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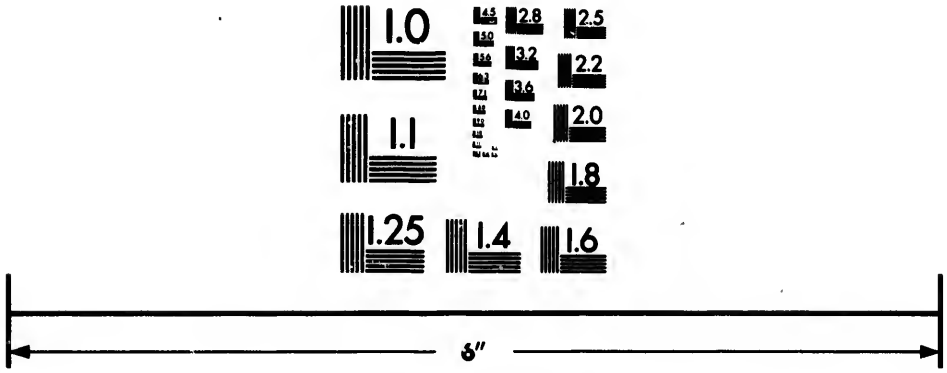

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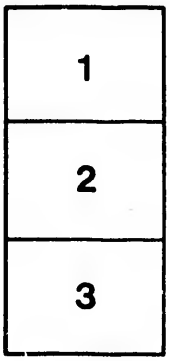

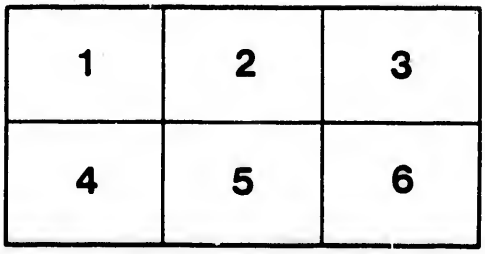

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With

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98 Jeunesse N°-1

PRACTICAL GUIDE

FOR

CONFESSION AND COMMUNION

dedicated to the

CATHOLIC YOUTH OF THE ECCLESIASTICAL PROVINCE OF QUEBEC

With the approbation of the Archbishop of Quebec

Par M. l'abbé ~~[illegible]~~ S.J.M.D. Tolet

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SACRAMENT OF PENANCE

PENANCE

Q. What is the Sacrament of penance?

A. It is a Sacrament by which the sins we fall into after baptism are forgiven us.

Q. Is this sacrament necessary for salvation?

A. It is necessary for salvation to all those who have lost their baptismal innocence by mortal sin.

Q. Will then that Christian be certainly lost for ever, who, having been guilty of a mortal sin, dies without the means of receiving this sacrament?

A. No; because in such cases of necessity, this sacrament, like baptism, may be supplied by the desire of receiving it, accompanied with an act of perfect contrition.

Q. When did our Saviour institute the sacrament of penance ?

A. After his resurrection, when he said to his apostles, and in their persons to their successors : Receive ye the Holy Ghost ; whose sins ye shall forgive, they are forgiven ; and whose sins ye shall retain, they are retained ;— *John* xx. 22.

Q. What is it to forgive sins ?

A. It is to grant the pardon of them by absolution.

Q. What is it to retain sins ?

A. It is to refuse or to delay the absolution of them.

Q. Can all kinds of sin be forgiven by the sacrament of penance ?

A. Yes, all may be forgiven by it without a single exception, however enormous they may be.

Q. Who have the power of forgiving sins in this sacrament ?

A. Bishops and Priests approved of by their Bishop. Every Priest at his ordination receives the power of remitting sin ; but this power he cannot use without the approbation of his Bishop, unless in case of necessity.

Q. How can a Priest, who is only a man, forgive sin, which is an injury done to God ?

A. Because he acts in the name and person of Jesus-Christ, who said; Whatever you shall bind upon earth, shall be bound in heaven: and whatever you shall loosen upon earth, shall be loosed also in heaven;—*Mat.* xviii. 18.

Q. May we receive the sacrament more than once?

A. Yes; we may receive it as often as we fall into sin.

Q. What are the effects of the sacrament of penance?

A. It cleanses us from all actual sins, and reconciles us with God.

Q. What does this reconciliation produce in us?

A. 1st. It makes us the friends of God, who were his ennemies before: 2dly, it restores to us our right to the kingdom of heaven, which we had lost by sin: 3dly, it gives us strength against temptations; 4thly, it revives the merit of our former good works.

Q. Does the sacrament of penance remit all the punishment due to our sins?

A. No; but it changes the eternal punishment which they deserved, into a temporal one.

Q. How many, and what are the parts of penance?

A. Three : contrition, confession and satisfaction.

Q. What are the dispositions necessary for the sacrament of penance ?

A. These five : 1st. We must examine our conscience. 2. We must conceive a sincere sorrow for having offended God. 3. We must make a firm purpose to offend no more. 4 We must confess all our mortal sins, and those of which we doubt whether they be mortal. 5. We must have a resolution to make satisfaction to God and our neighbour.

Q. What is to be observed in these dispositions ?

A. Three things.

Q. What is the first ?

A. To bestow upon them more or less time according ; 1 As the interval between the two confessions is longer or shorter ; 2. As we have more or less offended God ; 3. As our conscience is more or less embarrassed ; 4. As our heart is more or less hard and insensible.

Q. What is the second thing to be observed ?

A. To pay to them the attention which they require.

Q. What is the third ?

A. To apply to them with the diligence which they deserve; that is, such as used in affairs of importance.

Q. What must we think of those, who, through their own neglect, approach to the sacrament of penance without these dispositions?

A. That they not only do not receive its effects, but moreover come guilty of an enormous sin, called a sacrilege.

Examination of Conscience.

Q. What is the first thing the penitent must do?

A. He must examine his conscience.

Q. What do you mean by examining his conscience?

A. Carefully to call to mind the sins which he has committed since his last confession.

Q. What must he do before he begins this examination?

A. He must beg the light of God, which may enable him to discover his sins.

Q. How may this be done?

A. By this or a similar prayer: O my God! dispel my darkness; open the eyes of my soul, that I may see all the sins of which I have been guilty, to

the end that assisted by your grace, I may heartily detest them, confess them as I ought, and may be cleansed from them by the sacrament of penance.

Q. What must he do after this?

A. He must enter seriously into himself, and make a diligent search of the sins which he has committed since his last confession.

Q. How must he make this search?

A. By running over his thoughts, his words, his actions and omissions.

Q. Upon what must he examine himself?

A. Upon the commandements of God and of the Church, to see if he has not broken some of them. 2o. Upon the seven capital sins, to see if he has not committed some of them. 3o. Upon the duties of his state and calling, to see if he has not been negligent in the discharge of them.

Q. What must he look for in this examination?

A. He must seek, 1st, the different kinds; 2dly, the number; and 3dly the circumstances of his sins: for example, in what place he sinned; how often, with whom, before how many, with what means, for what end.

Q. To what else must he pay particular attention?

A. To find out the causes which led him to offend God, the scandal which he gave, the ill effects of his sin by injuring his neighbour.

Q. What must he do to call his sins to mind?

A. He must attend to the places in which he has been; to the persons with whom he has associated; to the employment and affairs which have occupied him, and to the passions, inclinations, and vicious habits to which he is subject.

Q. What diligence must be used in the examination of his conscience?

A. As much as he would use in a matter of great importance, for which he must give a rigorous account to God, and upon which the validity of a sacrament, and frequently salvation itself, depends.

Q. What must he do after he has examined his conscience?

A. He must beg pardon of God for the sins of which he has been guilty, make a firm purpose to commit them no more, and take the necessary steps to expiate them and to avoid them.

Q. What prayer may he say when he has finished his examination?

A. What numberless ingratitudes have I been guilty of against you, O my God! I detest them from the bottom of my heart. Grant me grace to confess them as I ought, and to execute the resolution which I now make of doing penance for them, and of never more offending you.

CONTRITION.

Q. In order to make a good confession, is it sufficient that the penitent has taken time and pains to discover his sins?

A. No; the chief thing is to have a a due contrition for them.

Q. What is contrition?

A. A sincere sorrow for having offended God, with a firm purpose never to offend him more.

Q. How many things does contrition contain?

A. Three: 1. a detestation of the sins which we have committed; 2. the hope of obtaining the pardon of them through the merits of Jesus-Christ; 3. a resolution to lead a new life.

Q. Was contrition always necessary to obtain the pardon of sin?

A. Yes, it always was and always will be necessary.

Q. Why so?

A. Because it is only upon condition of this sorrow, that God has promised to pardon our sins, and to receive us into his favour.

Q. What are the qualities of true contrition?

A. 1. It must be interior; 2. it must be universal; 3. it must be supernatural; 4. it must be sovereign; 5. it must be accompanied with the hope of pardon.

Q. What do you mean by *interior*?

A. That it must be a sorrow proceeding from the heart. Hence it is not sufficient to recite repeated acts of contrition, to strike our breasts, or even to shed tears, unless the heart be truly afflicted.

Q. Why must it proceed from the heart?

A. Because as the heart was the principle of sin, it must also be the principle of the sorrow for having committed sin.

Q. What do you mean by *universal*?

A. That is must extend to every mortal sin of which we have been guilty.

Q. Why so?

A. Because one mortal sin cannot be forgiven without the rest; and if we except from our sorrow any one mortal sin, it is a sign that we do not detest the rest for the sake of Almighty God.

Q. What do you mean by *supernatural?*

A. That it must be excited in us by a motion of the Holy Ghost, and must be conceived upon motives suggested by faith.

Q. Why must it be supernatural in iis principle and in its motive?

A. Because, the grace which we receive being supurnatural, the sorrow which disposes us for the reception of it must be so too.

Q. What do you mean by *sovereign?*

A. That it must exceed all other sorrows, so that we be more sorry for having offended God, than for every other evil that can befall us.

Q. Why so?

A. Because the good of which sin deprives us, that is, the friendship of God and his heavenly Kingdom, is the greatest of all goods; and the evil

which it draws upon us, that is, eternal misery, is the greatest of all evils.

Q. Why must it be accompanied with the hope of pardon?

A. Because without firm confidence in the mercy of God, the greatness of sorrow would lead to despair: such was the case of Judas.

