, piety, and love, the words, “*My Lord and My God,*” while looking upon the sacred Host at the Elevation in the Mass.

On this subject “The Mass and Its Folklore” says: “In the Middle Ages the faithful were accustomed to look at the uplifted Host before bending in prayer, and there is abundant evidence that importance was attached to this observance — so much so, indeed, that attendance at Mass was often spoken of as ‘seeing God.’”

Dan Lydgate, in his “Vertue of the Masse,” thus counsels his readers in his Renaissance style:

“First every morrow, or Phœbus shine bright
Let pale Aurora conduct you and dress
To holy church, of Christ, to have a sight,
For chief preservative against all ghostly sickness.”

We have also noticed similar phraseology in the ancient Welsh treatise entitled “The Merits (or Virtues) of Seeing the Body of Christ.”

The best known medieval manual of devotions, “The Lay-Folks’ Mass-Book” (composed by an unknown author in the thirteenth century), says:

“When time is nigh of sacring
A little bell men use to ring,
Then shalt thou do reverence
To Jesu Christ’s own presence,
That may loose all sinful bands.
Kneel and hold up both thy hands,
And so the Elevation *Do Thou Behold*
For that is He that Judas sold,
And then was scourged, and set on Rood,
And for mankind there shed His blood,
And died, and rose, and went to heaven,
And thence shall come to judge us, even
Every man after that he has done.
That same is He thou lookst upon:
This is the truth of Holy Kirk.”

In reference to the virtue of the Mass we read:

“ The worthiest thing, most of goodness,
In all this world, it is the Mass.
If a thousand clerks did nought else
(According as St. Jerome tells)
But told the virtues of Mass-singing
And the profit of Mass-hearing,
Yet should they never the fifth part,
For all their wit and all their art,
Tell the virtue, meeds, and pardon
To them that with devotion,
In cleanness and with good intent,
Do worship to this sacrament.”

To quote again from “ The Mass and Its Folklore ”;
“ Much as devout Catholics of the present day revere the Holy Sacrifice, it is only with difficulty that we can form an adequate notion of the profound and enthusiastic devotion felt toward the Mass by the people of this country in the ages of faith. One is amazed in reading ancient manuscripts at the rapturous sentiments and language of their writers on this subject. To say that the Mass was the center and heart of our ancestors’ religion is to employ an inadequate phrase; it was their very life and breath. It is to the point to mention that the commonest oath in England was ‘ by the Mass ’ — for people swear by what they regard as most sacred.

“ No one who has read the old Welsh and English tales, on which Tennyson founded his Arthurian idylls, can have failed to be struck with their frequent allusions to the Mass: King Arthur’s knights, good, bad, and indifferent, all turn in to wayside chapels to hear Mass, as naturally as in the present day their descendants would enter the newsrooms of their various clubs. It would seem, too, that the hearing of Mass always preceded the taking of the morning meal: ‘ And on the morrow he heard Mass, and brake his fast,’ is one of the commonplaces of the chronicles of the Round Table. ‘ And Sir Launcelot awoke, and went and took his horse, and rode all day and all that night in a forest;

and at the last he was aware of a hermitage, and a chapel that stood between two cliffs. And then he heard a little bell ring to Mass; and thither he rode, and alighted, and tied his horse to the gate, and heard Mass. And he that sang the Mass was the Bishop of Canterbury.'

"Lydgate makes allusion to certain pious beliefs which prevailed in England, as probably they still do in some Catholic countries. The first of these beliefs is that devout attendance at Mass brings a signal blessing upon temporal concerns in general:

" 'Hearing of Mass giveth great reward,
 Ghostly health against all sickness . . .
 And unto folk that goen on pilgrimage,
 It maketh them strong, getteth them secureness
 Graciously to complete their voyage.
 The mighty man, it maketh him more strong,
 Recomforteth the sick in his languor,
 Giveth patience to them that suffer wrong,
 The labourer beareth up in his labour;
 To thoughtful folks, refreshing and succour,
 Gracious counsel to folk disconsolate;
 Good speed, good hap, in city, town, and house,
 To all that hear devoutly Mass at morrow;
 Hearing of Mass doth passing great avail.'

"It is, perhaps, little wonder that our forefathers, profoundly impressed as they were with the mystic sanctity and power of the Eucharistic rite, should have early come to look upon the Mass as an invincible weapon against malignant spirits. St. Augustine mentions the laying of ghosts by the mention of Mass in a haunted house. The writer of an old Welsh manuscript (Cardiff Free Library, MS. 17,119, sixteenth century), citing this instance, moralizes thus: 'You may see the fruit of the Mass in the driving out of devils, who are unable to endure the precious Sacrifice.' On the other hand, the ancient Fathers, as is well known, are fond of insisting that angels surround the altar at the moment of the Consecration. We have, also, in the prayer at Mass *Jube haec perferri*, a request that

God will cause the offering to be presented to Him 'by the hands of Thy holy angel' — the angel especially associated with the mysteries of the Blessed Eucharist."

A very eloquent tribute to the virtues of the Holy Sacrifice is embodied in the Irish proverb: "*Ni luach go h-Aiffrionn Dé éisteachd*" — "There is no reward like hearing God's Mass."

In thoroughly Catholic lands at the present day, as in England before the Reformation, every undertaking, every anxious aspiration is commended to almighty God and His saints by the hearing of Mass. Mass is heard daily by the devout in those countries, as it is, indeed, in this. Our ancestors could no more dispense with it than with their bodily food. They realized the full significance of the petition: "*Panem nostrum quotidianum da nobis hodie.*"

Glowing words of praise in reference to the Holy Sacrifice are those which Cardinal Newman speaks by the mouth of his hero in "Loss and Gain": "I declare, to me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses forever and not be tired. It is not a mere form of words, it is a great ACTION — the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before Whom angels bow and devils tremble. This is that awful event which is the end and is the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on, as if impatient to fulfil their mission. Quickly they go — the whole is quick; for they are all parts of one integral action. Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass, because as the lightning

which shineth from one part of the heaven unto the other, so is the coming of the Son of man. Quickly they pass; for they are as the words of Moses, when the Lord came down in the cloud, calling on the name of the Lord as He passed by: 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.' And as Moses on the mountain, so we, too, 'make haste and bow our heads to the earth, and adore.' So we, all around, each in his place, looking out for the great Advent, 'waiting for the moving of the water,' each in his place, with his own heart, with his own wants, with his own thoughts, with his own intentions, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully and hopelessly following a hard form of prayer from beginning to end, but like a concert of musical instruments, each differing but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great Action is the measure and the scope of it."

The first end for which the Mass is offered is "*to give God honor and glory.*" On this subject Father McDonnell, S. J., writes as follows in his excellent little treatise on the Mass: ¹

"To give God honor and glory, and thereby to save our souls, is the one great end of our existence. 'Man was created,' says St. Ignatius in the beginning of the 'Spiritual Exercises,' 'to praise, reverence, and serve God, and thereby save his soul.' For this we were sent by God into the world. Now, in the Mass we fulfil, in a supreme degree, our function on the earth, as rational beings, of praising and reverencing God.

¹ Vide Daily Mass, or, The Mystic Treasures of the Holy Sacrifice, by Rev. J. McDonnell, S. J. (Seventh Edition.)

“ ‘The homage that we pay to God,’ says Sanchez, ‘the glory that we give Him in the Mass, is so great that no greater service, no greater honor, could be shown Him upon earth. For thereby we testify that in His sovereign majesty He is worthy that, not the blood of calves and goats, but the most precious blood of His first-born Son should be offered to Him in sacrifice.’ ”

“ ‘What is holy Mass,’ asks Marchantius, ‘but an embassy sent to the ever blessed Trinity with a gift of priceless value, which we present to three divine Persons, in recognition of their dominion over all creatures and of our dependence upon them?’ ”

“ St. Lawrence Justinian says: ‘It is certain that nothing gives God greater glory than the spotless Victim of the altar, which Christ ordained to be sacrificed in order that His Church might offer praise to God.’ ”

“ ‘In the Mass,’ says Molina, ‘the first-born Son of God is offered to the Father with all the praise and glory which He rendered Him on earth.’ ”

“ This praise was infinite and absolutely worthy of the divine Majesty, inasmuch as it was offered by the *Man-God*; therefore, it is clear that one Mass gives more honor and praise to God than all the efforts of all creatures to the end of time and through eternity.

“ To this effect a learned writer of the seventeenth century speaks as follows: ‘If all the powers of heaven should unite to form a solemn procession in honor of the Holy Trinity, at the head of which would be the Mother of God, the chief of all creatures, surrounded by the nine choirs of angels, followed by innumerable companies of the saints and blessed singing with the sweetest voices, playing on the most melodious instruments, this triumphal procession would doubtless be to the praise and glory of God, and would be pleasing in His sight. But if at the close of the procession the Church Militant were to commission one single priest to say one Mass in honor of the ever blessed Trinity, this one priest, with his one Mass, would offer an incomparably higher tribute of praise than that glorious

procession had done. Nay, it would be as far superior in glory and sublimity as the Son of God is exalted above all created things.' ”

Hence we learn how transcendent is the praise and glory that we offer to God, even by a single Mass, and how supremely great a happiness we should esteem it to be able to assist so often at the Holy Sacrifice.

The second end for which the Mass is offered is *to give thanks to God for His benefits.*

“ Put in one heap,” says St. Leonard of Port Maurice, “ all the gifts, all the graces, you have received from God — so many gifts of nature and of grace; yes, the very life, too, of His Son Jesus, and His death suffered for us, which in themselves immeasurably swell the great debt which we owe to God — and how shall we ever be able sufficiently to thank Him? The law of gratitude is observed by the very beasts, who sometimes change their cruel anger into gentle homage to their benefactors; and how much more, of course, has this law not to be observed by man, gifted as he is with reason and so nobly endowed by the divine liberality ! Now, the way most fully to thank our good God — our supreme Benefactor — is taught us by the Royal Psalmist, holy David, who, led by divine inspirations to speak with mysterious references to this divine sacrifice, indicates that nothing can sufficiently render the thanks which are due to God, excepting holy Mass. *‘Quid retribuam Domino pro omnibus quæ retribuit mihi?’* — ‘What return shall I offer to the Lord for all the benefits which He hath bestowed upon me?’ And answering himself he says, *‘Calicem salutaris accipiam,’* or, according to another version, *‘Calicem levabo’* — ‘I will uplift on high the chalice of the Lord,’ that is, I will offer a sacrifice most grateful to Him, and with this alone I shall satisfy the debt of so many and such signal benefits. Add to this that the sacrifice was instituted by our Redeemer principally in recognition of the divine beneficence, and as thanks to Him; and therefore it bears as its most special and worthy name the Eucharist, which signifies an offering of

thanks. He Himself also gave us the example when, in the Last Supper, before the act of consecration in that first Mass, He raised His eyes to heaven, and gave thanks to His heavenly Father: '*Elevatis oculis in cælum, tibi gratias agens fregit.*' O divine thanksgiving, disclosing why this tremendous sacrifice was instituted and calling upon us to conform ourselves to the example of our Head, so that in every Mass at which we assist we may know how to avail ourselves of so great a treasure, and offer it in thanksgiving to our supreme Benefactor! And all the more, since the Blessed Virgin, and the angels, and the saints rejoice to witness this, our tribute of gratitude to so great a King — or, better, King of kings."

"Would to God," exclaims a spiritual writer, "that we appreciated aright the immense treasure we possess in holy Mass! How happy we should then be! How attentively we should hear Mass! In holy Mass we have the noblest burnt-offering, the sublimest sacrifice of praise and thanksgiving. It is the believer's greatest treasure, and the devout Christian's dearest joy."

"Consider, O Christian," writes Father Segneri, S. J., "how indebted we are to Our Saviour for the institution of holy Mass, for without it we can never thank God rightly for His benefits. It was the superabundance of His love that induced Him not only to load us with so many benefits, but to place within our reach the means of giving Him abundant thanks for these same benefits. Would that we appreciated our privileges and turned them to good account! When we hear Mass, Christ, Who is immolated to His Father for our sake, becomes our own, and with Him we become possessed of all His infinite merits and are able to offer them to God the Father, thus to lighten the heavy load of our indebtedness that well-nigh crushes us to earth."

The third end for which the Mass is offered to God is *to obtain the remission of our sins.*

The Council of Trent says in reference to this subject: "The Holy Synod teaches that this sacrifice is

truly propitiatory, and if one draws nigh unto God, contrite and penitent, He will be appeased by the offering thereof, and, granting the grace and gift of penitence, will forgive even heinous crimes and sins." (Sess. xxii, ch. 2.)

"If anyone saith that the sacrifice of the Mass is not a propitiatory sacrifice, let him be anathema." (Sess. xxii, ch. 3.)

As we read in "The Mystic Treasures of the Holy Sacrifice":

"The Mass does not, in the case of mortal sin, supersede the necessity of going to confession, but, owing to the efficacious grace it gives, it may become the means of procuring perfect contrition, which, when united with the firm resolution of going to confession, suffices to remit the guilt even of mortal sin.

"The action of the priest at Mass shows that it is a veritable sacrifice of atonement. He begins by saying the *Confiteor* or general confession, which is then recited by the server in the name of all the congregation, after which the priest pronounces the absolution: 'May the almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.' Then, making the sign of the cross, he says: 'May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.' Again and again he invokes the divine mercy in the *Kyrie Eleison*, and in other prayers throughout the Mass, notably the *Agnus Dei*, in which he calls aloud for mercy, saying, 'Lamb of God, Who takest away the sins of the world, have mercy on us.'

"The special effect of the holy sacrifice of the Mass,' says St. Thomas Aquinas, 'is that it operates our reconciliation with God,' and he explains this doctrine by the following illustration: 'Just as a man will forgive the wrong done him by his fellow-men in consideration of a valuable gift which is presented to him, so the anger of God may be appeased by the acceptable service thou dost render Him when thou hearest Mass, and by the priceless gift which thou dost offer Him in

the oblation of the body and blood of Jesus Christ.' To the same effect Albertus Magnus writes: 'By this inestimable gift (of the Mass) the divine indignation and anger are fully appeased.' St. Bonaventure places the following words on the lips of the priest at the moment of the elevation of the sacred host:

" 'We, miserable sinners, have transgressed and grievously offended Thee, O heavenly Father; but look upon the face of Thy Christ, Whom we here present to Thee, hoping to change Thy anger into mercy. Turn not away Thy face from Thy Son, of Whom Thou hast said, "This is My beloved Son, in Whom I am well pleased." For His sake turn us to Thee, and be not angry with us any more.'

"In all this we find a strong motive for unbounded confidence in the power of the Mass to save sinners and procure our own sanctification and salvation.

"The Mass not merely secures the forgiveness of mortal sin, but also blots out venial sin. This is expressly stated by the Council of Trent: 'Christ instituted the Mass at the Last Supper that its salutary power might be applied to the remission of those sins which we daily commit.' (Sess. xxii, ch. 2.)

"Speaking of this effect of the Mass, Suarez says: 'Christ instituted this divine oblation, and attached to it the virtue of His death, which is applied to us for the remission of our daily sins.'

"It is related in the 'Life of St. Gertrude' that at the elevation of the sacred Host she used to say: 'Holy Lord God! I offer to Thee the sacred Host for the remission of my sins,' and that Our Lord made known to her that in answer to her prayers her soul was cleansed from all its stains and she was rendered worthy to be admitted to the embrace of her beloved Spouse."

The fourth end for which we offer to God the Holy Sacrifice of the Mass is *to obtain for ourselves, as well as for others, graces and favors, both temporal and spiritual, through Jesus Christ our Lord.*

"The holy Mass," says Gehr, "has always and

everywhere been regarded as the most efficacious means to obtain assistance in all the necessities and concerns of life. . . . The Mass draws down upon the soul the light and the dew of heaven, so that all the gifts of the Holy Ghost therein attain their most beautiful bloom and ripeness. The Mass obtains grace, strength, and courage to perform good works, to overcome the flesh and its concupiscence, to despise the world with its allurements and threats, to resist the attacks of Satan, to endure not only patiently, but with joy and thanksgiving to God, the hardships and troubles, the sufferings and evils, of this life, to fight the good fight, to finish our course, and to persevere in the way of salvation unto the end, and thus to bear off the crown of life and of eternal glory. . . . Thus the holy sacrifice of the Mass is the most profound and significant expression of all our petitions and intercessions in spiritual and temporal concerns."

Father Anthony Molina, in his work on the priesthood, says: "There is nothing so profitable to mankind, so efficacious for the relief of the suffering souls, nothing so helpful for the attaining of spiritual riches as the most holy sacrifice of the Mass."

St. Leonard of Port Maurice in his treatise on the Mass urges the faithful to hear Mass frequently and to have many Masses offered not only for their own good in life and in death, but also and especially for the relief of the holy souls in purgatory. He says: "It is the invariable opinion of theologians that there is no more efficacious means than Mass for obtaining a good and holy death. Christ our Lord is said to have revealed to St. Mechtilde (Lib. iii, Grat. Spir., c. 27) that he who in life is in the habit of devoutly hearing holy Mass shall in death be consoled by the presence of the angels and saints, his advocates, who shall bravely defend him from all the snares of infernal spirits. Oh, how beautiful the death which is destined to succeed your life if you shall have striven to hear with devotion as many Masses as you could! As to the efficacy of the holy sacrifice of the Mass for accelerating the remission of

the pains of purgatory, I do not doubt that holy Mass not only shortens the pains of the poor souls, but also extends great *immediate* relief to them. We may well believe, at least, that at every Mass many issue forth from purgatory and fly to holy paradise.

"The example and authority of that great servant of God, John of Avila, the oracle of Spain, should suffice. Being asked on his deathbed what he had most at heart, and what kindness he most longed for after death, he answered: 'Masses! Masses!'"

We have the authority of the Council of Trent for the assertion that the Holy Sacrifice is *the* great means to assist the suffering souls. "This Ecumenical Synod," we read, "teaches that the souls detained in purgatory are helped by the suffrages of the faithful, but *principally* by the acceptable Sacrifice of the Altar."

It behooves us all to reflect well upon the words of the Apostle in his letter to the Hebrews: "We have not here a lasting city, but we seek one that is to come" (Heb. xiii. 14); and to heed the admonition of Our Saviour: "Lay up to yourselves treasures in heaven" (Matt. vi. 20); "Make to yourselves bags which grow not old — a treasure in heaven which faileth not, where no thief approacheth, nor moth corrupteth" (Luke xii. 22).

Let us gather *flowers* that do not wither but will bloom forever; *fruits* that do not decay but will retain their savor and their sweetness throughout eternity; *jewels* that no thief can steal from us, nor death deprive us of, but which shall be our ornament and happiness in our eternal Father's house — the flowers, the fruits, the jewels of the Mass.

"Oh, unbounded riches of holy Mass!" exclaims St. Leonard. "Grasp well this truth, one and all: It is possible for you to gain more favor with God by attending or celebrating one single Mass, considered in itself, and in its intrinsic worth, than by opening the treasure of your wealth, and distributing the whole to the poor, or by going on a pilgrimage over the whole world, and visiting with the utmost devotion the most

famous sanctuaries, such as Rome, Compostela, Loreto, and Jerusalem; and this, indeed, follows most reasonably from the proposition laid down by the Angelic Doctor, St. Thomas, when he says that in Mass are contained all the fruits, all the graces — yea, all those immense treasures which the Son of God poured out so abundantly upon the Church, His Spouse, in the bloody sacrifice of the cross: *In qualibet Missa invenitur omnis fructus et utilitas quam Christus in die Pasceves operatus est in cruce.* (De Consec., dist. 2.)

“Why do you not run to the churches, there to hear with holy hearts all the Masses in your power? Why not imitate the holy angels, who, according to the saying of St. Chrysostom, when holy Mass is being celebrated, descend in squadrons from the empyrean, and stand before our altars, covered with the wings of reverential awe, waiting the whole of that blessed time, in order that they may intercede for us the more effectively, well knowing this to be the time most opportune, the conjuncture, above every other, propitious for obtaining favors from Heaven. Sink down, then, in confusion, for having in time past so little appreciated holy Mass, for perhaps having even many times profaned an act so dread and holy; much more so, if you are of the number of those who have recklessly dared to utter: ‘A Mass more or less is of little importance.’ Yes; let us heed it as the voice of Heaven calling us to Mass, when the solemn sound of church bells reverberating through the fresh and fragrant morning air falls upon our ear.”

“All Catholics,” writes the author of “Jewels of the Mass,” “unfortunately, do not regard this *Great Act*, as we call it, with the same awe or attention — and yet it should be approached much as some of the old writers have put it. ‘If the Holy Sacrifice,’ they tell us, ‘were to be celebrated but once since the death of Our Saviour, it would be an event of such tremendous significance as to excite the awe and reverence of the whole world.’

“And, indeed, we might conceive for ourselves what

would be our feelings if it were announced for the first time that Our Saviour would descend from heaven upon an altar, and that there and then the sacrifice of Calvary would be renewed. Beside such an event all historical events would become tame and insignificant. It would be next in interest only to the original coming of Our Lord. Yet most Catholics, from habit and familiarity, 'go to Mass,' as it is called, in a languid, irresponsible fashion, for the most part once in the week. How often do we see the bottom of the church crowded with men, standing for the necessary twenty minutes, and then hurrying away with impatience, almost before it is concluded! How few make it a practice of attending on week-days, on the ground of there being 'no obligation' — a curious delusion! It surely ought to be a wonderful feeling for the Catholic to think, during the day, that he has actually witnessed this Great Act, the change of bread and wine into the Lord's body, and His descent upon the altar of men! The day that follows may be considered hallowed, or even, in a lower sense, a lucky one. Indeed, those who have gained the habit of hearing Mass 'every day' will own that when they have been hindered by some casualty there has been a sense of incompleteness and discomfort, as though the whole day had been thrown out of gear. One of the most picturesque, but, alas! heterodox of our writers — *Thomas Carlyle* — has given a striking account of the impression left on him by the Mass (which he attended in the old *Dom* at Bruges, and again at Ghent). The impression leads him later on to the striking admission — for him, *Thomas of Chelsea* — that the Mass was *the only genuine thing of our time.*"

To one more point we wish to call attention; *viz.* to the importance of making the *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, in reparation for my sins, for the intentions of all our associates, and in particular for the intention recommended this month by the Holy Father."

"This devotion of the Morning Offering," says Father Rickaby, S.J., "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 (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); that 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.)" — "Ye Are Christ's," Chapter 82.

The following indulgenced *Offerings* from "The Raccolta" are also very commendable.

1. At the Beginning of the Day

O LORD God almighty, behold me prostrate before Thee in order to appease Thee, and to honor Thy divine majesty, in the name of all creatures. But how can I do this who am myself but a poor sinner? Nay, but I both can and will, knowing that Thou dost make it Thy boast to be called Father of mercies, and for love of us hast given Thine only-begotten Son, Who sacrificed Himself upon the cross, and for our sake doth continually renew that sacrifice of Himself upon our altars. And therefore do I — sinner, but penitent; poor, but rich in Jesus Christ — present myself before Thee, and with the love of angels and of all Thy saints, and with the tender affection of the immaculate heart of Mary, I offer to Thee in the name of all creatures the Masses which are now being celebrated, together with all those which have been celebrated, and which shall be celebrated to the end of the world. Moreover, I intend to renew the offering of them every moment of this day and of all my life, that I may thereby render to Thy infinite majesty an honor and a glory worthy of Thee, thus to appease Thy indignation, to satisfy Thy justice for our many sins, to render Thee thanks in proportion to Thy benefits, and to implore Thy mercies for myself and for all sinners, for all the faithful, living and dead, for Thy whole Church, and principally for its visible Head, the Sovereign Pontiff, and lastly, for all

poor schismatics, heretics, and infidels, that they also may be converted and save their souls. (Indulgence of three years. — Pius IX, April 11, 1860.)

2. During, or (in the case of priests) before Mass

ETERNAL Father, I offer to Thee the sacrifice 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 benefits, to appease Thy anger, which our many 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.¹

The following pen-picture by an anonymous writer will help us to realize more vividly the truth of the prophecy contained in the first chapter of Malachias — “From the rising of the sun, even to the going down, My name is great among the Gentiles; and in every place there is *sacrifice*, and there is offered to My name a clean *oblation*; for My name is great among the Gentiles, saith the Lord of hosts”:

“It is not an exaggeration to say that the Mass is offered somewhere in the world at every moment of the twenty-four hours of the day. The offering of the Mass travels with the sun, and seems like one continuous and uninterrupted act of worship, which the devout Catholic at any moment by day or by night can join in spirit. When it is midnight in New York, Masses are beginning in the churches of Italy.

“There ancient altars, at which saints have knelt, are lit up with tapers, and the Vicar of Christ and thousands of priests are lifting holy hands up to heaven in the sacrifice of *adoration, thanksgiving, reparation*, and

¹ Indulgence of three years. — Pius IX, April 11, 1860.

supplication. A little later and the bells of a thousand towers in France begin to fill the air with holy sounds, and in every city, town, and hamlet kneeling crowds adore the chastening hand of God and pray for sinners who despise His ordinances. Chivalric and religious Spain catches the echoes, and, when it is one o'clock in New York, offers the great sacrifice in countless splendid churches. And then Catholic Ireland, the Island of Saints, which during centuries has suffered for the Faith, rallies anew around the altars it would never forsake, despite the most cruel persecutions.

"At two o'clock and after, the priests of the islands of the Atlantic — perhaps the Cape Verde — white-robed and stoled and wearing the great cross on their shoulders, bend before the tabernacle. An hour later a courageous missionary lifts up the chalice of salvation on the ice-bound coast of Greenland.

"At half-past four the sacred lamps twinkle through the fogs of Newfoundland, and at five Nova Scotia's industrious population begins the day by attending Mass. And now all the Canadian churches and chapels grow radiant as the faithful people — the habitant of the country, the devout citizen, the consecrated nun, and the innocent — hasten to unite their prayers around the sanctuary where the priest is awaiting them. At six how many souls are flocking to the churches of New York, eager to begin the day of labor with the holiest act of religion! Many young people, too, gather around the altar at a later hour, just as the fresh flowers open with the morning, and offer their dewy fragrance to heaven. An hour later, the bells of Missouri and Louisiana are ringing, and at eight Mexico, true to her faith, bends before her glittering altars. At nine the devout tribes of Oregon follow their beloved black-gown to their poor but gayly-decorated chapels, and California awhile loosens its grasp on its gold to think of the treasure that rust doth not corrupt. And when the Angelus-bell is ringing at noon in New York, the unbloody sacrifice is being offered in the islands of the Pacific, where there are generous souls laboring for our

dear Lord; and so the bells are ringing on, on over the waters, and one taper after another catches the light of faith, making glad all the isles of the sea. At two o'clock the zealous missionaries of Australia are hastening to the altar, and whispering in their eagerness for the coming of Our Lord, *Introibo ad altare Dei*. And all the spicy islands of the East catch the sweet sounds one after another, till at four in the afternoon China proves there are many souls who are worthy of the name of celestial by their rapt devotion at the early rite. Then in Tibet there is many a modest chapel where the missionary distributes the Bread of Life to a crowd of hungry souls.

“At six the altars of Hindustan, where St. Francis Xavier ministered, are arrayed with their flowers and lamps and the sacred vessels, and unwearied priests are hastening to fortify their souls before Him Who is their life and their strength. At nine in Siberia, where many a poor Catholic exile from Poland has no other solace from his woes but the foot of the altar and the bread of heaven. During the hours when New York is gay with parties and balls and theatrical amusements the holiest of rites is going on in the Indian Ocean and among the sable tribes of Africa, whose souls are so dear to the Saviour Who once died for all.” At eleven in Jerusalem, the Holy City over which Jesus wept, where He wrought so many miracles, where He suffered and offered Himself a sacrifice for the whole world.

“When midnight sounds again in New York the silver bells are tinkling again in every chancel in Rome. And so it goes on; the divine host is constantly rising like the sun in its course around the earth. Thus are fulfilled the words of the prophet Malachias: ‘From the rising of the sun even to the going down thereof, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation.’ All day long — at any hour — we can assist at Mass spiritually; let us frequently unite ourselves to the Masses going on in some part of the world, thus adding new brightness to God’s glory, aton-

ing for the neglect of others, making reparation for our offences, in thanksgiving for our blessings, and thus effectually promoting our sanctification."

"Oh, what a gift is the holy Mass!" exclaims Father Baker, C.S.P., in his stirring sermon on "The Mass the Highest Worship."¹ "How full an utterance has humanity found therein for all its woes, its aspirations, its hopes, its affections! How completely is the distance bridged over that separated the creature and the Creator! The Mass supplies the want of the human soul for an adequate mode of approaching God. As a creature before its Creator, you are oppressed with your own inability to worship Him worthily. Do you want a better worship than that which His eternal Son offers? In the Mass the Son of God in His human nature worships the Father for us. He prays for us; asks pardon for us; gives thanks for us; adores for us. As He is perfect man, He expresses every human feeling; as He is perfect God, His utterances have a complete perfection, an infinite acceptableness. Thus, when we offer Mass, we worship the Father with Christ's worship. It seems to me that the Catholic can have a certain kind of pride in this. He may say, 'I know I am weak and as nothing before God, yet I possess a treasure that is worthy to offer to Him. I have a prayer to present to Him all perfect and all powerful, the prayer of His only-begotten Son, in Whom He is well pleased.'

"Come, then," continues the eloquent Paulist, "come, children, come to Mass, and bring your merry hearts with you. Come, you that are young and happy, and rejoice before the Lord. Come, you that are old and weary, and tell your loneliness to God. Come, you that are sorely tempted, and ask the help of Heaven. Come, you that have sinned, and weep between the porch and the altar. Come, you that are bereaved, and pour out here your tears. Come, you that are sick, or anxious, or unhappy, and complain to God. Come, you that are prosperous and successful, and give thanks.

¹ Vide Sermons of the Rev. Francis A. Baker, with a Memoir of His Life, by Rev. A. F. Hewit.

Christ will sympathize with you. He will rejoice with you, and He will mourn with you. He will gather up your prayers. He will join to them His own almighty supplications, and that concert of prayer shall enter heaven, louder than the music of angelic choirs, sweeter than the voice of those who sing the song of Moses and the Lamb, more piercing than the cry of the living creatures who rest not day or night, and more powerful and prevailing than the intercession of the Blessed Virgin and all the saints of paradise together. The Mass a formalism! The Mass an unmeaning service! Why, it is the most beautiful, the most spiritual, the most sublime, the most satisfying worship which the heart of man can even conceive.

“And here, too, in this idea of the Mass, we have the answer to another perplexity of Protestants. They can not understand why we make such a point of attending Mass. They see us go to Mass in all weathers. They see us so particular not to be late at Mass, and they ask what it all means! Is it not superstition? Do we not, like the Pharisees, give an undue value to outward observances? May we not worship God at home just as well? Ah, if it were really only an outward observance! But there is just the difference. There stands one among us Whom you know not. *We* believe that the Saviour is with us, and *you* do not. We believe this with a certain, simple faith. Come to our churches and look at our people — the poorest and most ignorant — and see if we do not. It is written on their faces. They may not know how to express themselves, but this is in their hearts. You think we come to Mass because the Church is so strict in requiring us to do so; but the true state of the case is that the law of the Church is so strict because Christ is present in the Mass. You think it is the pomp and glitter of our altars that draws the crowds. Little you know of human nature if you think it can long be held by such things alone. No; we adorn our altars because we believe Christ is present. This is our faith. It is no new thing with us. It is as old as Christianity. It was the comfort of the Chris-

tians in the Catacombs. It was the glory of St. Basil and St. Ambrose and St. Augustine. It was the meaning of all the glory and magnificence of the Middle Ages. And it is our stay and support in this century of knowledge, labor, and disquiet. Yes; strip our altars; leave us only the Corn and the Vine, and a rock for our altar, and we will worship with posture as lowly and hearts as loving as in the grandest cathedral. Let persecution rise; let us be driven from our churches; we will say Mass in the woods and caverns, as the early Christians did. We know that God is everywhere. We know that Nature is His temple, wherein pure hearts can find Him and adore Him; but we know that it is in the Holy Mass *alone* that He offers Himself to His Father as the Lamb that was slain. How can we forego that sweet and solemn action? How can we deprive ourselves of that heavenly consolation? *The sparrow hath found her an house and the turtle a nest where she may lay her young, even Thy altars, O Lord of hosts, my king and my God!* Man's heart has found a home and resting-place in this vale of tears. To us the altar is the vestibule of heaven, and the Host its open door.

"It is our delight now to think that, as the sun in its course brings daylight to each successive spot on earth, it ever finds some priest girding himself to go up to the holy altar; that thus the earth is belted, from the rising of the sun unto the going down of the same, with a chain of Masses; that as the din of the world commences each day, the groan of the oppressed, the cry of the fearful and troubled, the boast of sin and pride, the wail of sorrow — the voice of Christ ascends at the same time to heaven, supplicating for pardon and peace.

"Such be our thoughts about the holy Mass. Come to Mass, and come to pray. When the Lord drew near to Elias on the mount, the prophet wrapped his face in his mantle; so, when we come to Mass, let us wrap our souls in a holy recollection of spirit. Remember what is going on. Now pray; now praise; now ask forgiveness; now rest before God in quiet love. So

will the Mass be a marvelous comfort and refreshment to you. You know the smell of the incense lingers about the sacred vestments worn at the altar long after the service is over; so your souls shall carry away with them as you leave the church a celestial fragrance, a breath of the odors of Paradise, the token that you have received a blessing from Him whose 'fingers drop with sweet-smelling myrrh.' "

Chapter 36

On Assisting at Mass on Week-days

CHRISTIANS are sometimes heard to say: "We wish that we could love and serve God better, and expiate our sins, but we can not do this, because we do not know how to set about it."

It is easy to teach you, and you have at your disposal a very simple means of accomplishing your wish. This means is, to assist at holy Mass on days when such attendance is not obligatory. A few days before his death, St. Leonard of Port Maurice passed through Foligno, and wished to say Mass there. As he was so weak that he could scarcely stand, the Religious who accompanied him entreated him not to carry out his intention. But the saint replied, speaking with great emphasis: "Brother, one single Mass is of greater value than all the treasures which the world contains." Yes, indeed, a Mass worthily celebrated or devoutly heard is to be preferred above everything else; it makes us forget the wickedness of the world in which we live. In holy Mass God is adored and thanked as it is His will to be adored and thanked; the infinite merits of Jesus Christ are offered to God as an expiation for our sins; and through the divine Victim on our altars every kind of grace is obtained. Every other religious act becomes insignificant when compared with hearing Mass. It is a thing more pleasing to God and more profitable to our souls to hear holy Mass when one is able to do so than, for instance, to say one's rosary at home.

Yet how many Christians content themselves with assisting at Mass on days which are of obligation only, and on other days make it a rule never to be seen in a church. Whether you enter a church in town or in the country, what do you find, if it happens to be a week-day, in the greater number of parishes? At the most, a mere handful of individuals are present while Mass is being said.

It is deplorable to see how the streets and parks, the shops and restaurants, are crowded with idlers, while the churches are left almost empty!

How painful is the indifference thus manifested in return for the love of the Saviour for us, and for the inestimable gift of Himself which He bestows upon us on the altar. While Jesus offers Himself anew as a Victim for our salvation, while He beseeches His Father to pardon us, to judge us leniently, we pass unheeding by the churches where holy Mass is being said, as if we had nothing to do with it.

If this divine Sacrifice were only offered once in each year and by only one priest, taught as we are by faith of its infinite value, we should doubtless count no effort too great in order to avail ourselves of the inestimable privilege of assisting at it. But because God, in His goodness, wills that it should be offered at all times and in all places, we scarcely think anything of it.

Why do so few persons assist at Mass on week-days? For two reasons — slothfulness and negligence. At certain seasons of the year a great number of Christians might assist at Mass nearly every day. But in order to do this it would be necessary to take some trouble, to rise earlier, to face bad weather, to endure a little heat or cold (as the case might be), to walk a short distance; this excuse is enough to prevent some persons from going to Mass.

Let us take the instance of a woman who knows what the holy sacrifice of the Mass really is, and is aware of its infinite value. But what does it matter to her that God should be worshiped, adored, thanked, and appeased as He wills to be? Yet she wishes every one

to esteem and respect her; if she renders any one a service, she exacts a due need of thanks; the slightest offence puts her quite out of temper; but it never occurs to her that her Creator expects from her that which she so strictly exacts from her fellow-creatures. Another excuse which some Christians make in order to dispense themselves from assisting at Mass is the following: "There is no obligation to assist at Mass on ordinary days, and it is therefore not wrong to keep away." This reply contains a mixture of truth and falsehood. There is certainly no obligation to hear holy Mass, except on Sundays and feasts, but does there not exist for every Christian a general obligation to employ his time aright, to perform good works, and to profit by all the means of salvation which God offers us? And is not this enough to induce us to assist at Mass whenever we are able to do so? Let us, moreover, add that he who is afraid of doing too much for God is a poor Christian, and, if we may so speak, drives a bargain with Him in regard to everything which He does not strictly require. The Lord loves generous souls, and it is on them that He bestows His choicest gifts.

The last pretext which is put forward for not assisting at Mass on days which are not of obligation is the following: "We have not time, our occupations do not allow of our so doing." This may possibly be true for a considerable number of persons, but it is utterly false in the case of others. There are in all towns and in many country parishes people who are very busy and who yet know how to find half an hour every day in order to hear Mass. They are poor working-men, humble domestic servants, who rise earlier in order to be able to assist at holy Mass.

Many persons could find time to hear Mass if they did not indulge in useless conversations, and if they pursued their occupations with more industry. The time you consecrate to God in order to hear Mass will not be prejudicial to your material interests; for God is wont to show Himself liberal in regard to those who

seek first His kingdom and His justice. "All other things," as Jesus Christ says, "shall be added unto them."

