

shall sit to eat with a prince, consider diligently what is set before thy face." (Prov. 23, 1)

Yes, consider diligently what is set before you. It is the Sacred Body, the Most Precious Blood of our Lord Jesus Christ. Would it not be the most terrible insult to God, to have an abhorrently vile man, to have a creature so vile, so unworthy, so unworthy of the heavenly food? Consider diligently what is set before you. Must not its infinite value rouse your heart frequently to taste its sweetness? Consider your own weakness, the dangers and temptations surrounding you, and you will most earnestly desire the heavenly food which will bring you strength, consolation, help and protection. Yes, consider diligently, what is set before you; your faith must indeed be weak, if you do not strive to receive more frequently our Lord in holy Communion, this pledge of your glorious resurrection. Amen.

LEAGUE OF THE SACRED HEART.

The Spread of the Apostleship of Prayer in League With the Sacred Heart of Jesus.

GENERAL INTENTION FOR JUNE, 1899.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart.

It is now definitely known that the Supreme Pontiff Leo XIII. intends to open the religious functions with which we are to commemorate the close of the present century and prepare for the one to follow, by solemnly dedicating the entire Catholic world to the Divine Heart of our Saviour Jesus Christ. The day appointed for this ceremony is the coming Feast of the Sacred Heart, June 9, and it is expected that the Apostolic Letter concerning it will be sent to the Bishops on or near the feast of the Ascension, so as to give them full time to announce and prepare for this imposing event.

Opening under such auspices, the religious rites with which the Catholic Church will mark the progress of time cannot fail to sanctify her children and impress most favorably those who stand apart from her. The march of the centuries will be made the occasion of many imposing celebrations; the nations of the earth will join together to exhibit the proofs of their progress; the world's religions and its sects will appear collectively and separately as on a theatre with their several doctrines and rites; vast bodies of men and women representing various human interests, societies international and local, organized for commercial, social, scientific or purely benevolent purposes, and every form of secret and esoteric body as well as associations which men and women can honestly join, all will strive to make this an opportunity for recommending and advancing the objects they have at heart. The nations and sects and other purely human societies will meet as so many units, with interests widely divergent and often conflicting, lacking the common bonds of authority, belief, or mutual interest; the Church alone can present the spectacle of a world wide society, composed of men of every race and nation under heaven, bound together in belief, keeping a common law of morality, living in the closest ties of mutual affection, and looking to one supreme authority to preserve them in this unity, and that there may be no doubt whence this august authority is derived, its present possessor, Leo XIII., as Vicar of Jesus Christ, deigns to summon his faithful subjects to begin the celebrations of the coming year by solemnly and publicly dedicating themselves to the Heart of Jesus Christ.

A sublime spectacle it is, surely, that of the venerable Pontiff, a prisoner in the Vatican, living as if by a miracle, after having confessed by his wisdom and forbearance for the past two decades the esteem and sympathy of all good men, devoting what he considers his expiring energies to a solemn and universal protestation of love, reparation and gratitude to the Heart of His Divine Master. The world would make him one of its idols, but he loyally points to Christ as the true object of our worship. While all men praise him, he humbly bids them to praise the One whom he represents and to whom he owes all his dignity and influence. Truly may he, as the vicar of Jesus Christ, to whom he has consecrated a life long devotion, call upon the faithful at this solemn moment to consecrate themselves likewise to their Lord and Master.

It is now twenty five years since the proposal was made for the first solemn consecration of the Catholic world to the Sacred Heart of Jesus. Already at the time of the Vatican Council many Cardinals and prelates and over ten thousand priests and laymen had requested the Sovereign Pontiff that such a consecration might be made by the Church throughout the world. Whilst the Congregation of Rites was considering the postulate the request was repeated, and in April, 1875, fully five hundred and thirty-four Bishops formally petitioned the Holy See to sanction it, and on the 22nd of the same month the petition was granted, the Sacred Congregation formulating the prayer by which the consecration was to be made. Those who took part in that solemn ceremony cannot readily forget the enthusiasm with which the clergy and faithful alike entered into it. The whole Catholic world seemed to derive from it a new spirit of faith and hope and charity, and this spirit has been constantly renewed in many places by an annual repetition of the ceremony on the Feast of the Sacred Heart. The evidences of this renewal are plain to see as well in the stead-

fastness with which the faithful have withstood persecution in Germany, Italy, France and Poland, as in the revival and progress of Catholic life, notably in Great Britain and in our own country.