Q. Is it necessary that our contrition be a sensible sorrow?

A. No; it is sufficient that the heart be disposed to sacrifice every thing, even life itself, rather than to offend God.

Q. Must we make as many acts of contrition as we have committed mortal sins?

A. No; one act of contrition may extend to them all.

Q. What must be done to acquire true contrition?

A. We must beg it earnestly of God; we must perform some good works, (as of charity and penance,) to obtain it; and excite it by the consideration of such motives as faith teaches, and are calculated to inspire us with a hatred for sin.

Q. What are these motives?

A. There are six principal ones.

Q. Which is the first?

A. The first is the difformity of sin, which renders us an object of greater horror in the eyes of God, than a corrupted carcase is in the sight of man.

Q. Which is the second?

A. The second is the punishment which any one mortal sin deserves; this surpasses our comprehension, is excessive in its rigour, and eternal in its duration.

Q. Which is the third?

A. The third is the goods wich we forfeit by sin; in this world, the grace of God and the peace of conscience; and in the next, the eternal joys of heaven.

Q. What is the fourth?

A. The fourth is the passion and death of Jesus Christ, of which our sins were the cause.

Q. What is the fifth?

A. The fifth is the monstrous ingratitude of which we become guilty by sin to God, who loves us as a most tender father, continually loads us with corporal and spiritual favors, and has prepared a heavenly kingdom for us.

Q. What is the sixth?

A The sixth is the infinite goodness

of God in himself, which renders him so amiable, that though he had never done us the least kindness, still we ought to be ready to die a thousand deaths, rather than offend him.

Q. To which of these motives ought we to pay the greatest attention?

A. To those which most forcibly lead us to the love of God, such are the fourth and sixth?

Q. What are the marks of a true contrition?

A. To change our conduct, to avoid the occasions of sin, to endeavour to root out our bad habits, to wish and to labour to expiate our sins by penitential works.

Q. How many sorts of contritions are there?

A. There are two, one perfect, which is simply called contrition; the other imperfect, which is called attrition.

Q. What is perfect contrition?

A. It is a sincere sorrow for having offended God, because being infinitely perfect, he is infinitely deserving of love, and sin displeases him.

Q. What is the effect of perfect contrition?

A. It reconciles the sinner with God,

even before he receives the sacrament of penance; provided he has a desire of receiving it.

Q. Is perfect contrition a necessary disposition to approach the sacrament of penance?

A. It is not absolutely necessary; but we must wish for it, and do what we can to obtain it.

Q. What is attrition?

A. It is a sorrow for having offended God, proceeding from the consideration of the deformity of sin, and from the fear of hell, and the punishment which God inflicts upon sin. But this sorrow as well as contrition, must include a firm purpose of amendment.

Q. Is this sorrow for having offended God, flowing from the fear of hell, good and useful?

A. Yes; for it is the gift of God, and an inspiratien of the Holy Ghost, when it excludes all affection to sin, and is joined with the hope of pardon.

Q. What is the effect of attrition?

A. It Disposes the sinner to receive grace and justification in the sacrament of penance.

Q. Is the fear of punishment a sufficient disposition to receive grace and

justification in the sacrament of penance?

A. No; it is moreover necessary, according to the Council of Trent, to begin to love God as the source of all justice, and as our sovereign is good. Fear alone is not able to change the heart and to turn it to God.

Q. To obtain the pardon of our sins in the sacrament of penance, is it sufficient to be sorry for having offended God?

A. No: but we must also have a firm purpose to offend him no more.

Q. What is this firm purpose?

A. It is a strong resolution and a determined will to avoid sin and the occasions of sin.

Q. Is this resolution absolutely necessary?

A. It is, because without it our sorrow for having offended God is not sincere.

Q. Why not?

A. Because we are not truly sorry for having done a thing which we intend to do again.

Q. With what must this resolution be accompanied?

A. With a great diffidence in ourselves, a great confidence in the goodness

of God, and a settled determination to suffer every thing rather than commit a single mortal sin?

Q. How can we know if we have this resolution?

A. If we are determined to lead a more Christian life, to correct our vicious habits, to shun the occasions of sin.

Q. What do you mean by vicious habits?

A. I mean those predominant sins to which we are most prone. Some are most prone to anger others to intemperance, to vanity, to envy, &c.

Q. Why must we labour to extirpate these vicious habits?

A. Because if they are not rooted out, they will quickly draw us back to sin?

Q. Who have reason to fear that they had not a firm purpose of amendement?

A. They who after their confession voluntarily and through their fault, fall again into the sins which they had confessed.

Q. How do you call these sins?

A. Sins of relapse.

Q. Are these sins more enormous than other sins?

A. They are, because they commonly

are accompanied with malice, ingratitude, and contempt of God.

Q. Why so?

A. Because they who voluntarily fall again into the sins of which they have received the pardon, commonly commit them with reflection, neglect to preserve the favour of justification, and deliberately prefer the creature before the Creator.

Q. What is the consequence of frequent relapses?

A. Frequent relapses generally lead to obduracy in sin and final impenitence.

Q. What do you mean by obduracy and final impenitence.

A. Obduracy is a state in which the grace of God, the truths of eternity, and all the means of salvation make no impression. Final impenitence is to die in mortal sin.

Q. What must we do to escape these fatal consequences?

A. We must carefully shun whatever leads to sin, and may endanger our virtue; we must courageously resist temptation, we must frequent the sacraments, follow the advice of our director, and make a good use of the graces with which God favors us.

CONFESSION.

Q. What is Confession ?

A. It is a self-accusation and voluntary declaration of all our sins to a Priest, (approved of by the Bishop) to obtain the absolution from them.

Q. Why do you say that it is a self-accusation ?

A. Because in the tribunal of penance the penitent is his own accuser.

Q. Can you show that this self-accusation is necessary ?

A. Yes, from the institution and implicit command of Jesus Christ. To impart to us the grace of the sacrament of Penance by the ministry of Priests, he gave them power to retain and forgive sins, promising to ratify in heaven the sentence which they pronounced upon earth. He therefore appointed them judges to discern those sins and sinners which ought to be either bound or loosed. And this ministry they cannot exercise with wisdom and prudence without a knowledge of every sin in detail. It is therefore necessary to manifest them all.

Q. What are the conditions of confession ?

A. 1st. it must be humble; 2dly, it must be sincere. 3dly, it must be simple; 4thly, it must be prudent; lastly, it must be entire.

Q. What do you mean in saying it must be humble?

A. That we must declare our sins with a great confusion for having committed them, (not as if we were recounting a story;) and with a sincere will to accept and perform whatever satisfaction may be enjoined.

Q. What do you mean in saying that it must be sincere?

A. That we must declare our sins, such as our conscience tells us, that we committed them, without artifice, or disguise, neither extenuating nor exaggerating our guilt, neither excusing ourselves, nor throwing blame upon others.

Q. What do you mean in saying it must be simple?

A. I mean that we must declare our sins according to their different kinds, with their number, and such circumstances as either change their nature or considerably increase the malice of them; abstaining from every thing that is unconnected with them.

Q. What do you mean in saying that it must be prudent?

A. I mean that we must be careful not to name other people, not even to design the quality of the accomplices of our sin, unless when this is necessary to disclose the nature of our own guilt.

Q. What do you mean in saying that it must be entire?

A. I mean that we must declare all our mortals sins of thought, word, deed, or omission, without concealing any one of them.

Q. Is it necessary to confess those sins of which we doubt whether they be mortal?

A. Yes: we must confess as mortal those which we beleive or know to be mortal, and as doubtful those of which we doubt whether theybe mortal or not. whether we committed them or not. This doubt frequently occurs in sins of thought. Unless we confess these doubtful sins, our declaration is not entire.

Q. Is it also necessary to confess our venial sins?

A. No: but it is very useful and advisable.

Q. Why is it not necessary to confess our venial sins?

A. Because we may obtain pardon of them by other means.

Q. What are these means?

A. An act of contrition, an act of charity, prayer, fasting, alms-deeds, and other good works, performed with a view to detest these venial sins.

Q. Why is it useful to confess them?

A. Because, if we confess them with a competent sorrow, the absolution from them gives us an increase of grace.

Q. Why is it advisible to confess them?

A. Because, by so doing we manifest our interior more perfectly to our director, and thereby enable him to give us proper advice. Secondly, because we cannot always be sure that they are only venial sins, and by concealing them, we may sometimes conceal what ought to be mentioned.

Q. Is it sufficient to declare the different sorts or kinds of mortal sins which we have committed?

A. No: we must also declare their number, and the circumstances which either change the nature of sin, or considerably increase its malice.

Q. What is meant by declaring the number of our sins?

A. To declare, as nearly as we can, how many times we have committed each sin. For instance, I defamed my neighbour six times: I omitted mass of obligation twice. If a person has for any length of time been engaged in a habit of sin, he must accuse himself of the time that this habit lasted, and how often each day or each week, one with another, he indulged it.

Q. What do you mean by circumstances that change the nature of the sin?

A. I mean those which imply a new degree of malice, in as much as they offend against a different commandment. Thus to wish harm to a parent, violates at once the fifth commandment and the fourth.

Q. What do you mean by circumstances that considerably increase its malice?

A. I mean such as leaving the nature of the sin the same, make it more grievous. Thus to steal one guinæ from a poor man: to retain sentiments of revenge for a whole day or more. The circumstances of the person, of the length of time, increase the malice of the sin. Again, if one injures another to the amount of ten guineas, he is

guilty of much greater sin than if he had injured him only to the amount of one, though this is also a mortal sin. And in general the amount of the injury ought to be mentioned.

Q. What is the condition of a person who wilfully conceals a mortal sin in confession?

A. First, he does not receive the pardon of the sins which he did confess. Secondly, he becomes guilty of a great sacrilege.

Q. Why does he not receive the pardon of the sins which he did confess?

A. Because one mortal sin cannot be forgiven without all the rest, and as the sin which he conceals is not forgiven, it follows that none of the other are.

Q. Why does he become guilty of a sacrilege?

A. Because he profanes the sacrament of penance; and thus his confession serves only to add the guilt of a sacrilege to all his other sins.

Q. What must this person do?

A. He must repeat his confession, must declare the sin which he concealed, and accuse himself of the sacrilege which he committed by concealing it.