St. Germaine Cousin was in the habit of hearing Mass every day. No sooner did the first stroke of the bell fall upon her ear than she left her little flock in the field and hastened to take refuge at the feet of the Divine Shepherd. This conduct would have been blameworthy in the case of many persons; and those who neglect their duty in order to satisfy their devotion certainly possess a mistaken piety. But Germaine only obeyed a divine inspiration; she felt confident that no harm would happen to her flock during her absence, and that God would watch over it for her. Even when her sheep were feeding in the vicinity of a forest where wolves were to be found in great numbers, the saintly shepherdess thrust her distaff into the ground as soon as she heard the bell, and speedily answered to the call of Him Who said: "Fear not, little flock, I will be with you." On her return, she found the sheep exactly where she had left them, as quiet and safe as if they had been in the fold; and never did the flock which was guarded by the distaff of the absent shepherdess get out of bounds, or do any harm in the neighboring fields.

Believe us, devout soul, when we tell you that if you assist at holy Mass whenever you are able to do so, the gentle Lamb Who is slain for your sake on the altar will bless you both in time and in eternity.

Chapter 37

Holy Mass a Homage of Supreme Esteem¹
 Zeal for Assisting at Holy Mass
 Occupations of the Soul during Holy Mass

CONSIDERED as a sacrifice, the Eucharist is, above all things, a sacrifice of latria; that is to

¹ From Hamon's Meditations, Vol. III (inserted by the Editor).

say, destined to honor the divine greatness and the supreme dominion of God over all creatures. In order to understand the honor which the Holy Sacrifice renders to God, we shall consider: first, that it is a homage of supreme esteem for the divine greatness; secondly, that this greatness is infinitely worthy of supreme esteem. We will then make the resolution: first, to assist at the Holy Sacrifice with profound reverence for the greatness of God, so perfectly honored by Jesus Christ; secondly, not to lose sight in the whole of our conduct, down to our most secret feelings, of the supreme esteem due to God above all things. Our spiritual nosegay shall be the words of Job: "Behold God is great, exceeding our knowledge." (Job xxxvi. 26.)

How the Holy Sacrifice is an Homage of Supreme Esteem Offered to God

By sacrifice considered in general is meant the destruction of a victim immolated in order to declare in the presence of heaven and of earth that all the excellence or the beauty of creatures is nothing, and ought to be counted as nothing, in comparison with the infinite perfection of God; that no created being is worthy to subsist in His presence; that divine greatness, which can not ascend any higher, merits to be honored by an abasement which can not be more profound, that is to say, destruction and nothingness; lastly, that God suffices perfectly to Himself in the infinite plenitude of His excellence. But if such is the signification of the supreme esteem offered to God by sacrifice in general, what is it in regard to the Sacrifice of the Altar? It surpasses all other sacrifices by as much as God surpasses His creature; for the value of homage increases in proportion to the dignity of him who renders it and the humble manner in which it is rendered. Now here, who can be greater than the Sacrificer Who renders homage to God? He is God Himself. What can be more humble than the manner in which it is rendered? God Himself becomes the Victim, and immolates Him-

self upon the altar as really as He did formerly upon Calvary. "*This is My body*," the priest says over the bread; and, in virtue of those words, there will be nothing there but the body. "*This is My blood*," the priest says over the wine, and in accordance with the theological principle that *the sacramental words produce what they signify and nothing more*, there is nothing there but the blood, really separated from the body; and if it do not issue forth in great streams under the blow of the word as beneath the sacrificial knife, it is because it is retained in the veins of Jesus by the decree of the heavenly Father, which announces that Christ, being risen from the dead, shall die no more. Still, the word has none the less virtue as regards the sacrifice; it is the sword which pierces the bosom of the victim, powerless though it be, by means of a miracle, to kill it, but always imprinting upon it the character of death and attesting to heaven as well as to earth the reality of the sacrifice. Could even God Himself conceive a higher idea of its excellence? O Supreme Lord, at Whose feet a divine Person dies mysteriously in recognition of Thy supreme domain over every creature, how incomprehensible is Thy greatness! O Being of beings, in presence of Whom a God makes of Himself a victim, before Whom the holy humanity of Jesus Christ, excellent though it be, owns itself to be unworthy to subsist, and hides itself under a particle of a Host, how adorable Thou art! Yes, it is therein indeed that consists the most perfect homage which can be offered to God; it is the greatest possible glorification of the Divine Being; and one single Mass gives more glory to God than He could receive from all the homage of angels and saints put together throughout eternity.

The Divine Greatness is Eminently Worthy of the Supreme Esteem of which the Holy Sacrifice is the Expression

Reason, in fact, shows to us God on a height which loses itself essentially in the infinite, on an elevation which homages that are in all respects divine, as is the

Holy Sacrifice, can alone worthily honor. Whoever reflects attentively upon the greatness of God is profoundly astonished at the infinite perfections of the Divine Being; he discovers, in proportion as he meditates upon Him, always fresh perfections, beauties, and charms, compared with which all created objects are as nothing. (III, Imit., xxxi. 2.) From this supreme astonishment he passes into an ecstasy of spirit which clearly sees that, not only in this present life, but throughout eternity, the more he may sound these sacred abysses, the greater marvels will he discover; he enters into a ravishment of the heart which loves God because He is God, which loves God alone because God alone appears to him to be everything, which loves Him without reserve because His perfections have no limits, which, lastly, enjoys infinite pleasure on hearing this Supreme Being say of Himself: “ ‘ *I am Who am* ’ (Ex. iii. 14), that is to say, I am the Being by essence, the very Source of being; nothing exists except by Me. I am the Immutable Being, for to change would be to cease to be what one was in order to become what one had not been. I am the Eternal Being, for it can not be said of Me, ‘ *He has been,* ’ as though I existed no longer, nor, ‘ *He will be,* ’ as though I had not yet been, but eternally ought it to be and it will always be said, ‘ *He is.* ’ No one else has being except through Me, and then it is only a borrowed being. I am all by that alone, that I am.” It is that which honors God in the sacrifice of the Mass, and, however great this homage may be, the Sovereign Being is infinitely worthy of it. May we always thoroughly understand this truth and always love God more and more for Himself, independently of the blessings we have received from Him; may we love Him above all things, because our greatest happiness is to love Him and our greatest misery would be not to love Him.

Let us now meditate on the motives for the zeal we ought always to feel for hearing Mass; the first is, that of all religious exercises it is the one which is most

agreeable to the Most Holy Trinity; the second is, that it is the one which is the most profitable for us and for the Church. Let us then make the resolution; first, never to fail, in as far as is possible to hear it every day; secondly, to bring with us to it a lively faith and deep piety. Our spiritual nosegay shall be the beautiful words of the "Imitation": "When the priest celebrates he honors God, he gives joy to the angels, he edifies the Church, he succors the living and the dead, and he procures for himself all kinds of graces." (IV, Imit., v. 3.)

Let us adore Our Lord, the supreme High Priest, consummating upon the altar by the ministry of the priest, as well as upon the cross in His own person, the sacrifice which glorifies God and which saves the world. Let us thank Him for admitting all of us to participate in the merits of this solemn act. "*Come to Me*" (Matt. xi. 28), He cries aloud to us; let us promise Him to respond to this amiable invitation with eagerness and love.

Holy Mass is, of all Religious Acts, the one which is the most Agreeable to the Most Holy Trinity

It is to the Most Holy Trinity alone that the Holy Sacrifice can be offered,¹ and what better acts could be offered to Him than the one which procures for Him infinite glory, which renders infinite thanksgiving for all His benefits, and which satisfies His justice by an infinite reparation? Now the sacrifice of the Mass unites these three great advantages, as we have seen; whence we ought to conclude that we can do nothing which is more agreeable to God than to assist at the Holy Sacrifice when we do not offer it, and to come and welcome His Son at the moment when He descends, from amidst the splendors of the saints, upon the altar, to offer Him our praises and our love, to unite our prayers with His, the sacrifice of ourselves with the

¹ Prayers of the Offertory and before the blessing of the priest.

sacrifice which He makes therein of His own person, and through Him to adore, to love, and to bless the Most Holy Trinity, to Whom He offers Himself. A great monarch who should send his son to visit his provinces would be offended by the negligence of those among his subjects who did not come and welcome his beloved son; and he would, on the contrary, be flattered by the eagerness with which his other subjects would come and welcome him and make the air resound with their exclamations of love and devotion. It is the same with the Holy Sacrifice; in the same degree in which the Most Holy Trinity beholds with displeasure the indifference which leaves almost alone in the church the celebrant with his humble server, it beholds with delight a numerous assemblage of the faithful collected together before the altar, praying and adoring with the priest. Mary and John, at the foot of the cross, assisting at the death of the Saviour on Calvary, were the objects of the complaisance of the Most Holy Trinity; they were the type of Christians assisting at the sacrifice of the Mass, since it is the same sacrifice on the altar that it was on Calvary. Let us hence learn to assist as often as possible at Holy Mass, and let us have a horror of those who do not assist at it when they might.

The Holy Sacrifice is, of all Religious Acts, the one which is the most Profitable to us and to the Church.

First, it is evident that no prayer, not even that of the whole of the angels, is to be compared in value to that of Jesus Christ immolating Himself upon the altar, and making all His wounds, as though they were so many supplicating voices, to pray for us. To neglect, by our absence through insufficient motives, so powerful a prayer, is to be our own enemy; it is to sin against our dearest interests. Secondly, to offer the Holy Sacrifice, or only to unite with the priest who offers it, assisting at it in the spirit and intention with which he offers it, is to procure joy for the Church triumphant, solace for the Church suffering, the most efficacious

aid for the Church militant. Now, could there possibly be anything more profitable for the universal Church? For the sake of the love we bear to our brethren in heaven, ought we not to esteem ourselves happy to be able to help them to glorify and to thank the Lord? For the sake of the sufferings of the souls in purgatory ought it not to be a joy to us to solace them by the Divine Sacrifice? Thirdly, if we are alive to the woes of the Church Militant, to the troubles of all kinds to which all the children of Adam are subjected, what happiness for us to come to their aid by this same sacrifice! Oh, how these thoughts ought to make us assiduous in assisting at Holy Mass, as far as is possible to us! Have we this zeal in hearing and in piously assisting at it?

As to the occupations of the soul during Mass, let us consider how suitable it is to occupy ourselves: first, with the passion and the death of Jesus Christ; secondly, with the ends of the Sacrifice; thirdly, with the love which God the Father and Jesus Christ His Son testify to us in this mystery. We will then make the resolution: first, no longer to assist at holy Mass from habit or routine, without some fixed and precise object to prevent the soul from being distracted; secondly, to occupy ourselves with one of the three considerations which we have just indicated. Our spiritual nosegay shall be the words of the Council of Trent: "Therein is immolated in an unbloody manner the same Jesus Christ Who on the altar of the cross immolated Himself in a bloody manner."

Let us honor the most holy Virgin upon Calvary as being the most finished model of the spirit which ought to animate us during the Holy Sacrifice. Occupied wholly with what was passing before her eyes, with the glory of God and the salvation of the world, for which she offers the adorable Victim, with the love of God, Who delivers up to death His innocent Son, and with the love of the Son, Who delivers up Himself, she offers herself and immolates herself in spirit in order to make of herself with her dear Son but one sole and

same victim. Let us admire her sublime occupations and adore the Holy Spirit, Who produces them.

How Suitable it is to Occupy ourselves during Holy Mass with the Passion and Death of Our Saviour.

What, in fact, can be more suitable than to think of what passes before our eyes? Now, at the altar, everything speaks to us of the passion and the death of the Saviour: the cross surmounts the tabernacle and is seen upon all the sacred vestments; the stole represents the chains by which Jesus was attached to the pillar; the girdle, the scourges which lacerated His flesh; the maniple, the cords with which He was bound; the passing to and fro of the priest from one side to another of the altar recalls to mind the different tribunals at which He was made to appear. The Mass itself is a lively and real reproduction of the sacrifice of Calvary; it is the same Victim and the same Priest. It is true that in it Jesus Christ borrows the person of a man to render His invisible priesthood visible; but in reality it is always Jesus Christ Who consecrates, Jesus Christ Who immolates Himself, Jesus Christ Who prays. Ought not all this to show us that during holy Mass we ought to meditate upon His passion and death, inspired by the same pious sentiments with which we should have been animated had we assisted, together with Mary and St. John, at His agony upon Calvary; that, consequently, we ought to sacrifice ourselves, body and soul, to the great living God, in order to form, with Jesus Christ, but one sole victim?

How Suitable it is to Occupy ourselves during Mass with the Ends of the Sacrifice.

These ends, as we have already shown, are, first, to render to God the worship of latria by a supreme esteem for His greatness, respect for His lofty majesty, and submission to His supreme dominion over us; secondly, to thank Him for His numberless benefits; thirdly, to make reparation for the offence of sin, and to inspire

ourselves with a lively desire to destroy its reign upon earth; fourthly, to ask God for all the succor and all the graces of which the whole world stands in need, and which we ourselves also need. Now what can be more suitable than to occupy ourselves with all these holy things? Not to do so would be, first, to miss the object of the Sacrifice, because these are its ends; secondly, it would be to deprive our soul of the most excellent resources of piety, since we can think of nothing which is better, nothing which is more glorious to God, nothing which is more useful to ourselves; it would be, thirdly, to render the prayers of the liturgy unintelligible to us, because these ends are, as it were, the key which opens the meaning of them.

How Suitable it is, during Mass, to Occupy ourselves with the Love which God the Father and Jesus Christ His Son Testify to us in this Mystery.

God the Father, at the moment of the Sacrifice, opens His bosom to give us His Son, in order that He may be our victim, our pontiff, our mediator, our food, our consolation, our all; and God the Son, accepting this mission, gives Himself to us without reserve, offers and immolates Himself for us, remains with us as the companion and consoler of our exile, the supplement of our religion and of all our duties toward His Father, the model of all virtue and of all holiness, the life of our life, the strength of our weakness; in a word, He spends Himself wholly for us. Now, where God is so prodigal of His love, what can be more suitable than for us to occupy ourselves with this love, than to exert ourselves to render to so good a Father, to so generous a Son, love for love, and to imitate the blessed spirits, overwhelmed by an eternal ecstasy of love in presence of the eternal love of God? (St. Chrysostom, *de Sacerd.*, lib. iii., cap. ii.) Do we occupy ourselves during holy Mass with some of these thoughts, according as grace attracts us?

Chapter 38

On the Love of Mary for Those who Bear Mass Frequently

WE have spoken of the love of the Blessed Virgin for those who visit Our Lord in the Adorable Sacrament of the Altar, and for those who receive holy communion frequently; it now remains for us to address a few words to the reader on the affection that our gracious Mother feels for Christians who frequently assist at the holy sacrifice of the Mass. The manner in which the Blessed Virgin acted when she stood at the foot of the cross whereon Jesus hung, and her unfailing attendance at the Mass that St. John celebrated, show us what our conduct ought to be in regard to assistance at holy Mass if we would be acceptable in Mary's sight.

We learn from the account given by St. John in his Gospel (we quote the words of P. Giraud) that Mary stood at the foot of the cross. Now, the Fathers of the Church and other writers have said wondrous things on this subject. Mary stood; but what part did she act, what share did she take in the great work accomplished on Calvary? She was present there, they tell us, co-operating in the most perfect manner in the sacrifice that was offered upon the cross. She had herself brought into the world, as it were given to us, this divine Victim, and in this momentous hour such was her union with Jesus that it may almost be said that she took part with Jesus in the accomplishment of His sacrifice. She was, as it were, the altar on which that sacrifice was offered; she was also in a certain manner the priest who offered it; and the holy Fathers have termed her the co-redemptrice with Jesus in the salvation of souls, the reparatrix of our fall, a sharer in the expiation of the sins of the world.

"From the first institution of the Church," P. Eymard tells us, "Mass was said daily. The Blessed

Virgin lived under the same roof as St. John. He was a priest, a bishop, in fact, and every day he celebrated the August Sacrifice in her presence. He offered it in order to afford the immaculate Virgin the means of satisfying the longings of her love and fulfilling her duty as a child of the Church; for, although she was the Mother of all the faithful, she was still a daughter of holy Church, a member of Christ's mystical body. Now, if she accomplished with exactitude even the least prescriptions of the Mosaic law, would she not all the more faithfully perform the practices of Christian devotion enjoined by the law of love of her divine Son? "

Well may we believe that Mary assisted every day at the Holy Sacrifice; it was her strength, her life, and her true spiritual nourishment, for every day she received communion. With what fervor did she not hear Mass! Words are too feeble to describe it; to do so we should need the pen of St. John, who was privileged to witness it, or a direct revelation from that loving Mother. We may, however, make one remark which may enable us to form some idea of her dispositions at that time: "The sacrifice offered upon the altar," says the sacred Council of Trent, "is the same that was offered on Calvary; the Priest is the same, the Victim is the same." We can scarcely with our feeble faith grasp the truth expressed in these words, and see in the Eucharistic Sacrifice the sacrifice of the cross. But Mary's maternal heart, her faith, her supernatural enlightenment, enabled her fully to understand it. For her there was nothing of differentiation between the two sacrifices. At the altar, even as on Calvary, the sword of sorrow which caused the death of her Son immolated His Mother also, and all the feelings, the dispositions of the Blessed Virgin when present at the Holy Sacrifice may be summed up in her compassion. Mary offered herself as an oblation with Jesus, with Him she expired, united with Him, animated as He was by zeal for the glory of God and for the salvation of the world.

Mary's deportment on Calvary, the recollection wherewith she assisted at the Holy Sacrifice offered by St. John, teaches us how earnestly we ought to endeavor to hear Mass frequently if we would please our gracious Mother. We have already pointed out that the priest who celebrated the Holy Sacrifice gives glory to the Holy Trinity, rejoices the angels, edifies the Church Militant, and affords relief to the souls in purgatory; but we have said nothing of the joy, the glory Mary most derives from it. Is it possible that she should hold aloof from the sacrifice offered upon our altars, that she should have no part in it? No one would dare to think of such a thing, much less assert it as a fact. Can we believe that while angels surround the priest who offers the Holy Sacrifice, the Queen of Angels should pay no heed either to the officiating priest or the faithful who are present at holy Mass?

On the contrary, it is more natural to us to think that Mary is always present whenever and wherever the August Sacrifice is offered. We do not know how this can be, but if we shrink from speaking of this mystery, does not our heart lead us to believe that Mary is really with us when Christ immolates Himself anew on our altars? "O holy Virgin," the pious Gerson exclaims, "may we venture to say that thou art actually present here in this temple as is thy Son, our Emmanuel? Yes, thou art indeed here. Not in a corporeal presence (although a glorified body, by virtue of its agility, might be present here unseen by us) yet thou art at least present in this sanctuary inasmuch as thou dost exercise a spiritual influence on those who love thee, and on whom thou dost vouchsafe to turn those merciful eyes of thine."

We may, therefore, be well assured that Mary loves all priests who say Mass with great devotion. In them she sees again St. John, or rather she regards each one as another Christ: *sacerdos alter Christus*. The priest is another Christ, and therefore he is another child of

Mary. In the Life of the Blessed Francis of Possadas it is said that every time that he said Mass in honor of the Blessed Virgin she appeared to him at the altar in a manner that corresponded to the circumstances of the feast of the day; thus, on Christmas Day, she showed herself to him as she was when watching beside the crib, and on the day when her Compassion is commemorated, as she was when standing at the foot of the cross. A pious practice adopted by many priests is that of offering the Holy Sacrifice for the intentions of the Blessed Virgin. It is a beautiful means of placing anew the body of her Son in her maternal and virginal embrace.

If the Blessed Virgin loves the holy priests who celebrate Mass devoutly, she also regards with affection those who assist at it with fervor. This tender Mother knows what we have cost her divine Son, and her maternal heart is touched when she sees us availing ourselves of the merits gained by the precious blood of Christ, to offer it to the Eternal Father as an oblation of praise and of expiation. Mary desires nothing more than to see us loving Jesus and profiting by the graces which He is ready to bestow on us. Now, the means whereby we may increase in the love of Jesus and enrich ourselves by the acceptance of His treasures, is to entertain a great love for the Holy Eucharist, to receive it, to assist as frequently and as devoutly as possible at the Holy Sacrifice.

Alas, what grief Mary must feel at seeing how neglectful Christians are of the duty of hearing Mass, how little is the recollection of those who do hear it, how slight is the profit they derive from this great means of salvation! In too many churches the Mother of our Redeemer beholds the sad scene of Calvary re-enacted; but few are the pious souls who, following the example of Mary Magdalen and the holy women, gain the merits obtained for them by the precious Blood, shed anew upon the altar; how many quit the divine presence with empty hands! Mary, the Mother of Jesus, wept while

the sacrifice of Calvary was being offered; will her tears cease to flow at the sight of so many sanctuaries where Jesus is little known and still less loved?

“ 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.”

Appendix

Concerning Certain Practices of Devotion Toward the Most Holy Sacrament and the Sacred Heart of Jesus

Chapter 1

On the Exposition and Benediction of the Blessed Sacrament

NOT content with immolating Himself for us in the Sacrifice of the New Law, with nourishing our souls by participation in the adorable sacrament of the Eucharist, Jesus Christ furthermore vouchsafes to abide day and night in our tabernacles. This custom of reserving the sacred body of the Lord goes back to the first ages of Christianity, and is the fulfilment of the promise given by Jesus Christ: "Behold I am with you all days, even unto the consummation of the world." The Christians of the early Church even had the privilege granted them of preserving this sacred deposit in their houses. When first reserved in the churches, it was enclosed in silver doves that were suspended above the altar; later on, it was placed in the tabernacle. Our Saviour's object in thus abiding with us is to be our faithful companion in our pilgrimage, to be ever at hand to receive our vows, to speak to us heart to heart, to bestow upon us His graces and His benefits. In former times, a single lamp, burning perpetually before the altar, alone indicated His presence there. But now the Church, desirous of multiplying her acts of homage in proportion to the insults which, as time went on, were increasingly offered to Jesus Christ in the Sacrament of His love, appointed fresh means of honoring His presence upon our altars and kindling the fervor of her children. Hence came the custom of venerating Our Lord in the Exposition and Benediction of the Blessed Sacrament.

The priest, vested in surplice and stole, takes the sacred Host contained in the lunette, places it in the monstrance, and then exposes it for the adoration of the faithful. At that time Jesus, like a kind and tender father, invites all Christian people to draw abundantly from the inexhaustible treasury of grace. Happy is the moment of Exposition, of Benediction of the Most Holy Sacrament, for the soul that believes implicitly! To each one Jesus seems to speak from the throne of His love, saying: "O thou who art dear to Me, thou whose soul I have ransomed by shedding My blood for thee, what desirest thou? What askest thou? I am here to listen to thee, to console thee, to strengthen thee."

The Christian soul, responding to the love of her Redeemer, believes, adores, gives thanks, humbles herself, and finally proffers her petitions.

1. The Christian soul's first act is one of faith. She recollects herself in the presence of her Lord; with the eye of faith she beholds the sacred body and the precious blood of Christ in the sacred Host. O Jesus, I believe that Thou art really present upon this altar, and I believe it because Thou hast said it. *Credo quidquid dixit Dei Filius.*

2. The next act is one of adoration. Is she not kneeling before her God, her Creator, her Saviour? She feels an intense desire to offer Him the homage of her whole self. *Adoro te devote, latens Deitas.* — Devoutly, I adore Thee, O hidden God.

3. An act of thanksgiving. The Christian soul does not forget the favors, the mercies bestowed by Jesus in the mysteries of His incarnation, and in the unspeakable gift of the Eucharist. What graces she has received from her God—the grace of holy Baptism, of first communion, of conversion, or perhaps of a vocation to the religious life.

4. An act of humiliation. She recalls to mind her sins in order to repent of them anew, and with heartfelt contrition to ask pardon of Our Lord. Like Magdalen, in spirit she kisses the Saviour's feet, and washes them with her tears. The remembrance of her weak-

ness leads her to mistrust herself and place all her trust in Jesus. Our Lord looks with mercy on the soul that humbles herself, for it is written: "*Humilibus autem dat gratiam.*" "To the humble He giveth grace."

5. An act of petition. The soul, conscious of her own destitution, knows also that she is in the presence of One Who can enrich her abundantly in a single instant. She therefore makes known, in all simplicity, her necessities to Our Lord, and her prayer is always graciously heard by the divine Master. For those who know what is the gift of God, how happy is the moment, how blessed the hour, when Jesus is exposed in the Blessed Sacrament. If Christian people only had true, living faith, in what numbers they would assist on Sunday at Vespers, in order to be present when Benediction of the Blessed Sacrament is given! How well attended the prayers of the *Forty Hours* would be, how many would take part in the *Perpetual Adoration*!

People sometimes go a long distance to see some saint, to talk to him and ask his blessing, and yet, when one has the Saint of saints at one's very door, few take the least trouble to visit Him, to please Him and obtain His blessing.

"It would be difficult," writes Father Faber, "to find words to express the magnitude and the reality of the graces that Jesus bestows on us in the Benediction of the Blessed Sacrament. On one occasion, during Exposition of the Adorable Sacrament, St. Philip Neri beheld Our Lord in the Host, giving His blessing to the crowd of worshipers kneeling at His feet, apparently as if it was His habitual attitude, and the ordinary occupation of His divine bounty in the Holy Eucharist."

On the day of His Ascension, before ascending into heaven Our Lord blessed His apostles and His disciples.¹ He does the same when quitting the throne whereon He reigns in love, to return to His abode in the tabernacle; He blesses all who are present. Happy the soul who receives the benediction of Jesus in the Sacred Host with faith and love! It is for her a pledge and

¹ *Elevatis manibus benedixit eos.* — Luc. xxiv. 50.

assurance of the last blessing which shall be pronounced after the final judgment: "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world."

Let us conclude this chapter by relating the miracle which took place in the abbey church of Notre Dame de Faverney.

Every year at Pentecost, a great concourse of people used to repair to this church with the object of gaining the plenary indulgence attached by the Supreme Pontiff to the performance of this act of devotion. The abbey belonged to the Benedictine monks, who were accustomed, on the recurrence of this solemnity, to erect at the entrance to the choir a splendidly decorated altar, whereon the Blessed Sacrament was exposed. One night that altar, on which two large Hosts were reserved in a monstrance, caught fire, and was entirely reduced to ashes. The steps on which it stood, the newly-painted tabernacle, the altar-linen, the decorations, the carpet, were all consumed, the monstrance alone escaping injury, nay more, it was found in its place, suspended in the air without support of any kind. It remained thus for thirty-three consecutive hours, to the astonishment and admiration of more than ten thousand persons, who flocked thither to behold the wondrous sight. At the end of those thirty-three hours, while the priest of a neighboring village, who had come in procession with all his parishioners, was offering the Holy Sacrifice, the monstrance slowly descended, and rested on a Missal covered with a corporal that had been placed there to receive it. This fresh miracle was witnessed by an immense crowd, who, forgetful of the sanctity of the place, burst into loud acclamations.

The most rigorous investigations were made by command of the archbishop of Besançon, who, after hearing the judicial depositions of the witnesses, decreed that the occurrence was miraculous. Pope Paul V published a Bull to the same effect. One of the miraculous Hosts was given to the town of Dole, a deputation composed of the most distinguished citizens being sent

to meet and escort it. The Host was carried on a stand covered with damask, borne by two white horses, and accompanied by a brilliant cortège. Every year the miracle is commemorated by a special ceremony at Dole and at Favernay.

Be zealous, O Christian, in adoring Jesus when He is exposed on the altar; receive with thanksgiving the benedictions He bestows on you in the Sacrament of His love by the hands of His ministers, for they will be to you a pledge of life eternal.

Chapter 2

The Feast of Corpus Christi

DURING the first twelve centuries of the Christian era, the Church only celebrated the institution of the Holy Eucharist on Thursday in Holy Week. But two centuries before the rise of the Protestant heresy, which was to deny the real presence of Our Lord in the Blessed Sacrament, the Church established a solemn festival, with the special object of honoring the Adorable Sacrament of the Altar; it was called the Feast of *Corpus Christi*, the Feast of Christ's sacred Body. This chapter will be devoted to an account of the origin and history of this Festival.

For the purpose of establishing the feast Our Lord made use of a humble Religious, Juliana of Mont Cornillon, near Liège, who had a great devotion to the Blessed Sacrament. Whilst at prayer, she had a strange and mysterious vision. She seemed to see the full moon, but, although it was full, there appeared to be a small portion wanting to render the circle perfect. Again and again this image presented itself to her mental sight; in vain she struggled against it, thinking it was a temptation, and many were the supplications she sent up to Heaven to be delivered from it. At length she asked to be acquainted with the meaning of it, and an interior voice told her that the moon represented the Church, and that the break in the circle

betokened the absence of a feast which ought to be celebrated every year in honor of the institution of the Holy Eucharist. She was also told that she was to be instrumental in inaugurating that feast, and proclaiming the obligation of celebrating it. "Twenty years elapsed," writes Dom Guéranger, "before the lowly, timid Religious could summon up courage to take upon herself the initiative in this matter. At last she spoke of it to one of the canons of Liège, Jean de Lausanne, whom she held in high esteem on account of his great sanctity, and besought him to confer with some learned theologians on the subject. He did so, and it was unanimously declared that not only was there no objection to the establishment of the proposed feast, but that on the contrary, it would conduce to the greater glory of God, and be productive of much good to the souls of the faithful. Encouraged by this decision, Juliana caused an Office to be composed for the future festival; it commenced with the words: "*Cibus animarum*," and was approved by the ecclesiastical authorities.

The church of Liège was destined to have the honor of inaugurating the festival of the Blessed Sacrament. It was a happy day when, in 1246, after a long time had passed and innumerable obstacles had been surmounted, Robert de Torote, the bishop of Liège, ordained by the decree of a synod that thenceforward a solemn festival in honor of the Adorable Sacrament of the Altar should be celebrated in all the churches of his diocese every year on the Thursday following Trinity Sunday.

The death of the bishop of Liège occurred almost immediately after the promulgation of this decree, and it would have remained a dead letter had not the canons of St. Martin-au-Mont determined to be the first to keep the solemnity in question. It was, however, far from being well received elsewhere. Juliana was regarded as a visionary, the festival declared to be an innovation. Quite enough was done, some said, in honor of the Blessed Sacrament, if the holy sacrifice of the Mass was celebrated daily; it seemed superfluous

to have a special feast. In fact, some of the clergy openly refused to comply with the decree; others held their peace until the pronouncement of the Holy See was made known. At length the Church spoke by the mouth of Urban IV, who, on September 8, 1264, issued a Bull extending the feast to the whole of Christendom. Before doing so, he had summoned to his presence St. Thomas Aquinas, the Angelical Doctor, and the seraphic St. Bonaventure, in order to enjoin upon them to compose an Office for the feast he was about to institute.

"My brothers," he said to them, "it is my wish to establish in the Church a great feast, which will appeal to the hearts of all; I desire to honor the Sacrament of love and mercy."

He then disclosed his design to the two monks, and commanded them at once to set about the accomplishment of his wishes. The humility of the two saints made them wonder that they had been chosen by the Pontiff for this work; they expostulated with him, but in vain; a time was fixed when they would be required to submit what they had written to him who of all others was most capable of judging of it.

On the appointed day Thomas and Bonaventure presented themselves before the Sovereign Pontiff with downcast eyes and mistrust of themselves in their heart. Urban IV called upon St. Thomas to read first what he had written. Accordingly the saintly monk began to read the antiphons of the different parts of the Office, the lessons, the responses, all of which were taken from Holy Scripture, and perfectly suitable to the subject of the new and solemn festival. While he read the Sequence, the Pope listened in silence; Bonaventure's eyes filled with tears, and beneath his habit the rustling of parchment was heard. When the Angelic Doctor had finished reading, for a few moments not a sound was heard. Then Urban IV said: "It is your turn now, Brother Bonaventure." The monk thus addressed fell on his knees before the Pope, exclaiming: "Holy Father, while I listened to Brother Thomas, I seemed to hear the Holy Spirit speaking. He alone

could have inspired my brother monk with such thoughts. Therefore, your Holiness, it would have seemed a sacrilege on my part to have produced my poor performance. That is all that now remains of it." So saying he pointed to the floor, which was strewn with pieces of the torn parchment.

Since that time the hymns of St. Thomas Aquinas are recited and sung in the Church to the glory of Jesus in the Holy Eucharist. "The Office of Corpus Christi composed by St. Thomas," Dom Guéranger states, "was approved by Our Lord Himself. In the church of St. Dominic at Orvieto, the crucifix which spoke to voice the divine approval of that masterpiece is still venerated."

In the same year in which he published the Bull mentioned above, Urban IV died. After his death, the internecine wars which disturbed the peace of Italy caused the newly-instituted feast to be forgotten; it was not kept anywhere except in the diocese of Liège. At a later period, Pope Clement V, presiding over the Council of Vienna, ordered that the Bull issued by Urban IV should be duly carried out, and from that time the feast of Corpus Christi began to be universally celebrated. John XXIII decreed further that the Feast of Corpus Christi should be solemnized with an octave, and that the sacred Host should be carried in procession.

The institution of this festival may be said to have been the starting-point of a real advance in the cultus of the Holy Eucharist. Benediction given with the Blessed Sacrament, Expositions, the Adoration of the Forty Hours, and other diurnal or nocturnal adorations, were its happy results. Whence comes it that the ungodly in the present day do their utmost to hinder the growth of Eucharistic worship by prohibiting the processions of Corpus Christi in so many parishes of France? In connection with this subject we will relate the following incident, which took place in the first half of the sixteenth century.

For many years Calvin had been scattering the seeds of his detestable heresy broadcast in France. His par-

tisans, not as yet very numerous, did all in their power to add to their ranks; and such was their audacity, that in the commencement of the year 1535, they actually went so far as to post up in various parts of Paris, and even on the very walls of the palace of the Louvre, handbills of a most impious nature, impugning the dogma of the real presence. The king, Francis I, on being informed of this proceeding, published a severe edict against these heretics. For the purpose of emphasizing and accentuating his protest, he requested the bishop to order a solemn procession of the Blessed Sacrament to be held, in which all the orders and guilds were to take part. In accordance with his expressed wish, January 21st was the day fixed for this memorable event.

The streets through which the procession was to pass were magnificently decorated, and every countenance beamed with gladness. All the guilds, the municipal authorities, the army, the confraternities erected in the different parishes were represented in the procession by men wearing their distinctive costumes and carrying a great number of banners; the regular and the secular clergy followed in due order. Then came some relics of great value, the spiritual treasures of a city which the names of St. Genevieve, St. Clothilde, and St. Louis rendered memorable.

The bishop of Paris brought up the rear of this imposing cortège, carrying the Blessed Sacrament. The canopy was borne by the three sons of the king, and the Duke de Vendôme. Five cardinals, a large number of bishops, all the nobles of the court, the princesses of the blood royal, and the monarch himself, followed the King of kings with pious devotion, each one carrying a lighted candle. In this order the procession wended its way from Saint-Germain l'Auxerrois, the parish of the Louvre, to the cathedral of Notre Dame, where there was only room for the king and the principal personages to assist at the pontifical Mass.

At the close of the ceremony, Francis I and the members of his court repaired to the episcopal palace.

Before they sat down to table, each according to his rank, the king rose, and, addressing the illustrious company assembled there, spoke thus to them:

“Do not be surprised, my lords and gentlemen, that I appear before you to-day otherwise than is my custom when I attend your assemblies to confer with you concerning the welfare of the State; then I always remember my character of master and sovereign, of which it befits me to uphold the rights and maintain the dignity in the presence of my subjects. To-day, however, when the interests of the King of kings are in question, I only look upon myself as a subject and a servant, sharing with you the titles and participating in the duties of those who are subject to and dependent on God. He Who is the supreme Ruler of kingdoms and empires has always vouchsafed to extend His protection to this realm, consequently it is all the more binding upon us to take to heart what has recently occurred. Ungodly men, not satisfied with showing disrespect to all that God delights to see honored, have dared to attack God Himself in the Most Holy Sacrament of the Altar, that which is so exceedingly great and admirable that words can not express the extent to which it deserves our veneration. Some have been found among us so depraved as to utter horrible blasphemies against this divine Sacrament; it would be a scandal for the other nations, and a disgrace to this capital were such an offense to be left unpunished. Therefore, I wished you all to see that it was not committed through my fault, nor through that of the magistrates who govern under my authority; hence, I gave orders that the solemn procession whereof you have just been witnesses should take place, in order that all might unite to implore mercy of our Redeemer. It is also my desire that the guilty persons should be punished with such severity as to frighten those who might be disposed to adopt their opinions. This public act on my part ought to console and encourage Catholics, strengthen the weak and wavering, and lead heretics to return to the bosom of the true Church, to whose faith they see me

firmly adhere, and with me all the magnates of my realm. I pray you, my lords and gentlemen, and I enjoin upon all my subjects in general, each one strictly to watch over himself, his family, and his children, in order that they may not fall into the errors condemned by the Church."

Happy days were those when rulers of states spoke in such language, when, far from refusing to allow the Eucharistic God to issue forth from His sanctuary, they enhanced the glory of His triumph by their presence, at the same time always remembering that they were only his lieutenants, whose duty it was to defend the Church and preserve the people they governed from soul-destroying errors.

May the Divine Sacrament grant that times such as those may not be past without hope of return.

Chapter 3

What Should Be Done in Order to Sanctify Aright the Feast of Corpus Christi and its Octave

THE feast of Corpus Christi, remarks a pious writer, is the only day which is consecrated wholly and solely to the honor of the adorable Person of Jesus Christ present with us and living among us in the Holy Eucharist. It behooves us, therefore, to celebrate this feast and its octave with the greatest possible devotion. To achieve this purpose, it is incumbent on us to pledge ourselves:

1, To receive holy communion on the feast; 2, to assist at Mass and Benediction during the octave; 3, to take part in the processions; 4, to decorate the altars of repose; 5, to adore Our Lord exposed upon our altars.

1. To receive holy communion. Not to approach the Holy Table on the feast of the Most Holy Sacrament would be tantamount to missing the feast altogether. How could it be possible to celebrate the institution of

the Holy Eucharist without partaking of that celestial food? At every family festival there is a festival repast, however simple it may be, at which all the members of the family meet. The child who was content only to look at the well-spread table without sitting down at it might justly consider himself to have taken no part in the family meeting. In the same way, the Christian who assists at the services on the day and during the octave of Corpus Christi without receiving holy communion, does not celebrate the festival worthily; Our Lord invites him to His Eucharistic Banquet, and he contents himself with looking on at those who respond to the divine call. It is the wish of the Church that either on the feast itself or one day in the octave, the faithful should approach the Holy Table, since for the Gospel of the Sunday following this feast she has chosen the parable of the Great Supper, to which the guests who were invited refused to come. This parable has already been explained on an earlier page; it is therefore unnecessary to recur to it.