An act of consecration is no new nor uncommon thing in the life of a Catholic. In some sense every good action we perform, and in a special sense, every sacrament we receive, implies such an act; indeed our lives are, or should be, one uninterrupted series of acts by which we dedicate ourselves to the service of God. Now are public and solemn acts of consecration rare among us. The ordination of the priest, the vows and clothing of religious, even the simple admission into sodalities and other confraternities are so many different ways by which we publicly bind ourselves more closely to the Divine Majesty. Hence, there is no need of explaining the purport of the universal consecration of the Sacred Heart of Jesus in which we are asked to join; but there is need of considering its object, its necessity, and its advantages, if we would make of it the solemn act of homage it should be to Christ, and derive from the graces it should obtain for ourselves.

The passing century, we cannot easily forget, began by disowning Christ. The blasphemous *Ecclesia infame*, with which the eighteenth century had closed, was re-echoed loudly the first few years of the nineteenth, and what infidel peoples failed to do with Christ, they have vainly endeavored during the past one hundred years to do with His vicars upon earth. At no period in the history of Christianity have its Divine Founder, and all who follow Him, been more a sign of contradiction than they have been during the century just closing. Governments have abolished His name and sacred symbol from public buildings, schools, documents and coins; the press has created Him as a sublime human being, but human only; so-called divines have written and spoken of Him as a model, but not as a Redeemer, and others have found His life so ideal as to consider Him a myth; His true followers have been ostracized, exiled, oppressed, imprisoned, and persecuted in every country in Europe; the immortal King of the ages might look it would seem in vain in the annals of this past century for record of the homage due to Him, and of the respect due to His chosen ones; pessimists are deploring that we have finally come to have a Christian civilization without Christ, while infidels boast of it. Truly, at first sight very little of the past century seems to have been consecrated to Him; and still it is true that persecution and oppression have only served to show more clearly how He still reigns in the world, and how all that is best in Christian civilization still belongs to Him. It may safely be said that if Christ was never more clearly a sign of contradiction, neither was He ever more clearly a sign of salvation than at the close of the century which began by trying to remove His name and memory from the earth.

To make some estimate of what we may offer to Christ as the fruit of the passing century, we should consider first of all the moral triumph of the Papacy which is all the more splendid, because it has been made the chief point of attack by the enemies of Christ. The kings of the earth have risen against every successor of St. Peter who has ruled the Church during the past century; societies organized for evil have plotted against them; political editors and publicists have striven to belittle their authority, and the sciolists, the great impostors of the century, have invoked a false science and a lawless morality to proclaim them hindrances to enlightenment and progress. In spite of force, of secret machination, of ridicule, misrepresentation and of calumny, the Vicars of Christ have stood firm, blameless in life and unwavering in devotion to His Church, meeting daily greater confidence from the faithful, growing always in popular esteem, and compelling the silence, if not the admiration of their enemies. We need but to review the life of the present august occupant of the Throne of the Fisherman, recalling as it does, most that was prominent in the lives of his predecessors during the past one hundred years, to perceive that the crowning glory of our faith during all that time is the prestige of Christ's vicars by the beneficent exercise of the divine authority they have received and of the human influence they all have acquired.

Keeping in view the divine and human influences exercised by our Sovereign Pontiffs during the past century, we shall easily discover how much we have to offer to Almighty God as the fruit of its years. A learned and devoted episcopate, a numerous and zealous clergy, a host of self-sacrificing religious, and a loyal and thoroughly Catholic laity, with flourishing parishes, noble churches, seminaries, colleges and schools, and institutions for every manner of human need or affliction. Everywhere the growing Catholic spirit is manifesting itself in vast and enthusiastic organizations of the faithful uniting together for pious and beneficent purposes, and the champions are not few who defend Catholic interests in the press and on the platform. Through the vigilance and authority of our pontiffs an insidious liberalism has been everywhere steadily rooted out, the rights and possessions of the Church have been safeguarded. To them above all the powers on earth we owe it that the many dangerous forms of socialism have been prevented from filling Europe with anarchy and bloodshed. To them also we owe the comparative silence we are enjoying from the loud

pretense of a false science and criticism that treated nothing as sacred save its own conceit and theory. All the true progress of the passing century has been largely promoted and safeguarded by the Vicars of Christ, notably by the one who is gloriously reigning as Leo XIII. Very properly, therefore, may it be offered to Christ, and rightly does the invitation to consecrate it to Him come from the one to whose influence it is so plainly due.