Q. What are the causes of this criminal omission in confession.

A. 1. Negligence, in not bestowing proper time and pains upon the examination of our conscience. 2. Shame which ties our tongue. 3. Fear of what the confessor will think of us. 4. Malice, when we coolly and deliberately conceal our sins, and this is of all others the most criminal.

Q. If not through any or these causes but mearly through an involontary forgetfulness, a person omits a mortal sin in confession ?

A. This sin will be forgiven him with those which he confessed. But when he recollects it, he must declare it in his first confession.

Q. What must the penitent do when he is upon the point of beginning his confession ?

A. He must kneel down by the side of the Priest, with his hand joined, considering in him the person of Jesus-Christ, whose place he holds : He then makes the sign of the cross, and says the *confiteor* (I confess) or at least : I confess to Almighty God, and to you, Father.

Q. What next ?

A. He must mention the time since

his last confession : if he then received absolution ; if he performed the penance that he had been enjoined in.

He then declares his sins with their number, and such circumstances as it is necessary to confess. He may use this form : *Since my last confession, which was* (here the time must be mentionned) *ago, in which I received absolution, and have performed my penance, I accuse myself of, &c.*

Q. What order ought he to follow in confessing his sins ?

A. The most natural order, is to follow the order of the commandments. But if he has any considerable sins upon his mind, he would do well to begin with them, lest he should either forget them, or be tempted by the father of lies to conceal them.

Q. What must he do when he has finished the declaration of his sins ?

A. He says, *For these and all my other sins, which I cannot at present call to mind, I am heartily sorry, purpose amendment for the future, humbly beg pardon of God, penance and absolution of you, my ghostly father.*

Q. What must he do after this ?

A. He must listen with attention to

the advice that the Priest gives him, answer with humility the questions that he may put, accept the penance that he enjoins, and readily consent not to receive absolution if he thinks proper to defer it.

Q. What is absolution ?

A. Absolution is a remission of sin, and of the eternal punishment due to mortal sin. It constitutes the form of the sacrament of penance, and consists in those words pronounced by the priest in the person of Jesus-Christ : *I absolve you from your sins, in the name of the Father, &c.*

Q. What ought he to do whilst the Priest is giving him absolution ?

A. He must renew his sorrow for his sins, acknowledge himself unworthy of the favour that is conferred upon him, and beg the grace of God to die, rather than to fall again into sin.

Q. What ought he to do after leaving the confessional ?

A. He ought to detest his sins anew, thank God for having pardoned them, beseech him to supply by his mercy, whatever defect there may have been in is contrition and confession, renew his purpose of amendement, call to

mind the advice given to him by his confessor, resolve to practise it, and perform his penance as soon as he conveniently can.

Q. If the confessor thinks it expedient to defer absolution, what must the penitent do?

A. He must submit to the delay with humility, punctually follow the directions that have been given to him, and return to confession at the time appointed.

Q. Who are those to whom it is necessary or expedient to defer absolution!

A. 1. Such as are ignorant of the principal mysteries of faith. 2. Such as give no signs of sorrow or of a purpose of amendment; 3. Such as frequently fall into the same mortal sins; 4. Such as refuse to be reconciled with their neighbour; 5. Such as refuse to satisfy their neighbour for the injury done to him in his goods or his reputation; 6. Such as are unwilling to forsake the immediate occasions of sin; 7. Such as live in habitual sin and take no pains to correct it; 8. Such as live in a constant neglect of the common duties of a Christian as prayer, &c.

Q. What is meant by a general confession?

A. Either a declaration of all the sins of our life past, or a repetition of only some preceding confessions.

Q. Is it sometimes necessary to make a general confession?

A. Yes; it is frequently absolutely necessary.

Q. Who are under this necessity?

A. 1, They who know that their former confession was bad. 2. They who have reason to doubt of the validity of their former confessions.

Q. It is not also sometimes expedient to make a general confession?

A. Yes.

Q. When?

A. Before the first communion, and before we enter upon a new state of life. If in making a general confession whether it be through necessity or choice, we discover some mortal sin which we never confessed before, we must mention this circumstance and the reason of our omission.

Q. What are the advantages of a general confession?

A. It corrects the faults of the preceding confessions, gives rise to more

lively sentiments of contrition, and bestows interior peace and joy of a good conscience.

Q. What is the best means to make a good confession?

A. To make each confession as if we were sure of dying immediately after it.

SATISFACTION.

Q. What is satisfaction?

A. Satisfaction is a reparation which we owe to God and to our neighbour for the injury done to him.

Q. Are we able to make satisfaction to God?

A. No; not of ourselves; But we can satisfy him by uniting ourselves with Jesus-Christ who has satisfied for our sins.

Q. Since Jesus-Christ has satisfied for our sins, are we still obliged to make him satisfaction?

A. Yes; because the merit of the satisfaction made by Jesus-Christ is applied to us in the sacrament only by the means of the satisfactions of penance. And in their turn all our satisfactions derive their virtue from Jesus-Christ, as without him they would be of no avail with God.

Q. But are not our sins forgiven us by the absolution of the Priest?

A. Yes; they are forgiven as to the guilt and the eternal punishment which they had deserved, but not as to the temporal punishment into which the eternal punishment has been changed by the virtue of the sacrament of penance and this remains to be expiated either in this world or in the flames of purgatory.

Q. How do you satisfy God for this temporal punishment?

B. By good works, and chiefly by sacramental satisfaction.

Q. What is this sacramental satisfaction?

A. It is a faithful performance of the penitential works imposed upon us by the priest to whom we made our confession.

Q. What are the penitential works?

A. Prayer, fasting, alms-deeds.

Q. What is meant by prayer?

A. 1. Mental and vocal prayer. 2. Assisting at mass. 3. At vespers, sermons, and catechism. 4. Pious reading. 5. An oblation to God of all our actions and sufferings. 6. Meditation on the truths of eternity, and elevation of the heart to God.

Q. What is meant by fasting ?

A. I. Every retrenchment of our food, either as to quality or quantity, of amusements, and the conveniences of life. 2. Every maceration of the spirit, by renouncing our own judgment and will, and bearing crosses and humiliations with patience for God's sake.

Q. What is meant by alms-deeds ?

A. All the works of mercy corporal and spiritual.

Q. May we also satisfy God by the losses, sickness and afflictions which he sends us ?

Q. Yes, provided we suffer them for his sake with patience and in a spirit of penance.

Q. Why then do you say that we satisfy God chiefly by sacramental satisfaction ?

A. Because, being a part of the sacrament of penance, it partakes of its virtues, and has in itself, by the institution of Jesus-Christ, a peculiar force to atone for the temporal punishment.

Q. Is the penitent obliged to perform the penance imposed by the confessor ?

A. Yes, he is obliged under pain of sin to do what the confessor ordered.

Q. If he does not perform his penance,

does this show that his confession was invalid?

A. No, provided that when the penance was imposed he really intended to perform it. But if he omits it merely through sloth, he has good reason to suspect the sincerity of his dispositions in making his confession.

Q. It is sufficient barely to perform the penance enjoined by the priest?

A. Yes, with regard to the integrity of the sacrament. But if a person sincerely wishes to satisfy God for his sins, he must do penance all his life, and with this view he must daily offer up to God what he does and what he suffers.

Q. Why so?

A. First, because the penances enjoined by the priest, commonly fall short of what our sins deserve. Secondly, because if our penance be not proportioned to the greatness of our sins, we shall suffer in the next world to supply what was was wanting to it on our part. Hence if we neglect to discharge what we owe to the divine justice by voluntary mortifications of the senses, fasting self-denials, alms-deeds, and other good works, we must expect to suffer most

rigorous pains in purgatory which greatly exceed all that can be endured in this world?

Q. Is nothing more required than to satisfy God?

A. Yes, we must also make satisfaction to our neighbour if we have injured him.

Q. How do we make satisfaction to our neighbour?

A. By repairing the evil which we have done him, either in his person, his good name, or wordly goods.

Q. When must this satisfaction be made?

A. Before confession, if possible. If it has not been done, the penitent must have a sincere resolution to do it the very first opportunity.

Q. If the penitent be not resolved to satisfy God and his neighbour, would his confession be valid?

A. No; and if he received absolution in this disposition, he would be guilty of a sacrilege.

Q. Has the church the power of supplying for part of the satisfaction due to God for sin?

A. Yes; and this power she uses by the grant of indulgences to those who do what is requisite to gain them.

INDULGENCES.

Q. What is an indulgence ?

A. An indulgence is a remission granted by the church to penitent sinners, of a part or of the whole of the temporal punishment due to their sins which have been pardoned in the sacrament of penance.

Q. How do you know that the Church has the power of remitting this temporal punishment ?

A. From these words of our Saviour: (Mat. 18, 18,) Whatsoever you shall loose upon earth, shall be loosed in heaven. By which he renders her the depository of his own power : and certainly he can remit sin and every punishment due to sin.

Q. What does faith oblige us to believe concerning indulgences ?

A. These two things : 1. that the Church has received from Christ the power of granting them ; and 2. that the use of them is highly advantageous and salutary to the faithful.

Q. From what funds does the Church draw this remission which she grants to the penitent sinners ?

A. From the treasure of the infinite

satisfactions of Jesus Christ, and of the superabundant satisfaction of the saints, which she has the power of dispensing for the good of her children, according to the rules of Christian prudence and charity.

Q. Does the power which the Church has of remitting the punishment of sin extend to the next world?

A. Yes, at least indirectly. For the satisfaction which the sinner makes in this life, exempts him from suffering in the next in proportion to what he suffered in this. And as the indulgence which the Church grants to the sinner, stands him in lieu of this satisfaction, it follows that she also remits the punishments of the next life.

Q. Can the Church exempt the sinner from doing penance?

A. No; on the contrary, her intention always is to excite sinners to do penance, even when she grants indulgences to them.

Q. Why then does she grant indulgences?

A. Because as the penance done by the sinner generally falls greatly short of the grievousness and multitude of his sins, the Church, like a tender

nother makes amends for our weakness, and enables us by indulgences to discharge the debt we owe to the divine justice. So far from exempting us from doing penance, she supposes we do it; and by them she means not to encourage our cowardice and sloth, but only to assist our weakness.