2. To assist at Mass and Benediction during the octave. It is not enough to attend the solemn services on the day of the feast itself; one ought also to assist at Mass and Benediction as often as possible during the octave. In former times, the octave of Corpus Christi was observed far better than it is in our own day; a great many of the faithful gave up two hours in the morning to hearing Mass, adoring the Blessed Sacrament at the time of Exposition, and receiving the benediction; in the evening, on leaving their work, they repaired again to the Church, to spend some time again in adoration before receiving a second benediction. Alas, how times have changed! In how many parishes the priest, to his great regret, is unable to have Exposition of the Blessed Sacrament, either in the morning or in the evening during this holy octave, because there are too few persons to watch before it. How those unhappy Christians are to be pitied who see no difference between all the ordinary days of the year, and those in which Our Lord desires to manifest His great love to

them in a special manner. St. Paul exclaimed: "If any man love not Our Lord Jesus Christ, let him be anathema." And we on our part repeat: Unhappy those Christians who are ungrateful and indifferent toward Jesus in the Holy Eucharist! Unhappy those parishes in which the pious observances in honor of the Adorable Sacrament of the Altar are relinquished!

3. To take part in the processions. Protestants have decried and still decry processions of the Most Holy Sacrament. The sacred Council of Trent condemns those heretics who deny that the Holy Eucharist is to be venerated with special festive solemnity; and it authorizes processions of the Most Holy Sacrament in these words: "The holy Synod declares that very piously and religiously was this custom introduced into the Church, that this sublime and venerable Sacrament be, with special veneration and solemnity, celebrated every year on a certain day, and that a festival; and that it be borne reverently and with honor in processions through the streets and public places. For it is most just that there be certain appointed holy days whereon all Christians may, with a special and unusual demonstration, testify that their minds are grateful and thankful to their common Lord and Redeemer for so ineffable and truly-divine a benefit, whereby the victory and triumph of His death are represented. And so indeed did it behoove victorious truth to celebrate a triumph over falsehood and heresy, that thus her adversaries, at the sight of so much splendor, and in the midst of so great joy of the universal Church, may either 'pine away' (Ps. cxi. 10), weakened and broken, or, touched with shame and confounded, at length repent." (Sess. xiii, ch. 5.)

But how ought one to take part in the procession of the Most Holy Sacrament? We ought to join in it with great recollection, both exterior and interior; we ought from the first to recollect that we are part of the escort of Our Lord Jesus Christ, and that He is really present in the Host which the priest or the bishop is carrying. During the procession of the Blessed Sacrament, a de-

vout Christian observes custody of the eyes, and does not utter a word that is not absolutely necessary; he walks with gravity, with devotion, in the presence of the angels, who, unseen by man, accompany Jesus in the Eucharist in His sacramental triumph. How does he occupy his thoughts while he walks in the procession? He renews his faith in Our Lord present in the Holy Eucharist, he adores infinite majesty concealed under the veil of bread; he remembers that this God of love is frequently grieved by offences committed against Him in the very streets, the public places through which He vouchsafes to pass, and makes an act of reparation; he beseeches Christ, Who on earth went about doing good (*pertransiit benefaciendo*), to bless all those who take part in the procession, all those who are unavoidably prevented from so doing, and even those who are absent through their own fault. Finally, he gives thanks to Our Lord for the unspeakable gift of the Holy Eucharist. Would that Christian people assisted with greater faith, greater devotion at this procession! To judge by the demeanor of many, one could scarcely imagine that they believed in the real presence. The reader may perhaps be inclined to think that we exaggerate; but closer observation will convince him that there is but little real recollection of heart in the majority of those who follow in the procession of the Blessed Sacrament.

4. To decorate the altars of repose. When a royal or otherwise distinguished personage is about to visit a town, the streets through which he is to pass are decorated in his honor; this is just and right. What ought Christian people to do for the King of kings, when He condescends to pass through our streets and public places? In Catholic cities, in Catholic countries, the streets in the course of the procession are gaily adorned with arches, banners, and wreaths. This is not possible in Protestant lands, yet if we were animated by true faith we should rejoice to contribute to erect an altar, to render it more worthy to be the temporary resting-place of our divine Lord. Would that the same

zeal, the same enthusiasm, were now found as that displayed by the Jews on the occasion of the Saviour's triumphal entry into Jerusalem.

5. To adore Our Lord exposed upon our altars. We can only repeat here what has been already said when speaking of the Exposition and Benediction of the Blessed Sacrament. Meditate upon it anew, O Christian; ask your faith, ask your affections; they will tell you what is due from you to Our Lord, to Him Who calls you, invites you, urges you, to come to him: "*Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos.*" — "Come unto Me, all you that labor and are burdened, and I will refresh you."

Chapter 4

The Feast of the Sacred Heart of Jesus¹

FOUR hundred years had already elapsed since the institution of the feast of Corpus Christi; and owing to this solemnity, the cultus of the Holy Eucharist continued to be a popular devotion, despite the efforts of the Protestant heresy to overthrow it. Another error, however, began to make its fatal influence felt, the Jansenist heresy. The doctrine openly taught by this new sect was that God lays upon man commands which are beyond his power, and denies him the grace indispensable for fulfilling them. In addition to this, they taught that Jesus Christ only shed His blood for the elect. To assert that God refuses His grace to enable man to accomplish commands which are above human powers is tantamount to representing God as a tyrant who condemns to eternal punishment those who

¹ True devotion to the Sacred Heart of Jesus is the worship of that divine Heart in the manner prescribed by Jesus Christ Himself to Blessed Margaret Mary. It consists in the devout observance of the feast of the Sacred Heart, in the communion and act of reparation on the first Friday of every month, and in the Holy Hour. Of these we shall speak briefly in three several chapters

are impotent to do what He enjoins on them. It also destroys faith in the merits of Christ's passion; for if, notwithstanding the redemption of the world by our divine Saviour, God denies His grace not only to sinners but also to the just, if He imputes to them as sins the faults which it was impossible for them to avoid without the assistance of grace, what trust can we have in the infinite merits of Our Saviour? Teaching such as this would have the effect of keeping Christians away from the two sacraments which Christ instituted as a remedy for human weakness — the sacrament of Penance and the Sacrament of the Altar. It was about the epoch when these doctrines were disseminated that Our Lord vouchsafed to reveal the infinite riches of His Heart, abounding as it is in grace and truth. He did not choose a learned theologian for the recipient of His communications, but a lowly daughter of the Visitation at Paray-le-Monial, Blessed Margaret Mary.

After having prepared this favored soul for her mission by special graces, Our Lord appeared to her on the 27th of December, 1674. "It was on St. John the Evangelist's day," she said to Father Rollin, "when I had already received from my divine Saviour a grace somewhat resembling that which was bestowed on the beloved disciple on the evening of the Last Supper. I beheld the divine Heart as if upon a throne of fire and flame, emitting rays of light in all directions, more brilliant than the sun, and transparent as crystal. The wound it received upon the cross was distinctly visible. Around the Sacred Heart was a crown of thorns and above it a cross. My divine Master made known to me the meaning that these instruments of the passion were intended to convey — that the intense love which He had for mankind had been the source of all His sufferings; that from the very first instant of His incarnation all the agony that He was to endure was present to His mind, and that from that earliest moment of His life on earth the cross was, so to speak, implanted in His heart; that, moreover, from that time forward He accepted all the pains and humiliations which His sacred

humanity was to suffer during the course of His mortal life, even the insults and outrages to which His love for mankind would expose Him in the Adorable Sacrament of the Altar until the consummation of the world.

“ Furthermore, He made known to me that the ardent desire He entertained to be perfectly loved by men had caused Him to conceive the design of manifesting His Heart to them; and in these later times to make on their behalf one last effort of His love by placing before them an object and a means most likely to win their love, their true, unchanging love. For this end He would open to them all the treasures of charity, of mercy, of grace, of sanctification, and of salvation which His Heart contained, in order that all those who themselves rendered Him and led others to render Him all the glory and honor that they could, might be abundantly enriched by the divine treasures of which that Heart is the plenteous and inexhaustible source.

“ Furthermore, He assured me that He took a special delight in being honored under the figure of His Heart of flesh, and He desired a representation of it to be publicly exposed, for the purpose of touching the obdurate hearts of men, promising me that He would pour out abundantly on all who venerated it the treasures of grace with which that Heart is filled. ‘ Wherever,’ He added, ‘ that image shall be exposed, it will draw down blessings of every kind.’ But what caused me acute suffering, pain which I felt more keenly than all of which I have already spoken, was when that loving Heart was shown to me with these words: ‘ I thirst ardently to be honored by men in the Most Holy Sacrament, and there is scarce any one who strives according to My desire to quench My thirst by making Me some return of love.’ ”

This signal favor was only the preparation for one still greater. Our Lord was about Himself to enjoin the institution of a feast in honor of His Heart.

We will again quote Blessed Margaret Mary’s words:

“ I was kneeling before the Blessed Sacrament,” she says, “ one day in the octave of Corpus Christi,

(it was in June, 1675), when I received from my God exceeding great graces of His love. And He, seeing that I was animated by the desire to make some return, to give love for love, said to me: 'Thou canst make no greater return than by doing what I have asked so many times.' Then, showing me His divine Heart, He continued: 'Behold this Heart, which has so loved men that it has spared nothing, but has even exhausted itself, spent itself to exhibit the love it bears them; and in return I receive from the greater number only ingratitude, by reason of the contempt, irreverence, and coldness that they show Me in this Sacrament of Love. But what pains me more deeply yet is, that I am treated thus by hearts consecrated to My service. For this reason I ask of thee that the first Friday after the octave of Corpus Christi be set apart as a special feast to honor My Heart, by communicating on that day, and by making an act of reparation, to repair the indignities it sustained while it was exposed on the altars. I also promise thee that My Heart shall expand in order to pour forth abundantly the influence of its divine love upon all who shall pay it this honor and cause it to be honored by others.' "

"But, my Lord," the nun said, "to whom art Thou speaking? To an insignificant, despicable creature, to a poor sinner whose unworthiness is in itself enough to hinder the fulfilment of Thy design. There are so many generous souls who might accomplish it."

"Knowest thou not," the divine Saviour replied, "that I make use of the feeblest to confound the strongest, and that it is generally in the lowly and poor in spirit that My power is most strikingly manifested, in order that they may attribute nothing to themselves."

"Then give me," she rejoined, "the means of doing what Thou dost command."

Whereupon He said: "Apply to My servant, Father de la Colombière, of the Society of Jesus, and tell him from Me to do his utmost to establish this devotion and thereby give pleasure to My Heart. Bid him not

be discouraged by the difficulties which he will encounter, for they will be many; let him know that he is all-powerful who mistrusts himself and trusts entirely in Me."

Father de la Colombière, a man of great discernment, was not one to believe at once whatever was told him; but he had such unmistakable proof of the sterling virtue of the individual who spoke to him that he had no cause to fear that the whole matter was a delusion. He therefore immediately applied himself to the work which God was pleased to entrust to him. With the view of doing it perfectly and solidly, he began with himself; he consecrated himself entirely to the Sacred Heart of Jesus, offering to Him all that he thought would do Him honor and be acceptable to Him. This consecration took place on Friday, June 21, 1675, the day after the octave of Corpus Christi. It may be regarded as the day whereon the foundation-stone of the devotion to the Sacred Heart was laid.

It would take too long were we to relate all that Blessed Margaret Mary had to suffer from those around her on account of her efforts to establish the devotion to the Sacred Heart. However, after ten years of severe trial, she had the consolation, on June 21, 1686, the Friday following the octave of Corpus Christi, of seeing the whole community of Paray-le-Monial prostrate in prayer before an image of the Sacred Heart of Jesus. In that same year the foundation-stone of the first chapel erected in honor of the Sacred Heart was laid within the enclosure of the Visitation at Paray. The happiness of witnessing its dedication on September 7, 1688, was granted to Blessed Margaret Mary; two years later she died a holy death, on October 17, 1690.

Yet, as Dom Guéranger remarks, it was a far cry from these humble beginnings to the establishment of a duly authorized feast and the celebration of it throughout the whole Church. The Society of Jesus carried on the work of propagating the devotion to the Sacred Heart with undiminished zeal; but the powers of hell

were enraged that the gospel of love should be thus widely preached, and the Jansenists took alarm at this unlooked-for manifestation of "the goodness and kindness of God our Saviour," the object of which was to restore confidence to the souls whom they had inspired with fear. The devotion was declared to be new-fangled, scandalous, idolatrous, or at least an unseemly separation of the sacred members of Christ's body; and, while theological dissertations were multiplied, engravings of an indecorous nature were published, and jests of the worst possible taste were circulated to cast derision on those to whom the sobriquet of *cordicoles* was given.

Now, in the year 1720 the cholera raged in Marseilles, the number of victims amounting to no less than a thousand daily. Heedless of the terrible contagion, Msgr. Belzunce assembled the few members of his clergy whom the plague had spared, and, summoning the faithful to meet on the public place now called by the name of that heroic prelate, he solemnly consecrated his diocese to the Sacred Heart of Jesus. From that day forth the epidemic abated. This fact created a sensation, and contributed greatly toward increasing the devotion to the Sacred Heart.

On August 23, 1856, Pius IX issued a decree rendering it obligatory upon the universal Church from that time forward to celebrate the feast of the Sacred Heart as a greater double, on the Friday after the octave of Corpus Christi. Finally, on June 28, 1889, Pope Leo XIII, of happy memory, was pleased to raise the feast of the Sacred Heart of Jesus to be kept as a double of the first class by the whole Church.

Such is the history of the institution of the feast, which is dear to all pious Christians. Truly devout souls respond to the wish of Our Lord by receiving holy communion on this feast and by making an act of reparation to His Sacred Heart for the indignities offered to it in the Sacrament of the Altar.

Chapter 5

The First Friday of the Month

THE second pious practice which Our Lord enjoined upon Blessed Margaret Mary was the sanctification of the first Friday of every month by receiving communion and making an act of reparation. She gives in her own words the account of the occasion whereon He gave her this injunction:

"It was while I was present before the Blessed Sacrament at a time of Exposition that I seemed to retire into my inmost self, with more than ordinary recollection of my senses. Jesus Christ, my loving Master, appeared before me resplendent with glory, His five wounds shining with the radiance of the noonday sun. Rays of light like flames issued from every part of His sacred humanity, especially from His adorable breast, which glowed with the brightness of a furnace. This He opened, disclosing to me His divine Heart, whence the flames seemed to proceed. Thereupon He revealed to me the unspeakable marvels of His pure charity, and to what an excess of charity His love for men had led Him, though they showed Him nothing but ingratitude. 'This,' He said, 'is what pains Me more than all that I endured in my passion. If they did but return My love in some measure, I should count as little all that I have done for them, and should wish, if it were possible, to suffer more for their sake. But all that I do to promote their welfare only meets with coldness and repulsion. Do thou, at least, do Me the pleasure of compensating, as far as is within thy power, for their ingratitude.' And when I expressed my sense of my own feebleness, He replied: 'Here is all that is needed to supply thy deficiencies.' At the same time His divine Heart seemed to open, and out of it came a flame so fierce that I thought I should be wholly consumed by it; finding myself unable any longer to bear its searching heat, I besought Him to have pity on my weakness. 'I will be thy strength; fear not,' He said,

‘only listen to My voice and do what I require of thee for the accomplishment of My designs. . . . Thou shalt receive Me in holy communion as often as obedience may allow. . . . Thou shalt communicate on the first Friday of every month.’ ”

In a letter to Father Rollin, S.J., Blessed Margaret Mary acquainted him with her motive for going to communion on the first Friday of every month. She did so by command of her divine Master, in order to make what reparation she could for the insults committed against Him in the Most Holy Sacrament during the previous month.

Friday has always had a special claim on the heart of the true Christian, because it recalls to his mind the passion and death of our Redeemer. The day of His death was anticipated by the Heart of Jesus with fervent desire. Speaking of His passion, Our Lord said: “I have a baptism wherewith I am to be baptized; and how am I straitened until it be accomplished.” In fact, on that sad but most blessed day, we were reconciled to God. Mary was given to us to be our Mother, and the adorable Heart of Jesus was opened to us by Longinus’s lance. Therefore, the Church has always sanctified that day, making it a day of penance in memory of the passion of Christ.

Furthermore, it was on a Friday that Our Lord was pleased to make the devotion to His Sacred Heart known to the nun of Paray. He appointed the Friday after the octave of Corpus Christi as the day whereon the feast of the Sacred Heart was to be celebrated; and the first Friday of every month was to be sanctified in honor of His Heart by a fervent communion and a heartfelt act of reparation.

What, then, ought fervent Christians to do on the first Friday of the month in order to respond to the expressed desire of the Heart of Jesus? They ought to consecrate the whole of that day to the honor of that Heart so infinitely loving and so infinitely worthy of our love. The devotion to the Sacred Heart may be summarized in two words: *Love* and *Reparation*. Love

for the Heart of Jesus, Who of His great love for us instituted the Holy Eucharist; reparation for the ingratitude, the scorn, the insults, the sacrileges committed against His divine Heart in the Sacrament of His love.

Thus all good Christians would do well to make the first Friday of the month a day of love and expiation, a day of prayer and penance. They ought to offer their communion to the Heart of Jesus in return for His infinite charity. This communion ought to be followed by an act of reparation and an act of consecration to the Sacred Heart.

It would also be well to make the Way of the Cross, or to recite five Paters and Aves in honor of the five wounds of Christ. In many parishes, religious communities, and schools, there is Benediction of the Blessed Sacrament on that day. Happy the parishes, the communities, and the scholastic institutions where all thus meet before the tabernacle to adore the Heart of Jesus! Doubtless the blessed influence of this adorable Heart will be felt in the souls of those who delight to honor it.

Chapter 6

The Promises of our Divine Redeemer to those who Venerate and Practise Devotion to His Sacred Heart¹

The Twelfth Promise in Particular

1. **I** WILL give them all the graces necessary in their state of life.
2. I will establish peace in their houses.
3. I will console them in their sorrows.
4. I will be their sure refuge during life, and, above all, at the hour of death.
5. I will pour abundant blessings on all their undertakings.
6. Sinners shall find in My Heart a source and ocean of mercy.
7. Tepid souls shall become fervent.

¹ From Thoughts on the Religious Life (inserted by the Editor).

8. Fervent souls shall rise rapidly to great perfection.

9. I will bless every place where a picture of My Heart shall be exposed and venerated.

10. I will give priests who spread this devotion a special power to move the hardest hearts.

11. All those who propagate this devotion shall have their names written in My Heart, never to be effaced.

There is a twelfth promise. It is found in a letter written by Blessed Margaret Mary in 1688 to Mother de Saumaise. The passage referred to is here given:

12. "One Friday, during holy communion, He said to His unworthy servant — if she does not deceive herself — 'I promise thee, in the excessive mercy of My Heart, that its all-powerful love will grant to all who shall communicate on the first Friday of the month for nine consecutive months the grace of final repentance. They shall not die under My displeasure, nor without receiving their sacraments; for My divine Heart shall be their secure refuge at this last moment.' "

This twelfth promise has been the occasion from time to time of a great deal of excitement and even acrimonious controversy. The Rev. Ernest R. Hull, S. J., in a little book that bears the title, "Devotion to the Sacred Heart," explains the twelfth promise in a comprehensive and luminous manner, and answers all objections and difficulties urged against it most satisfactorily. We have great pleasure in recommending this treatise to the reader. It has been published in pamphlet form by the Catholic Truth Society of Scotland. Father Hull fortifies his position by excerpts from other writers, a few of which we quote in part. A French writer in *Le Règne du Cœur de Jesus* comments as follows on the promises in general and on the twelfth promise in particular: "Our Lord did not make these promises except in favor of those who have a serious and constant devotion to His divine Heart. The fulfilment goes on a par with the devotion and will be more certain and abundant in proportion as the conditions laid down by

Our Lord are more perfectly accomplished. By these marvelous promises the Heart of Jesus intends solely to induce us to return to Him love for love, in order that, fortified by this love, we may practise in their sublime perfection all the Christian virtues, even those which are the most difficult."

Referring specially to the twelfth promise, the pious author writes: "Let us begin by saying that, extraordinary as this promise appears, it really contains nothing new. A similar one is attached to the scapular of Mount Carmel. Let us also add that this promise is certain as regards its origin and its effects. It was certainly made to Blessed Margaret Mary . . . and it is certainly accomplished in favor of those who fulfil the conditions.

"It is, however, necessary to understand it in its true sense and to guard against all false interpretation. Our Lord does not say that those who accomplished the conditions demanded are dispensed from an attentive vigilance to avoid all sin, or from a courageous struggle to vanquish temptations and to fulfil all the commandments, or from assiduously employing all the means which belong to a true Christian life — especially prayer and penance. It gives us this assurance only, *viz.*, that those who perform these nine communions will obtain the graces necessary for the exact observance of the commandments and the evangelical counsels, for carrying the cross all the days of their life, and for persevering unto death in the narrow way which leads to heaven."

An English writer gives the following explanation in the small "Handbook of the Apostleship of Prayer," which is circulated in England: "That these words [of the twelfth promise] are among the authentic writings of Blessed Margaret Mary is certain. It is also certain that they were neither condemned nor censured by the Church after the close examination to which all her writings were submitted in the process of her beatification, and, though this must not be taken as implying that the Church authoritatively declares this par-

ticular revelation to have been a fact, still it implies that there is nothing in it opposed to Catholic faith.

“ While, therefore, we should not expect an authoritative declaration on the genuineness of this particular revelation, we may recognize that the Church leaves us free to accept it, provided always we understand it in a sense which nowise contradicts her teaching. For the same Lord Whom we may believe to have made this revelation is He Who teaches us always through the mouth of His Church.

“ Now the sixteenth Canon of the Council of Trent says: ‘ If any one saith that he will for certain, of an absolute and infallible certainty, have that great gift of perseverance unto the end — unless he have learned this by special revelation; let him be anathema.’ Those, therefore, who believe the twelfth promise to have been really made must take care to understand it in such a way as not to fall under the condemnation of this Canon. In other words, their confidence in the promise must not be turned into presumption; they must not declare, as with absolute and infallible certainty, that, whatever they may do during the remainder of their lives, after making the Nine Fridays, they will in the end be saved.

“ There are two phrases in the twelfth promise recorded by Blessed Margaret Mary which call for a word of explanation. ‘ One Friday,’ she writes, ‘ *if she does not deceive herself.*’ That this expression does not necessarily imply a doubt in her mind as to this particular revelation, we gather from her use of it in recording other revelations, and from the fact that her Superiors had explicitly directed her to speak in this way when she referred to the divine favors she received. Again, at the end of the promise are the words: ‘ They shall not die in My disfavor, *nor without receiving their sacraments.*’ If it is true that some good persons who are said to have made the Nine Fridays have, as it is alleged, died without the rites of the Church, the explanation might be given that Our Lord blessed their desire of the sacraments with the graces which would

have accompanied actual reception, or conferred those graces at the confession and communion which He foresaw would be the last.

“One word of warning ought to be given here. Some anxious souls who have frequently tried to complete the Nine Fridays and have never succeeded allow themselves to be disturbed by the thought that this is a bad sign, and that they will not persevere in grace to the end. Such anxiety is distinctly superstitious, and is altogether foreign to the spirit with which Our Lord’s most merciful words are to be received.”

Father Hull tells us how the “devil’s advocate” objected to the twelfth promise and what reply was made to him. He writes: “In the course of the process of beatification, when the virtues and supernatural favors of Blessed Margaret Mary came under consideration, the promoter of the faith — the official popularly known as the ‘devil’s advocate’ (we use Father Thurston’s article¹) — took exception to the Great Promise, objecting that Margaret Mary’s visions several times took the form of an assurance of predestination given to living people; and he asks: ‘Can one persuade one’s self that the gift of final perseverance, which usually lies hidden in the inscrutable counsels of God, and is so rarely revealed, should so easily and frequently be revealed to that one person? Such revelations,’ he adds, ‘according to St. Francis de Sales, are to be suspected of their very nature.’”

“This was the ‘devil’s’ argument. To which the promoter of the cause replied that: ‘According to the correct teaching of theologians, from St. Thomas downward, devotion is not *true* devotion unless it finds the soul perfectly obedient to God; and on this account, in all matters of this sort, the tacit condition is always supposed, *viz.*, that the commandments of God (without which no one can enter eternal life) are diligently observed.’ He then refers to other instances, such as ‘the recommendations of the Rosary or the devotion to Our Lady of Mount Carmel, and other pious prac-

¹ The Month, June, 1903.

tices from which those devoted to them derive a strengthening hope of heavenly glory.' He then concludes: 'This is the only meaning of the promise — "that God will concede to those who carry out those practices, certain special graces by which they may keep the commandments and so enter into life."'

"He afterwards goes on to say that 'the devotion to the Sacred Heart is only a special form of the practice of the love of God; but any practice of the love of God involves keeping of the commandments. And, after all, this certainty of attaining the kingdom of heaven is not promised to everybody, but only to those who have consecrated themselves in an especial way to the honoring of the divine love.'

"It seems that this answer was sufficient to satisfy the objicient; and no further obstacle to the process was raised on this score."

Most pious souls interpret the twelfth promise in this sense, as Father Hull says: "If asked to state precisely what the promise does mean, we believe that, with a little help from the questioner, the reply would be vague but at the same time unobjectionable. 'It means,' they would say, 'that by the performance of the Nine Fridays we shall receive some special grace to persevere to the end, to be sorry for our sins, and to die with such sacraments as may be necessary at our last moments — always supposing that we do not abandon our *general* good purpose of living well and serving God faithfully. It is an encouragement to us, but not an inexorably mechanical law. It fills us with hope and devout assurance. It does not furnish grounds for recklessness and presumption.'"

An American writer¹ comments as follows on the twelfth promise: "*Certainty* as to the fulfilment of the promise depends on many things about which *certainty* can not be had. And so long as anything remains uncertain in this matter of salvation it is mere folly to run any risk. We must still work on in fear and trembling."

¹*Sacerdos* in the American Messenger of the Sacred Heart, February, 1898.

And again on page xx: "Granting, with theologians, that concerning our justification we may have some form of moral certainty which frees us from anxiety and sets the mind at rest, . . . still this so-called moral certainty of our being in the state of grace while receiving the communions of the Nine Fridays would not suffice to take away all anxiety and set our minds at rest about our salvation. Why? Because of the doubts that overhang the very meaning of the promise. As long as there can be any hesitancy as to the exact meaning of Our Lord's words, those who have made the Nine Fridays, and who feel, as it were, that they have made them worthily, must still remember that our divine Lord, neither in this revelation nor in any other, has spoken so clearly as to put their minds completely at rest concerning their eternal salvation. Far be it from us to set up a claim of *absolute certainty* in regard to the meaning of Our Lord's words to Blessed Margaret Mary. Even if the interpretation that we have given above is held as nothing more than highly probable, still this is sufficient to make us practise with the greatest alacrity and zeal the devotion of the Nine Fridays. A high degree of probability that a certain priceless treasure lies hidden in a field which I have bought is sufficient motive for me to spare no pains in searching for the treasure."

Christ Our Lord has not failed to fulfil His promises of graces and blessings during life and at the hour of death to those who seek them in His Sacred Heart, as is attested by hundreds of thanksgivings published month after month by thirty-one periodicals in various languages. Faith in Christ's promises has evidently been richly rewarded. Jesus is faithful to those who love Him. Would that His Sacred Heart were known and loved by all men!

Chapter 7

The Holy Hour

THE Holy Hour is an exercise of prayer, either mental or vocal, in union with the prayer of Our Lord in the Garden of Olives on Maundy Thursday night. Jesus Christ Himself taught this devotion to Blessed Margaret Mary and asked her to practise it every week. This favored nun tells us in her writings that one day, while she was adoring the Blessed Sacrament, the Saviour appeared to her and said: "In the night between Thursday and Friday each week, I will make you partaker of that sorrow unto death which it was My will to suffer in the Garden of Olives. . . . To join with Me in the humble prayer which I then offered to My Father, you shall rise between eleven o'clock and midnight; you shall prostrate yourself with Me for *one hour*, with your face to the ground, both to appease the anger of God by imploring mercy for sinners, and to sweeten in some way the bitterness I felt when My apostles abandoned Me, being unable to watch one hour with Me."

The following sentences, taken from the writings of Blessed Margaret Mary, may serve as a meditation for those pious persons who practise this devotion.

"Whilst my whole attention was fixed upon the sole object of my affections in the Garden of Olives, immersed as He then was in an ocean of agony and sadness out of charity for man, I felt strongly urged by the desire of participating in His anguish, and He said to me: 'In this spot I suffered more interior pain than in all the rest of My passion on account of My dereliction; I saw Myself forsaken by Heaven and by earth, burdened with the sins of all humanity. Thus I appeared before the holiness of God, Who, not heeding My innocence, bruised Me in His wrath, making Me drink deeply of the chalice filled with the gall and bitterness of His just indignation, as if He had forgotten His name of Father in order to sacrifice Me to

His just anger. It is impossible for any created being to understand the intensity of what I then suffered; it is the same grief and pain that the guilty soul experiences when she stands before the tribunal of divine sanctity, and she is weighed down, bruised, oppressed, overwhelmed by the just anger of her Judge."

There is no fixed place in which to pass the Holy Hour, but it is advisable to spend it in the presence of the Blessed Sacrament; Our Lord's agony in the Garden of Gethsemani is renewed in many of the tabernacles where He abides; where He is forsaken, left alone. That is, therefore, the most fitting place for us to lament over such ingratitude, to offer Him our love and endeavor to console Him Who so earnestly asks of us these proofs of our affection.

Nor is anything prescribed as the subject of our meditation during the Holy Hour, but it is well to dwell in thought as much as possible on the awful anguish of Jesus in the Garden of Olives. Our Lord seems to signify this by what He said to Blessed Margaret Mary. In order to facilitate this pious exercise to men of good will, let us hear what Fr. de Ligny says on this point:

"After this, His last discourse to His apostles, Jesus, Who had now nothing more left to do in this world but to suffer and to die, 'went forth with His disciples over the brook Cedron.' He went, according to His custom, to the Mount of Olives, 'and His disciples also followed Him.' 'There was a garden into which He entered with His disciples. Judas also who betrayed Him knew the place, because Jesus had often resorted thither with His disciples.' Far from avoiding the traitor, Jesus went to meet him, and, as the moment of conflict drew near, 'He said to His disciples: Sit you here while I go yonder and pray. Then leaving the others, He took with Him Peter and James and John, and He began to fear and to be heavy. Then He said to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further He was withdrawn away from them, a stone's cast, and

kneeling down He prayed: My Father, if Thou wilt, remove this chalice from Me; but yet not My will, but Thine be done. And being in an agony He prayed the longer: Father, all things are possible to Thee, remove this chalice from Me. But yet not what I will, but what Thou wilt. And His sweat became as drops of blood, trickling down upon the ground.'

"Then there appeared to Him an angel from heaven, strengthening Him. And when He rose up from prayer and was come to His disciples, He found them sleeping for sorrow. And He saith to Peter: Simon, sleepest thou? Couldst thou not watch one hour with Me? The spirit indeed is willing, but the flesh is weak. And going away again the second time He prayed, saying the same words: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again and findeth them sleeping, for their eyes were heavy, and they knew not what to answer Him. And leaving them He went again; and He prayed the third time, saying the selfsame words. Then He cometh to His disciples, and saith to them: Sleep ye now and take your rest; behold the hour is at hand and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray Me.

"While he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests, and the scribes and the ancients. And he that betrayed Him had given them a sign, saying: Whomsoever I shall kiss, that is He; lay hold on Him and lead Him away carefully. And when he was come, immediately going up to Jesus, he saith: Hail, Rabbi; and he kissed Him."

The Lamb of God did not refuse to receive the kiss which pained Him more keenly than all the cruel treatment He suffered in His passion; and, instead of treating the perfidious wretch as he deserved, He sought rather to save than to condemn him. Jesus said to him: "Friend, whereto art thou come? Judas, dost thou betray the Son of man with a kiss?"

The devout soul will find no difficulty in applying the account given by the Evangelists to Our Lord's prolonged agony in the Eucharist. In this adorable Sacrament Jesus prays for us, atones for us, and grieves over the iniquity of the world.

Alas, how few are the Christians who unite their prayers to those of Jesus in the sacred Host! How much He is left alone in the tabernacle! Yet He is there for the sake of Christians. If they knew how to profit by His presence among them, they would save their souls. A great number are lost because they persist in holding aloof from Him. From time to time Our Lord under the veil of the Eucharist incites His disciples to go out into the streets and public places to seek souls and bring them to Him. Unhappily too often their exertions are fruitless, the great majority of Christians are spiritually asleep; they do not hear, or do not heed the charitable appeal of the preacher. The wicked are ever on the alert; not only do they lose their own souls through their perversity, but they seek to lead others astray, and for this they sometimes impose privations on themselves. What do we do in opposition to their satanic zeal? We suffer ourselves to fall asleep.

O Jesus, from henceforth we will endeavor to afford Thee consolation in Thy sorrow by visiting Thee, by uniting our prayers to Thine, by offering Thee to Thy heavenly Father in expiation of the sins of the world. We would fain make compensation to Thee, by faithful attendance on Thee in the Blessed Sacrament, by kneeling at Thy side, by kneeling before the altar where Thou art as in another Garden of Olives, thus to recall to our minds all that our redemption cost Thee, all that Thy Heart in Thine agony suffered for us on account of our sins.

Part Two of the present volume contains further particulars regarding the Holy Hour and the manner of practising this devotion.

Chapter 8

The Apostleship of Prayer the Perpetuation
of the Work of the Incarnation¹

OUR Lord one day said to the Jews these remarkable words: "I came down from heaven to do the will of Him that 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, . . . that every one who seeth the Son, and believeth in Him, may have life everlasting." (John vi. 38-40.) In these words Our Lord distinctly makes known the purpose of His incarnation. He came down from heaven, He says, to do His Father's will, and then He goes on to state in what that all-holy will consists. He willed that of all that He had given to His only Son for His heritage — all that vast humanity, all the nations and peoples and tribes of the earth — He should lose nothing; and further, that every one who sees the Son — the image of the Father — and believes in Him, may be saved. To bring this about, the Son and Our Lord came upon earth, toiled, suffered, and died.

But, His passible life being ended, Jesus, our Head, having ascended into heaven, willed to leave on earth members who should perpetuate His work until the end of time, and by the same means that He had Himself employed when dwelling among us. We know how He performed His work; how He accomplished His Father's will. The greater part of His thirty-three years was spent in prayer. From the first moment of His incarnation He prayed. During His infancy and childhood, when, having submitted Himself to the ordinary conditions of that early stage of life, He could perform no external work, He prayed. The eighteen years of His hidden life at Nazareth, dating from the time when He was found in the temple conversing with the doctors, were passed in the hidden apostolate of

¹ From The Voice of the Sacred Heart (inserted by the Editor).

prayer, and it was by this way only that, at that period of His life, He advanced His "Father's business," which, while yet a child in years, He had declared was to Him an imperative preoccupation. "*I must* be about My Father's business." (Luke ii. 49.) When He passed to His public life, we find Him again retiring into the mountains and spending His nights in secret converse with His Father after His days of toil, and at length when all was finished and the hour of His supreme sacrifice had arrived, He still prayed upon His cross.

And, various as were its forms, innumerable as were its objects, if we regard them in detail, the one great unending prayer of Jesus which summed up all within itself was this: that of all that His Father had given Him for an inheritance He might lose nothing. Such is the very essence of that prayer, so universal in its extent, so apostolic in its character, so ardent in its zeal, that ascended without ceasing from the Sacred Heart to the bosom of the Father.

To the end expressed in that prayer, likewise tended all that Our Lord wrought on earth. This was the object of His labors and fatigues, — this the aim of all His preaching and miracles this the cause of His life-long sacrifice, the consummation of which was upon Calvary.

Now, when we speak of union with the Heart of Jesus, we mean union with that Heart in its prayers, in its toils, in its sacrifice for the glory of Him Whom Our Lord specially delighted to make known to us as our common Father, "My Father and your Father." (John xx. 17.) This union of our hearts with the Heart of Jesus is peculiarly precious to Him, not only because it is a testimony of our love for Himself personally, but likewise because it glorifies the Father by carrying on, as it were, the great work of the Incarnation, the end of which is, as has been already seen by Our Lord's own words, the accomplishment of His Father's will. "This is the will of My Father, that of all He hath given Me, I should lose nothing."

As, then, our apostleship has for its main object to draw to us that union and to perfect us therein, it may be said with truth that it is a most real perpetuation of the work of the Incarnation, inasmuch as the members continue that work which their Head had commenced. And this explains what Our Lord said to His disciples, that it is "one that soweth and another that reapeth." He was the divine Sower, but He expired, sighing out the expression of His yet unsatisfied thirst for the gathering in of His harvest. We have entered into His labors, to continue His work, then to reap with Him the harvest of souls, that so both the Sower and the reapers may rejoice together at the great harvest-home above in the kingdom of the Father. (John iv. 36-38.)

Assuredly, if we reflected a little upon the honor and the privilege that Our Lord has conferred upon us in associating us to so noble a work, we should hardly waste our thoughts and time and energies — as it is to be feared too many among us do upon the trifles that surround us; we should not, if we were penetrated with the thought of that great mission to which each one of us, in his measure, is called, suffer our hearts and minds to be deterred by them from their legitimate preoccupation with the interests of God's glory. We should rather be induced to make of all that came in our way a matter of self-sacrifice in union with the sacrifice of Our Lord, for the intention for which He became incarnate, toiled, and died.

As friends of the Sacred Heart, and associates of its holy League of Prayer, this should be our one great aim and dominant solicitude: that of all that His Father has given Him for His inheritance, Our Lord shall lose nothing — not one of the souls, if that might be, for whom He shed His blood; that none of His priests should ever fall from the sublime perfection of their state, nor any of those consecrated to Him, in whatever way it may be, degenerate from their vocation; that the nations already possessing the true faith may never lose it, and that those as yet sitting in the

darkness of heathendom may be evangelized, so that no tribe or people or nation may be excluded from the royal inheritance of the Son of God, but that all may be brought to the knowledge and love of His holy name.

