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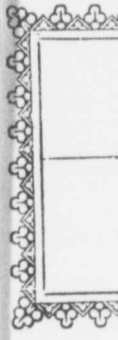
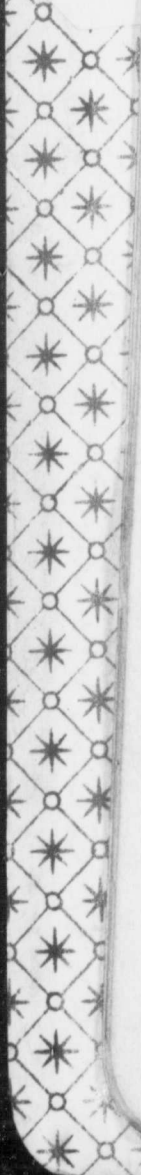
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The New Manual
of the
Sacred Heart

N° 454.



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The New Manual
of the
Sacred Heart

Compiled and Translated from
Approved Sources.



W. E. BLAKE & SON,
123, CHURCH STR.,
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Manual of the Sacred Heart.

Meditation for the Eve of the first Friday of the Month of the Sa- cred Heart.

*On the Confidence which we should repose in
the Heart of Jesus.*

AMONG those who make profession of piety, but few know Jesus Christ and the treasures of his mercy; for this cause they give themselves up imperfectly to his love.

Nothing can be more pleasing to the loving heart of Jesus than the childlike and unlimited confidence which we testify towards him. It is related in the life of St. Gertrude, that one day, as she reflected on the extraordinary graces which she had

received, she asked herself, How the revelations with which she had been favored could be made known to mankind with the greatest profit to their souls? Our Lord vouchsafed her this reply :

“It would be good for men to know, and never to forget, that I, their God and Saviour, am always present in their behalf before my heavenly Father. This should never be forgotten, that when through human frailty their hearts incline to sin, I offer for them my merciful heart; and when they offend God by their works, I present to him my pierced hands and feet, in order to appease the anger of divine justice.”

Our Lord Jesus Christ, says the great apostle, is the mediator between God and man. He is now ascended into heaven, in order to aid our prayers by his powerful mediation. “Fail not,” says the devout Blossius, “to offer your good works and pious exercises to the most sweet heart of Jesus, in order that he may purify and perfect them; for his heart, so full of

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tenderness, takes delight in so divine a work. He is always ready to perfect in you whatever he sees imperfect or defective. Confidence is a key to the heart of Jesus. What may we not obtain from our fellow-creatures by the confidence we place in them? How much more, then, will it not obtain from God? How marvellous will be its effects if united with an absolute dependence on him!"

Thus, when animated by faith, Peter walked on the waters as on dry land; but from the moment that fear entered his mind, the waters lost their sustaining power, and his compassionate Master, extending his hand, said to him, "O thou of little faith, why didst thou doubt?"

On another occasion also, the tempest threatened to engulf the apostles; but Jesus said to them, having commanded the winds and the sea. "Where is your faith? why are you fearful? have you, then, no faith?" In order to inspire us with a more lively confidence, our Lord Jesus Christ vouchsafed himself to teach us the

prayer which we address to God : so that our heavenly Father, touched by the words of his own Son, might refuse us nothing which we ask in his name ; for this he would have us call him by the sweet name of Father. But as this is not enough, in order to dispel all our diffidence, he carries his condescension even so far as to promise by a solemn oath to be always ready to listen to us. "Amen, amen, I say to you, whatever ye shall ask I will do." "Timid souls," he would say, "I swear to you by myself, who am the way and the eternal truth ; by myself, who hate falsehood, and who will punish perjury with eternal damnation ; by myself, who can no more lie or deceive than I can cease to be that which I am, I swear to you that I will grant what you ask of me." These are thy promises, O my God, says St. Augustine ; and who can fear being deceived when he relies on the promises made by uncreated truth ? When an upright man pledges you his word, you would believe that you erred if you showed after this any doubt or fear. "But if we re-

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ceive the testimony of man," says St. John, "the testimony of God, is it not greater?" Our divine Saviour holds himself so honored by this confidence, that in a thousand passages in the gospel he attributes more to the miraculous efficacy of prayer than to his own mercy. Not saying to those who have recourse to him, "It is my goodness and my power;" but, "It is thy faith, thy confidence, which has saved thee." Our Lord Jesus Christ revealed to St. Gertrude that he who prayed to him with confidence was sure to obtain his request, — that he could not do otherwise than listen to his prayers. "Whatever may be the grace you request," says our Lord, "be sure of obtaining it, and it will be granted you." This it is which St. John Climacus expresses in a like manner, when he says, "Every prayer offered up with confidence exercises over the heart of God a kind of violence, but a violence which is sweet and pleasing to him." St. Bernard compares the divine mercy to an abundant spring, and our confidence to the

vessel which we make use of in order to draw these saving waters. The larger the vessel, the greater the abundance of the grace we shall bring away. Moreover, this is conformable to the prayer of the Psalmist, who sues for mercy in proportion to his confidence. "Let thy mercy be upon us, O Lord, according to the hopes we have placed in thee."

God has declared that he will protect and save all those who put their trust in him. "Let them be glad, then," exclaims David; "let all those rejoice who hope in thee, O my God; for they shall be happy for all eternity, and thou wilt never cease to dwell in them." He elsewhere says, "He who places his trust in the Lord shall dwell under the protection of the God of heaven." "Yes, Lord," says St. Bernard, "it is hope alone which opens to us the treasure of thy mercies." "The efficacy of prayer," says St. Thomas, "is drawn from faith which believes in the promises of God, and confidence in the holy promises which he has made to us."

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We see, in short, in the sacred writings, that the Son of God seems to take the faith of those who address themselves to him as the rule for the help and the graces which he grants them, not only doing what they wish, but in the manner in which they ask it.

Grace is attached to confidence ; it is a kind of axiom, that he who puts his trust in God shall never be confounded. And the wise man defies a contrary example to be cited amongst all the nations of the world. "Our souls should be filled with consolations," says St. Ambrose, "when we remember that the graces which God grants us are always more abundant than those which we ask ;" also, "that the fulfilment of his promises always exceeds our hopes," as says Ecclesiastes. "Let us have, then, a firm confidence," as St. Paul recommends us, since the Lord has promised to protect whosoever hopes in him ; and when obstacles present themselves which seem very difficult to overcome, let us say with the apostle, "I can do

all things in him who strengtheneth me."

Who, indeed, was ever lost after having placed his trust in God?

But we need not always seek a sensible confidence; it will suffice if we earnestly desire it; for true confidence is an utter dependence on God, because he is good, and wishes to help us, — because he is powerful, and able to help us, — because he is faithful, and has promised to help us.

EXAMPLE.

THE venerable Mary of the Incarnation relates that it was revealed to her on a certain occasion that the Eternal Father was insensible to her prayer. She sought to know the cause, and an interior voice said to her, "Petition me through the heart of my Son, through which I will hear thee." Address yourselves to the heart of Jesus, the ocean of love and mercy, and he will obtain for you, pious soul, and also for all poor sinners, the most signal graces.

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Some time before her death, St. Mechtilda earnestly asked of our Lord an important grace in behalf of a person who had asked her to pray for her. Seized with fear at the sight of the terrible judgments with which the justice of God would visit this soul, she was weeping bitterly, when our Lord addressed to her these consoling words, "My daughter, teach the person for whom you pray that she must seek all she desires through my heart."

There is no heart so hard as not to be softened by the heart of Jesus, nor any soul so disfigured by the leprosy of sin that his love cannot purify, console, and heal.



Meditations for the First Friday of the Month.

It is sweet to die in the Heart of Jesus.



AT the hour of our death, when life, like a false friend, is about to forsake us, we must, in a special manner, increase our confidence in the heart of Jesus.

It is said that our Lord appeared one day to a holy soul who had conjured him to grant to a pious person a happy passage from this life, and addressed to her these consoling words :

“My daughter, where is the pilot who, having brought into port a vessel laden with precious stones, sinks it in the sea at the moment of his arrival? Can you suppose that, after having granted so many graces to this soul in the course of her life, I shall abandon her at the end thereof?”

Let us lean on the heart of Jesus ; and driven on the stormy sea of this world, under the protection which he grants to those who love him, we shall one day triumphantly enter the desired port, and enjoy the eternal blessings of that holy guidance.

Death was always precious in the sight of God, for Jesus was to pass through its portal ; it is precious to him still, for Jesus has died.

No one who is devout to the heart of Jesus will fail to find at the moment of his death more excellent and abundant treas-

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ures than he had ever expected to receive. Death, precious to himself, will not our Lord render it also inexpressibly so to us? Faith cannot mistake the proofs of his tenderness. If we may venture to say so, the exile of the being he created is a sorrow to him as much as to the soul itself; for, like a tender father, God desires that his children should be with him in his kingdom. Of all the hours of life, this is the one which is the most precious in the sight of God, exerts the greatest power over his love, and for this very reason has such a mighty influence over his mercy and justice.

In order to receive the fulness of the new life to be merited by repentance through the divine reparation, every man must undergo the terrible suffering of death; but is not this suffering, caused by sin, like all other trials, a token of love on the part of God? Without death, life could not attain to its end; without death, how could the soul ever reach eternal life?

The rebel angel escaped the sentence of death, but for him there was no resurrec-

tion. It is decreed that man should die, or rather, the soul, cleansed by the blood of our Lord and vivified by his love, passes into eternity before the body which it shall one day glorify, and united together, are called by Jesus to reign in heaven in a state so exalted that it could not have been won by primeval innocence.

Even in this world, without awaiting the eternal glorifying of humanity, the most beloved amongst the friends of God experience through their whole being a marvellous transformation which robs death of its terrors, and wholly disengages them from this transitory world. The interior light by which they are led is no longer human, but divine, through Jesus ; and a supernatural love is substituted for that natural love which they made their law ; and not only are their criminal affections destroyed, but the love of God above all things gives them, even in this life, a foretaste of heaven. They feel no longer an engrossing care for the preservation of the body, but sigh after death, crying in-

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cessantly to God, with St. Paul, "I desire to be dissolved, and to be with Christ." They exult when they hear the clock strike, at the thought that one hour less remains for them to pass in this exile; death is no longer a passage of sorrow, but the desired way by which they shall go to the Lord; they sigh after it, they desire it, and would fain hasten the moment of its approach by the ardor of their desire for the enjoyment of a never-ending eternity. One single thing restrains them; it is when the perfection of love imposes on them a law of charity yet stronger, which would detain them in this world for the glory of God and the good of their brethren; "for," says Saint Theresa, "thus do souls arrive at a strict union with Jesus."

Thus ardently they have desired to die, in order to enjoy the presence of our Lord; this is their martyrdom at their exile being prolonged; yet they are so inflamed with the desire of knowing him, of making his name hallowed, of being useful to the souls of others, that far from sighing after death

they would wish to live for many years, even amidst the greatest sufferings, — too happy in being able to add to the glory of their divine Master.

Perfect submission in death is an act of entire adoration, a magnificent profession of faith and praise; its beauty consists in the cheerful and ready sacrifice which the creature makes to the Creator of the life which he had given, shadowing forth God's power in all its grandeur. Death beholds the soul already in adoration annihilated at the thought of the near approach of eternity; this, we may well imagine, is the kind of death the angels love to contemplate. The soul takes to itself no merit, places no trust on the way in which it has served God, and desires to possess even the smallest consolation the Church can bestow. It is specially attracted by the sanctity of God, which makes it aspire to become pure, pure almost beyond conception, in order to appear before the inviolable majesty of God; relying only on his mercy; never losing its confidence in the greatness of the divine compassion, but

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fearing lest its offences may be beyond the reach of pardon; dying the death of a child, with its eyes fixed on the countenance of its tender Father. Why, then, when in a state of grace, should we entertain a fear of death? "Whosoever dwelleth in love, dwelleth in God, and God abides in him." He who loves God is then sure of his grace; and dying in this state, is certain of enjoying for ever the sovereign good in the habitations of the elect. And can such a one fear death? David has, however, said that no living man is entirely pure in the sight of God. Thus no one should have the presumption to hope for salvation through his own merits; for, except Jesus and Mary, no one was ever exempt from sin. But we need not fear death when we have a true sorrow for our faults, and place our confidence in the merits of Jesus, who came on this earth in order to redeem and save sinners, for whom he shed his blood, for whom he died. "The blood of Jesus Christ," says the apostle, "cries more loudly in favor of sinners than the blood

of Abel for vengeance against Cain." Grace transforms into a brilliant light that which by its nature was plunged in darkness and obscurity, and the plaintive cry of our misery is changed into a song of triumph ; for the fetters which yet separate the soul of the dying from the heavenly Jerusalem are so near being severed asunder, that the triumphant alleluias of heaven mingle with the lamentations of earth, and the last gaze of repentant love is tenderly fixed on the crucifix till earth fades from the view.

The transit of the creature from time to eternity is dear to the Creator ; for "precious in the sight of the Lord is the death of his saints." Let us throw aside, then, those vain fears of death, and regard it as a tribute which all must pay to nature. Let us be ready cheerfully to leave this world when our Lord shall call us to the land where the saints await us, and where we shall meet those who have instructed us in the faith, and whose victory will in some measure supply for the negligence

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with which we have performed our own duties toward our heavenly Father.

Let us unite ourselves to those glorious troops of blessed spirits who are seated in the kingdom of God with Abraham, Isaac, and Jacob ; into which the good thief entered in triumph after a life of sin, and now enjoys, in the company of the elect, the ineffable delights of Paradise ; where there is no darkness nor storms, no intense heat, excessive cold, sickness, or sorrow ; and where there is no need of the light of the sun, because the Sun of Justice alone enlightens the heavenly Jerusalem.

EXAMPLE.

The Graces of the last Hour.

WE read the following touching account in the life of St. Gertrude The saint once heard a preacher insist strongly on the strict obligation of a dying person to love God above all things, and to entertain for his sins a contrition founded on love. She believed this to be an exaggerated doctrine, and that if pure love was necessary, very few persons would die in the proper

dispositions. She became interiorly disturbed, and a cloud obscured her mind ; but our Lord himself vouchsafed to dispel her fears ; telling her, “that in the last struggle, if the dying person had during life sought to please him, and to lead a Christian life, he would so mercifully reveal himself, that his love would penetrate into the inmost foldings of the heart, causing it by his presence to make acts of the most perfect contrition ;” and, added our Lord, “I would have my elect to know with what a great desire I wish them to be united to me at that important moment. Let this be made known, so that men may rely no less on this last merciful grace than on all the others which my love has lavished upon them.”

Let us propagate this consoling truth, so well calculated to inflame our hearts with the most lively love for so merciful a God.

Practice. — Let us pray to the agonizing heart of Jesus for the eighty thousand persons who, it is computed, die daily in this world.

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EJACULATORY PRAYER.

O SWEET Jesus! grant that I may die the death of those devoted to thy divine heart.



His Holiness Pius IX., by a brief dated 29th September, 1859, granted an indulgence of three hundred days, extended afterwards by a new rescript to three years, and a plenary indulgence once a month, on the usual conditions, to the recital of the following prayers. They are applicable to the faithful departed.

Intentions to be made during Mass, either at the offertory, immediately after the consecration, or at the communion of the priest.

ETERNAL Father, I offer to thee the sacrifice which thy divine Son made of himself on the cross, which sacrifice he now renews on our altars. I offer it in the name of all mankind, with the masses which are now being celebrated, and which will be celebrated throughout the world, in order to adore thee and render thee all possible honor and glory; to thank thee for thy innumerable benefits; to appease thy justice provoked by our sins; to give

thee the satisfaction thou dost expect; also to obtain grace for myself, for thy Church, and for the whole world, as also for the souls in purgatory.

O Lord, I offer thee the masses which are being said throughout the world, in the name of all mankind, for thy glory and the salvation and benefit of thy creatures. O Lord, I desire to offer up myself to thee, for all the intentions for which thou now offerest thyself to God thy Father.

[Oblation to be made frequently during the day.]



PRAYERS TO BE SAID IN TIME OF TROUBLE.

LOOK down, O holy Father, from thy sanctuary in heaven, thy dwelling-place, and behold this sacred victim which our great High-Priest, thy holy, innocent, and well-beloved Son our Lord Jesus Christ, offers to thee for the sins of us his brethren, and let not thy wrath be kindled on account of the manifold transgressions of the world. Behold the voice of the blood of our brother thy first-born Son,

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Jesus, cries to thee from the cross. Give ear, O Lord, be appeased; O Lord, hearken, and do; tarry not for our own sake, O our God, for thy name is invoked upon this house and city, and upon all thy people; and deal with us according to thy infinite mercy, through the same Jesus Christ our Lord. Amen.

℣. That thou wouldst vouchsafe to bring us to true penance

℞. We beseech thee, hear us.

℣. That thou wouldst vouchsafe to defend this house and city, and all thy people, to keep them in peace; to guard, preserve, and look down on them with thy most tender pity.

℞. We beseech thee, hear us.

℣. Through the holy mysteries of man's redemption,

℞. Let thy mercies quickly prevent us, O Lord, and spare thy people.

℣. Through the merits and intercession of thy blessed Mother and all the saints.

℞. Let thy mercies, etc.

℣. Holy Mary, conceived without original sin, and all ye angels and saints, intercede for us to our Lord.

℞. That the mercies of our Lord may quickly prevent us; and that he may spare his people, that so we may rejoice with him for ever and ever. Amen.

Let us pray.

Almighty and merciful God, may thy most holy will be done at all times and in all things, according to thy infinite and eternal mercy, through Christ our Lord. Amen.



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Morning Prayer.

ASPIRATION.

MY God, I give thee my heart ; grant that it may be pure, humble, upright, and sincere ; give me thy heart, I beseech thee, that it may be my treasure and my life. Awake me from the sleep of sin, clothe me with the new man, create in me justice and sanctity.

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

ACT OF ADORATION.

I ADORE thee, my God, as my Creator, and the sovereign Lord of all things ; I humbly acknowledge that I am as nothing in thy sight ; I annihilate myself in

thy presence on account of my misery and sins.

ACT OF PETITION.

O LORD, a new day is given unto me; I desire to employ it to thy glory and in thy service. Grant that I may never be forgetful of the great obligations which my duty as a Christian imposes on me, that I may comprehend them in their full extent better than I have done hitherto. Withdraw from me the occasions of sin, give me the assistance of which I have need, in order to fulfil exactly all the duties of my state, and to support with patience the trials and crosses thou shalt see fit to send me. Preserve in me a lively faith, a firm hope, an ardent charity. Give me thy fear, which is the beginning of wisdom; make me meek and humble of heart, prudent, compassionate, and resigned. Govern my senses, and especially my eyes and my tongue, so that creatures may not be to me an occasion of sin; and that I myself may not be to others a subject of scandal.

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With this day, O loving Father, a new course of thy benefits in behalf of all thy children will commence. I beg of thee to bestow upon all mankind the happiness of knowing and loving thee; bestow thy blessing on our holy Father, Pope Leo; regard with a tender care our pastors, the physicians of our souls, thy bishops, and all the priests of thy Church; give them, O my God, knowledge and understanding wherewith to conduct the souls they direct into the ways of salvation; grant that [*my parents, brothers and sisters, etc.*] may form with me one family of thy saints. I beseech thee also, O Lord, to bless my benefactors, my friends, and my enemies, if I have any. Grant to the souls of the faithful departed the remission of all their sins, that they may praise thee with thy elect for ever.

OFFERING

I OFFER thee my heart with all its affections. Grant that I may breathe only for thee, my God. I consecrate to thee my spirit and all its thoughts; my body and all its senses, that all that belongs to me

may live only in thee. Grant that I may strive to preserve thy glory, and make thee loved by others, through Christ our Lord. Amen.

THANKSGIVING.

O MY God, the blessings which thou daily bestowest on me excite my gratitude: I cannot thank thee sufficiently for the favors with which thou hast visited me. Grant that my soul may produce abundant fruit, whereby I may gain eternal life.

THE LORD'S PRAYER.

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, at it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

THE ANGELICAL SALUTATION.

HAIL, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God,

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pray for us sinners, now and at the hour of our death.

THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

THE CONFITEOR.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in

Jesus, Sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, mighty 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, example of virtues,
Jesus, zealous lover of souls,
Jesus, our God,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, treasure of the faithful,
Jesus, Good Shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,
Jesus, joy of angels,
Jesus, king of patriarchs,
Jesus, master of apostles,
Jesus, teacher of evangelists,

Have mercy on us.

Have mercy on us.

Jesus, strength of martyrs,
 Jesus, light of confessors,
 Jesus, purity of virgins,
 Jesus, crown of all saints,

Have mercy on us.

Be merciful unto us. *Spare us, O Jesus.*

Be merciful unto us. *Graciously hear us, O Jesus.*

From all evil,

From all sin,

From thy wrath,

From the snares of the devil,

From the spirit of uncleanness,

From everlasting death,

From the neglect of thy inspirations,

Through the mystery of thy holy incarnation,

Through thy nativity,

Through thine infancy,

Through thy most divine life,

Through thy labors,

Through thine agony and passion,

Through thy Cross and dereliction,

Through thy faintness and weariness,

Through thy death and burial,

Through thy resurrection,

Through thine ascension,

Through thy joys,

Through thy glory,

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.

Jesus deliver us.

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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 ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;” give, we beseech thee, to us who ask, the grace of thy most divine love, that with all our heart, words, and works we may love thee, and never cease to praise thee.

Make us, O Lord, to have a perpetual fear and love of thy holy Name; for thou never failest to govern those whom thou dost solidly establish in thy love. Through Jesus Christ our Lord. Amen.

PRAYER TO THE BLESSED VIRGIN.

HOLY Virgin, Queen of Angels, I rejoice at thy elevation; obtain for me some portion of that divine grace, the plenitude of which conducted thee to the haven of salvation.

Confiding in thy compassionate assistance, O Mary, I have recourse to the God

of mercy. Yes, O Lord, it is under the protection of thy holy Mother that I offer thee my desires, words, and actions, my labors and my thoughts. Support me under the crosses which I may probably meet with this day, and which thy wisdom has ordained; and suffer not that I should lose the reward thereof, by rebelling against thy holy will, or by any movements of anger or impatience. Give me the grace to submit humbly to my trials; regarding them only as coming from thy hand, and appeasing those interior murmurings, hidden to man, but which offend thy infinite Majesty. Alas, thou art offended, O my God, each time that I yield to my unregulated dispositions, instead of exerting myself to subdue them, by imploring thy aid and the intercession of the blessed Virgin. I ask for many graces, but I cannot fear refusal when I address myself to the God of mercy, in the name of that Son who is the comforter of the afflicted, the Saviour of penitent sinners, the spouse and compassionate friend of all who are faithful in his service.

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Glorious St. Joseph, my holy guardian angel, my holy patrons, faithful servants of God, intercede for me, and help me to walk in the ways of justice and charity.



Pius IX. granted, the 5th of August, 1851, one hundred days' indulgence for saying morning and evening one *Ave Maria*, with the following prayer.

ACT OF CONSECRATION TO THE
BLESSED VIRGIN.

MY Queen, my Mother! I give thee all myself; and to show my devotion to thee, I consecrate to thee this day my eyes, ears, mouth, and heart; myself wholly without reserve. Make me entirely thine. Amen.

EJACULATION.

MY Queen, my Mother! remember I am thine own; keep me, guard me as entirely thine, thy own possession.

MEMORARE TO ST. JOSEPH.

REMEMBER, most pure spouse of the blessed Virgin Mary, my amiable protector St. Joseph, that it is unheard of that

any one ever had recourse to thy protection, and implored thy help, without receiving consolation. Full of this confidence in thy power, I come before thee and recommend myself to thee with fervor. Despise not my prayer, O dear foster father of our Redeemer, but graciously hear and obtain my request. Amen.

Three hundred days' indulgence granted for the above by Pius IX., 26th June, 1863, applicable to the dead.

CONSECRATION TO THE SACRED HEART
OF JESUS.

HEART of Jesus, infinitely holy and merciful heart, I give myself to thee without reserve, and for ever. I abandon to thy care my present and my future; under thy protection and for thy greater glory, I wish to begin, continue, and finish all my actions. I confide to thy love every day of my life, and will repeat every morning, in union with the holy sacrifice of the Mass, this filial consecration. Thy heart, O Jesus, shall henceforth be my consolation. I will invoke it in my trials, in my difficulties, in

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my fears. Banish from my mind every desire, every resolution and action which is not conformable to thy holy will. Suffer me not to yield to temptation, preserve me in purity of heart ; be thou to me a buckler against my own weakness every moment of my life ; be thou my help in death, and my reward in eternity. Amen.

Jesus, most charitable Jesus, meek and humble of heart, forgive us our sins, give us thy peace, and remember us in thy kingdom!

May the heart of Jesus be everywhere loved!

Jesus, meek and humble of heart, render my heart like unto thine.





Night Prayers.

✠ In the name of the Father, *etc.* Our Father, *etc.* Hail Mary, *etc.* I believe in God, *etc.*

Blessed be the holy and undivided Trinity, now and forever. Amen.

ACT OF ADORATION.

PROSTRATE before thy divine majesty, O my God, I adore thee with the most profound respect of which I am capable. I acknowledge thy sovereign dominion over me, I submit myself to thee, I love to depend on thee in all things.

O God, infinitely good, who art here present, and who seest the inmost recesses of my heart, teach me to pray to thee with fervor and devotion, so that I may draw down on me and mine thy holy benedictions. Amen.

I believe in thee, o Almighty God, because thou art truth itself. I hope in thee, for thou art infinitely good. I love thee

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with all my heart, for thou art my loving God; and I love my neighbour as myself, for the love of thee.

My God, I render thee a thousand thanks for thy continual benefits; those numerous gifts of thy mercy, from the moment of my birth until this hour. What gratitude do I not owe thee, for having given me thy divine Son, and for all the spiritual and temporal blessings which thou hast lavished on thy unworthy servant! It is thou who hast mercifully preserved me from sins into which I should otherwise have fallen; it is thou, my heavenly Father, who hast done in me and by me the little good I have been able to do, if ever I have done anything meritorious in thy sight. O my God, engrave these sentiments in my soul in characters of fire; let my actions and my conduct render an eternal testimony of the gratitude which I love to pay thee.

Eternal source of light, God the Holy Ghost, dispel, I beseech thee, the darkness

which hides from me the wickedness and malice of my sins. Make me conceive so great a horror of them, O my God, that I may detest them as much as they are detested by thee, and that I may fear nothing so much as ever again to commit them.

EXAMEN OF CONSCIENCE.

LET us place ourselves in the presence of God, thank him for his graces, and fervently implore the help of the Holy Spirit, that we may know and detest our sins, look into the evil which we have committed, excite ourselves to sorrow for having offended God, and form a sincere resolution of amendment.

ACT OF CONTRITION.

BEHOLD me, O my God, covered with confusion, and penetrated with the most lively sorrow at the sight of my offences. I detest them with a true sorrow for having offended so good and loving a God. O Lord, I have carried to excess my malice and ingratitude, and most humbly ask thy forgiveness. I beseech thee, O my God,

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by that mercy, the effects of which I have so often felt, to grant me the grace of a sincere repentance.

ACT OF CHARITY.

SEND down thy blessing, O Lord, on [*my parents,*] my relations, friends, and benefactors. Protect my superiors, comfort the poor, the sick, the afflicted, and the agonizing, convert and enlighten heretics and infidels.

O God of mercy and goodness, have pity also on the souls of the faithful departed. Put an end to their sufferings, and grant to those for whom I pray rest and eternal happiness. Amen.

Litany of the Blessed Virgin.

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

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ graciously hear us.
 God the Father of heaven have mercy on us.
 God the Son, Redeemer of the world, have mercy.
 God the Holy Ghost, have mercy on us.
 Holy Trinity, one God, have mercy on us.
 Holy Mary, pray for us.
 Holy Mother of God,
 Holy Virgin of virgins,
 Mother of Christ,
 Mother of divine grace,
 Mother most pure,
 Mother most chaste,
 Mother inviolate,
 Mother undefiled,
 Mother most amiable,
 Mother most admirable,
 Mother of good counsel,
 Mother of our Creator,
 Mother of our Redeemer,
 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 singular devotion,

Pray for us.

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 Tower c
 House c
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 Gate of
 Mornin
 Health
 Refuge
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 Help of
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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,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy Rosary.
Lamb of God, who takest away the sins of the world,
Spare us, O Lord!
Lamb of God, who takest away the sins of the world,
Hear us, O Lord!
Lamb of God, who takest away the sins of the world,
Have mercy on us, O Lord!
Pray for us, holy Mother of God,
That we may become worthy of the promises of
Christ.

Pray for us.

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 Christ our Lord. Amen.



O Lord Jesus Christ, who, through thy tender love for thy Church, hast vouchsafed to open to her the ineffable riches of thy sacred heart, grant that our hearts may be enriched with the treasures which it contains, and that we may participate in the holy delights which flow therefrom.

O sacred hearts of Jesus and Mary, look with compassion upon us. Amen.

BEFORE GOING TO SLEEP.

OPEN thy heart to me, O Lord, for it is the place that I have chosen for my rest. I desire to remain therein during my whole life, and to render up my last sigh as thy humble and faithful servant.

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Protect me, O Lord, and preserve me from the snares of the evil one. Sure of thy protection, I will repose in thy heart, and sleep in peace.

Loving Jesus, my adorable Lord, let my heart be so united to thine during this my rest, that I may say with thy spouse in the Canticles, "I sleep, but my heart watcheth."

Glorious Virgin, my tender mother, protect me; my holy angel guardian, watch over me; my holy patron, pray for me.

O Jesus, who didst die on the cross in order that I might live, have mercy on me. O Jesus, I give myself to thee entirely and for ever. Amen.

ACT OF REPARATION TO THE SACRED HEART
OF JESUS.

O ADORABLE heart of my Saviour Jesus, loving heart of my good master, how great is thy tenderness in remaining for me in the divine Eucharist! Alas, thy creatures forget thy love, despise thy complaints, and withdraw themselves from thee; forget-

ting that, in thy agony in the garden, thou didst endure all the bitterness of our sins. We now again by our iniquities renew thy sorrows. Thou languishest here with love and sadness, and how few think of thee, care for thee, or are touched by thy sorrows! Let me at least listen to thy tender complaint, for I desire to repair the outrages which are unceasingly directed against thee. Prostrate, annihilated in spirit before the holy tabernacle in which thou dost display thy love, I beseech thee to pardon my sins, and those of the whole world, for their contempt and indifference, their insults and their sacrilege. If I cannot wash away with my blood my own faults, and those of all thy guilty children, may I at least silently weep over the outrages of which thou art the victim. O that I could dispose of the hearts of all mankind, and fill them with contrition and with gratitude, in order to offer them to thy love as the only homage which it desires to receive! Lord Jesus, I offer myself as a holocaust. Behold my heart, purify it, con-

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sume it with love, sacrifice it to thy will, that henceforth I may love thee only, and live only to love thee. Guard thou my heart, lest I should reclaim it; hide it in thy wounds as in a safe asylum, so that there I may live and die in order to be united to thee for ever. Amen.

PRAYER TO THE AGONIZING HEART OF JESUS.

O MOST merciful Jesus, thou who art inflamed with so ardent a love for souls, I conjure thee by the agony of thy sacred heart, and by the dolours of thy immaculate mother, to purify in thy blood all sinners throughout the world who are now in their agony, and who will to-day depart this life.

Agonizing heart of Jesus, have mercy on the dying.

ACT OF CONSECRATION TO THE SACRED
HEART OF JESUS,

to be recited every day of the month of June.

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 for ever 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 deliver

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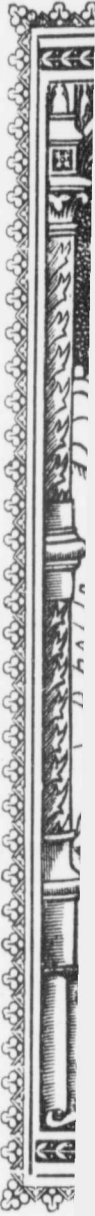
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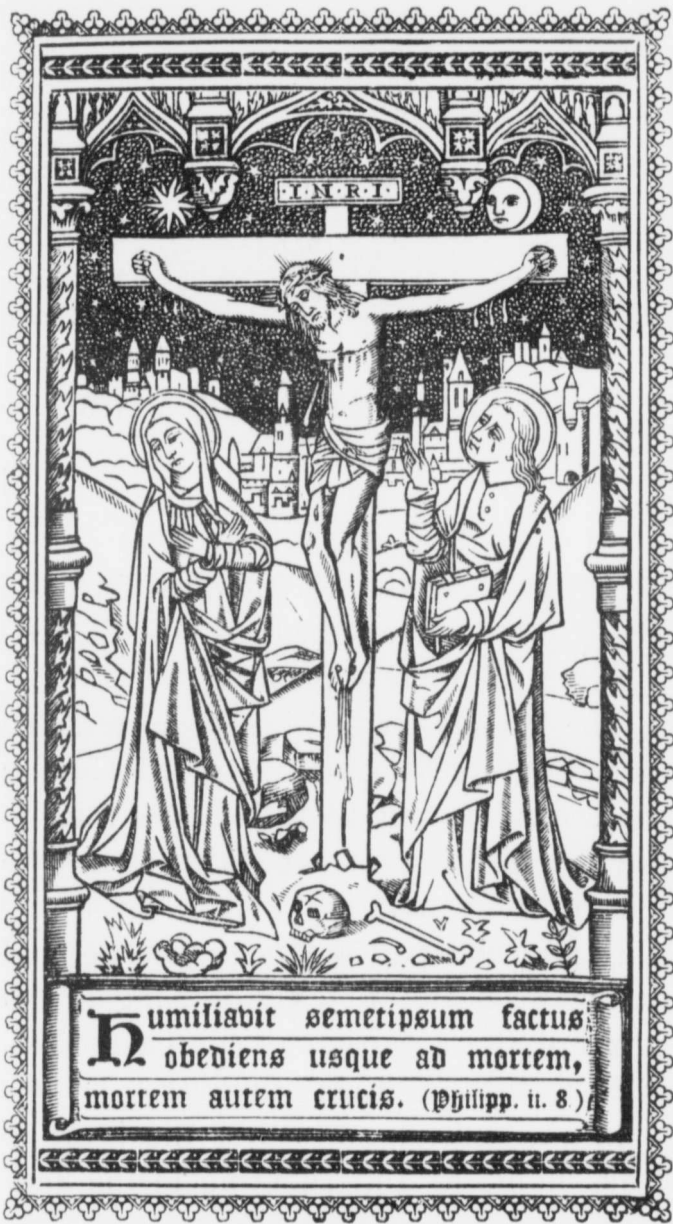
me from them ; and after having been my protectress in this world, O mother of Jesus ! be thou my queen in heaven.

A PRAYER TO THE BLESSED VIRGIN
TO OBTAIN FOR US THE VIRTUE OF HUMILITY.

O VIRGIN of purity ! O mother of holy love, who owest all thy greatness to humility ; I have no just pretence wherewith to address myself to thee, yet I beg, through thy intercession, for grace to overcome my pride ; this is thy enemy, and the enemy of thy Divine Son, who, to destroy it, did not think it too much to abase his divinity so low as to unite himself to our nature, and die upon a cross. Look down, then, O most merciful mother, upon me a miserable sinner. Turn thine eyes of mercy towards me. That compassion which is so peculiar to thee in quality of our advocate and mother, which was given thee by thy dying Son, will not permit thee to forsake me. I then humbly beg of thee, that by virtue of these prerogatives thou wilt obtain for me the grace to extirpate all

vain self-esteem and all love of praise and honor. Let my glory be to give all glory to Jesus, and to confess myself a sinner, and that all the good I possess by his grace is nothing compared to the greatness of his perfections. Grant that these virtues which thou teachest me by thy example may be so practised by me that I may hereafter, with thee, magnify eternally in heaven our Lord Jesus, and give him thanks for having looked down so mercifully on so miserable a soul as mine. Amen.





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Method of Hearing Mass

BY WAY OF MEDITATION ON THE PASSION.



THIS method is intended for those who prefer meditation to the recital of vocal prayers.

The Mass is divided into four parts; the first, from the beginning to the Gospel; the second to the Elevation; the third to the Communion of the Priest; and the fourth to the end.

In the first part we may consider and honor the heart of Jesus, praying in his agony at the approach of his passion, especially in the Garden of Olives.

In the second, we honor the heart of Jesus humbled and suffering in the vari-

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ous tribunals of Jerusalem, until the time of the scourging at the pillar.

In the third, we honor the heart of Jesus suffering in the scourging and crowning with thorns, and follow him in the path of suffering until his last sigh on the cross.

In the fourth, we honor the heart of Jesus hidden and buried in the sepulchre.

This manner of hearing Mass has four very precious advantages.

The priest is followed throughout the sacrifice: which is a very holy and meritorious way of assisting at Mass.

The heart of Jesus is honored in every stage of his Passion.

We enter into the interior sentiments of his adorable heart, and endeavour to make them our own.

The Mass thus becomes a prayer, and at the same time a very useful and salutary meditation.

If about to communicate at Mass, the manner in which we are thus occupied will be a very good means for receiving the grace of the sacrament, and may be con-

tinued in the thanksgiving. Bearing this in mind, we have indicated a few points for meditation, leaving to each one the liberty of following them up according as the attraction of grace shall inspire him.

From the Commencement of Mass to
the Gospel.

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

THE HEART OF JESUS PRAYING AND SUFFERING.

THOU prayest, thou dost suffer, O my sweet Saviour, thy heart experiencing a mortal sadness; suffer me to unite myself to thy sorrows, and give me a share in thy deep affliction. Everything that presented itself to thy mind plunged thy heart in a sea of bitterness; for thou didst behold the deplorable state of the world, the crimes and excesses of mankind, the torrent of iniquities which deluged the earth, the multitude of souls which would perish and be cast into hell, the glory of thy heavenly Father outraged, the approach of thy passion and sufferings, and their uselessness with regard to so many sinners, who, not-

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withstanding the shedding of thy blood for them, would be lost forever.

O my Saviour, am I not also a cause of sorrow to thee? Thou lamentest over me, thou seest the sad state of my soul, my tepidity and negligence, my unfaithfulness and resistance of thy grace, the little sorrow I have conceived, my little care for amendment, the danger to which I am exposed of dying in so sad a state. Thou lamentest all this, and I am not touched, thou art afflicted, and I am insensible. Heart of my God, thou prayest, and I know not how to pray; if I pray, it is so ill, with so little attention, fervor, or devotion, that my prayers deserve not to ascend to the throne of thy mercy. My God, teach me how to pray, that at least, in virtue of the sacrifice which I offer thee, my prayer may be pleasing in thy sight. Yes, my God, in this holy confidence I offer thee the homage of prayer for the salvation of my soul, whose misery and extreme necessity thou knowest.

I beseech thee also to remember all those for whom I ought to pray, — my relations, that we may be united much more strongly by the bonds of grace than by those of blood ; my friends, that thou mayst be the bond and centre of our friendship ; my benefactors, beseeching thee to render them a hundredfold the goods which I have received ; and the vengeance which I desire for my enemies is, that thou wouldst visit them with thy graces. I pray to thee also, in a particular manner, O my God, for the Church my tender mother, for the Sovereign Pontiff, and all the clergy. Shed over all thy abundant benedictions ; give to all of us hearts according to thy heart, uniting us all in the same holy fellowship.

Heart of Jesus, praying and suffering, I adore thee, and beseech thee to unite my prayers with thine.

Heart of Jesus, lamenting and agonizing, I adore thee, and beseech thee to inspire my heart with the same sentiments.

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Heart of Jesus, offering thyself in sacrifice to the eternal Father, I adore thee, and beseech thee to offer me in sacrifice with thyself.

From the Gospel until the Elevation.

THE HEART OF JESUS HUMBLLED AND ANNIHILATED.

O MY sweet Saviour! with what floods of bitterness is not thy sacred heart deluged! With what torrents of humiliation is it not overwhelmed! Led, or rather dragged from tribunal to tribunal, from one indignity to another, before judges who are thy enemies, tied and bound as a slave, accused as a criminal, thou art judged, and condemned as a malefactor, a seducer, a disturber of the public peace.

At the house of Caiphaz thou art given up to the insults, the injuries, and affronts of a troop of soldiers, who make thee undergo the most infamous treatment.

Before Annas thy face is dishonored by a shameful blow, the most audacious outrage that can be perpetrated amongst men.

By Herod thou art covered with a white robe in sign of mockery. Thou art treated

as a fool before his whole court, who turn into contempt and insult the esteem and admiration of which thou hast been the object.

By Pilate thou art placed on a level with a robber and a malefactor, and thou hast the sorrow to see this infamous wretch preferred before thee.

Dragged through the streets of Jerusalem, thou wast obliged to undergo the yells, the cries, and imprecations of the immense populace there assembled, who load thee with curses and maledictions. O King of glory, what a flood of humiliations overwhelmed thy heart! but what marvellous virtue thou dost display! what meekness, what patience, and charity! Thou dost pray for those who outrage thee. Thou offerest thy sufferings for those who persecute and afflict thee,

O adorable Saviour, this sacrifice of thy heart was necessary in order to repair the glory of thy outraged Father, to humble the proud exaltation of our minds, to confound the detestable pride with which our

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hearts are swelled, to make us know the inestimable value of humiliations, to give us in thy passion a touching example to which we can have nothing to oppose. Even on our very altars, to what a condition dost thou reduce thyself for the love of us ! And yet, O my God, how astonishing and deplorable it is, that notwithstanding so striking an example, pride should still hold dominion over us ; for, alas, how much of vanity, self-love, and sensitiveness do we not possess !