Q. How many sorts of indulgences are there?

A. Two, to wit: a plenary or general indulgence, and a partial or limited indulgence.

Q. What is a plenary indulgence?

A. A plenary indulgence is a remission of all the punishment due to sin.

Q. What is a limited indulgence?

A. It is a remission of only a part of the punishment due to sin, and is confined to a certain number of days or years.

Q. What is meant by an indulgence of 40 years or 40 days for instance?

A. It is a release to the penitent sinner of as much punishment as God would remit to him, if he really for 40 years or days did penance proportioned to his sin, according to the penitential canons which were formerly observed in the Church. Hence the indulgence exempts him not only from the canoni

cal penance of 40 years or days, which the ancient discipline of the Church would have imposed upon him, but it also releases him from as much punishment in the next world, as he would have escaped had he in this performed a canonical penance of 40 years or days.

Q. What must we do to gain indulgences?

A. 1. We must have a sincere contritions for our sins; 2. We must have a real desire to make satisfaction to God; 3. We must make what satisfaction we can; 4. We must be in the state of grace; 5. We must do what is prescribed by him who grants the indulgence.

Q. What is the effect of a plenary indulgence?

A. Such, that whoever has the happiness to gain a plenary indulgence, is as free from spot and debt as he was after baptism. Hence, if he gains it at the hour of his death, his soul upon leaving its body, will be immediately admitted into heaven.

Q. Can the Church grant indulgences in favour of the souls in purgatory?

A. Yes, but not in the same manner as she grants them to the faithful upon earth. She grants them to the living

by way of *absolution*, and in favour of the dead only by way of *suffrage* and *intercession*. That is, she grants indulgences to the living, in virtue of the jurisdiction she has over them, and by releasing them from the punishment still due to their sins; whereas in granting indulgences in favour of the dead, she engages the living to offer to God more fervent prayers for their relief; and in consideration of these supplications and other good works performed by the living, she draws from her treasures a portion of the satisfactions of Jesus Christ and the saints to be accepted by God, according to the rules of His wisdom, as a discharge of the debt of her departed children.

A. Such that wonderful indulgence, which gives to gain a plenary indulgence, is as free from spot and debt as he was after baptism. Hence, if he gains it at the hour of his death, his soul upon leaving its body, will be immediately admitted into heaven.

Q. Can the Church grant indulgences in favour of the souls in purgatory?

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PRACTICE OF CONFESSION.

What is to be done before confession?

The duty of a sinner before confession may be shortly expressed in these three words: *Prayer, Examination, Sorrow.*

By *Prayer* is meant, asking the Grace or assistance of God. By *Examination* is meant, examining his conscience, in order to find out all the sins of which he is guilty. By *sorrow* is understood, exciting himself to a grief of mind for, and detestation of his sins, together with a firm resolution to commit them no more.

It is necessary that the sinner should begin by asking the Grace of God, because, without this, he can neither know his sins *as they really are*, nor conceive a true sorrow for them; for as St. James says: "*Every good and perfect gift is from above, descending from the Father of Lights.*"

The Penitent may use for that purpose any prayer he chooses to say. In fact the most ordinary and simple

prayers are the best; such as the Rosary that contains the most excellent and sublime "The Lord's Prayer," the frequent repetition of the "Hail Mary," so frequently used by the Church and the Faithful, and so well adapted to the various wants both of the soul and the body. Short Prayers said with true piety and devotion are preferable to long ones said indifferently.

PRAYER BEFORE EXAMINATION.

O Holy and Long-enduring God! I prostrate myself before Thee, in the deepest self-abasement of which I am capable. But, Oh! with what feelings should my soul be penetrated in Thy presence! Oh! I wish I could humble myself before Thee, as my guilt and my ingratitude deserve..... Behold me then, God of Mercy, behold the Prodigal, nay, worse than the Prodigal. I have disfigured and defiled my soul. I have sinned against Him by whose blood I was redeemed.

O My God, I feel that I am incapable of judging myself with due rigour and severity. Deign, Eternal Source of Lights, deign enlighten your poor blind

creature, that I may discover the deep, concealed weakness and misery of my perverse heart; that I may know myself as much as it is Thy will that I should; and that my enemy and my own self-love may not deceive me in any way whatever.

O My Sweet Mother: Mother of my Jesus, the God of love and compassion, I conjure Thee, by that sword of sorrow that pierced Thy soul at the foot of the Cross, obtain for me with the clear knowledge of my sins, such sentiments of contrition, that I may be perfectly restored to his favour and love, and never again do, say, or think any thing offensive to Him.

O My guardian Angel to whose care I am entrusted, I humbly conjure thee, make use of thy influence with God, and obtain for me to make this examination and confession with the most perfect dispositions.

EXAMEN OF CONSCIENCE.

The best method in such an examen is to follow the order established by God Himself "The *order of the commandments*." Then the six precepts of the Church—the seven capital sins,

1st Commandment.

Have you read impious or irreligious books—How many times?

Have you disbelieved or doubted of any articles of faith—How many times?

Have you neglected religious instruction—How many months or years?

Have you neglected the acts of Faith, Hope, Charity—How long without saying them?

Have you given free consent to thoughts of Despair in God's mercy—How many times?

Have you committed sacrilege—How many times? What kind of sacrilege?

Have you ridiculed, religious or holy persons or things? How many times? in presence of how many?

Have you consulted fortune-tellers or used charms? How many times?

N. B.—The sin of sacrilege consists in offering violence to, or profaning either persons or things *consecrated to God.* Or in receiving unworthily any of the Sacraments, or the like.

IInd Commandment.

Have you broken a vow? How many times?

Have you been guilty of Blasphemy? How many times a day, (or a week) or a month?

Have you been *cursing*? How many times a day, or a week, or a month?

Have you been guilty of *swearing*? How many times; and in what manner?

NB.—A vow is a promise made to God to do something that is good, and when once made, it is binding under a special obligation. A *vow* differs from a resolution, as the latter implies the present determination of the will; thus in preparing his confession the penitent is obliged to make a resolution never more to offend God by mortal sin; whereas it would be rash to bind himself by a *vow* never again to commit a mortal sin. *Vows* should never be made without the advice or permission of a Prudent Confesser.

2o. *Blasphemy* is a word or thought disrespectful to God or any of His Saints.

3o. *Cursing* is *wishing any evil with*, and may be committed in three ways—by wishing an evil to one's self—or to another person—or to things or animals.

4o. *Swearing* is calling God or some of His Creatures to witness, and is usually committed by putting the word *By*, before the name of God or of the person or thing that is called to witness.

It is not sinful, but on the contrary, it is an act of religion to *take an oath*, when the honor of God, the good of our neighbour, or our own good, requires it. But then, none but a *spiritual* superior in things *spiritual* and a civil magistrate in temporal things can administer *an oath*.

IIIrd Commandment.

Have you neglected to hear mass on Sundays? How many times?

Have you neglected to hear mass on days of obligation? How many times?

Have you been too late for mass after the Gospel? How many times?

Have you heard mass with wilful distractions? How many times?

Have you done any servile work on Sundays? How many times? How long?

IVth Commandment.

Duties of Children.

Have you disobeyed the lawful commands of your parents? How many times?

Have you looked Stubborn at them—How many times?

Have you given them provoking language—How many times a day? a week?

Have you wilfully provoked them to curse—How many times a day? a week?

Have you been in companies which they positively forbode—How many times a day?

Have you wished their death—How many times?

Have you neglected or refused to assist them—How many times?

Duties of parents towards their children.

Have you omitted to teach them their prayers—How many times?

Have you neglected to see that they hear mass on Sundays—How many times?

Have you neglected to send them to confession?

Have you been careless to keep them from bad company?

Have you watched attentively their conduct so as to keep them from occasions of sin?

Have you omitted to correct them in their faults—How many times?

Have you been excessive in your corrections—How many times?

Have you set them bad example? How many times a day? a week?

Have you encouraged them to evil? How many times?

Have you squandered in *gaming* or *drinking* you *earnings*? To what amount? Have you neglected to send them to school—How many times? Since when?

Duties of husbands and wives.

Have you been wanting in fidelity or love towards one another—How many times?

Have you been jealous without reason? How many times?

Have you wilfully given cause to jealousy? How many times?

Have you been guilty of unbearing treatment towards the wife? How many times?

Has the wife refused due obedience to the husband—How many times?

Has the wife been mismanaging household affairs? In what manner?

Has the wife been running into debt without her husband's consent—How many times?

Masters and mistresses.

Have you seen whether your servants are instructed in their religious duties?

Have you kept them from Sunday mass or neglected to send them? How many times?

Have you watched over their behaviour and corrected them? How many times?

Have you refused to pay their wages? To what amount?

Duties of servants.

Have you been disobedient to your superiors—How many times ?

Have you given impertinent answers? —How many times ?

Have you disclosed the secrets of the families ? How many times ?

Have you caused damage by your neglect ? To what extent ?

Have you given any thing out of the house without permission ? How many times ?

Vth COMMANDMENT.

Have you been guilty of anger ? Passion ? Fighting ? Quarelling ? How many times ?

Have you encouraged others to quarrel or fight ? How many times ?

Have you taken pleasure in seeing others fight ? How many times ?

Have you refused to speak to, be reconciled with, born hatred towards a neighbour ? How many times ? For how long a time ?

Have you wished a person's death ? How many times ?

Have you done any thing to endanger the life of another ? How many times ?

Have you exposed unnecessarily your own life ? How many times ?

Have you wished your own Death? How many times?

Have you given bad example? Have you drawn another into mortal sin? How many times?

(N. B.—Let the sinner observe that any sin, which other persons know him to have committed, is more or less attended with the circumstances of *scandal* or *bad example*. Hence in the Examination of his conscience, he should be careful, under each commandment, to find out *before how many persons he sinned*, and declare the same in confes[illegible].)

VIth AND IXth COMMANDMENT.

Have you sinned by *thought*, *desires*, *words*, *looks* or *actions* contrary to *purity*? How many times?

Have you sinned by *indecent fashions*, obscene songs, or *licentious books*, *romances*, *pictures*, *immodest representations*? How many times?

Have you sinned by *bathing naked*? How many times?

Have you sinned by *immodest* looks, by *dances*, *plays*, *nocturnal assemblies*, dangerous *conversations*? How many times?

Have parents sinned by *want of vigilance* on this point? How many times?