This is our work which should ever be "before us," that is to say, before the "illuminated eyes of the heart" (Eph. i. 18), thus continually extending our horizon and animating us to greater devotedness to the cause of God, to the interests of Jesus Christ. This is, indeed, to enter into and fulfil the dearest wish of the Heart of Jesus, Who desires to find co-operators upon earth in the great work for which He lived and died; souls having one mind with Him (1 Cor. ii. 16), and regarding all else as merely subservient to that of hastening the coming of the kingdom. To such as these, "*Adveniat regnum tuum*" will be the expression of their entire lives. The substance of those words and the thirst for their accomplishment will mingle with all their thoughts and accompany them in all their actions, lending to them an apostolic intention and a supernatural energy.

This is why we have said that the apostleship of the Sacred Heart is a perpetuation of the work of the Incarnation, and, being so, to share in that apostleship is one of the noblest aspirations, the most solid happiness, and the most sanctifying privilege that we can possess here below.

Chapter 9

Pious Practices in Honor of the Sacred Heart of Jesus

IN his excellent work, "The Devotion to the Sacred Heart of Jesus," Father Noldin, S.J., says: "Whoever desires to practise the devotion to the Heart of Jesus fruitfully and profitably must fix upon some prayers to be recited either daily, weekly, or it may be once a month or once a year. A general resolution to

be devout to the Heart of Jesus is of little use, unless at the same time the manner in which the devotion shall be practised is definitely determined upon. In doing this it is well to bear in mind the golden maxim of St. John Berchmans: '*Non multum, sed constanter.*' Let only a few practices be chosen which can be performed with recollection, without haste; but what is once begun must not lightly be given up. It is not the number and length of our petitions which render them acceptable to God, but the fervor, the fidelity, the perseverance of the suppliant.

"Finally, too much stress can not be laid on the fact that all devotional exercises are not alike suited for all persons. Any particular one is therefore not to be condemned and rejected because it does not commend itself to or suit the feelings of one individual. Just as all musical instruments are not tuned to the same key, nor do all the strings of the same instrument give out one and the self-same sound, so all Christians do not pray in the same manner; nay, the same soul is wont to frame his petitions in different forms at different times. And only when each prays and sings in his own way does the voice of prayer ascend from the Church of God to the throne of the Most High as the melodious notes of the organ, or a part-song of exquisite harmony." Some of the devotional exercises in use among the adorers of the Sacred Heart of Jesus are mentioned by Father Noldin in the same book as follows:

1. They join the League of the Sacred Heart, and daily make the Morning Offering of the Apostleship of Prayer, thus: "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 general intention recommended by the Holy Father."

2. They regard pictures and images of the Sacred

Heart of Jesus with devout reverence. In regard to these pictures Blessed Margaret Mary writes: "Our divine Lord assured me that it was especially pleasing to Him to be adored under the symbol of the natural heart, and that He desired representations of it to be publicly exposed, in order, He added, thereby to touch the insensible hearts of men. He also promised me to pour into the hearts of all who should venerate such pictures the superabundance of His gifts and graces, and to grant to all places where they should be exposed for special veneration all manner of rich blessings." Hence it has become customary among those who have a devotion to the Heart of Jesus to put up in their houses, their own rooms, or even on their desk or work-table, a picture of the Sacred Heart, to which they pay devout reverence.

3. They keep the feast of the Sacred Heart with fervor and devotion.

4. They practise special devotions on the first Friday of every month. The first Friday of the month is observed in a special manner because Our Lord enjoined upon Blessed Margaret to receive holy communion on the first Friday of every month in order to repair the irreverences committed during the month against the Blessed Sacrament, and also because He indicated to her certain devotional exercises to be practised on the first Friday of the month for the purpose of obtaining the grace of final perseverance.

5. They offer some prayer or pious exercise (*e.g.*, an act of consecration) *daily*, in honor of the Sacred Heart of Jesus.

6. They are assiduous in paying frequent visits to the Blessed Sacrament, and often approach the Holy Table. Our Lord laid the injunction upon Blessed Margaret to receive holy communion as frequently as she was permitted to do so. It is an excellent plan always to go to communion with some definite intention, for some special object; for instance, in thanksgiving for benefits received from God; to obtain some particular grace for ourselves or for others; to increase

in the knowledge of self and the love of God; in obedience to the will of God, Who desires that we should receive holy communion; or in order to acquire a greater likeness to Our Lord. In any case, it is only right, whether one joins the Association of the Communion of Reparation or no, to habituate one's self to offer one's communion in reparation and satisfaction for the offenses committed against Our Lord in the Sacrament of His love, and to do this in union with the thousands of communions received and offered daily with this intention by the members of the aforesaid association.

7. They place all their trust in the Heart of Jesus and consequently have recourse to it in all their necessities. In all sufferings, vexations, and difficulties they fly to the Heart of Jesus. It is the Heart of Him Who said: "Come to Me, all you that labor and are burdened, and I will refresh you." (Matt. xi. 28.)

8. They raise their heart to Jesus by frequent ejaculatory prayers. They do not wait until temptations and adversities compel them to turn to Him; they hold frequent intercourse with Him in the midst of their work and occupations. Now it is an act of love and thanksgiving which they breathe forth; now an ascription of praise or act of adoration, now an act of petition or propitiation, by which they venerate the Sacred Heart; and these tokens of reverence and affection are redoubled on days and in seasons that are specially dedicated to the honor of that Heart. They keep a picture of it before them in order to be more often reminded of it, and incited to pray that they may be kindled by the flames which consume that Heart, and illumined by the sight of the cross and wound and thorns; stimulated to renewed zeal, inspired with fresh courage to sacrifice all and bear all for Christ's sake, Who bore so much and sacrificed so much for them.

9. They often send up heartfelt entreaties for pardon, in order to make some amends to Our Lord for the irreverences and impieties committed against Him. Not one of all our pious exercises is so pleasing to Our

Lord and so essential a part of our devotion as the work of propitiation and reparation. The worshipers of the Sacred Heart are, therefore, not satisfied with avoiding everything that may grieve it; on the contrary, they strive by propitiation and reparation to afford it consolation and joy.

10. They make it their earnest endeavor to live, to labor, to pray, to suffer in constant union with the Heart of Jesus. For inasmuch as nothing is so well-pleasing to God as the Heart of His Son, nothing is more acceptable in His eyes than the soul which is united to that Heart: "He hath graced us in His beloved Son." (Eph. i. 6.) Therefore they are wont to offer all their actions, prayers, and sufferings with the same intention with which Christ Himself prayed, labored, and suffered during His life on earth. This was Blessed Margaret's constant practice; she learned it from Our Lord Himself, and the Church instructs her priests to pray with the same intention: "*Domine, in unione illius divinæ intentionis, qua ipse in terris laudes Deo persolvisti, has tibi horas persolvo.*"

11. They maintain an intimate intercourse with Jesus Christ. Familiar intercourse with Our Lord is the choicest, the sweetest fruit of the devotion to His Sacred Heart; for this all the saints longed, this was the object of their aspirations. It consists in consulting Him about all our affairs, both those that relate to time and to eternity. In Him, as in the heart of a true friend, we shall find sympathy, solace, and succor.

12. They strive to make their heart more and more like to the Heart of Jesus; they strive to become purer, more mortified, more humble, more gentle, more patient, more obedient, more forbearing, more yielding, more recollected, more zealous, to cultivate likeness to Our Lord in all their thoughts, affections, actions, in a word, to form their heart after the pattern, the example of His divine Heart. In order to attain this end, it is essentially necessary to acquaint ourselves more closely, more accurately with the Heart of Our Lord and Master. In Holy Scripture He manifests Himself to us by the

words He spoke, the actions He performed; and by meditation we penetrate more deeply into His Heart and acquire a knowledge of the most lofty dispositions, of the various virtues, in their highest perfection: "Learn of Me, for I am meek and humble of Heart."

13. They consecrate themselves wholly and irrevocably to the Sacred Heart of Jesus. We know that, in accordance with Our Lord's command, Blessed Margaret was for many years in the habit of writing letters to priests, Religious, and the laity for the purpose of commending to them and spreading the devotion she had so much at heart. That to which she gives the greatest prominence, and of which she speaks most emphatically in her letters, is consecration and oblation of one's self to the Sacred Heart. "The Redeemer," she writes, "generally requires complete self-abandonment from His friends." She puts forward different arguments to induce those whom she addresses to make this act of oblation. "It would give Our Lord singular pleasure," she writes on one occasion, "if you frequently renewed the entire sacrifice of yourself to Him, and practised it faithfully."

Two things chiefly are comprised in the act of consecration. First, complete forgetfulness of self, *i.e.*, giving up entirely our own interests, profit, advantage, our own glory, and our own ease. It is the penalty of original sin, from which we all suffer more or less, that we are by far too self-occupied, too self-seeking, that we think too highly of ourselves. Blessed Margaret Mary remarks, in regard to the mortification of sensuality and pride: "If Christ is to live in our heart by His grace and His love, we must die to self, to our concupiscences, our passions, our self-indulgences — to all, in short, that belongs to our unmortified nature."

In the second place, this consecration consists in living entirely for Our Lord, *i.e.*, striving to love Him, to glorify and magnify Him to the utmost of our power and in as far as our circumstances permit. Consequently, abandoning all care of self to Him Who cares for us, we must think only how to do our duty, our daily

work as well as possible to the glory of the Sacred Heart of Jesus, and to promote the interests of that Heart to the best of our knowledge and ability. Thus, when about to undertake anything, we ought first to implore counsel and assistance from Our Lord to enable us to accomplish it to His glory alone; and when our task is finished we must give Him thanks with all our Heart, whether it be crowned with success or result in failure. Such is the plan of action, such the frame of mind of one who has dedicated himself entirely to the heart of Jesus, and desires to live only for God. "It appears to me," writes Blessed Margaret, "that this single intention will render our actions more meritorious and more acceptable in God's sight than all that may be done without that intention."

"If you are faithful in doing the will of God in this life, your own will shall be accomplished throughout eternity," are the words of Blessed Margaret Mary. "The Heart of Jesus is at least worth yours. Leave all, and you will find all in the Sacred Heart. How sweet it will be to die after having had a constant devotion to the Sacred Heart of Jesus — of Him Who will be our Judge."



TANTUM ERGO SACRAMENTUM,
VENEREMUR CERNUI.

Part III

PRAYERS AND DEVOTIONS FOR VARIOUS OCCASIONS, IN PARTICULAR FOR VISITS TO THE BLESSED SACRAMENT, THE HOLY HOUR, AND THE HOUR OF ADORATION

Morning Prayers

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

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.

I *believe* in Thee, because Thou art Truth itself.

I *hope* in Thee, because Thou art merciful and faithful to Thy promises.

I *love* Thee, because Thou art all good, and for Thy sake I love my neighbor as myself.

O MY God, I offer Thee all my prayers, works, and sufferings of this day 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 offences, and in humble supplication for my temporal and eternal welfare, for the wants of our holy Mother the Church, and for the relief of the poor souls in purgatory.

I have the intention to gain all the indulgences that are attached to the prayers I shall say and the good works I shall perform this day.

Our Father, Hail Mary, I believe, Glory.

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

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

All for Thee, most Sacred Heart of Jesus!

300 days, each time. — Pius X, Nov. 26, 1908.

MY lady and my Mother, remember I am thine; protect and defend me as thy property and possession.

40 days, each time. — Pius IX, August 5, 1851.

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

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.

100 days, each time. — Pius VI, Oct. 2, 1795.

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

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

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, in reparation for my sins, for the intentions of all our Associates, and in particular for the general intention recommended this month.

Morning Salutation and Offering to the Blessed Sacrament

O SWEETEST Jesus, divine friend, Thou hast been watching and waiting patiently and lovingly in Thy lonely tabernacle all through the night for this moment, which finds me once more at Thy blessed feet, that I may be consoled and strengthened by Thy presence. I have come, dear Lord, to adore Thee in the Sacrament of Thy love, with a heart full of thanks to Thee for abiding with us "*all days.*" I thank Thee, in particular, for having protected and preserved me dur-

ing the past night, and for having given me another day to labor for Thy greater honor and glory, for the good of my neighbor, and for my own sanctification and salvation. In reparation for all the sufferings Thy Sacred Heart endures in the Blessed Sacrament, I offer Thee the adoration and praise of all the just on earth, of all the angels and saints in heaven, and especially of Thy blessed Mother. I offer Thee my heart, my soul, my body, and all that I have. My whole being shall be consecrated to Thy service. Deign to make me obedient, modest, humble, patient, kind, and magnanimous in my conduct toward others; draw me to Thee in ever closer union with Thy loving, Sacred Heart; make me resigned to Thy holy will, and grant that I may be found worthy one day of that reward which Thou hast promised to those who love and serve Thee faithfully on earth. Give me Thy grace, that I may become a saint. Oh, stay with me, dearest Jesus, my good Lord and master, till the evening of my life. Pardon me all my sins; I am very sorry that I have offended Thee, because Thou art infinitely good; I love Thee truly with my whole heart; let me not be separated from Thee, and when death comes say to me: "*Enter thou into the joy of thy Lord.*" Amen.

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

Evening Prayers

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

O MY God, I believe that Thou art here present; I adore Thee, and I love Thee with all my heart.

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

[Here examine your conscience; then make an act of contrition.]

O MY God, I beg pardon from my heart for all my offences against Thee; I am truly sorry that I have 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 to carefully avoid the occasions of sin.

Our Father, Hail Mary, Glory.

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

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

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

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

INTO Thy hands, O Lord, I commend my spirit.
Holy Mary, be a mother to me.

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

All ye angels and saints of God, pray for me.

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

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 Thee my sleep and every moment of this night, and I beseech Thee to keep me free from sin. Therefore I place myself in Thy most 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.

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

Night Salutation and Prayer to Jesus in the Tabernacle

O DIVINE Jesus, lonely to-night in so many tabernacles, without visitor or worshiper, I offer Thee my heart. Oh, may its very beating be a prayer of love to Thee! Thou art ever watching under the sacramental veils. In Thy love Thou never sleepest, and Thou art never weary of Thy vigils for sinners. O loving Jesus, O lonely Jesus, may my heart be a lamp, the light of which shall burn and beam for Thee alone! Watch, Sacramental Sentinel, watch, for the weary world, for the erring soul, and for Thy poor child!

“O Sacrament most holy! O Sacrament divine!

All praise and all thanksgiving be every moment Thine.”

The Angelus

ANGELUS Domini
nuntiavit Mariæ.

R. Et concepit de Spiritu
Sancto.

Ave, Maria, etc.

V. Ecce ancilla Domini.

R. Fiat mihi secundum
verbum tuum.

Ave, Maria, etc.

THE angel of the Lord
declared unto Mary.

R. And she conceived
of the Holy Ghost.

Hail, Mary, etc.

V. Behold the hand-
maid of the Lord.

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

Hail, Mary, etc.

V. ET VERBUM CARO
FACTUM EST.

R. Et habitavit in nobis.
Ave, Maria, etc.

Oremus

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde: ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. R. Amen.

V. AND THE WORD WAS
MADE FLESH.

R. And dwelt among us.
Hail, Mary, etc.

Let us pray

POUR forth, we beseech Thee, O Lord! Thy grace into our hearts, that we, unto 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 the Resurrection, through the same Christ our Lord. R. Amen.

100 days, each time. — Leo XIII, May 20, 1896.

The Regina Cœli

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

REGINA cœli, lætare,
Alleluia.

Quia quem meruisti portare,
Alleluia.

Resurrexit, sicut dixit,
Alleluia.

Ora pro nobis Deum,
Alleluia.

V. Gaude et lætare,
Virgo Maria, *Alleluia.*

R. Quia surrexit Dominus vere,
Alleluia.

QUEEN of heaven, rejoice,
Alleluia.

For He Whom thou didst deserve 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. Because Our Lord is truly risen,
Alleluia.

Oremus

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

R. Amen.

100 days, each time. — Leo XIII, May 20, 1896.

Let us pray

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.

R. Amen.

The Ordinary of the Mass

With the Proper Parts from the Votive Mass
of the Most Holy Sacrament

Prayers at the Foot of the Altar

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

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

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

Psalm 42

*To be omitted in Passion-tide and in Masses for the
Dead*

JUDGE me, O God, and distinguish my cause
from the nation that is not holy; deliver me
from the unjust and deceitful man.

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

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

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

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

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

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

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

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

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

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

R. Who made heaven and earth.

Humbly bowing down, the priest says:

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

R. May almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

P. Amen.

The acolytes, bowing down, repeat the words of the Confiteor.

P. May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

R. Amen.

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

R. Amen.

Again bowing down, the priest goes on:

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

R. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

Going up to the altar, the priest prays silently:

TAKE away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart, we may be worthy to enter into the Holy of holies. Through Christ our Lord. Amen.

He bows down over the altar, which he kisses, saying:

WE BESEECH Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to pardon me all my sins. Amen.

Signing himself with the sign of the cross, the priest says:

The Introit

Psalm 80

WE FED them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia, alleluia. *Ps. ibid.* Rejoice to God our helper; sing aloud to the God of Jacob. V. Glory.

The Kyrie Eleison

- P. **L**ORD, have mercy on us.
 R. Lord, have mercy on us.
 P. Lord, have mercy on us.
 R. Christ, have mercy on us.
 P. Christ, have mercy on us.
 R. Christ, have mercy on us.
 P. Lord, have mercy on us.
 R. Lord, have mercy on us.
 P. Lord, have mercy on us.

The Gloria in Excelsis

GLORIA in excelsis
 Deo. Et in terra
 pax hominibus bonæ vo-
 luntatis. Laudamus te.
 Benedicimus te. Adora-
 mus te. Glorificamus
 te. Gratias agimus tibi
 propter magnam gloriam
 tuam. Domine Deus,
 rex cœlestis, Deus Pater
 omnipotens, Domine Fili
 unigenite Jesu Christe.
 Domine Deus, Agnus
 Dei, Filius Patris. Qui
 tollis peccata mundi,
 miserere nobis. Qui
 tollis peccata mundi,
 suscipe deprecationem
 nostram. Qui sedes ad
 dexteram Patris, mise-
 rere nobis. Quoniam
 tu solus sanctus. Tu
 solus Dominus. Tu

GLORY be to God on
 high, and on earth
 peace to men of good
 will. We praise Thee;
 we bless Thee; we
 adore Thee; we glorify
 Thee. We give Thee
 thanks for Thy great
 glory, O Lord God,
 heavenly king, God the
 Father almighty, O Lord
 Jesus Christ, the only-
 begotten Son. O Lord
 God, Lamb of God,
 Son of the Father,
 Who takest away the
 sins of the world, have
 mercy on us. Who
 takest away the sins of
 the world, receive our
 prayer. Who sittest at
 the right hand of the
 Father, have mercy on

solus altissimus, Jesu
Christe, cum Sancto
Spiritu, in gloria Dei
Patris. Amen.

P. Dominus vobis-
cum.

R. Et cum spiritu tuo.

us. For Thou alone art
holy; Thou alone art
the Lord; Thou alone,
O Jesus Christ, together
with the Holy Ghost, art
most high in the glory of
God the Father. Amen.

P. The Lord be with
you.

R. And with thy
spirit.

The Prayer

O GOD, Who, in this wonderful sacrament, hast
left us a memorial of Thy passion, grant us,
we beseech Thee, so to venerate the sacred mys-
teries of Thy body and blood that we may con-
stantly experience in ourselves the fruit of Thy
redemption. Who livest and reignest with God
the Father, in the unity of the Holy Ghost, God,
world without end. Amen.

The Epistle

1 Cor. xi. 23-29

BRETHREN, I have received of the Lord that
which also I delivered to you, that the Lord
Jesus, the same night in which He was betrayed,
took bread, and giving thanks, broke, and said,
Take ye and eat; this is My body which shall be
delivered for you; this do for the commemoration
of Me. In like manner also the chalice, after He
had supped, saying, This chalice is the new testa-
ment in My blood; this do ye, as often as you shall
drink, for the commemoration of Me. For as
often as you shall eat this bread, and drink the

chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

The Gradual

Psalm 144

THE eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. *V.* Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. *V.* My flesh is meat indeed, and My blood is drink indeed: he that eateth My flesh and drinketh My blood, abideth in Me, and I in him.

From Septuagesima to Easter, in place of the Alleluias and verse following, is said or sung:

The Tract

Malach. 1

FROM the rising of the sun even to the going down, My name is great among the gentiles. *V.* And in every place there is sacrifice, and there is offered to My name a clean offering: for My name is great among the gentiles. *V.* Come, eat My bread: and drink the wine which I have mingled for you.

In Paschal time the Gradual is omitted, and in its stead is said or sung:

Alleluia, alleluia. *V.* *Luke* xxiv. The disciples knew the Lord in the breaking of bread. Alleluia. *V.* *John* vi. My flesh is meat indeed,

and My blood is drink indeed: he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. Alleluia.

The Munda Cor Meum

CLEANSE my heart and my lips, O almighty God, Who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in Thy loving-kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart and on my lips, that I may worthily and becomingly announce His Gospel. Amen.

The Gospel

P. The Lord be with you.

R. And with thy spirit.

P. ✠ The following is taken from the Holy Gospel according to St. John (vi. 56-59).

R. Glory be to Thee, O Lord.

AT THAT time, Jesus said to the multitudes of the Jews: My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

R. Praise be to Thee, O Christ.

P. May our sins be blotted out by the words of the Gospel.

The Nicene Creed

QREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE: ET HOMO FACTUS EST. Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum,

I BELIEVE in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose again, according to the Scriptures, and ascended into heaven. He sitteth at the right hand of the Father: and He shall come again with glory, to judge the

Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

living and the dead: and His kingdom shall have no end. And in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who, together with the Father and the Son, is adored and glorified: Who spoke by the prophets. And one, holy, Catholic, and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

The Offertory

Lev. xxi

THE priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His name. Alleluia.

Taking the paten with the host

RECEIVE, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail both me and them to salvation, unto life everlasting. Amen.

The priest pours wine and water into the chalice

O GOD, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

THE OFFERING OF THE CHALICE

WE OFFER unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation and for that of the whole world. Amen.

HUMBLER in mind, and contrite of heart, may we find favor with Thee, O Lord; and may the sacrifice we this day offer up be well-pleasing to Thee Who art our Lord and our God.

COME, Thou, the Sanctifier, God, almighty and everlasting; bless this sacrifice which is prepared for the glory of Thy holy name.

The priest washes his fingers

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

That I may hear the voice of 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.

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

Glory be to the Father, etc.

Bowing in the middle of the altar

RECEIVE, O holy Trinity, this oblation offered up by us to Thee, in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of 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 to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

Turning toward the people, he says:

The Grate Fratres

BRETHREN, pray that my sacrifice and yours may be well-pleasing to God the Father almighty.

MAY the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church.

The Secret

OF THY goodness, we beseech Thee, O Lord, grant to Thy Church the gifts of unity and peace, which are mystically represented under the gifts we offer. Through Jesus Christ Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost.

This being finished, the priest says aloud

The Preface

P. World without end.

R. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We have them lifted up unto the Lord.

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

R. It is meet and just.

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, 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:

The Sanctus

Here the bell is rung thrice

HOLY, holy, holy, Lord God of hosts.
The heavens and the 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

*Elevating his hands and raising his eyes toward heaven,
the priest says in a low voice:*

WHEREFORE, we humbly pray and beseech
Thee, most merciful Father, through
Jesus Christ Thy Son, Our 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 world; as also for Thy servant N., our Pope,
and N., our bishop, and for all who are orthodox
in belief and who profess the catholic and apos-
tolic faith.

The Commemoration of the Living

BE MINDFUL, O Lord, of Thy servants, N.
and N., 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.

HAVING communion with and venerating the memory, first, of the glorious Mary, ever a 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 Thaddaeus; 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, the priest says:

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 damnation and numbered among the flock of Thine elect. Through Christ our Lord. Amen.

AND do Thou, O God, vouchsafe in all respects to bless, ✠ consecrate, ✠ and approve ✠ this our oblation, to perfect it and to render it well-pleasing to Thyself, so that it may become for us the body ✠ and blood ✠ of Thy most beloved Son, Jesus Christ our Lord;

WHO, the day before He suffered, took bread into His holy and venerable hands,

The priest takes the host into his hands
and, having lifted up His eyes to heaven,

The priest raises his eyes to heaven

to Thee, God, His almighty Father, giving thanks to Thee, blessed it, ✠ broke it, and gave it to His disciples, saying: Take ye, and eat ye all of this:

At the elevation the bell is rung thrice

For this is My body

After pronouncing the words of Consecration, the priest, kneeling, adores the Sacred Host; rising, he elevates it; then, placing it on the corporal, again adores it.

IN LIKE manner, after He had supped, taking also into His holy and venerable hands this goodly chalice,

The priest takes the chalice into his hands

again giving thanks to Thee, He blessed it

The priest signs the chalice with the sign of the cross

✠, and gave it to His disciples, saying: Take ye, and drink ye all of this:

The priest then pronounces the words of Consecration over the chalice, holding it slightly elevated

For this is the chalice of My blood, of the new and everlasting testament, the mystery of faith, which for you and for many shall be shed unto the remission of sins.

As often as ye shall do these things, ye shall do them in memory of Me.

The bell rings thrice

WHEREFORE, O Lord we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to

Thy most excellent majesty of Thine own gifts bestowed upon us, a victim ✠ which is pure, a victim ✠ which is holy, a victim ✠ which is stainless, the holy bread ✠ of life everlasting, and the chalice ✠ of eternal salvation.

Extending his hands, the priest says:

VOUCHSAFE to look upon them with a gracious and tranquil countenance, and to accept them, even as Thou wast pleased to accept the offerings of Thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

Bowing down, he says:

WE HUMBLY beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel to Thine altar on high in the presence of Thy divine majesty; that as many of us as shall receive the most sacred ✠ body and ✠ blood of Thy Son by partaking thereof from this altar may be filled with every heavenly blessing and grace; through the same Christ our Lord. Amen.

The Commemoration of the Dead

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

TO THESE, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Striking his breast and raising his voice, he says:

TO US sinners, also, Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Mathias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. Into their company do Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offences: through Christ our Lord.

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

THROUGH Him, ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honor and glory. World without end. Amen.

The Pater Noster

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

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

R. But deliver us from evil.

P. Amen.

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, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that, through the help of Thy bountiful mercy, we may always be free from sin and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

P. May the peace ✠ of the Lord ✠ be always ✠ with you.

R. And with thy spirit.

Breaking the Host he puts a particle of it into the chalice, saying:

MAY this commingling and consecrating of the body and blood of Our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

The Agnus Dei

Bowing down and striking his breast three times he says:

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

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

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

After the Agnus Dei

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 vouchsafe to grant her peace and unity according to Thy will. Who livest and reignest, God, world without end. Amen.

O LORD Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred body and blood from all my iniquities, and from every evil; make me always cleave to Thy commandments, and never suffer me to be separated from Thee, Who, with the same God, the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

LET not the partaking of Thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy loving-kindness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

At the Communion

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

Here he strikes his breast thrice

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

Consuming the Sacred Host, he says:

MAY the body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

WHAT shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies.

Receiving the Precious Blood, he says:

MAY the blood of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

Indulgenced Acts in Honor of the Blessed Sacrament ¹

Reverent Genuflection and Devout Invocation Before the Blessed Sacrament; Exterior Act of Reverence, while passing a Church.

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 Added by the Editor.

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 300 days, each time. — Pius X, April 10, 1913.

Taking the first ablution, he says:

INTO a pure heart, O Lord, may we receive the heavenly food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.

Taking the second ablution, he says:

MAY Thy body, O Lord, which I have received, and Thy blood, which I have drunk, cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed. Who livest and reignest world without end. Amen.

He wipes the chalice and rearranges it and its appurtenances, covering all with a silken veil, and leaving it in the center of the altar. He then reads:

The Communion

I Cor., xi

AS OFTEN as you shall eat this bread, and drink the chalice, you shall show forth the death of the Lord, until He come: therefore who-

soever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. Alleluia.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

The Postcommunion

GRANT us, we beseech Thee, O Lord, to be filled with the everlasting enjoyment of Thy divinity, which the temporal partaking of Thy precious body and blood doth foreshow. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.

R. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. Go, the Mass is ended.

R. Thanks be to God.

Bowing before the altar, the priest says:

MAY the lowly homage of my service be pleasing to Thee, O most holy Trinity: and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty may be acceptable to Thee, and, because of Thy loving-kindness, may avail to atone to Thee for myself and for all those for whom I have offered it up. Through Christ our Lord. Amen.

He kisses the altar, and turning to the people, gives the Blessing

MAY almighty God, the Father ✠, and the Son, and the Holy Ghost, bless you.

R. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. The beginning of the holy Gospel, according to St. John.

R. Glory be to Thee, O Lord.

The Last Gospel

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 light, that all men might believe through him. He was not the light, but 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, to them He gave power to become 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**, and dwelt among us, and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

Prayers after Low Mass

After the celebration of Low Mass, the priest, kneeling at the altar steps, says with the people the prayers which follow :

“ Hail Mary,” three times. Then

Salve Regina

HAIL, holy Queen, Mother of mercy, hail, 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.

P. 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 with favor upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles, Peter and Paul, and all the saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners and for the liberty and exaltation of holy mother Church. Through Christ our Lord. Amen.

ST. MICHAEL, the archangel, defend us in battle, be our protection against the malice and snares of the devil. We humbly beseech

God to command him, and do thou, O prince of the heavenly host, by the divine power thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.

Indulgence of 300 days. — Leo XIII, Sept. 25, 1888.

Ejaculation after Mass

MOST Sacred Heart of Jesus, have mercy on us! (*Three times.*)

Indulgence of seven years and seven quarantines. — Pius X, June 17, 1904. The indulgence holds good if the prayer is said alternately with the priest. (*The Raccolta.*)

Mass to Beg for Peace

To be used in connection with the Ordinary of the Mass, page 252.

Prayers at the Foot of the Altar

IN nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

P. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

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

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

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

The Psalm, etc., as on page 252, down to the Introit.

The Introit

Ecclus. xxxvi

GIVE peace, O Lord, to them that patiently wait for Thee, that Thy prophets may be found faithful: hear the prayers of Thy servant, and of Thy people Israel. *Ps. cxxi.* I rejoiced at the things that were said to me: We shall go into the house of the Lord. *V.* Glory.

The Kyrie as on page 255.

The Prayer

O GOD, from Whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts being devoted to the keeping of Thy commandments, and the fear of enemies being removed, our times, by Thy protection, may be peaceful. Through Jesus Christ Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Epistle

2 Mach. i. 1-5

TO THE brethren, the Jews that are throughout Egypt, the brethren, the Jews that are in Jerusalem, and in the land of Judea send health, and good peace. May God be gracious to you, and remember His covenant that He made with Abraham, and Isaac, and Jacob, His faithful servants: And give you all a heart to worship Him, and to do His will with a great heart, and a willing mind. May He open your heart in His law, and in His commandments, and send you peace. May He hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

The Gradual

Ps. cxxi

PRAY ye for the things that are for the peace of Jerusalem: and abundance for them that love thee. *V.* Let peace be in thy strength: and abundance in thy towers. Alleluia, alleluia. *V.* Ps. cxlvii. Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia.

From Septuagesima to Easter, the Alleluias and verse following are omitted, and in their place is said or sung:

The Tract

Ps. lxxv

IN JUDEA God is known, His name is great in Israel. *V.* And His place is in peace, and His abode in Sion. *V.* There hath He broken the power of bows, the shield, the sword, and the battle.

In Paschal time, for the Gradual is said or sung:

Alleluia, alleluia. *V.* Ps. cxlvii. Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia. *V.* Who hath placed peace in thy borders: and filleth thee with the fat of corn. Alleluia.

The Munda Cor Meum as on page 258.

The Gospel

John xx. 19-23

AT THAT time: when it was late, that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

The Offertory

Ps. cxxxiv

PRAISE ye the Lord, for He is good, sing ye to His name, for it is sweet: whatsoever He pleased, He hath done in heaven and upon earth.

Now follow the prayers for the Offering of the Host, etc., on page 261, down to the Orate Fratres inclusive, page 262.

The Secret

O GOD, Who sufferest not the nations that believe in Thee to be shaken by any fear, deign, we beseech Thee, to receive the prayers and sacrifices of the people consecrated to Thee, that peace, the gift of Thy loving-kindness, may render Christian countries safe from every enemy. Through Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Now follows the Ordinary of the Mass, from the Preface, page 263, down to the Communion, exclusive, page 272.

The Communion

John xiv

MY PEACE I leave you: My peace I give you, saith the Lord.

The Postcommunion

O GOD, the author and lover of peace, Whom to know is to live, and to serve is to reign, protect Thy suppliants from all assaults, that we, who trust in Thy defence, may fear no armed hostility. Through Jesus Christ Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

After the Postcommunion the Mass is concluded as on page 273.

Indulgenced Prayers Arranged for Use at Mass

Note. — The use of indulgenced prayers is highly recommended, particularly in aid of the poor souls in purgatory. Let us bear in mind, however, that it is far better to say a few of these prayers during Mass with attention and devotion than to recite many of them hurriedly and indevoutly.

These and other indulgenced prayers and devotions contained in the present volume — at least most of them — will be found suitable and serviceable not only at Mass and for holy communion, but also for visits to the Blessed Sacrament and for the hour of adoration.

Preparatory Prayers and Offerings

The Sign of the Cross

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

50 days, each time. — Pius IX, July 28, 1863.

Offering to be Made 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, 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.

300 days. — Pius X, July 8, 1904.

Offering of Masses for the Dying

MY GOD, I offer Thee all the Masses which are being celebrated to-day throughout the whole world, for sinners who are in their agony and who are to die this day. May the precious blood of Jesus, their Redeemer, obtain mercy for them.

300 days, each time. — Pius X, Dec. 18, 1907.

Ejaculations

WE ADORE Thee, most holy Lord Jesus Christ, we bless Thee; because by Thy holy cross Thou hast redeemed the world.

100 days, once a day. — Leo XIII, March 4, 1882.

Saviour of the world, have mercy on us!

50 days, once a day. — Leo XIII, Feb. 21, 1891.

Jesus, my God, I adore Thee here present in the Sacrament of Thy love.

100 days, each time, before the tabernacle; 300 days, each time, at exposition of the Blessed Sacrament. — Pius X, July 3, 1908.

O Jesus in the Blessed Sacrament, have mercy on us!

300 days, each time. — Pius X, May 20, 1911.

Ejaculation of St. Philip Neri

MARY, virgin mother of God, pray to Jesus for me.

50 days, once a day. — Leo XIII, March 29, 1894.

Ejaculation to the Mother of Mercy

MARY, mother of God and mother of mercy, pray for us, and for the departed.

100 days, once a day. — Leo XIII, December 15, 1883.

At the Confiteor

Prayer

LOLOSEN, 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 relations, 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.

40 days, each time. — Leo XII, July 9, 1828.

At the Introit

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.

200 days, once a day. — Leo XIII, March 15, 1890.

Ejaculations

MY GOD and my all!

50 days, each time. — Leo XIII, May 4, 1888.

My God, unite all minds in the truth, and all hearts in charity.

300 days, each time. — Pius X, May 30, 1908.

At the Kyrie Eleison

Ejaculations

1. **MY** JESUS, mercy!

100 days, each time. — Pius IX, Sept. 24, 1846.

2. My sweetest Jesus, be not my judge, but my saviour!

50 days, each time. — Pius IX, Aug. 11, 1851.

3. Eucharistic Heart of Jesus, have mercy on us.

300 days, each time. — Pius X, December 26, 1907.

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 Fidei, 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 propagation of the Faith and for the intentions of the Sovereign Pontiff, an indulgence of seven days.

Ejaculation

O MAY the most just, most high, and most adorable will of God be in all things done, praised, and magnified forever.

100 days, once a day. — Pius VII, May 19, 1818.

At the Collects

Let us pray

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.

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.

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.

300 days, each time. — Pius IX, June 10, 1856.

At the Epistle

THIS is the will of God — your sanctification.
(1 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.)

Prayer

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

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

Ejaculations

JESUS, my God, I love Thee above all things.
50 days, each time. — Pius IX, May 7, 1854.

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

300 days, each time. — Pius X, Sept. 15, 1905.

May the Sacred Heart of Jesus be loved everywhere!

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

At the Gospel

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* i. 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.*)

“Do good to thy friend before thou die and according to thy ability; stretching out thy hand, give to the poor.” (*Eccles. xiv. 13.*)

“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.*)

“For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?”
(*Mark viii. 36.*)

Prayer to the Holy Spirit for the Church

O HOLY Spirit, Creator, propitiously help the Catholic Church, and by Thy heavenly 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.

300 days, once a day. — Leo XIII, Aug. 26, 1889.

Prayer for the Propagation of the Faith

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.

100 days, once a day. — Leo XIII, July 31, 1897.

Veni, Sancte Spiritus

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.

300 days, each time. — Pius X, May 8, 1907.

Ejaculation

SACRED Heart of Jesus, Thy kingdom come!

300 days, each time. — Pius X, May 4, 1906.

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 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 defining 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.

100 days, once a day. — Pius IX, Jan. 10, 1871.

At the Offertory and Secret Prayers

Offering and Prayer of St. Ignatius Loyola

<p>SUSCIPE, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel posideo, mihi largitus es; id tibi totum restituo ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua mihi dones et dives sum satis, nec aliud quidquam ultra posco.</p>	<p>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.</p>
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300 days, once a day. — Leo XIII, May 26, 1883.

An Offering to Jesus

MY LOVING Jesus, I, N. N., give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and

as a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again.

100 days, 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 to the Eternal Father

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.

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

A Daily Act of Oblation

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.

100 days, once a day. — Leo XIII, Dec. 19, 1885.

Ejaculation

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

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

At the Preface

Prayer to the Most 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.

300 days, each time. — Pius X, April 18, 1906.