My divine Saviour ! how much have I not to reproach myself with on this point ! I seek only the applause and esteem of men, as if thine were not sufficient. I can suffer and endure nothing for thee, who hast undergone so much for me ; the least humiliation afflicts and dejects me ; my spirit is rebellious, my heart swells, my whole soul is disturbed and agitated ; a cowardly and worthless human respect makes me betray my duty and thy interests. O, how can I call myself thy disciple, and acknowledge thee for my Master

and my God! Was it necessary, then, O my Saviour and my Lord, that thou alone shouldst drink of the chalice of humiliations? No, my adorable Master, I will share it with thee, I will receive it from thy hands, I will have a part in thy abasements; and if I have not the courage to meet humiliations, I will at least accept with submission those which thou shalt send me. From henceforth I offer thee the sacrifice of my pride and my vanity, in order to unite myself to thee in thy annihilations. If nature rebels, or self-love complains, I will follow thy example and implore thy grace. This divine example, drawn from thy heart and passing into mine, will render the chalice of thy humiliations precious, and even consoling to me, and one drop of its bitterness will be sweeter to me than all the deceitful and guilty pleasures of this blind and perverse world.

O heart of Jesus, saturated with indignities, make me share in thy chalice.

O heart of Jesus, steeped in an ocean of sorrows, steep my heart in thy tears.

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O heart of Jesus, plunged in an abyss of humiliations and suffering, destroy my self-love and pride.

**From the Elevation to the Communion
of the Priest.**

THE HEART OF JESUS SUFFERING AND EXPIRING ON
THE CROSS.

WAS it necessary, O my Jesus, that after having given up thy sacred heart to the greatest humiliations, thy body should be delivered to excessive torments? To what a condition art thou reduced by thy terrible scourging! After having fastened thee to a pillar, they strike thee violently, discharging repeated blows on thy virginal flesh. Thy body is bruised, torn, and covered with wounds. Thou art bathed in the torrents of thy adorable blood, and yet they cease not to strike thee, and to exercise over thee all the fury, cruelty, and hatred of which they are capable.

But, O my God, in the midst of these excessive sufferings of thy body, what are the emotions of thy heart?

Thou dost suffer with patience, O sweet Saviour, submitting thyself to thy heavenly

Father, offering to him thy torments, begging of him the forgiveness of our sins, regarding thyself as a victim sacrificed for our salvation, beholding those torrents of blood with resignation, and even with joy, in order that our sins might be washed away, and that the voice of this adorable blood, rising even to heaven, might obtain grace and mercy for us.

Thou sufferest everything for me, O adorable heart of my Saviour! and yet the least suffering is a torment to me; I fear even the very name of suffering and pain. I care so much for my body, seeking its ease and guarding it so carefully, without remembering that it is a body of sin, which I ought to subject to the rigors of penance. Ah, my Saviour, do I not see that by my care in avoiding suffering I increase thine, rendering those sufferings useless for my salvation?

All thy sufferings in this cruel scourging, O my Saviour, nevertheless are little else than the commencement of thy torments. Thy sacrifice must be consummated. I be-

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hold thee loaded with thy cross, taking the way to Calvary. Suffer me, O my God and Saviour, to follow thee in spirit, and step in thy bleeding footsteps. What do I see, great God, what marvellous spectacle does faith present to me! A suffering God! a dying God! a God dying in excess of pain! a God dying for the love of those who cause his death! At such a sight what can I say; how can my heart express the sentiments with which it is filled?

Ah, my Saviour, how eloquently dost thou preach upon thy cross the great truths of faith which thou hast announced to us! How dost thou make known the greatness of the inexorable justice of God, the excellence and the price of our souls, but above all, the malice and enormity of sin, the severity and horror of the punishments which are reserved for it in eternity. And they are my sins, O heart of my God, which thou bewailest, which thou dost lament upon the cross. They are my sins which led thee there, which fastened thee to its wood, which have shed thy sacred blood,

and caused thy death ; and I, my Saviour, am not filled with sorrows at the foot of thy cross; I wash not my sins in my tears and in my blood. Ought I not, at least, to pass my life in sighs and tears, without ceasing, for sorrow that I have offended my God, caused the sufferings of Jesus, rendered myself responsible for his blood, and guilty of his death? Thy heart is still open for me upon thy cross, O Jesus. Thy arms are extended tenderly to receive me, and I return to thee with sincerity and sorrow.

Every day thou renewest on our altars, in an unbloody manner, the bloody sacrifice which thou didst once offer upon Calvary. It is this sacrifice that I offer thee, as thou didst offer it to thy heavenly Father. Suffer me to unite to thy sacrifice the sacrifice of myself, and especially that of a contrite and humble heart. I beg of thee to give me a heart broken with sorrow to offer to thee, and thus render the victim worthy of thee, worthy to be sacrificed to thee.

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From the Communion of the Priest to
the end of Mass.

THE HEART OF JESUS CONCEALED AND BURIED IN
THE SEPULCHRE.

BELOVED Saviour, thy body is placed in the sepulchre, the last of the humiliations which thou hadst to undergo in this world, for humiliation was to accompany thee even to the tomb. O my soul, what a state of abasement for God made man is this, to be in the world as not there, hidden in the bosom of the earth, surrounded by the shades of death, given up to obscurity in the region of darkness, absolutely destitute of everything, for even the tomb in which Jesus reposes is not his, thus verifying the words he had said of himself, "The birds of the air have their nests; but the Son of man hath not whereon to lay his head."

Yet in this state of humiliation thou, my Jesus, dost preserve all thy power.

Behold, my soul, the great example given us for our imitation. Saint Paul tells us that we are dead, that our life must be "hidden with Jesus Christ in God." Yes,

my divine Saviour, in thy tomb I will learn the sentiments of thy adorable heart, detachment from the world, forgetfulness of the world, death to the world and to myself, the nothingness of earthly things, the love of retirement, and strict union with God; for thou shalt take place of all, O Jesus, when for thee I have quitted all with heart and mind.

O my God, vouchsafe to accept these resolutions; I renew them in this holy sacrifice, and I offer them to thee in union with thine own. I beg of thee to give me the grace to preserve them in my soul as long as I live, and grant that I may persevere in them until death.

O adorable heart of my Saviour, thou wast not to be always in humiliation, suffering, and sorrow. After so many trials and conflicts, thou didst ascend into heaven, the conqueror of thy enemies; triumphing over the world, death, and all the powers of hell, thou art exalted in glory, and seated at the right hand of the heavenly Father.

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thy triumph. Shall I one day share thy glory and thy happiness? It is only through thee and thy merits that I can hope for and merit this grace. I beseech thee to give it me in virtue of the sacrifice which I offer thee. Thou hast offered thyself for me upon our altars, receive me one day in thy sacred tabernacle, in order that I may praise thee forever with thy elect; and as a pledge of this happiness, vouchsafe to ratify in heaven the blessing which thy priest gives us on earth, in the name of the Father, Son, and Holy Ghost. Amen.





Another Method

—*— OF HEARING MASS. —*—

MOST adorable Trinity, in thy name, and to render thee the honor and homage due to thee, I assist at this holy and august sacrifice,

O my God, thou alone art my joy, my happiness, and my hope ; the multitude and enormity of my offences render me unworthy to approach thy altar ; but thou callest me to thee, so that in union with thy minister, I may offer thee the adorable victim of our salvation.

I acknowledge, O my God, that I am unworthy to assist at this most holy sacrifice ; but thou wilt not reject a contrite and humble heart. I confess my sins. I humbly ask pardon for them. I hope to obtain this pardon through the merits of the victim about to be offered for their expiation.

DURING THE CONFITEOR.

I, A miserable sinner, prostrate myself before thee, confessing, O Almighty God, that I have sinned against thee, and in thy

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presence. To Mary the purest of virgins, to blessed Michael the archangel, St. John Baptist, the holy apostles Peter and Paul, to all the saints whose example I have so carelessly followed, to the faithful whom I have scandalized, to all in heaven and on earth, I confess that I have sinned in thought, word, and deed. I have no excuse whereby I can justify myself. Nothing should have led me to offend a God who deserves an infinite love. I ought rather to have sacrificed my life a thousand times. I can only expect pardon through that infinite mercy, which of myself I am not worthy to obtain; therefore I beseech the blessed Virgin Mary, blessed Michael the archangel, Saint John Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me. May Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

AT THE INTROÏT.

O MY God, thou hast said, "I will not the death of a sinner, but rather that he be converted and live." Thy promises, O

Lord, can never deceive us. How many blessings hast thou not sent down on us thy people, since Jesus took upon him for us the form of a slave, in order that we might enjoy the sweet liberty of the children of God!

AT THE KYRIE.

O MY soul, let us implore aloud the mercy of our God; let us cry out without fear of being repulsed. O Lord my God, have mercy on me; thou hast created me; have mercy on the work of thy hands.

Merciful Father, pardon thy guilty servant.

O Jesus, O loving Saviour, infinitely charitable Mediator, do thou regard our miseries, pardon us our sins, and deliver us from the enemies of our salvation.

O sanctifying Spirit, thou art our hope, our strength, our light, our consolation; vouchsafe to purify us from our iniquities.

AT THE "GLORIA IN EXCELSIS."

GLORY be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glori-

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fy thee, we give thanks to thee for thy great glory, O Lord Jesus Christ, 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 prayers, who sittest at the right hand of the Father, have mercy on us; for thou only art holy, thou only art the Lord, thou only, O Jesus Christ, together with God the Holy Ghost, art most high in the glory of God the Father. Amen.

WHILE THE PRIEST READS THE COLLECTS.

ACCCEPT through thine infinite goodness, O Lord, the prayers which thy minister in the name of thy Church addresses to thee for all the faithful, in which I unite also, begging thee to grant me the pardon of my sins, victory over my passions and evil inclinations, an active faith and an ardent charity, so that henceforth I may be more faithful in keeping thy command-

ments, and in the discharge of the duties of my state. I deserve not to be heard, O my God; but I ask this of thee through the merits of Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.

DURING THE EPISTLE AND GRADUAL.

O MY God, who hast made known to us the light of thy truth by the words of thy prophets and apostles, in order that we may turn from our evil ways, triumph over our sinful inclinations, and walk in the paths of justice; give grace to us here present, and to all who bear the name of Christian, that we may reject whatever is contrary to the august prerogative we enjoy, to honor by our works thy divine adoption, and to fulfil perfectly all the duties of the holy state to which thou hast called us.

WHILE THE PRIEST READS THE GOSPEL OF
THE DAY.

I FIRMLY believe, O Lord, all the truths that thou hast revealed to thy Holy Catholic and Apostolic Church, which speaks

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to me in thy name. I believe, O Lord; but I beseech thee to help and strengthen the weakness of my faith. I adore thy holy Word, and I desire to make it the rule of my conduct, however difficult I may find it to do so. A Christian by my belief, grant, O God, that I may truly be one by my works, and show myself worthy of this name by a sincere love for thee, that the effect of this love may be the fulfilment of thy commands, and the practice of thy precepts; so that at the great day of eternity I may see and possess without a veil the infinite good which thou teachest me to know and to hope for in this world under the shadowy and obscure veil of faith.

AT THE CREDO.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and 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, consub-

stantial to the Father, by whom all things were made ; who for us men and for our salvation came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN.¹ He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again, according to the Scriptures ; he ascended into heaven and sitteth at the right hand of the Father ; and he shall come again with glory to judge the living and the dead, of whose kingdom there shall be 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 look for the resurrection of the dead and the life of the world to come. Amen.

¹ At these words all kneel to adore God for the mystery of the Incarnation.

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AT THE OFFERTORY.

RECEIVE, O Holy Father, Almighty and eternal God, this spotless host offered thee by the hands of the priest in the name of thy whole Church, and in commemoration of the great sacrifice which Jesus Christ thy Son offered on Calvary, and which is renewed under the species of bread and wine, whose substance is about to be changed into that of his adorable body and precious blood, through his almighty word.

Accept, O my God, of this spotless victim, which I offer thee in acknowledgment of thy sovereign dominion over me and all thy creatures, and in thanksgiving for all thy benefits; begging of thee with a contrite heart to grant me the remission of my sins, and the assistance necessary for me to work out my salvation.

In union with this unspotted host I offer myself entirely to thy glory, my body, my soul, my life — all that I have received from thee. I offer myself to thee in a spirit of humility and contrition, with sor-

row for having offended thee, and a sincere resolution to serve thee with greater love and fidelity for the time to come.

AT THE ORATE FRATRES.

MAY the Lord favorably receive this sacrifice, to the praise and glory of his adorable name, to our benefit and that of his whole Church.

AT THE PREFACE.

O ALMIGHTY and merciful God, draw us from all earthly affections, and raise our hearts to thee, so that, intent only on the ineffable mystery about to take place on thy altar, we may adore thee really present. We return thee thanks. We praise and glorify thy supreme majesty, holy Father, eternal God. Almighty Lord, receive through Jesus Christ our humble adoration, united to those of thy blessed spirits; inflame us with their love and zeal, and grant that, celebrating with them thy infinite perfections, we may sing that sublime and eternal canticle, Holy, Holy, Holy, Lord God of Sabaoth, heaven and earth

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DURING THE CANON. — AT THE MEMENTO
FOR THE LIVING.

ETERNAL and most merciful Father, we most humbly beseech thee through Jesus Christ thy Son to accept this holy sacrifice of his sacred body and precious blood. Incline thine ears to our prayers for thy Holy Catholic Church; give to it peace; unite her children in the bonds of charity, and grant that they may have but one heart and one soul. Do thou thyself govern it by the light of thy wisdom; grant that all the nations of the earth may acknowledge its laws, and that the "gates of hell may not prevail against it," according to the promise of its divine Founder.

Bless our holy father the Pope, our bishops, our clergy, and all the faithful who are under their guidance. I particularly recommend to thee N— and N—; all those who offer thee this sacrifice of praise; [*my parents, relations, friends, and*

benefactors;] all whom I may have injured, as also my enemies, if I have any.

United by the bonds of holy fellowship to the blessed Virgin Mary, the holy apostles and martyrs, and all the saints, with whom we form but one and the same body with Christ Jesus our Lord, we beseech thee to grant us through their merits thy special protection. Receive favorably the offerings and prayers of thy whole Church; give to us thy peace in this perishable life; and grant that, preserved from eternal damnation, we may be of the number of thy elect, and live, possess, and praise thee forever, through the same Jesus Christ thy Son. Amen.

AT THE CONSECRATION.

O MY Jesus, I firmly believe that by virtue of the divine words which the priest pronounces in thy name, the bread and wine are truly and really changed into thy Body and Blood, as by thyself on the eve of thy passion.

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AT THE ELEVATION OF THE HOST.

I ADORE thee, O Eternal Word, sacrificed for the love of me. I acknowledge that thou art really and substantially present under the appearances of bread and wine; thou whom the angels adored from the moment of thy incarnation; thou who didst receive the adorations of the Magi in the manger of Bethlehem, and who art the constant object of our adorations in this divine sacrament; thou art my Lord, my Saviour, and my God; in thee I place all my trust, I love thee with my whole heart, and I consecrate myself to the Eternal Father in union with thee.

[Ask during these precious moments for the particular graces necessary for you; ask for them with a lively faith, with a firm confidence, through the merits of the holy Victim now offered for you.]

AT THE ELEVATION OF THE CHALICE, AND DURING THE REMAINDER OF THE CANON.

I ADORE thee, O Jesus, thou who hast redeemed me and washed away the sins of the world in thy precious blood. Thou

didst deliver thyself to death in order to expiate my iniquities; thou didst rise again for my justification; thou hast ascended into heaven to secure for me the price of thy sufferings; thou reignest there with the Father and the Holy Ghost; and thou wilt descend visibly at the last day to judge the living and the dead.

Commemorating these august mysteries, I presume to implore thy mercy, O Eternal Father. Thy divine Son is the object of thy complacency. I offer him to thee, who is the only unspotted Host, holy and without stain, the only holocaust worthy of thy supreme majesty, the victim who can alone obtain the pardon of my sins, and the assistance which can support my weakness.

DURING THE MEMENTO FOR THE DEAD.

REMEMBER, O Lord, thy servants departed this life, who have gone before us with the sign of faith, and who, having died in thy grace without wholly expiating their sins, await thy mercy in their place of exile; have mercy on their suffering

souls, O my God, especially those of N — and of all those who have no one to remember them. They are thy creatures, thy children, thy spouses, thy elect; thou lovest them, and the blood of Jesus was shed for them. Give them, I beseech thee, the peace, the refreshment, the light, and the happiness which the Church asks in their behalf, in union with this unspotted victim.

AT THE "NOBIS QUOQUE PECCATORIBUS".

SINFUL as we are, we trust not the less in thee, O God of goodness. Our miseries are great, but thy mercies are infinite, and the hope which we have of being received into the company of thy saints is not founded on our own merits, but on those of Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost forever and ever. Amen.

AT THE PATER NOSTER.

Recite the above with the priest, or say the following Prayer.

GIVE ear, I beseech thee, O Lord, to the humble prayer of thy prodigal child, who casts himself before thee. I presume to

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call thee my Father, my tender Father, for I am authorized so to do by the express words of thy Son Jesus. May this adorable name, which I have dishonored by so many sins, be hallowed everywhere and for ever. May thy kingdom be established in the hearts of all thy creatures, and thy will, which I have so often resisted, be done on earth as it is in heaven. Give me every day the bread which I require, but especially the bread of tears and compunction, so useful and necessary to a sinner. Forgive me my sins, as I sincerely forgive others all the injuries which have been done unto me. Preserve me from relapsing anew into sin, by withdrawing from me the temptations and dangerous occasions to which I am exposed; and deliver me from the only evil to be feared, — the loss of thy grace in this world, and thy glory in the next.

AT THE "AGNUS DEI."

LAMB of God, who didst offer thyself in sacrifice on the cross, and who continuest thy sacrifice on the altar, in order to

blot out the sins of the world, have mercy on us, pardon our sins, and give us the peace which the world cannot give, peace with thee by a perfect reconciliation, and true submission to thy holy will; peace with ourselves by a victory over our passions; and peace with our neighbour, by the union of sincere charity; peace in thy Church by the extinction of heresies, schisms, wars, and all that can disturb catholic unity, fraternal charity, and public tranquillity.

AT THE "DOMINE, NON SUM DIGNUS."

LORD, I am not worthy that thou shouldst enter into my soul by the communion of thy sacred body and thy precious blood. I heartily detest the sins which render me unworthy of so great a benefit; but thou, O my God, canst pardon me. Say only one word, and I shall be cured of the many wilful sins which render me displeasing in thy sight. Permit me at least to gather up the sacred crumbs which fall from thy table. Grant me some share in the graces thou dost communicate to the

faithful in this ineffable sacrament. Give me a lively faith, a firm hope, an ardent charity, so that I may be spiritually united to thee. Destroy in me whatever displeases thee ; do thou reign alone in my heart, and dispose me worthily to receive in the holy communion thy body and blood ; become thou the life of my soul, preserving it in thy grace, and securing to it the pledge of eternal life.

WHILE THE PRIEST READS THE
POSTCOMMUNION.

O ALMIGHTY God, I bless thy infinite wisdom and power, which have prepared for me so heavenly a nourishment. I return thee thanks for all thy generous goodness to me. I adore thy supreme majesty, which has not disdained to abase itself even to my nothingness. But how, O my God, can I acknowledge all that thou hast done on my behalf? I will unite myself to thee, O Jesus, and will invoke and eternally praise thy holy name. Since thou givest thyself to me with a generosity so excessive, from this day and forever I

consecrate myself entirely and irrevocably to thee.

AT THE LAST BLESSING.

O ALMIGHTY God, Father, Son, and Holy Ghost, vouchsafe, through the great sacrifice which has been offered unto thee, to give us thy blessing in time and eternity.

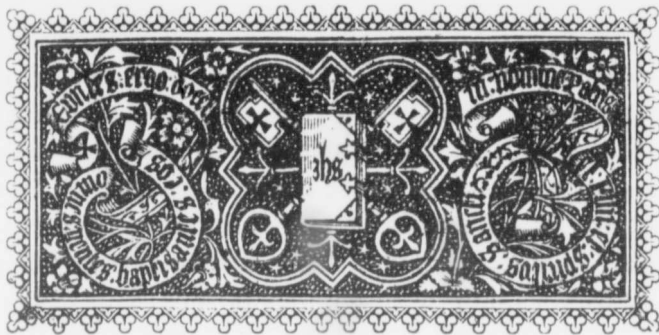
AT THE LAST GOSPEL.

I ADORE, O Jesus, thy eternal birth in the bosom of thy Father, and thy temporal birth in the womb of a most pure Virgin. Since thou becamest like unto me according to the flesh, and hast vouchsafed to render me a child of God according to the Spirit, O render me worthy of so high a destiny; and grant that I may be born again in thee, knowing thee, loving thee, and following thee as my true light, so that I may preserve that divine adoption which I received in the sacrament of regeneration. Visit me by thy powerful grace in thy august sacrament; establish thy habitation in my soul, and reign there in thy glory as the only Son of the eternal Father, full of wisdom and of truth.



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Devotions for Confession.

THE Sacrament of penance has been given us by the divine mercy as one of the most powerful means of salvation. By this we learn to know ourselves, and to probe the wounds of our corrupt nature, so that they may be healed. By this the soul acquires light and strength to fight against the world and her own passions, to discover and avoid the snares of the enemy of her salvation, so that the soul may arise again after a relapse into sin, and profit even by its fall.

In order to gather abundantly the precious fruits of this sacrament, we must approach it with good dispositions, and especially in a spirit of faith. Let the true interests of your soul, the care of your sanctification, and your eternal salvation, alone direct you in your choice of a confessor. Unless serious reasons present themselves, keep invariably to the choice you have made, and address yourself to him as the minister of Jesus Christ. All human

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considerations ought to be banished from an action so holy. The Christian soul, animated by a true spirit of faith, conducts herself in the holy tribunal as if alone in the presence of God, desiring only to receive the pardon of sin and the graces necessary for eternal salvation. Animated by these holy dispositions, approach with confidence to the sacrament of penance, keeping a fixed rule as to the length of interval between your confessions. If you feel a necessity for the sacrament, or any unforeseen accident requires a change, let it be to advance the accustomed time, not to lengthen it; the longer you delay, the greater the repugnance you will feel. You will lose your peace of mind, the taste for piety, the sweet habit of union with God and his holy presence. But what is still more fatal is, that little by little you will grow accustomed to a disturbed conscience. Through neglect of this kind may be traced the loss of a multitude of souls. The daily examination of conscience, which every Christian ought to make before retiring to rest, is an excellent preparation for that which should precede confession. The more exact you are, the more intimate will be your knowledge of yourself and your sins when preparing for the sacrament. On the eve of the day examine your conscience carefully, consider the promises you have made to God, the resolutions you have taken, the causes of your falls into sin; but while an exact remembrance and detail of your sins is neces-

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sary, remember that above all things you must study to excite in your soul a lively and sincere contrition for the past, and firm and good resolutions for the future.

[*Place yourself in the presence of God.*]

O my God, I am about to present myself at thy tribunal, in order to confess my sins and obtain pardon for them according to thy promise; enlighten me, that I may know them clearly; give me thy love, that I may bewail them with a true contrition; thy truth, that I may accuse myself truly and without prevarication; thy strength, in order that I may not fall into them again, and that I may do sincere penance for them.

But, O my God, how can I know my sins if thou dost not enlighten my darkness, as it will be one day dispelled, when I shall appear in thy awful presence! Give me now thy light; make me see myself such as I really am, that I may know the number and enormity of my iniquities; that, accusing myself now at the tribunal of thy mercy, I may avoid condemnation at the tribunal of thy justice.

PRAYER BEFORE THE EXAMINATION
OF CONSCIENCE.

HOLY Spirit, infinite source of light and love, have mercy on a miserable sinner, who of himself knows not the number of his iniquities, nor can conceive for them a salutary sorrow. Enlighten me, my God; shown me the evil I have committed, and the good which I have neglected since my last confession. Suffer me not to be blind to my own failings; remove from before my eyes the veil which self-love places too frequently before them. Discover to me, O my God, the evils which I have dared to commit against thy adorable Majesty, the injuries I have done to my neighbour, and all the transgressions which I have committed against the sacred promises of my baptism.

Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

℣. Send forth thy Spirit, and they shall be created. ℞. And thou shalt renew the face of the earth.

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Let us pray.

O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant us by the same Holy Spirit a love and relish of what is right and just, and the constant enjoyment of his holy consolations, through Christ our Lord. Amen.

O my God, make known to me the wounds which sin has made in my soul. Come to my aid, O Lord; without thee I cannot discover them. O eternal Light, dispel my darkness. Heart of Jesus, enlighten me as to my weakness; show me my faults; make known my sins to me; grant that I may see them all as thou thyself dost behold them. Holy Virgin, my holy angel guardian, my holy patron, O help me in the examination I am about to make, that my heart may be purified and rendered less unworthy of the heart of Jesus, your delight and your happiness.

Examine your conscience with sincerity and attention, and see, without attempting to deceive yourself, what you have done against God, your neighbour, and yourself. When you have discovered the faults, imperfections, sins, and perhaps

crimes which disfigure your soul, excite therein a hearty sorrow, and firm purpose of amendment.

AFTER THE EXAMINATION.

BEHOLD, O good Shepherd, most tender of Fathers, the sins which I have committed against heaven and before thee. I confess that I no longer deserve to be called thy servant.

Ah! if thou, O my God, didst keep an exact account of my iniquities, how should I support thy presence and the rigor of thy justice? Enter not into judgment with thy servant, O my God, but show mercy to a sinner who confesses his sins.

Remember thy goodness, O Lord, and the infinite mercies which thou hast from my infancy bestowed upon me.

Forget the sins of my youth and my ignorance; remember not my imprudences and failings, but let thy mercies hasten to succor me, because I am fallen into great misery.

Who without thy grace can perfectly know his sins and his weakness? Purify me, O Lord, from my own sins, and pardon

me those of my neighbour in which I may have had some share.

Save my soul, O my God; for without thee it will perish.

Help me, O my Saviour; for thine own love and mercy deliver me; and pardon me my sins for the glory of thy holy name.

Treat me not as my offences deserve, and chastise me not according to my iniquities.

I have examined all my ways in thy sight, and seeing how far I have wandered from thee, I resolve henceforth to walk in the way of thy divine commandments.

ACT OF CONTRITION.

O MY God, infinite and essential goodness, thou art my first beginning and my last end. It is thee that I have abandoned, preferring to thee a slight pleasure, a passing satisfaction, a perishable good, a foolish vanity,— I, who was created to love thee, and whose heart was given me in order that it might attach itself eternally to thee.

O God of truth, thou hast promised not to reject a contrite and humble heart, and

to pardon a sinner when he is sorry for his offences. I prostrate myself before thee, filled with the most sincere regret for each of my sins, even for those which are unknown to me. I detest them, much less for the chastisements which they have deserved, than on account of the injury, O holy God, which they have done thee ; of the hatred which thou bearest them, and the love which I owe thee. I renounce them with my whole heart, and I protest before thee that, assisted by thy grace, I will prefer death to the misfortune of again falling into them. I renounce all the habits and occasions of sin, and I desire henceforth to avoid them forever. If I have given any cause for scandal, or done any injury to my neighbour, either in his person, his reputation, or his property, I am resolved to repair it ; and I desire to be reconciled to my enemies, putting aside every feeling of anger and desire of revenge.

I humbly ask pardon of thee, O Lord, through the merits of Jesus Christ my God and Saviour. In his precious blood and

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in thy infinite goodness I place all my trust, and hope to obtain the necessary help to correct my faults and serve thee more faithfully for the future.

Desiring to satisfy thy justice, O Lord, I accept with submission all the trials, afflictions, and crosses which it shall please thee to send me. I offer them in union with the penance which shall be enjoined by thy minister, and all the good which by thy grace I shall perform; desiring with all my heart to approve myself before thy divine majesty by producing worthy fruits of penance; uniting them to the satisfaction of Jesus Christ thy Son, so that they may be rendered salutary to me through his powerful mediation.

ANOTHER ACT OF CONTRITION.

I ACKNOWLEDGE before thee, O my God, that I have had the misfortune, or rather the wickedness to offend thee. But this confession is not sufficient for my conversion. True repentance requires a heart broken by sorrow, a sincere regret for the past, and a firm resolution for the future.

And whence shall these holy dispositions come if not from thee, my God? Yes, it is thou whom I have so unworthily offended, who wilt put into my heart this sorrow and this firm resolution, without which there is no hope of pardon.

O Jesus, thou whose soul was so penetrated with sorrow for my sins, and who didst shed such bitter tears for them, inspire me with those sentiments which thou didst vouchsafe to entertain for love of me; and since thou hast taken on thyself the enormous weight of my crimes, communicate to me that true spirit of penance which thou didst teach us when, prostrate before thy Father in the Garden of Olives, thou didst make so infinite a reparation to divine justice for my iniquities.

Holy Virgin, Mother of my God, and my powerful advocate, pray for me, a poor sinner, that the confession which I am about to make may not render me more criminal, by the abuse of a sacrament instituted for my justification; but on the contrary, that it may obtain for me the

pardon of my sins, and grace to prevent me from falling into them for the future.

Father, I have sinned against heaven and in thy sight; I am not worthy to be called thy servant. I acknowledge before thee and in the bitterness of my soul the multitude and enormity of my offences. Ah! who will give to my eyes torrents of tears, that I may weep for them as they deserve?

O Infinite Goodness it is for love of thee that I detest my iniquities; it is through the infinite merits of Jesus Christ my Saviour that I implore and hope for forgiveness; it is in his adorable wounds that I seek a remedy for those which sin has made in my soul. Lord, have mercy on me, according to thy great mercy; behold my heart; increase and confirm in me by thy grace my resolutions to avoid sin, and the proximate occasions of sin.

Excite within yourself sentiments of compunction and sorrow, and remember that your confession must be — 1st, entire, without concealing anything; 2d, simple and clear, free from excuses; 3d, humble and generous, not sparing yourself the shame attached to the explanation of those

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humiliating circumstances which may change the nature of the sin. If there be any fault the avowal of which is most painful to you, commence your confession by accusing yourself of it. Mention the number of times that you have fallen into each sin, and if you cannot remember them precisely, do so as nearly as you can. Accuse yourself with clearness, following the order of the commandments, seven deadly sins, etc.

THANKSGIVING AFTER CONFESSION.

O MY soul, bless thou the Lord, and let all that is within me glorify his holy name. O my soul, bless the Lord, and never forget his benefits. It is he who has pardoned thy sins, who has healed thy infirmities, who has surrounded thee with mercies and graces ; who grants thy desires, loads thee with blessings, and bestows on thee a renewed youth like unto the eagle's. The Lord hath not dealt with us as our sins deserved. He has banished our iniquities as far from us as the east is from the west. As a father hath compassion on his children, so hath the Lord compassion on those who fear him, because he knows the frailty of our nature and remembers that we are but dust.

Such are the sentiments of my heart, O my God, at the sight of the mercy thou exercisest towards me. How great is thy goodness, O Lord, to fill a soul so ungrateful as mine with the gifts of thy grace! Ah! lest the enemies of my salvation should drag them away, place thereon the seal of thy powerful protection, and make me feel the infinite value of all thy benefits. Amen.

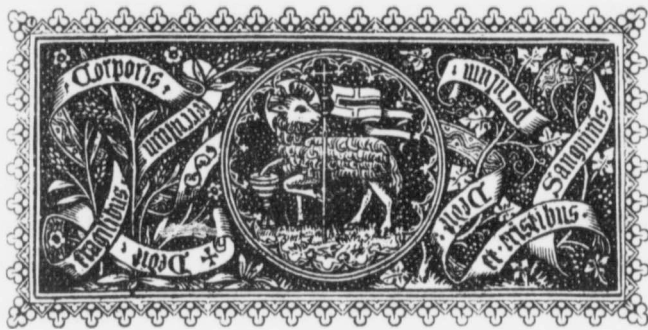
O justice of my God, of myself I can do nothing to satisfy for my offences, but I offer thee the merits of a God which are infinite. I present thee, O Lord, the sacred heart of thy Son; and if I have not all the sorrow which my sins demand, behold the grief which they have cost that adorable heart; that deep wound and that sacred blood will plead for me; they proclaim that my divine Saviour has satisfied for my offences.

O my God, pardon me my vanity and pride, for the sake of the humility of thy Son; pardon my enmities and hatred for the sake of his immense charity; pardon

my impetuosity and temper, for the sake of his meekness; pardon my sensuality and the little guard I have kept over my senses, for the sake of that virginal flesh which was scourged for me; pardon my want of mortification, in consideration of the hunger and thirst which thy Son endured upon the cross. O heart of Jesus, be my satisfaction, as thou art my Redeemer.

But, my God, if thou desirest of me any other penance, I submit to it. I accept without reserve all the trials to which thou hast condemned me for the punishment of my sins, resolving to bear patiently afflictions, sorrow, sickness, and persecution, and all the evils which may befall me in this life, either directly from thy hand or through the instrumentality of creatures. I accept them according to the dispositions of thy divine providence.





Preparation for Holy Communion.

ACT OF CONFIDENCE.

MY God, I am so persuaded that thou watchest over all those who hope in thee, and that nothing will be wanting to them that look to thee for everything, that I am resolved to live for the time to come without solicitude, and to place myself wholly in thy hands. I may be deprived of wealth and honor; sickness may rob me of my strength and the means of serving thee; I may even lose thy grace by sin; — but I will not lose my hope; I will preserve it till the last moment of my life, and all the powers of hell shall in vain

endeavor to drag it from me. Others may expect their happiness from their riches or their talents; may trust in the innocence of their lives, the severity of their penance, the number of their good works, or the fervor of their prayers. As for me, O Lord, all my confidence is in thee, who art my trust. He who confides in God shall never be confounded. I am then sure that I shall be eternally happy, because I firmly hope to be so, and it is in thee, O God, that I place my hope. I know, alas! I know too well, that I am frail and inconstant; I know that temptations may arise even for those solidly grounded in virtue; I have beheld stars fall from the heavens, and the pillars of the firmament tremble. But yet I do not fear so long as I hope. I shall be sheltered from all evil; and I feel convinced that I shall always hope, because I so earnestly desire this invariable confidence in thee. Ah! my God, I cannot hope too much. I trust thou wilt preserve me from sin, sustain me against its most furious assaults,

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and make my weakness triumph over my most formidable enemies. I hope that thou wilt ever love me, and that I shall love thee always without ceasing. And carrying my confidence to its utmost extent, I hope for the possession of thyself, and that, after having adored, loved, and served thee in time, I shall have the happiness to see and enjoy thee eternally in thy heavenly kingdom. Amen.

ACT OF FAITH.

O MY Saviour! I am about to receive thee this day into my soul. I desire to honor, glorify, and render thee the sovereign homage due to thee alone, and to consecrate to thee all the thoughts, words, and actions of my life, acknowledging that thou art my first beginning, my last end, my supreme happiness. I beseech thee to establish in me the reign of thy love, to apply to me thy infinite merits, to forget my past iniquities; to grant me the grace of commencing a new and fervent life, and to give me in thy august sacrament the pledge of eternal life promised to those

who worthily receive thee. I wish to receive thee, O my God, for all the intentions thou hadst in instituting this holy sacrament. I unite the communion I am about to make to those of all just souls in heaven and on earth, and I ardently desire to have a share in their holy dispositions and prayers, in order to honor thee as far as my weak nature will permit.

United in heart and mind to thy Holy Catholic Church, I beseech thee to bless and preserve her according to thy promises; to extend our holy faith throughout the world; to convert sinners; to give rest to the souls of the faithful departed; and to sanctify my relations, friends, and benefactors, and my enemies, if I have any.

I am unworthy to receive thee, O my God. Alas! who am I, and who art thou, O Lord? Thou art the Son of the living God, equal to thy Father, infinitely good, powerful, wise, and holy; or rather, thou art goodness, power, wisdom, and holiness itself, and I am dust and ashes — a mere nothing in thy sight. Nay, I am less than

nothing, because thou seest in me only an ungrateful sinner, who has abused thy benefits and rebelled against thy infinite majesty. O Lord, I do not deserve that thou shouldst favour me by honoring me with this visit. My miseries are not unknown to thee, and nevertheless thou dost tenderly invite me to receive thee; nay, thou commandest and dost threaten me with an unhappy eternity if I withdraw myself from thee. My unworthiness makes me tremble, but thy pressing invitations encourage me. I know that I ought to have the purity of an angel to be worthy to receive thee; and if I presume to approach thy holy table, it is because I know that thou art the God of mercy, and hast redeemed me by the price of thy blood. Prostrate at the foot of thy holy altar, I sacrifice to thee my attachment to my own will. I sacrifice those eager desires to be esteemed and loved by others, my impetuous and hasty temper, that human respect which has so often been the mainspring of my actions, and those warm attachments and

natural friendships which have occupied my mind and my heart. I resolve henceforth to act only for thee; to seek only to please thee; that my mind, my heart, and my soul, may acknowledge thee forever as their only King and sovereign Master.

Trusting in the infallible words of thy divine Son, and full of confidence that thou wilt refuse nothing that I ask in his name, I beseech thee now to admit me to the participation of his body and blood. his soul and divinity. The benefit to which I aspire is infinite, and I am not worthy to deserve it; but it is in the name of Jesus Christ, and to honor thee through him, in a manner worthy of thy majesty, that I desire it. When I shall possess Jesus, I will offer myself with him, and unite myself to him in order to acknowledge thy sovereign dominion, and in thanksgiving for all the gifts I have received from thy fatherly hand. I will offer to thee his blood and his merits for the satisfaction of my offences, and I will solicit through his mediation all the as-

sistance of which I stand in need, so that I may love and serve thee with ardor and fidelity.

O blessed Virgin, my tender mother, who didst obtain from thy divine Son a wonderful miracle at the wedding feast of Cana, behold my misery and the need I have of thy assistance; obtain for me of Jesus a new prodigy of his almighty power, that my coldness and tepidity may be changed into an ardent charity.

Angels of heaven, who unceasingly adore the majesty of the thrice holy God, reflect in my soul the sentiments of respect and love with which the infinite perfections of the Most High inspire thee. The God of the universe is about to visit the weakest of his creatures. Happy seraphim, who burn with the purest love for him, take from the fire which inflames you a burning coal, and purify my lips which are about to receive him whom you contemplate with a love so holy.

O my Saviour, my adorable Jesus! thou seest how unworthy I am to receive thee:

but I ardently desire to deserve so great a happiness; I have then recourse to thee in order to obtain the means of pleasing thee. O Jesus, vouchsafe that the riches of thy grace may make amends for my misery. Prepare for thyself a dwelling in my soul, and come and take possession thereof. Come, O Jesus, do not delay; my soul languishes with love for thee, the God of my heart, and my portion forever.

Would that I had that desire which thou hadst to eat the Pasch with thy disciples! Would that I were penetrated with that lively, ardent faith which drew them to their Master in this happy banquet!

My soul, panting with thirst, can only satisfy it by receiving thee, O God, who art its strength and its life. When shall I have the happiness of receiving and possessing my only good?

How sweet it is, O Lord, to think of thee, to sigh only after thy delights! My heart and my soul exult with joy in the hope of tasting them at their very source.

The thirsty stag seeks not the living fountains with more ardor than my soul desires thee, the God of my expectation, who art about to accomplish my happiness.

PRAYER BEFORE RECEIVING.

ALL ye holy patriarchs and prophets, who did so ardently desire the coming of the Redeemer promised to the world, obtain for me desires like unto yours. Illustrious and glorious apostles, preachers of the gospel, and perfect imitators of Jesus Christ, pray to him to grant me a lively faith, a firm hope, an ardent charity, so that I may worthily participate in the adorable mysteries of his body and blood.

Triumphant army of martyrs, confessors, and virgins, who reign in heaven with Jesus, obtain for me the victory over my passions, the imitation of your virtues, and those holy dispositions with which you approached the Source of all grace.

Angels of the Lord, St. Michael, St. Gabriel, St. Raphael, all ye heavenly spirits, and thou especially my holy angel guardian, who never cease to love, praise, and

adore God, lend me your aid ; so that, uniting my adorations to yours, I may cry out with you, O divine Lamb, sacrificed for love of me! thou art worthy to receive divinity, wisdom, strength, honor, glory, and benediction forever and ever. Holy Mary, who didst bear in thy chaste womb the same Jesus who is about to descend into my heart, obtain for me the virtues this divine prerogative merited for thee — a sincere humility and a true contempt of self ; an unalterable purity of mind and body ; a fervent and ardent love for thy divine Son. O Mother of Jesus, be thou my mother, and help me to show myself thy faithful servant.

Holy Spirit, source of all sanctity, visit my soul, and fill it with the light and love which constitute thy essence ; enlighten my mind, enkindle in my heart thy divine fire, and establish therein thy eternal dwelling, preparing it for that of the incarnate Word.

O Jesus, uncreated wisdom, who disdainest not to visit thy poor creature, be-

hold me humbly prostrate at the foot of the throne of thy mercy. To thee I have recourse in order to be more and more purified from my iniquities, and admitted to the ineffable happiness thou preparest for me. O my Jesus, draw me to thyself, and bestow on me all the help which my weakness requires, and the love with which the remembrance of thy benefits should inspire me.