VIIth and Xth Commandment.

Have you cheated or Stolen any thing —What? How many times?

Have you encouraged or assisted others to steal or cheat? How many persons? times?

Have you received or knowingly bought stolen goods? How many times?

Have you neglected paying your just debts? How long?

Have you passed bad money? How much? How many times?

Have you neglected to make restitution for what you have stolen? How long?

Have you wished another's loss or misfortune, that you might gain by it? How many times? To what value?

(N. B. When a person has wronged another of what belonged to him, he is *bound to make full restitution*, if it lies in his power; without this the sin *cannot* be forgiven. If it be not in his power to make restitution, he must have the intention or desire of doing it as soon as possible; with this view, he must endeavour by industry and economy to enable himself to do it; and if he neglects the opportunity of restoring back what he owes, the guilt of the sin thereby returns upon Him.—A person, also, who has been an accomplice in a theft, and has only received a *share* of the stolen goods, is bound to make restitution for the *whole*, if his accomplices refuse to restore back their shares.)

VIIIth COMMANDMENT.

Have you borne false witness against thy neighbour—How many times?

Have you disturbed another's peace of mind by insults? reproaching him with his faults or his crimes? How many persons, and times?

Have you been guilty of calumny? of detraction? of backbiting? How many times, and before how many persons?

Have you listened with *pleasure* to another speaking ill of a neighbour—How many times?

Have you caused misunderstandings between neighbours, by carrying stories backwards and forwards, prying into, and revealing another's secrets? How many times a week—or a day?

Have you passed rash judgments, or told *lies*—How many times?

N. B. 1. *Calumny* is telling a lie of another person to the injury of his good name—2. *Detraction* is revealing without necessity the secret faults of another to the injury of his good name. Detraction may be also committed 1. by insinuations 2. by false or wicked interpretations of another's doubtful actions; 3. by cool commendation or 4. not speaking in another's defence. Whoever reveals, either directly or indirectly, without strong reasons, a secret sin of another is himself guilty of a mortal sin.

of detraction; unless it be to a parent or superior, in order to the sinner's correction.—*Backbiting* is talking with pleasure about the known faults or sins of a neighbour—*Rash judgment* is wilfully entertaining a bad opinion, in one's own mind, of a neighbour, without reasonable grounds.

PRECEPTS OF THE CHURCH.

Have you neglected to hear Mass on Holiday's? How many times?

Have you not observed Holidays as Sundays? How many times?

Have you eaten flesh meat on forbidden days? How many times?

Have you broken the days of fasting?

Have you neglected to go to confession once a year?

Have you neglected to receive holy communion at Easter?

Have you made an unworthy communion at that time?

CAPITAL SINS.

Have you been guilty of Pride. Seeking after the applause of men. Boasting of your own performances—Despising others to exalt your own reputation—Being too obstinate in your own opinion.

Covetousness—Have you been too eager for the things of this world—too

elated in prosperity—too much dejected under adversity.

Gluttony—Eating—Drinking to excess.

Envy—Have you been repining at the spiritual or temporal good of others?

Sloth—Have you been idle in performing your religious duties—Have you spent away your time in idleness doing nothing when you should have worked to earn your or your family's bread? How many times? How long have you been doing nothing useful?

(N. B.) Have you been accessory to any one sinning in any of these ways? observe; there are *nine ways* of being accessory to another's sin, 1o. by *counsel*, 2o. by *command*, 3o. by *consent*, 4o. by *provocation*, 5o. by *flattery*, 6o. by *concealment*, 7o. by *partaking*, 8o. by *silence*, 9o. by *defence* of the ill done.

N. B.—When examining his conscience by the method explained hereabove, the Penitent must employ all the time, and diligence which an affair of such importance requires. It is also necessary for him to ascertain, to the best of his power, the NUMBER OF TIMES that he has committed each sin. Let him however remember that the Almighty never requires impossibilities.

Hence if he has lived in the habit of one or more sins, and cannot call to his recollection the precise number of them —it suffices for him to ascertain it. The length of time that he has been addicted to such or such crimes, and then, as nearly as he can, the *average* number of times he has fallen into them in the *day*, the *week*, or the *month*.

Having ascertained the different sins of which he has been guilty, with the *number* of *each* of them, the *Third* and *most material part* of the preparation for confession still remains to be performed, that is, to conceive a hearty sorrow *for*, and detestation of his sins, together with a firm determination never more to commit them. Fervent prayer, and meditation are means to obtain this most indispensable part of the Sacrament of Penance.

In reading the various prayers to be found in all Pious books before confession, The Penitent should peruse them leisurely and attentively, so as to let the *motives* of contrition *sink deep* into his soul. Indeed, the lives of too many Christians, who go to confession, give just grounds to believe that their contriction is rather in their prayer books than in their hearts, and that by per-

forming the work of God negligently, they never reap from it the precious fruits which it is intended to confer.

THE PENITENT AT CONFESSION.

When the Penitent sinner goes to confession, he must *kneel down*, make the sign of the *Cross*, and say :

"I *confess* to GOD ALMIGHTY *and to you Father*."

Then he must say how long it is since he has been to confession last. It would be well to state his age, and whether he is married or single. He must say whether he has received absolution and went to communion the last time. If he has performed the Penance imposed by the confessor. These preliminaries are never to be omitted.

He proceeds then to declare his sins in the order of the *Ten Commandments*, the Precepts of the *Church*, and the capital sins. Always careful to STATE, as nearly as he can, The Number of *Times he has committed each sin.*

(N. B.) If the number is not certain, let the penitent add to each number "*more or less*."

In this manner, Father I accuse myself of having sinned against the first commandment by (for example) reading an impious book. Three times. Father I

accuse myself of sinning against the second commandment by (for example) taking a false oath. Once. Father I accuse myself of sinning against the third commandment by omitting Mass on Sundays. Four times. Father I accuse myself of sinning against the fourth commandment by (for ex.) giving insulting language to my mother, in the presence of three of my sisters. Seven times. Father, I accuse myself of having sinned against the Fifth Commandment, by (for example) inducing a companion to quarrel and fight with a comrade—in the presence of four or five persons—*and so on (with each of the following commandments in the way expressed in the above examen of conscience.)*

Moreover the Penitent must be ready to answer candidly, and without equivocation of any sort, all the questions the confessor may think fit to address to elucidate the nature, number and circumstances of each sin.

Having accused himself of all the sins he can remember, he must conclude in this manner.

"FOR THESE AND ALL OTHER SINS WHICH "I CANNOT REMEMBER AT PRESENT, AS WELL "AS FOR THE SINS OF MY WHOLE LIFE, I "HUMBLY ASK PARDON OF GOD, AND OF YOU

"MY GHOSTLY FATHER, PENANCE AND "ABSOLUTION." — (*The foregoing words should be learned by Heart by Every Penitent.*)

The confession being concluded, the confessor is to judge of the case of the Penitent. If he sees just grounds to believe that the Person is truly sorry for his sins, and in good dispositions — he enjoins a Penance. Then the Priest gives advise as to the best means of avoiding relapse and improving in virtue; After which he *absolves him* from his sins, in the Name of Jesus-Christ.

If, on the contrary, he finds that the sinner has not broken his bad habits, or forsaken the *immediate occasions* of sin. If he sees, that the sinner has been wanting in the examination of His conscience. If he will not restore the property of his neighbour; or if, from any other circumstances, He has good ground to judge that, for the present, he (the sinner) is unworthy of absolution, He gives him such admonitions as his cases requires, and *remands* him to *another time, without* giving him absolution.

AFTER CONFESSION.

What must the Penitent do after His confession.

1o. Retire piously; not quit the church but kneel down to thank God for His infinite goodness.—Lay out a plan for a new life for the future. Implore divine help, the assistance of the Blessed Virgin Mary, that he may keep his resolutions.

2o. Perform the Penance imposed by the Confessor, in the time, place and manner appointed. He should not neglect it, because untill it be discharged—the Sacrament of Penance is not complete.

3o. If any restitution, either of property, or good name of his neighbour remains to be made, *He must make it without delay.* If he has been refused absolution, he must ackowledge his unworthiness, endeavour to reform his life, and be careful to return to confession at the appointed time.

What must a person do, who calls to mind a mortal sin between his confession and communion?

He should first make an act of contrition, and return, if possible, to confession. If he cannot return to confes-

sion, he must not be disquieted but resolve to confess it the next opportunity—then he must not include it with the sins of his next confession, but state distincly to his confessor that it is a sin which he has forgotten.

DIFFERENT ACTS OF CONTRITION

Act of contrition from the deformity of sin.

What have I done, O my God! in committing sin; alas! I have made myself the slave of the devil, I have defiled my soul, I have preferred a vile creature before thee, O Lord. Ah! I look with horror and detestation upon what I have done, and I humbly beg pardon of thee. Give me thy grace, O my God, by which I may extricate myself out of this horrible and shameful situation.

Act of contrition from fear of the Justice of God.

How terrible, O Lord, is thy justice. Who will not fear it? I tremble when I consider the severity of thy judgments, and the dreadful punish-

ments which thou inflictest upon impenitent sinners. And to these I have exposed myself by my sins. How shall I be able to support the rigour of thy justice? I am sorry for having so often subjected myself to it, and I am resolved to do so no more. Enter not, O Lord into judgment with thy servant, but deal with me according to thy great mercy.

Act of contrition from sight of evils brought by sin.

O God, what misery did I not draw upon myself, when, by the greatest of all misfortunes, I committed sin! Alas! I now perceive it; in giving birth in my heart to this infernal monster, I brought death upon my soul; it has robbed me of the inestimable treasure of thy grace with which I was enriched. Ah! I detest this enemy of my salvation, and am resolved for the time to come to fly from it as a poisonous serpent which kills the souls of men.

Act of contrition from the Death and Passion of J. C.

See, O most loving Saviour, see

the condition to which your love for me, and my sins have reduced thee! miserable wretch that I am! I have renewed all thy sufferings by my sins; I have insulted and crucified thee again, as much as depends upon me. Ah! I abhor all these excesses, I am heartily sorry for them, and sincerely beg pardon for them. I hope that, as thou diedst for my sins, thou will wash them all away with thy precious blood; and I protest that I will never more embrue my hands in it.

Act of contrition from the sight of the Goodness of God.