At the Sanctus

<p>SANCTUS, sanctus, sanctus, Dominus Deus exercituum: plena est terra gloria tua. Gloria Patri, gloria Filio, gloria Spiritui Sancto.</p>	<p>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.</p>
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100 days, once a day, and 100 days, three times each 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.

100 days, once a day. — Pius IX, Feb. 29, 1868.

During the Canon

An Offering to the Eternal Father

To be made during Mass

ETERNAL father, I offer to Thee the sacrifice 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 benefits, to appease Thy anger, which our many 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.

3 years, once a day. — Pius IX, April 11, 1860.

At the Commemoration of the Living

Prayer to the Most Sacred Heart of Jesus

MOST sacred Heart of Jesus, pour down Thy blessings abundantly upon Thy Church, upon the Supreme Pontiff, and upon 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.

300 days, once a day. — Pius X, June 16, 1906.

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, for ever and ever. Amen.

300 days, each time. — Pius X, Nov. 22, 1905.

Prayer to Our Lord on the Cross

JESU mi crucifixe, sus-
cipe benignus pre-
cem quam nunc pro meæ
mortis articulo tibi
fundo, quando illa jam
appetente, omnes mei
sensus deficient.

MY crucified Jesus,
mercifully accept
the prayer which I now
make to Thee for help
in the moment of my
death, when at its ap-
proach all my senses
shall fail me.

300 days, once a day. — Pius X, Sept. 4, 1903.

Prayer for a Happy Death

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.

100 days, once a day. — Leo XIII, July 16, 1902.

Aspiration at the Elevation of the Sacred Host
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 upon the sacred Host and say: "*My Lord and my God!*"

O SACRAMENT most holy!
O Sacrament divine,
All praise and all thanksgiving
Be every moment Thine.

300 days, each time. — Pius X, April 10, 1913.

JESUS in the Blessed Sacrament, have mercy
on us!

300 days, each time. — Pius X, May 20, 1911.

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.

Ejaculations

ETERNAL Father! I offer Thee the precious blood of Jesus in satisfaction for my sins and for the wants of holy Church.

100 days, each time. — Pius VII, Sept. 22, 1817.

WE ADORE Thee, O most blessed Lord, Jesus Christ, we bless Thee; because by Thy holy cross Thou hast redeemed the world.

100 days, once a day. — Leo XIII, March 4, 1882.

Saviour of the world, have mercy on us!

50 days, once a day. — Leo XIII, Feb. 21, 1891.

Continuation of the Canon

Prayer 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.

100 days, each time. — Pius IX, Feb. 2, 1850.

At the 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 grant unto them, O Lord;

R. And let perpetual light shine upon them.

Amen.

May they rest in peace. Amen.

300 days, each time. — Pius X, Feb. 4, 1908.

Prayer to the Divine and Most Compassionate Heart of Jesus

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.

100 days, once a day. — Leo XIII, March 13, 1901.

Ejaculations

EUCHARISTIC Heart of Jesus, have mercy on us!

300 days, each time. — Pius X, Dec. 26, 1907.

Divine Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

300 days, each time. — Pius X, Nov. 6, 1906.

Act of Reparation and Consecration to be Made before a
Representation of the Sacred Heart

MY LOVING Jesus, out of the grateful love I bear Thee, and to make reparation for my unfaithfulness to grace, I, N. N., give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I purpose never to sin again.

100 days, once a day. — Pius VII, June 9, 1807.

At the *Pater Noster*

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

P. 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. R. But deliver us from evil.

P. Amen.

At the *Libera*

A Prayer for Peace

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, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our

days, that through the help of Thy bountiful mercy we may always be free from sin, and secure from all disturbance.

At the Agnus Dei

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

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

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

Prayers for 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.

Oremus

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

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.

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, delivered from the fear of our enemies,

Christum Dominum nos- | we may pass our time in
trum. Amen. | peace under Thy protec-
 | tion. Through Christ
 | our Lord. Amen.

100 days, each time. — Pius IX, May 18, 1848.

Ejaculation

MY GOD, unite all minds in the truth and all hearts in charity.

300 days, each time. — Pius X, May 30, 1908.

At Holy Communion

An Act of Spiritual Communion, by St. Alphonsus 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 cannot 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!

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

SWEET Heart of Jesus, be my love.

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

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

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

Prayers after Holy Communion

SOUL of Christ, be my sanctification.

Body of Christ, be my salvation.

Blood of Christ, fill all my veins.

Water of Christ's side, wash out my stains.

Passion of Christ, my comfort be.

O good Jesu, listen to me.

In Thy wounds I fain would hide,

Ne'er to be parted from Thy side.

Guard me should the foe assail me.

Call me when my life shall fail me.

Bid me come to Thee above,

With Thy saints to sing Thy love.

World without end. Amen.

Indulgences: 300 days, each time. Seven years, if said after communion. Plenary, once a month. — Pius IX, Jan. 9, 1854.

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 out-pouring 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.

100 days, once a day. — Pius IX, Jan. 1, 1866.

At the Blessing

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

50 days, each time. — Pius IX, July 28, 1863.

Act of Oblation in Thanksgiving for Blessings Received

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. Pater, Ave, and Gloria.

The Sovereign Pontiff, Leo XII, by a rescript, Oct. 25, 1823, granted to all the faithful, each 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 Last Gospel

Prayer

O LORD, Who, in the mystery of the glorious Transfiguration of Thy Divine Son, didst deign to make resplendent the truth of the holy Catholic Faith, and to confirm miraculously, by Thy very word, spoken from a cloud, our perfect adoption as Thy sons; we humbly beg of Thee to grant that we may in truth become coheirs of this same King of Glory, and share in Thy everlasting happiness. Amen.

100 days, once a day. — Leo XIII, Dec. 14, 1889.

Ejaculation

O JESUS CHRIST, Son of the living God, light of the world, I adore Thee; for Thee I live, for Thee I die.

100 days, once a day. — Pius X, July 1, 1909.

At the End of the 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.

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.

300 days, each time. — Pius X, June 2, 1908.

Ejaculations

MARY, our hope, have pity on us!

300 days, each time. — Pius X, Jan. 8, 1906.

Mother of love, of sorrow, and of mercy, pray for us.

300 days, each time. — Pius X, May 30, 1908.

Prayer to St. Joseph

O JOSEPH, virgin father of Jesus, most pure spouse of the Virgin Mary, pray for us daily to the Son of God, that, armed with the weapons of His grace, we may fight as we ought in life, and be crowned by Him in death.

100 days, twice a day. — Pius X, Nov. 26, 1906.

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.

200 days, once a day. — Leo XIII, March 25, 1897.

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 perfect sincerity, as if I were at the point of 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 sin.

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

1. **I** AM the Lord thy God, Who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

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 Eastertime.
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 an 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 defence 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 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?

IV. Have you honored your parents, 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 in lewd company? Read immodest books? Been guilty of unchaste songs, discourses, words, or actions? Wilfully entertained impure thoughts or desires?

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 Eastertime?

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!

An Act of Contrition

Recite very attentively one of the following acts of contrition:

I

O MY God, 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 purpose, with the help of Thy grace, never more to offend Thee, and to avoid the occasions of sin.

III

O MY God, I am heartily sorry for having offended Thee; and I detest my sins above every other evil, because they displease Thee, my God, Who for Thy infinite goodness art so deserving of all my love; and I firmly resolve, by Thy holy grace, never more to offend Thee, and to amend my life.

An Act of Charity

O MY God, I love Thee with my whole heart and soul, and above all things, because Thou art infinitely good and perfect, and most worthy of all my love; and, for Thy sake, I love my neighbor as myself. Mercifully grant, O my God, that, having loved Thee on earth, I may love and enjoy Thee forever in heaven.

APPROACH the confessional with the same recollectedness 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.*" 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 some grievous sin*), I am heartily sorry, beg pardon of God, and absolution of you, my Father.

You may also conclude your confession by simply saying: My Jesus, mercy!

LISTEN then with humility and docility to the instruction of your confessor, and during this time avoid all recurrence as 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.

Thanksgiving after Confession

ETERNAL Father! I thank 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 offences through the holy sacrament of Penance. Blessed for ever, O my God, be Thy loving-kindness, Thy infinite mercy! Never again will I grieve Thee by ingratitude, by disobedience to Thy holy will. All that I am, and all that I have, shall be consecrated to Thy service and Thy glory.

Ejaculations

ALL for Thee, most sacred Heart of Jesus!
300 days, each time. — Pius X, Nov. 26, 1908.

Sacred Heart of Jesus, I trust in Thee.

300 days, each time. — Pius X, June 27, 1906.

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

50 days, each time. — Pius IX, May 7, 1854.

Sweet heart of Mary, be my salvation.

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

O Mary, conceived without sin, pray for us who have recourse to thee.

100 days, once a day. — Leo XIII, March 15, 1884.

My queen! My mother! Remember I am thine; keep me, guard me, as thy property and possession.

40 days, each time, when tempted. — Pius IX, Aug. 5, 1851.

Mary, our hope, have pity on us!

300 days, each time. — Pius X, Jan. 8, 1906.

Devotions for Holy Communion

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. Pray, also, according to the Holy Father's intention, and for the needs of the Church.

The Pope's intention always includes the following objects:

The progress of the Faith and triumph of the Church.

Peace and union among Christian princes and rulers.

The conversion of sinners.

The uprooting of heresy.

Resolve to struggle earnestly against your ruling passion and pray that the spirit of Christ may dominate all your actions.

Before Communion

Direct Your Intention¹

O MOST high and mighty God, I, an unworthy sinner, desire to receive the sacrament of the most holy body and blood of Thy Son, for the praise and glory of Thy supreme majesty; in memory of the most holy life, passion, and death of Jesus Christ my Saviour; in thanksgiving for all Thy gifts and blessings bestowed upon me, an unworthy sinner, and on Thy whole Church; for

¹ From The Paradise of the Christian Soul.

the propitiation of my numberless sins; for the salvation of myself and my relations, N., and for the repose of the departed, N. Truly, O Lord, in Thee alone is all that can satisfy my heart's desire. For besides Thee what have I in heaven, or what do I desire upon earth? Wilt Thou not Thyself be our reward exceeding great?

Acts of Faith, Adoration, Hope, Charity, and
Contrition

JESUS, I believe in Thee, because Thou art Truth itself.

JESUS, my God, I adore Thee here present in the Sacrament of Thy love.

JESUS, I hope in Thee, because Thou art merciful, and faithful to Thy promises.

JESUS, I love Thee, because Thou art all good, and worthy of all my love.

JESUS, my God, I am truly sorry for having sinned, because Thou art infinitely good and sin displeases Thee. I firmly resolve by the help of Thy grace never to offend Thee again, and carefully to avoid the occasions of sin.

Prayer

BEHOLD, my most loving Jesus, to what an excess Thy boundless love has carried Thee. Of Thine own flesh and precious blood Thou hast made ready for me a divine banquet in order to give me all Thyself. What was it that impelled Thee to this transport of love? It was Thy Heart, Thy loving Heart. O adorable Heart of my Jesus! burning furnace of divine Love! within

Thy most sacred wound receive Thou my soul;
that in that school of charity I may learn to re-
quite the love of that God Who has given me such
wondrous proofs of His love. Amen.

100 days, once a day. — Pius VII, Feb. 9, 1818.

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.

COME, my Jesus, come!

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 keep
my soul unto life everlasting. Amen.

After Communion

Acts of Adoration, Thanksgiving, Reparation, and
Prayer

WELCOME, dearest Jesus, welcome to my
heart! With most holy Mary, with the
angels and the saints, *I adore* Thee, my Lord and
my God. To Thee be praise and glory now and
forevermore.

With Magdalen I kiss Thy sacred feet. With
John, the beloved disciple, I 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 *thanks* to Thee, O Lord, for condescending to come to me in the Sacrament of Thy love — to me, a sinner, to me, so wayward 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 because Thou art infinitely good and worthy of all my love. Oh, how often and how grievously I have sinned against Thee! Have mercy on me, and according to the multitude of Thy tender mercies, blot out my iniquity. My loving Jesus, out of the grateful love I bear Thee, and to make *reparation* for my unfaithfulness to grace, I give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I purpose never to sin again. I will do all things to Thy greater glory. I will, indeed, seek to please Thee perfectly in thought, word, and deed; and I will honor Thee especially in the Holy Eucharist. My watchword shall be:

"All for Thee, most Sacred Heart of Jesus!"

I AM resolved to overcome my predominant passion and to resist every evil inclination of my heart. For love of Thee, my Lord and my God, I will also be kind to others in thought, word, and deed.

Now, my good Jesus, I *pray* Thee to bless me;

keep me in Thy love; grant me the grace of final perseverance. Help me to become a saint.

Safeguarded by Thee in soul and in body, may I never swerve from the right road, but surely reach Thy kingdom, where — not in dim mysteries, as in this dark world of ours, but — face to face we shall look upon Thee. There wilt Thou satisfy me with Thyself and fill me with such sweetness that I shall neither hunger nor thirst forevermore: Who with God the Father and the Holy Ghost livest and reignest world without end. Amen.

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.

300 days, once a day. — Leo XIII, May 26, 1883.

The Anima Christi

SOUL of Christ, sanctify me.
 Body of Christ, save me.
 Blood of Christ, inebriate me.
 Water from the side of Christ, wash me.
 Passion of Christ, strengthen me.
 O good Jesus, hear me.
 Within Thy wounds hide me.
 Permit me not to be separated from Thee.
 From the malignant enemy defend me.
 In the hour of my death call me.

And bid me come to Thee,
That, with Thy saints, I may praise Thee
Forever and ever. Amen.

Indulgences: 300 days, each time. Seven years, if said after communion. Plenary, once a month. — Pius IX, Jan. 9, 1854.

Prayer

For the Church and the Supreme Pontiff; for Friends, Relatives, and Benefactors; and for the Holy Souls in Purgatory.

O MOST sacred Heart of Jesus, pour down Thy blessings abundantly upon Thy Church; upon the Supreme Pontiff, and upon all the clergy; give perseverance to the just; convert sinners; enlighten unbelievers; bless our parents, friends, and benefactors; help the dying; free the souls in purgatory; and extend over all hearts the sweet empire of Thy love. Amen.

300 days, once a day. — Pius X, June 16, 1906.

Ejaculation

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

300 days, each time. — Pius X, Nov. 6, 1906.

Ⓞ Sacrum Conbibium

Ant. **O** SACRED banquet, in which Christ is received, the memory of His passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us.

V. Thou gavest them bread from heaven.

R. And therein was sweetness of every kind.

Let us pray

O GOD, Who, in 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.

Prayer before a Representation of 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 of faith, hope, and trition for my sins pose of amend- I contemplate and tender pity pondering over and calling to which David, Thy Thee, my Jesus: pierced My hands and My feet; they have numbered all My bones." (Ps. xxi. 17, 18.)



A plenary indulgence, applicable to the souls in purgatory, may be gained by the faithful who, after having confessed their sins with sorrow and received holy communion, shall devoutly recite this prayer before an image or picture of Christ crucified, and shall pray for the intentions of the Holy Father. — Pius IX, July 31, 1858.

Our Father, Hail Mary, Glory, five times for the intentions of the Pope.

Prayer¹

JESUS, my Master, I am not my own. I have been bought at a great price by Thee! I desire not henceforth to live to myself, but to Thee, Who hast died for me. My life and my actions I dedicate to Thee, and whatever I do in word or work I sincerely desire and firmly resolve to do all in Thy name. My Jesus! this is all I can say. Do Thou in Thy mercy give me strength and wisdom to accomplish what I have resolved in Thy presence this day. Jesus, my God! Thou hast told me in Thine unerring word to cast all my care upon Thee, because Thou hast care of me! I do so; I cast all my sorrows, my solitudes, and my uneasiness upon Thee. On *my part*, I will employ myself in promoting Thine honor and glory, by doing everything in Thy name. I know that on *Thine*, Thou wilt take into Thy hands all that concerns me. I will attend to Thee; Thou wilt take care of me. Divine Jesus! Sweet Saviour of my soul, let this contract be inviolable and eternal between us — “I to my Beloved, and my Beloved to me.” Amen.

¹ Rev. Robert Haly, S. J., in *A Gleaner's Sheaf*.

Another Form of Devotions for Holy Communion

Before Communion

An 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.

An Act of Hope

JESUS, my God, Who in this wonderful sacrament hast left us a memorial of Thy passion and a pledge of future glory, I hope in Thee because Thou art infinitely good, almighty, and faithful to Thy promises. Through the merits of Thy precious blood I hope to obtain the pardon of my sins, the grace of final perseverance, and the everlasting happiness of heaven.

“In the shadow of Thy wings will I hope, until iniquity pass away.” (Ps. lvi. 2.)

“Let Thy mercy come upon me, O Lord; Thy salvation, according to Thy word.” (Ps. cxviii. 41.)

An Act of Love and Desire

O MY Jesus, I love Thee because Thou art infinitely good. Thou knowest well that I love Thee, but I do not love Thee enough. Oh, make

me to love Thee more! O Love which burnest always and never failest, my God, Thou Who art charity itself, come, and kindle in my heart that divine fire which consumes the saints and transforms them into Thee. Come, take possession of me. Be Thou, O my Love, the Life of my life, that so each day my heart may become more and more like Thine. I give myself to Thee. I offer Thee my intellect to be illuminated by Thee, my heart to be guided by Thee, my will to be made strong by Thee, my misery to be lightened by Thee, my soul and my body to be nourished by Thee. 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.

An Act of Contrition

MY LORD and My God, I detest all the sins of my life. I am truly sorry that I have offended Thee, because Thou art infinitely good. I firmly resolve, by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin. "Have mercy on me, O God, according to Thy great mercy." (Ps. l. 3.) "A contrite and humble heart, O God, Thou dost not despise." (Ps. li. 19.)

An Act of Humility

"**O** LORD of glory, O God of infinite sanctity, who 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 didst call me." Come, then, O Jesus, take possession of a heart that wishes to belong to Thee. "Create in me a clean heart, O God, and renew a right spirit within me." (Ps. l. 12.) "Have mercy on me, O God, and according to the multitude of Thy tender mercies blot out my iniquity." (Ps. l. 3.)

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 keep my soul unto life everlasting. Amen.

After Communion

Welcome

Acts of Faith, Adoration, Hope, Love, Consecration,
Reparation, and Thanksgiving

NOW, therefore, your King is here, Whom you have chosen and desired." (1 Kings xii.)

"I will extol Thee, O God, my King." (Ps. cxliv.) "The King of kings, and Lord of lords." (1 Tim. vi.) "My King Who is in His sanctuary." (Ps. lxvii.)

JESUS! Jesus! Jesus!

Thou hast come to me in the sacrament of Thy love. Thou hast been pleased to make my poor heart Thy sanctuary.

Welcome, Jesus, welcome! Thou art the God of my heart, and the God that is my portion for ever. I praise Thee and bless Thee for Thy goodness and mercy. "Let all Thy works, O Lord, praise Thee; and let Thy saints bless Thee." (Ps. cxliv. 10.)

Faith and Adoration

RECEIVE, O Lord, my most profound homage in union with that of the angels and the saints. I bow down before Thee, and with all the powers of my soul I adore Thee. Thou art Christ, the Son of the living God.

"I see not with mine eyes Thy wounds, as Thomas saw,

Yet own Thee for my God with equal love and awe;

Oh, grant me, that my faith may ever firmer be,
That all my hope and love may still repose in Thee."

— *Annus Sanctus.*

JESUS, light of the world, I believe in Thee, because Thou art truth itself, but do Thou increase and invigorate my faith that it may be productive of great things to Thy glory. Grant that I may do all things to please Thee.

"*Quid hoc ad æternitatem?*" All day long, in every varying circumstance, may my watchword be: "*How does this look in the light of eternity?*"

"**T**HOU Who of old didst love Thy hand to lay
On the dull, vacant eyes that craved for light,

Behold I come to Thee, and, crying, pray:

O Christ, O Son of David, give me sight!

"A faith scarce clouded by the mists of earth,

A faith that pierceth heaven I ask of Thee,
 Faith to prize all things by their lasting worth:
 Thou canst, Thou wilt — O Lord, that I may
 see! ”

— *Before the Most Holy*, by Mother Mary Loyola.

“ ‘**S**HOW, O Lord, Thy ways to me, and teach me Thy paths.’ (Ps. xxiv. 4.) No one knows better than I how blind and weak I am, but I wish to know, I wish to see, what Thou desirest of me, and I will try with all my heart, regardless of all obstacles, to accomplish it.” — *Ibid.*

May the holy faith which ever illumines my mind shine forth in all my actions before the world to the glory of Thy name.

Hope

JESUS, I hope in Thee, I put all my trust in Thee, because Thou art full of compassion and mercy. “Thou art my Father; my God, and the support of my salvation.” (Ps. lxxxviii. 27.)

“The Lord is my shepherd: I shall want nothing.” (Ps. xxii. 1.) “I cried unto Thee, O Lord, and said: Thou art my hope, my portion in the land of the living.” (Ps. cxli. 6.) “To Thee, O Lord, have I lifted up my soul: In Thee, O God, I put my trust.” (Ps. xxiv. 1, 2.)

Strengthen my hope, O Lord, and vouchsafe in Thy mercy that, fighting and conquering self on earth, I may one day rejoice triumphantly with Thee in heaven.

“**O** JESUS, lying here concealed before mine eye,
 I pray Thou grant me that for which I ceaseless
 sigh,

To see the vision clear of Thine unveiled face,
 Blest with the glories bright that fill Thy dwelling-
 place.”

— *Annus Sanctus.*

Lobe

JESUS, I love Thee, because Thou art infinitely good. I love Thee because Thou hast redeemed me by Thy precious blood; I love Thee and thank Thee because Thou hast given Thyself to me in the sacrament of Thy love.

Oh, grant that I may love Thee ever more and more. Thou art the Lamb of God, the Lamb without spot, that takest away the sins of the world. Take away from me whatever is hurtful to me and displeasing to Thee, and give me what Thou knowest to be pleasing to Thee and profitable to me.

May the sweet flame of Thy love consume my soul, so that I may die to the world for love of Thee, Who hast vouchsafed to die upon the cross for love of me.

MY God, my only good, Thou art all mine: Grant that I may be all Thine.

Consecration

MY LOVING Jesus, out of the grateful love I bear Thee, and to make reparation for my unfaithfulness to grace, I give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I purpose never to sin again. Dear Lord, I could never vie with Thee in generosity, but I love Thee; deign to accept my poor heart, and, though it is worth nothing, yet it may become something by Thy grace. Since it loves Thee, do Thou make it good and take it into Thy custody.

Reparation¹

I HAVE cause indeed to love Thee, my divine Master.

“No earthly father loves like Thee,
No mother half so mild
Bears and forbears, as Thou hast done,
With me, Thy sinful child.”

I tell Thee again and again, my Lord and Saviour, that I love Thee. But where are the proofs? Love is shown by deeds. In deed and in truth Thou hast loved me. But where are the proofs of *my* love? Resolutions in plenty every morning, but when the evening comes, what have I to show, what have I to offer but weaknesses, cowardices, and failures? And yet I love Thee, dearest Lord. I wish to please Thee; forgive me my unfaithfulness. Thou knowest my weaknesses, O my God, and Thou knowest my struggles — have mercy on me. I am sorry that I have offended Thee. Help me to love Thee better; help me to follow Thee more closely. Jesus, *meek* and *humble* of Heart, make my heart like unto Thine.

I shall try to accept my failures in a deeply humble spirit; I shall not yield to discouragement, but trusting in Thy goodness, in Thy love and Thy grace, I shall endeavor daily to overcome my weaknesses, and fight on calmly, courageously, generously, and hopefully to the end. O Lord, I am willing to go on still struggling — fighting hard constantly to the last moment of my life; and even to fail constantly, to have nothing to show but defeat and failures, provided only that Thou art glorified. *Omnia ad maiorem Dei gloriam.*

¹ From Confession and Communion, by Mother Mary Loyola (adapted).

Prayer

O LORD Jesus, do Thou henceforth alone live within me. May the tongue whereon Thou hast rested never move to utter words other than such as would proceed from Thy meek and humble Heart. May the thoughts of my heart be in unison with Thine. May that mind which is in Thee be likewise in me. May I be consumed with the same desires; may I be one heart, one soul with Thee, O Jesus, Whom I bear within me. And let this union of my heart with Thine shed its influence over my whole life and conduct at all times and in all events, that so I may be able to draw other hearts to love Thee, and to devote themselves to Thy interests. This is the desire, O my Jesus, with which Thou dost inspire me — that Thy sweet name may be hallowed, that Thy kingdom may come, and extend, and triumph over all hearts and nations, and that Thy will, which is ever one with Thy Father's, may be perfectly accomplished. Amen, Amen.

— *The Voice of the Sacred Heart.*

"Tu es ipse Rex meus et Deus meus." (Ps. xliii. 5.)

Yes, my Jesus. Thou art my king and my God. Reign Thou alone over my heart and my whole being.

"Servire Deo regnare est." To serve Thee, O King of kings, is to reign.

Guide my steps in the way of peace. Make me always cleave to Thy commandments, and never suffer me to be separated from Thee.

. Oblation¹

O SOVEREIGN and true leader, O Christ, my king, I kneel before Thee here like a vassal in the old feudal times to take my oath of fealty. I place my joined hands within Thy wounded hands and promise Thee inviolable loyalty. I dedicate to Thee all the powers of my soul, all the senses of my body, all the affections of my heart.

TAKE, O Lord, all my liberty. Receive my memory, my understanding, and my whole will. All that I am, all that I have, Thou hast given me, and I restore it all to Thee, to be disposed of according to Thy good pleasure. Give me only Thy love and Thy grace; with these I am rich enough, and I desire nothing more.

Thanksgiving

I WILL extol Thee, O God, my king, and I will bless Thy name forever; yea, forever and ever." (Ps. cxliv. 1.) O ye angels, arch-angels, thrones and dominations, principalities and powers, virtues of heaven, cherubim and seraphim, adore our God for me; thank Him, and love Him with me. Patriarchs and prophets, apostles, all ye martyrs of Christ, holy confessors, virgins of the Lord, and all ye saints, adore Him, thank Him, love Him with me.

MOTHER of God, adore Thy Son for me, thank Him, and love Him, for me.

Oh, give thanks to the Lord because He is good, because His mercy endureth forever.

¹ Oblation and Thanksgiving, adapted from Confession and Communion, by Mother Mary Loyola.

Eternal Father, look upon the face of Thy Christ. Through Him and with Him and in Him be to Thee in the unity of the Holy Spirit all honor and glory.

“To the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.” (1 Tim. i. 17.)

Prayer of St. Thomas Aquinas

I GIVE thanks to Thee, O Lord, most holy, Father almighty, eternal God, that Thou hast vouchsafed, for no merit of mine own, but out of Thy pure mercy, to appease the hunger of my soul with the precious body and blood of Thy Son, Our Lord Jesus Christ.

Humbly I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and salvation. Let it be to me the armor of faith and the shield of good will. May it root out from my heart all vice; may it utterly subdue my evil passions and all my unruly desires. May it perfect me in charity and patience, in humility and obedience, and in all other virtues. May it be my sure defence against the snares laid for me by my enemies, visible and invisible. May it restrain and quiet all my evil impulses and make me ever cleave to Thee, Who art the one true God. May I owe to it a happy ending of my life. And do Thou, O heavenly Father, vouchsafe one day to call me, a sinner, to that ineffable banquet, where Thou, together with Thy Son and the Holy Ghost, art to Thy saints true and unfailing light, fulness of content, joy forevermore, gladness without alloy, consummate and everlasting happiness. Through the same Christ Our Lord. Amen.

Offerings, Thanksgiving, and Petitions, of St.
Gertrude

O MOST holy Father, behold I, Thy most unworthy servant, trusting only in Thine ineffable compassion, have received Thy beloved Son, Our Lord Jesus Christ, and even now hold Him in my heart as my own possession, most intimately united with me. Wherefore, receiving this Thy Son into my arms, even as did holy Simeon, I offer Him to Thee with all that love and that fulness of intention wherewith He offered Himself to Thee for Thine everlasting glory, while lying in the manger, and when He was hanging upon the cross. Look, O compassionate Father, on this offering, which I, Thine unworthy servant, make to Thee, my living and true God, to Thine everlasting praise and glory, for Thine infinite rejoicing and delight.

I offer to Thee the same, Thy Son, for myself, and for all those for whom I am accustomed or bound to pray, in thanksgiving for all the benefits Thou hast bestowed on us, and in reparation for all our negligence regarding the practice of virtues and the performance of good works. I offer Him to Thee to obtain Thy grace and Thy mercy, that we may be preserved and delivered from all evil and sin, succored in every necessity of body or of soul, and brought forth through a happy death into everlasting joys. Finally, I offer Him to Thee for the remission of all my sins, and in satisfaction for that huge debt which I cannot pay Thee, seeing that it far exceeds even ten thousand talents; humbly casting myself at Thy feet, O most merciful Father, I acknowledge and plead my utter poverty, in union with the bitterness of

the passion of Thy most sinless Son, in Whom Thou hast declared Thyself well pleased; and in and through Him I make Thee full reparation and satisfaction for my sins, offering Thee all His sorrows, griefs, and tears, and all that expiation which He made upon the cross for the sins of the whole world.

Remember, also, O Lord, Thy servants who have gone before us with the sign of faith, and sleep the sleep of peace: for all and each of whom (and especially for N.) I offer Thee that saving victim Whom I have now received, the body and blood of Thy beloved Son; beseeching Thee, that through His infinite dignity and worth, and through the merits of all saints, Thou wouldst grant them pardon of all their sins, and merciful release from all their pains. Amen.

Anima Christi, Sanctifica Me

SOUL of Christ, be my sanctification.

Body of Christ, be my salvation.

Blood of Christ, fill all my veins.

Water of Christ's side, wash out my stains.

Passion of Christ, my comfort be.

O good Jesu, listen to me.

In Thy wounds I fain would hide,

Ne'er to be parted from Thy side.

Guard me should the foe assail me.

Call me when my life shall fail me.

Bid me come to Thee above,

With Thy saints to sing Thy love

World without end. Amen.

Cardinal Newman's translation

Indulgences: 300 days, each time. Seven years, if said after communion. Plenary, once a month. — Pius IX, Jan. 9, 1854.

Prayer to Jesus in the Sacrament of the Altar

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.

100 days, once a day. — Pius IX, Jan. 1, 1866.

Ejaculations

EUCHARISTIC Heart of Jesus, have mercy on us!

300 days, each time. — Pius X, Dec. 26, 1907.

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

300 days, each time. — Pius X, Nov. 6, 1906.

Prayer to the Sacred Heart of Jesus

O MOST sacred Heart of Jesus, pour down Thy blessings abundantly upon Thy Church, upon the Supreme Pontiff, and upon all the clergy; give perseverance to the just, convert sinners,

enlighten unbelievers, bless our parents, friends, and benefactors, help the dying, free the souls in purgatory, and extend over all hearts the sweet empire of Thy love. Amen.

300 days, once a day. — Pius X, June 16, 1906.

Thanksgiving and Petitions

MY DEAR Lord Jesus, it is not in my power to show my gratitude to Thee in any way that is worthy of Thee or in proportion to Thy goodness in deigning to come to me, Thy poor creature, but I do thank Thee with all my heart, and with grateful affection I offer Thee my will, my liberty, myself — all that I am and all that I have. From this day forward I will be no longer my own, but Thine, entirely Thine.

I love Thee, O adorable Saviour, and because I love Thee I am resolved to keep Thy holy law in the midst of my heart; because I love Thee I am inconsolable at the sight of so many offences committed against Thee, and burn with a desire of atoning for them in future. Come, adversity, dangers, troubles — come, hunger, persecutions, and the sword — I defy and despise you all. Which of you shall be able to separate me from the love of God, which is in Christ Jesus? Be Thou alone, dear Jesus, my defence and my only fear. I dread not a life of tribulations, provided my tribulations be endured for Thee; I fear not even death itself, provided I die in Thee and for Thee. To live or to die is my gain, if, living and dying, I give glory to Thee, and persevere in Thy holy grace.

Since, dear Jesus, Thou hast visited my soul to heal its infirmities, deliver me, I beseech Thee,

from my evil habits, which Thou knowest well. Eradicate and expel them from my heart, and in their place sow the fruitful seeds of virtue. I seek not the goods of this earth, honors, pleasures, or riches; I ask only through the merits of Thy passion a great sorrow for my sins. Give me light by which I may be enabled to discover the vanity of the world and to see that Thou deservest to be loved with my whole heart and with my whole strength. Detach me from all earthly affections and bind me to Thy holy love so that I may will only what Thou willest. Give me patience and resignation in infirmity, in poverty, and in all things which are contrary to my self-love. Give me mildness towards those who insult and despise me. Let not any earthly object make me waver in my resolutions or render me faithless to Thy holy love. Complete the work Thou hast begun in me by daily sanctifying me more and more. Place a guard upon my lips, so that they may never utter any words which savor of detraction, indecency, anger, pride, or falsehood. Preserve my eyes from vain and dangerous curiosity, and grant that they may henceforth weep bitterly over the offences which are committed against Thy supreme majesty. Bless my heart, which Thou hast chosen for Thy habitation, and make it always the seat of Thy grace. Never, O Lord, let me be separated from Thee! Give me the grace to be ever mindful of Thy benefits, ever to appreciate Thy maxims, ever to imitate Thy example, to live with Thee, to die for Thee, and to reign eternally with Thee in Thy holy love.

[Here pause a little, and ask for some particular grace for yourself and for your neighbors. Offer

your petitions to our dear Lord with perfect resignation to His holy will; rest assured that He will give and do what is best for you; fail not to repeat again and again the petitions which He Himself has put upon our lips: "Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven." Pray for the Pope's intention, which always includes the following objects: i. The progress of the Faith and triumph of the Church. ii. Peace and union among Christian princes and rulers. iii. The conversion of sinners. iv. The uprooting of heresy.

Be mindful, also, of the poor souls in purgatory.]

O MOST holy Mary, my mother and my hope, obtain for me the graces which I desire; obtain for me the grace of loving thee sincerely, and of recommending myself to thee in all my necessities.

—*Anima Divota.*

Indulgenced Prayer to be Said after Holy Communion

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.

300 days if said after communion. — Leo XIII, June 2, 1896.

Prayer for Perseverance

GOOD Jesus, what strength Thou hast imparted to my soul in this sacred banquet! But, oh, how much I need it. Keep me in Thy love; keep me in Thy grace to the end of my life. 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 and kindness.

Ejaculations

JESUS, meek and humble of Heart, make my heart like unto Thine!

300 days, each time. — Pius X, September 15, 1905.

Sweet Heart of Jesus, be my love!

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

Sweet Heart of Mary, be my salvation!

300 days, each time. — Pius IX, September 20, 1852.

A Plenary Indulgence at the Hour of Death

By a decree of the Sacred Congregation of Indulgences of March 9, 1904, His Holiness, Pope Pius X, granted a plenary indulgence at the moment of death to all the faithful who, on any day they may choose, shall receive the sacraments of Penance and Holy Eucharist and make the following act with sincere love toward God.

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.

Or the following:

MY LORD God, even now resignedly and willingly, I accept at Thy hand, with all its anxieties, pains, and sufferings, whatever kind of death it shall please Thee to be mine.

Thanksgiving to the Holy Trinity¹

ETERNAL Father, I thank Thee for the gift that Thou hast given me. It is Thy beloved Son, in Whom Thou art well pleased. In Him and by Him give me strength to keep all my good resolutions.

Eternal Son, I thank Thee for the gift that Thou hast given me. It is Thyself Who didst die for me. Make me, dear Jesus, wiser with Thy heavenly wisdom, and show me clearly all the things I should do for God.

Eternal Spirit, I thank Thee for the gift that Thou hast given me. It is Jesus, whose soul Thou didst sanctify with Thy holiest treasures.

¹ From The Bread of Life, by Father Rawes.

Make me, dear Spirit, more loving, that I may cling more closely to God.

O ever-blessed Trinity, three Persons and one God, help me to live according to this gift of gifts which I have received at the altar of Jesus.

Indulgenced Prayer to Jesus Crucified¹

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 of faith, hope, contrition for firm purpose of while I contemplate and tender wounds, ponder within me, and the words which Thine said of Thee, have pierced My hands and My feet; they have numbered all My bones." (Ps. xxi. 17, 18.)



lively sentiments and charity, true my sins, and a amendment; and please with great pity Thy five ing over them calling to mind David Thy proph- my Jesus: "They

Our Father, Hail Mary, Glory, five times, for the intentions of the Pope.

The Raccolta gives the following version of the prayer "En Ego":

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

¹ A plenary indulgence, applicable to the souls in purgatory, may be gained by the faithful who, after having confessed their sins with sorrow and received holy communion, shall devoutly recite this prayer before an image or picture of Christ crucified, and shall pray for the intentions of the Holy Father. — Pius IX, July 31, 1858.

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 Thy own person concerning Thee, my Jesus: "They have pierced My hands and My feet; they have numbered all My bones." (Ps. xxi. 17, 18.)

Our Father, Hail Mary, Glory, five times, for the intentions of the Pope.

Prayers and Devotions for Visits to the Blessed Sacrament, the Hour of Adoration, and the Holy Hour

Moments Before the Tabernacle

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, donaque 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, offences, 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.”

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?

—FR. RUSSELL, S. J.

Jesus is Waiting in His Prison of Love¹

"I was in Prison, and ye did not visit Me"

JESUS is waiting. This is not an inspired text of Sacred Scripture, but only a sort of catchword, watchword, mnemonic, for which I am going to crave a lodging in your heart, dear reader, in the hope that it may sometimes waken holy echoes there.

The phrase, *Jesus is waiting*, calls up before the mind two distinct pictures, both of which have been set before the eye also by painter and engraver. Upon one of these pictures might be inscribed these words that occur near the end of the third chapter of Apocalypse, "Behold, I stand at the door and knock" — warning words which the Son of man bade St. John write to the bishop of the Church of Laodicea, just after that denunciation of his lukewarmness, which is one of

¹ Vide Ch. I., *Jesus is Waiting*, by Fr. M. Russell, S. J.

the most common as well as the most frightening of scriptural quotations. Under the other picture might be written the reproach which Our Saviour has told us He will address to the reprobate when He becomes our Judge: "I was in prison, and ye did not visit Me."