Eternal Father, from whom descend the most perfect gifts, glorify thy name by multiplying upon me the gifts of thy tenderness and mercy. The benefit thou designest for me exceeds all others. Thou givest me thy Son, the eternal object of thy complacency; vouchsafe to impress on my heart the likeness of his divine heart, and make me a child of thy adoption, by a faithful imitation of his virtues.



PRAYERS AFTER COMMUNION.

As it possible that a God, whose majesty is infinite, and whom the heavens cannot contain, should dwell in my heart? Great God, dost thou

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give thyself thus to the meanest of thy creatures? dost thou humble thyself thus to nothingness, even to the abyss of misery? And who am I, that thou shouldst even remember me? O ineffable favor, O unexampled goodness!

Penetrated with a sense of the mercy which unites me to thee, O Jesus, I throw myself at thy feet and adore thee as the only Son of the Most High, as my Creator, my Saviour, and my sovereign good. O how happy am I to be able at this moment to adore thee in the only manner worthy of thee! Yes, my God, it is in and by thee that I render to the divinity dwelling in me the most profound homage. I belong to thee, my Saviour, by a multitude of titles, and I render thee nothing but that which is thine, the inestimable gift I have received; increase in me the desire to devote myself more perfectly to thy service. I consecrate to thee, O Jesus, my soul and all its powers, my body with all its senses, my heart with all its affections. I offer to thee my life, my health, my strength, my

talents, and my goods. I offer thee all that I possess, and all that I am in the order of nature and grace.

O my God, what thanksgiving can equal thy benefits? Thy gifts surpass my feeble understanding, and my heart can only feel all their value. Supply for my weakness, O thou blessed Spirit; impart to me thy burning love. But what do I say, O Jesus; thy sacred heart has it not visited me? Thus sweetly united, I can return my grateful acknowledgments to thee. O merciful Jesus, thou didst never enter any place on earth without leaving the mark of thy divine presence. Thou hast visited my soul, show to it the like mercy; vouchsafe, O infinite Goodness, to shed over it thy abundant benedictions. Pardon my sins, my negligences, my imperfections, which I bewail before thee. Grant me the grace to love thee perfectly, to die a thousand times rather than willingly offend thee, that I may fulfil in all things thy adorable will, and renounce my own, which is so frequently opposed to thine.

Give me the strength to resist temptations, and courage to conquer my passions and my evil inclinations, particularly —— O sovereign Lord of heaven and earth, who art infinitely holy and good, infinitely wise and powerful, thou art within me; my soul has become thy tabernacle and sanctuary. He whom heaven itself cannot contain has vouchsafed to dwell in this poor unworthy habitation. Thou hast thus willed, O Lord, and but for thy invitation I had not dared to approach thee. "Take and eat," thou didst say: "this is my body, which shall be delivered for you;" thy evangelists and thy apostles have assured me in clear and formal terms. Thy Church, the faithful interpreter of these sacred oracles, has declared it to me. That which was bread and wine is changed by thy almighty power into thy body and blood. I adore thee really present in my heart, and render thee the homage due to thy supreme Majesty.

O God, who knowest the most hidden folds of this miserable heart, what deep

and dangerous wounds dost thou not perceive! Thou alone, O Jesus, canst cure them; assist me, save me, for without thee I perish. Couldst thou suffer me to perish, my Saviour, after the grace thou hast given me? Can I doubt of thy divine assistance? Ah, no; thy goodness is boundless, and I should offer an outrage to thee did I put a limit to my confidence.

Assisted by thy grace, I propose to regulate my life according to the maxims of thy gospel; to have no other rule of conduct than thy divine example; to detest everything that can withdraw me from thee.

Is there anything in the world which I ought not willingly to sacrifice? Pleasures, vanities, frivolous attachments, human respect, disorderly love of self and creatures, everything shall yield to thy glory and thy always just will. From thee alone do I expect my joy, my repose, my glory, and my happiness. To thee alone I consecrate my thoughts, my words, my actions, and my desires.

O Lord, thou seest my weakness ; thou knowest my evil inclinations, and the vicious habits which have made me wander from thy law. But thou knowest also that, weak of myself, I can do all things with thy grace. Refuse me not, my God, that powerful grace ; let it strenghten the good resolutions with which thou hast inspired me, and disengage me wholly from the world and its allurements ; let it preserve me from the deceitfulness of its pleasures, and make me abhor its examples as much as its maxims. Create in me a pure heart and an upright spirit ; change this stubborn spirit, this hard and obdurate heart of mine, which has resisted thee so often ; attract and unite it inseparably to thee. Grant that after the ineffable union with which thou hast honored me, I may labor to preserve thy presence in my soul, and to love thee here below, so that I may deserve to contemplate, praise, and love thee eternally in the splendor of thy glory.



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A SECOND METHOD.

ACT OF FAITH.



BELIEVE that I am about to receive the Eternal Word, the Son consubstantial with the Father; the spotless mirror of his divinity; the splendor of his glory; the eternal Wisdom by whom all things were made; the Word, who, from all eternity proceeding from the bosom of his Father, vouchsafes to visit me; the Son incarnate for our love; that body, formed by the operation of the Holy Ghost of the most pure blood of the blessed Virgin; that God-man, the Saviour of the world, the desired of nations, who, being on earth, by his word alone cured the sick, raised the dead to life, chased away devils, calmed tempests, overthrew his enemies, and converted sinners.

I believe that I am about to receive the soul and divinity of Jesus, the masterpiece of the power and wisdom of God, exalted to the hypostatic union which participates in all the glory of the Eternal Word. I

shall receive that sacred body which was nailed to the cross for love of me; that same blood which was shed for me in the Garden of Olives, in the hall of Pilate, and on the cross; that deluge of the divine mercy in which all my sins have been buried; that blood which satisfies for my sins, which disarms the justice of God, which appeases his anger, and cries for mercy more loudly and eloquently than that of Abel for vengeance against Cain; that blood, inflamed with divine love which animates it, is the source from which I am about to quench my thirst. I believe that I am about to receive that adorable heart, which was consumed, whilst on earth, with the desire to unite itself to men, in order to be their principle of life and sanctity; that heart which was pierced for love of us, into which I shall enter as into an abyss of mercy, which calls me from the abyss of my misery to a happy haven of eternal rest. Protected with this powerful shield against all the attacks of my enemies, I shall receive the same Saviour who

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was the victim promised from the beginning of the world, who died, rose again, ascended into heaven, is seated at the right hand of his Father, and who will one day judge the living and the dead. And because the Father and the Holy Ghost are inseparable from the Son, I shall at the same time receive the most holy Trinity. Shed over me then, O God, the grace of redemption, and at the same time that I shall partake of this sacrament, apply to me the merits of thy death; and as thy sacred flesh, which thou givest me, is a pledge of thy infinite love and of the glory thou hast promised me, let it be to me an engagement to live only for thee who didst vouchsafe to die for me.

ACT OF HOPE.

O MY God, what may I not expect from thee, who cometh to me in the character of a Father in order to load me with thy favours? Thou art almighty, thy promises infallible and merits infinite; and giving thyself to me, canst thou refuse me the inheritance of heaven? O Jesus, my Sa-

viour, I trust that after having adored thee under these sacred veils in this world, I shall see thee face to face in the next; that after having received thee in my heart, thou wilt receive me in thine; that after having been nourished by thee, my soul shall, by this divine substance, be nourished and absorbed in God; and since thou hast said that we shall obtain from thy Father all that we ask in thy name, what may I not hope for if I ask not only in thy name but in thyself; will he not grant to thy merits that which he will refuse to my unworthiness? Does not the gift thou hast already made me pledge thee to give me every other? Have I not in the possession of thee a certain fund on which to rest my hopes and acquit my debts, and say to thee with an entire confidence, "O God, my protector, regard me in the person of thy Son. I offer him to thee to be my reconciliation, and the bond of the love which thou bearest me, hoping that through him thou wilt grant my petitions."

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ACT OF LOVE.

O JESUS, who hast so loved us as even to give thyself to us, to nourish us with thyself, to die for us, and to sacrifice thyself for us day and night upon our altars, in order to appease the anger of thy Father, I desire to live only for thee. Grant that I may be all thine, loving nothing so much as thee, loving only for thee, because thou art infinite beauty and an infinite abyss of perfections. Let nothing separate me from thee; let me die for thee, and may the flames of thy adorable heart consume my own, destroying all that opposes the inviolable love I wish to have for thee, who art my infinite good.

ACT OF CONTRITION.

GRANT to me, O Lord, that true sorrow which can alone purify my soul, and render it worthy to receive thy adorable majesty. O my God, I detest all the sins of my life because they displease thee; but especially those which I have committed against thy divine sacrament; by the abuse, the

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profanations, the irreverence, and the little profit I have drawn from so many communions ; by the want of vigilant watchfulness over my senses, my mouth, and my tongue, which have been so often consecrated by thy divine presence, and which I have sullied by so many sins. If the king of Babylon was so severely punished for having once profaned the vessels of the temple of Jerusalem, which served but to contain the blood of sheep and goats, what will become of me, who have so frequently profaned the living temple animated by Jesus Christ ; by profaning my body destined to receive the precious blood of the Lamb of God? O divine Jesus, what a confusion I feel at beholding myself so unworthy to approach thy holy table ! Suffer me to seek the remedy for my evils in the wound of thy sacred heart ; that this adorable heart, which cannot suffer the slightest stain, may imprint on mine a horror and fear of the smallest offence ; let it be to me as the burning coal which purified the lips of Isaiah ; place it, I be-

seech thee, on my heart, my tongue, my senses, and all the powers of my soul, so that it may burn and annihilate all that is displeasing to thee.

ACT OF HUMILITY.

O MY God, the stars of heaven are not clean in thy sight. The pillars of the firmament tremble before thee; the brightest of thy seraphim cover themselves with their wings, and consider themselves as nothing in the presence of thy infinite majesty. How, then, can a creature so worthless as I am presume to approach thy holy table and receive thee? If it was so criminal in a priest of the old law to have touched irreverently the ark of the covenant, so that he was punished with instant death, what ought I not to fear if I touch and receive him of whom the ark was nothing but the figure?

O sacred heart of Jesus, which lovest in an infinite degree the spotlessness of purity, which reposest amongst lilies, whilst the day declines and the shadows fall. what

rest and welcome can I offer thee in this heart of mine, which gives birth to thorns instead of flowers, and where, in place of the freshness and bloom of virtue, only the soil of sin is to be found? The only consolation which remains to me, O Lord, is the remembrance of the words of thy gospel, which teaches me that the poor surrounded thee, the blind sought thee, the lepers called thee; that sinners sat at thy table; that thy merciful heart permits thee to reject no one; and that thou wilt say to those who murmur at thy conduct, that the physician seeks the sick, and that thou didst come to save sinners. Almighty God, whose mercy extends to the thousandth generation, I beseech thee to grant me this grace, that as David suffered at his table an uncouth and deformed man, because he was the son of his friend Jonathan, thus honoring the merits of the father in the person of the son, it may please thee, O Eternal Father, to suffer at thy holy table one who is disfigured by sin, through the merits of Jesus Christ, thy Son, whom

thou lovest so much, and who is the second Adam, our true Father.

ACT OF ADORATION.

O INCARNATE Wisdom, veiled to my mortal eyes, I acknowledge thee beneath this sacred host as true God and true man, to whom I offer up my being and my life. The more I behold thee hidden and abased in this mystery, the more profound and fervent shall be my adoration, the more will I humble myself in thy presence.

ACT OF DESIRE.

O MY God, grant that I may desire thy coming into my heart as ardently as the ancient patriarchs desired thy advent on the earth; that on beholding this sacred host, which is the pledge and earnest of eternal life, I may be no less ravished with the desire of possessing thee than were the Israelites at the sight of that branch of the vine so laden with fruit, which was as an emblem of the riches of the promised Land; — that vine which prefigured thee, O Tree of Life, fastened to the cross, from whence,

as beneath a mystic wine-press, thy blood flowed in such abundance that there was enough to wash away the sins of the whole world, and which is applied to us in such abundance when we worthily receive thee in the holy eucharist. May I sigh after thee, O Heavenly Bread, which art the delight of kings, with the same ardor with which David burned when he desired to drink of the waters of the well of Bethlehem.

O my God, how holy and august is this sacrament, and how great the fear I ought to have in approaching it! Yet I know that it is the treasure of the poor, the remedy of the sick, the strength of the weak, the feast of those who hunger, and the milk of children; and that it is only at thy holy table that we are fed by those pure delights, which never satiate the soul by their abundance, but which always give new life and vigor to our good resolutions.

PRAYER BEFORE RECEIVING.

O MY God, thou seest that I have not those holy dispositions which I should have for worthily receiving thee in this

august sacrament. I offer thee, to supply my deficiency, those of the blessed Virgin, when she received thee in thy holy incarnation; those with which she was inflamed when she received this divine sacrament, and when she approached thee after thy glorious ascension. Accept, then, this most pure praise, ardent love, and faithful and constant homage which thy holy Mother and all thy saints rendered thee in this world, to supply what is wanting in me.

O my God, there is no place worthy of thee, no love with which thou canst be worthily received, save that which thou hast for thyself. I give myself to thee. I humble myself before thee, and beseech thee to make me humble of heart, and imprint in me thy maxims, thy laws, and thy love; so that, coming to me in the holy communion, thou mayst find a habitation worthy of thy infinite majesty.

THANKSGIVING AFTER COMMUNION.

I ADORE thee, my Lord and Master, who hast taken possession of my heart. Make thy throne thereon, establish thy kingdom

there for all eternity. I give thee all that I possess without reserve,—my heart to thy love, my will to thy law, my understanding to the knowledge of thy goodness and greatness, my memory to the perpetual remembrance of thy love, thy passion, and the profusion of thy divine liberality to me. Grant that my mind may be penetrated with the truth of the maxims of thy holy gospel, which teaches us that contempt is worth more than honor; insult than praise; humiliation in thy sacred heart, than applause by the whole world; to be in suffering, rather than on the throne of the universe; to mourn piously under the weight of the cross, rather than be ravished to the third heaven; to be the victim of falsehood, rather than say a word which may offend a neighbour : in short, my God, I give thee my body and its senses, my soul and all my inclinations, as a holocaust, to be sacrificed to thy glory and consumed in thy service. Amen.

ACT OF LOVE.

O JESUS, bright Sun of my soul, who hast descended from the firmament of heaven to take possession of my sinful heart, shall not the icy coldness of my heart give way beneath thy warmth? In-flame me, O Lord; and as the brilliancy of thy rays penetrates everywhere, consume me with the flames of thy love that so I may live, and be protected from the flames of thy justice. O Uncreated Light! which makest the beautiful day of eternity, which enlightenest all mankind and governest the universe, is it possible that I contain thee in my heart? Govern, then, the little world within me; do not abandon me to my own guidance; regulate my whole life, my days and my nights, my hours and years, my time and my eternity; let every moment be sanctified by thy love and consecrated to thy glory.

ACT OF THANKSGIVING.

WHAT shall I give thee, O my God, for the gifts I have received, for the numerous benefits with which thou hast load

ed me? Though I should be the sovereign monarch of the world, and should possess the holiness of the angels, my greatness would be finite, and thine is infinite. I have been made in time, and thou art eternal; I am but a poor creature, the work of thy hands; and thou art the adorable Creator. What shall I do, where shall I go, in order to render to thy Majesty an equal worship, a gratitude conformable to thy infinite liberality? I will enter into the masterpiece made by thy hands, into that work in which thou dost glorify thyself, into the heart of thy dear Son, in which thou takest such delight and reposest so complacently. I will enter into that adorable sanctuary in which is found all the plenitude of the Divinity. Suffer me, then, O Jesus, since thou art mine, to unite my heart with thy sacred heart, my mind with thine, my own nothingness with thy greatness; that I may be able to say to thy Father, I love thee, O infinite God, through the heart and the love of thy Son; I love thee, I adore and thank thee through the

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praise, the adoration, and all the adorable operations of that seat of thy divinity. I ask that which he asks. I speak with his mouth; I bless with his lips; I love with his heart; I give that which he presents to thee; I satisfy by his sufferings; I render thee in him divine praise, divine love: that so thy infinite greatness may find in this treasure which I present an equal worship, worthy and conformable to thy majesty. I am nothing, but thy Son speaks for me; and since he desires that I should speak to thee as in him, I leave the earth, and, casting myself into his heart and into the bosom of his mercy, I render thee in him, amidst the silence of all creation, the homage due to God.

PETITION.

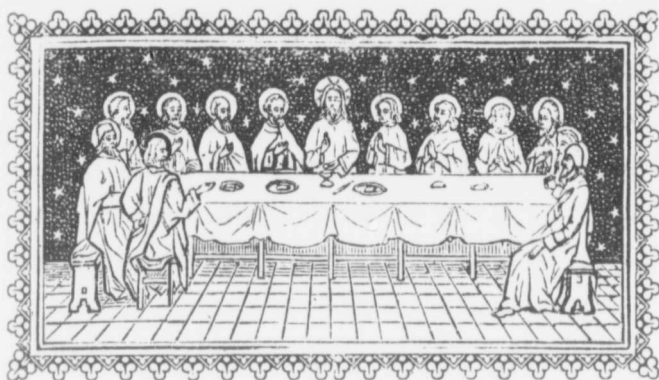
DIVINE Jesus, eternal source of mercy, shed over my soul some drops of thy precious blood which I adore, that it may soften and turn itself to thee, who ought to be the centre of my heart. Apply, I beseech thee, thy death to my life, in order to sanctify it; thy flesh to my soul,

to nourish it ; thy strength to my infirmity, to sustain it ; thy grace to my sins, in order to efface them ; thy mercy to my miseries, to comfort them ; thy light to my darkness, to enlighten it ; thy glory to my lowliness, in order to exalt it to sovereign beatitude. Amen.



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Method of Hearing Mass when about to communicate.

Consider attentively the greatness of the action
you are about to perform, and say —

WITH the break of day I have blessed
and adored the ineffable giver of
all good gifts. What is it that he
has prepared for me this morning? O holy
tabernacle, thou dost enclose the precious
bread of the elect! O, shall I be so happy as
to have this heavenly food repose upon my
lips and nourish my languishing heart? Yes;
it is permitted me to aspire after this in-
expressible happiness. At the holy sacrifice
at which I am about to assist I hope that
I may be heard, and that I may offer up

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those holy aspirations which the expectation of the eucharistic manna produces in the heart which strives worthily to receive it. The King of kings, in whose sight the kings of the earth are as nothing, has ordered a great feast, to which I am invited. Jesus will there feed me, and I shall receive within me the spouse of my soul. What an honor! Can there be a greater? Is it possible to appreciate sufficiently such happiness?

AT THE BEGINNING OF THE MASS.

Strengthen your confidence, and beg of God to
renew it.

I COME, O Lord, before thy sanctuary to seek the life and nourishment of my soul; but am I sufficiently pure to unite myself to thee! O my God, vouchsafe to manifest to me thy judgments. Thou oughtest not to be received by obdurate sinners; they are unworthy to approach thee.

I reside in thy house, O Lord, dwelling therein by a grace of thy special goodness; nevertheless, I fear lest I should not have proved myself sufficiently.

Have I discerned thy sacred body, or remembered the price of thy precious blood?

My soul, why art thou sad? why dost thou trouble me? Will that God reject me who has given me so many marks of his love, and who desires to make me happy? O no, my God! I hope in thee; thou shalt be my strength. It is thou who dost introduce me to thy tabernacle, calling me there by love, and conducting me by hope. Thou wilt not suffer me to dishonor thee by a sacrilegious communion. Send me from on high, I beseech thee, that wisdom which shall make me feel the dignity of thy sacraments, the beauty of thy law, the majesty of thy presence. O my God, make thy servant worthy to enter into thy sanctuary, and give me the fervor of those blessed souls who reign with thee in heaven.

AT THE CONFITEOR.

Sincerely detest your faults.

I AM humbled, O Lord, at the sight of my sins. I have violated thy holy commandments, I have infringed thy law; all

that might tend to make me pleasing to thy divine majesty I have employed so as to render myself guilty ; thoughts, words, actions, all that is mine or comes from me, I ought to refer to thy glory, since I am only placed in this world to love and obey thee. I have too often failed in submitting to the duties of obedience, and been faithless to those of love. To my shame I acknowledge it ; I do not seek to excuse myself ; it is my fault ; it is through my own fault that I have sinned ; my faults have been numerous, and I have displeased thee. And how dare I venture to present myself at that precious feast at which angels assist — I who have sinned even in the holy sanctuary wherein the mercy of God has placed me?

Holy Virgin, who wast the temple of the Word made flesh ! illustrious precursor, angel of the desert, who didst prepare the way of the Lord ! ye faithful disciples, who received him with so much faith in this mysterious supper, unite your prayers with mine, intercede for me. You will be

heard, and the anger of God will be turned
aside from me.

AT THE KYRIE ELEISON.

Earnestly beg pardon of God.

O LORD, if thou closely observest all my
iniquities, I cannot exist in thy sight,
nor presume on an intimate union with thee.
Ah, my God, I am nothing but a vile mix-
ture of error, weakness, and infirmity ; and
if thou dost not look on me with the eyes
of compassion, I shall be crushed by a
single glance of thy justice.

O Lord, have mercy on me ; the happy
days of propitiation are not over ; those of
wrath and vengeance are delayed. I may
yet invoke thy name, and call thee my
Father, my Spouse ; and those titles are
sweet to my soul. I kneel in a temple in
which I perceive only marks of thy con-
descending love ; before an altar on which
thou descendest only to pour forth thy
graces. I implore thy mercy, then ; hoping
that it will be granted to me. Yes, I will
have confidence, and approach this throne
of mercy, exclaiming from the bottom of

my heart, Lord, have mercy on me; my divine Spouse, pardon me; dispel my darkness, so that, as one of the children of light, I may share in the mysterious feast to which thy goodness calls me.

GLORIA IN EXCELSIS.

Render your homage to Jesus, who is about to take possession of your soul.

I UNITE my praises to those of the heavenly spirits when they exclaim, Glory to God in the highest, and on earth peace, to men of good will. O Lord, under the veils of thy love dost thou not willingly appear on our altars and then in our hearts? What a glory for thy children! what peace for troubled souls! what a consolation for afflicted hearts!

O God, whose justice is satisfied by the perpetual sacrifice of so noble a victim, we praise thee, we bless thee, we adore thee, we love thee. As for myself, O Lord, at the sight of so much generosity on thy part, such majesty and such humiliation, I beseech thee to grant me a new birth, and to work in my heart, whom thou hast

chosen to be thy servant, a miracle of grace, that I may never cease to thank thee for the signal favors thou hast granted me, and may increase each day this precious seed of virtue and sanctity. And suffer not, O Lord, that any of those whom thou hast led into retirement in order to communicate thyself to them more perfectly, should ever make a tepid or unworthy communion. Amen.

AT THE EPISTLE.

Desire to be instructed in the truths of salvation, resolving to conform your conduct thereto.

THE code of thy law is announced to me, O Lord, by thy prophets and apostles before thou visitest me; instruct me by them, O my God. "Keep yourself in fervor of spirit, remembering that it is the Lord whom you serve," says St. Paul; adding elsewhere, "I have espoused you to that only spouse, who is Jesus Christ, in order to present you to him as a most pure virgin." I unite myself, O my God, to the faith, the hopes, the desires of the patriarchs, the prophets, and all those who have

believed and hoped in thee. I believe on the testimony of thy Church, that thou didst thyself inspire all the holy books of Scripture. Give me the grace, O Lord, always to have a great veneration for thy Holy Word, never to profane its words, nor alter the sense, or subject the interpretation of them to my own particular fancy. I am a child of the Church, and in this character I desire to love and observe thy law.

AT THE GOSPEL.

Desire to attain full perfection of the evangelical precepts.

SUFFER me to hear thy voice, O Lord; thou art the beloved of my soul; thou hast the words of eternal life. O, let them shed both sweetness and peace over the hearts which belong to thee. Speak to me, O Lord; I am thy servant, thy child, thy spouse. What wouldst thou have me to do? Can I refuse anything to thee, my God, who lovest me so tenderly, and who, in giving thyself to me, sufferest me to expect everything from thy hands?

I tremble, my God, at the warnings, and am consoled by the promises thou hast thyself held out in thy holy gospel, for they are emanations of thy divine wisdom. I wish to adopt, embrace, and practise the maxims of thy gospel, because in following them I shall please thee, O Jesus, the God of my heart, whom I am about to receive. Hasten, O Lord, to imprint in me these heavenly truths, for they carry with them the weight of thy authority, the light of thy wisdom. Let this light lead my steps in the paths of all justice. O holy laws! sublime and salutary maxims! alas, I have a thousand times neglected you; but the God of truth, in uniting himself to me, will grant me the grace to comprehend, and strength to practise you.

CREDO.

Make your profession of faith.

O MY God, I believe all that thou teachest by thy Church, to whom thou hast promised infallibility. I believe all the articles of the Creed, for thou canst neither deceive nor be deceived. I believe that thou

renewest in the sacrament of thy love the mysteries which thou revealest in thy holy gospel. I see thee in thy hidden life, beholding thee forgotten, abandoned daily, as thou wert forsaken on the cross; thou art here, as in thy burial, enclosed in the tabernacle as in the tomb, and here thou renewest, too, the mysteries of thy resurrection. Thou dost nourish us with thine own glorious body, delivering us from the dominion of death. O my God, why should I envy the happiness of those who beheld thee during thy mortal life? for the light of faith discovers to me on the altar all that the apostles saw, all that the ancient kings and prophets so ardently desired.

O my God, grant that I may ever live by faith; may I live in the faith of the Son of God, who has loved me, and who gives himself so frequently to me.

OFFERTORY.

Present yourself to God, begging of him to effect an entire change in your heart.

O JESUS, thou art all-powerful, and it is this power which through the words of thy priest, changes bread into thy body, and

wine into thy precious blood. O my good God, do thou work a like change in me, that no longer of this world as I have hitherto been, I may become truly spiritual; that I may seek after and relish only the things of God; that grace, virtue, and heaven may be in my eyes the only true and solid goods; that, animated with thy sentiments, O my Jesus, I may be transformed into thee, that thou mayst dwell in me, and in all those who participate with me in the blessings of thy love. Almighty God, receive my heart; I unite it to the sacrifice thou makest of thyself; I place it in thy hands; transform and consecrate it. Say only one word, and it shall be entirely changed for the future, following only the sweet impulse of thy grace, which shall make it love virtue. With this offering of my heart, O my God, I consecrate to thee my mind, that it may know thee; my body, that it may be employed in thy service; my whole self, that so I may one day find myself absorbed in thee.

LAVABO.

Beg of God to purify your heart.

THOU dost abhor sin, O my God; how great a purity, then, is necessary in order to approach thee! Why cannot I have the purity of the angels, or of Mary the most holy of virgins, in order to present myself at thy sacred table? In flame my heart, O God, with the bitter tears of a penitent love; purify me in thy blood, O my loving Redeemer; and purify also all those who are consecrated to thee, in order to serve and praise thee always in the shade of thy sanctuary. To each of us mayst thou say, "This is my beloved, in whom there is no stain."

AT THE PREFACE.

Consider attentively, and reflect on the great mystery about to take place.

JESUS will shortly visit me. Let him be from this moment and for ever in this poor heart of mine! Thy minister bids me forget this earth in order to raise my heart towards heaven; and I behold in spirit, O my God, the angels and saints,

who adore, contemplate, and love thee, making it their delight to be with thee. O Lord, I am not worthy to raise my voice with the canticles of thy saints; but thou hast permitted me; and beseeching them to second my feeble efforts, I mingle my praises with theirs, saying to thee with confidence, reverence, and love, Holy, holy, holy, Lord God of hosts, heaven resounds with thy praise, the earth is filled with thy glory. Blessed be Jesus Christ, who comes in the name of the Lord upon this altar; from this altar he will come to me and incorporate himself with me. Let every creature bless him without ceasing, and receive from his goodness the plenitude of the divine mercy.

AT THE CANON OF THE MASS.

Animate yourself with a holy zeal for the sanctification of souls.

O MY God, increase my devotion, and grant that it may be more fervent than ever at the moment when I am about to receive thee. Graciously hear my prayers. What canst thou refuse to that precious

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blood of which a single drop is sufficient to save a thousand worlds? O my Redeemer, who art the Saviour of the world, I offer up my prayers to thee for all. Bless thy holy Church, to which thou hast brought me by the grace of baptism [*or*, that of my religious profession]; open to me its precious treasures this day, by giving me thy body and thy precious blood. Do thou send down thy blessing on our holy Father and thy prelates, especially the Bishop who governs this diocese, and also on thy priests; infuse the spirit of zeal into those whom thou hast called to the holy ministry; maintain in them the purity of the faith, and render thy people docile to their instructions. Have mercy upon the whole world, especially our own country; grant special graces to those whom thou hast charged with the government of others, and favorably regard thy faithful who assist at this holy sacrifice; support the weak, comfort the poor, enlighten the blind, and lead back impenitent sinners. O my God, do thou remember those souls

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whom thou hast created in thy image, and who have been redeemed by the precious blood of my Saviour. Preserve us all from eternal damnation, and save us by thy mercy. [*If a religious*, "I pray to thee unceasingly for all; but, O my God, thou hast loved us with a special love. Thou hast placed us in this holy asylum consecrated to thee; we are the spouses of thy Son; his precious body the food where-with we are so often nourished. O, be thou mindful of us; grant that we may become so pure as to be of the number of those virgins who follow the Lamb, who will eternally follow him, forever occupied in adoring him, and singing in his honor a canticle of love."]

AT THE ELEVATION.

Enliven your faith, adore your Lord truly present,
and beg of him to apply to you the merits of his
blood.

THOU concealest thyself, O my Saviour,
so that we may not be dazzled by the
brilliancy of thy glory, veiling thy adorable

presence under the appearances of bread and wine. O Jesus, thou art the King of the whole world, the supreme Ruler of the universe, though hidden beneath these humble elements. I adore thee, O Lord, prostrate before thee who hast created me. Thou art my God and my Saviour; give thyself to me, and nourish my soul in order that it may live forever.

CONTINUATION OF THE CANON.

Reflect on the happiness you are about to receive, and pray for the faithful departed.

O MAJESTY of my God, the altar is now the throne of thy glory; the heavens are opened, the angels surround thee with reverential love, they make amends for our forgetfulness and indifference. And thou, O Lord, art yet solicitous for my salvation; thou offerest thyself to thy Father as a victim of propitiation for the sins of the living and the dead, and desirest to unite thyself to me. Thou invitest me to open my heart to thee. O, how can I have

merited thy love? Alas! I have rendered myself unworthy of it by my sins. O my God, look upon thy beloved Son, and though thou seest in me only the image of sin, there is in him the most perfect sanctity. Thou wilt listen to the voice of his blood, and cure my sick and feeble soul. Grant, O my Saviour, that I may place no obstacle to thy designs over me; that others who shall receive thee may obtain the same grace, so that we may all be filled with the abundance of thy blessings. Be mindful, O Lord, of the souls of the faithful departed; they love thee, they are very dear to thee, and yet thou preventest them from enjoying the glory which awaits them, because they still have sins to expiate. May I by the communion I am about to make, and the merits of which I beseech thee to apply to them, hasten their deliverance. Mayst thou release them from their place of expiation, and grant them refreshment, light, and peace, in the abode of happiness and glory.

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AT THE PATER NOSTER.

Lay open your necessities with confidence to a God who is the most tender of fathers.

OUR Father who reignest in heaven, come and reign in my soul, and sanctify it by thy presence; subject it to thy holy will, and render it docile to the inspirations of thy grace. Nourish it now with that mysterious bread which shall appease its hunger and sustain its strength. Extinguish in my heart every sentiment of hatred and revenge, and forgive me as I forgive. Give me wisdom to shun temptations, and strength to avoid them when they are inevitable; and deliver me from the evils which afflict me. O Lord, I hasten to thee as a child to its father, in order to be nourished; as a guilty servant to his master, to be reconciled; as a subject to his king, from whom he seeks protection; as one in affliction to his only resource, in order to be comforted

AT THE AGNUS DEI.

Beg of God to endow you with innocence
and peace.

SPOTLESS victim, Lamb of God, who alone canst satisfy the justice of thy offended Father, vouchsafe to make me participate in the merits of thy sacrifice and thy infinite holiness. What lessons of humility, meekness, charity, and patience dost thou not give me! Impress these virtues on my soul, so that it may be to thee a pleasant habitation, wherein thou mayst repose in peace.

AT THE COMMUNION.

Humble yourself, and awaken in your heart sentiments of fear, hope, and love.

OLORD, how much am I afflicted when I consider thy greatness and my own nothingness, fearing I am unworthy of the favor thou grantest me. I humble myself in thy presence, and place my trust in thee. Inspire me, my God, with love and fervor, that I may be fit to approach worthily to so holy and fearful a mystery. Say but one word to my soul; and since thou

wouldst unite thyself to me, prepare me for so great an honor.

AT THE LAST GOSPEL.

Make an act of love and desire.

O WORD made flesh! hidden in order to give thyself to me; thou who art the life and light of the world, manifest to me thy grandeur and beauty; let me be penetrated and filled with confidence, gratitude, and love; for to receive this holy sacrament is to receive thee, my God. How deeply should I be penetrated by so great an action! What a happiness and glory! for those who receive thee become the children of God. O Jesus, I am lost in the depth of thine ineffable mysteries, the immense ocean of thy mercies; O, bind myself to thee by the bonds of love, the only way in which I can make a return for thy benefits.

AFTER RECEIVING.

At this precious moment, when you possess your God corporeally within you, make renewed acts of faith. Speak with a loving confidence to your

divine Lord of the great affair of your salvation, which he thinks of more than yourself, and remember that the best thanksgiving you can make is, to do nothing, to desire nothing but Jesus, and to live only for him.

ACT OF ADORATION.

ADORABLE Majesty of God! before whom all that is great in heaven and on earth is unworthy to appear, what can I do better in thy presence than silently adore thee in the most profound annihilation of my soul? I adore thee, O holy God! I render my just homage to that supreme greatness before which every knee should bend, in comparison of which all power is but weakness, prosperity nothing but misery, and the most brilliant light profound darkness. To thee alone, great God, King of ages, immortal God, to thee alone belongs all honor and glory. Glory, honor, salvation, and benediction to him who comes in the name of the Lord. Blessed be the eternal Son of the Most High, who unites himself so intimately to me, and takes possession of my soul.

ACT OF LOVE.

I HAVE then the happiness to possess thee, O God of love! Why cannot I worthily respond to so much goodness? Why am I not wholly thine, that I may love thee in proportion to thy infinite mercy? In flame my soul, O my God; burn and consume my heart with thy love. Jesus my beloved is mine; my loving Lord gives himself to me. Angels of heaven, mother of my God, saints of heaven and earth, lend me your hearts, give me your love, that I may love Jesus worthily. O God of my heart, I love thee with all my soul, for the love of thyself, and with a firm resolution to love none but thee. But do thou, O my God, strengthen these holy resolutions in this heart, which now desires to be entirely thine.

ACT OF THANKSGIVING.

HOW can I sufficiently thank thee, my God, for the favor thou hast done me this day? Not content to love me, and even to die for me, O God of goodness,

thou vouchsafest to come in person to honor me by giving thyself to me. O my soul, give praise to the Lord thy God. Acknowledge his goodness, exalt his magnificence, proclaim eternally his mercy. With a grateful heart I thank thee, O my Saviour, for the grace thou hast bestowed on me. I have been faithless, but let me not be ungrateful. May I always remember that thou hast given thyself to me, and testify throughout my life the infinite obligations I owe to thee, by giving myself wholly to thee.

PETITION.

THOU art mine, O inexhaustible source of all good! Thou art full of tenderness for me; thy hands are full of graces, and ready to diffuse them in my heart. O my God, infinitely good, liberal, and magnificent, shed them profusely over me; behold *my* necessities and *thy* power; work in me the change thou seest necessary; take from me all that is displeasing to thee; endow me with those virtues which shall render me

pleasing in thy sight; purify my body; sanctify my soul; apply to me the merits of thy life and death; unite thyself to me, chaste Spouse of souls, that I may live by thee and for thee. Adorable Saviour, grant me the graces I stand in need of, and the same to all those for whom I ought to pray, to all whom I have scandalized, and also to the Director to whom thou hast confided the care of my soul. My loving Saviour, canst thou refuse me anything after the grace thou hast given me this day, in giving me thyself?

OBLATION.

MY beloved is mine, and I am his. Yes, my God, it is done; thou art mine, and I give myself wholly to thee, without reserve. I am thine entirely and forever. I offer thee my understanding, that it may be occupied only in meditating on thy greatness; my memory, that it may unceasingly recall thy benefits; my will, that henceforth it may be wholly conformed to thine. I consecrate to thee my sentiments, my actions, my inclinations. I offer thee

my body and its senses, that they may be as so many victims devoted to thy will and service. I offer and consecrate to thee this day, my sweet Saviour, all that I have and am; accept the offering which I thy most guilty and ungrateful creature make thee, henceforth desiring to be more grateful and faithful in thy service.

O holy Virgin Mary, vouchsafe to intercede for me to the blessed Trinity; obtain for me the grace to be faithful to my promises for the remainder of my life.

PRAYER FOR PERSEVERANCE.

O MY God, most patient and generous of friends; what shall henceforth separate me from thee? I willingly renounce all that has hitherto tended to withdraw me from thee, and trust, with the assistance of thy grace, never again to fall into my past faults. O my God, let me never more yield to thoughts, desires, words, or actions, which may be in the slightest degree contrary to modesty or charity. Let there be in me no more impatience, murmurings, or untruthfulness; no more omissions in my

duties or tepidity in thy service; no more unholy friendships, or attachment to my own opinion and my own convenience; no more sensitiveness as to the contempt of the world, or yielding to human respect; no more inordinate love for the esteem of others. Thou hast taken possession of my heart, O my Jesus; I make these resolutions in thy presence, in order that thou mayst confirm them, and that they may be sealed by thy adorable sacrament which I have received, so that I may never violate them. Strengthen then, O Jesus, spouse of my soul, the desire I have to be only thine. Amen.



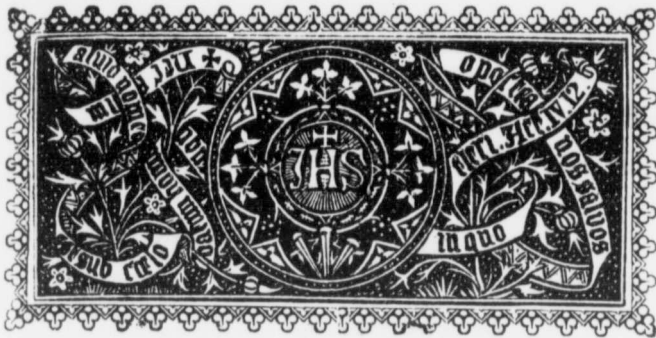
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Father.



Novena¹ to the Sacred Heart of Jesus.

*To be made before the first Friday of each
Month.*

GENERAL INTENTIONS.

AS an act of reparation for impiety, neglect, the profanation of the sacraments, and the abuse of God's grace, let us pray for the propagation of the devotion to the sacred heart, in order to a more perfect knowledge of our Lord Jesus Christ; for the Sovereign Pontiff and the Catholic Church; for the increase of

¹ This Novena must be commenced so as to end on the eve of the first Friday of the month. Make a spiritual communion if unable to make a sacramental communion, adding thereto an act of reparation and intimate union of the heart of Jesus with the heavenly Father.

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faith, hope, and charity; for the grace of a happy death.

[Each person should specify some particular intention.]

Consecration to the Sacred Heart of Jesus.

PRAYERS OF THE NOVENA.

In union with the Sacred Heart of Jesus.

Profound adoration of the heart of Jesus, *I unite myself to thee.*

Ardent love of the heart of Jesus,
Fervent zeal of the heart of Jesus,
Reparations of the heart of Jesus,
Thanksgivings of the heart of Jesus,
Sure confidence of the heart of Jesus,
Ardent prayers of the heart of Jesus,
Eloquent silence of the heart of Jesus,
Humility of the heart of Jesus,
Obedience of the heart of Jesus,
Meekness and peace of the heart of Jesus,
Ineffable sweetness of the heart of Jesus,
Universal charity of the heart of Jesus,
Profound recollection of the heart of Jesus,
Tender solicitude of the heart of Jesus for the
conversion of sinners,
Intimate union of the heart of Jesus with the
heavenly Father,
Intentions, desires, and wishes of the heart of
Jesus,

I unite myself to thee.

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May the heart of Jesus be everywhere loved.

I unite myself to thee.

[One hundred days' indulgence granted by Pope Pius IX., applicable to the dead.]

My Jesus, have mercy.

**Invocations to the Sacred Heart
of Jesus**

Fire of the heart of Jesus,

Inflame my heart.

Charity of the heart of Jesus,

Fill my heart.

Strength of the heart of Jesus,

Sustain my heart.

Mercy of the heart of Jesus,

Pardon my heart.

Patience of the heart of Jesus,

Forsake not my heart.

Reign of the heart of Jesus,

Establish thyself in my heart.

Wisdom of the heart of Jesus,

Teach my heart.