Thou art my father, O my God, and thou hast always been, in my regard, a father full of mercy! and I, an unfortunate wretch, have been so ungrateful as to offend thee. Thou art goodness itself, and, I have had the misfortune to sin against thee, and against thee alone, and to do evil in thy presence. Have pity on me, my God, according to the multitude of thy tender mercies. Wash me still more from my iniquities, and cleanse me from my sins; for I humbly confess them in thy

sight; ah! I am heartily sorry, O my God, that I have offended thee, because thou art infinitely good, infinitely deserving of love, and sin is infinitely displeasing to thee. With the assistance of thy holy grace, I firmly resolve never to offend thee, to be more faithful for the future. I hope that thou will deal mercifully with me through the merits of Jesus Christ.

Act of contrition from Love of God

O God! thou hast created me when I was a mere nothing; O God, thou hast ransomed me when I was a mere slave; O God, thou hast loved me even whilst I was offending thee: thou hast saved me when I was lost: thou hast sought me when I was gone astray: thou hast loaded me with favors even whilst I was an ungrateful rebel to thee! what shall I do to acknowledge thy goodness to me, and to testify the sentiments of my heart for thee? Thou callest for nothing at my hands but love: and I ardently wish to make thee a return of love for that unbounded love which thou hast for me.—Yes, my God, I sincerely wish to love thee; and with the

assistance of thy grace, I will dare to declare that I love thee with all my heart, with all my soul, and with all my strength. My sin has hitherto been not to love thee as I ought. Now I now bewail and humbly beseech thee to pardon me. But for the time to come, I am determined to live and to die in thy holy love. Grant me it through thy beloved son Jesus Christ, who has merited it for me. Amen.

Act of Imperfect contrition or attrition.

O my God, I am heartily sorry for having offended thee, because sin is hateful in thy eyes, and makes me the victim of thy divine justice. I humbly beg pardon through the merits of Jesus Christ: and I firmly purpose, with the help of thy holy grace, to offend thee no more, to keep thy commandments, and to satisfy for my sins.

PRAYERS AFTER CONFESSION.

O My God—I have just now, been absolved, by virtue of Thy Power, which thou hast granted to the minister of Thy Church. That Sentence of

Mercy has restored me to thy favor; if, as I hope to have done, I have approached that Sacred Tribunal with the requisite dispositions. This is the effect of Thy Precious Blood that Thou hast Shed for me.—O my Jesus, my Saviour.

I give Thee thanks, with all the Powers of my soul for this, and all thy other mercies;—and in heartfelt gratitude I offer myself for ever to be thine. Oh! let nothing in life or death ever separate me from Thee. Amen.

MORNING PRAYERS.

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

O my God! I believe that thou art here present; I adore thee, and I love thee with all my heart.

Thou hast created me out of nothing, redeemed me by the death of that Son, sanctified me by the grace of thy Holy Spirit; thou hast preserved me the night past, and given me this present day; I humbly thank thee for these and all other benefits which thou hast bestowed on me.

I offer to thee all my thoughts, words, actions, and sufferings; and I beseech thee to give me thy grace that I may not offend thee this day, but that I may do thy holy holy will in all things.

Our Father. Hail Mary. I believe in God.

An Act of Faith.

I firmly believe there is one God; and that in this one God there are three Persons, the Father, the Son, and the Holy Ghost: that the Son took to himself the nature of man, from the Virgin Mary's womb, by the power of the Holy Ghost; and that in this our human nature he was crucified and died for us; that afterwards he rose again and ascended into heaven, from thence he shall come to repay the just everlasting glory, and the wicked everlasting punishment; moreover I believe whatsoever else the Catholic Church proposes to be believed, and this because God, who is the sovereign truth, who can neither deceive nor be deceived, has revealed all these things to this his Church.

An Act of Hope.

O my God, relying on thy almighty power and thy infinite mercy and good-

ness, and because thou art faithful to thy promises, I trust in thee that thou will grant me forgiveness of my sins, through the merits of Jesus Christ thy Son; and that thou will give me the assistance of thy grace, with which I may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

An Act of Charity.

O Lord, my God, I love thee with my whole heart and above all things; because thou, O God, art the sovereign good, and for thy own infinite perfections are most worthy of all love; and for thy sake, I also love my neighbour as myself.

An Act of Contrition.

O my God, who art infinitely good, and always hatest sin, I beg pardon from my heart for all my offences against thee; I detest them all and am heartily sorry for them, because they offend thy infinite goodness, and I firmly resolve by the help of thy grace never more to offend thee, and carefully to avoid the occasions of sin.

Holy Mary, be a mother to me.

O my good Angel, guard me in all my ways.

All ye Angels and Saints of God, pray for me.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the faithful, through the mercy of God, rest in peace. Amen.

EVENING PRAYERS.

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

O my God, I believe that thou art here present; I adore thee, and I love thee with all my heart.

I return thee thanks for all the benefits which I have ever received from thee, and particularly this day. Give me light, O my God, to see what sins I have committed this day, and grant me grace to be truly sorry for them.

Here examine whether you have offended God during the day, by any thought, word, deed, or by the neglect of any duty.

O my God, who art infinitely good, and always hatest sin, I beg pardon from my heart for all my offences

against thee. I detest them all and am heartily sorry for them, because they offend thy infinite goodness, and I firmly resolve by the help of thy grace never more to offend thee, and carefully to avoid the occasions of sin.

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

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

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, and 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.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Poul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore, I beseech the blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

THE TEN COMMANDMENT OF GOD.

1. I am the Lord thy God thou shall not have strange gods before me.
2. Thou shall not take the name of God in vain.
3. Remember to keep holy the sabbath day.
4. Honour thy father and thy mother.
5. Thou shalt not Kill.
6. Thou shalt not commit adultery.

7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbour.
9. Thou shalt not covet thy neighbour's wife.
10. Thou shalt not covet neighbour's goods.

COMMANDMENTS OF THE CHURCH.

1. To hear mass on sundays and holy-days of obligation.
2. To fast, and to abstain from flesh meat on certain days.
3. To confess our sins at least once a year.
4. To receive the blessed Eucharist at Easter.
5. To contribute to the support of our pastors.
6. Not to solemnize marriage in time forbidden or within the forbidden degrees of kindred.

(Acts of Faith, Hope and Charity, see p. 66)

PRAYERS AT MASS.

At the Introit.

The Lord hath opened the gates of heaven; he hath rained down manna to feed us; he hath given us the bread of angels. Thy goodness, O my God, hath prepared it for the poor and humble heart; blessed art thou, O God of Israel, thou only canst work such wonders for me. I will offer to thee, in the presence of all thy people, the homage of my love and gratitude.

At the Kyrie.

O Father of infinite mercy, have pity on thy children; O Jesus, sacrificed for us, apply to us the merits of thy precious blood; O Holy Ghost, the Sanctifier, descend into our hearts, and inflame them with thy love.

At the Gloria in Excelsis.

What happiness for us that the Son of the Most High should have been pleased to dwell amongst us, and have vouchsafed to offer us a dwelling in his Divine Heart! Suffer us, O Lord, to

mingle our voices with those of the angelic choir, to thank thee for so great a favour; and let us say with them, "Glory to God in the highest heavens." O almighty Father, we praise thee, we bless thee, we adore thee; we give thee thanks for all the benefits which thou hast lavished upon us without ceasing. O Jesus, Lamb without spot, who takest away the sins of the world, have mercy on us; thou only art holy, thou only art the Lord, who reignest with the Father and the Holy Ghost in glory, and meritest all our homage on earth.

At the Collects.

O Lord, vouchsafe favourably to hear the prayers which thy priest offers to thee for the Church and for me.

I earnestly beseech thee to grant me those graces and virtues of which I have need, in order to deserve thy love. Fill my heart with eternal gratitude for all the blessings which thou hast conferred upon me; with a lively horror of sin, and with perfect charity towards my neighbour. Make my whole life worthy of one who is thy child. I deserve not to be heard for my own

sake, O my God, but I beseech thy mercy through the infinite merits of thy divine Son.

At the Epistle.

Thou hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles: oh, grant that we may so improve by their doctrine and examples in the love of thy holy name and of thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord Jesus Christ.

At the Gospel.

Or Lord Jesus, who, according to thy Father's will, hast declared unto the world the message of the Gospel; grant that we may receive it into our minds, embrace it with our wills, preserve it in our memory, and practise it in our lives; and being united here with those elect sheep who hear thy voice, may be numbered with them also at the

last day at thy right hand, and hear thee say, "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world."

During the Offertory.

I adore thee, O my God; and, in union with the priest, offer thee this sacrifice, for thy honour and glory, in thanksgiving for all the benefits conferred upon myself and upon the whole world; and in satisfaction for my many sins, and the sins of other men. Accept, O Lord, of this holocaust, which is no other than thy divine Son, at once made priest and victim, offering and offerer, and apply his saving merits to my needy soul. Be comforted, O my heart, Jesus sacrifices himself for thee.

Accept, also, O Lord, this same sacrifice, which contains in itself the fruit of thy passion and death, as an act of thanksgiving for the innumerable benefits thou hast conferred upon us, and a propitiation and satisfaction for the countless sins we have committed, the good we have omitted to do, and the punishments we have deserved. Who livest, &c.

At the Orate, Fratres.

The creature can offer nothing to the Creator that can be worthy of his acceptance; I unite myself, therefore, to the sacrifice of Jesus Christ, which can alone merit any thing in my behalf. I desire nothing but through him and with him. I have no wish be beyond him. O God of mercy, I seek nothing but thy love. Graciously accept of the sacrifice of my heart and of my whole self, and may it, like the sacrifice of Jesus, be pleasing to thee and unite us to him.

At the Secreta.

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the honour of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter. Through Jesus Christ. Amen.

At the Preface.

Lift up, O Lord, do thou thyself lift up my heart to thee. Take from it all unholy thoughts, all earthly affections. Lift it wholly up to heaven, where thou

art worthily adored, and to the altar, where thou art about to manifest thyself to me My life is but one continual succession of thy mercies; let it be one continual succession of thanksgivings; and as thou art now about to renew the greatest of all sacrifices, is it not meet that I should burst forth in expressions of heartfelt gratitude? Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say, in a transport of joy and admiration.