A modern painter, the most religious that Protestant England has produced — Holman Hunt — has tried to realize the first of these conceptions in a picture which through engravings is familiar to many of us who have never seen the original canvas.¹ It is called "The Light of the World," and it represents Jesus Christ standing outside a closed door and waiting patiently. The other idea is made visible, as it were, and palpable in a little engraving called "The Prisoner of Love," in which our blessed Lord is depicted as a captive behind the prison-bars of the tabernacle. Let us fix our gaze for a little on these two pictures, one after the other.

"Behold, I stand at the door and knock." What door is this? The door of our hearts; and it is Jesus Who seeks an entrance there. *Jesus is waiting.* Have we kept Him waiting long? An interval that is not really long will seem long in such circumstances. Five minutes on the doorstep appear longer than half an hour in the parlor or dining-room. I know a man — *scio hominem* — who, when he adverts to the fact that his delay outside a hall-door has been unduly prolonged, begins at once to say very slowly three Hail Marys, and, if the third Hail Mary at furthest is not interrupted by any sign of life within, he turns on his heel and departs in peace. Yes, we have all found sometimes that a very few moments will seem very tedious when we have knocked, and perhaps knocked a second time, and the door remains closed against us, and no sound of approaching footsteps is heard from within, and there we are, still left standing outside, perhaps in the cold wind and rain. But how much worse it would be if the visitor had given notice of his coming, and knew that his friend was at home at the time and that admittance was purposely refused to him through

¹ Now at Keble College, Oxford.

unkindness, through unwillingness to see him, through a stern resolve not to grant the favor that the visitor had come to seek?

“These things are said for a parable.” (Gal. iv. 24.) Alas! how often is this picture realized in the history of God’s dealings with the souls of men! How often has it been realized in God’s dealings with *us*! “Behold, I stand at the door and knock.” *Jesus is waiting.* How patiently He has waited, and how long! In all the hours and days that the clocks and watches of the universe have measured, minute by minute, since that undefined moment long ago which first found our minds developed enough to understand right and wrong, to know God’s rights and dictates of conscience, to be capable of sin — every hour since that long-past hour, Jesus has stood at the door and knocked; God has spoken to our hearts interiorly by the impulses of His grace, and externally through various influences and instruments. Have we opened at the first knock? Have we not rather tried not to hear, pretended not to hear, the call of God, no matter how clear and loud it rang in our hearts, instead of listening eagerly to catch the faintest whisper of the divine voice? “To-day, if you shall hear His voice, harden not your hearts.” (Ps. xciv. 8.)

For us, however, as we kneel before the altar, it is more natural to give the other meaning to the little spiritual mnemonic that is guiding our thoughts; it is easier to picture Jesus to ourselves appealing to us from within rather than as seeking admission from without. Here, indeed, in the tabernacle *Jesus is waiting* — waiting to be visited by us, waiting to receive us, waiting to do us good. He will not keep us out in the cold, when we come. “Knock and it shall be opened to you.”

Let us rise from human things to divine things by trying to bring home to ourselves the sense of ingratitude and guilt and shame which we should surely feel if we ever dared to treat any of our fellow-creatures, our human friends, as we have too often treated our

divine friend, our Saviour, our Lord, and our God. If we cannot be angry enough with ourselves, we can at least feel a generous indignation against others when they are guilty of such ingratitude toward mother or sister or wife: for it is from only such as these that we can expect the patient love which is strong enough to survive years of selfish indulgence and heartless folly and cruel neglect. Mother or wife or sister waiting alone at home, far into the night, waiting for the son or husband or brother, spendthrift perhaps and profligate, who is brute enough to take what he calls his pleasure at the expense of the pain and anguish of those whom he is bound to love — heroic patience, sublime forbearance, are exercised in circumstances like these, day after day, night after night, in many a humble home which for the sake of such virtues is dearer to God than palace or senate house. Again, "these things are said for a parable." These lonely watchers might well seek their strength in the thought of the patient vigils kept by Our Lord in the Blessed Sacrament, where "He sleeps while His Heart is watching." As we can not but feel sympathy and pity for the poor woman who has to keep watch through the lonely, comfortless hours that were meant for holy sleep, waiting for the too often worthless creature on whom such wealth of affection is wasted: so let us excite in our hearts some such compassion for the divine Prisoner of Love, Who, out of love of His ungrateful creatures, is waiting night and day in the Most Adorable Sacrament of the Altar, waiting for visits that are not paid, for prayers and petitions that are not offered, for love that is not felt, alas! or at least not shown.

I do not know who it was that first bestowed upon Our Lord, thus waiting for us in the tabernacle, the suggestive title of the Prisoner of Love. The Redemptorist lay-Brother lately canonized, St. Gerard Majella, seems to have used it from his twelfth year out of his own devotion; and in Father Magnier's short sketch of his life the expression "Prisoner of Love" is purposely repeated six or seven times. But probably this pa-

thetic name had occurred to many another before him: for Jesus, abiding constantly on our altars at the disposal of and for the service of His poor, sinful creatures, may surely be called a prisoner; and what can hold Him imprisoned there except His love for us? Who can His jailer be but only Love?

This is the character under which our blessed Saviour is set before our eyes in the little engraving which I described at the beginning, and of which I once attempted a fuller interpretation in this form:

“A holy picture bears this name, *The Prisoner of Love*.

’Tis Thou Who reignest, mighty God! in majesty above,

Yet hidest in this holy shrine, Love’s captive, for my sake.

Sweet Jesus, may my heart its home within Thy prison make?

“Let not my cold and selfish heart earn this reproach from Thee:

‘I was in prison once, and thou — thou didst not visit Me.’

Lord, Thou art here for my love’s sake, and I am here for Thine:

Make me Thine own, and, as Thou wilt, dispose of me and mine.

“I, too, a prisoner of love, will here in peace abide
Until Thy welcome messenger shall call me to Thy side.”

(God’s messenger is death. May he be a welcome messenger for each of us when he comes! . May we be able to receive him with “a hundred thousand welcomes,” the *cead mille failte* of fervent Irish hearts! And meanwhile, to finish the very simple lines that I am quoting, let us say to Our Lord:)

“I place in trust within Thy Heart, than mother’s heart more fond,

My past, my future, life and death, and all that waits
beyond,
These fleeting hours lead quickly on to the eternal
years:
May each be filled with faith and love, meek prayers
and holy tears.
And while I linger like caged bird that pines to soar
above,
Captive divine! Oh, keep me here, the captive of Thy
love! ”

Yes, Jesus in the Blessed Sacrament is, indeed, the Prisoner of Love; and this divine captive must make us in return the willing captives of His love. Of old it was prophesied of the future Redeemer, and St. Paul, writing to the Christians of Ephesus (Eph. iv. 8), repeats the word of the Psalmist after the prophecy had been fulfilled in the glorious mystery of the ascension: “Ascending on high, Thou hast led captivity captive.” Not only ascending but descending, not only ascending on high but descending to this low estate, coming down from His heavenly throne to this prison-house of love, to the narrow prison-cell of the ciborium, our Eucharistic Lord leads captivity captive, bringing those who were or might have been the miserable slaves of earthly vanities and sin — bringing them under the blissful bondage of His grace, making them also “prisoners of love.”

May Jesus, our Lord and our God, bind us fast with these fetters of love, that so we may never be parted from Him either in life or in death! May we live and die under the shadow of His sacramental presence on earth, and may we live forever in the brightness of the beatific vision in heaven! But between earth and heaven stands the judgment-seat of God. There, too, *Jesus is waiting*. May we now, while there is still time, in these passing days of our mortal life, prepare for the judgment; and amongst our preparations may we, by the frequency and fervor of our visits to the Blessed Sacrament, entitle ourselves to cherish the

glorious hope of hearing from the lips of our merciful redeemer and judge the welcome which He Himself has put into words that for us can be literally fulfilled only in the Sacrament of His love: "I was in prison, and ye visited Me. Ye blessed of My Father, come!"

"**I** NOW behold Thee hidden under veils,
O grant my prayer, that I Thy face may see,
Revealed in glory — sight for which I thirst,
To make me blessed for eternity." — BAGSHAWE.

The Hour of Adoration

Method of Adoration According to the Four Ends of Sacrifice¹

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, that is, by *Adoration, Thanksgiving, Reparation, and Prayer or Supplication.*

First Quarter of an Hour — Adoration

ADORE Our Lord in His Divine Sacrament, first, by the exterior homage of the body.

As soon as you perceive His adorable presence in the sacred Host² genuflect profoundly and with extreme reverence as an evidence of your faith and love. Adore Him in union with the Wise Men, when, prostrating themselves to the earth, they adored the infant God, cradled in an humble manger and wrapped in swaddling-clothes. After this first silent and impulsive act of homage, adore Our Lord by a vocal act of faith.

¹ Extract from the beautiful work of Père Eymard, *La Présence Réelle.*

² In the houses of the Congregation of the Most Blessed Sacrament there is continual exposition.

This act of faith is needed to awaken the senses and render them susceptible to the influences of devotion.

It will open to you the heart of the divine Master, and the treasures of His grace. Be faithful to it and make it with simplicity and devotion.

Offer now to Jesus the homage of your whole being, specifying the homage of each particular faculty of your soul. Offer Him your mind to know Him better, your heart to love Him, your will to serve Him, your body with all its senses, that each may glorify Him in its own way.

Offer Him your thoughts, that the Eucharist may be the dominating thought of your life and may reign over your heart and its affections; calling Jesus your God and your King, and desiring no other aim in life than to serve, to love, to glorify Him. Give Him your memory, that it may dwell on Him alone, and thus desire to live but for Him, in Him, and through Him.

Since your adoration is in itself so weak and imperfect, unite it to the adoration of the Blessed Virgin at Bethlehem, at Nazareth, in the Cenacle, on Calvary, and before the Tabernacle. Unite it to the adoration of holy Church and all pious souls who are adoring Our Lord at this moment, and with the heavenly court, glorifying Him in heaven, and your adoration will share in their merit and holiness.

Second Quarter of an Hour — Thanksgiving

ADORE the immense and personal love of Jesus Christ for you in the Holy Eucharist.

That you might not be left lonely and orphaned in this land of misery and exile, He comes Himself

from heaven to abide with you and to be your consoler and comforter. Thank Him, then, with all your heart and with all your strength. Thank Him in union with all the saints.

Wonder at and admire the sacrifice He makes for you in His sacramental state. He conceals His divine and human glory that you may not be dazzled or blinded by its splendor and effulgence. He veils His majesty that you may dare to approach Him familiarly and speak with Him as friend to friend. He restrains His power and holds it captive that He may not punish or affright you. He hides from you His wondrous perfections that your weakness may not be discouraged. He tempers even the ardors of His divine love, the love of the Sacred Heart, lest you could not support its strength and its tenderness. He permits His divine goodness alone to escape and to radiate from the sacred Host as the rays of the sun shine through a light and fleecy cloud. Oh, how good He is, your sacramental Jesus!

He receives you at all times, day or night. His love knows no repose. He is ever full of sweetness to you. He forgets your sins and your imperfections when you visit Him, to testify only His happiness, His delight, at your visit. It would seem that He needed you to make Him happy. Oh, thank, then, this dear and loving Jesus with all the effusion of your soul. Thank the heavenly Father for having thus given you His divine Son. Thank the Holy Ghost for this new Incarnation of Our Lord upon the altar by the ministry of the priest, and for you personally.

Invite heaven and earth, angels and men, to join you in thanking, in blessing, in glorifying Our Lord for His marvelous love.

Contemplate with wonder the humiliations of the sacramental state which J  sus has taken upon Himself for love of you. He is poorer in the Holy Eucharist than in Bethlehem even, for there He had His mother, and here he has her not. He has brought with Him from heaven only His grace and His love. How obedient He is! He yields a sweet, a prompt obedience to every one, even to His enemies.

Admire His humility. He descends to the borders of annihilation, uniting Himself to the common and inanimate matter of the Sacred Species, whose frail elements have no consistency but that given them by the word of the Almighty, which preserves them continually. His love for us keeps Him our prisoner forever. It is the chain that binds Him until the end of the world in that Eucharistic prison that should be our heaven upon earth.

Unite your thanksgiving to that of the Blessed Virgin before the Incarnation, and, above all, before holy communion. Repeat with her in joyous accents the Magnificat of your thanksgiving and love, and say continually: "O Jesus, how good, how loving, how lovely art Thou in Thy divine Sacrament!"

Third Quarter of an Hour — Reparation

ADORE and console Jesus abandoned and despised by men in His Sacrament of Love. Man has time for everything except to visit his Lord and his God, Who waits for him so patiently and thirsts for his love in the tabernacle. The streets, the theaters, are crowded; the house of God, alas, is empty. "O poor Jesus, O neg-

lected Jesus, how canst Thou abide such indifference from those Thou hast purchased at so great a cost; from Thy friends, from Thy children, from me!"

Weep over Jesus betrayed, insulted, mocked, and crucified more cruelly in His sacrament of love than in the Garden of Olives, in Jerusalem, or on Calvary. And it is too often those whom He has most loved, most honored, and most enriched with His gifts and graces who offend Him most, who dishonor Him most in His holy temple by their irreverence — who crucify Him anew by tepid or even sacrilegious communions.

O divine Jesus, couldst Thou have believed that the very greatness of Thy love would furnish man with an object for his malice, that he would turn against Thee even Thy most precious gifts and graces!

And I, alas, have I nothing to reproach myself with? Have I ever been negligent or unfaithful to Thee?

Adore Jesus, and seek to make reparation for the negligence, profanation, and sacrilege that He meets with so frequently. Offer with this intention all the sufferings that you must endure during the day or the week. Impose upon yourself some penance for your own sins and those of your relations, or for those whom you have disedified by your want of devotion in church, or even by your distractions and levity.

But since all your satisfactions and penances are so few and so worthless in reparation for such great sins, unite them with those of Jesus Christ your Saviour on the cross. Gather up the precious blood that flows from His sacred wounds

and offer it to the Divine Justice in reparation. Offer the prayers and sufferings of the crucified Jesus to the heavenly Father, and beg in return grace and mercy for yourself and all sinners.

Unite your reparation to that of the Blessed Virgin at the foot of the cross, and you will obtain all that you ask through the love of Jesus for His immaculate mother.

Fourth Quarter of an Hour — Prayer

ADORE Our Lord in His most divine sacrament, pleading unceasingly for you, showing His sacred wounds, His sacred Heart pierced with the lance, to His heavenly Father to win mercy for you and yours. Unite your prayers to His and ask what He asks.

Jesus prays His heavenly Father to bless, to exalt, to defend His Church; He prays Him to make it better known, and better loved and served among men. Pray for holy Church so tried, so persecuted in the person of the Vicar of Jesus Christ, that God may deliver him from his enemies, that he may convert and bring them humbled and repentant to his feet.

Jesus prays continually for the sacred priesthood, that its members may be filled with the grace and unction of the Holy Spirit; that they may grow in all virtues and be consumed with zeal for His glory and the salvation of the souls He has purchased with His death on the cross. Pray earnestly for your bishop, that God may preserve him to you, that He may bless and console him and grant success to his zealous desires for God's greater glory.

Pray for your pastors, that they may grow in the virtues of their state and may be enlightened and strengthened to lead and sanctify the little flock confided to their solicitude and direction.

Pray that God may grant to holy Church many and saintly vocations to the priesthood. A holy priest is the greatest gift of heaven. He may bring down the blessings of God upon a whole city.

Pray for all Religious Orders, that they may be ever fervent and faithful in their apostolic vocation, and that all whom God calls to the religious life may have the grace to answer the divine call and be ever faithful to it. One saint may save an entire nation, and his prayers are a surer safeguard and protection to his country than the might of armies.

Pray for the fervor and perseverance of pious souls in the world who are vowed or devoted to the service of God. To the tender charity of His sacred heart they, too, are Religious, and have greater need of prayer and assistance, because they must face greater dangers and greater sacrifices.

Ask of God the conversion of some great sinner, and in an appointed or definite space of time. Nothing gives so much glory to God as these marvelous manifestations of His mercy and grace.

Then, at last, pray for yourself, that you may become more holy, and may spend your days in a manner pleasing to God.

Pray for the holy souls in purgatory.

Make a little bouquet of your prayers and your sacrifices, offer it to Jesus, and ask Him in return for His loving benediction.

The Forty Hours' Adoration

Indulgences Attached to this Devotion

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 ten years and as many 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 Sacred Congregation of Indulgences, November 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 Sacred Congregation of Indulgences, December 8, 1897, extended the same indulgences to all churches throughout the world where this devotion is practised as in Rome.

To gain the plenary indulgence holy communion may be received in any church.

The obligatory visit to the church where the Forty Hours' Adoration is held need not last a whole hour. Both the *plenary* indulgence and the *partial* indulgences (which latter may be gained as often as a visit is made) are applicable to the souls in purgatory. As regards the introduction of the *Forty Hours* into the United States we read in the "Manual of the Forty Hours' Adoration" the following note:

"This devotion was first introduced into the diocese of Philadelphia in 1853 by the saintly Bishop Neumann; next, in 1858, into the archdiocese of Baltimore; and finally at the Plenary Council of Baltimore in 1866 formally approved (confirmed by Papal indults) for all the dioceses of the United States. The Most Rev. P. F. Kenrick, Archbishop of Baltimore, feeling that not all the rules of the Clementine Instruction could be strictly observed, had petitioned Pius IX to grant some modifications. A rescript, dated December 10, 1857, and extended to all the dioceses of the United States, January 24, 1868, allowed the following concessions:

(a) That the Exposition need not be continued during the night. (b) That the procession may be omitted at the prudent discretion of the pastor. (c) That the faithful should be able to gain all the indulgences granted by the Constitution *Graves et diuturnæ* of Clement VIII.

The Liturgy of the Forty Hours

First Day

The Mass of Exposition on the first day of the Forty Hours' Devotion is usually the *Solemn Votive Mass of the Most Holy Sacrament*. Vide "The Ordinary of the Mass," page 252.

During the octave of *Corpus Christi* the Mass is that of the Octave with the sequence: *Lauda Sion Salvatorem*, page 362.

N.B. After holy communion the celebrant places the sacred Host in the monstrance. At the end of Mass he takes off the chasuble, puts on the cope, and then incenses the Blessed Sacrament. During the procession the hymn *Pange Lingua* is sung.

Pange Lingua

PANGE lingua gloriosi
Corporis mysterium,

Sanguinisque pretiosi,

Quem in mundi pretium,
Fructus ventris generosi

Rex effudit gentium.

Nobis datus, nobis natus

Ex intacta Virgine,

Et in mundo conversatus

Sparso verbi semine,

Sui moras incolatus

Miro clausit ordine.

SING, my tongue, the
Saviour's glory,
Of His flesh, the mystery
sing;
Of His blood, all price ex-
ceeding,
Shed by our immortal
king,
Destin'd for the world's
redemption,
From a noble womb to
spring.

Of a pure and spotless Vir-
gin
Born for us on earth be-
low,
He, as man with man con-
versing,
Stay'd the seeds of truth
to sow;
Then He closed in solemn
order
Wondrously His life of
woe.

In supremæ noctæ cœnæ

Recumbens cum fratribus,
Observata lege plene

Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro panem verum

Verbo carnem efficit:

Fitque sanguis Christi me-
rum:
Et si sensus deficit,

Ad firmandum cor sin-
cerum
Sola fides sufficit.

On the night of that Last
Supper,

Seated with His chosen
band,
He the paschal victim eat-
ing,

First fulfils the Lord's
command;
Then as food to all His
brethren,
Gives Himself with His
own hand.

Word made flesh, the
bread of nature

By His word to flesh He
turns:

Wine into His blood He
changes;
What though sense no
change discerns!

Only be the heart in ear-
nest,
Faith her lessons quickly
learns.

*On returning to the altar the Blessed Sacrament is placed
on the throne and the choir sings:*

TANTUM ergo sacra-
mentum
Veneremur cernui:

Et antiquum documentum

Novo cedat ritui;

Præstet fides supplemen-
tum
Sensuum defectui.

DOWN in adoration
falling,
Lo! the sacred Host we
hail!

Lo! o'er ancient forms de-
parting

Newer rites of grace pre-
vail;

Faith for all defects sup-
plying,
Where the feeblenesses
fail.

Here the Blessed Sacrament is incensed.

GENITORI Genitoque

Laus et jubilatio,

Salus, honor, virtus quoque,

Sit et benedictio,

Procedenti ab utroque

Compar sit laudatio.

Amen.

TO THE everlasting
Father,

And the Son Who reigns
on high,

With the Holy Ghost proceeding

Forth from each eternally,

Be salvation, honor, blessing,

Might and endless majesty. Amen.

After the procession, the Litany of the Saints (page 490), with a few additional invocations, is chanted, or recited. The following prayers are then said:

Psalm 69

O GOD, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed: that seek after my soul.

Let them be turned backward, and blush for shame: that desire evils unto me.

Let them be straightway turned backward, blushing for shame, that say unto 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, do not delay.

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.

V. Save Thy servants.

R. Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

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

V. Let us pray for the faithful departed.

R. Eternal rest grant unto 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 protect them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

O GOD, Who in 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.

From Advent to Christmas

O GOD, Who didst will that Thy Word, at the message of an angel, should take flesh in the womb of the Blessed Virgin Mary: grant that we, Thy suppliants, who verily believe her to be the Mother of God, may be assisted by her intercessions with Thee.

From Christmas to the Purification

O GOD, Who by the fruitful virginity of blessed Mary hast assured to mankind the blessings of eternal life: grant, we beseech Thee, that we may experience the intercession of her, through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son.

From the Purification to Advent

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 sorrow, and possess eternal joy.

O almighty God, have mercy on Thy servant, N., our Sovereign Pontiff, and direct him according to Thy clemency, in the way of everlasting salvation, that by Thy grace he may both desire things that are pleasing to Thee, and perform them with all his strength.

O God, our refuge and our strength, and the author of all goodness, attend to the pious prayers of Thy Church, and grant that what we ask in faith we may effectually obtain.

Almighty, everlasting God, Who savest all and wishest none to perish: look on the souls deceived by the wiles of the evil one, that, all the malice of heresy being laid aside, the hearts of those in error may repent and return to the unity of Thy truth.

Almighty, everlasting God, Who hast dominion over the living and the dead, and art merciful to all, of whom Thou foreknowest that they will be Thine, by faith and good works; we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh or the world to come hath already received them stripped of their bodies, may, through the intercession of all Thy saints, by the grace of Thy goodness, obtain the remission of all their sins. Through Our Lord Jesus Christ, Thy

Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, 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. And always watch over us: Amen.

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

R. Amen.

Second Day

The Mass of the second day of the Forty Hours' Devotion is usually the solemn Mass for Peace (page 277) with a commemoration of the Blessed Sacrament. The Mass is sung without the *Gloria* and (except on Sundays) without the *Credo*.

Third Day

On the third day as well as on the first day of the Forty Hours' Devotion the Mass to be celebrated is the *Solemn Votive Mass of the Most Holy Sacrament*. On certain occasions there is an exception to this rule. During the octave of *Corpus Christi* the Mass is that of the Octave with the sequence, *Lauda Sion Salvatorem* — O Sion, thy Redeemer, etc. (page 362).

For the close of the *Forty Hours* the celebrant puts on the cope and kneels at the foot of the altar. The Litany is chanted as far as the "*Domine, exaudi orationem meam*" — "O Lord, hear my prayer," then the Blessed Sacrament is incensed and the procession takes place, during which the hymn *Pange Lingua* is sung. At the end of the Procession the Blessed Sacrament is placed on the altar, and the choir sings the *Tantum Ergo Sacramentum*. This hymn being finished, the celebrant sings the versicle, "*Panem de cœlo,*" etc., and the choir responds, "*Omne delectamentum,*" etc. Then the celebrant rises and chants the prayers, after which is given Benediction of the Blessed Sacrament.

Lauda Sion Salvatorem

O SION, thy Redeemer praising,
Songs of joy to Him upraising,
Laud thy pastor and thy guide:
Swell thy notes most high and daring;
For His praise is past declaring,
And thy loftiest powers beside.

'Tis a theme with praise that gloweth,
For the bread that life bestoweth
Goes this day before us out;
Which, His holy supper taking,
To the brethren twelve His breaking
None hath ever called in doubt.

Full, then, be our praise and sounding,
Modest and with joy abounding
Be our mind's triumphant state;
For the festal's prosecution,
When the first blest institution
Of this feast we celebrate.

In the new king's new libation,
In the new law's new oblation,
Ends the ancient paschal rite;
Ancient forms new substance chaseth,
Typic shadows truth displaceth,
Day dispels the gloom of night.

What He did at supper seated,
Christ enjoined to be repeated,
When His love we celebrate:
Thus, obeying His dictation,
Blood and wine of our salvation,
We the victim consecrate.

'Tis for Christian faith asserted,
Bread is into flesh converted,
Into blood the holy wine:

Sight and intellect transcending,
Nature's laws to marvel bending,
'Tis confirmed by faith divine.

Under either kind remaining,
Form, not substance, still retaining,
Wondrous things our spirit sees:
Flesh and blood thy palate staining,
Yet still Christ entire remaining,
Under either species.

All untorn for eating given,
Undivided and unriven,
Whole He's taken and unrent;
Be there one, or crowds surrounding,
He is equally abounding,
Nor, though eaten, ever spent.

Both to good and bad 'tis broken,
But on each a different token
Or of life, or death attends:
Life to good, to bad damnation;
Lo, of one same manducation
How dissimilar the ends.

When the priest the victim breaketh,
See thy faith in nowise shaketh,
Know that every fragment taketh
All that 'neath the whole there lies:
This in Him no fracture maketh,
'Tis the figure only breaketh,
Form, or state, no change there taketh
Place in what it signifies.

Bread, that angels eat in heaven,
Now becomes the pilgrim's leaven,
Bread in truth to children given,
That must ne'er to dogs be thrown.
He, in ancient types disguisèd,

Was the Isaac sacrificèd,
 For the feast a lamb devisèd,
 Manna to the Fathers shown.

Bread, whose shepherd-care doth tend us,
 Jesu Christ, Thy mercy send us,
 Do Thou feed us, Thou defend us,
 Lead us where true joys attend us,
 In the land where life is given:
 Thou all ken and might possessing,
 Mercies aye to us largessing,
 Make us share Thy cup of blessing,
 Heritage and love's caressing
 With the denizens of heaven.

Amen. Alleluia.

Prayers for Visits to the Blessed Sacrament

*Indulgences for the Hour of Adoration on Thursdays
 Devout Exercises for all the Thursdays in the Year, and
 Especially for Holy Thursday and the Feast of Corpus
 Christi*

THE Sovereign Pontiff, Pius VII, on Feb. 1, 1815, and April 6, 1816, granted a plenary indulgence to all those who shall perform for one hour, in public or in private, on Holy Thursday, any devout exercise in honor of the institution of the Blessed Sacrament, provided that they be truly penitent, and approach the sacraments of confession and communion on that day, or on any day during the following week.

A plenary indulgence, on the same conditions, on the Feast of Corpus Christi. An indulgence of 300 days for each of the other Thursdays of the year, on performing the said exercise with at least contrite heart and devotion. All these indulgences were confirmed by the Sovereign Pontiff, Pius IX, June 18, 1876.

Short Indulgenced Visit to the Blessed Sacrament

His Holiness, Pope Pius IX, by a brief, Sept. 15, 1876, granted to all the faithful who, with at least con-

trite heart and devotion, shall visit the Most Blessed Sacrament, and say before it the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times, and another *Our Father*, *Hail Mary*, and *Glory be to the Father*, for peace and union among Christian princes, for the extirpation of heresy, for the conversion of sinners, and for the triumph of holy Mother Church, an indulgence of 300 days, each time.

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, I wish by this visit to adore Thee in all places in which Thou art least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee; and, at this moment, miser-

able 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, 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 300 days, each time. — Pius X, April 10, 1913.

Jesus in the Blessed Sacrament, have mercy on us.

Indulgence of 300 days, each time. — Pius X, May 20, 1911.

Our Lady of the Most Holy Sacrament, pray for us.

Indulgence of 300 days to those who recite this invocation before the Blessed Sacrament exposed. — Pius X, Dec. 20, 1905.

Prayer Before the Blessed Sacrament

IN spiritual union with the faithful on earth and the saints in heaven, and most humbly prostrate on my knees, I adore Thee, O Jesus, true God and true man, here present in the Holy Eucharist; and, profoundly thankful for so great a benefit, with my whole heart I love Thee, my Jesus, Who art infinitely perfect and infinitely worthy of love. Grant me the grace never to offend Thee in any thing, and that, refreshed by thy Eucharistic presence here on earth, I may deserve to enter into the enjoyment with Mary of Thy everlasting and blessed presence in heaven. Amen.

Indulgence of 300 days, once a day. — Pius X, March 18, 1909.

Ejaculation

JESUS, my God, I adore Thee here present in the Sacrament of Thy Love.

Indulgence of 100 days, each time, before the tabernacle. Indulgence of 300 days, each time, at exposition. — Pius X, July 3, 1908.

Prayer 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.

Act of Spiritual Communion of St. 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.

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.

Ejaculation

O SWEETEST Heart of Jesus, I implore
That I may ever love Thee more and more.

or

SWEET Heart of my Jesus,
Make me love Thee ever more and more.

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

Prayer

BEHOLD, my most loving Jesus, to what an excess Thy boundless love has carried Thee. Of Thine own flesh and precious blood Thou hast made ready

for me a divine banquet in order to give me all Thyself. What was it that impelled Thee to this transport of love? It was Thy Heart, Thy loving Heart. O adorable Heart of my Jesus, burning furnace of Divine Love, within Thy most sacred wound receive Thou my soul; that in that school of charity I may learn to requite the love of that God Who has given me such wondrous proofs of His love. Amen.

Indulgence of 100 days, once a day. — Pius VII, Feb. 9, 1818.

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 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.

Oblation of St. Ignatius Loyola

SUSCIPE, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo, mihi largitus es; id tibi totum restituo ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum

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

gratia tua mihi dones et dives sum satis, nec aliud quidquam ultra posco.	me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.
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Indulgence of 300 days, once a day. — Leo XIII, May 26, 1883.

Anima Christi, Sanctifica Me

SOUL of Christ, be my sanctification!
 Body of Christ, be my salvation!
 Blood of Christ, fill all my veins!
 Water of Christ's side, wash out my stains!
 Passion of Christ, my comfort be!
 O good Jesu, listen to me!
 In Thy wounds I fain would hide!
 Ne'er to be parted from Thy side!
 Guard me should the foe assail me.
 Call me, when my life shall fail me,
 Bid me come to Thee above
 With Thy saints to sing Thy love,
 World without end. Amen.

(Cardinal Newman's translation.)

Indulgences: 300 days, each time. Seven years, if said after communion. Plenary, once a month. — Pius IX, Jan. 9, 1854.

Prayer to the Sacred Heart

O MOST Holy Heart of Jesus, fountain of all good, I adore Thee, I love Thee, and, being deeply sorry for my sins, I offer Thee this my poor heart. Make it humble, patient, pure, and in all things conformed to Thy desires.

Grant, O good Jesus, that I may live in Thee and for Thee. Protect me in dangers, console me in affliction, give me health of body, assistance in my temporal needs, Thy blessing in all my undertakings, and the grace of a holy death.

Indulgence of 100 days, each time. — Benedict XV, December 4, 1915.

Prayer to the Divine Heart of Jesus

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.

Ejaculation to the Sacred Heart

ALL for Thee, most sacred Heart of Jesus!

Indulgence of 300 days, each time. — Pius X, Nov. 26, 1908.

Indulgenced Prayer to the Sacred Heart of Jesus for the Church and Supreme Pontiff: for the Living and the Dead

O MOST sacred Heart of Jesus, pour down Thy blessings abundantly upon Thy Church, upon the Supreme Pontiff, and upon all the clergy; give perseverance to the just; convert sinners; enlighten unbelievers; bless our parents, friends, and benefactors; help the dying; free the souls in purgatory; and extend over all hearts the sweet empire of Thy love. Amen.

Indulgence of 300 days, once a day. — Pius X, June 16, 1906.

Ejaculation

JESUS, Mary, and good Joseph, bless us, now and in the agony of death.

Indulgence of 50 days, each time. — Pius X, June 9, 1906.

Cardinal Newman's Prayer for a Happy Death

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

OY Jesus, mercy.

Indulgence of 100 days, each time. — Pius IX, Sept. 24, 1846.

Prayer 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, 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.

Indulgence of 100 days, each time. — Pius IX, Feb. 2, 1850.

Prayer 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.

Short Indulgenced Prayer for the Souls in Purgatory

V. **R**EQUIEM æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. **E**TERNAL 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. — Pius X, February 13, 1908.

Petitions Before the Most Holy

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 in the Blessed Sacrament.

I commend to Thee the needs of my soul, the needs of my family and of my friends. Succor holy Church, the Sovereign Pontiff, bishops, priests, Religious, and all the faithful. Direct the labors of the apostolic missionaries; convert all infidels, heretics, and sinners; bring them to sincere repentance. Grant the grace of a happy death to all who are now in their agony; have pity on the holy souls suffering in purgatory and release them. O my Jesus, grant me the grace of final perseverance and fidelity in asking for it every day.

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.

Bless me, O Lord, as Thou didst bless the little children who were brought to Thee; as Thou didst bless Thy disciples at Thy glorious ascension into heaven, so that I 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.

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, each time. — Pius VII, April 28, 1807.

Acts of Faith, Hope, and Charity, 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 RAMIERE, S. J.

Act of Hope and Confidence in God

OY 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 COLOMBIERE, 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 in the Sacrament of Thy love by Thy creatures. 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 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.)

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.

Indulgence of 50 days, twice a day. — Leo XIII, Feb. 6, 1893.

Ejaculations

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

Indulgence of 50 days, each time. — Pius IX, May 7, 1854.

Act of Contrition

O MY God! I am heartily sorry for having offended Thee; and I detest my sins above every other evil, because they displease Thee, my God, Who for Thy infinite goodness art so deserving of all my love; and I firmly resolve, by Thy holy grace, never more to offend Thee, and to amend my life.

Another Act of Contrition

O MY God, how little have I served Thee in time past! How greatly have I sinned against Thee! I acknowledge my iniquity, and my sin is always before me. But I repent, my Lord, I repent. I grieve from the depths of my heart for having lost that time in offending Thee which Thou gavest me to be employed in Thy service, in advancing the good of my soul, and obtaining everlasting life. I detest all the sins which I have committed against Thy divine majesty, and I resolve never to offend Thee again. I am sorry that I have sinned, because Thou art infinitely good and sin is infinitely displeasing to Thee. I love Thee with my whole heart — at least I desire so to do — and I firmly purpose, with the help of Thy grace, to serve Thee more faithfully for the time to come. Receive, I beseech Thee, the offering I now make to Thee of the remainder of my life. I renew the promises

made in my baptism. I renounce the devil and all his works, the world and all its pomps. I will take particular care to avoid the failings I am so apt to commit, and to exercise the virtues most agreeable to my state and employment. Be Thou, O Lord, my keeper for the time to come, and give me a penitential spirit that I may daily offer henceforward to Thee the sacrifice of a contrite and humble heart. I desire by Thy grace to make satisfaction for my sins by worthy fruits of penance; and I willingly accept from Thy hands whatever pains, crosses, and sufferings I shall meet with during the remainder of my life, or at my death, as just punishments of my iniquities, begging Thee that they may be united to the sufferings and death of my Redeemer, and sanctified by His passion, in which is all my hope for mercy, grace, and salvation. Amen.

Ejaculation

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.

Act of Consecration 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, 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.

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.

Ejaculations

MAY the Heart of Jesus be loved everywhere.

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

All for Thee, most sacred Heart of Jesus.

Indulgence of 300 days, each time. — Pius X, Nov. 26, 1908.

Consecration to the Sacred Heart

O JESUS, I consecrate to Thee my heart; place it within Thine own. It is in Thy Heart I wish to dwell, through Thy Heart I wish to love, and in Thy Heart that I desire to repose, unknown to the world and known to Thee alone. It is from this Heart of Thine that I would draw that ardent love which should consume my own, and by which I shall find strength, light, courage, and true consolation. When I languish, it will animate me; when sad, it will give me joy; when afflicted and in trouble, it will encourage me.

O Heart of Jesus, let my heart be the altar of Thy love, my tongue publish Thy goodness, my eyes be unceasingly fixed on Thy wounds, my mind meditate on Thy adorable perfections, my memory preserve forever the precious remembrance of Thy mercies; let everything in me express my love for Thee, O Jesus, and my heart be ever ready to make any sacrifice for Thee.

O Heart of Mary, after the Heart of Jesus the most loving, compassionate, and merciful of all hearts, present to the Heart of thy Son this my consecration, my love, my resolution. That Heart will be softened at the sight of my miseries, and will deliver me from them; and after having been my protectress in this world, O Mother of Jesus, be thou my Queen in heaven. Amen.

Act of Oblation to be Made before a Representation of
the Sacred Heart

MY loving Jesus, out of the grateful love I bear Thee, and to make reparation for my unfaithfulness to grace, I, N. N., give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I purpose never to sin again.

Indulgence of 100 days, once a day. — Pius IX, June 18, 1876.

Indulged Acts of Devotion in Honor of the Eucharistic
Heart of Jesus

Commemorative of the incarnation, the life, the passion, and the death of our loving Saviour. Excellent acts of adoration, thanksgiving, reparation, supplication, and consecration.

I. **T**HE 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, and Glory be to the Father.

II. **H**E 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, and Glory be to the Father.

III. **T**HOU 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, and 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.

V. Heart of Jesus, burning with love of us,

R. Inflame our hearts with love of Thee.

Let us pray

GRANT, we beseech Thee, almighty God, that we who glory in the most sacred Heart of Thy well-beloved Son, and call to mind the 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 for ever, 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 hear and answer us. Amen.

Indulgence of 300 days, once a day. — Pius VII, Feb. 12, 1808.

Ejaculations

EUCHARISTIC Heart of Jesus, have mercy on us!

Indulgence of 300 days, each time. — Pius X, Dec. 26, 1907.