Will of the heart of Jesus,

Dispose of my heart.

Zeal of the heart of Jesus,

Absorb my heart.

Immaculate Virgin, pray for us to the heart of
Jesus.

Adorable Trinity, we thank thee for all
the graces with which thou hast loaded thy

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I unite myself to thee.

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servant, the Blessed Margaret Mary; and beg through her intercession for the favors we hope to obtain through this Novena.

PRAYER OF THE BLESSED MARGARET
MARY.

ETERNAL Father, suffer me to offer thee the heart of Jesus Christ, thy beloved Son, as he himself offered it in sacrifice to thee. Receive this offering for me, as well as all the desires, sentiments, affections, movements, and acts of this sacred heart. They are all mine, since he offered himself for me, and henceforth I wish to have no other desires but his. Receive them in satisfaction for my sins, and in thanksgiving for all thy benefits. Grant me through his merits all the graces necessary for my salvation, especially that of final perseverance. Receive them as so many acts of love, adoration, and praise, which I offer to thy divine Majesty, since it is through the heart of Jesus that thou art worthily honored and glorified. Amen.

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New Litany of the Sacred Heart.

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, *Have mercy on us.*

God the Son, Redeemer of the world, *Have mercy on us.*

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Jesus, whose merciful heart is substantially united to thy divinity, *Have mercy on us.*

Jesus, whose pure heart is the temple of the blessed Trinity, *Have mercy on us.*

Jesus, whose heart is the principle and centre of all perfect affections,

Jesus, the love of whose heart for us is so great that no man can ever comprehend it,

Jesus, the love of whose heart for us is so great that neither the angels nor saints shall ever understand it,

Jesus, the love of whose heart for us is so great that thy blessed Mother, the Virgin Mary, can never comprehend it,

Jesus, the love of whose heart extends itself even to the greatest sinners,

Jesus, the love of whose heart rejoices all the Church triumphant,

Have mercy on us.

Jesus, the love of whose heart consoles and sustains all the Church militant,

Jesus, the love of whose heart comforts and delivers the Church suffering,

Jesus, the love of whose heart for us comprises all possible love,

Jesus, the love of whose heart for us is that of a true friend,

Jesus, the love of whose heart for us is that of the most generous benefactor,

Jesus, the love of whose heart for us is that of a brother and sister,

Jesus, the love of whose heart for us is that of a true spouse,

Jesus, the love of whose heart for us is that of the fondest of parents,

Jesus, the love of whose heart for us is that of a Creator and a Saviour,

Jesus, the love of whose heart for us infinitely surpasses all created love,

Heart of Jesus, plunged in a mortal sorrow in the Garden of Olives, at the consideration of our ingratitude, *We adore thee.*

Heart of Jesus, pierced on the cross by a cruel lance,

Heart of Jesus, from whence issued the holy Church, thy Spouse, as Eve was taken from the side of the sleeping Adam,

Heart of Jesus, adored from the first by thy sorrowful Mother,

Have mercy on us.

We adore thee.

Heart of Jesus, adored by the beloved disciples,
Heart of Jesus, adored by Magdalen,
Heart of Jesus, adored by those who laid thee in
the sepulchre,

Heart of Jesus, adored by a multitude of heav-
enly spirits,

Heart of Jesus, adored by thy apostle Saint
Thomas,

Heart of Jesus, adored by all thy apostles and
disciples,

Heart of Jesus, triumphant and glorious at the
right hand of thy eternal Father,

Heart of Jesus, adored by all the heavenly court,

Heart of Jesus, living and glorious, though
concealed in the divine Eucharist,

Heart of Jesus, adored on our altars by all the
true friends of God,

Heart of Jesus, despised and unworthily pro-
faned in the holy Eucharist,

Heart of Jesus, cruelly outraged by Jews, her-
etics, and bad Christians,

Heart of Jesus, ocean of goodness and abyss of
mercy,

Heart of Jesus, impregnable fortress of all those
who seek refuge in thee,

Heart of Jesus, inexhaustible source of all graces
and blessings,

Heart of Jesus, more brilliant than the sun,
more beautiful and perfect than all crea-
tures,

Have mercy on us.

We adore thee.

We adore thee.

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Jesus, by the sorrows of thy adorable heart, grant us the perfect contrition of our sins : *Graciously hear us.*

Jesus, by the wound and blood of thy divine heart, grant us grace to begin a holy life, and to persevere therein till death :

Jesus, by the ineffable joys of thy tender heart, comfort us in our trials :

Jesus, by the infinite love which inflamed thy heart, grant us an increasing love until death :

Jesus, grant that we may always dwell in thy infinitely loving heart :

Jesus, help us by thy power to conform our hearts to thine :

Jesus, unite our hearts to thine during life and in eternity :

Jesus, so strengthen the union of our hearts with thine that we may be always ready to lose and to suffer all things, rather than offend thee :

Jesus, inflame us with a holy zeal for thy glory, the triumph of thy Church, and the salvation of souls :

Jesus, give us a firm and prudent zeal for overcoming evil with good :

Lamb of God, who takest away the sins of the world, *Pardon us, O Jesus.*

Lamb of God, who takest away the sins of the world, *Hear us, O Jesus.*

Graciously hear us.

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Lamb of God, who takest away the sins of the world, *Have mercy on us, O Jesus.*
Jesus hear us; Jesus graciously hear us.

PRAYER OF ST. ALPHONSUS DE LIGUORI
TO THE SACRED HEART.

O ADORABLE heart of my Jesus, heart created expressly for the love of men! Until now I have shown towards thee only ingratitude. Pardon me, O my Jesus. Heart of my Jesus, abyss of love and of mercy, how is it possible that I do not die of sorrow when I reflect on thy goodness to me and my ingratitude to thee? Thou, my Creator, after having created me, hast given thy blood and thy life for me; and, not content with this, thou hast invented a means of offering thyself up every day for me in the holy Eucharist, exposing thyself to a thousand insults and outrages. Ah, Jesus, do thou wound my heart with a great contrition for my sins, and a lively love for thee. Through thy tears and thy blood give me the grace of perseverance in thy fervent love until I breathe my last sigh. Amen.

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Litanies of the Sacred Heart of Jesus
for every day in the week.

Monday.

LITANY OF THE SACRED HEART OF THE CHILD
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, *Have mercy on us.*

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Heart of the Child Jesus,

Heart of Jesus, formed in the womb of the blessed Virgin Mary,

Heart of Jesus, reposing in the bosom of Mary,

Heart of Jesus, nourished with the milk of Mary,

Heart of Jesus, in whom thy Father was well pleased,

Heart of Jesus, hypostatically united to the Son of God,

Heart of Jesus, wonderful work of the Holy Ghost,

Heart of Jesus, tabernacle of the blessed Trinity,

Heart of Jesus, furnace of love,

Have mercy on us.

Jesus

Heart of Jesus, throne of love,
 Heart of Jesus, dwelling of love and justice,
 Heart of Jesus, source of sweetness,
 Heart of Jesus, powerful in weakness,
 Heart of Jesus, miracle of obedience,
 Heart of Jesus, abyss of humility,
 Heart of Jesus, ocean of goodness,
 Heart of JESUS, sweet centre of my heart,
 Heart of Jesus, my sovereign felicity,
 Heart of Jesus, which love has disarmed,
 Heart of Jesus, treasure open to us,
 Heart of Jesus, source of benedictions,
 Heart of Jesus, principle of sanctity,
 Heart of Jesus, glorified by the angels,
 Heart of Jesus, who didst summon the wise
 men from afar,

us.

Heart of Jesus, the delight of heaven and earth,
 Lamb of God, who takest away the sins of the
 world, *Spare us, O Lord.*

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Lamb of God, who takest away the sins of the
 world, *Hear us, O Lord.*

Lamb of God, who takest away the sins of the
 world, *Have mercy on us.*

∇. Create a clean heart in me, O God.

R̄. And renew a right spirit within me.

Let us pray.

Almighty God, who by the power of the
 Holy Ghost didst form the holy and im-

Have mercy on us.

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maculate heart of Jesus, who was conceived for us in the womb of the blessed Virgin, withdraw from our hearts all worldly inclinations, and make them clean in thy sight ; that, serving thee on earth in purity of heart, we may deserve to enjoy the beauty of thy presence for all eternity.

Tuesday.

LITANY OF THE SACRED HEART OF JESUS
CONVERSING AMONGST MEN.

LORD have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Christ hear us.
Christ graciously hear us.
God the Father of heaven, *Have mercy on us.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus, conversing amongst men,
Heart of Jesus, submissive to Mary and Joseph,
Heart of Jesus, sent by the Father,
Heart of Jesus, led by the Holy Ghost,
Heart of Jesus, full of wisdom,
Heart of Jesus, full of grace and truth,
Heart of Jesus, invincible fortress,
Heart of Jesus, mighty in word and in works,

Have mercy on us.

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Heart of Jesus, inflamed with zeal for the glory
of God,

Heart of Jesus, severely rebuking the deceitful,

Heart of Jesus, working miracles everywhere,

Heart of Jesus, infinite patience,

Heart of Jesus, refuge of the afflicted,

Heart of Jesus, always solicitous for sinners,

Heart of Jesus, comforter of the afflicted,

Heart of Jesus, immense charity,

Heart of Jesus, full of forbearance for thine
enemies,

Heart of Jesus, most faithful to thy friends,

Heart of Jesus, conversing with the pure of
heart,

Heart of Jesus, model of meekness and humi-
lity,

Heart of Jesus, example of all virtue,

Lamb of God, who takest away the sins of the
world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the
world, *Hear us, O Lord.*

Lamb of God, who takest away the sins of the
world, *Have mercy on us.*

℣. Learn of me, for I am meek and
humble of heart.

℞. And ye shall find rest to your souls.

Let us pray.

Adorable Jesus, who dwelling on earth
didst converse with men with a meekness

Have mercy on us.

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Have mercy on us.

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and humility capable of engaging the hearts of all, we beseech thee to increase in us those two sweet virtues which thou dost hold so dear, in order that, following thy example, conversing amongst our brethren with this humility, we may find the rest which thou promisest to the meek and humble of heart; who livest and reignest, etc.

Wednesday.

LITANY OF THE SACRED HEART OF JESUS
DWELLING IN SOLITUDE.

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, *Have mercy on us*
 God the **Son**, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Heart of Jesus, dwelling in solitude,
 Heart of Jesus, enclosed in the womb of Mary,
 Heart of Jesus, reposing in the bosom of the
 Father,
 Heart of Jesus, lover of retirement,
 Heart of Jesus, heaven of repose,
 Heart of Jesus, always watching over thy elect,

Have mercy on us.

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Heart of Jesus, detached from the world,
 Heart of Jesus, passing whole nights in prayer,
 Heart of Jesus, absorbed in contemplation,
 Heart of Jesus, adoring the Father in spirit and
 truth,

Heart of Jesus, raised above temptations,
 Heart of Jesus, inflamed with love,
 Heart of Jesus, mystical cell,
 Heart of Jesus, delight of those in solitude,
 Heart of Jesus, speaking to the solitary heart,
 Heart of Jesus, rendering fruitful the hearts of
 those who live in retirement,

Heart of Jesus, revealing thy secrets to those
 living apart from the world,

Heart of Jesus, strength of the solitary,
 Heart of Jesus, secure refuge of the solitary,
 Heart of Jesus, sweet refreshment of the solitary,
 Heart of Jesus, uniting thyself to the solitary
 heart,

Heart of Jesus, peacefully reigning in the solitary
 heart,

Lamb of God, who takest away the sins of the
 world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the
 world, *Hear us, O Lord.*

Lamb of God, who takest away the sins of the
 world, *Have mercy on us.*

∇. I will lead the soul into solitude.

Ⓡ. And there I will speak to her heart.

Have mercy on us.

Have mercy on us.

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Let us pray

Adorable Saviour, who didst love solitude, we beseech thee inspire our hearts with the love of retirement ; so that, withdrawn from the tumult of the world, we may hear the sweetness of thy voice in the silence of creatures, and faithfully correspond with the whisperings of thy heart and the inspirations of thy love ; who livest and reignest, etc.

Thursday.

LITANY OF THE SACRED HEART OF JESUS
IN THE BLESSED SACRAMENT.

LORD have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ graciously hear us.

God the Father of heaven, *Have mercy on us.*

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Heart of Jesus, humbled in the blessed sacrament,

Heart of Jesus, resplendent Sun of the Church,

Heart of Jesus, abyss of all virtues,

Heart of Jesus, good Pastor, lavish of thyself,

Have mercy on us.

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Heart of Jesus, offered up again in sacrifice,
 Heart of Jesus, sacred host,
 Heart of Jesus, consumed for us,
 Heart of Jesus, bond of charity,
 Heart of Jesus, divine seal of our hearts,
 Heart of Jesus, altar of love,
 Heart of Jesus, refreshment of holy souls,
 Heart of Jesus, adorable feast,
 Heart of Jesus, admirable feast,
 Heart of Jesus, desirable feast,
 Heart of Jesus, delectable feast,
 Heart of Jesus, spiritual sweetness tasted in its
 proper source,
 Heart of Jesus, hidden manna,
 Heart of Jesus, fountain of living water,
 Heart of Jesus, abridgment of the wonders of God,
 Heart of Jesus, consuming fire,
 Heart of Jesus, source of light,
 Heart of Jesus, source of joy,
 Heart of Jesus, source of love,
 Heart of Jesus, source of all grace,
 Lamb of God, who takest away the sins of the
 world, sweet Jesus, *Spare us, O Lord.*
 Lamb of God, who takest away the sins of the
 world, sweet Jesus, *Hear us, O Lord.*
 Lamb of God, who takest away the sins of the
 world, sweet Jesus, *Have mercy on us.*

Have mercy on us.

℣. The heart of Jesus finds its delight.

℞. Amongst the children of men.

Have mercy on us.

Let us pray.

O Jesus, divine lover of mankind, who, in order to gain our hearts and transform them into thine, hast given us, by a marvellous invention of thy love, thine own heart to be our support; we beseech thee, through thy excessive charity, to grant us the grace to receive this sacred bread with such holy dispositions that we may be happy to return our hearts for thine, and love for love; who livest and reignest, etc.

Friday.

LITANY OF THE SACRED HEART OF JESUS
SUFFERING.

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, *Have mercy on us.*

God the Son, Redeemer of the world,

God the Holy Ghost, author of all sanctity,

Holy Trinity, one God,

Heart of Jesus, suffering,

Heart of Jesus, sensible to the sorrows of Mary,

Heart of Jesus, the delight of the eternal Father,

Heart of Jesus, burning with love for the cross,

Have mercy on us.

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Heart of Jesus, overwhelmed with bitterness,
 Heart of Jesus, source of contrition,
 Heart of Jesus, suffering in the garden
 Heart of Jesus, sad even unto death,
 Heart of Jesus, betrayed by Judas,
 Heart of Jesus, afflicted by the cowardice of the
 apostles,
 Heart of Jesus, comforted by an angel,
 Heart of Jesus, weakened even to agony,
 Heart of Jesus, submissive to the will of thy
 Father,
 Heart of Jesus, bound by thy love,
 Heart of Jesus, suffering every kind of injustice,
 Heart of Jesus, abandoned to the fury of man,
 Heart of Jesus, torn by the scourges,
 Heart of Jesus, pierced by thorns,
 Heart of Jesus, pierced with nails,
 Heart of Jesus, loaded with indignity,
 Heart of Jesus, comfort of the afflicted,
 Heart of Jesus, sweet charm of thy servants,
 Heart of Jesus, centre of every sorrow,
 Lamb of God, who takest away the sins of the
 world, *Spare us, O Lord.*
 Lamb of God, who takest away the sins of the
 world, *Hear us, O Lord.*
 Lamb of God, who takest away the sins of the
 world, *Have mercy on us.*

Have mercy on us.

∇. If we have borne a part in the sufferings of Jesus Christ.

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Ry. We shall likewise have a share in his glory.

Let us pray.

Adorable Saviour, whose sacred heart, full of sorrow and bitterness, has many times bewailed the guilty pleasures of men; we beseech thee, through the infinite merits of thy holy passion, that, making our hearts conformable to thine, we may despise the allurements of the world and the flesh, in order to suffer with thee and deserve through these sufferings to share in thy glory forever and ever. Amen.

Saturday.

LITANY OF THE SACRED HEART OF JESUS DYING.

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,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Heart of Jesus, dying,

Heart of Jesus, afflicted by the sadness of Mary,

Heart of Jesus, the image of the Father,

Have mercy on us.

Heart of Jesus, obedient unto the death of the
cross,

Heart of Jesus, victim of expiation,

Heart of Jesus, freely sacrificed for us,

Heart of Jesus, breaking on the cross for us,

Heart of Jesus, wounded on the altar of the
cross,

Heart of Jesus, speaking through a thousand
wounds,

Heart of Jesus, crying by the voice of thy
blood,

Heart of Jesus, disarming divine justice,

Heart of Jesus, praying for thy enemies,

Heart of Jesus, thirsting for our salvation,

Heart of Jesus, exhausted of blood,

Heart of Jesus, sighing of love for us,

Heart of Jesus, dying with love for us,

Heart of Jesus, finishing the work of our re-
demption,

Heart of Jesus, reconciling heaven with
earth,

Heart of Jesus, Paradise of crucified souls,

Heart of Jesus, hope of the dying,

Heart of Jesus, throne of mercy,

Lamb of God, who takest away the sins of the
world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the
world, *Hear us, O Lord.*

Lamb of God, who takest away the sins of the
world, *Have mercy on us.*

Have mercy on us.

Have mercy on us.

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Heart of Jesus, the honor and glory of Mary,
 Heart of Jesus, splendor of the Father,
 Heart of Jesus, glorious and triumphant,
 Heart of Jesus, exalted above all hearts,
 Heart of Jesus, the glory of the blessed Trinity,
 Heart of Jesus, placed at the right hand of thy
 Father,

Heart of Jesus, full of goodness,
 Heart of Jesus, eternal light,
 Heart of Jesus, friend chosen among thousands,
 Heart of Jesus, calling back thy wandering
 sheep,

Heart of Jesus, caressing thy apostles,
 Heart of Jesus, wounding the souls of the purs
 with love,

Heart of Jesus, visiting thy lovers,
 Heart of Jesus, revealing thy secrets to the pure
 of heart,

Heart of Jesus, purifying the angels,
 Heart of Jesus, sanctifying the archangels,
 Heart of Jesus, confirming the thrones,
 Heart of Jesus, governing the dominations,
 Heart of Jesus, reigning over the principalities,
 Heart of Jesus, commanding the powers,

Heart of Jesus, the strength of the virtues,
 Heart of Jesus, enlightening the cherubim,

Heart of Jesus, inflaming the seraphim,
 Heart of Jesus, the crown of all saints,

Lamb of God, who takest away the sins of the
 world, *Spare us, O Lord.*

Have mercy on us.

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*Have
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Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

℣. Thou art the God of my heart.

℞. And my portion for all eternity.

Let us pray.

O glorious Redeemer, who art the glory and the happy centre of all hearts, who hast thyself said, that when thou shouldst be raised, thou wouldst draw all things to thyself; we beseech thee, vouchsafe to purify our hearts by the fire of thy divine love, drawing them to thee by the bonds of thy charity, so that they may be transformed into thee, and repose with thee for all eternity; who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. Amen.

**Litany of the precious blood of
the Sacred Heart of Jesus.**

LORD have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Jesus hear us.

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Jesus graciously hear us.

God the Father of heaven, *Have mercy on us.*

God the Son, Redeemer of the world, *Have mercy on us.*

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Jesus, who for love of us wast crucified, and didst shed all thy blood, *Have mercy on us.*

O precious blood, springing from the sacred heart of Jesus, *Flow upon us.*

Precious blood, vast sea of divine mercy, *Inundate us.*

Precious blood, most pure offering, *Reconcile us.*

Precious blood, pledge of immortality, *Give us joy.*

Precious blood, sweet refreshment of holy souls, *Comfort us.*

Precious blood, inexhaustible treasure, *Enrich us.*

Precious blood, furnace of love, *Inflame us.*

Precious blood, sweet delight of the faithful, *Charm us.*

Precious blood, fount of chastity, *Purify us.*

Precious blood, shed by the stroke of the lance which opened to us the heart of Jesus, *Enlighten us.*

Precious blood, the hope and refuge of sinners, *Answer for us.*

Precious blood, the seed of Christians, *Increase us.*

Precious blood, admiration of the angels, *Exalt us.*

Precious blood, the love and the joy of the seraphim, *Inflame us.*

Precious blood, faith of the patriarchs, *Strengthen us.*

Precious blood, hope of the prophets, *Confirm us.*
 Precious blood, charity of the apostles, *Inflame us.*
 Precious blood, strength of martyrs, *Sustain us.*
 Precious blood, reward of confessors, *Animate us.*
 Precious blood, beauty of virgins, *Adorn us.*
 Precious blood, delight of all the saints, *Fill us
 with thy love.*

Lamb of God, who takest away the sins of the
 world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the
 world, *Hear us, O Lord.*

Lamb of God, who takest away the sins of the
 world, *Have mercy upon us.*

ANTHEM.

THE fountains of the vast abyss are
 poured forth abundantly from the
 heart of Jesus, and the gates thereof are
 opened to us.

℣. Hasten, O thirsty soul.

℞. And wash thyself seven times in this
 Jordan of blood.

Let us pray.

O Lord Jesus Christ, who hast vouch-
 safed to shed thy precious blood freely for
 us; make us speedily to feel its admirable
 virtue, and salutary help, by its constant

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application to our souls; who livest and reignest, world without end. Amen.

ASPIRATIONS WHICH MAY BE USED WHEN
 VISITING THE BLESSED SACRAMENT.

JESUS, sold for thirty pieces of silver, I adore thee as my God.

Jesus, fallen into an agony, I adore thee, etc.

Jesus betrayed by a kiss, I adore thee.

Jesus, who didst become an object of scandal to thy disciples, and who wast abandoned by them, I adore thee.

Jesus, tied and bound, I adore thee.

Jesus, dragged before Caiphas, I adore thee.

Jesus, tretaed as a blasphemmer, I adore thee.

Jesus, judged worthy of death, I adore thee.

Jesus, blindfolded and treated as a false prophet, I adore thee.

Jesus, oppressed by blows, I adore thee.

Jesus, whose face was spit upon, I adore thee.

Jesus, denied by thy apostle, I adore thee.

Jesus, brought before Pilate, I adore thee.

Jesus, treated as a seducer, I adore thee.

Jesus, condemned by false witnesses, I adore thee.

Jesus, interrogated as a criminal, I adore thee.

Jesus, answering only by thy silence to all the calumnies brought against thee, I adore thee.

Jesus, led before Herod, I adore thee.

Jesus, despised by Herod and by all his court, I adore thee.

Jesus, clothed by a white robe in sign of derision, I adore thee.

Jesus, dragged before Pilate, I adore thee.

Jesus, scourged at a pillar, I adore thee.

Jesus, crowned with thorns, I adore thee.

Jesus, become like unto a leper, I adore thee.

Jesus, covered with a purple mantle, with a reed in thy hand, I adore thee.

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Jesus, brought forth to be shown to the people, I adore thee.

Jesus, declared worthy of death by the people, who prefer Barabbas to thee, I adore thee.

Jesus, condemned to the cross, I adore thee.

Jesus, condemned to death by Pilate, I adore thee.

Jesus, laden with thy cross, I adore thee.

Jesus, bending beneath the weight of thy cross, I adore thee.

Jesus, stripped of thy garments, I adore thee.

Jesus, extended and nailed on the cross, I adore thee.

Jesus, crucified between two thieves, I adore thee.

Jesus, the object of insulting mockery upon the cross, I adore thee.

Jesus, forsaken on the cross by thy heavenly Father, I adore thee.

Jesus, dead upon the cross, I adore thee.

ASPIRATIONS TO OUR LORD IN THE HOLY
EUCCHARIST.

JESUS, concealed beneath the veils of the sacrament, I adore thee as my God.

Jesus, destitute in thy sacrament of all appearance of power and majesty, I adore thee, etc.

Jesus, deprived in thy sacrament of all splendor, I adore thee.

Jesus, divested of beauty in thy sacrament, I adore thee.

Jesus, deprived of power in thy sacrament, I adore thee.

Jesus, of whom in thy sacrament no semblance of thy divinity or humanity remains, I adore thee.

Jesus, humbled in thy sacrament, I adore thee.

Jesus, bound and captive in thy sacrament, I adore thee.

Jesus, silent in thy sacrament, I adore thee.

Jesus, obedient in thy sacrament, I adore thee

Jesus, elevated in thy sacrament as a sign of contradiction, I adore thee.

Jesus, unknown in thy sacrament, I adore thee.

Jesus, forgotten and neglected by so many in thy sacrament, I adore thee.

Jesus, abandoned and solitary in thy sacrament, I adore thee.

Jesus, meeting with indifference and ingratitude in thy sacrament, I adore thee.

Jesus, blasphemed in thy sacrament, I adore thee.

Jesus, repulsed in thy sacrament, I adore thee.

Jesus, profaned in thy sacrament, I adore thee.

Jesus, treated in thy sacrament by the majority of mankind as if thou hadst neither greatness nor majesty, splendor, beauty, nor power, neither thy divinity nor thy humanity recognized, I adore thee.

I desire to adore, love, and thank thee; ask pardon, pray, serve, and follow thee, with thine own heart.

I desire to love thee, and cause thy holy and immaculate Mother to be loved, with thine own heart.

I wish to love and serve souls with thy heart.

I wish to love poverty, chastity, obedience, mortification, humility, charity, meekness, and patience, with thy heart.

Heart of Jesus, be thou my heart.



Litany of the suffering heart of Jesus.

Sacred heart of Jesus dying on the cross, *Save me.*

Heart of my Creator, *Perfect me.*

Heart of my Redeemer, *Answer for me.*

Heart of my Father, *Govern me.*

Heart of my Judge, *Pardon me.*

Heart of my Advocate, *Plead for me.*

Heart of my Master, *Teach me.*

Heart of my Pastor, *Guard me.*

Heart of my faithful Friend, *Repose in me.*

Heart wounded for my love, *Receive me.*

Sacred heart, retreat of afflicted souls, *Comfort me.*

O sacred heart of Jesus, who hast been pleased to suffer for love of me a multitude

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of injuries and humiliations which I am not able to comprehend; imprint most powerfully in my heart an esteem and love thereof, and make me eternally desire to practise them.

Live, Jesus, in my heart, now and for all eternity.

PRAYER TO THE SACRED HEART.

MOST sweet Jesus, who repulseth no one, but who dost welcome even the greatest sinners, provided they repent and sincerely return to thee; have pity, particularly on those who invoke thy holy name. Listen to the prayers of all who address thee in spirit and in truth; and grant that all the worshippers of thy sacred heart may find, agreeably to thy divine promises, light, joy, strength, peace, protection, and holy love for time and eternity. Amen.

INVOCATIONS TO THE SACRED HEART
OF JESUS.

DIVINE heart of Jesus, thou lovest me, grant that I also may love thee.

Divine heart of Jesus, thou always

thinkest of me; grant that I may think of thee.

Divine heart of Jesus, thou givest thyself to me; grant that I may give myself to thee.

Divine heart of Jesus, possess my senses.

Divine heart of Jesus, possess my heart.

Divine heart of Jesus, possess my imagination.

Divine heart of Jesus, possess my memory.

Divine heart of Jesus, grant that I may seek thee alone in all things.

Grant that I may find thee in all things.

Grant that I may confide in thee for all things.

Grant that I may please thee in all things.

O divine heart of Jesus, mayst thou reign in all hearts.

Sweet heart of Mary, be my safeguard.
Amen.

ACT OF ZEAL.

THROUGH the heart of Jesus, my way, truth, and life, I approach thee, O eternal Father. I adore thee for those who adore thee not. I love thee for those who love thee not. I acknowledge thee for all who are wilfully blind; who through contempt do not acknowledge thee. I wish through this divine heart to satisfy for the duties of all mankind. In spirit I go throughout the world to seek for souls redeemed by the precious blood of my divine Lord, in order to make reparation for all through this divine heart. I embrace them in order to present them to thee through him, and through him I beg the grace of their conversion. Ah, eternal Father, wouldst thou suffer them not to know Jesus, and not live for him who died for them? Thou seest, O heavenly Father, that as yet they do not live. Ah, make them live in this divine heart. Thou knowest, O Incarnate Word, Jesus my beloved, all that I desire to say to thy divine Father through thy divine heart and holy soul; for thou art in

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thy Father, and he is in thee. Grant, then, my request. In union with thee I present these souls to him. Grant that they may be one with thee. Amen.

INVOCATIONS TO THE SACRED HEART OF JESUS, IN ORDER TO OBTAIN THE CURE OF ONE WHO IS SICK.

H EART of Jesus, ocean of goodness and inexhaustible source of mercy, vouchsafe to hear our prayers for N——.

Heart of Jesus, whose delight is to be with the children of men, vouchsafe, etc.

Heart of Jesus, our consolation in our trials, our remedy in our distresses, and our comfort in our miseries, vouchsafe, etc.

Heart of Jesus, infinitely good, sweet, and compassionate, vouchsafe, etc.

Heart of Jesus, who, being moved with a tender compassion, didst work a miracle at the marriage feast of Cana, comfort and cure thy servant N——.

Heart of Jesus, touched and softened by the cries of the Canaanitish woman, and who didst restore health to her daughter, grant us the cure of N——.

Heart of Jesus, who, with divine affection and goodness, didst say, in speaking of Lazarus' "Our friend Lazarus is sick," comfort, etc.

Heart of Jesus, who didst weep with Martha and Mary at the grave of their brother, and who didst call him back to life, comfort, etc.

Heart of Jesus, who didst feel such great compassion on seeing the son of the widow of Naim borne to the grave, and who didst raise him from the dead, comfort, etc.

Heart of Jesus, who, with an admirable clemency, didst give back life to the youthful daughter of the high-priest of the synagogue, comfort, etc.

Heart of Jesus, who, with a fatherly tenderness, didst feed five thousand men in the desert, lest they should faint in the road, console, etc.

Heart of Jesus, who, to show forth thy power and thy goodness, didst restore thousands of the sick and infirm to health, console, etc.

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Heart of Jesus, to whom all power has been given in heaven and on earth, console, etc.

Heart of Jesus, who lovest not to punish but to pardon, and deliverest us so willingly from the evils which oppress us, console, etc.

Heart of Jesus, O best and most indulgent of all hearts, console and cure etc.

In memory of thy agony in the garden of Olives, hear us, O divine heart.

In memory of the wound thou didst receive upon the cross through love for us, hear us, O divine heart.

In remembrance of all thy goodness and mercy, hear us, O divine heart.

Let us pray.

O SACRED heart of Jesus, we beseech thee not to deny us the favor we so earnestly beg of thee. We will not leave thee, O divine heart, till thou hast said, "I will be thy salvation;" until thou hast said, "I will let (*him or her*) be made whole."

Heart of Mary, compassionate heart of our tender Mother, speak to Jesus on our behalf; beseech of our merciful Lord to grant us the cure of this his servant, which we solicit so earnestly. O heart of Mary, help us. O heart of Jesus, hear us. Amen.

ROSARY IN HONOR OF THE SACRED HEART
OF JESUS.

This rosary is in honor of the thirty-three years of our Lord, and is composed of thirty-three beads, which, divided into five parts, represent the five wounds of our Lord.

On the cross say *Pater noster* and *Credo*.

On the small beads—

O Jesus, meek and humble of heart, render my heart like unto thine.

On the large beads—

I adore and love thee, O divine heart of Jesus. Enkindle in my heart the divine fire with which thou thyself art inflamed.

Let us pray.

O GOOD and loving Jesus, who art the consolation, the strength, and hope of those who invoke thy holy name, and who

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seek a refuge in thy saving wounds; be to me a Saviour in life, and at the hour of my death.

NINE ELEVATIONS OF THE SOUL TO THE
SACRED HEART OF JESUS.

HEART of Jesus, perfect adorer of God, teach me to adore thy heavenly Father with thee and by thee.

Heart of Jesus, inflamed with love for me, inflame me with thy divine love.

Heart of Jesus, victim alone worthy of God, unite me to thy divine sacrifice.

Heart of Jesus, overwhelmed with bitterness for the sins of men, break my heart with sorrow for my sins.

Heart of Jesus, infinitely humble, annihilate my pride.

Heart of Jesus, perfect model of meekness, inspire me with that salutary virtue.

Heart of Jesus, infinitely pure and spotless, give me an inviolable purity of body, mind, and heart.

Heart of Jesus, full of zeal for the glory of thy heavenly Father, animate my heart

with an ardent zeal for thy glory and my own sanctification.

Heart of Jesus, reign forever in my heart, and grant me grace to reign one day with thee in heaven.

HOUR OF ADORATION OF THE SACRED HEART.

PRAYER.

WHAT a happiness is mine, O my Saviour, to hold communion with thee, to thank thee for the immense love of thy heart for mankind, to offer thee some reparation for the outrages unceasingly committed against thee. But, sinner as I am, how can I worthily acquit myself of so holy a duty? O Jesus, unite my prayers to thine, offer to thy heavenly Father the holy dispositions of thy divine heart, in order to supply for my deficiencies. Holy Virgin, lead me to the heart of thy divine Son, that sanctuary of grace and virtue. I unite myself to the homage rendered him by thy immaculate heart. Ye blessed spirits, ever humbly prostrate before that adorable heart, I unite myself to your profound adorations; communicate to me your love and recollection;

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present to him my prayers; and, ye saints of heaven and just ones of the earth, come and let us adore together the heart of our Redeemer.

Place yourself in the presence of God, make an act of faith, and say with the prodigal son—

My Father, I have sinned against heaven and in thy sight. I am no longer worthy to be called thy child. Make me as one of thy hired servants. I desire nothing more.

Place yourself in spirit near the heart of Jesus, at the foot of the throne of mercy; approach with confidence, listen to the loving words our Lord addresses to you, and pray to him with earnestness and devotion.

Jesus Christ. Open to me thy heart, my spouse, my beloved.

The Disciple. O my God, is it to me that thou dost address these words? My soul is but an abyss of misery, and thou callest me thy beloved; I presume not to raise my eyes towards thy heart so pure and holy, yet as soon as I present myself to thee, thou dost lavish on me thy most signal favors. What a glory and happi-

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ness for me, my God, to be noticed by thee; to know that thou disdainest not a creature so guilty as myself! Ah, since thou sufferest me in thy presence, since thou even commandest me to open to thee my heart, I obey. Depart from thence, all earthly thoughts; leave me to converse with my God, that from his heart I may draw forth true love.

Jesus Christ. Thou hast wounded my heart, my beloved; thou hast wounded my heart.

The Disciple. O God, how can it be that thy love should have made thee take a heart like unto mine? Ah, thou hast taken this heart in order that thou mayst feel all my miseries; but what a prodigy of love to have assumed this heart only to allow it to be pierced in favor of one so ungrateful! Thou hast allowed it to be pierced on the cross in the face of the whole world, so that none should be ignorant of the excess of thy tenderness. Thou bearest in heaven this glorious wound. The opening in thy heart shall never be closed up; it shall always

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bear the triumphant mark of thy love. O divine heart, wound this heart of mine; inflict so deep a wound that it shall open entirely to thee; pierce it with the same lance with which thine own was pierced, so that the waters of a sincere repentance may flow from thence. Alas! this heart has wounded thee a thousand times more by its ingratitude, infidelity, and obduracy. I have pierced it by my offences. O my Saviour, pardon me, banish sin from my heart, making thy holy love reign there in its place

Jesus Christ. My beloved, let there be no division; give me entire possession of thy heart.

The Disciple. O Lord, how dost thou abase thyself, disdain not to ask for the heart of one who has not blushed to refuse it to thee, in order to resign it up to sin? What tenderness on thy part! But, O my God, what has this heart become which thou demandest of me? Alas! it is sullied with a thousand stains. How canst thou endure it, thou who art sanctity itself? Ah, my God, how much that is wrong is

there in this heart! what love of self-attachment to my own thoughts and will! what worldly inclinations, distaste for heaven, tepidity in thy service, and solicitude for this perishing body! However, since thou deignest to demand it, I offer it thee. O Jesus, the only object of my love, receive me now in thy sacred heart, so that I may be all thine; receive me into that ardent furnace, in order that I may be wholly consumed in thy love. There, my sweet Saviour, I shall know the value of the blood which has redeemed me, and shall comprehend how I ought to love thee. O love of my Saviour, thou art that living water for which I thirst; my heart tends only towards thee. Open to me thy loving heart. My heart is thine for eternity; bestow upon me thine, O Jesus.

Jesus Christ. Yes, my beloved, I give thee my heart; set it as a seal upon thine own, study its sentiments, copy faithfully its virtues.

The Disciple. O my soul, receive this heart burning with love, respond to its

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adorable designs over thee, endeavor to make them thine own.

Adorable Jesus, my heart was formed to be thy habitation, thy throne, thy altar, thy tabernacle. Enter, O divine Saviour, into this habitation, and purify it from all that is unworthy of thee. Command it as a sovereign upon his throne, and give me the docility necessary to obey thee. Receive upon this altar the sacrifice I make thee of my heart, and dwell as a God of majesty and holiness in that living tabernacle which thou hast chosen for thyself.

O my soul, regard attentively thy divine model; see him raised upon the mount, nailed to the cross; behold his bleeding hands, those eyes dim, the mouth livid, those pierced hands and feet. Content thyself not with the exterior; look in spirit at his heart; it has been opened by the lance in order that thou mayst pass therein. Imitate his love, meekness, humility, and charity. Then cast down thine eyes on the ground around Calvary; it is watered with his blood. At the sight of

that blood understand that love shows itself more by actions than by words.

Thou desirest, O my Saviour, that I should place thee as a seal upon my heart, by the imitation of thy virtues and thy example. I ardently wish to do so. Give me grace to execute what thou commandest. O Jesus, thy heart is pure, let mine be pure; thine is humble, let mine be humble; thine is patient and docile, let mine be patient and docile; thy heart is all love, let mine also be inflamed with thy love. Ah! henceforth, O my Saviour, I wish only to have in my heart what thou hast in thine; humility, patience, gentleness, meekness, charity. I desire no more to bestow my heart on creatures, but to give it all to thee. Alas! it has not always been devoted to thy service. Through thy grace, O my God, it is now all thine, and I hope it will ever remain so.

Jesus Christ. Love is strong as death; its lamps are lamps of fire, which the greatest waters cannot extinguish.

The Disciple. Thy love for me, O my Saviour, is more powerful than hell, since

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it has broken its gates, in order to deliver me and open to me those of heaven. It is stronger than death, since thou hast disarmed it in order to give me life. O wondrous strength of love! All invincible as thou art, my God, it disarms thee; it stays thy arm raised to strike the sinner; it saves him from thy avenging justice, in order to give to him thy infinite mercy. I acknowledge that it is through love for us that thy supreme majesty is humbled even to vouchsafe to unite itself to our nature; and it is through the strength of this same love that the creature can ascend unto thee, and enjoy the privilege of entering into thy sacred heart.

Behold, my soul, how Jesus hath loved thee! Behold the humiliations and sufferings, the thorns, the nails, the cross, and the effusion of his blood! — these are the proofs of his love. The flames of this love are so ardent that all the waters of our iniquities cannot extinguish them. But, O my soul, where are the marks of thy love for Jesus? What hast thou done for him?

Where are thy victories over thy evil inclinations? Where the labors thou hast undertaken, the sufferings thou hast endured for his glory?

Alas! my God, my zeal is weak, my love is languishing. Thy interests are more than ever abandoned. Thy enemies increase daily. Have I ever fought in defence of thy cause?

Jesus Christ. O my beloved, is there any sorrow like unto mine? How much have I done for my children, and how have they rebelled against me! I have carried them in my heart, and they have lacerated, outraged, and forsaken it. The sorrows of death have compassed me, and the perils of hell are unchained against me.

The Disciple. O my Lord and my God! sorrow seizes on my soul, affliction and sadness press on my heart, at the sight of thy grief. Prostrate in the dust before thy adorable heart, I make reparation to thee before heaven and earth. Pardon, divine Jesus, all the outrages which were committed during the course of thy mortal

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life; pardon the impieties, the irreverences, the sacrileges which have been committed against thee in the sacrament of thy love; pardon especially the sorrows which I have caused to thy divine heart by my irreverence in thy holy temples, by my tepid communions made without due preparation, and by the abuse which I have made of thy graces and of thy precious blood. Ah! why cannot I by my repentance and my adoration restore thee the glory of which so many offences have deprived thee? Why cannot I by my words and my example lead back so many hearts which have withdrawn themselves from thee? Why cannot I by my prayers and tears cause a cessation to so many scandals, and draw unto thee worshippers in spirit and in truth?

Jesus Christ. I suffer on the part of Jews, pagans, and heretics. They have condemned me; but that those who ought to be devoted to me should regard me with indifference, and treat me with such neglect, pierces my heart with sorrow.