HOLY, HOLY, HOLY, LORD GOD OF SABAOTH. HEAVEN AND EARTH ARE FULL OF THY GLORY. HOSANNA IN THE HIGHEST.

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD. HOSANNA IN THE HIGHEST.

At the CANON.

Give ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf: and grant it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here present to thee, in this bread and wine the symbols of our perfect union. Grant, O Lord, that they may be made for

us the true body and blood of thy dear Son; that, being consecrated to thee by this holy Victim, we may live in thy service, and depart this life in thy grace.

At the Elevation of the Host.

(Here the bell is rung thrice.)

Hail, true body born of the Virgin Mary, which didst truly suffer and wast immolated on the cross for man, whose side was pierced, and flowed with water and with blood; may we have a foretaste of thee in the last agony of death. O, kind, O loving one Jesus, Son of Mary, have mercy on me! Amen.

At the Elevation of the Chalice.

(Here also the bell is rung thrice.)

Saviour of the world, save us; for by thy cross and by thy blood thou hast redeemed us, we beseech thee, O our God. Amen.

Have mercy on me, dear Jesus, and grant that thy blood may not be shed in vain for me, I most humbly beseech thee. Amen.

At the Memento for the Dead.

I offer thee again, O Lord, this holy

sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of [*here name whom you chiefly propose to pray*] my parents [*if Dead*], relatives, benefactors, neighbours, &c. Likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

At the Pater Noster.

Our Father, who reignest in heaven, come and reign in my soul, come and sanctify it by thy presence; come and subject it to thy holy will, and render it obedient to the inspirations of thy grace. Extinguish in my heart every seeling of hatred and revenge; forgive me as I forgive. Grant to me such wisdom and such strength that I may triumph over all temptations. Deliver me from all those evils which oppress me, and under which I groan, being burdened. I come to thee, as a child to

his father, to be fed; as a subject to his prince, to be protected; as one afflicted, to his only succour, to be consoled and conforted.

After the Agnus Dei.

In saying to thy Apostles, Peace I leave with you, my peace I give unto you; thou hast promised, O Lord, to all thy Church, that peace which the world cannot give—peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united, through the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

At the Domine, non sum Dignus.

God only can be worthy of receiving God; how, then, can a soul so sinful as mine merit so great a happiness! But thou, O Lord, regardest not thy greatness, but thy mercy. Thou willest that I come to thee, as one sick to the physician who can heal him, as one poor to

the rich lord who can assist him. O God of love, behold at thy feet the poorest, the most infirm of thy creatures. Unite me to thyself, and I shall become rich and whole in thy sight Work, I beseech thee, this miracle, worthy of thy omnipotence and charity.

At the Communion.

Let it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

Oh, how sweet, Lord, is thy spirit; who, to shew thy sweetness towards thy children, givest them the most delicious bread from heaven, and sendest the proud away empty.

At the Post-Communions.

Pour forth upon us, O Lord, the spirit of thy love, that, by thy mercy, thou mayest make those of one mind whom thou hast fed with one celestial food. Through our Lord Jesus Christ, who liveth and reigneth with thee in the same unity of the Holy Spirit, &c.

We give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy

name: accept it now to thy glory, and be ever mindful of our weakness.

At the Last Gospel.

O Eternal Word, speak to my soul, which adores thee in profond silence; thou who art the great creator of all things, abandon not, I beseech thee, thy own creature: be thou my life, my light, and my all.

O Light Eternal, enlighten me as to this preseni life, and in the life to come.

Reign in me as in thine own inheritance; for thou, O Lord, hast made me; thou hast redeemed me. May I be ever thine!

PRAYERS BEFORE COMMUFION.

Direct your Intention.

O Lord Jesus Christ, King of everlasting glory! behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honour and glory, and the good of my soul. I desire to receive thee, because it is thy desire, and thou hast so ordained; blessed be thy name for ever. I desire to come to thee like

Magdalen, that I may be delivered from all my evils, and embrace thee, my only good. I desire to come to thee that I may be happily united to thee, that I may henceforth abide in thee, and thou in me; and that nothing in life or death may ever separate me from thee.

Make an Act of Faith.

I most firmly believe, that in this holy sacrament thou art present verily and indeed; that here is thy body and blood, thy soul and thy divinity. I beleive that thou, my Saviour, true God and true Man, art really here, with all thy treasures; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily. All this I most steadfastly receive, because it is what thou hast taught us by thy Church.

Make an Act of Contrition.

O Lord, I detest, with my whole heart, all the sins by which I have ever offended thy divine Majesty, from the first moment that I was capable of sinning

to this very hour. I desire to lay them all at thy feet, to be cancelled by thy precious blood. Hear me, O Lord, by that infinite love by which thou hast shed thy blood for me. Oh, let not that blood be shed in vain! I detest my sins, because they have offended thy infinite goodness. By the grace will never commit the any more: I am sorry for them, and will be sorry for them as long as I live; and according to the best of my power, will do penance for them. Forgive me, dear Lord, for thy mercy's sake; pardon me all that is past; and be thou my keeper for the time to come, that I may never more offend thee.

Make an Act of Divine Love.

O Lord Jesus, the God of my heart and the life of my soul, as the the hart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of house, and take up his abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! Oh,

come, dear Jesus, and take full possession of my heart for ever! I offer it to thee without reserve; I desire to consecrate it eternally to thee. I love thee with my whole soul above all things; at least, I desire so to love thee. It is nothing less than infinite love that brings thee to me; oh, teach me to make a suitable return of love!

Humbly begs God's Grace.

But, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing: thou knowest how unworthy I am of this infinite favour, and thou alone canst make me worthy. Since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains; clothe it with the nuptial garment of charity; adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleased to choose for thyself, and make me one according to thy own heart; that this heavenly visit, which thou designest for my salvation, may not, by my unworthiness, be perverted to my own

damnation. Never let me be guilty of thy body and blood by an unworthy communion. For the sake of this same precious blood, which thou hast shed for me, deliver me from so great an evil! Rather let me die ten thousand deaths, than thus presume to crucify there again.

PRAYER AFTER COMMUNION.

Act of Devotion after Communion.

O Lord Jesus Christ, my Creator and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor dwelling, this house of clay of my earthly habitation! Oh, that I could entertain thee as I ought! Thy loving kindness invite me to thy embraces; and I would willingly say, with the spouse in the Canticles, "I have found him whom my soul loveth; I have held him, and will never let him go." But the awe of so great a majesty checks me, and the sense of my great unworthiness and innumerable sins keeps me back. Would that I could

embrace thy feet! that, like Magdalen, I could wash them with my tears.

Bow down thyself, with all thy powers, O my soul, to adore the sovereign Majesty which hath vouchsafed to come to visit thee: pay him the best homage thou art able, as to thy first beginning, and thy last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence in praises and thanksgiving; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

What return shall I make io thee, O Lord, for all thou hast done for me? Behold, when I had no being at all, thou didst create me; and when I was gone astray, and lost in my sins, thou didst redeem me, by dying for me. All that I have, all that I am, is thy gift; and now, after all thy other favours, thou hast given me thyself; blessed be thy name for ever! Thou art great, O Lord, and exceedingly to be praised; great are thy works, and of thy wisdom there is no end; but thy tender mercies, thy bounty and goodness to me, are above all thy works: these I desire to

confess and extol for ever. Bless, then, thy Lord, O my soul, and let all that is within thee praise and magnify his name. Bless thy Lord, O my soul, and see thou never forget all that he hath done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify his holy name. Bless the Lord, all ye saints, and let the whole Church of heaven and earth join in praising and giving him thanks for his mercies and graces to me; and so, in some measure, supply for what is due from me. But as all this still falls short of what I owe thee for thy infinite love, I offer to thee, O eternal Father, the same Son of thine whom thou hast given me, and his thanksgiving, which is infinite in value. Look not, then, upon my insensibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my poor self, which I desire to make to thee.

N. B. Here also may be recited the *Canticle of the Three Children*, the *Te Deum*, and some Psalms and Hymns of Praise.

LITANY OF THE SACRED HEART OF JESUS.

Lord have mercy upon us.
Lord have mercy upon us.
Christ have mercy upon us.
Christ have mercy upon us.
Love have mercy upon us.
Love have mercy upon us.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world.
God the Holy Ghost,
Holy Trinity, one God,
Heart ot Jesus,
Heart of Jesus, hypostatically united to the Eternal Word,
Heart of Jesus, Sanctuary of the Divinity,
Heart of Jesus, Tabernacle of the most holy Trinity,
Heart of Jesus, Temple of all sanctity,
Heart of Jesus, Fountain of all grace,
Heart of Jesus, most meek,
Heart of Jesus, most humble,
Heart of Jesus, most obedient,
Heart of Jesus, most chaste,
Heart of Jesus, Furnace of divine love,
Heart of Jesus, Source of contrition,
Heart of Jesus, Abyss of wisdom,
Heart of Jesus, Ocean of goodness,

Have mercy upon us.

Heart of Jesus, Throne of mercy,
Heart of Jesus, model of all virtues,
Heart of Jesus, sorrowful in the garden unto death,
Heart of Jesus, filled with reproaches,
Heart of Jesus, broken for our sins,
Heart of Jesus, made obedient even unto death upon the cross,
Heart of Jesus, pierced by a lance,
Heart of Jesus, Refuge for sinners,
Heart of Jesus, Strength of the weak,
Heart of Jesus, Comfort of the afflicted,
Heart of Jesus, Support of the tempted
Heaat of Jesus, Perseverance of the just,
Heart of Jesus, Hope of the dying,
Heart of Jesus, Joy of the blessed,
Heart of Jesus, Delight of all saints,
Lamb of God, who takest away the sins of the world,
Spare us, O Jesus.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Jesus.
Lamb of God, who takest away the sins of the world,
Have mercy upon us, O Jesus.

Have mercy upon us.

v. O most Sacred Heart of Jesus, have mercy upon us.

R. That we may worthily love thee with our whole hearts.

Let us pray.

Grant we beseech thee, Almighty God, that we who glorify the most Sacred Heart of thy beloved Son, and commemorate the principal benefits which his love hath bestowed upon us, may both delight in so doing and may enjoy the fruits thereof. Through the same Jesus Christ our Lord. Amen.

Prayer of St. Gertrude to the Sacred Heart of Jesus.