Sacred Heart of Jesus, I trust in Thee!

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

Mary, our hope, have pity on us.

Indulgence of 300 days, each time. — Pius X, January 8, 1906.

Indulgenced Acts of Adoration and Thanksgiving

<p>V. ADORAMUS Christe; benedicimus tibi.</p>	<p>te, et</p>	<p>V. WE ADORE Thee, Christ; and we bless Thee.</p>
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R. Quia per sanctam
crucem tuam redemisti
mundum.

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

I ADORE Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thine 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 Thine 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.

Tantum Ergo

TANTUM ergo Sacra-
mentum
Veneremur cernui:

Et antiquum documentum

Novo cedat ritui:

Præstet fides supplemen-
tum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio:

Salus, honor, virtus quo-
que,
Sit et benedictio:

DOWN in adoration
falling,
Lo! the sacred Host we
hail.

Lo! o'er ancient forms de-
parting,
Newer rites of grace pre-
vail;

Faith for all defect supply-
ing
Where the feeble senses
fail.

To the everlasting Father,
And the Son Who reigns on
high,

With the Holy Ghost pro-
ceeding
Forth from each eternally,

Procedenti ab utroque

Compar sit laudatio.

V. Panem de cœlo præstitisti eis.

R. Omne delectamentum in se habentem.

Be salvation, honor, blessing,
Might and endless majesty!

V. Thou didst give them bread from heaven.

R. Containing in itself all sweetness.

Oremus

DEUS, qui nobis sub sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacramysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

Let us pray

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.

R. Amen.

The Sovereign Pontiff, Pius VI, by a rescript from the office of the Secretary of Memorials, October 17, 1796, granted:

1. A plenary indulgence to all the faithful who, being truly penitent, after confession and communion on the first Thursday of every month, shall visit with devotion the Most Blessed Sacrament, exposed for public adoration or inclosed in the tabernacle, and say these prayers, praying, moreover, for the welfare of the Catholic Church, for the extirpation of heresy, and for the intention of the Pope.

2. An indulgence of seven years and seven quarantines, on all the other Thursdays of the year, to those who shall say them, in the way and on the conditions just mentioned.

3. An indulgence of one hundred days, on any other day of the year, to those who shall say them, with at least contrite heart.

Act of Reparation to Jesus in the Blessed Sacrament

JESUS, my God, my Saviour, true God and true man, in that lowly homage with which the Faith itself 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.

I ADORE Thee every moment, O living bread of heaven, great Sacrament!

Jesus, treasure of Mary's heart, I pray Thee send Thy blessing on my soul.

Holiest Jesus, loving Saviour, I give Thee my heart.

Indulgence of 200 days, each time.—Pius VII, Jan. 21, 1815.

Act of Reparation of Honor to Our Lord Jesus Christ In the Most Adorable Sacrament of the Altar¹

For Members of the Tabernacle Society

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

¹ Our Holy Father, Pope Leo XIII, by a rescript of the S. Cong. of Indulgences, Dec. 20, 1879, has vouchsafed to grant

MOST adorable Saviour, by the most wonderful prodigy of Thy love for us, Thou dost remain hidden in the Most Blessed Sacrament of the Altar, in order to be the perpetual sacrifice of the New Law, the innocent victim for our sins, the celestial food of our souls, our kind physician, our good master, our powerful mediator, and our loving father. But, alas, with what ingratitude, on our part, Thine infinite kindness is repaid!

Prostrate before Thine altar, where Thou art as really present as in the highest heavens, we come to make reparation for all the injuries and for all the ingratitude inflicted on Thy loving Heart in this Sacrament.

O divine Jesus, grant us to make a fitting reparation for all blasphemies, all profanations, and all sacrileges ever committed, for the want of devotion and neglect of preparation for holy communion, for the little fruit we have drawn from it.

Pardon, O Lord, pardon, for so many Christians who know Thee not and who offend Thee; for so many heretics who insult Thee, for so many impious men and apostates who persecute Thee. By the fervor of our love we would wish to make amends to Thee for all their contempt and for all their sacrileges.

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

once a day to associates of the Arch-Association of Perpetual Adoration of the Blessed Sacrament and Work for Poor Churches, who recite with contrite heart the act of reparation, an indulgence of 100 days, applicable to the souls in purgatory.

Altar, with the most tender, the most generous, the most perfect, the most constant love.

Virgin most holy, by thy holy and immaculate heart, make us enter into the adorable Heart of thy divine Son, Jesus Christ.

(From "Rules of the Arch-Association of Perpetual Adoration of the Blessed Sacrament and Work for Poor Churches," established at Rome, Via Nomentana, No. 4.)

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 300 days, each time. — Pius X, April 10, 1913.

Prayer to Our Lord in the Blessed Sacrament

OUR sins, O Lord, darken our minds, and we lose the benefit of loving Thee as Thou deservest. Enlighten us with a ray of Thy bright light. Thou art Friend, Redeemer, Father of all who turn repentant to Thy Heart; and we return to Thee sorrowing. Save us, O Jesus; provide out of Thy infinite bounty for our miseries. O Jesus, we hope in Thee because we know that our salvation cost Thee Thy life sacrificed upon the cross, and induced Thee to dwell continuously in the Blessed Sacrament in order to be united with us as often as we desire. We, O Lord, to thank Thee for

the great love Thou bearest us, promise with the help of Thy grace to receive Thee in the Blessed Sacrament as often as possible; to declare Thy praises in church and in every place, without human respect. O Lord, confiding in Thy sacred Heart, we beseech Thee to preserve in Thy love those who love Thee, and to invite all to receive Thee daily at the altar in accordance with Thy burning desire.

Indulgence of 300 days, each time. — Pius X, July 6, 1906.

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., as often as needed.

Indulgence of 300 days. — Pius X, August 11, 1906.

Offering to the Sacred Heart of Jesus

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.

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 with vehemence. Who liveth and reigneth with Thee,

in the unity of the same Holy Spirit, God, for ever and ever. Amen.

Indulgence of 300 days, each time, and plenary indulgence once a month on usual conditions.—Pius VII, March 20, 1815.

Act of Reparation to the Sacred Heart of Jesus

Usually Said on 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.

Act of Consecration and Reparation to the Most Sacred
Heart of Jesus

Together with Prayers for the Pope, the Church, etc.

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 offences that have been committed against Thee in the Sacrament of Thy love, and, finally, in humble supplication, that I may persevere in Thy love and Thy grace to the end of my life, and with the angels and the saints may praise and bless Thee for all eternity.

We beseech Thee, 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.

Act of Consecration to the Sacred Heart of Jesus

Issued with the Encyclical Letter of His Holiness, Leo XIII, dated 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 for ever. Amen.

Indulgenced Chaplet of the Sacred Heart of Jesus

Consisting of Acts of Thanksgiving, Contrition, Love, and Supplication

- V. **O** GOD, come to my assistance.
 R. O Lord, make haste to help me.
 V. Glory be, etc.
 R. As it was, etc.

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 Mag-

dalen I bewail and abhor them, because they are an offence 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.

Our Father once, Glory be, etc., 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.

Our Father once, Glory be, etc., 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.

Our Father once, Glory be, etc., five times. Sweet Heart, etc.

IV

DEAR Jesus, beside Thy most gentle Heart I set my own, 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.

Our Father once, Glory be, etc., 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.

Our Father once, Glory be, etc., 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, for ever and ever. Amen.

Indulgence of 300 days, each time. Plenary indulgence, once a month. — Pius VII, March 20, 1815.

Prayer in Honor of the Sacred Sufferings of Our Saviour

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, for ever and ever. Amen.

Our Father, Hail Mary, and Glory be, etc., five times.

Indulgence of 300 days, once a day. — Pius VII, Aug. 25, 1820.

Prayer: "Divine Jesus," for a Holy Death

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.

300 days, once a day. — Pius IX, June 10, 1856.

Ejaculatory Prayer to Our Lord

O JESUS CHRIST, Son of the living God, light of the world, I adore Thee, for Thee I live, for Thee I die. Amen.

100 days, once a day. — Pius X, July 1, 1909.

Ejaculations of Resignation to the Will of God

<p>HIAT, laudetur, atque in æternum super-exaltetur justissima, altissima, et amabilissima voluntas Dei in omnibus.</p>	<p>MAY the most just, most high, and most adorable will of God be in all things done, praised, and magnified for ever.</p>
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Indulgences: i. 100 days, once a day. ii. Plenary, once a year, to all who say it daily, on the usual conditions. iii. 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. — Pius VII, May 19, 1818.

Prayer

JESUS, my Master, I am not my own. I have been bought at a great price by You. I desire not henceforth to live to myself, but to You Who died for me. My life and my actions I dedicate to You, and whatever I do in word or work, I sincerely desire and firmly resolve to do all in Your name. My Jesus! this is all I can say. Do You in Your mercy give me strength and wisdom to accomplish what I have resolved in Your

presence this day. Jesus, my God! You have told me in Your unerring word to cast all my care upon You, because You have care of me! I do so. I cast all my sorrows, my solitudes, and my uneasiness upon You. On *my part*, I will employ myself in promoting Your honor and glory, by doing everything in Your name. I know that on *Yours*, You will take into Your hands all that concerns me. I will attend to You; You will take care of me. Divine Jesus! Sweet Saviour of my soul, let this contract be inviolable and eternal between us — “I to my beloved, and my beloved to me.” Amen.

— REV. ROBERT HALY, S.J., in *A Gleaner's Sheaf*.

Prayer to Jesus for a Holy Life and a Happy Death

In Honor of the Holy Family

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.

200 days, once a day. — Leo XIII, March 25, 1897.

Acts of Adoration and Reparation to Jesus in the Blessed Sacrament

I

I ADORE Thee, my Jesus, in the Blessed Sacrament; I acknowledge Thee, true God and true man. By this my act of adoration I intend to make Thee reparation for the coldness of so many of Thy people, who pass before Thy churches, nay, before Thy very tabernacle, where hour after hour Thou dost deign to dwell in loving impatience to communicate Thyself to Thy faithful, yet do not even bow the knee before Thee, but, like the Israelites in the wilderness, seem by their indifference to loathe this heavenly manna. I offer Thee Thine own most precious blood which Thou didst shed from the wound in Thy left foot, in repara-

tion for this hateful coldness, and, entering therein, I cry, and will never cease to cry:

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.

Our Father, Hail Mary, Glory be to the Father.

II

I PROFOUNDLY adore Thee, my Jesus; I acknowledge Thee present in the Most Holy Sacrament. By this act of adoration I would fain make amends for the forgetfulness of so many Christian people, who, when they see Thee go to the poor sick, to be their strength in their great journey to eternity, leave Thee unescorted, and hardly give Thee even one outward sign of homage. I offer Thee, in reparation for this coldness, that most precious blood which Thou didst shed from the wound in Thy right foot, and, entering therein, I cry, and will never cease to cry:

Blessed and praised every moment
Be the most holy and divine Sacrament!

Our Father, Hail Mary, Glory be to the Father.

III

I PROFOUNDLY adore Thee, my Jesus, true Bread of life eternal; and by this my act of adoration I would fain make Thee compensation for all the wounds with which Thy sacred Heart bleeds daily to see the profanation of those churches wherein Thou dost vouchsafe to abide, beneath the sacramental species, to receive the love and adoration of Thy people. I offer Thee, in reparation for all these irreverences, that most precious blood which Thou didst shed from the wound in Thy left hand, and, entering therein, I will ever cry:

Blessed and praised every moment

Be the most holy and divine Sacrament!

Our Father, Hail Mary, Glory be to the Father.

IV

I PROFOUNDLY adore Thee, my Jesus, Living Bread come down from heaven; and by this act of adoration I would fain make amends for all the acts of irreverence which Thy people day by day commit whilst they assist at holy Mass, in which bloodless sacrifice Thou dost renew the very sacrifice which once Thou didst consummate on Calvary for our salvation. I offer Thee, in reparation for all this ingratitude, that most precious blood which Thou didst shed from the wound in Thy right hand; and, entering therein, I unite my voice with the voices of the holy angels who adore around Thy throne:

Blessed and praised every moment

Be the most holy and divine Sacrament!

Our Father, Hail Mary, Glory be to the Father.

V

I PROFOUNDLY adore Thee, my Jesus, true Victim of expiation for our sins; and I offer Thee this act of adoration in compensation for the sacrilegious outrages Thou dost receive from so many of Thy ungrateful people, who dare to draw nigh to Thee and receive Thee in communion with mortal sin upon their souls. In reparation for these hateful sacrileges, I offer Thee those last drops of Thy most precious blood which Thou didst shed from the wound in Thy side; and, entering therein, I approach Thee with acts of adoration, love, and thanksgiving, and, with all holy souls who are devout to Thee in this most holy Sacrament, I cry:

Blessed and praised every moment

Be the most holy and divine Sacrament!

Our Father, Hail Mary, Glory be to the Father.

Tantum ergo with Versicle and Prayer. (See p. 499.)

300 days, each time. — Pius VII. August 26, 1814.

Seven Offerings of the Precious Blood

I

ETERNAL Father, I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for my dear Mother, Thy holy Church; that she may enlarge her borders, and be magnified in all the nations of the earth; for the safety and well-being 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, 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.

Blessed and praised forevermore 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, 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.

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, 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.

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 relations, 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, etc.

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, etc.

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, etc.

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 most devout lovers of this blood, the price of our redemption, and of the sorrows and pains of our dear Mother, most holy Mary.

Glory be to the Father, etc.

Blessed and praised, etc.

Glory be to the Blood of Jesus, now and for ever, and throughout all ages! Amen.

Indulgence of 300 days, each time. — Pius VII, Sept. 22, 1817.

Act of Oblation in Thanksgiving for Blessings Received

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 Ghost, descend upon us and remain with us for ever. Amen.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 100 days, each time. — Leo XII, October 25, 1823.

Offering of the Precious Blood

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, September 22, 1817.

Prayer to Jesus Dead

O JESUS, Who in Thy bitter passion didst become the reproach of men and the man of sorrows, I venerate Thy sacred face, on which shone the grace and sweetness of the Divinity, now for my sake changed into the likeness of a leper. But under this deformity I perceive Thy infinite love, and I am overwhelmed with the desire of loving Thee and making Thee beloved by all men. The tears which stream from Thy eyes seem as precious pearls, which I love to gather up, in

order to purchase with their infinite value the souls of poor sinners.

O Jesus, Thy face is the only beauty which ravishes my heart. I am content not to see here below the sweetness of Thy look, not to feel the ineffable delight of a kiss of Thy mouth; but oh, I beseech Thee, print on me Thy divine likeness, and inflame me with Thy love, so that it may rapidly consume me, and I may soon come to see Thy glorious face in heaven. Amen.

Indulgence of 300 days, each time. — Pius X, Feb. 16, 1906.

Prayer in Honor of the Holy 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 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! 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.

My Jesus, mercy!

Indulgence of 100 days, each time. — Pius IX, Sept. 24, 1846.

My sweetest Jesus, be not my Judge, but my Saviour.

Indulgence of 50 days, each time. — 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.

Prayer of St. Clare of Assisi to the Five Wounds of Our Saviour

I. To the Wound in the Right Hand

PRAISE be to Thee, O Jesus Christ, for the most sacred wound in Thy right hand. By this adorable wound, and by Thy most sacred passion, pardon me all the sins I have committed against Thee in thought, word, and deed, and all negligence in Thy service, and all sensuality for which I have been to blame whether asleep or awake. Grant that I may be able to recall with devotion Thy most pitiful death and

sacred wounds; grant me the grace to mortify my body, and so to offer a pledge of my gratitude to Thee, Who livest and reignest world without end. Amen.

Our Father, Hail Mary.

II. To the Wound in the Left Hand

PRAISE and glory be to Thee, O sweetest Jesus Christ, for the most sacred wound in Thy left hand. By this adorable wound, have mercy on me, and deign to root out of my heart everything displeasing to Thee. Give me the victory over Thy perverse enemies, so that with Thy grace I may be able to overcome them; and by the merits of Thy most pitiful death save me from all the dangers of my present and future life; and then grant that I may share Thy glory in heaven, Who livest and reignest world without end. Amen.

Our Father, Hail Mary.

III. To the Wound in the Right Foot

PRAISE and glory be to Thee, O sweet Jesus Christ, for the most sacred wound in Thy right foot; and by that adorable wound grant me grace to do penance for my sins. And by Thy most pitiful death I devoutly beg of Thee to keep me, Thy poor servant, united, night and day, to Thy holy will, and to remove afar off every misfortune of body and soul. And when the day of wrath shall come, receive me into Thy mercy, and lead me to eternal happiness. Who livest and reignest world without end. Amen.

Our Father, Hail Mary.

IV. To the Wound in the Left Foot

PRAISE and glory be to Thee, most merciful Jesus Christ, for the most sacred wound in Thy left foot; and by this adorable wound grant me the grace of a full pardon, that with Thine aid I may deserve to escape the sentence of eternal reprobation. I pray Thee, moreover, by Thy most holy death, O my loving

Redeemer, that I may be able before my death to receive the sacrament of Thy body and blood, after confession of my sins, and with perfect repentance and purity of body and mind. Grant that I may merit also to receive the holy anointing, for my eternal salvation, O Lord, Who livest and reignest world without end. Amen.

Our Father, Hail Mary.

V. To the Wound in the Sacred Side

PRAISE and glory be to Thee, most loving Jesus Christ, for the most sacred wound in Thy side, and by that adorable wound, and by Thy infinite mercy, which Thou didst make known in the opening of Thy breast to the soldier Longinus, and so to us all, I pray Thee, O most gentle Jesus, that, having redeemed me by baptism from original sin, so now by Thy precious blood, which is offered and received throughout the world, deliver me from all evils, past, present, and to come. And by Thy most bitter death give me a lively faith, a firm hope, and a perfect charity, so that I may love Thee with all my heart, and all my soul, and all my strength; make me firm and steadfast in good works, and grant me perseverance in Thy service, so that I may be able to please Thee always. Amen.

Our Father, Hail Mary.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy death and blood Thou hast redeemed the world.

Let us pray

ALMIGHTY and everlasting God, Who, by the five wounds of Thy Son, Our Lord Jesus Christ, hast redeemed the human race, grant to Thy suppliants that we who daily venerate those wounds, may, by the shedding of His precious blood, be freed from sudden and everlasting death. Through the same Christ Our Lord. Amen.

Indulgence of 300 days, once a day. — Leo XIII, November 21, 1885.

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 (or archbishop), N. N.; all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise amongst 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.

A Prayer for All Things Necessary to Salvation¹

(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 offences, 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.

¹ A Universal Prayer

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.

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, 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, Eternal rest, etc.

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, Eternal rest, etc.

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, Eternal rest, etc.

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, Eternal rest, etc.

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.

Versicle and Responses for the Dead

REQUIEM æternam
dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

ETERNAL rest grant
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.

*De Profundis for the Faithful Departed**Psalm 129*

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

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel, ex omnibus iniquitatibus ejus.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

OUT of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

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

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

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

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

And He shall redeem Israel from all his iniquities.

V. Eternal rest grant unto them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

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 sup-

plications they may obtain that pardon which they have always desired. Who livest and reignest now and for ever. Amen.

Ejaculation of St. Jerome Emiliani

SWEETEST Jesus, be to me not a Judge, but a Saviour.

Indulgence of 50 days, each time. — Pius IX, Aug. 11, 1851.

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.

Three Offerings in Honor of the Blessed Virgin Mary

MOST Holy Virgin, I venerate thee with my whole heart above all angels and saints in paradise, as the daughter of the Eternal Father, and I consecrate to thee my soul with all its powers. Hail Mary.

MOST Holy Virgin, I venerate thee with my whole heart above all angels and saints in paradise, as the Mother of the only-begotten Son, and I consecrate to thee my body with all its senses. Hail Mary.

MOST Holy Virgin, I venerate thee with my whole heart above all angels and saints in paradise, as the spouse of the Holy Ghost, and I consecrate to thee my heart and all its affections, praying thee to obtain for me from the ever-blessed Trinity all that is necessary for my salvation. Hail Mary.

Indulgence of 300 days, each time. — Leo XII, Oct. 21, 1823.

Prayer of St. Alphonsus Liguori to be Said Before a
Representation of Our Lady

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. — 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.

Ejaculation to Our Lady of the Blessed Sacrament

OUR Lady of the Most Holy Sacrament, pray for us.

Indulgence of 300 days, each time (before the Blessed Sacrament exposed). — Pius X, January 10, 1906.

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.

Ejaculations

MARY, our hope, have pity on us.

Indulgence of 300 days, each time. — Pius X, Jan. 8, 1906.

Mary, Virgin Mother of God, pray to Jesus for me.

Indulgence of 50 days, once a day. — Leo XIII, March 29, 1894.

Mother of love, of sorrow, and of mercy, pray for us.

Indulgence of 300 days, each time. — Pius X, May 30, 1908.

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.

Chaplet in Honor of the Immaculate Heart of Mary

V. **D**EUS in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, et Filio, etc.

R. Sicut erat in principio, 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 in the beginning, etc.

I

IMMACULATE 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

BLESSED 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

GLORIOUS 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.

Ejaculations

SWEET heart of Mary, be my salvation!

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

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.

Mary, sorrowful Mother of all Christians, pray for us.

Indulgence of 300 days, each time. — Pius X, June 27, 1906.

Our Lady of Lourdes, pray for us.

Indulgence of 300 days, each time. — Pius X, Nov. 9, 1907.

Our Lady of the Sacred Heart, pray for us.

Indulgence of 100 days, each time. — Pius X, July 9, 1904.

Anthem, Versicle, and Prayer, in Honor of the Immaculate Mary

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 immaculate.

R. Pray for us to the Father, Whose Son thou didst bring forth.

Let us pray

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. Amen.

Indulgence of 100 days, each time. — Pius IX, March 31, 1876.

Ejaculation

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.

Invocation to Mary Immaculate

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.

Consecration and Prayer to Our Lady of Perpetual Help

MOST holy Virgin Mary, Mother of God, whom I love to honor under the 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 for ever. 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 with thee forever in heaven. Amen.

Mary, Help of Christians, pray for us!

Ejaculation

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 Our Helper

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 irre-

ligion 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, each time. — Leo XIII, March 10, 1900.

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 to the Blessed Virgin Mary, Our Lady of
Sorrows

O MOST holy and afflicted Virgin Mary, 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 dolours, 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, thy Son. 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 trials and my wants if not to thee, O mother of mercy, O mother of sorrows? Great as the sea was the anguish of thy heart; unfathomably deep was the agony of thy soul; hence, thou canst compassionate the woes of those who still sigh in the land of exile. Holy Mary, mother of sorrows, pray for us.

Show that thou art indeed our Mother bequeathed to us by thy divine Son in His agony on the cross, and obtain for me, O help of Christians, the favor I desire, and the grace to use it for the glory of God and for the salvation of my soul.

Obtain for me, through thy powerful intercession, the grace that I may live a holy life, die a happy death, and eventually attain to the everlasting bliss of heaven. Amen.

Ejaculation

MARY, sorrowful Mother of all Christians, pray for us.

Indulgence of 300 days, each time. — Pius X, June 27, 1906.

The Prisoner of Love

"Come, ye blessed of My Father. . . . I was in prison and ye visited Me." — St. Matthew.

Venite Adoremus !

Who is This Prisoner of Love in the Tabernacle of the Altar?

IT IS Jesus — Jesus the Son of the living God — Jesus the Son of the Virgin Mary. It is the eternal Word, that is to say, the *power* that can do all things; the *wisdom* that governs all things; the *goodness*, the *mercy*, that knows no bounds. It is the joy of heaven and the salvation of the world.

What is the Occupation of This Prisoner of Love?

HE IS our mediator; He offers Himself to His Father; He immolates Himself for the good of mankind.

He expiates our faults and those of the whole world, remaining there on the altar neglected and forgotten.

He watches, He prays, He pleads, He arrests the arm of God, which is frequently raised to strike us — to punish the guilty world.

He is meek and humble and patient; He calls and never wearies in His efforts to reform the sinner, to reanimate the lukewarm, to sanctify and save souls.

He cures the sick of soul and the sick of body; He gives Himself to those who desire Him. He hearkens to the prayers, the sighs, the lamentations, the desires of our hearts. He may at times

not grant what we ask of Him, because He knows it is not good for us, but He never fails to console and strengthen us, to help us in the way of salvation.

What is the Desire of This Prisoner of Love?

HE DESIRES and pleads for hearts that return love for love; hearts that console Him, that make reparation to Him for the neglect, the indifference, and the impiety of sinners. He would teach all hearts to be meek and humble and submissive to the will of His heavenly Father.

He longs for hearts that are willing to join with Him in appeasing the divine justice by *prayer, suffering, and good works*; in striving for the salvation and happiness of mankind; for "*He gave Himself a redemption for all.*" (1 Tim. ii. 6.)

Venite Adoremus

COME, let us surround this *prisoner of love*; let us compensate Him by our loving reparation for the injuries He receives in the sacrament of His love; let us weep at the foot of the altar; let us consecrate ourselves to His service, and pray that we may love Him more and more and that nothing may ever be able to separate us from him.

Whom Does This Prisoner of Love Cherish Most?

HE LOVES especially those who, like Himself, are meek and humble of heart.

He cherishes and heaps His favors upon the truly humble soul; it is, indeed, the humble soul that penetrates most deeply into His sacred Heart, "*fount of life and holiness.*"

This Prisoner of Love prefers the silent soul, the one that is most detached from creatures, the one that practises evangelical simplicity. Such a soul He leads to the highest sanctity; therefore, let us cultivate simplicity of intention and purity of heart; let us say frequently and fervently: *All for Thee, most sacred Heart of Jesus!*

He prefers the mortified soul, the patient soul, the charitable and kind soul, upon whom He lavishes the sweetest favors.

He cherishes the obedient soul, to whom He grants His choicest blessings. Let us pray for the virtues that are so dear to the Heart of Jesus. Let us strive most earnestly to acquire them.

Ejaculations

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, each time. — Pius X, Dec. 19, 1904.

Sacred Heart of Jesus, Thy kingdom come!

300 days, each time. — Pius X, May 4, 1906.

Divine Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

300 days, each time. — Pius X, Nov. 6, 1906.

Sweet Heart of my Jesus,
Make me love Thee ever more and more!

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

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

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.*

A Method for the Hour of Adoration

Practised Once a Week or Once a Month, at the Quarant' Ore (Forty Hours), on Holy Thursday, or on Other Feasts of the Blessed Sacrament

IT MAY be difficult to keep the attention fixed on prayer during a whole hour, no matter how much you may desire to do so; hence it is advisable to divide it into parts, each for a particular intention, so that the hour may leave the soul filled with the sweet sense of having spent so long a time in close converse with Jesus, instead of deserving to hear from His lips the reproach He spoke to the apostles who slept the sleep of fatigue, while He lay in agony under the olive-trees praying for their salvation: "Could you not watch one hour with Me?"

If your health permit it, make the Hour of Adoration on your knees. But do not over-fatigue yourself or you cannot pray so well: St. Teresa advised the avoidance of painful or inconvenient positions at prayer.

Always begin and end your adoration on your knees, and when you are obliged to sit down, fancy that you take the place of her who chose the better part, and sat at Our Lord's feet in humility, and love, and reverence.

[Recite the prayer of St. Alphonsus for a visit to the Blessed Sacrament, page 365, and do not conclude the hour without making an act of spiritual communion.]

First Quarter of an Hour

Five Minutes

Place yourself in the presence of Jesus, the good God, the almighty Lord of heaven and earth, Who is there awaiting your meed of adoration, thanksgiving, reparation, and loving, trustful supplication.

O MY Lord Jesus, Son of God, son of Mary! I believe that Thou art here present. I adore Thee beneath the sacramental veils, and thank Thee for the knowledge of this ineffable mystery. Receive, O good and merciful Jesus — my divine Master, my Lord and my God — the homage I pay Thee in union with that

of the angels, the guardians of this sanctuary. I offer Thee the eternal gratitude of the saints for all the benefits which continually flow from the Blessed Eucharist. Deign to make it known and honored throughout the world.

I offer Thee this visit in particular in thanksgiving for the institution of this divine Sacrament; to honor all the consecrated Hosts in the world; to repair the outrages which they daily receive from sacrilegious communions and the blasphemies of the impious and of heretics. And lastly, I offer it to Thee in reparation for the abandonment and poverty in which the adorable Eucharist dwells in so many places.

O my Jesus, fill with Thy blessings these moments of adoration and of converse with Thee; preserve me from distractions during the hour in which I come to honor Thee.

Recite a decade of the Rosary in a spirit of *adoration*.

Five Minutes

THINK what happiness is yours to be admitted thus to the presence of Jesus. How many sick people sigh for Him and can not come to Him. How many mothers long to come and speak to Him of their children and all their cares, and can not leave home to visit Him. How many in distant lands where churches are few, or in the lonely heart of the country, long with an exile's longing to kneel before the altar of the Blessed Sacrament as you do.

Oh, thank Jesus from your heart for the great privilege you enjoy.

Recite a decade of the Rosary in a spirit of *thanksgiving*.

Five Minutes

THINK how Jesus with a boundless liberality opens to-day the infinite treasures of His Heart. You are poor; come and be made rich. You are ill; He will cure you. Come, if your heart is troubled and anxious; He can calm it. Come, trembling, guilty

soul; come and be pardoned. O my God, I have come to spend this blessed hour with Thee, and Thou canst send me forth a saint. My heart is open; O Jesus, fill it with Thy grace, that it may become pleasing to Thee.

O Mother Mary, help me to keep all the gifts my good Master gives to me.

Recite one decade of the Rosary to obtain the grace of perseverance, the grace of a holy life, a happy death, and a blissful eternity.

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

Second Quarter of an Hour

Five Minutes

SPEAK to Jesus, in the Eucharist, compassionate the sufferings of His passion and His sufferings in the tabernacle where men neglect Him. I suffer for you, My child, He says from the tabernacle. Your sins have merited punishment, and that punishment I have taken upon Me. If the hand of God has not lain heavily upon you; if you are happy; all is due to My love for you.

What afflicts Thee in the tabernacle, dear Jesus? The neglect of souls who leave Me alone, or grow quickly weary of praying to Me; the sacrileges of some; the blasphemies of many who join My enemies against Me. O My child, make reparation to Me for these!

Recite a decade of the Rosary *in reparation* for the injuries which Jesus suffers in the Sacrament of His love.

Five Minutes

THE best means to make reparation to Jesus is to become yourself holy and pleasing to Him. Tell God that you desire this, and desire it *sincerely*. My Jesus, I desire that from this moment my heart shall be entirely Thine. I wish only to please Thee. My watchword shall be: *All for Thee, most sacred Heart*

of Jesus! I will no longer be amongst those who neglect Thee and cause Thee pain. Inspire me, my God, tell me what Thou wishest me to do.

O Mary, help me to amend my life! Pray for me that I may love Jesus more and more.

Recite a decade of the Rosary for the intentions of the Sacred Heart.

Five Minutes

TELL Jesus some of the means you intend to take in order to carry out your duties perfectly; how you mean to be a saint; you will fly occasions of sin, you will listen to all holy thoughts and warnings of conscience, you will pray with recollection, you will frequent the sacraments, you will make a daily *spiritual reading and meditation*, you will walk in the footsteps of the saints by imitating the virtues of the Sacred Heart of Jesus.

Recite a decade of the Rosary to beg your Mother Mary to take your resolutions under her protection and to help you to keep them.

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

Third Quarter of an Hour

Five Minutes

LISTEN to Jesus: "My child, since you wish to comfort Me, to amend your life, to become a saint, commence to-day by accepting, *in atonement for your faults and in reparation for the outrages I suffer from men*, all the troubles which I shall send you. Do not complain, do not murmur; say with Me, if they seem hard to bear: *O Father, if it be possible, let this chalice pass away*: but always add with Me: *yet not my will, but Thine be done*. Then submit and adore and bless My will, knowing that all I permit is for your salvation."

Say a decade of the Rosary in a spirit of *resignation to God's holy will*.

Five Minutes

A GAIN listen to Jesus: "In order to expiate your own faults and in reparation for the outrages done Me, you must become filled with a lively faith and a profound respect toward My majesty hidden in the tabernacle. Everything around the altar should speak to your soul of this. The lamp, which ever burns before Me, tells you that I am present. The sanctuary, enclosed and silent, reminds you of My sanctity and union with God. The tabernacle tells of My love for a hidden life. The purity of the sacred vessels warns you of the purity I look for in your soul."

Say a decade of the Rosary to obtain the gift of *faith* — perfect confidence — fervent love — and zeal for the glory of the Holy Eucharist.

Five Minutes

O NCE more listen to Jesus: "Since you wish to expiate your faults, and to atone to Me for the outrages done Me, try to gain souls to My service. There are souls dear to Me at this moment blaspheming Me, and in danger of dying an unhappy death, and of being lost for ever. My child, you can win them back to Me. Pray, suffer, atone, and ask pardon for them."

Say a decade of the Rosary for souls at the point of death.

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

*Fourth Quarter of an Hour**Five Minutes*

MY GOD, I desire to do all that Thou hast asked of me; permit me, prostrate at Thy feet, to declare my devotion to Thy service. Too long, O Lord, have I served the devil and the world! I will now, in Thy presence, renew with true sincerity the promises I made at Baptism: "I renounce the devil with all his works, the world with all its pomps, the flesh with all

its temptations. O Jesus Christ, Son of the living God, Light of the world, I adore Thee; for Thee I live, for Thee I die. Amen.

Say a decade of the Rosary to obtain strength to keep your good resolutions.

Five Minutes

OY GOD, there are two graces which I beg of Thee to give me, that I may keep all my good resolutions; the first is a great devotion to the Holy Eucharist, that I may love it as St. Teresa did when she braved tempest and storm and the risk of serious illness that she might communicate, saying to those who bade her take care of herself: "Let me communicate! I can not live longer without Jesus." That I may love it with the fervor of St. Francis de Sales, the loud beating of whose heart told when the tabernacle was opened.

That I may love it as did a holy child who was always preparing for holy communion. "This act of self-denial," she would say, "is to ornament the chamber of my heart for Jesus. This duty will yield a sweet perfume there. Each act of silence will spread flowers for His feet." Happy child! Whilst living for Jesus alone, she reaped the reward of her goodness even on earth in the love of all around her.

Recite a decade of the Rosary to obtain devotion to the Holy Eucharist or the Litany of the Most Holy Name of Jesus, page 480.

Five Minutes

THE second grace I ask of Thee is devotion to the Blessed Virgin. Mary and the Eucharist can not be divided. You can not love the Eucharist without loving the mother of Jesus; you can not be devout to Mary without feeling drawn to frequent communion.

O Jesus, let me love Mary as Thou didst love her.

Let me strive to please her as Thou didst please her.

She is my mother, for Thou gavest her to me. O Jesus, before I leave Thy feet to-day, say once more

to Mary, as Thou didst on Calvary: "*Mother, behold Thy child!*"

Recite a decade of the Rosary or the Litany of the Blessed Virgin Mary (page 484) to thank Mary for having adopted you as her child, and to obtain, through her intercession, the grace of fidelity in the service of her divine Son.

Resolve, also, to consecrate yourself daily to the immaculate heart of Mary, and to imitate her virtues.

Recommend to Our Lord the interests of the Church, the intentions of the Holy Father, the propagation of the Faith, the sanctification of souls, and the relief of the poor souls in purgatory.

Pray Jesus to bless you and to keep you in His love, in His grace, forevermore.

Indulged Prayer to the Sacred Heart of Jesus for the Church and the Supreme Pontiff; for the Living and the Dead

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. Amen.

Indulgence of 300 days. — Pius X, June 16, 1906.

Ejaculation

JESUS, Mary, and good Joseph, bless us, now and in the agony of death.

Indulgence of 50 days. — Pius X, June 9, 1906.

The Holy Hour

THE Holy Hour is an exercise of prayer, either mental or vocal, in union with the prayer of Our Lord in the Garden of Olives on Maundy Thursday night. It was taught as a practice to Blessed Margaret Mary

Alacoque by Our Lord Himself, Who appeared to her while she was adoring the Blessed Sacrament, and said: "In the night, between Thursday and Friday each week, I will make you partaker of that sorrow unto death which it was My will to suffer in the Garden of Olives. . . . To join with Me in the humble prayer which I then offered to My Father, you shall rise between eleven o'clock and midnight; you shall prostrate yourself with Me for *one hour*; with your face to the ground, both to appease the anger of God by imploring mercy for sinners, and to sweeten in some way the bitterness I felt when My apostles abandoned Me, being unable to watch one hour with Me."

In 1829, Father Debrosse, S.J., founded a confraternity in the chapel of the Jesuits at Paray-le-Monial, for the purpose of spreading this devotion. In virtue of a rescript of Pius IX, issued in 1875, all the associates of the Apostleship of Prayer can gain the plenary indulgence, granted to the members of the Archconfraternity of the Holy Hour, for keeping the Holy Hour. The devotion may be practised either in public or in private; if in public, then any hour may be named for any day in the week by the local directors; if in private, then the time is restricted to an hour, between 2 p.m. of every Thursday and sunrise on Friday. The Holy Hour should be offered in memory of the sacred passion, in particular of the prayer and agony of Our Saviour in the Garden of Gethsemani, but it may be spent in prayer of any kind.

No particular place is prescribed for keeping the Holy Hour; hence even sick persons can practise this beautiful devotion; however, to gain the plenary indulgence, the ordinary conditions of confession, communion, and prayer for the Pope's intention are obligatory. Independently of this, however, the pious exercise of the Holy Hour must be most meritorious and very pleasing to Our Lord. We thereby make reparation to the Heart of Jesus for the ingratitude of men, participate in Our Saviour's agony, implore mercy for sinners, and appease the anger of God.

A Method for the Holy Hour

NO method is prescribed, no special prayers are of obligation. But it is advisable to devote one part of the Holy Hour to mental prayer or meditation, and another part to vocal prayer, all in union with Our Lord's prayer in the Garden of Gethsemani.

The hour may be quite properly divided into four parts, giving the first and third quarters to meditation or spiritual reading, and the second and fourth or last quarters of the hour to vocal prayers; or the Holy Hour may be divided into two parts, giving the first half to meditation and the second half to vocal prayer.