The Disciple. Ah, my sweet Saviour, can I think of this, and not die with sorrow? Heavenly spirits, angels of peace, weep bitterly for the indignities with which your Lord is visited; weep over our ingratitude to a heart which has loved us so much. Divine Jesus, thou hast come into this world in order to seek and to save mankind; and those ungrateful ones fly from thee and abandon thee. Thou loadest them with benefits, and they abuse them; they turn them against the giver, and against themselves. Thou art always in the midst of them, and they seem to be ignorant of thy presence, or only to know thee in order to offer thee some new outrage. Thou openest to them thy heart, and they enter therein only to pierce it with a thousand arrows. Alas! my loving Saviour, am I not myself one of these ungrateful souls? Ah, what sorrow have I not occasioned to thy sacred heart! I, thy beloved one! Why does not thy outraged heart close itself, so as to forget and reject us? Why does not thy avenging arm raise

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itself against thy guilty servants, in order to exterminate them? Shouldst thou not at least deprive us of thy loving presence, forsake our temples so frequently profaned, and remain in heaven, where the angels and saints forever sing thy praises? But remain thou still, O Lord, in the midst of us: what would become of us if thou didst abandon the earth? Thy Father, beholding no longer the only object of his complacency, would visit us with his avenging justice. How, then, could we escape his wrath? Heart of Jesus, avenge thyself as befits the God of mercy. Do thou pardon and convert our souls to thee.

Jesus Christ. I have promised to remain in the midst of you, until the consummation of the world; but in the sorrow which afflicts me have I not a right to expect to meet with some who will compassionate my sufferings? Nevertheless I am left alone in my sorrow.

The Disciple. My beloved Saviour, thou shalt no longer be forsaken; I will make it a duty to visit and adore thee. O heart of

Jesus, always burning with love for us, always ready to show mercy, pardon me my guilty forgetfulness of thee; pardon me my unfaithfulness in thy service, my want of zeal in making thee known and loved; let my heart cease to be, if it is to be again insensible to thee. Heart of Jesus, I consecrate to thee the remainder of my life. I wish that all creatures had the hearts of seraphim in order to love thee; that every mouth would sing thy praises; that every mind should be occupied only with thy greatness. I unite my praises to those which thou receivest from all the angels and saints, and just souls on earth. I wish that all who love and adore thee were multiplied; and would freely sacrifice all that I possess, my life itself, if necessary, in order to prevent a single offence against thee.

Jesus Christ. My beloved, I accept thy desires; ask my Father in my name, and all that you desire he will grant you.

The Disciple. O Jesus, my only hope, make me faithful to the devotion I have

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vowed to thy adorable heart. Signalize thy mercy by allowing me to regain, by the ardor of my love, the time which has been passed in thy service with so much tepidity. I desire to make reparation, by continual praise, for the ingratitude of mankind, and to give thee every moment fresh proofs of my love.

Thy love for me keeps thy heart always open, so that I may dwell there forever. Let love lead me and forever fix my dwelling-place therein, and receive my last sigh.

I beg the same grace, O my God, for all for whom I am particularly bound to pray. May those who have the happiness to belong to the association of thy divine heart, spread throughout the whole world, have a special share in thy mercy. Grant, O Lord, that this confraternity may extend and perpetuate itself in all times and in every place; that it may honor thee by the practice of every virtue, and an indefatigable zeal for the conversion of souls.

And since my merciful God wearies not of listening to me, I will still continue to

speak to him; I, who am only dust and ashes. God of my heart, lend an ear to my voice; love those who love thee not; open thy heart to those who do not knock at the gate; and vouchsafe to cure those who, far from asking thee to heal them, take a pleasure in adding fresh venom to the wounds. Thou hast said, my Saviour, that thou didst come upon the earth in order to seek sinners. O my Jesus, these then are truly sinners. Ah! do not consider our ingratitude, our blindness; remember only the blood which thou hast shed for our salvation. Make manifest thy mercy; regard us as the work of thy hands. Save us by thy mercy; our evils are extreme. Arise, O Lord, behold the progress made by thine enemies; stay them, O my Jesus. Since they will not go to thee, go thyself to them. I beseech of thee to grant this grace through thy sacred wounds and by thy precious blood.

O my Saviour, put an end to my sins and those of all mankind. Let thy voice make itself heard, and restore life to so

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many hardened sinners. Call them from the deep abyss into which they have fallen. Lazarus asked thee not to raise him from the dead. Thou didst work this miracle in behalf of a sinner. O Lord, look also on me; I beseech thee to hear my prayer. I ask it through the tears thou didst shed over the grave of Lazarus; remember that thy tears have flowed for all sinners who sleep in sin; through thy precious blood I ask it, for thou has pardoned those who shed it; pardon us, O Saviour of the world.

O Jesus! make thy Church triumph over all her enemies, increase the number of her children, give peace unto her, and grant that she may ever bless thy holy name and revere thy sacred heart. O merciful Redeemer, have pity also on the souls in purgatory; be touched by their sufferings; they are the price of thy blood; open to them thy heart; listen to their lamentations, and grant them, with release from their sufferings, the happiness of glorifying thee in heaven.

Remember also, O merciful Jesus, in a special manner, those souls who when on earth devoted themselves to thy sacred heart, and were zealous for the glory of thy blessed Mother. Suffer them not to be deprived longer of thy presence, for they are very dear to thee; and through this same merciful heart I beseech thee to put them in possession of eternal happiness.

PRAYER AFTER THE HOUR OF ADORATION.

PARDON me, my God, the distractions into which I have fallen during this hour. Alas! mayst thou not reproach me as thou didst thy three disciples with not being able to watch *one hour* with thee?

One hour with thee, O loving heart of Jesus, has appeared to me too long. Ah, should it not be my delight to be *ever* with thee? O heart, ever full of love, why has mine been so cold, so languishing in thy presence? Pardon me, O Lord; for I desire to breathe only for thee, to make my whole life a perpetual adoration of thy sacred heart. Amen.



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MATINS.

OUR Father, etc. Hail Mary, etc.
V. Open my lips, O Lord.
R. And my mouth shall declare
thy praise.

V. O God come to my aid.

R. O Lord, make haste to help me.

Glory be to the Father, etc.

From all eternity the heart of Jesus
hath loved us; come, let us adore it.

HYMN.

SWEET Jesus, may thy sacred heart
My hope and refuge be;
There may I learn the heavenly art
Of living but for thee.

This fountain of thy sacred heart,
 The source of love most pure,
 To those who dwell from sin apart
 Affords a refuge sure.

ANTHEM.

COME to me, all you who labor and are heavy burdened, and I will refresh you. Take up my yoke, and learn of me, for I am meek and humble of heart.

℣. I will make an everlasting covenant with my people.

℞. I will unceasingly load them with blessings.

℣. Lord, hear my prayer.

℞. And let my cry come unto thee.

PRAYER.

GRANT, O my Jesus, that in honoring thy sacred heart we may learn to practise meekness and humility, obtain the peace thou hast promised, and find rest to our souls. We beg of thee this grace; who livest and reignest with the Father and the Holy Ghost, world without end Amen.

℣. Lord, hear my prayer.

R̄. And let my cry ascend to thy divine heart.

∇. Let us bless the Lord.

R̄. Thanks be to God.

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

LAUDS.

∇. O God, come, etc. R̄. Lord, make haste, etc. Glory, etc., *as above*.

Thy heart with heavenly love's pure glow

Cleanseth our sins away;

Sweet Lord, thy gifts thou dost bestow

Upon us day by day.

Alas! how cold we are to thee,

Though to thy heart so dear;

From thy kind gifts how oft we flee,

Nor heed thy loving care!

ANTHEM.

OUR Lord, in the excess of his love and mercy, has redeemed us by the ignominious death of the cross.

∇. Taste and see how sweet is the Lord.

R̄. Happy those who bear his yoke from their early infancy.

∇. Lord, hear, etc. Prayer: Grant, O Jesus, etc., *as at Matins*.

PRIME.

℣. O God, come, etc. ℞. Lord, make haste, etc. Glory, etc., *as above*.

Within that sacred heart's pure shrine
 To the Most High doth plead
 Ever for us the Word divine,
 In all our earthly need.
 And day by day the Lamb is slain ;
 The Lord of heaven above
 On lowly altars doth remain,
 The victim of his love.

ANTHEM.

MY delight is to be with the children of men. Happy those who keep my commandments.

℣. How good and merciful is the heart of Jesus!

℞. How sweet it is to us to love and celebrate his mercies.

℣. Lord, hear, etc. Prayer: Grant, O Jesus, etc., *as at Matins*.

TIERCE.

℣. O God, come, etc. ℞. Lord, make haste, etc. Glory, etc., *as above*.

The lance that pierced our Saviour's side
 Reveal'd a source of grace ;

O then rejoice! for that pure tide
 Can all thy sins efface.
 God calls us to his mercy's fount;
 Sweetly our love he claims;
 Nor speaks, as once on Sinai's mount,
 In thunder and in flames.

℣. Jesus having loved his own.

℞. He loved them unto the end.

℣. Lord, hear, etc. Prayer: Grant, O
 Jesus, *as at Matins.*

SEXT.

℣. O God, come, etc. ℞. Lord, make
 haste, etc. Glory, etc., *as above.*

O heart, of every grace the source,
 Of all God's gifts the best;
 Unto the sinner strength and force.
 Refreshment, hope, and rest.
 Sinner, arise! Ah, how canst thou
 So cold and tepid be?
 Justice gives place to mercy now,
 When Jesus pleads for thee.

ANTHEM.

I HAVE planted thee for my most beauti-
 ful vineyard, and thou hast proved very
 bitter to me.

℣. I have watched over my chosen ones;
 I have loaded them with blessings.

R̄. And they have despised me.

Ÿ. Lord, hear, etc. Prayer: Grant, O Jesus, *as at Matins.*

NONE.

Ÿ. O God, come, etc. R̄. Lord, make haste, etc. Glory, etc., *as above.*

Wisdom divine doth ever dwell
 Within thy sacred heart;
 The waters, then, of that pure well,
 Sweet Lord, to us impart.
 Great Fount of truth, our souls inspire,
 Each erring thought reclaim;
 Sweet source of mercy, with thy fire
 Do thou our hearts inflame.

ANTHEM.

THOSE who seek me shall find me. If any one love me, I will love him, and will manifest myself to him.

Ÿ. O my soul, bless the Lord.

R̄. And never forget the graces with which he has filled thee.

Ÿ. Lord, hear, etc. Prayer: Grant, O Jesus, *as at Matins.*

VESPERS

Ÿ. O God, come, etc. R̄. Lord, make haste, etc. Glory, etc., *as above.*

O sacred heart, sweet source from whence
 A stream of life e'er flows ;
 The weary soul may draw from thence
 Refreshment and repose.
 Here may we find a spot secure
 From sin and vain alarm ;
 Here may we taste for evermore
 Thy love's consoling balm.

ANTHEM.

YOU shall draw waters with joy from the
 fountains of the Saviour. Sing hymns
 to the Lord, because he has shown forth
 his greatness. Proclaim his magnificence
 throughout the world.

℣. You who are my disciples, will you
 also abandon me?

℞. Lord, to whom shall we go? Thou
 hast the words of eternal life.

℣. Lord, hear, etc. Prayer : Grant, O
 Jesus, etc., *as at Matins.*

COMPLIN.

℣. Convert us, O God, our Saviour.

℞. And turn away thy anger from us.

O heart of Jesus, may we feel

Thy pure consuming fire ;

Kindle in us thy ardent zeal ;

Be thou our soul's desire.

Absorb, dear Lord, our hearts in thine,
 Let us with thee remain ;
 Nor ever may our souls incline
 To earth's vain joys again.

ANTHEM.

I LIVE, no not I, but Christ liveth in
 me. He has loved me, and delivered
 himself to death for me.

℣. Come to me, all you who love me.

℞. And I will enrich you with my
 blessings.

℣. Lord, hear, etc. Prayer : Grant, O
 Jesus, etc., *as at Matins.*



**An Invitation; Or the devout soul's
 repair to the Sacred Heart.**

*"Come to me, all you who labor and are heavy-
 burdened, and I will refresh you."*

The faithful adorers of Jesus are invited to repair
 in spirit twice in the day to his divine heart, in
 order to render him due praise by weeping over
 their sins, exciting themselves to the love of
 God, or adoring him for those who do not adore
 him ; singing the divine praises in the adorable
 heart of Jesus, or uniting themselves to the
 Blessed Virgin and St. Joseph, the first and
 principal worshippers of this divine heart ; pray-

ing for those faithless souls who, after having experienced so many proofs of the love of this divine heart by the grace of their election, oblige him by their ingratitude to reject them. The zeal testified in disarming his justice is pleasing to him, because these souls are dear to him as the apple of his eye, and if he punishes, it is with sorrow. Finally, let all the associates unite in praying for one another, for which end the following acts may be used.

O JESUS, infinite goodness, open to us thy divine heart; let us regard it as the centre of our happiness, and suffer not that sin should ever separate us from thee.

Great God, who hast given us thy Son, not to afflict his heart by our ingratitude, but to lead us to his love, inspire all those who are in authority in thy Church with a tender zeal for this devotion. O Almighty God, cast thy eyes upon us; look upon us through the heart of thy Son; and if displeased at our sins, thou wilt remember thy mercy and forget thy anger.

O sacred heart of Jesus, O my life, my light, grant that I may know only thee, that I may live only for thee, in thee, and by thee. Amen.

Guard of honor of the adorable Heart of Jesus.

PATRONS.

THE Blessed Virgin, under the title of Our Lady of the Sacred Heart, St. Joseph, St. Francis of Assisium, St. Francis of Sales, Venerable Margaret Mary.

“My heart hath expected reproach and misery, and I looked for one that would grieve with me, but there was none; and for one that would comfort me, and I found none.”

OBJECT OF THE ASSOCIATION.

IN response to this sorrowful complaint of our Lord, the guard of honor has been organized; the members who compose it, by their devotedness and love, striving to console the heart of Jesus for the forgetfulness and ingratitude of those for whom he suffered so much, whom he loved so ardently, and by whom he is so little loved.

Like faithful loving children of our Lord, they will try to console him for the

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ingratitude of their brethren, and succeeding each other by turns, before their Saviour Jesus, they offer to this most tender heart the homage of reverence, devotedness, and love.

The associates each choose one hour in the day, and at the beginning of their hour of guard, without changing their ordinary occupation, they station themselves in spirit at the throne of love, the tabernacle, offering to Jesus all their thoughts, words, actions, and sufferings, and above all, their desire to console his heart by their fidelity and love. During the course of the hour they will think of our Lord, make an act of love, and offer up some little sacrifice for him. This, however, is not obligatory, the associates being free to follow the impulse of their heart and of their piety as to the way in which they may sanctify this holy hour; and the heart of Jesus will doubtless heap grace upon grace, blessing upon blessing, on those faithful souls who duly fulfil this mission of devotion and of love.

OFFERING OF THE HOUR OF GUARD.

DEAREST Jesus, my sweetest Saviour, I offer thee this holy hour of guard, during which, in union with [*here name the patrons of your hour*], I desire to love and to glorify thee, and, above all, to condole with thy adorable heart for the forgetfulness and ingratitude of mankind. Accept, I beseech thee, for this end, all my thoughts, words, actions, and sufferings; above all, receive my heart, which I give thee without reserve, entreating thee to consume it in the fire of thy pure love.

May the sacred heart of Jesus be everywhere loved!

O my Jesus, I desire to love thee through this hour for all those hearts who love thee not.

PATRONS FOR THE VARIOUS HOURS OF THE ABOVE DEVOTION.

1. St. Joseph and all the Saints.
2. All just souls upon earth.
3. The Seraphim.
4. The Cherubim.

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5. The Thrones.
6. The Dominations.
7. The Virtues.
8. The Powers.
9. The Principalities.
10. The Archangels.
11. The Angels.
12. The Blessed Virgin Mary.




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## Seven Days' Devotion to the Sacred Heart :

or, Meditations on the seven words of  
our Lord upon the cross.

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PRAYER.



DIVINE heart of Jesus, I desire to be thy faithful disciple. Yes, I will strive, with the help of thy grace, to meditate on the treasures of love hidden in those adorable words, which the heart of Mary carried away from Calvary as a precious inheritance, and which our Holy Mother the Church carefully preserves in the holy gospel.

But the inconstancy of my mind continually banishes the recollection with which I ought to pray. O my God, thou knowest my weakness, my tepidity, my frailty. I can do nothing without thee. O Mary, who didst treasure in thy heart, and didst meditate on the words of Jesus, in order to preserve in thee the flames of divine love, obtain for me, I beseech thee, a share in thy spirit of prayer. Amen.

## SUNDAY.

*First Meditation on the Heart of Jesus.*

“Father, forgive them; for they know not what they do.”

O PRAYER dictated by the heart of Jesus himself! O abyss of goodness! Before thinking of his mother, his friends, himself, the first words Jesus utters on the cross are for his executioners, his accusers, his iniquitous judges, for a people who blasphemed him. His first care is for those who most need it, but who deserve it the least.

Each word is a character of fire, which pierced the heart of his Father. Jesus complains not of their ingratitude, their cruelty, their malice. He excuses and extenuates their sin.

“Father, forgive them.” They are thy children, thy creatures. Thou wouldst not condemn the work of thy hands. Look upon thy Son; listen to the voice of his blood, which asks mercy for his brethren. I beseech thee, by the tenderness of that sweet name of Father, by the obedience I

have rendered thee, the thorny crown which surrounds my head, the nails which pierce my hands and feet, the blood which flows from my body. "Father, forgive them," because I forgive them; I, whom they have injured. Visit me with death, torments, the cross, — all is the same to me, provided thou dost forgive those who cause my death. Behold how this heart of Jesus has loved mankind!

The heart of Jesus is the same on the altar as on the cross. His love has not changed. He still loves those who love him so little. He loves those who love him not, who hate, blaspheme, and insult him. For us he shows to his Father the wounds, the marks of which he still preserves; for us Jesus still says, "Father, forgive them; for they know not what they do."

Sin is a mixture of malice and ignorance. Our Redeemer, when he prays for us, seeks to excuse us. On the altar, as on Calvary, Jesus is a victim, a mediator, and not a judge; he excuses the malice of sin, and

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speaks only of its ignorance. O Lord, how blind am I when I consent to sin! not comprehending all the evil I do myself, and the punishment I deserve. Yet my ignorance is not wholly voluntary. Make me comprehend what sin is, and give me such a horror of it that I may never commit it again.

If this beloved Son prayed to his Father for those who crucified him, what will he not do for those who wish to serve him? Can we fail in confidence when we have so powerful an intercessor with God? O my Jesus, how infinitely worthy of love art thou! O, that I had a thousand lives, in order to consecrate them to thy service, in acknowledgment of so generous a love.

Jesus is our Model as well as our Redeemer. His prayer is an example in support of the lessons which he had given during his life. This good Master here practises what he had taught upon the mount. "You have heard it said, Love your neighbor, and hate your enemy: but I say to you, Love your enemies; do good

to those who hate you, and pray for those who persecute and calumniate you : that you may be the children of your Father in heaven, who makes his sun to rise on the just and the unjust. If you only love those who love you, what shall be your reward? do not the heathens as much?"

Such is the teaching of the heart of Jesus. It is impossible to love him truly, if we do not practise this great lesson. How many times have I not closed my heart to his teaching! But what heart can fail to be softened by these words, however little it may reflect, "Father, forgive them; for they know not what they do."

Do you find it difficult to pardon a serious injury, a sharp word, an unfortunate quarrel, a spiteful satire? Look upon the heart of Jesus praying for you whilst you offend him. If he had revenged himself on *you*, what would have become of you? where would you now be?

You answer, that a great injury has been done you; that you cannot thus abandon your interests. Behold the injury which

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*he* receives. Compare what he suffers with what you endure ; compare his words with yours, " Father, forgive them, " etc.

He excuses his executioners ; you are full of reproaches against those of whom you believe you have reason to complain. He weeps over their misery ; you make their trials a subject of gratification. He died in order to save them ; you will render them no service, nor even salute them when you meet. Are you the child of this merciful heart?

#### ACT OF REPARATION.

**P**ROSTRATE at thy feet, O my divine Master, I most humbly ask thy pardon for having followed so ill thy precept and thy example ; I, who, far from forgiving the slightest offence, have only sought to revenge myself by rendering injury for injury.

O faithful and generous heart of Jesus ! thou forgettest our sins and the torments they have caused thee, in order to preserve thy guilty children. Pour forth over me, and all the souls consecrated to thy sacred heart, the waters of that mercy of which



thou art the infinite source, renewing amongst us that union of the early Christians, who had but one heart and one soul.

Ah, Lord, thy words converted the soldiers of Calvary; will they make no impression on my heart? O Jesus, suffer not that this should ever be; but, as thou didst so generously forgive thy enemies, grant that, for the love of thee, I may pardon those who have offended me; so that thou mayst forgive me my offences now, and at the hour of my death. Amen.

CONSECRATION TO THE HEART OF JESUS,  
OCEAN OF GOODNESS.

**O** HEART of my good Master, this first lesson from thy cross fills my heart with the most entire confidence.

O Lord, thou didst say, "When I shall be raised from the earth, I will draw all things to myself." I now comprehend the love by which thou hast gained the hearts of these children of men, in the midst of whom thou dost delight to dwell, hidden under such obscure veils. Heart of Jesus,

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ocean of goodness! while thou dost renew the sacrifice of Calvary in order to apply its merits to me, I give and consecrate myself entirely to thee. Too often have I renewed the ignominy of thy passion. Grant that I may participate in the spirit and effects of thy divine prayer; and commend me to thy heavenly Father, that, purified in thy precious blood, I may closely imitate thee, never preserving in my heart any emotion of hatred or revenge; so that I may say with confidence, "Father, forgive *me*, as I forgive." Amen.

## MONDAY.

*Second Meditation on the Heart of Jesus.*

"Amen, I say to thee, This day thou shalt be with me in paradise."

**H**EART of Jesus, throne of mercy, to thee we may fly in our utmost necessities, when tried and forsaken. I come in spirit to assist at the sacrifice of Calvary, and meditate on that sentence to which thou didst give utterance. O, who shall fear approaching thee, divine Saviour, when thou

hast made such a promise to the repentant thief? That humble penitent asked of thee only a simple remembrance, when thou shouldst come into thy kingdom; and it is thy kingdom itself which thou promisest. Who but Jesus could have made such a promise? He gives without delay. He promises and gives at the same time.

He gives without reserve: "Thou shalt be with me." His kingdom, his eternal happiness, he delights to share with those whom he names his servants, his friends, his brethren. He gives cheerfully: "Amen, I say to you, This day thou shalt be with me in paradise." Mistrust not my power. My cross is the key which will open heaven. Mistrust not my heart; should I be in this condition if I had not the wish to save you? Fear not thine own unworthiness; I am come to seek sinners; my glory is to change their hearts and convert them into saints. Our Lord said to the Blessed Margaret Mary, "If men would but acknowledge my love, that which I have done for them would appear trifling to

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me." His heart is the throne of mercy, of inexhaustible goodness. He is still full of love for those guilty ones, also crucified by sin. From the depths of his sanctuary he regards them, calls them, awaits them, and is ready to pardon their ingratitude at the first sigh of a contrite and humble heart. O, how good a God do we serve! Whence comes it, O Lord, that so few know and seek thee? Alas! on Calvary two thieves suffered with thee; both had the same Redeemer, the same example of patience before their eyes; for both thy blood flowed; but one alone profited by thy mercy.

Amongst those who surround thy altar suffer not that any should be found so unfortunate as to resist thy advances, and doubt in the mercy of thy adorable heart.

Not only to repentant sinners does the heart of Jesus address these words, "To-day thou shalt be with me in paradise." When the soul is in a state of grace, it knows well that the kingdom of God is within itself. Jesus realizes his promise: "If any love me, my Father will love him,

and we will come to him, and take up our abode in him." To be with Jesus is a paradise, even in this world. If Jesus be with us, no enemy can hurt us. He who lives without Jesus is miserably poor; but he who possesses him is very rich. Be humble and peaceful, and Jesus will be with you; be fervent and gentle, and Jesus will dwell with you. You cannot be happy without loving and being loved; but if Jesus is not above all in your heart, you will be oppressed with chagrin and sadness. In practice I understand little what it is to love Jesus above all things. If I examine my heart, I find it full of the world and of self. O divine heart of Jesus, make thyself known and loved by thy poor servant! Teach me the simplicity which leads to thee alone by an upright intention; teach me the purity of heart which loves and tastes thee in all things. Ah, when thou art about to visit my soul in the holy communion, say to it in the early morning, "This day thou shalt be with me in paradise."

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## ACT OF REPARATION.

MY Lord and my God, victim of love in the adorable eucharist, in which thou offerest thyself in sacrifice a thousand times each day, would that I could offer thee as often the homage of my sorrow and regret for not having recognized thy love, and responding to it only by indifference, forgetfulness, contempt, and ingratitude! O was not the ignominy of Calvary sufficient? Must thou, even amongst thy children, meet with so much coldness and irreverence, slothfulness in thy service, resistance to thy grace, and inconstancy in good resolutions? O most loving heart, I beseech thee put an end to the reign of self love in my soul. Come and make thy dwelling there, and I will listen to thy voice, and hear thee utter those sweet words, "*If thou wilt*, thou shalt be with me in paradise." Amen.

CONSECRATION TO THE HEART OF JESUS,  
THRONE OF MERCY.

HEART infinitely merciful, I recommend to thee my person and my life, my actions, my prayers, my desires. I wish



only to make use of my body and soul in thy service, to serve, honor, and glorify thee. Throne of mercy, in which divine justice embraces and pardons the sinner, I place all my trust in thee. Destroy in me whatever displeases thee; place therein those virtues which may render me pleasing to the Lord; imprint thy fear and love in my soul, so that I may never forget thee, nor deliberately separate myself from thee by sin; and let my name be written on and never effaced from thy heart, O my loving Jesus. Amen.

## TUESDAY.

*Third Meditation on the Heart of Jesus.*

“Woman, behold thy Son. Behold thy mother.”

**O**TENDERNESS of the heart of Jesus, which confided us to his holy Mother! The Lord Jesus in the midst of his torments omitted nothing which concerned his office as Saviour. He was solicitous for all his brethren, and procured them an asylum to which they might have recourse in all their necessities. Already he had given his Father

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to be our Father, by the words, "Our Father, who art in heaven." Now he gives us his Mother in order that we may be his brethren.

Let us appreciate such a prerogative, and comprehend also the mystery hidden under these words of the Gospel, "The disciple whom Jesus loved," St. John is not distinguished by his own name, but by that which is common to all of us, for *we* are also disciples of Jesus, and disciples loved so dearly that we may say with the great apostle, "He loved me, and delivered himself up for me."

O tenderness of the heart of Jesus, which permits us to share his title of child of Mary! O, the greatness of the gift which Jesus makes us by this solemn bequeathal! He desires that we should have for Mary the filial love by which his own heart was filled, and that this most holy Mother should have for her children of Calvary the care and affection which she always had for Jesus.

Consider that the heart of Jesus ad-

dresses the like words to you when you have the happiness of hearing the holy mass : " Love my Mother; she is thine. Confide in her powerful protection, rely on her tenderness." Yes, let us love Mary; she will teach us to love Jesus as she loved him herself. Admirable school of the heart of Jesus! henceforth let us love this sacred heart alone.

Examine yourself in presence of this adorable heart. What is your devotion for the Blessed Virgin? Does it not consist more in words than in constancy, in praying to her, and, above all, in imitating her? Are you really the servant of the sacred heart of Jesus? You bear the name of being so : then verify it by a truly Christian life. Study the sentiments of the heart of Jesus, in order to conform your own to them; it is the spirit he would desire you to have, and without which it is impossible to preserve peace and union with your neighbor.

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## ACT OF REPARATION.

**O** GOOD and loving heart of Jesus, who hast given me thy holy Mother as the most precious pledge of thy tenderness, I beseech thee to pardon the indifference with which I have responded to thy love and to her watchful solicitude. How little grateful have I been, O Jesus, for this favor, the source of so many benefits to me! Vouchsafe, through thy infinite merits, to make amends for my weakness and misery. Thy heart shall be my treasure of gratitude, which I will offer to our heavenly Father, to our blessed Mother, and to thyself, adorable Redeemer. Amen.

## CONSECRATION TO THE HEART OF JESUS.

**H**EART infinitely loving and worthy of being loved, behold me, Lord Jesus, the child of thy divine heart, penetrated with gratitude for thy infinite love, renew to thee the homage of a consecration which I desire to repeat every instant of the day and night. O my Lord and Master! I consecrate to thee my mind, in order that

thou mayst direct it according to the light of faith; my will, that it may be conformed to thy holy will; my heart and all its affections, that nothing may be found which may be displeasing in the sight of thy infinite purity when thou enterest therein in holy communion. Mary, my tender Mother! I love and honor thee in the heart of Jesus through thine own immaculate heart. I desire to love thy divine Son now and forever. Amen.

WEDNESDAY.

*Fourth Meditation on the Heart of Jesus.*

“My God, my God, why hast thou forsaken me?”

**O**SAD and touching complaint of the heart of Jesus to his Father! Jesus voluntarily took upon himself these sufferings. He endured them with an ardent love, an invincible patience, confidence, and boundless submission to the divine will. He knows that his sufferings approach their termination. Why then does he complain? Only to teach us the excess of his grief. His soul is sad even unto death. He makes

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known to us the only comfort of the afflicted. It is from God alone that we can receive so efficacious a succor. Finally, Jesus reveals to us that the cause of his sufferings does not proceed from himself, but from us; and in the twenty-first Psalm the prophet declares the cause of this severe abandonment.

Let us listen to the complaint of the heart of Jesus to his children and to sinners. From the tabernacle in which the Divine Lord resides, from his altars on which he continually renews throughout the world the sacrifice of the cross, our Lord still complains of being forsaken. Alas! we hasten to worldly amusements, festivities, and enjoyments, without heeding the loss of time; but when Jesus is concerned, that victim of love who is ever occupied in pleading for us with divine justice, some will be heard to complain of the obligations imposed on them by the Church; others think it a trouble to walk thither, or they carry with them a dissipated mind, a heart full of tepidity and



distractions, whilst their whole demeanor is void of reverence. It is not his enemies alone who treat him thus; but that which afflicts him the most is, that those whose hearts are consecrated to him also neglect him. Children of the sacred heart, listen to this complaint which comes forth from the sanctuary: "I have looked for one that would comfort me, amongst my friends and my children; but their hearts are far from me, though with their lips they seem to honor me."

There is another lesson given us by Jesus in these mysterious words. His heart vouchsafed to suffer the bitterness of aridity and want of consolation, the necessary crucible in which souls must be purified. O, who can sound the depth of thy love, generous heart of Jesus! Thou couldst not cease to be united with thy Father, for thy will was always one with his, and as God thou didst never cease to be one with him and the Holy Ghost.

Nevertheless thou didst vouchsafe to suffer interior trial without consolation, ex-

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terior suffering without alleviation; and this double abandonment happens to those souls whom thou wouldst render worthy of thy most intimate communications. In meditating on thy cross they comprehend this truth, and exclaim, The more we suffer, the more God loves us!

Consider your own heart at the feet of our crucified Saviour. Do you not complain of the effort it costs you to discharge your daily duties, of the small consolation you find in the practice of virtue or the exercise of Christian piety? You desire to experience the species of fascination which leads you to satisfy your natural inclinations; and because the empire of grace is established in conflict with self-love, it seems to you as if your soul positively rebelled against the practice of virtue. O, it is at this very time that you must closely draw near to Jesus to pray with him. The better we suffer, the more we love God.

## ACT OF REPARATION.

**O** ADORABLE Jesus, who has devoted thyself for me to the rigors of eternal justice, suffer me to seek a refuge in thy sacred heart, in which I place all my hope and trust.

O almighty and most just God, I present thee the passion, the wounds, merits, blood, and death of Jesus Christ. I place his sacred heart between thyself and me, for I have no other defence against thy judgment. Thou hast given me thy Son; he beholds my miseries, his heart feels them, his voice implores my deliverance. Grant me all that he asks in my behalf in time and eternity.

CONSECRATION TO THE AGONIZING HEART  
OF JESUS.

**P**LACE thyself as a seal upon my heart, O my divine Master, so that I may patiently suffer the trials thou mayst see fit to send me. Yes, my Jesus, I desire to consecrate myself to thy heart, agonizing under the weight of divine justice and the burden of my sins. Thou hast put aside thine

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own honor, thine own will; give me the courage to conquer myself, to triumph over my slothfulness and my sins; give me the strength to suffer, and the grace to love thee forever. Amen.

THURSDAY.

*Fifth Meditation on the Heart of Jesus.*

“I thirst.”

O, WHAT a severe and physical thirst was this! The extreme anguish which Jesus had endured during ten hours, without one moment's rest, had enkindled in his breast a devouring fire. The blood which flowed from his wounds increased each moment this painful torture; nevertheless Jesus endured it three long hours on the cross without complaining; and when he does complain, it is not to be comforted; but, in order to suffer more by tasting the vinegar, and at the same time to accomplish the will of his Father, as expressed in the holy Scriptures, he contented himself with a single word, “I thirst.” Thus did he expiate for our sensuality, in order to teach

us to make our sufferings known with resignation and without impatience.

This thirst was also mysterious ; it was the thirst of his soul devoured with love for his Father and for all mankind. Jesus had an ardent desire to accomplish the will of his Father. During his life he had said, "My meat is to do the will of him that sent me." Now he says that it is his thirst. "Blessed are those who hunger and thirst after justice." Another desire filled the heart of Jesus — it was to suffer for us. In the garden of Olives he had besought his Father to take away the chalice. On the cross he says that he still thirsts. "Still more, O Lord!" exclaims St. Francis Xavier, who understood the generosity of such a thirst.

From his altar Jesus says the same to me. He thirsts for my love ; thirsts for me, that I may have a zeal for others, in order that I may contribute to the salvation of souls as far as in my power. There is yet another thirst which Jesus has, which I can relieve : the poor are his mem-

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bers; in them he suffers both hunger and thirst. How few, when giving alms, behold him, by a lively faith, under the guise of poverty! But the adorer of the sacred heart should strive to imbue himself with the sentiments of Jesus, in order to conform his own to them.

What am I, O Lord, compared to what thou dost expect to find in me? Alas! I behold in my soul only tepidity in thy love, nay an absolute void when there is question of loving thee. Self-love restrains me in the narrow circle of my personal interests; I exact much from others, whilst I cannot bear the slightest suffering without exaggerated complaint or murmuring at any involuntary annoyance which I may have to suffer; and in place of the virtues which thou requirest of me, I offer thee, with thy executioners of Calvary, only a bitter and unpleasant draught.

ACT OF REPARATION.

**B**EHOLD me, O Lord Jesus, prostrate with a lively faith before thy divine Majesty, to make reparation to thee for having been



hitherto so ungrateful in thy service. There lives not one full of good will and affection for me whom I do not love in return, and rejoice to visit, whilst I forget and abandon thee, O heart of Jesus, worthy of the adoration of men and angels. Heart truly worthy to possess the hearts of all mankind, vouchsafe to change this heart of mine; purify and inflame it with thy love, that, becoming faithful and fervent, I may endeavor to practise virtue amongst those who bear like me the name of children of thy sacred heart. Amen.

CONSECRATION TO THE HEART OF JESUS,  
SOURCE OF LIVING WATERS.

**L**ORD Jesus, thou hast said these sweet words, "If any one thirst, let him come to me, and drink." Thou art the fountain of living waters which flow for eternal life, and at the same time thou art that Saviour from whom I hear that mysterious complaint, "I thirst." Ah, loving Redeemer, thou thirsteth after this heart of mine; I beseech thee take it, and place it for evermore within thine own. Teach me the

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holy art of zeal and charity, in order to make thee known and loved by those with whom I have any influence. Let this living water — that is to say, that grace of which thy heart is the fruitful source — spring up in my understanding, in order to enlighten it; in my memory, to purify it; in my will, to direct it; and in my heart, to sanctify and inflame it with thy holy love. Amen.

FRIDAY.

*Sixth Meditation on the Heart of Jesus.*

“All is consummated.”

OUR Lord fully accomplished everything for which he came into the world. Jesus looked back upon his life, from his birth in the stable to the last scene on Calvary. He reflected on the various parts he had enacted as Mediator, Redeemer, Teacher, Lawgiver, High-Priest, and Guide to Eternity, and found that he had accomplished everything, and done all with perfection. He had preached the evangelical truths, confirmed his doctrine by miracles, reëstablished the kingdom of God, destroyed the

slavery of the devil, sanctified all the elect by one single sacrifice, and traced the model for every virtue. "All is consummated."

Jesus reflected on the prophecies which announced the labors, humiliations, indignities, and sufferings which divine justice exacted in order to efface our crimes; and seeing that all was accomplished, without having failed in a single point, his soul was filled with joy at having satisfied his Father and saved mankind. "All is consummated."

Our Lord reflected on all the good he had done to mankind during his life, and found that he had spared nothing in their favor, but that he had given them everything — his blood, his strength, his graces, his merits, his doctrine, all the moments of his life, and all the tenderness of his heart. "All is consummated."

One glance over the future showed our divine Lord all the children of his Church until the end of the world. He beheld the treasures of his merits open to all in the sacraments, the teaching of his doctrine

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perpetuated throughout all ages, by the authority of this holy Church; he beheld the zeal of the apostles, the courage of the martyrs, the purity of the virgins. The love of the heart of Jesus has omitted nothing. "All is consummated."

Jesus has fully accomplished everything in my regard. What has not this good Master done for me? How many graces have I not received since that of baptism, besides the benefits, in common with others, of creation, redemption, and vocation to Christianity? How many special graces has he not granted me, by my birth of Christian parents, my religious education, even within the shade of the sanctuary and in the heart of Jesus? also by good example, wise and prudent direction, the reception of the sacraments, missions, and daily assistance at the holy sacrifice of the Mass. O, what treasures have been opened to me, if I had but profited by them sufficiently! Even to my own soul may Jesus say from the altar, "All is consummated. What could I do for my vineyard that I have not done?"

What have I *myself* done to consummate the work of my salvation? What shall I render thee, O Lord, for so many benefits? On thy part all is consummated, but on mine everything yet remains to be done. I must concur in the work of my salvation, in order that the merits of my Saviour's passion may be applied to my soul: I must earnestly labor to purify my soul, conquer my evil inclinations, and faithfully accomplish the duties of my state.

I must imitate the example of Jesus Christ: pardon my enemies, sacrifice my interests to the glory of God, mortify my senses, render good for evil, destroy the reign of sin wherever I discover it, omit no good which may possibly be done, and not lose a moment of the time which is given me in order to gain eternity.

#### EXAMEN AND RESOLUTIONS.

THESE great words, "All is consummated," comprise the life of him who passes from time to eternity. Happy is he who can say with St. Paul, "I have fought the good fight, I have ended my

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course, I have kept the faith; there remains for me only to await the crown."

Now will end the labors, trials, and sacrifices of virtue. "All is consummated." The crown only remains; worldly joys have ended — vain pleasures, frivolous amusements, riches, and earthly glory, — "All is consummated." Eternity only remains.

O my God, if this moment was the last of my life, could I confidently say, "All is consummated?" Have I observed thy law, fulfilled thy commandments, avoided what thou dost forbid, and accomplished the duties which have been imposed on me? Have I loved thee above all things, and my neighbor as myself? Have I received trials with resignation, and joy with thanksgiving, as coming from the hand of God? Have I asked pardon for my sins, and pardoned those who have offended me?

Do not quit our Lord without a generous resolve to sacrifice to his love what he requires of you.



## ACT OF REPARATION,

**I** CAST myself at the foot of thy cross, adorable Jesus, in order to beg thy forgiveness for my continual opposition to thy divine example. Alas! far from endeavoring to finish the work thou hast confided to me, I have destroyed thy image in my soul by my sins. The good resolutions with which thy grace inspires me encounter only dissipation, inconstancy, self-love, and vanity, as continual obstacles to thy mercy. O Lord, who hast given me everything with so much goodness, grant me the additional favor never more to abuse it. Grant, I beseech thee, that I may fully avail myself of all the blessings with which thou loadest me, that I may eagerly seek them and faithfully use them; and that my life may be a life of gratitude, as thine, O loving Lord, was one of goodness and infinite generosity. Amen.

## CONSECRATION TO THE HEART OF JESUS.

"From the fulness of which we have all received."

**M**OST bountiful and generous Saviour, in whom I live and move and have my being, whom thou hast purchased with

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a great price, it is from thee that all good gifts proceed; I belong to thee by the sacred titles named in thy holy gospel. O my Jesus, the way, the truth, and the life, to thy hands the eternal Father has committed the children of men, and through thee we have access to the throne of mercy. Prostrate before the throne of thy love, I consecrate to thee my body, my soul, my life, all that I am, and all that I have or hope to receive.

Vouchsafe, according to the riches of thy glory, to strengthen my soul by thy grace, and dwell by faith in my heart; so that, being rooted and grounded in charity, I may understand with thy saints what is the height, and length, and depth, and breadth of thy love, which surpasseth all understanding. Finally, grant, O Lord, that at the hour of death I may confidently say, "All is consummated." Amen.

## SATURDAY.

*Seventh Meditation on the Heart of Jesus.*

"Father, into thy hands I commend my spirit."

O, how full of filial confidence is this prayer of Jesus! Behold the last words of the Son of God, which ought to make a

particular impression on the hearts of his children. I will meditate upon them, in order to remember them all the days of my life, and repeat them again at the hour of my death, in union with my Divine Master.

