

tainly, but not all attaining to an equal degree of Christian perfection.

That one, for instance, prays always who constantly strives to shun the smallest faults;* that other prays always who performs the actions of the day with a right intention, renewing from time to time his desire to accomplish all according to the will of God;† and that other one, again, prays always who endeavors to render his every act as perfect as it is possible for him. "Then it is," says St. Augustine, "that each work becomes a hymn of praise and our life one long unbroken psalmody."

What is required before all else—to conform ourselves to the spirit of our Apostleship—is to offer to God upon awaking, by an oblation to the Divine Heart, our whole day. Then, in virtue of that offering, all our actions, even the most commonplace, will ascend to God as a prayer, in odor of sweetness, to fall back upon us and upon all the Church as a gentle dew of blessing and of grace.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular for the gift of the Spirit of Prayer, which will keep our hearts ever united with Thine, and render all our actions meritorious and agreeable in Thy sight. Amen.

* *Eccli. XXV.*

† *Fenelon.*