We must consequently enter ardently into the project of our Holy Father to pay this sovereign homage to Jesus Christ; we must consecrate to Him ourselves, and our every interest, our families, our business, our prospects, our successes, and our hopes; and knowing that in the world about us there are so many who know Him not, or who at least, do not stop to consider how they belong to Him, we must in their stead offer Him what they would gladly consecrate to Him, what they but know His claims. Knowing also that our own self oblation is at best imperfect, and that many instead of paying homage to Christ, dishonor and outrage Him in the very best gifts of His love, we must make our offer with a spirit of reparation for their offenses as well as for our own shortcomings. Finally, we should consecrate ourselves with gratitude because by His mercy we have so much that is worthy of Him, and with love because we are inspired to dedicate it all by His love, symbolized for us by His Divine Heart.

We have dwelt at length on this subject because it naturally overshadows every other subject which the Messenger of the Sacred Heart can treat. Moreover, no topic could urge upon the prayers of our readers the general intention which is recommended them by our Holy Father for this month of June, the spread of the Apostleship of Prayer in union with the Sacred Heart of Jesus. The practices of our Apostleship are the best means of preparing for this solemn act of consecration to the Sacred Heart, and the spread of the association is one of the best fruits to be derived from this great ceremony. From the beginning, our association has adopted devotion to the Sacred Heart of Jesus as the chief means for obtaining the end set before us. Aiming at the glory of God and the salvation of souls, our constitutions seek to unite with Christ as our chief and model in this great work; they put before us His divine Heart as the source of all true devotion to the interests of God and man; they bid us join with Him in prayer, in zeal, and in the great work of reparation of the human race. By our Morning Offering our lives become one continuous act of consecration by which our prayers, works and sufferings are united with the Sacred Heart for all the intentions He has at heart; in the offering to Our Lady, we interest ourselves again in the important objects of prayer recommended to us by His Vicar every month; by our Communions of Reparation we endeavor to make our union with Christ as actual, intimate and unbroken as possible, partaking as we do of His Body and Blood, by doing this for the desire of His Heart, i. e., for the reparation of His Father's offended majesty and of all fallen humanity, and by joining with others in this pious exercise, who, in our behalf, receive Him when we cannot. Finally, by the exercises of the Holy Hour, we strive to enter into the innermost recesses of His Heart and share the feelings of His agony in Gethsemani.

What our constitutions impose on us, our own devotion and fervor have led us to put in practice gladly and most fruitfully. The extensive and permanent growth of the Apostleship of Prayer is something known to all; the suitability of its practices to all persons and circumstances; the help, instead of hindrance, it is to all other pious associations, the effective organization and methods of communication by which it improves and extends its work; the ease with which it enables pastors to discover and employ the zeal of parishioners; the new spirit of piety which it infuses into all its associates; the new view and love of Christ it gives them, and the spirit of zeal with which it warms them to co-operate in every parochial work, are only some of the advantages that have recommended it to pastors as a society through which they can accomplish the greatest amount of permanent good with the slightest possible effort.

Through the Apostleship of Prayer the devotion to the Sacred Heart of Jesus has been made the world-wide and popular devotion that it is, and, in turn, this devotion has helped every member of our association to pray and perform every duty of a Christian life with greater fervor and efficacy. It is a happy coincidence then that we are asked to pray and work for the extension of our Apostleship at the very time when it can both promote and derive benefit from devotion to the Sacred Heart. We can prepare for this act of consecration by contributing to the spread of the Apostleship, and in the measure in which we do this we shall also extend and perpetuate the fruits of this universal dedication to the Heart of Christ.

We are to pray, therefore, that every parish, community, society, school and other Catholic institution in the United States be regularly aggregated to the Apostleship of Prayer; that every member of these various bodies take part in some and, if possible, in all of its practices; that the spirit of prayer and of zeal with which it should inspire all hearts may help them to know Christ better and do His work more devoutly; that those who speak against associations like ours, may be

blessed by a disposition to study its advantages without prejudice; that all may understand how, by means of what some are pleased to call the accidents of religion, it inculcates habits in practices most substantial and permanent; and that our Lord, with whom we seek to unite ourselves so intimately and constantly, may bless our efforts, and deign to accept all our petitions, and enable us to honor Him and make known the love of His Sacred Heart, in a measure somewhat in proportion to the abundance of His grace and love for us.

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