“My Father!” O name of confidence and love, which softens the rigors of death. “I commend my spirit.” Jesus speaks not of his riches. He has none, and not one of his creatures can carry them to the other world. He spoke not of his honor—he had renounced it; he died condemned by all. O sweet and loving Jesus, render my heart like to thine. Our Lord speaks not of his body; he thought but little of it; he abandoned it to suffering and death. “Father, into thy hands I commend my spirit.” Thou alone canst receive it. Thou hast given it to me. I confide it to thee alone. I place it in thy hands, as belonging entirely to thee.

O Jesus, thou dost commend to thy Father the souls of thy elect. Christians, by attaching themselves to Jesus Christ, become, says St. Paul, “one and the same

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spirit with him." What a consolation for a true servant of the sacred heart, who makes it his study to renew daily his act of consecration, giving himself to this loving Saviour! The day will come when all will fade away, whether we will or no; when the just as well as the sinner must give back to the earth the body formed of the earth, giving back to God the spirit which came from God.

At present our soul is in our hands; we can do with it whatever we please. We may deliver it up to the pleasures of sense, the follies of the world, the love of earthly goods, the blindness of error, the hardness of sin; or we may, on the contrary, with the assistance of grace, exercise it in virtue, raise it to heaven, unite it to God, and fill it with his love; but whatever part we take we *must* give it up into the hands of God. In order to secure a favorable reception, let us give it now to the heart of Jesus.

The words of Jesus are indeed a lesson to us. Our Lord confirms by his example the doctrine that he has taught us, recom-

mending to us a childlike confidence in our heavenly Father. "Your father knoweth that you have need of all these things; be not solicitous, therefore, as the heathens are. Behold the birds of the air; your heavenly Father feedeth them: consider the lilies of the field; not even Solomon in all his glory was arrayed as one of these. How much more care will not your heavenly Father take of you his children?"

O my Jesus, give me a heart like unto thine. I am thine in life and death, trusting that thou wilt again repeat in my behalf thy last words, "Father, I commend *this* soul, the soul of *this* servant who is *mine*, into thy merciful hands."

How have I hitherto practised this childlike confidence toward God? Every day I several times repeat the words, "Our Father, who art in heaven." Ah! is my heart in accordance with my lips?

What is my confidence in the heart of Jesus? He has taken me to his heart, mindful of his mercy, which is shown forth

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from generation to generation to those who love and fear him.

O loving Jesus, I feel my unworthiness, my weakness, my poverty; but I hear those sweet words coming from that adorable heart, "Come to me, all you who labor and are heavy laden, and I will refresh you." O Lord, wash my soul in the blood which flows from thy wounds, and give a new heart to all those who in loving penitence invoke thee. Amen.

ACT OF REPARATION.

O MY divine Jesus, why cannot I, by my reverential homage, make reparation for the neglect with which I have too long repaid thy love? I unite myself to the holy angels who received thy last sigh; they were near thee, O Lord, in order to honor thy victory; let their praises make amends for my want of gratitude, so long alas, withheld.

I unite myself to the heart of thy blessed mother, who meditated so lovingly on thy last words; let the fervor of thy love supply for the coldness of mine. Receive, O



my Jesus, and place within thy heart thy child, who returns to thee sincerely resolved to love thee above all things.

CONSECRATION TO THE HEART OF JESUS.

**K**ING and centre of the hearts of all mankind; heart of Jesus, truly king of all hearts, reign as a sovereign master in my affections now and forever. I will study more and more to know and love thee, and strive with all my power to make thee known and loved by others. Vouchsafe, O Lord, to give me the spirit of devotion to thy sacred heart, in which I beseech thee to receive me, with all those in the salvation of whom I am most deeply interested. O, how good it is to dwell in the heart of Jesus! I will unburden my heart to that of my Lord and Saviour. I will confide to him all my thoughts and all the affections of my soul, beseeching him to enlighten, comfort, and conduct me to his divine Father. O Jesus, into thy hands I commend my spirit. Amen.



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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 eternal hills,

Heart of Jesus, patient and abounding in mercy,

Heart of Jesus, rich unto all that call upon thee,

Heart of Jesus, source of life and holiness,

Heart of Jesus, atonement for our iniquities,

Heart of Jesus, loaded with insults,

Heart of Jesus, bruised for our sins,

Heart of Jesus, made obedient unto death,

Heart of Jesus, pierced by the 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 of sin,

Heart of Jesus, salvation of all who trust in thee,

Heart of Jesus, hope of all who die in thee,

Heart of Jesus, delight of all the Saints,

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Jesus, meek and humble of Heart.

*Make our hearts like unto thy Heart.*

#### Prayer.

**A**Lmighty and everlasting God, look upon the Heart of thy well-beloved Son, and upon the praise and satisfaction which

Have mercy on us.

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he rendered to thee on behalf of sinners; and, being thus appeased, grant them the pardon which they seek from thy mercy, in the name of the self-same Jesus Christ, thy Son who liveth and reigneth with thee, in the unity of the Holy Ghost, God for ever and ever. *Amen.*



AN ACT OF REPARATION TO THE SACRED  
HEART OF JESUS.

**O** ADORABLE heart of Jesus, centre of all hearts, glowing with charity, and inflamed with zeal for the glory of God and for the salvation of mankind; O heart of Jesus, ever sensible of our miseries and ever ready to afford us relief; O heart of Jesus, a real victim of love in the holy Eucharist, and a propitiatory sacrifice for sin on the altar of the cross; seeing that a great number of Christians make no other return for all thy mercies than contempt of thy favors, forgetfulness of their own obligations, and ingratitude to the best of benefactors, it is most just that we, thy servants, penetrated with the deepest sense of the indignities offered to thee, should, as far as we are able, make an act of humble reparation to thy

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most sacred majesty. Prostrate, therefore, in body, and with humble and contrite hearts, we declare our detestation of such conduct. Intense was the bitterness which our manifold sins brought on thy tender heart, immense the weight of our iniquities which pressed thy face to the earth in the garden of Olives, and inconceivable thy anguish when, expiring with love, grief, and agony on Mount Calvary, thou didst in thy last breath pray for sinners, and invite them to their duty and repentance. This we know, O dear Redeemer; and we would willingly make some amends for thy sufferings, by patience under our own slight crosses and afflictions.

O merciful Jesus, ever present on our altars and with a heart open to receive all who labor and are burdened; O adorable heart of Jesus, source of true contrition; give to our hearts the spirit of sincere repentance, and to our eyes a fountain of tears, that we may bewail our own sins and the sins of the world. Pardon, O divine Jesus, all the injuries and outrages

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which thy sacred heart has received from mankind. Forgive all the impieties, irreverences, and sacrileges which have been committed against thee in the sacrament of the Eucharist from its first institution. Graciously receive the small tribute of our sincere repentance, as an agreeable offering in thy sight, and in return for the benefits we daily receive from the altar, where thou art a living and continued sacrifice, and in union with that holocaust thou didst present to thy eternal Father on the cross.

Sweet Jesus, give thy blessing to the ardent desire we now feel, and to the holy resolution we have taken, of ever loving and adoring thee with our whole hearts in the sacrament of thy love, thus to repair, by a true conversion of heart, and by an ardent zeal for thy glory, our past negligences and infidelities. Be thou, O adorable heart, who knowest the clay of which we are formed, be thou our Mediator with thy heavenly Father, whom we have so grievously offended. Strengthen our weakness, confirm our resolution, and with thy



charity, meekness, and patience, cancel the multitude of our iniquities. Be thou our support, our refuge, and our strength, that nothing henceforth, in life or death, may separate us from thee. Amen.

ACT OF REPARATION FOR THE MEMBERS OF  
RELIGIOUS HOUSES.

**M**Y Saviour Jesus Christ, worthy Victim of the Most High, thou dwellest in religious houses as in thine own especial habitation, and amongst the most illustrious portion of thy flock, in order to make all Religious conquests to thy love, and victims consecrated to thy glory. This it is which keeps thee concealed in the tabernacle and in the enclosure of this monastery, which thou regardest as thy chosen vineyard, in which thou hast raised the stronghold of thy divine sacrament, or, in other words, thine own body, as an invincible fortress against all its enemies. Thou hast surrounded it with the rampart of the rules and the sublime laws of thy holy gospel. Thou hast placed there the wine-

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press of thy adorable blood, and hast abundantly showered down the heavenly dew of thy graces over them ; and before the whole heavenly court thou sayest, "What could I do for my vineyard that I have not done to it?" I have looked that it should produce good fruit, and it has brought forth only that which is wild and bitter. O my God, very frequently those for whom thou hast the most solicitude correspond the least to thy tenderness, and afflict thy heart most profoundly, compelling thee thus to complain : "If my enemy had reviled me, I would willingly have borne with it ; but that those whom I have entertained daily at my table, whereof I am myself the nourishment, should thus rebel ; that they, the children of my house, should thus rise against me, is insupportable to me." Truly are sins committed in a holy place much more grievous ; and it is against such profanations of thy holy dwellings that thou hast pronounced this sentence : "He who hath done evil in the holy place shall not see

the glory of God." O Lord, let thy mercy this day arrest the arm of thy justice; behold me prostrate before thee in order to make thee a worthy reparation for all the indignities, tepidity, want of reverence, contempt, and negligence, with which we approach this adorable sacrament; for all the communions made through custom, ostentation, and hypocrisy; for all the sins we commit in this house, which thou sanctifiest by thy real presence. Ah! I would that my sorrow were great as the sea, that my eyes might shed tears of blood, wherewith to weep over the injuries thou sufferest from thy most cherished children, and from myself in particular, who am the most guilty of all. Ah! why have I not enough zeal and fervor that I might worthily repair all the injuries thou hast received? Vouchsafe to accept these my desires. Would that I could unite in my faith and love, and by the sacrifice I make thee of whatever is mine, those sentiments with which thy Holy Spirit has inspired thy blessed mother and thy saints! Amen.

Hymn

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Hymn to the Sacred Heart.

TO Jesus' heart, all burning  
 With fervent love for men,  
 My heart with fondest yearning  
 Shall raise its joyful strain.

CHORUS.

While ages course along,  
 Blest be with loudest song  
 The sacred heart of Jesus,  
 By every heart and tongue !

O heart, for me on fire  
 With love no man can speak,  
 My yet untold desire  
 God gives me for thy sake.  
 While ages course along, etc.

Too true I have forsaken  
 Thy love by wilful sin ;  
 Yet now let me be taken  
 Back by thy grace again.  
 While ages course along, etc.

As thou art meek and lowly,  
 And ever pure of heart,  
 So may my heart be wholly  
 Of thine the counterpart.  
 While ages course along, etc.

O that to me were given  
 The pinions of a dove,

I'd speed aloft to Heaven,  
 My Jesus' love to prove.  
 While ages course along, etc.

When life away is flying,  
 And earth's false glare is done ;  
 Still, sacred heart, in dying  
 I'll say I'm all thine own.  
 While ages course along, etc.



### Litany in honor of the Blessed Margaret Mary Alacoque.

**L**ORD have mercy on us. *Christ have mercy  
 on us.*

Lord have mercy on us.

Christ hear us. *Christ graciously hear us.*

God the Father of heaven, *Have mercy on us.*

God the Son, Redeemer of the world, *Have mercy  
 on us.*

God the holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

St. John,

St. Francis of Sales,

St. Jane Frances Chantal,

Blessed Margaret Mary,

Pearl of great price,

*Pray for us.*

Flower of the  
 Lily of the v  
 Morning rose  
 Child most d  
 Incense of sv  
 Palm of pati  
 Treasure of c  
 Despiser of t  
 Spouse most  
 Violet of the  
 Star shining  
 Rule of obed  
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 Delight of th  
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 Mistress mo  
 Angel of ho  
 Terror of de  
 Intercessor  
 Solace of th  
 Relief of th  
 Holocaust c  
 New star of  
 Joy of thy h  
 Glory of thy

Flower of the field,  
 Lily of the valleys,  
 Morning rose,  
 Child most dear to Mary,  
 Incense of sweet odor,  
 Palm of patience,  
 Treasure of charity,  
 Despiser of the world,  
 Spouse most beloved of Christ,  
 Violet of the garden of St. Francis of Sales,  
 Star shining in the midst of clouds,  
 Rule of obedience,  
 Model of mortification,  
 Seraph before the altar,  
 Sanctuary of the heart of Jesus,  
 Delight of the heart of Jesus,  
 Apostle of the heart of Jesus,  
 Plaintive dove,  
 Dove most beautiful,  
 Rock unmoved in the midst of tempests,  
 Mistress most gentle,  
 Angel of holy counsel,  
 Terror of demons,  
 Intercessor for sinners,  
 Solace of the poor,  
 Relief of the sick,  
 Holocaust of divine love,  
 New star of the Church,  
 Joy of thy holy order,  
 Glory of thy people,

*Pray for us.*

*Pray for us.*



Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *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.*

The kingdom of heaven is like to a merchant seeking good pearls, who, when he had found one of great price, gave all that he had and bought it.

*V.* Grace is poured abroad in thy lips.  
*R.* Therefore God hath blessed thee for ever.

O Lord Jesus Christ, who hast wonderfully revealed to the Blessed Margaret, Virgin, the unsearchable riches of thy heart; grant that we, by her merits and following her example, may love thee in all things and above all things, and may be found worthy to obtain an eternal resting-place in the same, thy heart.

Accept, O Lord, the offerings of thy people, and grant that we may feel the flames of that divine fire, which, issuing from the heart of thy Son, inflamed so ardently the Blessed Margaret.

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### Hymns for

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Grant, O Lord Jesus, that we who have received the mysteries of thy body and blood, may, through the intercession of the Blessed Margaret, be made worthy to cast away the proud vanities of the world, and to put on the gentleness and humility of thy heart

### Hymns for the Feast of the Sacred Heart.

ALL ye who seek a sure relief  
In trouble or distress,  
Whatever sorrows vex the mind,  
Or guilt the soul oppress :

Our Lord, who gave himself for us  
Upon the cross to die,  
Unfolds to us his sacred heart ;  
O, to that heart draw nigh.

Ye hear how kindly he invites,  
Ye hear his words so blest ;  
“ All ye that labor come to me,  
And I will give you rest.”

O Jesu, joy of saints on high ;  
Thou hope of sinners here ;  
Attracted by those loving words,  
To thee I lift my prayer.

Wash thou my wounds in that dear blood  
Which forth from thee did flow ;  
New grace, new hope inspire, a new  
And better life bestow.

Praise him who with the Father sits  
 Enthron'd upon the skies ;  
 Whose blood redeems our souls from guilt,  
 Whose Spirit sanctifies.

To Christ, the Prince of Peace,  
 And Son of God most high,  
 The Father of the world to come,  
 Sing we with holy joy.

Deep in his heart for us  
 The wound of love he bore ;  
 That love which still he kindles in  
 The hearts that him adore.

O Jesu, Victim blest,  
 What else but love divine  
 Could thee constrain to open thus  
 That sacred heart of thine ?

O fount of endless life,  
 O spring of waters clear,  
 O flame celestial, cleansing all  
 Who unto thee draw near ;

Hide me in thy dear heart,  
 For thither do I fly ;  
 There seek thy grace through life in death  
 Thine immortality.

Praise to the Father be,  
 Praise to his only Son,  
 Praise to the blessed Paraclete  
 While endless ages run.



Vesp

Pate

Ÿ. DEU  
 tórium r  
 ténde.

Rz. Dón  
 juvándum

Ÿ. Glór.  
 Filio, et  
 Sancto.

Rz. Sic  
 principio,  
 semper, et  
 sæculórum  
 Allelúia.



## Vespers for Sundays and Festivals.

Pater Noster, Ave Maria, *in secret.*

∇. DEUS, in adju-  
torium meum in-  
tende.

R̄. Dómine ad ad-  
juvandum me festína.

∇. Glória Patri, et  
Fílio, et Spirítui  
Sancto.

R̄. Sicut erat in  
principio, et nunc, et  
semper, et in sæcula  
sæculórum. Amen.  
Allelúia.

∇. O God, come to  
my assistance.

R̄. O Lord, make  
haste to help me.

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

R̄. As it was in the  
beginning, is now,  
and ever shall be,  
world without end.  
Amen. Alleluia.

*From Septuagesima to Palm Sunday, inclusively,  
is said :*

Laus tibi, Dómine, Praise be to thee,  
Rex æternæ glóriæ. O Lord, King of ever-  
lasting glory.

*Ant.* Dixit Dómi- *Ant.* The Lord  
nus. said.

*In Paschal Time, the Psalms are all said under this  
one Antiphon ; — Alleluia.*

Psalm cix. *Dixit Dominus.*

Dixit Dóminus Dó- 1. The Lord said to  
mino meo : \* Sede a my Lord : Sit thou at  
dextris meis : my right hand :

Donec ponam in- 2. Until I make  
imícos tuos : \* scabél- thine enemies : thy  
lum pedum tuórum. footstool.

Virgam virtútis 3. The Lord shall  
tuæ emíttet Dóminus send forth the rod of  
ex Sion : \* domináre thy power from out  
in médio inimicórum of Sion : rule thou in  
tuórum. the midst of thine  
enemies.

Tecum princípium 4. Thine shall be  
in die virtútis tuæ, in the dominion in the  
splendóribus Sanctó- day of thy power,

rum : \* ex  
lucíferum

Jurávit  
et non  
eum : \* Tu  
in æternu  
dum órdis  
sedech.

Dóminu  
tuis : \* conf  
irá suæ re

Judicáb  
tiónibus,  
ruínas : \* co  
cápita in te  
rum.

De torre  
bibet : \* pro  
altábit cap

rum: \* ex útero ante  
lucíferum génui te.

Jurávit Dóminus,  
et non pœnitébit  
eum: \* Tu es sacerdos  
in ætérnum, secún-  
dum órđinem Melchí-  
sedech.

Dóminus a dextris  
tuis: \* confrégit in die  
iræ suæ reges.

Judicábit in na-  
tiónibus, implébit  
ruínas: \* conquassábit  
cápita in terra multó-  
rum.

De torrénite in via  
bibet: \* proptérea ex-  
altábit caput.

amid the brightness  
of the Saints : from  
the womb before the  
day-star have I be-  
gotten thee.

5. The Lord hath  
sworn, and will not  
repent : Thou art a  
priest forever accord-  
ing to the order of  
Melchisedec.

6. The Lord upon  
thy right hand : hath  
overthrown kings in  
the day of his wrath.

7. He shall judge  
among the nations, he  
shall fulfil destruc-  
tions : he shall smite  
in sunder the heads  
in the land of many.

8. He shall drink  
of the brook in the  
way : therefore shall  
he lift up his head



Glória Patri, etc.

*Ant.* Dixit Dóminus Dómino meo :  
Sede a dextris meis.

*Ant.* Fidélia.

Psalm cx. *Confitebor tibi.*

Confitébor tibi, Dómine, in toto corde meo : \* in consílio justórum, et congregatióne.

Magna ópera Dómini : \* exquisíta in omnes voluntátes ejus.

Conféssio et magnificéntia opus ejus : \* et justítia ejus manet in sæculum sæculi.

Memóriam fecit mirabílium suórum miséricors et miserá-

Glory be to the Father, etc.

*Ant.* The Lord said to my Lord : Sit thou at my right hand.

*Ant.* Faithful.

1. I will praise thee, O Lord, with my whole heart : in the assembly of the just, and in the congregation.

2. Great are the works of the Lord : sought out are they unto all his pleasure.

3. His work is his praise and his honor : and his justice endureth for ever and ever.

4. The merciful and gracious Lord has left a memorial of his

tor Dóminus  
dedit tim

Memor  
lum testam  
virtútem ó  
rum annu  
pulo suo.

Ut det  
tátem gén  
ra mánuu  
tas et jud

Fidélia  
dáta ejus;  
in sæculu  
facta in  
æquitáte.

Redem  
sit pópulo  
dávít in æ  
stamentur

tor Dóminus: \* escam  
dedit timéntibus se.

Memorerit in sæcu-  
lum testaménti sui: \*  
virtútem óperum suó-  
rum annuntiábit pó-  
pulo suo.

Ut det illis hæredi-  
tátem géntium: \* ópe-  
ra mánuum ejus véri-  
tas et judícium.

Fidélia ómnia man-  
dáta ejus; confirmáta  
in sæculum sæculi: \*  
facta in veritáte et  
æquitáte.

Redemptiónem mi-  
sit pópulo suo: \* man-  
dávit in ætérnum te-  
staméntum suum.

marvellous works: he  
has given meat to  
them that fear him.

5. He shall ever be  
mindful of his cove-  
nant: he shall show  
forth unto his people  
the power of his  
works:

6. That he may give  
them the heritage of  
the gentiles: the  
works of his hands are  
judgment and truth.

7. Faithful are all  
his commandments:  
they stand fast for  
ever and ever: they  
are done in truth and  
equity.

8. He hath sent re-  
demption unto his  
people: he hath com-  
manded his covenant  
for ever.

Sanctum et terribile nomen ejus : \* initium sapientiae timor Domini.

Intelléctus bonus omnibus facientibus eum : \* laudatio ejus manet in sæculum sæculi.

Glória Patri, etc.

*Ant.* Fidélia omnia mandata ejus, confirmata in sæculum sæculi.

*Ant.* In mandatis.

Psalm cxi.

Beátus vir qui timet Dóminum : \* in mandatis ejus volet nimis.

Potens in terra erit semen ejus : \* generá-

9. Holy and terrible is his name : the fear of the Lord is the beginning of wisdom.

10. A good understanding have all they that do thereafter : his praise endureth for ever and ever.

Glory be to the Father, etc.

*Ant.* Faithful are all his commandments : they stand fast for ever and ever.

*Ant.* In his commandments.

*Beatus vir.*

1. Blessed is the man that feareth the Lord : in his commandments he shall have great delight.

2. His seed shall be mighty upon earth :

tio rector  
dicetur.

Glória  
in domo  
justitia eju  
sæculum s

Exórtu  
nebrislum  
miséricors  
tor, et jus

Jucúndu  
miserétur  
dat, dispó  
nes suos ir  
quia in æt  
commové

In mem  
erit justus  
tione mala  
bit.

tio rectorum benedicetur.

Glória et divitiæ in domo ejus : \* et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis : \* misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio : \* quia in æternum non commovebitur.

In memoria æterna erit justus : \* ab auditione mala non timebit.

the generation of the righteous shall be blessed.

3. Glory and riches shall be in his house : and his justice endureth for ever and ever.

4. Unto the righteous there has risen up light in the darkness : he is merciful, compassionate, and just.

5. Acceptable is the man who is merciful, and lendeth ; he will guide his words with judgment : he shall not be moved for ever.

6. The just man shall be in everlasting remembrance : he shall not be afraid for evil report.

Parátum cor ejus speráre in Dómino, confirmátum est cor ejus: \* non commovébitur donec despíciat inimícos suos.

Dispérsit, dedit paupéribus; justítia ejus manet in sæculum sæculi: \* cornu ejus exaltábitur in glória.

Peccátor vidébit et irascétur; déntibus suis fremet et tabéscet: \* desidérium peccatórum peribit.

Glória Patri, etc.

*Ant.* In mandátis ejus cupit nimis.

7. His heart is prepared to hope in the Lord; his heart is fixed: he shall not be moved until he look down upon his enemies.

8. He hath dispersed abroad, he hath given to the poor; his justice endureth for ever and ever: his horn shall be exalted in glory.

9. The sinner shall see it, and be wroth; he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

Glory be, etc.

*Ant.* In his commandments he hath great delight.

*Ant.* Sit in Dómini.

Laudátum nomen Dómini:

Sit nomen benedíctum nunc et usculum.

A solis ad occásu dábile nomen.

Excélsus omnes gennus: \* et sí glória ejus

Quissic Deus nost altis hábita

*Ant.* Sit nomen Dómini.

*Ant.* Blessed be the name.

Psalm cxii. *Laudate, pueri.*

Laudáte, púeri, Dóminum : \* laudáte nomen Dómini.

1. Praise the Lord, ye children : praise ye the name of the Lord.

Sit nomen Dómini benedíctum : \* ex hoc nunc et usque in sæculum.

2. Blessed be the name of the Lord : from this time forth for evermore.

A solis ortu usque ad occásum : \* laudábile nomen Dómini.

3. From the rising up of the sun unto the going down of the same : the name of the Lord is worthy to be praised.

Excélsus super omnes gentes Dóminus : \* et super cœlos glória ejus.

4. The Lord is high above all nations : and his glory above the heavens.

Quissicut Dóminus Deus noster, qui in altis hábitat : \* et hu-

5. Who is like unto the Lord our God, who dwelleth on high:



mília réspicit in cœlo  
et in terra?

Súscitans a terra  
ínopem : \* et de stér-  
core érigens páupe-  
rem :

Ut cóllocet eum  
cum princípibus : \*  
cum princípibus pó-  
puli sui.

Qui habitáre facit  
stérilem in domo : \*  
matrem filiórum læ-  
tántem.

Glória Patri, etc.

*Ant.* Sit nomen Dó-  
mini benedíctum in  
sæcula.

*Ant.* Nos qui vívi-  
mus.

and regardeth the  
things that are lowly  
in heaven and in  
earth?

6. Who raiseth up  
the needy from the  
earth : and lifteth the  
poor from off the  
dunghill.

7. That he may set  
him with the princes:  
even with the princes  
of his people.

8. Who maketh the  
barren woman to  
dwell in her house:  
the joyful mother of  
children.

Glory be to the  
Father, etc.

*Ant.* Blessed be the  
name of the Lord for  
ever.

*Ant.* We who live.

In égypto  
de Ægypto  
Jacob de  
baro.

Facta  
sanctificá  
Israel pot

Mare  
git : \* Jo  
vérsus e  
sum.

Montes  
runt ut a  
colles s  
óvium.

Quid e  
quod fugi  
Jordánis,  
vérsus es

Monte  
sicut ari

Psalm cxiii. *In exitu Israel.*

In éxitu Israel  
de Ægypto: \* domus  
Jacob de pópulo bár-  
baro.

Facta est Judæa  
sanctificatio ejus: \*  
Israel potestas ejus.

Mare vidit et fu-  
git: \* Jordánis con-  
versus est retrór-  
sum.

Montes exsultavé-  
runt ut arietes: \* et  
colles sicut agni  
óvium.

Quid est tibi, mare,  
quod fugisti: \* et tu,  
Jordánis, quia con-  
versus es retrórsum?

Montes, exsultástis  
sicut arietes: \* et

1. When Israel  
came out of Egypt:  
the house of Jacob  
from among a strange  
people.

2. Judah was made  
his sanctuary: and  
Israel his dominion.

3. The sea beheld,  
and fled: Jordan was  
turned back.

4. The mountains  
skipped like rams:  
and the little hills  
like the lambs of the  
flock.

5. What aileth  
thee, O thou sea, that  
thou fleddest: and  
thou Jordan, that thou  
wast turned back?

6. Ye mountains,  
that ye skipped like

colles, sicut agni  
óvium?

A fácie Dómini  
mota est terra : \* a  
fácie Dei Jacob.

Qui convértit pe-  
tram in stagna aquá-  
rum : \* et rupem in  
fontes aquárum.

Non nobis, Dómi-  
ne, non nobis : \* sed  
nómini tuo da gló-  
riam.

Super misericór-  
dia tua, et veritáte  
tua : \* nequándo di-  
cant gentes, Ubi est  
Deus eórum?

Deus autem noster  
in cœlo : \* ómnia

rams : and ye little  
hills like the lambs  
of the flock?

7. At the pres-  
ence of the Lord  
the earth was mov-  
ed : at the pres-  
ence of the God of  
Jacob.

8. Who turned the  
rock into a standing  
water : and the stony  
hill into a flowing  
stream.

9. Not unto us, O  
Lord, not unto us,  
but unto thy name  
give the glory.

10. For thy mercy  
and for thy truth's  
sake : lest the gentiles  
should say, Where is  
their God?

11. But our God is  
in heaven : he hath

quæcúmque  
fecit.

Simulá-  
argéntum  
ópera má-  
minum.

Os hab-  
loquéntur  
habent, et  
bunt.

Aures  
non áudie-  
habent, et  
bunt.

Manus  
non palpá-  
habent, et  
bulábunt  
mábunt  
suo.

Símiles  
qui fáciu

quæcúmque vóluit  
fecit.

Simuláragéntium  
argéntum et aurum: \*  
ópera mánuum hó-  
minum.

Os habent, et non  
loquéntur: \* óculos  
habent, et non vidé-  
bunt.

Aures habent, et  
non áudient: \* nares  
habent, et non odorá-  
bunt.

Manus habent, et  
non palpábunt: pedes  
habent, et non am-  
bulábunt: \* non cla-  
mábunt in gútture  
suo.

Símiles illis fiant  
qui fáciunt ea: \* et

done whatsoever he  
would.

12. The idols of the  
gentiles are silver and  
gold: the work of the  
hands of men.

13. They have  
mouths, and they  
shall not speak: they  
have eyes, and they  
shall not see.

14. They have ears,  
and they shall not  
hear: they have  
noses, and they shall  
not smell.

15. They have  
hands, and they shall  
not feel: they have  
feet, and they shall  
not walk: neither  
shall they speak  
through their throat.

16. Let those that  
make them become

omnes qui confidunt  
in eis.

Domus Israel spe-  
rávit in Dómino : \*  
adjútoreórum et pro-  
téc̄tor eórum est.

Domus Aaron spe-  
rávit in Dómino : \*  
adjútor eórum et pro-  
téc̄tor eórum est.

Qui timent Dómi-  
num speráverunt in  
Dómino : \* adjútor  
eórum et protéc̄tor  
eórum est.

Dóminus memor  
fuit nostri : \* et bene-  
díxit nobis.

Benedíxit dómui  
Israel : \* benedíxit  
dómui Aaron.

Benedíxit ómnibus  
qui timent Dómi-

like unto them : and  
all such as put their  
trust in them.

17. The house of  
Israel hath hoped in  
the Lord : he is their  
helper and protector.

18. The house of  
Aaron hath hoped in  
the Lord : he is their  
helper and protector.

19. They that fear  
the Lord have hoped  
in the Lord : he is  
their helper and pro-  
tector.

20. The Lord hath  
been mindful of us :  
and hath blessed us.

21. He hath bless-  
ed the house of Israel :  
he hath blessed the  
house of Aaron.

22. He hath bless-  
ed all that fear the

num : \*  
majóribus :

Adjícias  
super vos,  
et susto-  
stros.

Benedí-  
cimus : \*  
lum et te-

Cœlum  
no : \* te-  
dedit fili-

Non  
bunt te,  
neque o-  
scéndun-  
num.

Sed  
mus,

num : \* pusillis cum  
majóribus.

Adjiciat Dóminus  
super vos : \* super  
vos, et super filios ve-  
stros.

BenedíctivosaDó-  
mino : \* qui fecit cœ-  
lum et terram.

Cœlum cœliDómi-  
no : \* terram autem  
dedit filiis hóminum.

Non mórtui laudá-  
bunt te, Dómine : \*  
neque omnes qui de-  
scéndunt in infér-  
num.

Sed nos qui vívi-  
mus, benedícimus

Lord : the least to-  
gether with the great-  
est.

23. May the Lord  
add blessings upon  
you : upon you,  
and upon your child-  
ren.

24. Blessed be ye  
of the Lord : who  
hath made heaven  
and earth.

25. The heaven  
of heavens is the  
Lord's : but the  
earth hath he given  
to the children of  
men.

26. The dead shall  
not praise thee, O  
Lord : neither all they  
that go down into  
hell.

27. But we who live,  
bless the Lord : from



Dómino : \* ex hoc  
nunc et usque in sæ-  
culum.

Glória Patri, etc.

*Ant.* Nos qui vívi-  
mus, benedícimus  
Dómino.

*In Paschal time :—Ant.* Alleluia, alleluia, alleluia.

*Then follow the Little Chapter and the Hymn, after  
which is said, with its proper Antiphon :*

*The Magnificat, or Canticle of the Blessed Virgin.*

Magnificat : \* áni-  
ma mea Dóminum.

Et exsultávit spíri-  
tus meus : \* in Deo  
salutári meo.

Quia respéxit hu-  
militátem ancíllæ  
suæ : \* ecce enim ex  
hoc beátam meditent  
omnes generatiónes.

Quia fecit mihi  
magna qui potens

this time forth for  
evermore.

Glory be to the  
Father, etc.

*Ant.* We who live,  
bless the Lord.

1. My soul doth  
magnify : the Lord.

2. And my spirit  
hath rejoiced : in God  
my Saviour.

3. For he hath re-  
garded the humility  
of his handmaid : for  
behold from hence-  
forth all generations  
shall call me blessed.

4. For he that is  
mighty hath done

est : \* et sar-  
men ejus.

Et mis-  
ejus a pro-  
progénies :  
tibus eum.

Fecit pot-  
bráchio su-  
pérsit supé-  
te cordis su-

Depósui  
de sede :  
távit húmil-

Esurién-  
vit bonis :  
tes dimísit

Suscépi-  
púerum su-

est : \* et sanctum nomen ejus.

Et misericordia ejus a progénie in progénies : \* timéntibus eum.

Fecit poténtiam in bráchio suo : \* dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede : \* et exaltávit húmiles.

Esuriéntes implévit bonis : \* et dívites dimísit inánes.

Suscépit Israel púerum suum : \* re-

great things unto me : and holy is his name.

5. And his mercy is from generation to generation : unto them that fear him.

6. He hath showed strength with his arm : he hath scattered the proud in the imagination of their heart.

7. He hath put down the mighty from their seat : and hath exalted the humble.

8. He hath filled the hungry with good things : and the rich he hath sent empty away.

9. He hath upholden his servant

cordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros : \* Abraham, et sémini ejus in sæcula.

Glória Patri, etc.

Israel : being mindful of his mercy.

10. As he spake unto our fathers : to Abraham and his seed for ever.

Glory be to the Father, etc.

*Here follow the proper Collect, and the Commemorations, if any.*

Ÿ. Benedicámus Dómino.

R̄. Deo grátias.

R̄. Fidélium áni-  
mæ per misericórdiam Dei requiészant in pace.

R̄. Amen.

*If Compline does not follow: after the Pater Noster, which is said secretly, the following Ÿ. is sung,*

Ÿ. Dóminus det nobis suam pacem.

R̄. Et vitam ætérnam. Amen.

Ÿ. Let us bless the Lord.

R̄. Thanks be to God.

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

R̄. Amen.

Ÿ. May the Lord grant us his peace.

R̄. And the life eternal. Amen.



of 1

1. From V  
in Aa

Alma R  
Mater,  
cœli

Porta ma  
maris,  
dénti,

Súrgere q  
pulo :  
nuísti,

Natúra 1  
um sai  
tórem

Virgo pri  
rius, (

ore,  
Sumens  
peccat  
rére.



—\*— **Antiphon** —\*—  
**of the Blessed Virgin.**

---

*1. From Vespers of Saturday before First Sunday  
in Advent to the Purification, inclusive.*

|                                                                                                                                                                                                                                                       |  |                                                                                                                                                                                                                                                                                                                                                                    |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Alma Redemptóris<br/> Mater, quæ pérvia<br/> cæli<br/> Porta manes, et Stella<br/> maris, succúrre ca-<br/> dénti,<br/> Súrgere qui curat, pó-<br/> pulo : tu quæ ge-<br/> nuísti,<br/> Natúra miránte, tu-<br/> um sanctum Geni-<br/> tórem :</p> |  | <p>Mother of Christ<br/> hear thou thy peo-<br/> ple's cry,<br/> Star of the deep, and<br/> Portal of the sky!<br/> Mother of Him who<br/> thee from nothing<br/> made,<br/> Sinking we strive, and<br/> call to thee, for aid.<br/> Oh, by that joy which<br/> Gabriel brought to<br/> thee,<br/> Thou Virgin first and<br/> last, let us thy<br/> mercy see.</p> |
| <p>Virgo prius ac posté-<br/> rius, Gabriélis ab-<br/> ore,<br/> Sumens illud Ave,<br/> peccatórum mise-<br/> rére.</p>                                                                                                                               |  |                                                                                                                                                                                                                                                                                                                                                                    |

*In Advent.*

¶. Angelus Dó-  
mini nuntiávit Ma-  
ríaæ.

R̄. Et concépit de  
Spíritu Sancto.

Orémus.

Grátiam tuam,  
quæsumus, Dómine,  
méntibus nostris in-  
fúnde; ut qui, ángelo  
nuntiánte, Christi  
Fílii tui incarnatió-  
nem cognóvimus, per  
passiónem ejus et  
crucem ad resurre-  
ctiόνis glóriam per-  
ducámur. Per eúm-  
dem Christum Dó-  
minum nostrum.

R̄. Amen.

*From Christmas-day to the Purification.*

¶. Post partum, vir-  
go, invioláta perman-  
sísti.

¶. The angel of  
the Lord announced  
unto Mary.

R̄. And she conceiv-  
ed of the Holy Ghost.

Let us pray.

Pour forth, we be-  
seech 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 re-  
surrection. Through  
the same Christ our  
Lord. R̄. Amen.

¶. After child-birth  
thou didst remain a  
pure virgin.

R̄. De  
intercede

Oré

Deus, c  
ætérnæ, be  
virginitate  
humáno g  
mia præ  
bue, quæ  
ipsam pro  
tercedere  
per quam  
auctórem  
pere, Dón  
strum Je  
stum Fil  
Qui tecu

R̄. Am

¶. Div

lium má  
nobiscum

R̄. Am

Pater n

to).

R̄. Dei Génitrix,  
intercéde pro nobis.

Orémus.

Deus, qui salútis  
æternæ, beátæ Mariæ  
virginitáte fecúnda,  
humáno géneri præ-  
mia præstitísti; trí-  
bue, quæsumus, ut  
ipsam pro nobis in-  
tercédere sentiámus,  
per quam merúimus  
auctórem vitæ susci-  
pere, Dóminum no-  
strum Jesum Chri-  
stum Fílium tuum.  
Qui tecum vivit, etc.

R̄. Amen.

Ÿ. Divínium auxí-  
lium máneat semper  
nobíscum.

R̄. Amen.

Pater noster (*secre-*  
*to*).

R̄. Intercede for  
us, O Mother of God.

Let us pray.

O God, who, by the  
fruitful virginity of  
blessed Mary, hast  
given to mankind the  
rewards of eternal sal-  
vation; grant, we be-  
seech thee, that we  
may experience her  
intercession for us,  
through whom we  
have deserved to re-  
ceive the author of  
life, our Lord Jesus  
Christ, thy Son. Who  
liveth, etc.

R̄. Amen.

Ÿ. May the divine  
assistance remain al-  
ways with us.

R̄. Amen.

Our Father (*secre-*  
*ly*).



2. *From Compline on the Feast of the Purification to Maunday Thursday exclusively.*

Ave, Regina cœlorum!

Ave, dómína angelórum!

Salve, radix, salve, porta,

Ex qua mundo Lux est orta.

Gaude, Virgo gloriósa,

Super omnes speciósa.

Vale, o valde decóra!

Et pro nobis Christum exóra.

Ÿ. Dignáre me laudáre te, Virgo sacráta.

R̄. Da mihi virtútem contra hostes tuos.

Hail, O Queen of Heav'nenthroned!

Hail, by angels mistress own'd!

Root of Jesse, Gate of morn,

Whence the world's true Light was born.

Glorious Virgin, joy to thee,

Loveliest whom in Heaven they see.

Fairest thou where all are fair!

Plead with Christ our sins to spare.

Ÿ. Vouchsafe that I may praise thee, O sacred Virgin.

R̄. Give me strength against thine enemies.

Ore

Conced

cors Deu

nostræ p

ut qui s

Genitricis

agimus,

nis ejus a

stris iniqu

surgamus

dem Chri

R̄. An

R̄. Div

lium mar

nobiscum

R̄. An

3. *From Co*

Regina C

alleluia

Quia que

portare

Resurrex

xit, all

Oremus.

Concede, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eundem Christum, etc.

R̄. Amen.

R̄. Divinum auxilium maneat semper nobiscum.

R̄. Amen.

3. *From Compline on Holy Saturday till Trinity Eve.*

Regina Cœli, lætare! alleluia,

Quia quem meruisti portare, alleluia,

Resurrexit sicut dixit, alleluia.

Let us pray.

Grant, O merciful God, support to our frailty; that we who commemorate the holy Mother of God, may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord, etc.

R̄. Amen.

Ÿ. May the divine assistance remain always with us.

R̄. Amen.

Joy to thee, O Queen of Heaven! alleluia.

He whom thou wast meet to bear; alleluia.

As he promis'd, hath arisen; alleluia.

Ora pro nobis Deum,  
alleluia.

∮. Gaude et lætare,  
Virgo Maria, alleluia.

R̄. Quia surrexit  
Dominus vere, 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, etc.

R̄. Amen.

Pour for us to him  
thy prayer; alleluia.

∮. Rejoice and be glad,  
O Virgin Mary: alleluia.

R̄. For the Lord hath risen indeed: 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, etc.

R̄. Amen.

∮. Divi-  
lium man-  
nobiscum

R̄. Am

4. *From Fi*

Salve, I-  
ter miseri

Vita, c-  
spes nost

Ad te  
exsules fi

Ad te  
gementes  
hac lacry  
le.

Eia ergo  
nostra,

Illos  
cordes oc  
converte

Et Jes  
ctum fruc  
tui,

∮. Divinum auxili-  
lium maneat semper  
nobiscum.

R̄. Amen.

4. *From First Vespers of Trinity Sunday to Advent.*

Salve, Regina, ma-  
ter misericordiæ ;

Vita, dulcedo, et  
spes nostra, salve.

