

Novena in honour of the Passion of Christ.

ON THE VARIOUS CIRCUMSTANCES OF OUR LORD'S PASSION.

FIRST DAY.

Who is it that suffers ?

The Lamb without spot ; who did no sin, neither was guile found in his mouth. 1 Pet. ii. 22. The Holy of Holies, to whom his spirit was given without measure ; whom his very crucifiers acknowledged to be a just man, and the son of God, when they said with compunction (Matt. xxvii. 54.) "Indeed, this was the Son of God ;" and, (Luke xxiii. 47.) "Indeed this was a just man."

He suffers, who had entirely spent himself in doing good to others ; "who went about doing good, and healing all that were oppressed by the devil." (Acts x. 38.) So far, therefore, from deserving such punishment, he merited all obedience and love. Whence he complains, (Ps. xxxiv. 12.) "They repaid me evil for good."

He that suffers, is the great Lover of Mankind, who became all things for us—our Father—our Master—our Physician—our Redeemer—our Shepherd—our Creator—our Beatifier—the Spouse of our souls.

A son should feel for the murder of his father, and a spouse for the sufferings of her bridegroom. How much more should I not feel for the sufferings and death of Christ, who even before his Passion insinuated himself into our inmost heart, by a wonderful sacrament ; in order, that we in return

might feel his sufferings, as if they were our own !

[NOTE.—At the close of this Meditation the Litany of the Passion, or any other form of prayer to our suffering Lord may be recited, according to each person's devotion and leisure.

SECOND DAY.

What does he suffer ?

His sufferings may be comprised under two heads—his external suffering, which our Lord himself called a Baptism, and his internal, which he denominated a Chalice.

With regard to the former he suffered all kind of torment. In external things ; because he was stripped of his very garments, which were divided amongst them by his executioners, and he was crucified naked and in public In his honour ; every kind of contumely was offered him. In his reputation he was traduced in divers ways. In his virtues ; he was looked upon as a Samaritan, as one possessed by a devil, a seducer, a glutton, and a wine drinker, (John vii. 20. viii. 48.; Mat xi. 19. xxvii. 63.) a blasphemer and a reprobate. In his wisdom ; he was considered illiterate, as one become mad and a fool. Mark iii. 21. In his miracles he was treated as an impostor, magician, and one who worked through Beelzebub. Luke xi. 15. In his body ; he endured torments, which themselves were the greatest of a and which were heightened by the delicacy of his frame. In his friends because he was either deserted them in the hour of distress, or because he suffered on account of what they endured, and especially his blessed Mother.