1. Begin the hour, always, by picturing to yourself our divine Saviour kneeling alone in the Garden of Gethsemani, and then, with deep recollection of mind, meditate for a few moments on these words of Jesus: "My soul is sorrowful even unto death." (Matt. xxvi. 38.)

2. Recall the words of Jesus: "My Father, if it by possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt." (Matt. xxvi. 39.)

3. Read slowly, and with serious reflection, a chapter from some approved book, bearing on the passion and the love of Jesus, or on resignation and abandonment to the will of God.

The following books are suggested as suitable for this purpose: Perinaldo's "Meditations on the Sufferings of Jesus Christ"; St. Paul of the Cross' "Flowers of the Passion"; Gallwey's "The Watches of the Passion";¹ The Gospel narrative of the passion; "Jesus, the All Beautiful," by the author of "The Voice of the Sacred Heart"; "Little Book of Meditations on the Passion of Our Lord," translated from the Italian by a Passionist Father; Brinkmeyers' "Lover of Souls," "Calvary and the Altar," by the author of "Reflections and Prayers for Holy Communion"; Thomas à Kem-

¹ Pious souls of every class, by using Father Gallwey's most admirable work, will feel their hearts burning with love of Him Who suffered for love of us all.

pis' "Following of Christ": Book II, chapters vi. to xii.; Book III, all those chapters bearing on the love of Jesus, on the sufferings of Christ, or on resignation to the will of God, and patience in our own sufferings; Huguet's "Month of the Sacred Heart," and Da Bergamo's "Thoughts and Affections on the Passion of Jesus Christ."

4. Recite some prayers from this book; make Acts of Consecration and Reparation in honor of the Eucharistic Heart of Jesus; say the Rosary in honor of the sorrowful mysteries; perform some devotion in honor of the passion of Our Lord and the sorrows of Our Lady; finally, pray for the intentions of our Holy Father the Pope.

"Could You not Watch One Hour with Me?"

(*Matthew. xxvi. 40*)

IF THERE be one hour and devotion which in a special manner seems to be exclusively consecrated to the exercise of reparation and union with the Sacred Heart in prayer for its own interests, assuredly it is that which is generally known as the *Holy Hour*, or that in which, on the night of His sacred passion, Our Lord prayed, sweat blood, and was agonized in the Garden of Gethsemani. Let us keep, then, our ordinary petitions for other moments, and let us, at least for this hour, try to forget ourselves and our personal intentions, however good they may be, and let us, by pure love of Our Lord, and desire of repairing His griefs, place ourselves in spirit at His side and watch with Him, in accordance with His invitation.

— From *The Voice of the Sacred Heart*.

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 Gethsemani. 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. — *Ibid.*

N.B. It will be advantageous for those who are in the habit of watching the Holy Hour to read and re-read the passages in the Gospels which tell us of the *Prayer, Agony, and Bloody Sweat* of Our Lord in the Garden. By becoming familiar with the history of it, they will find more facility in representing to themselves what then took place and will thus be enabled more easily to form acts and to pray in accordance with it. Let us never forget that Jesus had then present to His mind, weighing on His Heart, and violating His all-holy soul, the sins of the whole world, from the beginning until the end of time. If we reflect upon this, *reparatory* acts, acts of love, contrition, and condolences, together with prayer for all those objects for which He endured such anguish during that Hour, will, as it were, naturally present themselves, and the acts thus formed and the prayers by this means elicited will be far more full of unction than such as are read from any book, however appropriate it may be. — *Ibid.*

Acts by which to Unite Oneself to the Heart of Jesus
Praying in the Garden of Olives

HEART of Jesus, praying for those who are *at this hour* sinning against Thee, I unite myself to Thee.

Heart of Jesus, praying for all tried and tempted souls, I unite myself to Thee.

Heart of Jesus, praying for all Thy holy pontiffs and priests until the end of time, that their "faith may not fail," I unite myself to Thee.

Heart of Jesus, praying for every afflicted and sorrow-stricken soul, and enduring their sorrows in Thyself, I unite myself to Thee.

Heart of Jesus, uttering Thy loving *fiat* to every grief Thou shouldst bear for man's salvation, I unite myself to Thee.

By the fear Thou didst will to endure for us, sanctify our fears of suffering, of death, and of judgment, O Sacred Heart.

By Thy sadness even unto death, have pity on the souls who are now bowed down with sorrow, and give them grace to say in union with Thee: "My Father, if this chalice may not pass from Me, Thy will, not Mine, be done."

By Thy thrice-repeated prayer, O Heart of Jesus, give us grace to persevere in prayer amidst our sorrows and temptations.

O Heart of Jesus, in Thine agony, have pity on the souls who are now in the agony of temptation.

O Jesus, Whose Heart was sick unto death at the vision of the sins which would be committed until the end of time, make known to us all the malice of sin and give us an ever-increasing horror of it for Thy sake.

O Jesus, sweating blood in Thy mortal anguish; may we resist even unto the shedding of our blood rather than ever wilfully sin against Thee.

O sorrow of the Heart of Jesus in Gethsemani, I will never forget thee.

O prayer of the Heart of Jesus in Gethsemani, I will never forget thee.

O agony of the Heart of Jesus in Gethsemani, I will never forget thee.

O sweat of blood of Jesus in Gethsemani, I will never forget thee.

For Thy boundless sorrows, O Heart of Jesus, I desire to console Thee.

For the shame Thou didst feel at the sins of the world,

which were laid upon Thee, O Jesus, I desire to console Thee.

For the cruel betrayal of Judas, which closed the hour of agony, O Heart of my Jesus, I desire to console Thee.

For all the outrages Thou didst receive during this night of Thy passions, and for the renewal of them now by so many souls throughout the world, O my Jesus, I desire to console Thee.

— From *The Voice of the Sacred Heart*.

Ejaculations

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

Indulgence of 50 days, each time. — Pius IX, Nov. 29, 1853.

My Jesus, mercy!

Indulgence of 100 days, each time. — Pius IX, Sept. 24, 1846.

Saviour of the world, have mercy on us.

50 days, once a day. — Leo XIII, Feb. 21, 1891.

Prayer for the Sovereign Pontiff

V. **L**ET 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.

Prayer for God's Holy 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.

O Mary, queen of apostles, pray thy Son, the Lord of the harvest, to send laborers into His harvest, and to spare His people.

Prayer to the Holy Spirit for the Church

O HOLY Spirit, Creator, propitiously help the Catholic Church, and by Thy heavenly 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 for the Propagation of the Faith

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.

Ejaculation

SACRED Heart of Jesus, Thy kingdom come!

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

Prayer for Benefactors

REWARD, O Lord, 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.

Prayers to Implore Peace

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.

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, 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, each time. — Pius IX, May 18, 1848.

Thoughts and Affections on the Passion of Our Lord

GOOD and merciful Jesus, my blessed Saviour! What a world of anguish pierced Thy sacred Heart, what a flood of bitterness deluged Thy soul, what a torrent of humiliation overwhelmed Thee in Thy passion, from Gethsemani to Calvary!

When I contemplate Thee in Thy bitter passion, looking at my crucifix, and reflecting on all Thy sufferings of soul and body — on Thy mental anguish and dereliction; on Thy agony in the garden; Thy betrayal by Judas; the rudeness of the soldiers dragging and striking Thee and spitting in Thy face; Thy contemptuous treatment at the tribunal of the haughty high priests Annas and Caiphas; Thy shameful mockery and humiliation at the court of Herod, where Thou wert treated as a fool; the cruel scourging and crowning with thorns, which made Thee so pitiable in appearance, as to cause even the Roman governor to exclaim, “*Ecce Homo!*” and the Royal Psalmist to lament in prophetic vision, “I am a worm and no man, the reproach of men and the outcast of the people;” the derisive yells and the brutal cry of the frenzied and bloodthirsty rabble, “Crucify Him!” the carrying of the heavy cross in Thy enfeebled condition; the painful meeting with Thy sorrowful Mother, and at length the dreadful crucifixion between two thieves and the hours of suffering on Calvary, which ended in Thy death amid the awful gloom and convulsive desolation of nature — reflecting upon all these pains and torments, insults and outrages, to which Thou wert subjected in Thy passion, I bow my head in shame and sorrow on account of my many sins, and deeply regret my self-indulgence and pride, which have led me so often to abuse Thy graces, to forget Thy love, and to wound Thy sacred Heart.

O King of glory, Jesus, my Saviour, what marvelous virtue Thou dost display in this flood of sorrows, sufferings, and humiliations, which overwhelmed Thy Heart ! What meekness, what resignation, what patience, what charity ! Thou dost pray for those who outrage Thee. Thou offerest Thy sufferings for those who persecute and afflict Thee.

How unlike I am to Thee, my divine Model ! How great is the change that must be effected in me, if I wish to be Thy true disciple and to bear a resemblance to Thee ! In all sincerity, however, I pray : " Jesus, meek and humble of heart, make my heart like unto Thine." How different a rule of life, how great a reform of conduct, is required of me before I shall be able to say with the Apostle : " I live, now not I, but Christ liveth in me." How unwilling I am to bear the slightest pain ! How I shrink from the lightest cross ! How impatient I am in sufferings, disappointments, and contradictions ! And yet the Holy Spirit tells us, " Jesus Christ suffered for us, leaving us an example, that we should follow His steps ;" and again, " All that will live godly in Christ Jesus shall suffer."

How the apostles, the martyrs, and all the saints have suffered ! But they entered with firm tread the grotto of the agony and stood bravely by the cross. They rejoiced in suffering and persecution, because they became thereby more like to Christ ; they bore in mind that great and abundant merit is attached to patient endurance of trials ; they remembered that those who suffer with Christ, those who tread courageously the royal road of the cross to Calvary, shall also ascend with Him to heaven and reign with Him in immortal glory.

Henceforth I shall look upon pains and sufferings and humiliations as blessings sent me from heaven as a means to make me become more Christlike, to atone for my sins, to wean me from the love of self and the gratification of my passions, to teach me the vanities of the world, to lead me to greater perfection — in a word, to make me a saint. I will remember my Saviour's words : " If any man will come after Me, let

him deny himself, take up his cross *daily*, and follow Me." (Luke ix. 23.)

I will accept with resignation and bear with patience every cross that comes to me, mindful of the Apostle's words, "We know that to them that love God all things work together unto good." (Rom. viii. 28.) Every pain may help us to shorten our purgatory; every pain, moreover, is a means of merit and reparation when it is met in the spirit of our Blessed Saviour, when it is accepted in union with His sufferings and endured for His sake on behalf of souls for which He died.

O Jesus, I adore Thee carrying with love for us the cross prepared for Thee by Thy Father, and we beg of Thee, through the intercession of Thy holy and sorrowful Mother, patience and resignation in the trials of this life.

Divine Jesus, we adore Thee in the unfathomable debasements of Thy passion and of Thy presence on the altar. We adore Thee, O loving King, overwhelmed with insults both in Thy passion and in the sacred Host! we beg of Thee, through the intercession of Thy holy and sorrowful Mother, the penitential spirit, the spirit of humility, obedience, and sacrifice, the grace of mortifying our pride and self-love. Heart of Jesus, wounded by my infidelities, forgive me my sins. I am sorry for having offended Thee, because Thou art infinitely good. Sin displeases Thee; I will not sin again.

Sweet Heart of Jesus, be my love! Thy kingdom come! Mayest Thou reign in all hearts! Be Thou the sole Master of all that I am and have! May I live henceforth only to love Thee and to serve Thee!

"Master, go on, and I will follow Thee
To the last gasp with truth and loyalty."

Steps of the Passion

St. Alphonsus Liguori

MY SWEETEST Jesus, Who, while praying in the garden, didst sweat blood, wast in agony, and didst suffer a sorrow so great as would suffice to cause Thee death, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us; have mercy on the poor souls in purgatory!

MY sweetest Jesus, Who wast betrayed by Judas with a kiss, and delivered over into the hands of Thine enemies, and then wast taken prisoner by them, and bound, and abandoned by Thy disciples, have mercy on us.

R. Have mercy on us, etc.

MY sweetest Jesus, declared by the council of the Jews guilty of death, and in the house of Caiphas blindfolded with a piece of cloth, and then buffeted, spat upon, and derided, have mercy on us.

R. Have mercy on us, etc.

MY sweetest Jesus, led away as a malefactor to Pilate, and then turned into ridicule by Herod, and treated as a madman, have mercy on us.

R. Have mercy on us, etc.

MY sweetest Jesus, stripped of Thy garments, bound to the pillar, and so cruelly scourged, have mercy on us.

R. Have mercy on us, etc.

MY sweetest Jesus, crowned with thorns, covered with a red mantle, buffeted, and in mockery saluted as king of the Jews, have mercy on us.

R. Have mercy on us, etc.

MY sweetest Jesus, rejected by the Jews, placed lower than Barabbas, and then unjustly condemned by Pilate to die upon a cross, have mercy on us.

R. Have mercy on us, etc.

MY sweetest Jesus, laden with the wood of the cross, and like an innocent lamb led away unto death, have mercy on us.

R. Have mercy on us, etc.

MY sweetest Jesus, nailed to the cross between two thieves, ridiculed and blasphemed, and for three hours suffering an agony of the most horrible torments, have mercy on us.

R. Have mercy on us, etc.

MY sweetest Jesus, dead upon the cross, in sight of Thy holy Mother, transfix'd with a spear in Thy side, from whence there issued forth blood and water, have mercy on us.

R. Have mercy on us, etc.

MY sweetest Jesus, taken down from the cross and placed in the bosom of Thine afflicted Mother, have mercy on us.

R. Have mercy on us, etc.

MY sweetest Jesus, Who, torn with stripes and bearing the marks of Thy five wounds, wast laid in the sepulcher, have mercy on us.

R. Have mercy on us, etc.

V. Surely He hath borne our infirmities.

R. And He hath carried our sorrows.

Let us pray

O GOD, Who, for the redemption of the world, didst will to be born, to be circumcised, rejected by the Jews, betrayed by the traitor Judas with a kiss, bound with cords, led as an innocent lamb to the sacrifice, and with so many insults taken before Annas, Caiphas, Pilate, and Herod, accused by false witnesses, beaten with scourges and buffetings, overwhelmed with ignominies, spat upon, crowned with thorns, smitten with the reed, blindfolded, stripped of Thy garments, fastened with nails to the cross, lifted up on the cross, numbered amongst thieves, drenched with gall and

vinegar, and wounded with the spear — do Thou, Lord, by these sacred pains, which I, unworthy as I am, dare to venerate, and by Thy holy cross and death, deliver me from the pains of hell, and vouchsafe to conduct me whither Thou didst conduct the thief that was crucified with Thee: Thou Who livest and reignest with the Father and the Holy Spirit, world without end.

Amen.

Ejaculation

ADORAMUS te, sanctissime Domine Jesu Christe, benedicimus tibi; quia per sanctam crucem tuam redemisti mundum.

WE ADORE Thee, most holy Lord Jesus Christ, we bless Thee; because by Thy holy cross Thou hast redeemed the world.

Indulgence of 100 days, once a day. — Leo XIII, March 4, 1882.

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;
Oh, 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 The 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.

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.
— *Ibid.*

<p>LAUDETUR Christus. cula.</p>	Jesus In sæ-	<p>PRAISED be Jesus Christ. For ever- more.</p>
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Hymn to the Blessed Sacrament

JESUS! my Lord, my God, my all!
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?

Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more!

Had I but Mary's sinless heart
To love Thee with, my dearest King,
Oh, with what bursts of fervent praise
Thy goodness, Jesus, would I sing!

Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more!

Ah, see! within a creature's hand
The vast Creator deigns to be,
Reposing, infant-like, as though
On Joseph's arm, or Mary's knee.

Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more!

Thy body, soul, and Godhead, all!
O mystery of love divine!
I cannot compass all I have,
For all Thou hast and art are mine!

Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more!

Sound, sound His praises higher still,
And come, ye angels, to our aid,
'Tis God! 'tis God! the very God,
Whose power both man and angels made.

Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more!

— FR. FABER.

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 and Resignation to the will of God.
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 Faith and Adoration

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 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, do we fly in our tribulation, and, *having implored the help of thy most holy spouse*, we confidently crave thy patronage also. Through that charity which bound thee to the immaculate virgin Mother of God, and through the paternal love with which thou didst embrace the child Jesus, we humbly beseech thee graciously to regard the inheritance which Jesus Christ hath purchased by His blood, and with thy power and strength to aid us in our necessities.

O most watchful guardian of the Divine Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be propitious to us and from heaven assist us in this our struggle with the power of darkness; and, as once thou didst rescue the child Jesus from deadly peril, so now protect God's holy Church from the snares of the enemy and from all adversity: shield, too, each one of us by thy constant protection, so that, supported by thine example and thine aid, we may be able to live piously, to die holily, and to obtain eternal happiness in heaven. Amen.

Indulgences: i. Seven years and seven quarantines, if said after the Rosary in October. ii. 300 days, once a day, at other times (and in this case the words in italics are omitted). — Leo XIII, Enc., August 15, 1889; Indul. September 21, 1889. — The Raccolta (1910 Edition).

Invocation to St. Joseph

GRANT, O holy Joseph, that, ever secure under thy protection, we may pass our lives without guilt.

or

HELP us, Joseph, in our earthly strife;
Ever to lead a pure and blameless life.

Indulgence of 300 days, once a day. — Leo XIII, March 18, 1882.

Ejaculation

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, Patron of the Universal Church

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.

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 for 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 heart-felt 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 the influence of Thy grace all over the world 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 neighbor.

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 Gethsemani 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

CURSES, 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 life-giving 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 wilt 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.

The Beads of the Sacred Heart

A Spiritual Treasure

THE object of these little beads is to furnish us with an easy means of offering, in a very short time, a most pleasing homage to the Hearts of Jesus and Mary, and of gaining for ourselves great spiritual favors. The prayers that compose it are themselves excellent; but they are made still more excellent and precious by the indulgences attached to them.

Manner of Saying the Little Beads

1. At the beginning and at the end devoutly make the Sign of the Cross.

Indulgence of 50 days, each time it is made. — Pius IX, July 28, 1863.

2. Ask the light and grace of the Holy Ghost through the intercession of your guardian angel:

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, each time. A plenary indulgence once a month. — Pius VI, Oct. 2, 1795, and June 11, 1796; Pius VII, May 15, 1821.

3. On the first large grain make the following offering:

ETERNAL Father, I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of the Church.

Indulgence of 100 days, each time. — Pius VII, Sept. 22, 1817.

4. On the first small grain which follows make an act of faith; on the second an act of hope; on the third an act of charity. These acts may be made thus:

MY GOD, I believe in Thee because Thou art Truth itself.

My God, I hope in Thee because Thou art kind and merciful and faithful to Thy promises.

My God, I love Thee because Thou art infinitely good and I am sorry for having offended Thee.

Indulgence of seven years and seven quarantines each time. Plenary once a month. — Benedict XIV, Jan. 28, 1756.

5. On each of the large grains which precede the decades, say:

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

Indulgence of 300 days, each time. — Pius X, Sept. 15, 1905.

6. On each of the small grains of the decades are to be said the following invocations.

SWEETEST Heart of Jesus! I implore
That I may ever love Thee more and more.
Sweet heart of Mary, be my salvation.

Indulgence of 300 days for each recital of each of these invocations. — Pius IX, Nov. 26, 1876, and Sept. 30, 1852.

7. Finish the Beads or Rosary of the Sacred Heart by invoking the three holy names, which we should often have on our lips during life and at death. On

returning then to the three small grains at which you began, make the following invocations:

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, August 26, 1814.

The indulgences of this little chaplet are independent of one another; hence, if at any time we should happen not to say the whole of the Beads, we do not lose all the indulgences — we gain those attached to the part we say; furthermore, all the indulgences of these little Beads are applicable to the holy souls in purgatory.

The Stations of the Cross

Preparatory Prayer

O GOOD and 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 painful 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 art 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 that I might live Thou dost willingly accept the unjust sentence of death. 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 my Jesus.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

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 can not 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, for ever.

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 and misdeeds 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 and sad 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 did she desire 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 fall again into my old sins. From this very moment I will earnestly strive 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 a fearfully 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 must this have been, because they adhered to His wounded and torn body and with them parts of His bloody skin were removed. 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 forevermore.

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!

Prayer

OJESUS, 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 willest, 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:

R. 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, mangled 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 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, 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, the way that leadeth to life, graciously grant that we, inflamed by His infinite love, may take upon us the sweet yoke of His Gospel together with 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.)

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 great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, author of life,
Jesus, model of all virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,

¹ Have mercy on us.

Jesus, treasure of the faithful,¹
Jesus, good shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,
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,
Graciously 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, in word, and in deed, 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

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, one God,

Heart of Jesus, Son of the Eternal Father,

¹ Deliver us, O Jesus.

² Have mercy on us.

Heart of Jesus, formed by the Holy Ghost in the womb
of the Virgin Mother,¹

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 wisdom 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 offences,

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,

Heart of Jesus, our peace and reconciliation,

Heart of Jesus, victim for sin,

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.

¹ Have mercy on us.

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, God, 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,¹

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, one God,

Holy Mary,²

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,

¹ Have mercy on us.

² Pray for us.

Mother of good counsel,¹
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,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,¹
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.
Queen of peace,
Lamb of God, Who takest away the sins of the world,
Spare us, O Lord.

¹ Pray for us.

Lamb of God, Who takest away the sins of the world,
Graciously hear us, O Lord.

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

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

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

Let us pray

GRANT us, Thy servants, we beseech Thee, O Lord God, to enjoy continual health of soul and body; and, by the glorious intercession of Blessed Mary, ever a virgin, to be delivered from present sorrow, and to attain everlasting joy. Through Christ our Lord. Amen.

In Advent and at Christmas time, in lieu of the above Prayer there may be said the following:

In Advent

O GOD, Who wast pleased to will that at the message of an angel Thy Word should take flesh in the womb of the blessed Virgin Mary; grant that we, Thy suppliants, who believe her to be truly the Mother of God, may be helped by her intercession with Thee. Through the same Christ our Lord.

*From Christmas Day to the Feast of the Purification
(Feb. 2)*

O GOD, Who, by the fruitful virginity of blessed Mary, hast assured to mankind the blessings of eternal life, grant, we beseech Thee, that we may ever experience the intercession in our behalf of her, through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son.

Or the versicle and prayer may be varied according to the season of the ecclesiastical year.

In Advent

V. The angel of the Lord declared unto Mary.
R. And she conceived by the Holy Ghost.

Let us pray

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we to whom the incarnation of Christ Thy Son was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same Christ our Lord.

From Christmas Day to the Purification

V. After childbirth thou didst remain a most pure virgin.

R. O Mother of God, intercede for us.

Prayer: O God, Who by the fruitful virginity, etc.

From the Purification to Easter

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

R. Give me strength against thine enemies.

Let us pray

VOUCHSAFE unto us, O merciful God, a defence in our weakness; and grant that the prayers of the most holy Mother of God, whom we commemorate, may make us to rise out of our evil life. Through the same Christ our Lord.

In Paschal time

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

R. For the Lord hath truly risen. Alleluia.

Let us pray

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.

From Pentecost to Advent

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 everlasting God, Who by the co-operation of the Holy Ghost didst in body and in soul prepare Mary, the glorious virgin mother, to be a befitting dwelling-place of Thy Son; grant that we, who rejoicingly commemorate her, may, by her loving intercession, be safeguarded from all the evils that threaten us and from that death which is eternal. Through the same Christ our Lord. *R. Amen.*

Indulgence of 300 days, each time. — Pius VII, Sept. 30, 1817.

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

St. Joseph,

¹ Have mercy on us.

² Pray for us.

Renowned offspring of David,¹
Light of patriarchs,
Spouse of the Mother of God,
Chaste guardian of the Virgin,
Foster-father of the Son of God,
Diligent protector of Christ,
Head of the Holy Family,

Joseph most just,
Joseph most chaste,
Joseph most prudent,
Joseph most strong,
Joseph most obedient,
Joseph most faithful,
Mirror of patience,
Lover of poverty,
Model of artisans,
Glory to home life,
Guardian of virgins,
Pillar of families,
Solace of the wretched,
Hope of the sick,
Patron of the dying,
Terror of 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.

V. He made him the lord of His household.

R. And prince over 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 for our advocate in heaven him

¹Pray for us.

whom we venerate as our protector on earth: Who livest and reignest world without end. *R. Amen.*

Indulgence of 300 days, once a day, also applicable to the souls in purgatory. — Pius X, March 18, 1909.

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,¹
 God the Son, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Holy Mary,²
 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 Have mercy on us.

² Pray for us.

St. Simon,¹
St. Thaddeus,
St. Mathias,
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,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,

¹ Pray for us.

St. Anastasia,¹

All ye holy virgins and widows,

All ye holy men and women, saints of God, make intercession for us.

Be merciful, spare us, O Lord.

Be merciful, graciously hear us, O Lord.

From all evil,²

From all sin,

From Thy wrath,

From sudden and unprovided death,

From the snares of the devil,

From anger, hatred, and all ill-will,

From the spirit of fornication,

From the scourge of earthquake,

From plague, famine, and war,

From lightning and tempest,

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 Thine admirable ascension,

Through the coming of the Holy Ghost, the Paraclete,

In the day of judgment,

We, sinners, we beseech Thee hear us.

That Thou wouldst spare us,³

That Thou wouldst pardon us,

That Thou wouldst bring us to true penance,

That Thou wouldst vouchsafe to govern and preserve

Thy holy Church,

That Thou wouldst vouchsafe to preserve our apostolic prelate, and all orders of the Church in holy religion,

That Thou wouldst vouchsafe to humble the enemies of Holy Church,

¹ Pray for us.

² Deliver us, O Lord.

³ We beseech Thee, hear us.

That Thou wouldst vouchsafe to give peace and true
concord to Christian kings and princes,¹
That Thou wouldst vouchsafe to grant peace and unity
to all Christian people,
That Thou wouldst vouchsafe to confirm and preserve
us in Thy holy service,
That Thou wouldst lift up our minds to heavenly
desires,
That Thou wouldst render eternal blessings to all our
benefactors,
That Thou wouldst deliver our souls, and the souls of
our brethren, relations, and benefactors, from eter-
nal damnation,
That Thou wouldst vouchsafe to give and preserve the
fruits of the earth,
That Thou wouldst vouchsafe to grant eternal rest to
all the faithful departed,
That Thou wouldst vouchsafe graciously to hear us,
Son of God,
Lamb of God, Who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, Who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father (*said silently*).
V. And lead us not into temptation.
R. But deliver us from evil.

Psalm 69

O GOD, come to mine assistance: O Lord, make
haste to help me.

Let them be confounded and ashamed: that seek
after my soul.

¹ We beseech Thee, hear us.

Let them be turned backward, and blush for shame,
that desire evils unto me.

Let them be straightway turned backward blushing
for shame, that say unto 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. Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him and give him life, and
make him blessed upon the earth; and deliver him not
up to the will of his enemies.

V. Let us pray for our benefactors.

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

V. Let us pray for the faithful departed.

R. Eternal rest grant unto them, O Lord, and let
perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in Thee, O my
God.

V. Send them help, O Lord, from the holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with Thy spirit.

Let us pray

O GOD, Whose property is always to have mercy and to spare, receive our petition; that we, and all Thy servants who are bound by the chains of sin, may, by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

In Thy clemency, O Lord, show unto us Thine unspeakable mercy; that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

O God, Who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger which we deserve for our sins.

Almighty, everlasting God, have mercy upon Thy servant *N.*, our Sovereign Pontiff, and direct him, according to Thy clemency, into the way of everlasting salvation; that by Thy grace he may desire those things that are pleasing to Thee, and perform them with all his strength.

O God, from Whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that, our hearts being devoted to the keeping of Thy commandments, and the fear of enemies being removed, our times, by Thy protection, may be peaceful.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

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 through Thee be happily ended.

ALMIGHTY, everlasting God, Who hast dominion over the living and the dead, and art merciful to all of whom Thou foreknowest that they will be Thine by faith and good works; we humbly beseech Thee, that they for whom we have resolved to pour forth our prayers, whether this present world still detaineth them in the flesh, or the world to come hath already received them divested of their bodies, may by the grace of Thy loving-kindness and the intercession of all Thy saints, obtain the remission of all their sins, Through Our Lord, Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, 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. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

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.

JESUS! dear Pastor of the flock,
We crowd 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.

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 upon our relatives, friends, and benefactors; upon our Supreme Pontiff, our bishops, and our priests; 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 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 hast prepared for Thy elect in Thy heavenly kingdom. Amen.

Ejaculations

MY Lord and my God!

Indulgence of 7 years and 7 quarantines, each time, if said while looking upon the Blessed Sacrament. — Pius X, May 18, 1907.

Jesus, my God, I adore Thee here present in the Sacrament of Thy love.

Indulgences: 100 days, each time, before the tabernacle. 300 days, each time, at exposition of the Blessed Sacrament. — Pius X, July 3, 1908.

Blessed and praised every moment be the most holy and divine Sacrament.

Indulgence of 300 days, each time. — Pius X, April 10, 1913.

☉ Salutaris Hostia

O SALUTARIS Hostia,

Quæ cœli pandis ostium.

Bella premunt hostilia;

Da robur, fer auxilium.

O SAVING Victim opening wide

The gate of heav'n to man below!

Our foes press on from every side;

Thine aid supply, Thy strength bestow.

Uni trinoque Domino,	To Thy great name be end-
Sit sempiterna gloria:	less praise,
Qui vitam sine termino,	Immortal Godhead, One in
Nobis donet in patria.	Three;
Amen.	Oh, grant us endless length
	of days,
	In our true native land with
	Thee. Amen.

Tantum Ergo Sacramentum

T ANTUM ergo sacra-	D OWN in adoration
mentum,	falling,
Veneremur cernui;	Lo! the sacred Host we
	hail!
Et antiquum documentum	Lo! o'er ancient forms de-
	parting,
Novo cedat ritui;	Newer rites of grace pre-
	vail;
Præstet fides supplemen-	Faith for all defects sup-
tum	plying,
Sensuum defectui.	Where the feeble senses
	fail.
Genitori, Genitoque,	To the everlasting Father,
Laus et jubilatio;	And the Son Who reigns
	on high,
Salus, honor, virtus quoque	With the Holy Ghost pro-
	ceeding
Sit et benedictio:	Forth from each eternally,
Procedenti ab utroque	Be salvation, honor, bless-
	ing,
Compar sit laudatio.	Might, and endless maj-
Amen.	esty. Amen.
V. Panem de cœlo præ-	V. Thou didst give them
stitisti eis.	bread from heaven.
R. Omne delectamen-	R. Containing in itself
tum in se habentem.	all sweetness.

Prayer

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, etc. Amen.

O GOD, Who in 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, etc. Amen.

The celebrant blesses the people, silently making over them the sign of the cross with the monstrance in which the sacred Host is enshrined.

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 two years, when said publicly after Mass or Benediction. — Leo XIII, Feb. 2, 1897.

Adoremus in Æternum

ADOREMUS in æternum Sanctissimum Sacramentum.

LET us adore forever the Most Holy Sacrament.

Laudate Dominum

LAUDATE Dominum omnes gentes; laudate eum omnes populi.

PRAISE the Lord, all ye nations: praise Him, all ye people.

Quoniam confirmata est
super nos misericordia
ejus: et veritas Domini
manet in æternum.

Gloria Patri, et Filio, et
Spiritui Sancto.

Sicut erat in principio, et
nunc, et semper, et in sæ-
cula sæculorum. Amen.

Adoremus in æternum
Sanctissimum Sacramen-
tum.

Because His mercy is
confirmed upon us: and
the truth of the Lord re-
maineth forever.

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

As it was in the begin-
ning, is now, and ever shall
be, world without end.
Amen.

Let us adore forever the
Most Holy Sacrament.

Te Deum Laudamus

TE DEUM laudamus:
te Dominum confite-
mur.

Te æternum Patrem, om-
nis terra veneratur.

Tibi omnes angeli, tibi
cœli, et universæ potesta-
tes:

Tibi cherubim et sera-
phim, incessabili voce pro-
clamant:

Sanctus, sanctus, sanc-
tus, Dominus Deus Sa-
baoth.

Pleni sunt cœli et terra,
majestatis gloriæ tuæ.

Te gloriosus apostolo-
rum chorus.

Te prophetarum lauda-
bilis numerus.

WE PRAISE Thee, O
God; we acknowl-
edge Thee to be the Lord.

Thee, the Father ever-
lasting, all the earth doth
worship.

To Thee all the angels,
to Thee the heavens, and
all the powers,

To Thee the cherubim
and seraphim cry out un-
ceasingly;

Holy, holy, holy, Lord
God of hosts.

Full are the heavens and
the earth of the majesty of
Thy glory.

Thee, the glorious choir
of the apostles,

Thee, the admirable com-
pany of the prophets,

Te martyrum candidatus laudat exercitus.

Te per orbem terrarum sancta confitetur Ecclesia.

Patrem immensæ majestatis.

Venerandum tuum verum et unicum Filium.

Sanctum quoque Paraclitum Spiritum.

Tu Rex gloriæ, Christe.

Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus hominem non horruisti Virginis uterum.

Tu, devicto mortis aculeo, aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes, in gloria Patris.

Judex crederis esse venturus.

Thee, the white-robed army of the martyrs doth praise.

Thee, the holy Church throughout the world doth confess,

The Father of infinite majesty.

Thine adorable, true, and only Son.

And the Holy Ghost the Paraclete.

Thou, O Christ, art the King of glory.

Thou art the everlasting Son of the Father.

Thou, having taken upon Thee to deliver man, didst not disdain the Virgin's womb.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

Thou, we believe, art the Judge to come.

All kneel while the following verse is being sung:

TE ERGO quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.

Æterna fac cum sanctis tuis, in gloria numerari.

WE BESEECH Thee, therefore, to help Thy servants whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints in glory everlasting.

Salvum fac populum tuum, Domine, et benedic hæreditati tuæ.

Et rege eos: et extolle illos usque in æternum.

Per singulos dies benedicimus te.

Et laudamus nomen tuum in sæculum, et in sæculum sæculi.

Dignare Domine die isto sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua Domine super nos, quemadmodum speravimus in te.

In te, Domine, speravi: non confundar in æternum.

O Lord, save Thy people, and bless Thine inheritance.

And govern them, and exalt them forever.

Day by day, we bless Thee.

And we praise Thy name forever; yea, forever and forever.

Vouchsafe, O Lord, this day, to keep us without sin.

Have mercy on us, O Lord; have mercy on us.

Let Thy mercy, O Lord, be upon us; as we have hoped in Thee.

In Thee, O Lord, have I hoped: let me never be confounded.

On occasions of solemn thanksgiving the following prayers are added:

V. **B**ENEDICTUS es Domine Deus patrum nostrorum.

R. Et laudabilis, et gloriosus in sæcula.

V. Benedicamus Patrem, et Filium, cum Sancto Spiritu.

R. Laudemus, et superexaltemus eum in sæcula.

V. Benedictus es Domine in firmamento cœli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. **B**LESSED art Thou, O Lord, the God of our Fathers.

R. And worthy to be praised, and glorified forever.

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 praised, and glorified, and exalted forever.

V. Benedic anima mea Domino.

R. Et noli oblivisci omnes retributiones ejus.

V. Domine, exaudi orationem meam.

R. Et clamor meus adveniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

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

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

Deus, qui neminem in te sperantem nimium affligi permittis, sed pium precibus praestas auditum: pro postulationibus nostris, vo-

Let us pray

O GOD, Whose mercy is boundless, and the treasure of Whose goodness is infinite; we render thanks to Thy most precious majesty for the gifts Thou hast bestowed upon us: evermore beseeching Thy clemency that, as Thou grantest the petitions of those who seek 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 that by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation.

O God, Who sufferest none that hope in Thee to be overmuch afflicted, but dost lend a gracious ear unto their prayers; we ren-

tisque susceptis gratias agimus; te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

der Thee thanks for having heard our supplications and promises; and we most humbly beseech Thee, that we may evermore be protected from all adversities. Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, world without end.

R. Amen.

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:
 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.

REGI sæculorum im-
mortali et invisibili,
soli Deo honor et gloria in
sæcula sæculorum. Amen.
(1 Tim. i. 17.)

NOW to the King of
ages, immortal, in-
visible, the only God, be
honor and glory forever
and ever. Amen. (1 Tim.
i. 17.)

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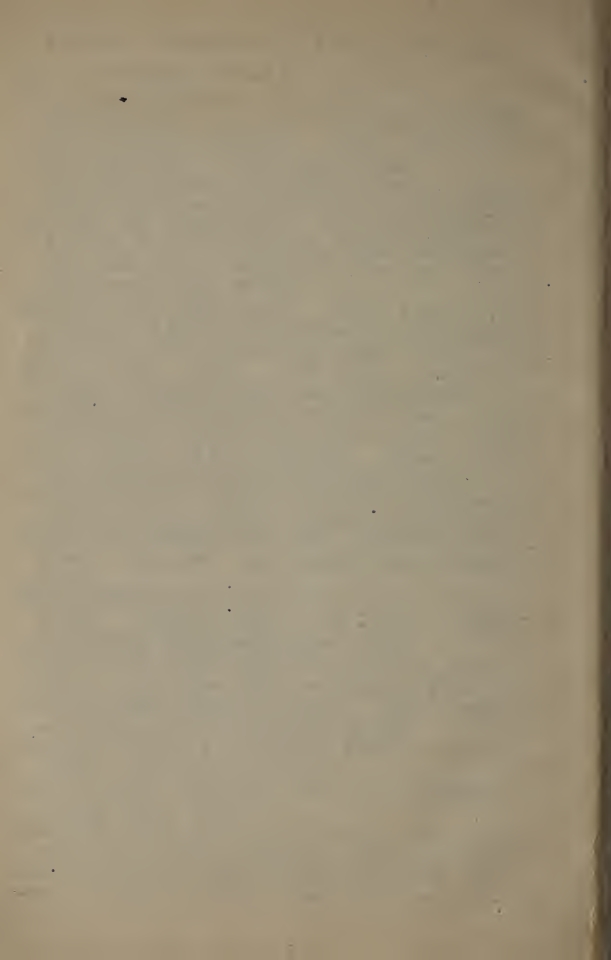
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