Ad te clamamus,  
exsules filii Hevæ ;

Ad te suspiramus,  
gementes et flentes in  
hac lacrymarum val-  
le.

Eia ergo, Advocata  
nostra,

Illos tuos miseri-  
cordes oculos ad nos  
converte ;

Et Jesum, benedi-  
ctum fructum ventris  
tui,

∮. May the divine  
assistance remain al-  
ways with us.

R̄. Amen.

Hail, Holy Queen,  
Mother of mercy :

Our life, our sweet-  
ness and our hope,  
all hail.

To thee we cry,  
poor banished sons  
of Eve ;

To thee we sigh,  
weeping and mourn-  
ing in this vale of  
tears.

Therefore, O our  
Advocate,

Turn thou on us  
those merciful eyes  
of thine ;

And after this our  
exile, show us

Nobis post hoc  
exsilium ostende,

O clemens, O pia,  
O dulcis Virgo Maria.

∮. Ora pro nobis,  
sancta Dei Genitrix.

R̄. Ut digni efficiamur  
promissionibus  
Christi.

Oremus.

Omnipotens, sempiternus Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti; da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua libe-

Jesus, the blessed  
fruit of thy womb,

O merciful, O kind,  
O sweet Virgin Mary.

∮. Pray for us, O  
holy Mother of God.

R̄. That we may be  
made worthy of the  
promises of Christ.

Let us pray.

Almighty, everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son; grant that we may be delivered from instant evils and from everlasting death by her gracious

remur. Per  
Christum, e

R̄. Amen  
∮. Divin  
lium manea  
nobiscum.

R̄. Amen

PRAYER WH  
MEN

**O** LORD,  
bless t  
from all vai  
enlighten n  
fections, th  
with attent  
worthy to l  
thy Divine  
our Lord.

remur. Per eundem  
Christum, etc.

R̄. Amen.

Ÿ. Divinum auxi-  
lium maneat semper  
nobiscum.

R̄. Amen.

intercession, in whose  
commemoration we  
rejoice. Through the  
same Christ, etc.

R̄. Amen.

Ÿ. May the divine  
assistance remain al-  
ways with us.


R̄. Amen.

PRAYER WHICH MAY BE SAID AT THE COM-  
MENCEMENT OF ANY OFFICE.

**O** LORD, open thou my mouth that I may  
bless thy holy name. Cleanse my heart  
from all vain, evil, and wandering thoughts;  
enlighten my understanding; kindle my af-  
fections, that I may pray to, and praise thee  
with attention and devotion; and may be  
worthy to be heard before the presence of  
thy Divine Majesty. Through Jesus Christ  
our Lord. Amen.





  
**Benediction of the  
 Most Blessed Sacrament.**

*Benediction is a devotion practised by the Church, in order to give adoration, praise, and blessing to God for his infinite goodness and love, testified to us in the institution of the Blessed Sacrament, and to receive at the same time the Benediction or Blessing of our Lord there present.*

When the Priest opens the Tabernacle, and incenses the Blessed Sacrament, is sung the hymn,

|                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                              |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>O salutaris Hostia,</p> <p>Quæ cœli pandis<br/>ostium :</p> <p>Bella premunt ho-<br/>stilia,</p> <p>Da robur, fer auxi-<br/>lium.</p> <p>Uni trinoque Do-<br/>mino</p> <p>Sit sempiterna glo-<br/>ria,</p> <p>Qui vitam sine ter-<br/>mino</p> | <p>O saving Victim,<br/>opening wide<br/>The gate of heav'n<br/>to man below !</p> <p>Our foes press on<br/>from every side ;<br/>Thine aid supply,<br/>thy strength be-<br/>stow.</p> <p>To thy great name be<br/>endless praise,<br/>Immortal Godhead,<br/>one in three !</p> <p>O grant us endless<br/>length of days</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Nobis dou-  
tria.

After whi-  
Virgin (see  
or Hymn ap-  
the Most H

If the T  
stand until t  
thee, therefo

Then is s  
tum, all pr  
(not prostra  
nui are beir

Tantum e  
mentu  
Veneremu

Et antiqu  
mentu  
Novo ced

Præstet fi  
mentu  
Sensuum

Nobis donet in pa-  
tria.

Amen.

In our true native  
land with thee.

Amen.

After which follows the *Litany of the Blessed Virgin* (see page 47), or some Psalm, or Antiphon, or Hymn appropriate to the Feast, or in honor of the Most Holy Sacrament.

If the *Te Deum* be sung, the persons present stand until the words *Te ergo, quæsumus* (*We pray thee, therefore*), when they kneel.

Then is sung the hymn *Tantum ergo Sacramentum*, all present making a profound inclination (not prostration), while the words *Veneremur cernui* are being sung.

Tantum ergo Sacra-  
mentum

Veneremur cernui :

Et antiquum docu-  
mentum

Novo cedat ritui ;

Præstet fides supple-  
mentum

Sensuum defectui.

Down in adoration  
falling,

Lo! the sacred host  
we hail ;

Lo! o'er ancient forms  
departing

Newer rites of  
grace prevail ;

Faith for all defects  
supplying

Where the feeble  
senses fail.

Genitori, Genitoque,

Laus et jubilatio,

Salus, honor, virtus  
quoque

Sit et benedictio :

Procedenti ab utro-  
que

Compar sit laudatio.

Amen.

℣. Panem de cœlo  
præstitisti eis. [Alle-  
luia.]

℞. Omne delecta-  
mentum in se haben-  
tem. [Alleluia.]

Deus, qui nobis  
sub Sacramento mi-  
rabili passionis tuæ  
memoriam reliquisti:  
tribue, quæsumus, ita  
nos corporis et san-  
guinis tui sacra my-

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!

℣. Thou didst give  
them bread from hea-  
ven. [Alleluia.]

℞. Containing in  
itself all sweetness.  
[Alleluia.]

O God, who, under  
a wonderful Sacra-  
ment, hast left us a  
memorial of thy pas-  
sion; grant us, we  
beseech thee, so to  
venerate the sacred

steria venerari  
demptionis tu  
ctum in nobis  
sentiamus. Qu  
etc. Amen.

*Here the Benediction of the  
Sacrament, all kneel  
and beseeching the  
whole Church, a*

Adoremus  
num Sancti-  
simum Sacramentum

Ave verum  
natum  
Ex Maria

Vere passum  
latum,  
In cruce  
mine.  
Cujus latus  
tum,  
Vero flu-  
guine.

|                                                                                                 |                                                                                                                      |
|-------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|
| steria venerari ; ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis, etc. Amen. | mysteries of thy body and blood, that we may ever feel within us the fruit of thy redemption. Who livest, etc. Amen. |
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*Here the Benediction is given with the Blessed Sacrament, all bowing down in profound adoration, and beseeching his blessing on themselves, and on the whole Church, and upon the world.*

|                                               |                                                |
|-----------------------------------------------|------------------------------------------------|
| Adoremus in æternum Sanctissimum Sacramentum. | May we for ever adore the Most Holy Sacrament. |
|-----------------------------------------------|------------------------------------------------|

AVE VERUM.

|                                                            |                                                                                  |
|------------------------------------------------------------|----------------------------------------------------------------------------------|
| Ave verum Corpus,<br>natum<br>Ex Maria virgine,            | Hail to thee! true<br>Body, sprung<br>From the Virgin<br>Mary's womb!            |
| Vere passum, immo-<br>latum,<br>In cruce pro ho-<br>mine.  | The same that on the<br>cross was hung,<br>And bore for man the<br>bitter doom!  |
| Cujus latus perfora-<br>tum,<br>Vero fluxit san-<br>guine. | Thou whose side was<br>pierced, and flow'd<br>Both with water and<br>with blood, |

|                                                    |                                                               |
|----------------------------------------------------|---------------------------------------------------------------|
| Esto nobis prægusta-<br>tum,<br>Mortis in examine. | Suffer us to taste of<br>thee<br>In our life's last<br>agony. |
| O clemens, O pie,<br>O dulcis Jesu, Fili<br>Mariæ. | O kind, O loving one!<br>O sweet Jesu, Mary's<br>Son.         |

PRAYER BEFORE THE MOST HOLY SACRAMENT.

**M**Y Lord Jesus Christ, who for the love which thou bearest to men dost remain day and night in this Sacrament, full of mercy and of love, inviting, expecting, receiving all them who come to visit thee, I believe that thou art present in the blessed Sacrament of the altar. I adore thee, confessing my own misery and nothingness, and I thank thee for all the mercies which thou hast bestowed upon me, especially for having given me thyself in this Sacrament, for having given me thy most holy Mother Mary for my advocate, and for having called me to visit thee at this time. I salute thy most loving heart, and I desire to do so for three ends: 1. In

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thanksgiving for this great gift ; 2. To atone for all the injuries thou hast received from thy enemies in this Sacrament ; 3. To adore thee in all places in which thou art least honored and most neglected in the holy Sacrament. O my Jesus, I love thee with all my heart ; I am sorry for having hitherto displeased thy infinite goodness ; I resolve, with the assistance of thy grace, never more to offend thee ; and at this moment, miserable as I am, I desire to consecrate my whole being to thee. I give thee my will, my affections, my desires, and all that I have. From this day forward do with me, and whatever belongs to me, what thou pleasest ; I ask and desire only thy love, the gift of final perseverance, and the perfect accomplishment of thy holy will. I recommend to thee the souls in purgatory, particularly those who were most devout to the blessed Sacrament and to holy Mary ; and I recommend to thee all poor sinners. Finally, my dear Saviour, I unite all my affections with those of thy most loving heart ; and thus united, I offer



them to thy eternal Father, and I beseech him in thy name, and for thy sake, to accept them. Amen.



## THE APOSTLESHIP OF PRAYER

AND

ASSOCIATION OF THE SACRED HEART OF JESUS.

THE Apostleship of Prayer is in the most perfect sense a devotion to the Heart of Jesus; it is the practice of that precept of St. Paul which contains the abridgment of Christian perfection: "Let this mind be in you which was also in Christ Jesus." It has for its end to unite so thoroughly all Christian hearts with the Heart of their God, as to lead them to appropriate to themselves all his intentions, and, ceasing to think solely of themselves, to unite with him in the great interests that are the objects of his intercession, for the extension of the divine glory, the conversion of sinners, the advancement of the just, and the triumph of the Church.

In order to gain the indulgences granted to the Apostleship of Prayer, it is sufficient that those who have been admitted, whether individually or collectively, to this Association, offer their actions each day for the intentions of the Sacred Heart of Jesus. This offering, which manifestly excludes no individual good intention, may be made by reciting the prayer of the Association to the Sacred Heart—that

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is. the *Pater*, *Ave*, and *Creed*, with the aspiration, *Heart of Jesus, burning with love of me, inflame my heart with love of thee.* It will be well to renew these intentions in reciting the *Angelus*, and still better to unite ourselves with the masses that are said every hour of the day in some part or other of the world, and to say at least in the interior of the heart, at the beginning of our actions : *Divine Heart of Jesus, I offer thee this action for all the intentions for which thou immolatest thyself at this moment on the altar to God thy Father.*

This renewal of intentions cannot fail to augment considerably the merit of the different actions of the day ; nevertheless, in order to render these actions meritorious, and to have a share in the privileges of the Apostleship of Prayer, *the general offering made at the beginning of the day is sufficient.*

## INDULGENCES

THAT MAY BE GAINED BY THE ASSOCIATES OF  
THE APOSTLESHIP OF PRAYER.

(Pius IX.—26th Feb., 1861.)

### I. — PLENARY INDULGENCES.

*N. B. — In order to gain these Indulgences it is necessary to confess, receive the Holy Communion, and pray for the intentions of the Sovereign Pontiff.*

1°. On the day of admission. 2°. On the feast of the Sacred Heart of Jesus, or the Sunday immediately following. 3°. On the first Friday of each

month, and one other day at the choice of the Associates, on condition that they have recited each day of the month the prayer of the Association — that is, the *Pater, Ave, and Creed*, with the aspiration, *Heart of Jesus, burning with love of me, inflame my heart with love of thee.* (The indulgence of the first Friday may be transferred to the first Sunday.)

4°. Another Friday or other day of each month, equally at the choice of the Associates, on condition that they pray for the intentions of the Sovereign Pontiff in a public church.

5°. On the feasts of Christmas, Holy Thursday, Easter Sunday, Ascension, the Immaculate Conception, the Nativity of the Blessed Virgin, the Annunciation, the Purification, and the Assumption; on the Feast of St. Joseph, spouse of the Blessed Virgin, of the holy Apostles SS. Peter and Paul, of St. John the Evangelist, of St. Gregory the Great (12th March), of All Saints, and on the Commemoration of the Souls of the faithful departed, on condition that they visit a church in which the Association of the Sacred Heart is established.

6°. On the six Fridays or the six Sundays preceding the feast of the Sacred Heart, on condition that they visit a church where this feast is celebrated.

7°. A plenary indulgence is granted to those who have been admitted to the *perpetual adoration*, any day they may select, on condition that they spend on that day about an hour in exercises of piety, renewing their baptismal engagements and other good resolutions, and that

they pray in the Sovereign any day of Blessed Sa hour, endeavor gain a plenary also another this exercised gained at name of Jesus done with

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1°. An indulgence for all the recommend of the Apostles 2°. An indulgence action, on any day the petitioned. 3°. quarantine Sundays p 4°. An indulgence feasts, vigils Pentecost, Ascension, at the Rogation Advent, Septagesima, on

they pray in a public church for the intentions of the Sovereign Pontiff. 8°. Those who engage on any day of each month to make a visit to the Blessed Sacrament, and to pray for a quarter of an hour, endeavoring to appease the Divine Majesty, gain a plenary indulgence on Holy Thursday, and also another on the day on which they perform this exercise. 9°. Also a plenary indulgence is gained at the hour of death, by invoking the holy name of Jesus, at least in the heart, if it cannot be done with the lips.

## II. — PARTIAL INDULGENCES.

1°. An indulgence of one hundred days is given for all the actions that are offered according to the recommendations given each month by the Director of the Apostleship in the *Messenger du Sacré Cœur*. 2°. An indulgence of sixty days for every pious action, on condition that the Associates recite every day the prayer of the Association already mentioned. 3°. An indulgence of seven years and seven quarantines, on the same condition, on the four Sundays preceding the feast of the Sacred Heart. 4°. An indulgence of the stations at Rome on the feasts, vigils, and octaves of Christmas, Easter, and Pentecost, on the feasts of the Epiphany, the Ascension, and of St. Mark, on all the days in Lent, the Rogation and Ember days, on the Sundays of Advent, Septuagesima, Sexagesima, and Quinquagesima, on condition that on those days the Asso-

ciates visit a church of the Association. 5°. An indulgence of seven years and seven quarantines on the lesser feasts of the Blessed Virgin and of the Apostles, on condition that a visit is made to the same church. 6°. An indulgence of seven years and seven quarantines, on the nine days preceding the feast of the Sacred Heart, on condition of visiting a church where the feast is celebrated.

Those who are prevented from making the prescribed visits may substitute any pious act enjoined by their confessor.

Another advantage which the Associates of the Apostleship of Prayer will doubtless value much, is the special participation granted to them in the prayers and good works of the religious of the Society of Jesus, of the Society of Mary, of the two Congregations of the Sacred Heart, of the regular clerics called Theatines, and of the religious of both sexes of La Trappe.

The Associate may choose the day on which to gain the indulgence attached to the admittance into the Association. The day of the year, as also the day of each month, may be selected, on which to perform the exercise of the perpetual worship; but this devotion is by no means of obligation.



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*The following Indulgences have been granted to the Members of the Confraternities of the Sacred Heart.*

I. — PLENARY INDULGENCES.

1. On the day of admission.
2. On the feast of the Sacred Heart, whether kept on the first Friday after the octave of Corpus Christi, or on the Sunday following.
3. On the first Friday or the first Sunday of each month.
4. On any one day of each month which the Associates may choose.
5. At the hour of death, on condition that the Associate invoke, at least mentally, the holy name of Jesus.
6. On Maundy Thursday ; on Easter Sunday ; on Ascension-day ; on Christmas-day.
7. On the Purification of the Blessed Virgin (Feb. 2) ; on the Annunciation (Mar. 25) ; on the Assumption (Aug. 15) ; on the Nativity (Sept. 8) ; on the Immaculate Conception (Dec. 8) ; on All Saints' (Nov. 1) ; on All Souls' (Nov. 2) ; on St. Joseph (Mar. 19) ; on SS. Peter and Paul (June 29) ; on St. John the Evangelist (Dec. 27).
8. On the six Fridays or the six Sundays immediately preceding the feast of the Sacred Heart.

II. -- PARTIAL INDULGENCES.

- I. An indulgence of thirty years, and of thirty times forty days : on Good Friday ; on Holy Saturday ; on every day during Easter week, including



Low Sunday: on every day during the octave of Pentecost; on the three days after Christmas-day; on the Circumcision; on the Epiphany; on the Sundays of Septuagesima, Sexagesima, and Quinquagesima; on the feast of St. Mark (April 25); on the three Rogation days.

2. An indulgence of twenty-five years, and of twenty-five times forty days: on Palm Sunday.

3. An indulgence of fifteen years, and of fifteen times forty days: on Ash Wednesday; on the fourth Sunday of Lent; on the third Sunday of each month; on Christmas-eve; at the Aurora Mass of Christmas-day.

4. An indulgence of ten years, and of ten times forty days: on every day in Lent; on all the Sundays of Advent; on all Ember days.

5. An indulgence of seven years, and of seven times forty days: on each of the nine days which precede the feast of the Sacred Heart.

6. An indulgence of seven years, and of seven times forty days: on each of the four Sundays immediately preceding the feast of the Sacred Heart.

7. An indulgence of sixty days for each work of piety performed by the members.

All the above indulgences are applicable to the souls in purgatory.

The conditions for gaining the indulgences, whether plenary or partial, are—

1. That the Associates confess their sins with sincere repentance to a priest approved by the Bishop.

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2. That they worthily receive the Holy Communion.

3. That, on the day of their Communion, they pray for the intentions of his Holiness, reciting for this purpose at least five Our Fathers and five Hail Marys.

4. That the Associates say every day an Our Father, a Hail Mary, and the Creed, with the following prayer, *O Divine Heart of Jesus, cause me to love thee more and more.*

To gain the plenary indulgences in Nos. 6, 7, and 8, and the partial indulgences in Nos. 1, 2, 3, 4, and 5, it is necessary either to visit a church or chapel of the confraternity, or to perform some other good work enjoined by the confessor of the Associate.





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## THE Epistles and Gospels.

### FIRST SUNDAY OF ADVENT.

EPIST. Rom. xiii. 11-14. — Brethren, knowing the time, that it is now the hour for us to rise from sleep; for now our salvation is nearer than when we believed. The night is passed, and the day is at hand; let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and strife, but put ye on the Lord Jesus Christ.

GOSP. Luke xxi. 25-33. — At that time Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what shall come upon them. For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass,

look up and lift up your heads, because your redemption is at hand. And he spoke to them a similitude : See the fig-tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.



### SECOND SUNDAY OF ADVENT.

EPIST. Rom. xv. 4-13. — Brethren, what things soever were written, were written for our learning, that, through patience and the comfort of the scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm

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the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written : Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again he saith : Rejoice, ye Gentiles, with his people. And again: Praise the Lord, all ye Gentiles; and magnify him, all ye people. And again Isaias saith: There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

GOSP. Matt. xi. 2-10. — At that time, when John had heard in prison the works of Christ: sending two of his disciples, he said to him : Art thou he that art to come, or do we look for another? and Jesus making answer said to them, Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalised in me. And when they went their way, Jesus began to say to the multitudes concerning John, What went you



out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? yea I tell you, and more than a prophet. For this is he of whom it is written, Behold I send my Angel before thy face, who shall prepare thy way before thee.



### THIRD SUNDAY OF ADVENT.

EPIST. Philip. iv. 4-7. — Brethren, rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous; but in every thing, by prayer and supplication and thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

GOSP. John i. 19-28. — At that time the Jews sent from Jerusalem priests and Levites to John, to ask him, Who art thou? And he confessed, and did not deny; and he confessed, I am not the Christ. And they asked him, What then? Art thou

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Elias? And he said, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him, Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying, I baptize with water; but there hath stood one in the midst of you, whom you know not; the same is he that shall come after me, who is preferred before me, the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.



#### FOURTH SUNDAY OF ADVENT.

EPIST. I Cor. iv. 1-5. — Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me, it is a very small thing to be judged by you, or by man's day: but neither

do I judge my own self. For I am not conscious to myself of any thing, yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge not before the time till the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

GOSP. Luke iii. 1-6. — In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas; the word of the Lord came to John the son of Zachary in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low: the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

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THE NATIVITY OF OUR LORD,  
OR CHRISTMAS.

FIRST, OR MIDNIGHT MASS.

EPIST. Titus ii. 11-15. — Dearly beloved, 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, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord.

GOSP. Luke ii. 1-14. — At that time there went forth a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrenus the governor of Syria. And all went to be enrolled, everyone into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass,

that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold, an Angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the Angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest and on earth peace to men of goodwill.



SECOND MASS, AT BREAK OF DAY.

EPIST. Titus iii. 4-7. — Dearly beloved, the goodness and kindness of God our Saviour hath appeared: not by the works

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of justice which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation, of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our Saviour : that, being justified by his grace, we may be heirs according to hope of life everlasting : in Christ Jesus our Lord.

GOSP. Luke ii. 15-20. — At that time the shepherds said one to another : Let us go to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing they understood of the word that had been spoken to them concerning this child. And all that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.



### THIRD MASS, ON CHRISTMAS DAY.

EPIST. Heb. i. 1-12. — God, who at sundry times and in divers manners, spake



in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world. Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high; being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, Thou art my son, to-day have I begotten thee? And again, I will be to him a father, and he shall be to me a son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God adore him. And to the angels indeed he saith, He that maketh his angels spirits, and his ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity; therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou in the beginning, O Lord, didst found the earth; and the works of thy hands are the heavens. They shall

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perish, but thou shalt continue; and they shall all grow old as a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the self-same, and thy years shall not fail.

GOSP. John. i. 1-14. — 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 bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness 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 be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man,

but of God. AND THE WORD WAS MADE FLESH, and dwelt among us, and we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth.



SUNDAY WITHIN THE OCTAVE OF  
THE NATIVITY.

EPIST. Galat. iv. 1-7. — Brethren, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all : but is under tutors and governors until the time appointed by the father : so we also when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law : that he might redeem them who were under the law ; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying : Abba, Father. Therefore now he is not a servant, but a son ; and if a son, an heir also through God.

GOSP. Luke ii. 33-40. — At that time, Joseph and Mary the mother of Jesus, were wondering at those things, which were spoken concerning him. And Simeon

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blessed them, and said to Mary his mother : Behold, this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted : and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and waxed strong, full of wisdom : and the grace of God was in him.



THE CIRCUMCISION OF OUR LORD,  
AND OCTAVE OF THE NATIVITY.

EPIST. *as in first Mass at Christmas*, p. 7.  
GOSP. Luke ii. 21. — At that time, after eight days were accomplished that the

child should be circumcised; his name was called Jesus, which was called by the angel before he was conceived in the womb.



#### THE EPIPHANY OF OUR LORD.

LESS. Isa. lx. 1-9. — Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see; all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged when the multitude of the sea shall be converted to thee, the strength of the gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha; all they from Saba shall come, bringing gold and frankincense, and shewing forth praise to the Lord.

GOSP. Matt. ii. 1-12. — When Jesus was born in Bethlehem of Juda, in the days of

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king Herod, behold there came wise men from the East to Jerusalem; saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for so it is written by the prophet: and thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler that shall rule my people Israel. Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said, Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way; and behold, the star which they had seen in the East went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child



with Mary his mother, and falling down they adored him. And opening their treasures, they offered him gifts; gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.



SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 1-5. — Brethren, I beseech you by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world; but be reformed in the newness of your mind : that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise, than it behoveth to be wise, but to be wise unto sobriety : and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office : so we, being many, are one body in Christ, and every one members one of another in Christ Jesus our Lord.

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GOSP. Luke. ii. 42-52. — And when Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast (\* v. 43), and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him, Son, why hast thou done so to us? behold, thy father and I have sought thee sorrowing. And he said to them, How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth; and was subject to them.\* And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

## SECOND SUNDAY AFTER EPIPHANY.

(FEAST OF THE HOLY NAME OF JESUS.)

LESS. ACTS iv. 8-12. — In those days, Peter filled with the Holy Ghost, said, Ye princes of the people and ancients, hear : If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders; which is become the head of the corner : neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GOSP. Luke ii. 21. — *As on Circumcision*, p. 13.

EPIST. FOR 2D SUNDAY AFTER EPIPH. Rom. xii. 6-16. — Brethren, having different gifts, according to the grace that is given us : either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth in doctrine; he that exhorteth in exhorting; he that

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giveth with simplicity; he that ruleth with carefulness; he that sheweth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood; with honour preventing one another. In carefulness not slothful : in spirit fervent : serving the Lord : rejoicing in hope : patient in tribulation : instant in prayer : communicating to the necessities of the Saints : pursuing hospitality. Bless them that persecute you : bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another; not minding high things, but consenting to the humble

GOSP. FOR 2D SUNDAY AFTER EPIPH.  
John. ii. 1-11. — At that time, there was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him, They have no wine. And Jesus saith to her, Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters, Whatsoever he shall say to you, do ye. Now there were set there six water

pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a piece. Jesus saith to them, Fill the waterpots with water. And they filled them, up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast : and they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drunk, then that which is worse : but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.



### THIRD SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 16-21. — Brethren, be not wise in your own conceits. To no man rendering evil for evil : providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men; not revenging yourselves,

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my dearly beloved : but give place unto wrath, for it is written, Revenge is mine; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink; for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSP. Matt. viii. 1-13. — At that time, when Jesus was come down from the mountain, great multitudes followed him; and behold, a leper came and adored him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying, I will; be thou made clean : and forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man : but go, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them (\* v. 5). And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will come and heal him. And the centurion making answer, said, Lord, I am not worthy that thou shouldst enter under my roof; but



only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled; and said to them that followed him, Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness; there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee; and the servant was healed at the same hour.



#### FOURTH SUNDAY AFTER EPIPHANY.

— EPIST. Rom. xiii. 8-18. — Brethren, owe no man any thing, but to love one another; for he that loveth his neighbour hath fulfilled the law. For thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there

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be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

GOSP. Matt. viii. 23-27. — At that time, when Jesus entered into the boat, his disciples followed him. And behold, a great tempest arose in the sea, so that the boat was covered with waves; but he was asleep. And they came to him and awaked him, saying, Lord, save us, we perish. And Jesus saith to them Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey him?



#### FIFTH SUNDAY AFTER EPIPHANY.

EPIST. Col. iii. 12-17. — Brethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But above all these things, have charity,

which is the bond of perfection : and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord,

Gosp. Matt. xiii. 24-30. — At that time, Jesus spoke this parable to the multitudes : The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him, Sir, didst thou not sow good seed in thy field? whence, then, hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No : lest perhaps,

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gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the cockle, and bind it in bundles to burn, but the wheat gather ye into my barn.



SIXTH SUNDAY AFTER EPIPHANY.

EPIST. I Thess. i. 2-10. — Brethren, we give thanks to God for you all, making a remembrance of you in our prayers, without ceasing; being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father, knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but

also in every place, your faith which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God: and to wait for his Son from heaven (whom he raised from the dead) Jesus, who hath delivered us from the wrath to come.

GOSP. Mat. xiii. 31-35. At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

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## SEPTUAGESIMA SUNDAY.

EPIST. 1 Cor. ix. 24 to x. 5. — Brethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things : and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air; but I chastise my body, and bring it into subjection; lest perhaps, when I have preached to others, I myself should have become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud and in the sea; and did all eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock that followed them : and the rock was Christ.) But with the most of them God was not well pleased.

GOSP. Matt. xx. 1-16. — At that time, Jesus spoke to his disciples this parable : The kingdom of heaven is like to a householder, who went out early in the morning



to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle, and he said to them, Go you also into my vineyard, and I will give you what shall be just : and they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour, he went out, and found others standing; and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go ye also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward, Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and

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the heats. But he answering, said to one of them, Friend, I do thee no wrong : didst thou not agree with me for a penny? Take what is thine, and go thy way : I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen.



#### SEXAGESIMA SUNDAY.

EPIST. 2 Cor. xi. 19 to xii. 9. — Brethren, you gladly suffer the foolish; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews; so am I. They are Israelites : so am I. They are the seed of Abraham; so am I. They are the ministers of Christ (I speak as one less wise); I am more : in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one.

Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalised, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed); but I will come to the visions and revelations of the Lord. I know a man in Christ about fourteen years ago (whether in the body, I know not, or out of the body, I

know not; even to the such a man the body, that he was heard secret to man to glory; but but in my i have a mir for I will s any man s which he s eth from the revelat given me a Satan, to thrice I be depart from grace is su made perf fore will I power of C  
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know not; God knoweth) : such an one rapt even to the third heaven. And I know such a man (whether in the body or out of the body, I cannot tell; God knoweth) : that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelation should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And he said to me, My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GOSP. Luke viii. 4-15. — At that time, when a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude : The sower went out to sow his seed. And as he sowed, some fell by the wayside; and

it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out, He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing, they may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy; and these have no roots, for they believe for awhile, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good

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ground are they who, in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.



## QUINQUAGESIMA SUNDAY.

EPIST. I Cor xiii. 1-13. — Brethren, if I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind : charity envieth not ; dealeth not perversely ; is not puffed up ; is not ambitious ; seeketh not her own ; is not provoked to anger ; thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away : whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we



prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child : but when I became a man, I put away the things of a child. We see now through a glass in a dark manner ; but then face to face. Now I know in part ; but then I shall know even as I am known. And now there remain, faith, hope, charity, these three ; but the greatest of these is charity.

GOSP. Luke xviii. 31-43. — At that time, Jesus took unto him the twelve, and said to them, Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man : for he shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon ; and after they have scourged him, they will put him to death : and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the wayside begging. And when he heard the multitude passing by,

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he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, Jesus, son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace : but he cried out much more, Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him ; and when he was come near, he asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him : Receive thy sight ; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God : and all the people, when they saw it, gave praise to God.



## ASH-WEDNESDAY.

LESS. Joel ii. 12-19. — Thus saith the Lord, Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God ; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing

behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion: sanctify a fast; call a solemn assembly; gather together the people; sanctify the Church; assemble the ancients; gather together the little ones, and them that suck at the breasts; let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep; and shall say, Spare, O Lord, spare thy people; and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations, Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered, and said to his people, Behold, I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations, saith the Lord Almighty.

GOSP. Matt. vi. 16-21. — At that time, Jesus said to his disciples. When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and

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wash thy face; that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.



## FIRST SUNDAY IN LENT.

EPIST. 2. Cor. vi. 1-10. — Brethren, we exhort you that you receive not the grace of God in vain. For he saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptable time; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things, let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-

suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God : by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report ; as deceivers, and yet true ; as unknown, and yet known ; as dying, and behold we live ; as chastised, and not killed ; as sorrowful yet always rejoicing ; as needy, yet enriching many ; as having nothing, and possessing all things.

GOSP. Matt. iv. I-II. — At that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him, If thou be the Son of God, command that these stones be made bread. Who answered and said, It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took him up<sup>s</sup> into the holy city, and set him upon the pinnacle of the temple, and said to him, If thou be the Son of God, cast thyself down : for it is written, That he hath given his angels charge over thee, and in their hands shall they bear thee up lest perhaps thou dash thy foot against

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a stone. Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain; and shewed him all the kingdoms of the world, and the glory of them; and said to him, All these will I give thee, if, falling down, thou wilt adore me. Then Jesus saith to him, Begone, Satan, for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him; and behold, angels came, and ministered to him.



#### SECOND SUNDAY IN LENT.

EPIST. 1 Thess. iv. 1-7. — Brethren, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour: not in the passion of lust, like the gentiles that know not God: and that no man over-reach, nor circumvent his brother



in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification; in Christ Jesus our Lord.

GOSP. Matt. xvii. 1-9. — At that time, Jesus took Peter, and James, and John his brother, and bringeth them up unto a high mountain apart: and he was transfigured before them. And his face did shine as the sun, and his garments became white as snow. And behold, there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them: and lo, a voice out of the cloud, saying. This is my beloved Son, in whom I am well pleased; hear ye him. And the disciples hearing fell upon their face, and were very much afraid: and Jesus came and touched them, and said to them, Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus

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charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead.



## THIRD SUNDAY IN LENT.

EPIST. Eph. v. 1-9. — Brethren, be ye followers of God, as most dear children ; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints ; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose ; but rather giving of thanks : for know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words ; for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness ; but now light in the Lord. Walk, then, as children of the light ; for the fruit of the light is in all goodness, and justice, and truth.

GOSP. Luke xi. 14-28. — At that time, Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke, and the multitudes were in admiration at it; but some of them said, He casteth out devils by Beelzebub the prince of devils. And others tempting, asked of him a sign from heaven. But he seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall; and if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace; but if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me, is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh

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through places without water, seeking rest; and not finding, he saith, I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becomes worse than the first. And it came to pass, as he spake these things, a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bore thee, and the paps that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it.



#### FOURTH SUNDAY IN LENT.

EPIST. Galat. iv. 22-31. — Brethren, it is written that Abraham had two sons; the one by a bond-woman and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments; the one from mount Sina, engendering unto bondage, which is Agar : for Sina is a mountain in Arabia, which hath affinity to that Jerusa-

lem which now is, and is in bondage with her children : but that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then she that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So, then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

GOSP. John. vi. 1-15. — At that time, Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very

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great multitude cometh to him, he said to Philip, Whence shall we buy bread that these may eat? And this he said to try him; for he himself knew what he would do. Philip answered, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said, Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples, Gather up the fragments that remain, lest they be lost. They gathered up, therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would



come to take him by force, and make him king, fled again into the mountain himself alone.



PASSION SUNDAY.

EPIST. Heb. ix. 11-15.—Brethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, by the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the new testament; that by means of his death, for the redemption of those transgressions which were under the former testament; they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

GOSP. John viii. 46-59. — At that time, Jesus said to the multitudes of the Jews,

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Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered, and said to him. Do not we say well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and you have dishonoured me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, if any man keep my word he shall not see death for ever. The Jews therefore said, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself? Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me of whom you say that he is your God. And you have not known him; but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see

my day : he saw it and was glad. The Jews therefore said to him Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him : but Jesus hid himself, and went out of the temple.

#### PALM SUNDAY.

LESS. Exod. xv. 27 to xvi. 7. — In those days, the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots, and ate bread to the full. Why have you brought us into this desert, that you might

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destroy all the multitude with famine? And the Lord said to Moses, Behold I will rain bread from heaven for you : let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in my law or no. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel, In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning you shall see the glory of the Lord.

GOSP. Matt. xxi. 1-9. At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet, he sent two disciples, saying to them. Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her; loose them, and bring them to me. And if any man shall say any thing to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh to thee, meek, and sitting upon an ass, and a colt

the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them ; and they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way ; and others cut boughs from the trees, and strewed them in the way : and the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David ! blessed is he that cometh in the name of the Lord !

EPIST. Philip. ii. 5-11. — Brethren, let this mind be in you, which was also in Christ Jesus ; who being in the form of God, thought it not robbery to be equal with God ; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. (\* v. 8.) He humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names ; that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.



## THE PASSION OF OUR LORD JESUS CHRIST.

*According to St. Matt. xxvi-xxvii. 1-66.*

At that time, Jesus said to his disciples, You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. Then there were gathered together the chief priests and the ancients of the people, into the court of the high priest, who was called Caiphias; and they consulted together that by subtilty they might apprehend Jesus, and put him to death. But they said, Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head, as he was at table, And the disciples seeing it, had indignation, saying, To what purpose is this waste? for this might have been sold for much, and given to the poor. And Jesus knowing it, said to them, Why do you trouble this woman? for she hath wrought a good work upon me. For the poor you have always with you; but me you have not always. For she, in pouring this ointment upon my body, hath done it for my



burial. 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. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and he said to them, What will you give me, and I will deliver him unto you? but they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him. And on the first day of the azymes the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the pasch? But Jesus said, Go ye into the city to a certain man, and say to him, The master saith, My time is near at hand, I will keep the pasch at thy house with my disciples. And the disciples did as Jesus appointed to them; and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples: and whilst they were eating, he said, Amen I say to you, that one of you is about to betray me. And they, being very much troubled, began every one to say, Is it I, Lord? But he answering, said, He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him; but wo to that man by

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whom the Son of man shall be betrayed : it were better for him, if that man had not been born. And Judas that betrayed him, answering, said, Is it I, Rabbi? He saith to him. Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke : and gave to his disciples, and said, Take ye, and eat : this is my body. And taking the chalice, he gave thanks : and gave to them, saying, Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say unto you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out unto mount Olivet. Then Jesus saith to them, All you shall be scandalised in me this night ; for it is written, I will strike the shepherd, and the sheep of the flock shall be dispersed : but after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him, Although all shall be scandalised in thee, I will never be scandalised. Jesus said to him, Amen I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to

him, Yea, though I should die with thee, I will not deny thee : and in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani ; and he said to his disciples, Sit you here, till I go yonder and pray : and taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them, My soul is sorrowful even unto death ; stay you here and watch with me. And going a little farther, he fell upon his face, praying, and saying, My Father, if it be possible, let this chalice pass from me : nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep : and he saith to Peter, What! Could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing but the flesh is weak. Again the second time, he went, and prayed, saying, 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 leaving them, he went again ; and he prayed the third time, saying the self-same word. Then he cometh to his disciples,

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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. As he yet spoke, behold Judas, one of the twelve, came; and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he; hold him fast. And forthwith coming to Jesus, he said. Hail, Rabbi; and he kissed him. And Jesus said to him, Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold, one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him, Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes, You are come out, as it

were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the Temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples, all leaving him, fled. But they holding Jesus, led him, to Caiphas the high priest, where the scribes and ancients were assembled. And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses. And they said, This man said, I am able to destroy the temple of God, and in three days to rebuild it. And the high priest, rising up, said to him, Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him, I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him, Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting

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on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying, He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said, He is guilty of death. Then did they spit in his face and buffet him; and others struck his face with the palms of their hands saying, Prophecy unto us, O Christ, who is he that struck thee? But Peter sat without in the court, and there came to him a servant-maid, saying, Thou also wast with Jesus the Galilean: but he denied before them all, saying, I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there, This man also was with Jesus of Nazareth. And again he denied with an oath, I know not the man. And after a little while, they came that stood by, and said to Peter, Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which he had said, Before the cock crow, thou wilt deny



me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, to put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying, I have sinned, in betraying innocent blood; but they said, What is that to us? look thou to it. And casting down the pieces of silver in the Temple, he departed; and went, and hanged himself with a halter. But the chief priests having taken the pieces of silver, said, It is not lawful to put them into the corbona; because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, The field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel; and they gave them

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unto the potters' field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked him, saying, Art thou the king of the Jews? Jesus saith to him, Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him, Dost not thou hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would; and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them, Whether will you of the two

to be released unto you? But they said, Barabbas. Pilate saith to them, What shall I do then with Jesus that is called Christ? They say all, Let him be crucified. The governor said to them, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying, I am innocent of the blood of this just man; look you to it. And the whole people answering, said, His blood be upon us, and upon our children. Then he released to them Barabbas! and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying, Hail, king of the Jews. And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify

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him. And going out, they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, The place of Calvary. And they gave him wine to drink mingled with gall: and when he had tasted he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying, They divided my garments among them, and upon my vesture they cast lots. And they sat, and watched him. And they put over his head his cause written, This is Jesus the King of the Jews. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed him, wagging their heads, and saying, Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self; if thou be the Son of God come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said, He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him: he trusted in God. let him now deliver him if he will

have him; for he said, I am the Son of God. And the self same thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some that stood there, and heard, said, This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said, Let be; let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the ghost.

*[Here all kneel, and pause a little.]*

And behold the veil of the temple was rent in two, from the top even to the bottom; and the earth quaked, and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen

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the earthquake and the things that were done, were sore afraid, saying, Indeed this was the Son of God. And there were many women afar off, who had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

[*Here is said the Munda cor meum, etc.*]

And the next day, which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while he was yet alive, After three days, I will rise again: command therefore the sepulchre to be guarded until



the third day, lest perhaps his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate said to them. You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting guards.



#### MAUNDY THURSDAY.

EPIST. I Cor. xi. 20-32. — Brethren : When you come together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry : and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto 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. And in like manner also the cha-

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lice, after he had supped, saying : This is the New Testament 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 this chalice, you shall shew the death of the Lord until he come : Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a man prove himself : and so let him eat of the 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. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

GOSP. John xiii. 1-15. — Before the festival day of the Pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father : having loved his own who were in the world, he loved them unto the end. And when supper was done, the devil having now put into the heart of Judas Iscariot

the son of Simon, to betray him : Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God : he riseth from supper, and layeth aside his garments : and having taken a towel, girded himself. After that he puteth water into a basin, and began to wash the feet of his disciples, and to wipe them with the towel, wherewith he was girded. He cometh therefore to Simon Peter. And Peter said to him : Lord, dost thou wash my feet? Jesus answered, and said to him : What I do, thou knowest not now, but shall know hereafter. Peter said to him : Thou shalt never wash my feet. Jesus answered him : If I wash thee not, thou shalt have no part with me. Simon Peter saith to him : Lord, not only my feet, but also my hands and my head. Jesus saith to him : He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him : therefore he said : You are not all clean. Then after he had washed their feet, and taken his garments, being sat down again, he said to them : Know you what I have done to you? You call me Master, and Lord :

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and you say well, for so I am. If then I, being your Lord and Master, have washed your feet : you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.



## GOOD FRIDAY.

LESS. Osee vi. 1-6. — Thus saith the Lord, In their affliction they will rise early to me : Come, and let us return to the Lord; for he hath taken us, and he will heal us : he will strike, and he will cure us. He will revive us after two days ; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth; and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and

the knowledge of God more than holocausts.

LESS. Exod. xii. 1-11. — In those days, the Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them : On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite, also, you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in

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water, but only roasted at the fire; you shall not eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it : you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is, the passage) of the Lord.

THE PASSION OF OUR LORD  
JESUS CHRIST.

*According to St. John xviii.-xix, 1-24.*

At that time, Jesus went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples. Judas therefore, having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus, therefore, knowing all things that should come upon him, went forth, and said to them, Whom seek ye? They answered him, Jesus of Nazareth.



Jesus saith to them, I am he. And Judas also, who betrayed him, stood with them. As soon, therefore, as he had said to them, I am he, they went backward, and fell to the ground. Again, therefore, he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he : if, therefore, you seek me, let these go their way. That the word might be fulfilled which he said, Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, Put up thy sword into the scabbard : the chalice which my Father hath given me, shall I not drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him; and led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the high priest, and went in with

Jesus into the court of the high priest. But Peter stood at the door without. The other disciple, therefore, who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid, therefore, that was portress, saith to Peter, Art not thou also one of this man's disciples? He saith, I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing and warming himself. The high priest therefore asked Jesus of his disciples, and of his doctrine. Jesus answered him, I have spoken openly to the world; I have always taught in the synagogue, and in the Temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken unto them: behold, they know what things I have said. And when he had said these things, one of the servants standing by gave Jesus a blow, saying, Answerest thou the high priest so? Jesus answered, If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? And Annas sent him bound to Caiphas the high priest. And Simon Peter was standing, and warming himself. They

said therefore to him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him, Did not I see thee in the garden with him? Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning : and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, What accusation bring you against this man? They answered, and said to him, If he were not a malefactor, we would not have delivered him up to thee. Pilate therefore said to them, Take him you, and judge him according to your law. The Jews therefore said to him, It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him, Art thou the king of the Jews? Jesus answered, Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered, Am I a Jew? Thy own nation and the chief priests have delivered thee

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up to me; what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate therefore said to him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him, What is truth? And when he had said this, he went out again to the Jews, and saith to them, I find no cause in him. But you have a custom that I should release one unto you at the pasch : will you therefore that I release unto you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged him. And the soldiers plating a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said Hail, king of the Jews : and they gave him blows. Pilate therefore went forth again, and said to them. Behold, I bring him forth unto you, that you may

know that I find no cause in him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them, Behold the man. When the chief priests therefore and the servants had seen him, they cried out, saying, Crucify him, crucify him! Pilate saith to them, Take him you, and crucify him: for I find no cause in him. The Jews answered him, We have a law, and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him, Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered, Thou shouldst not have any power against me unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought

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Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth hour : and he saith to the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him! Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then, therefore he delivered him to them to be crucified. And they took Jesus, and led him forth : and bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgotha : where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross, and the writing was : Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate, Write not, the King of the Jews, but that he said, I am the King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had



crucified him, took his garments (and they made four parts, to every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another, Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying, They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing whom he loved, he saith to his mother. Woman, behold thy son. After that, he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, I thirst. Now there was a vessel set there full of vinegar: and they put a sponge full of vinegar about hyssop, and put it to his mouth. When Jesus therefore had taken the vinegar, he said, It is consummated. And bowing his head, he gave up the ghost.

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[*Here all kneel, and pause.*]

Then the Jews (because it was the parascève), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers, with a spear, opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true: and he knoweth that he saith true, that you also may believe. For these things were done that the scripture might be fulfilled. You shall not break a bone of him. And again another scripture saith, They shall look on him whom they pierced.

[*Munda cor meum.*]

And after these things, Joseph of Arimathea (because he was a disciple of Jesus; but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came

therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night; bringing a mixture of myrrh and aloes, about an hundred pounds weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parascève of the Jews, they laid Jesus, because the sepulchre was nigh at hand.



## HOLY SATURDAY.

EPIST. Cor. iii. 1-4. — Brethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God : mind the things that are above, not the things that are on the earth. For you are dead, and your life is hidden with Christ in God. When Christ shall appear, who is your life, then shall you appear with him in glory.

GOSP. Matt. xxviii. 1-7. — In the end of the sabbath, when it began to dawn towards the first day of the week, came Mary

Magdalene and the other Mary, to view the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven : and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the woman : Fear not you : for I know that you seek Jesus who was crucified : he is not here, for he is risen, as he said ; Come and see the place where the Lord was laid. And going, quickly tell ye his disciples that he is risen : and behold he will go before you into Galilee : there you shall see him : lo, I have foretold it to you.



## EASTER SUNDAY.

EPIST. I Cor. v. 7-8. — Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened : for Christ our pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSP. Mark xvi. 1-7. — At that time, Mary Magdalen, and Mary the mother of James and Salome, bought sweet spices, that, coming, they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen : and they said one to another, Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back, for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished : who saith to them, Be not affrighted ; you seek Jesus of Nazareth, who was crucified : he is risen, he is not here ; behold the place where they laid him : but go, tell his disciples, and Peter, that he goeth before you into Galilee : there you shall see him, as he told you.



LOW SUNDAY, OR FIRST SUNDAY  
AFTER EASTER.

EPIST. I John v. 4-10. — Dearly beloved, whatsoever is born of God overcometh the world ; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that



believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven; the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth; the spirit, and the water, and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God hath the testimony of God in himself.

GOSP. John xx. 19-31. — 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.

(\*v. 24.) Now Thomas, one of the twelve who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then he saith to Thomas, Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered, and said to him, My Lord and my God. Jesus saith to him, Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. (\*) Many other signs also did Jesus in the sight of his disciples which are not written in this book. But these are written, that you may believe

that Jesus is the Christ the Son of God; and that, believing, you may have life in his name.



SECOND SUNDAY AFTER EASTER.

EPIST. I Pet. ii. 21-25. — Dearly beloved, Christ suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

GOSP. John x. 11-16. — At that time, Jesus said to the Pharisees, I am the good shepherd. The good shepherd giveth his life for the sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling,

and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.



### THIRD SUNDAY AFTER EASTER.

(PATRONAGE OF S. JOSEPH.)

LESS. Gen. xlix. 22-26. — Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the

blessings of his fathers : until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

GOSP. Luke iii. 21-23. -- At that time, it came to pass, when all the people were baptised, that Jesus also being baptised and praying, heaven was opened : and the Holy Ghost descended in a bodily shape as a dove upon him : and a voice came from heaven : Thou art my beloved Son, in thee I am well pleased. And Jesus himself was beginning about the age of thirty years : being (as it was supposed) the son of Joseph.

EPIST. I Pet. ii. 11-19. -- Dearly beloved, I beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul; having your conversation good among the gentiles; that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake; whether it be to the king as excelling, or to governors as sent by him for the punishment of evil doers and for the praise of the good; for so is the will of God, that by

doing well you may put to silence the ignorance of foolish men : as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men ; love the brotherhood ; fear God ; honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy, in Christ Jesus our Lord.

GOSP. John xvi. 16-22. — At that time, Jesus said to his disciples, A little while, and now you shall not see me ; and again a little while, and you shall see me ; because I go to the Father. Then some of his disciples said one to another, What is this that he saith to us, A little while, and you shall not see me ; and because I go to the Father ? They said therefore, What is this that he saith, A little while ? we know not what he speaketh. And Jesus knew that they had a mind to ask him : and he said to them, Of this do you inquire among yourselves because I said, A little while, and you shall not see me ; and again a little while, and you shall see me ? Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice : and you shall be made sorrowful, but your sorrow



shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.



## FOURTH SUNDAY AFTER EASTER.

EPIST. James i. 17-21. — Dearly beloved, every best gift, and every perfect gift, is from above, coming down from the father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren; and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

GOSP. John xvi. 5-14. — At that time, Jesus said to his disciples, I go to him that



sent me, and none of you asketh me, Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth : it is expedient to you that I go, for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in me; and of justice, because I go to the father, and you shall see me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you, but you cannot bear them now : but when he, the spirit of truth, is come, he will teach you all truth; for he shall not speak of himself; but what things soever he shall hear, he shall speak, and the things that are to come he shall shew you. He shall glorify me, because he shall receive of mine, and shall shew it to you.



FIFTH SUNDAY AFTER EASTER.

EPIST. James i. 22-27. — Dearly beloved, be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a

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doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this : to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

GOSP. John xvi. 23-30. — At that time, Jesus saith to his disciples, Amen, amen, I say to you, if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name : ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs : the hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. In that day, you shall ask in my name ; and I say not to you that I will ask the Father for you, for the Father

himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again I leave the world, and I go to the Father. His disciples say to him, Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee : by this we believe that thou comest forth from God.



#### ASCENSION DAY.

LESS. Acts i. 1-11. — The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth : for John indeed baptized with

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water, but you shall be baptized with the Holy Ghost, not many days hence. They therefore, who were come together, asked him, saying, Lord, wilt thou at this time restore the kingdom to Israel? But he said to them, It is not for you to know the times or moments which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on he was raised up, and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold, two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven.

GOSP. Mark xvi. 14-20. — At that time Jesus appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them (\* v. 15), Go ye into the

whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. (\*) And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth, preached everywhere, the Lord working withal, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF THE  
ASCENSION.

EPIST. I Pet. iv. 7-11. — Dearly beloved, be prudent, and watch in prayers. But before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of

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God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth; that in all things God may be honoured through Jesus Christ our Lord.

GOSP. John xv. 26 — xvi. 4. — At that time, Jesus said to his disciples, When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalised. They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you will think that he doeth a service to God. And these things will they do to you, because they have not known the Father nor me.

But these things I have told you, that, when the hour shall come, you may remember that I told you.



#### WHIT SUNDAY.

LESS. ACTS ii. 1-11. — When the days of pentecost were accomplished, they were al-



together in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue : and they were all amazed, and wondered, saying, Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians : we have heard them speak in our own tongues the wonderful works of God

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GOSP. John xiv. 23-31. — At that time, Jesus said to his disciples, If any one love me he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words : and the word which you have heard is not mine, but the Father's, who sent me. These things have I spoken to you, abiding with you : but the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you ; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you, I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father ; for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass you may believe. I will not now speak many things with you ; for the prince of this world cometh, and in me he hath not anything. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

## TRINITY SUNDAY.

EPIST. Rom. xi. 33-36. — O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

GOSP. Matt. xxviii. 18-20. — And Jesus coming, spoke to them, saying, All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world.

LAST GOSP. Luke vi. 36-42. — At that time, Jesus said to his disciples, Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give and it shall be given to

you : good measure and pressed down, and shaken together and running over, shall they give into your bosom. For with the same measure that you shall mete withal it shall be measured to you again. And he spoke also to them a similitude : Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master; but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not? or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother's eye.

EPIST. OF SUND. I John. iv. 1-28. — He that loveth not, knoweth not God : for God is charity. By this hath the charity of God appeared towards us, because God hath sent his only-begotten Son into the world, that we may live by him. In this is charity : not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins. My dearest, if God hath so loved us; we also

ought to love one another. No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us. In this we know that we abide in him, and he in us; because he hath given us of his spirit. And we have seen and do testify, that the Father hath sent his Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known, and have believed the charity, which God hath to us. God is charity : and he that abideth in charity, abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment : because as he is, we also are in this world. Fear is not in charity : but perfect charity casteth out fear, because fear hath pain. And he that feareth, is not perfected in charity. Let us therefore love God, because God first hath loved us. If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he who loveth God, love also his brother.

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## CORPUS CHRISTI.

EPIST. I Cor. xi. 23-29. — Brethren, I have received of the Lord, that which also I have 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 testament 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 this chalice, you shall shew 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.

GOSP. John vi. 56-59. — 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.



SECOND SUNDAY AFTER PENTECOST.

EPIST. 1 John iii. 13-18. — Dearly beloved, wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer ; and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us : and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

GOSP. Luke xiv. 16-24. -- At that time, Jesus spoke to the Pharisees this parable : A certain man 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. And the servant returning, 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 blind, and the lame. 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 compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper.



## THIRD SUNDAY AFTER PENTECOST.

(FEAST OF SACRED HEART OF JESUS.)

LESS. Isaiah xii. 1-6. — I will give thanks to thee, O Lord, for thou wast angry with me; thy wrath is turned away, and thou hast comforted me. Behold, God is my Saviour; I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and he is become my salvation. You shall draw waters with joy out of the Saviour's fountains : and you shall say in that day : Praise ye the Lord, and call upon his name : make his works known among the people : remember that his name is high. Sing ye to the Lord, for he hath done great things : shew this forth in all the earth. Rejoice, and praise, O thou habitation of Sion : for great is he that is in the midst of thee, the Holy one of Israel.

GOSP. John xix. 31-35. — Then the Jews (because it was the parascève), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came : and they broke the legs of the

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first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

EPIST. 1 Pet. v. 6-11. — Dearly beloved, be you humbled, therefore, under the mighty hand of God; that he may exalt you in the time of visitation : casting all your solicitude upon him; for he hath care of you. Be sober, and watch : because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour : whom resist ye, strong in faith; knowing that the same affliction befalleth your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, when you have suffered a little, will himself perfect, and confirm, and establish you. To him be glory and dominion for ever and ever. Amen.

GOSP. Luke xv. 1-10. — At that time, the publicans and sinners drew near unto Jesus to hear him : and the Pharisees and Scribes murmured, saying, This man receiveth

sinners and eateth with them. And he spoke to them this parable, saying, What man of you hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing, and coming home, call together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.



FOURTH SUNDAY AFTER PENTECOST.

EPIST. Rom. viii. 18-23. — Brethren, the sufferings of this time are not worthy to be



compared to the glory to come, that shall be revealed to us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope : because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain, even till now. And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting, for the adoption of the sons of God, the redemption of our body.

GOSP. Luke v. 1-11. — At that time, when the multitude pressed upon Jesus, to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's he desired him to draw back a little from the land : and sitting, he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon, Launch out into the deep, and let down your nets for a draught. And



Simon, answering, said to him, Master, we have laboured all the night, and have taken nothing, but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke : and they beckoned to their partners that were in the other ship, that they should come and help them; and they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken : and so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not : from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed him.



FIFTH SUNDAY AFTER PENTECOST.

EPIST. 1 Pet. iii. 8-15. — Dearly beloved, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing,

but contrariwise, blessing : for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good; let him seek after peace, and pursue it; because the eyes of the Lord are upon the just, and his ears unto their prayers, but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice's sake, blessed are ye. And be not afraid of their fear, and be not troubled : but sanctify the Lord Christ in your hearts.

GOSP. Matt. v. 20-24. — At that time, Jesus said to his disciples, Except your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old, Thou shalt not kill : and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in

danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming, thou shalt offer thy gift.



SIXTH SUNDAY AFTER PENTECOST.

EPIST. Rom. vi. 3-11. — Brethren, all we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death; that as Christ is risen from the dead in the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he

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died once : but in that he liveth, he liveth unto God. So do you also reckon that you are dead indeed to sin, but alive unto God, in Christ Jesus our Lord.

GOSP. Mark viii. 1-9. — At that time, when there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, he saith to them, I have compassion on the multitude, for behold they have now been with me three days, have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way : for some of them came from afar off. And his disciples answered him, From whence can any one fill them here with bread in the wilderness? And he asked them, How many loaves have ye? who said, Seven. And he commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them : and they set them before the people. And they had a few little fishes, and he blessed them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets : and they that had eaten were about four thousand ; and he sent them away.

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## SEVENTH SUNDAY AFTER PENTECOST.

EPIST. Rom. vi. 19-23. — Brethren, I speak a human thing because of the infirmity of your flesh ; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting, in Jesus Christ our Lord.

GOSP. Matt. vii. 15-21. — At that time, Jesus said to his disciples, Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every

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tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.



EIGHTH SUNDAY AFTER PENTECOST.

EPIST. Rom. viii. 12-17. — Brethren, we are debtors, not to the flesh, to live according to the flesh: for if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live. For, whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the spirit himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

GOSP. Luke xvi. 1-9. — At that time, Jesus spoke to his disciples this parable: There was a certain rich man who had a



steward ; and the same was accused unto him that he had wasted his goods : and he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able : to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said, A hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much dost thou owe? Who said, a hundred quarters of wheat. He said to him, take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

## NINTH SUNDAY AFTER PENTECOST.

EPIST. I Cor. x. 6-13. — Brethren, let us not covet evil things as they also coveted. Neither become ye idolaters, as some of them : as it is written : The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all those things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed, lest he fall. Let no temptation take hold on you, but such as is human : and God is faithful, who will not suffer you to be tempted above that which you are able ; but will make also with temptation issue that you may be able to bear it.

GOSP. Luke xix. 41-17. — At that time, when Jesus drew near to Jerusalem, seeing the city, he wept over it, saying, If thou also hadst known, and that in this thy day,

the things that are to thy peace : but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee : and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the Temple, he began to cast out them that sold therein, and them that bought, saying to them, It is written, My house is the house of prayer, but you have made it a den of thieves. And he was teaching daily in the Temple.



TENTH SUNDAY AFTER PENTECOST.

EPIST. I Cor. xii. 2-11. — Brethren, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus ; and no man can say, the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit ; and there are diversities of ministries, but the same Lord ; and there

are diversities of operations, but the same God who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, the grace of healing in one Spirit: to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will.

GOSP. Luke xviii. 9-14. — At that time Jesus spoke this parable to some who trusted to themselves as just, and despised others: Two men went up into the Temple to pray; the one a Pharisee, and the other a Publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice the week; I give tithes of all that I possess. And the publican standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner.

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I say to you, This man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.



ELEVENTH SUNDAY AFTER  
PENTECOST.

EPIST. I Cor. xv. 1-10. — Brethren, I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures; and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles. And last of all he was seen also by me, as by one born out of due time. For I am



the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God ; but by the grace of God I am what I am, and his grace in me hath not been void.

GOSP. Mark vii. 31-37. — At that time, Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb, and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue ; and looking up to heaven, he groaned, and said to him, Ephpheta, which is, Be thou opened : and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man ; but the more he charged them, so much the more a great deal did they publish it ; and so much the more did they wonder, saying, He hath done all things well ; he hath made both the deaf to hear, and the dumb to speak.





TWELFTH SUNDAY AFTER  
PENTECOST.

EPIST. 2 Cor. iii. 4-9. — Brethren, such confidence we have through Christ towards God. Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which is made void: how shall not the ministration of the spirit be rather in glory. For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

GOSP. Luke x. 23-37. — At that time, Jesus said to his disciples, Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood

up, tempting him, and saying, Master, what must I do to possess eternal life? But he said to him, What is written in the law? how readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself, And he said to him, Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my neighbour? (v. 30.\*) Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead; and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said, Take care of him, and

whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among robbers? But he said, He that shewed mercy to him. And Jesus said to him, Go, and do thou in like manner.



THIRTEENTH SUNDAY AFTER  
PENTECOST.

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EPIST. Gal. iii. 16-22. — Brethren, to Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why, then, was the law? It was set because of transgressions, until the seed should come, to whom he made the promise: being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law, then, against the promises of God? God forbid. For if there had been a law given which could give life, verily

justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSP. Luke xvii. 11-19. — At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee : and as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying, Jesus, master, have mercy on us. Whom when he saw, he said, Go, shew yourselves to the priests. And it came to pass that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God : and he fell on his face before his feet, giving thanks : and this was a Samaritan. And Jesus answering said, Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God but this stranger. And he said to him, Arise, go thy way ; for thy faith hath made thee whole.



FOURTEENTH SUNDAY AFTER  
PENTECOST.

EPIST. Gal. v. 16-24. — Brethren, walk in the spirit, and you shall not fulfil the

lusts of the flesh : for the flesh lusteth against the spirit, and the spirit against the flesh ; for these are contrary one to another ; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest ; which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like ; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

GOSP. Matt. vi. 24-33. — At that time Jesus said to his disciples, No man can serve two masters ; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you

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shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field how they grow; they labour not, neither do they spin, but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now, if God so clothe the grass of the field which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous, therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? for after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you.



FIFTEENTH SUNDAY AFTER  
PENTECOST.

EPIST. Gal. v. 25, to vi. 10. — Brethren,  
if we live in the Spirit, let us also walk in



the Spirit. Let us not be made desirous of vainglory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time, we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSP. Luke vii. 11-16. — At that time Jesus went into a city called Naim; and

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there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she was a widow, and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her, Weep not. And he came near, and touched the bier. And they that carried it stood still. And he said, Young man, I say to thee, Arise: and he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all; and they glorified God, saying, A great prophet is risen up among us, and God hath visited his people.



SIXTEENTH SUNDAY AFTER  
PENTECOST.

EPIST. Eph. iii. 13-21. — Brethren, I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with

might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the saints what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSP. Luke xiv. 1-11. — At that time, when Jesus went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, they watched him. And behold, there was a certain man before him that had the dropsy: and Jesus answering, spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? But they held their peace: but he taking him, healed him, and sent him away. And answering them, he said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer him to these things. And he spoke

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a parable also to them that were invited, marking how they chose the first seats at the table, saying to them, When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him ; and he that invited thee and him come and say to thee, Give this man place, and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place : that when he who inviteth thee cometh he may say to thee, Friend, go up higher ; then shalt thou have glory before them that sit at table with thee ; because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.



SEVENTEENTH SUNDAY AFTER  
PENTECOST.

EPIST. Eph. iv. 1-6. — Brethren, I, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in

one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.

GOSP. Matt. xxii. 35-46. — At that time, the Pharisees came to Jesus, and one of them, a doctor of the law, asked him, tempting him, Master, which is the great commandment of the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying, What think you of Christ; whose son is he? They say to him, David's. He saith to them, How then doth David, in spirit, call him Lord; saying, The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions



EIGHTEENTH SUNDAY AFTER  
PENTECOST.

EPIST. I. Cor. i. 4-8. — Brethren, I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in him, in all utterance and in all knowledge, as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSP. Matt. ix. 1-8. — At that time, Jesus entering into a boat, passed over the water, and came into his own city. And behold, they brought to him one sick of the palsy lying in a bed; and Jesus seeing their faith, said to the man sick of the palsy, Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves, He blasphemeth. And Jesus seeing their thoughts, said, Why do you think evil in your hearts? whether is it easier to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that you may know that the Son of man hath power



on earth to forgive sins (then said he to the man sick of the palsy), Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God who had given such power to men.



NINETEENTH SUNDAY AFTER  
PENTECOST.

EPIST. Eph. iv. 23-28. — Brethren, be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSP. Matt. xxii. 2-14. — At that time, Jesus spoke to the chief priests and the Pharisees in parables, saying, The kingdom of heaven is likened to a king, who made a marriage for his son: and he sent his

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servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected: and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he said to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment: and he saith to him, Friend, how camest thou in hither, not having on a wedding garment? but he was silent. Then the king said to the waiters, Bind his hands and

feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. For many are called, but few are chosen.



TWENTIETH SUNDAY AFTER  
PENTECOST.

EPIST. Eph. v. 15-21. — Brethren, see how you walk circumspectly, not as unwise, but as wise ; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury : but be ye filled with the holy Spirit speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord : giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father ; being subject one to another in the fear of Christ.

GOSP. John. iv. 46-53. — At that time, there was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed, him to come down, and heal his son ; for he was at the

point of death. Jesus therefore said to him, Unless you see signs and wonders, you believe not. The ruler saith to him, Lord, come down before that my son die. Jesus saith to him, God thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.



TWENTY-FIRST SUNDAY AFTER  
PENTECOST.

EPIST. Eph. vi. 10-17. — Brethren, be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this dark-

ness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

GOSP. Matt. xviii. 23-35. — At that time, Jesus spoke to his disciples this parable, The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the

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debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow-servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him and said to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.



TWENTY-SECOND SUNDAY AFTER  
PENTECOST.

EPIST. Phil. i. 6-11. — Brethren, we are confident in the Lord Jesus, that he who hath begun a good work in you, will



perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart, and that in my bands, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GOSP. Matt. xxii. 15-21. — At that time the Pharisees went and consulted among themselves how to ensnare Jesus in his speech. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou dost not regard the person of men. Tell us, therefore, what dost thou think? Is it lawful to give tribute to Cæsar or not? But Jesus knowing their wickedness, said, Why do you tempt me, ye hypocrites? Shew me the coin of the tribute. And they

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offered him a penny. And Jesus saith to them, Whose image and superscription is this? They say to him, Cæsar's. Then he saith to them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.



TWENTY-THIRD SUNDAY AFTER  
PENTECOST.

EPIST. Phil. iii. 17; iv. 3.— Brethren, be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche to

be of one mind in the Lord; and I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel with Clement and the rest of my fellow-labourers, whose names are in the book of life.

GOSP. Matt. ix. 18-26. — At that time, as Jesus was speaking to the multitudes, behold, a certain ruler came up, and adored him, saying, Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus, rising up, followed him, with his disciples. And behold a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, he said, Give place; for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose.

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TWENTY-FOURTH, OR LAST  
SUNDAY AFTER PENTECOST.

EPIST. Coloss. i. 9-14. — Brethren, we cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of his glory, in all patience and long-suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

GOSP. Matt. xxiv. 15-35. — At that time, Jesus said to his disciples, When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (he that read-

eth, let him understand), then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take any thing out of his house; and he that is in the field, let him not go back to take his coat. And wo to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the sabbath; for there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then, if any man shall say to you, Lo, here is Christ, or there; do not believe him: for there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold, I have told it to you beforehand: if, therefore, they shall say to you; Behold, he is in the desert, go ye not out: Behold, he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be

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gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty: and he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my word shall not pass away.

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**Principal Feasts throughout the year.**


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**PURIFICATION OF THE B. V. M.**
*(Febr. 2.)*
**CANDLEMAS.**

LESS. Mal. iii. 1-4. — Thus saith the Lord God: Behold I send my messenger, and he shall prepare the way before my face. And presently the Lord whom ye seek, and the messenger of the covenant, whom ye desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb: And he shall sit refining and cleansing the silver: and he shall purify the sons of Levi, and shall refine them as gold, and as silver: and they will offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years: saith the Lord Almighty.

GOSP. Luke ii. 22-32. — At that time: After the days of Mary's purification, according to the law of Moses, were passed, they carried him to Jerusalem, to present him

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to the Lord, as it is written in the law of the Lord: Every male first-born shall be called holy to the Lord: and to offer sacrifice according to that which is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem named Simeon, and this man was just and devout; waiting for the Consolation of Israel, and the Holy Spirit was in him. And it had been revealed to him by the Holy Spirit, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the Child Jesus, to do for him according to the custom of the law, then he took him in his arms, and blessed God, and said: Now, O Lord, thou dost dismiss thy servant according to thy word, in peace, for mine eyes have seen thy salvation, which thou hast prepared in sight of all nations: light to enlighten the Gentiles, and glory of thy people, Israel.



## ANNUNCIATION OF THE B. V. M.

(*March 25.*)

LADY DAY.

LESS. Isaiah vii. 10-15. — In those days: The Lord spoke to Achaz, saying:

Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said : I will not ask : and I will not tempt the Lord. And he said : Hear ye, therefore, O house of David : Is it a small thing for you to weary men, that ye weary my God also? Therefore the Lord himself will give you a sign. Behold, the Virgin shall conceive, and bear a Son ; and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

GOSP. Luke i. 26-38. — At that time : The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David ; and the name of the Virgin was Mary. And the Angel coming in to her, said : Hail, full of grace, the Lord is with thee : blessed art thou among women. But when she heard it, she was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her : Fear not, Mary, for thou hast found grace with God. Behold, thou wilt conceive in thy womb, and bring forth a Son ; and thou shalt call his name Jesus. He will

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be great, and will be called Son of the Most High, and the Lord God will give him the throne of David his father: and he will reign over the house of Jacob for ever, and of his kingdom there will be no end. And Mary said to the Angel: How shall this be, since I know not man? And the Angel answering, said to her: The Holy Spirit will come on thee, and the power of the Most High will overshadow thee. And therefore also that holy thing which will be born of thee will be called the Son of God. And behold thy kinswoman Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her who is called barren; for with God nothing is impossible. And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word.



VISITATION OF THE B. V. M. (*July 2.*)

LESS. Cant. ii. 8-14. — Behold, he cometh leaping upon the mountains, skipping over the hills. My Beloved is like a roe, or a young hart. Behold, he standeth behind our wall, looking through the windows, looking through the lattices. Behold, my Beloved speaketh to me: Arise,

make haste, my love, my dove, my beautiful one, and come. For winter is now past: the rain is over and gone. The flowers have appeared in our land; the time of pruning is come: the voice of the turtle dove is heard in our land: the fig-tree hath put forth its green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come: My dove in the clefts of the rock, in the hollow places of the wall, show me thy face; let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

GOSP. Luke i. 39-47. — At that time: Mary arose and went with haste into the hill country, to a city of Juda. And she entered into the house of Zachary and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Spirit: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in mine ears, the infant in my womb leaped for joy. And blessed art

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thou that hast believed, because those things which were spoken to thee by the Lord will be accomplished. And Mary said : My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

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ASSUMPTION OF THE B. V. M.

(*August 15.*)

LESS. Eccl. xxiv. 11-20. — In all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me : and he that made me, rested in my tabernacle. And he said to me : Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. \* From the beginning, and before the world, was I created ; and unto the world to come I shall not cease to be : and in the holy dwelling place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested : and my power was in Jerusalem. And I took root in an honoured people, and in the portion of my God which is his inheritance : and my abode is in the full assembly of saints. \* I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted



like a palm-tree in Cades, and as a rose-plant in Jericho : as a fair olive-tree in the plains, and as a plane-tree by the water in the meadows, was I exalted. I gave a sweet smell like cinnamon, and aromatic balm : I yielded a sweet odor like the best myrrh.

GOSP. Luke x. 38-42. — At that time: Jesus entered into a certain town, and a certain woman named Martha received him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving: and she stood and said : Lord, hast thou no care that my sister hath left me to serve alone? Bid her then help me. And the Lord answering, said to her : Martha, Martha, thou art anxious, and troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.



FEAST OF ALL SAINTS. (*Nov. 1.*)

LESS. Apoc. vii. 2-12. — In those days, behold, I, John, saw another angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four angels, to

whom it was given to hurt the earth and the sea, saying, Hurt not the earth nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed: an hundred and fortyfour thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed: of the tribe of Ruben twelve thousand signed: of the tribe of Gad twelve thousand signed: of the tribe of Aser twelve thousand signed: of the tribe of Nephthali twelve thousand signed: of the tribe of Manasses twelve thousand signed: of the tribe of Simeon twelve thousand signed: of the tribe of Levi twelve thousand signed: of the tribe of Issachar twelve thousand signed: of the tribe of Zabulon twelve thousand signed: of the tribe of Joseph twelve thousand signed: of the tribe of Benjamin twelve thousand signed. After this I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and to

the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

GOSP. Matt. v. 1-12. — At that time: Jesus, seeing the crowds, went up on to the mountain, and when he had seated himself his disciples came to him. And he opened his mouth, and taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they who mourn: for they shall be comforted. Blessed are they who hunger and thirst after justice: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the paecemakers: for they shall be called children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and

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speak all that is evil against you, untruly,  
for my sake; be glad and rejoice, for  
your reward is great in heaven.



ALL SOULS' DAY. (*November 2.*)

EPIST. I Cor. xv. 51-57. — Brethren :  
Behold I tell you a mystery : We shall all  
indeed rise again, but we shall not all be  
changed. In a moment, in the twinkling  
of an eye, at the last trumpet : for the  
trumpet shall sound, and the dead shall  
rise incorruptible : and we shall be changed.  
For this corruptible must put on incor-  
ruption : and this mortal put on immortality.  
But when this mortal shall have put on  
immortality, then shall be brought to pass  
the saying, which is written : Death is  
swallowed up in victory. Death, where is  
thy victory? Death, where is thy sting?  
Now the sting of death is sin : and the  
strength of sin is the law. But thanks be  
to God, who hath given us the victory  
through our Lord Jesus Christ.

GOSP. John v. 25-29. — At that time :  
Jesus said to the multitudes of the Jews :  
Amen, amen, I say to you, that the hour  
cometh, and now is, when the dead shall  
hear the voice of the Son of God, and they

that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself. And he hath given him power to execute judgment, because he is the Son of man. Wonder not at this, for the hour cometh in which all that are in the graves shall hear the voice of the Son of God. And they that have done good shall come forth unto the resurrection of life; but they who have done evil, unto the resurrection of judgment.



#### THE IMMACULATE CONCEPTION.

(*Dec. 8.*)

LESS. Prov. viii. 22-35. — The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived; \* neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was



present: when with a certain law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth: I was with him forming all things: and I was delighted every day, playing before him at all times; playing in the world: and my delight was to be with the children of men. \* Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

GOSP. Luke i. 26. — At that time: The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David: and the name of the Virgin was Mary. And the Angel coming in to her, said: Hail, full of grace, the Lord is with thee: blessed art thou among women.



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**Common of Saints.**

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**VIGIL OF AN APOSTLE.**

LESS. Eccclus. xlv. 25; xlv. 29. — The blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes; and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and shewed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And he gave him commandments before his face, and a law of life and instruction: and he exalted him. He made an everlasting covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

GOSP. John xv. 12-16. — At that time, Jesus said to his disciples, This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends, You are my friends,

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if you do the things that I command you. I will not now call you servants ; for the servant knoweth not what his lord doth. But I have called you friends ; because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me, but I have chosen you ; and have appointed you that you should go, and should bring forth fruit ; and your fruit should remain : that whatsoever you shall ask of the Father in my name, he may give it you.

## FEASTS OF EVANGELISTS.

LESS. Ezech. i. 10-14. — The likeness of their countenances was of four animals : there was the face of a man, and the face of a lion on the right side of all the four ; and the face of an ox on the left side of all the four ; and the face of an eagle over all the four. And their faces and their wings were stretched upward : two wings of every one were joined, and two covered their bodies. And every one of them went straight forward : whither the impulse of the spirit was to go, thither they went ; and they turned not when they went. And as for the likeness of the living creatures,

their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

GOSP. Luke x. 1-9. — At that time, the Lord appointed also other seventy-two : and he sent them two and two before his face into every city and place whither he himself was to come. And he said to them : The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest. Go : behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes ; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon him ; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have. For the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the

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sick that are therein, and say to them : The kingdom of God is come nigh unto you.



### ONE MARTYR AND BISHOP.

EPIST. James i. 12-18.—Dearly beloved, blessed is the man that endureth temptation : for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin when it is completed, begetteth death. Do not err, therefore, my dearest brethren. Every best gift, and every perfect gift, is from above ; coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.

GOSP. Matt. xvi. 24-27. — At that time, Jesus said to his disciples, If any man will come after me, let him deny himself, and

take up his cross, and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his angels; and then will he render to every man according to his works.



#### ONE MARTYR.

LESS. Wisd. x. 10-14. — The Lord conducted the just through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things; made him honourable in his labours, and accomplished his labours. In the deceit of them that over-reached him, he stood by him, and made him honourable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not, till she brought him the

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sceptre of the kingdom, and power against those that oppressed him; and shewed them to be liars that had accused him; and the Lord our God gave him everlasting glory.

GOSP. Matt. x. 34-42. — At that time, Jesus said to his disciples, Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's enemies shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little



ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.



### MANY MARTYRS.

LESS. Wisd. iii. 1-8. — The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery; and their going away from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded; because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over peoples, and their Lord shall reign for ever.

GOSP. Luke xxi. 9-19. — At that time, Jesus said to his disciples, When you shall hear of wars and seditions, be not terrified :

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these things must first come to pass, but the end is not yet presently. Then he said to them, Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs. But before all these things they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a testimony. Lay it up, therefore, in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents, and brethren, and kinsmen, and friends, and some of you they will put to death. And you shall be hated by all men for my name's sake; but a hair of your head shall not perish. In your patience you shall possess your souls.



## CONFESSOR AND BISHOP.

LESS. Eccclus. xlv. 17; xlv. 20. —  
Behold, a great priest, who in his days

pleased God, and was found just; and in the time of wrath was made a reconciliation. There was not any found like to him, who kept the law of the Most High. Therefore by an oath the Lord made him increase among his people. He gave him the blessing of all nations, and confirmed his covenant upon his head. He acknowledged him in his blessing: he preserved for him his mercy: and he found grace before the eyes of the Lord. He glorified him in the sight of kings and gave him a crown of glory. He made an everlasting covenant with him; and gave him a great priesthood; and made him blessed in glory. To execute the office of the priesthood, and to have praise in his name, and to offer him worthy incense for an odour of sweetness.

GOSP. Matt. xxv. 14-23. — At that time, Jesus spoke this parable to his disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five; and in like manner he that

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received the two, gained other two; but he that received the one, going his way, digged into the earth, and hid his lord's money. But after a long time, the lord of those servants came and reckoned with them. And he that had received the five talents coming, brought other five talents, saying, Lord, thou didst deliver to me five talents; behold, I have gained other five over and above. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliverdst two talents to me; behold, I have gained other two. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord.



## DOCTORS.

EPIST. 2. Tim. iv. 1-8. — Dearly beloved, I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom.

Preach the word : be instant in season, out of season ; reprove, entreat, rebuke in all patience, and doctrine. For there shall be a time when they will not endure sound doctrine ; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed ; and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day ; and not only to me, but to them also that love his coming.

GOSP. Matt. v. 13-19. — At that time, Jesus said to his disciples, You are the salt of the earth ; but if the salt lose its savour, wherewith shall it be salted ? It is good for nothing any more, but to be cast out, and to be trodden on by men. You are the light of the world, A city seated on a mountain cannot be hid Neither do men light a candle and put it

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under a bushel, but upon a candlestick, that it may shine to all that are in the house; so let your light shine before men, that they may see your good works, and glorify your Father, who is in heaven. Do not think that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. For, amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law till all be fulfilled. He, therefore, that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven; but he that shall do and teach, he shall be called great in the kingdom of heaven.



#### CONFESSOR NOT A BISHOP.

LESS. Eccclus. xxxi. 8-11. — Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting : he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done



them : therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

GOSP. Luke xii. 35-40. — At that time, Jesus said to his disciples, Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding ; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you, then, also ready ; for at what hour you think not, the Son of man will come.



ABBOTS.

LESS. Eccclus. xlv. 1-6. — He was beloved of God and men, whose memory is

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in benediction; he made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease; he glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory; he sanctified him in his faith and meekness, and chose him out of all flesh; for he heard him and his voice, and brought him into a cloud; and he gave him commandments before his face, and a law of life and instruction.

GOSP. Matth. xix. 27-29. — At that time, Peter said to Jesus, Behold, we have left all things, and have followed thee: what, therefore, shall we have? And Jesus said to them, Amen I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall possess life everlasting.



## VIRGIN AND MARTYR.

LESS. Eccus. li. 1-12. — I will give glory to thee, O Lord my king, and I will praise thee, O God my saviour. I will give glory to thy name : for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies ; and in the sight of them that stood by, thou hast been my helper ; and thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even to death : because thou, O Lord our God, deliverest them that wait for thee, and savest them out of the hands of the nations.

GOSP. Matt. xxv. 1-13. — At that time, Jesus spoke to his disciples this parable ;

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The kingdom of heaven shall be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride. And five of them were foolish, and five wise : but the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying they all slumbered and slept : and, at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps : and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage, and the door was shut ; but at last came also the other virgins, saying, Lord, Lord, open to us ; but he answered, saying, Amen I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.



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## FOR A VIRGIN ONLY.

EPIST. 2 Cor. x. 17; xi. 1, 2. — Brethren, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth. Would to God you could bear with some little of my folly, but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

GOSP. Matt. xxv. 1-13, *as at p. 168.*

ON THE ANNIVERSARY OF THE  
DEDICATION OF A CHURCH.

LESS. Apoc. xxi. 2-5. — In those days, I saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying, Behold the tabernacle of God with men; and he will dwell with them: and they shall be his people, and God himself with them shall be their God: and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying,

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nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne, said Behold I make all things new.

GOSP. Luke xix. 1-10. — At that time, Jesus entering in, walked through Jericho. And behold, there was a man named Zachæus, who was the chief of the publicans, and he was rich ; and he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree that he might see him, for he was to pass that way. And when Jesus was come to the place, looking up, he saw him, and said to him, Zachæus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received him with joy. And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zachæus standing said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him, This day is salvation come to this house ; because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

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FOR THE ORDINARY FEASTS OF  
THE BLESSED VIRGIN.

LESS. Ecclus xxiv, 14-16. — From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be; and in the holy dwelling-place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

GOSP. Luke xi. 27-28. — At that time, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bore thee, and the breasts that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it.



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