O Sacred Heart of Jesus! living and life-giving fountain of eternal life, infinite treasure of the divinity, glowing furnace of love! Thou art my refuge and my sanctuary. O my adorable and lovely Saviour! consume my heart with that burning fire wherewith thine is ever inflamed; pour down on my soul those graces which flow from thy love, and let my heart be so united with thine, that our wills may be one, and mine in all things conformed to thine. May thine be the rule alike of my desires and of my actions. Amen.

A visit to the Sacred Heart of Jesus.

O Heart of Jesus! who remainest day and night amongst us, inviting, expecting, receiving, all those who come to

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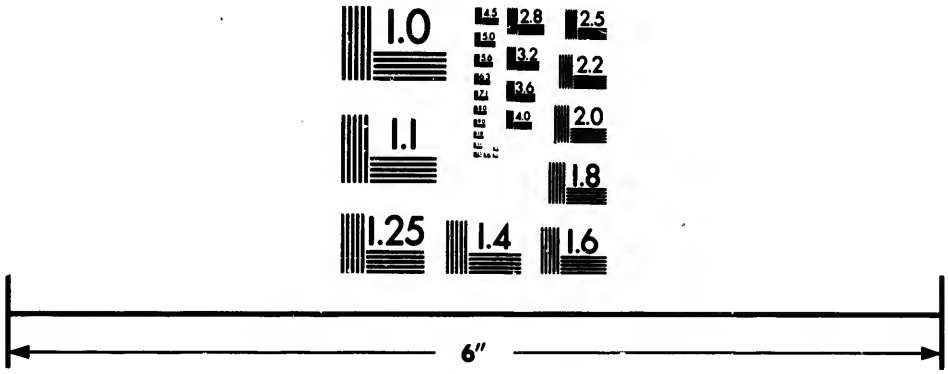

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visit thee, I worship thee, and confess to thee my misery and my nothingness. I thank thee for all the mercies which thou hast bestowed upon me, especially for delivering me from the power of the devil; for restoring to me the dignity of a child of God, which I had lost by sin; for giving me blessed Mary for my advocate; and inspiring me with the desire to come into thy presence. I thank thee with all my heart, that thou vouchsafest to remain open for me; I desire to repair the injuries which I have had the misery to inflict upon thee, by my coldness and indifference to thy service. Oh, that I could honour thee as thou deservest to be honoured, in all places where now thou art the least honoured and the most neglected. Amen.

And thou, immaculate Mary, most holy and dear Mother of fair love, who so earnestly desirest that thy divine Son should be loved by all, obtain for me, by thy most powerful intercession, that he may receive and accept this solemn consecration, which I this day make of my whole self in thy presence; to the end that my name may be written indelibly in the number of those

happy souls, who, faithful and constant in his service, shall never be separated from the most sweet love of thy dear and most amiable Son Jesus. Amen.

The Litany of the Sacred Heart of Jesus *will be found in its place, p.* 89.

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.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary, *Pray for us.*
Holy Mother of God, *Pray for us,*

Have mercy on us.

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 our Creator,
Mother our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual Vessel,
Vessel of honor,
Vessel of singular devotion,
Mystical Rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,

Pray for us.

Pray for us.

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,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

Ant. 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.

Pray for us.
Pray for us.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech the, O Lord, thy grace into our hearts; that we, to whom the Incarnation of Christ, thy Son, was made known by the message of an Angel, may, by his Passion and Cross, be brought to the glory of his Resurrection. Through the same Christ our Lord.

R. Amen.

v. May the divine assistance remain always with us.

R. Amen.

ROSARY OF BLESSED VIRGIN.

THE FIVE JOYFUL MYSTERIES.

I. *The Annunciation.*

Let us contemplate, in this mystery, how the angel Gabriel saluted Our Blessed Lady with the title, "Full of grace," and declared unto her the Incarnation of our Lord and Saviour Jesus Christ. Our Father, &c. once; Hail Mary, ten times; Glory, &c. once.

II. *The Visitation.*

Let us contemplate, in this mystery, how the Blessed Virgin Mary, understanding from the angel that her cousin St. Elizabeth had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

Our Father, &c., as before.

III. *The Nativity.*

Let us contemplate, in this mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer Christ Jesus at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem.

Our Father, &c.

IV. *The Presentation.*

Let us contemplate, in this mystery, how the most Blessed Virgin Mary, on the day of her purification, presented the child Jesus in the Temple, where holy Simeon, giving thanks to God with great devotion, received him into his arms.

Our Father, &c.

V. *The Finding of the Child Jesus in the Temple.*

Let us contemplate, in this mystery, how the Blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought him for the space of three days, and at length found him the fourth day in the Temple, in the midst of the doctors, disputing with them, being then but twelve years old.

Our Father, &c.

THE FIVE SORROWFUL MYSTERIES.

I. *The Prayer and Sweat of Blood of our Blessed Saviour in the Garden.*

Let us contemplate, in this mystery, how our Lord Jesus Christ was so afflicted for us in the Garden of Gethsemani, that his body was bathed in a sweat of blood, which ran trickling down in great drops to the ground.

Our Father, &c. once; Hail Mary, &c. ten times; Glory, &c. once.

II. *The Scouring of Jesus at the Pillar.*

Let us contemplate, in this mystery, how our Lord Jesus Christ was so cruelly scourged in Pilate's house; the

number of stripes they gave him being about five thousand, as it was revealed to St. Bridget.

Our Father, &c.

III. *The Crowning of Jesus with Thorns.*

Let us contemplate, in this mystery, how those cruel ministers of Satan plaited a crown of sharp thorns, and most cruelly pressed it on the sacred head of our Lord Jesus Christ.

Our Father, &c.

IV. *Jesus carrying his Cross.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, being sentenced to die, bore with great patience the cross, which was laid upon him for his greater torment and ignominy.

Our Father, &c.

V. *The Crucifixion.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted Mother.

Our Father, &c.

THE FIVE GLORIOUS MYSTERIES.

I. *The Resurrection.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, &c.

II. *The Ascension.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in sight of his most holy Mother, and his apostles and disciples, to the great admiration of them all.

Our Father, &c.

III. *The Descent of the Holy Ghost.*

Let us contemplate, in this glorious mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent (as he had promised) the Holy Ghost upon his Apostles, who, after he ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of his promise.

Our Father, &c.

IV. *The Assumption.*

Let us contemplate, in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy angels.

Our Father, &c.

V. *The Crowning of the Blessed Virgin.*

Let us contemplate, in this mystery, how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, &c.

Prayer.

O glorious Queen of all the heavenly citizens, we beseech thee accept this Rosary, which (as a crown of roses) we offer at thy feet; and grant, most gracious Lady, that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

"THE SALVE REGINA."

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope: to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile show to us the blessed fruit of thy womb, Jesus; O most clement, most pious, and most sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

MEMORARE.

Remember, O most gracious Virgin Mary, that never was it known, that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee O Virgin of virgins my Mother. To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me Amen.

SORROWS AND JOYS OF ST. JOSEPH

1. O glorious St. Joseph, most pure spouse of thy most holy Mary, even as the trouble and anguish of thy heart was great in the perplexity of abandoning thy most chaste and stainless spouse, so, too, inexplicable was thy delight when by the angel was revealed to thee the sovereign mystery of the Incarnation.

Through this sorrow and this joy of thine, we pray thee, now and in our last agony, to comfort our soul with the joy of a good life, and of a holy death, like unto thine between Jesus and Mary.

Our Father, Hail Mary, and Glory be to the Father.

2. O glorious St. Joseph, most blessed patriarch, who wast selected for the office of reputed father of the Word made Man, the grief which thou didst feel at seeing the child Jesus born in such great poverty was suddenly changed for thee into heavenly exultation at hearing the angelic harmony, and seeing the glories of that most resplendent night.

Through this sorrow and this joy of thine, we beseech thee to obtain for us

that, after the journey of this life is over, we may pass hence to hear the angelic praises, and to enjoy the splendours of the glory of heaven.

Our Father, Hail, Mary, and Glory be to the Father.

3. O glorious St. Joseph, who didst fulfil most obediently all God's commands, the most precious blood which the child Redeemer shed in the circumcision struck death into thy heart, but the name of Jesus revived it and filled it full of joy.

Through this sorrow and this joy of thine, obtain for us that, all vices having been taken from us during life, we may expire in exultation with the most holy name of Jesus in our hearts and upon our lips.

Our Father, Hail Mary, and Glory be to the Father.

4. O most glorious St. Joseph, most faithful saint, who wast a partaker in the mysteries of our redemption, if Simeon's prophecy of that which Jesus and Mary were to suffer caused thee a mortal pang, it filled thee also with a blessed joy at the salvation and glorious resurrection of innumerable souls, which he at the same time foretold would thence proceed.

Through this sorrow and this joy of thine, obtain for us that we may be of the number of those who, through the merits of Jesus, and at the intercession of the Virgin Mother, are to rise again in glory.

Our Father, Hail Mary, and Glory be to the Father.

5. O glorious St. Joseph, most watchful guardian and familiar attendant of the incarnate Son of God, how much didst thou suffer in supporting and in serving the Son of the Most High, particularly in the flight which thou hadst to make into Egypt; but how much again didst thou rejoice at having always with thee that same God, and at seeing the idols of Egypt fall to the ground.

Through this sorrow and this joy of thine, obtain for us that, by keeping far from us hell's tyrant, especially by flying from dangerous occasions, every idol of earthly affection may fall from our hearts; and that, wholly occupied in the service of Jesus and of Mary, we may live for them alone, and die a happy death.

Our Father, Hail Mary, and Glory be to the Father.

6. O glorious St. Joseph, angel of the earth, who didst marvel at beholding the King of Heaven subject to thy commands, if thy consolation at bringing him back from Egypt was disturbed by the fear of Archelaus, yet, assured by the angel, thou didst with Jesus and Mary dwell in joy at Nazareth.

Through this sorrow and this joy of thine, obtain for us that our heart, uncloused by hurtful fears may enjoy peace of conscience, and that we may live secure with Jesus and Mary, and with them may also die.

Our Father, Hail Mary, and Glory be to the Father.

7. O glorious St. Joseph, model of all holiness, when without fault of thine, thou hadst lost the child Jesus, thou didst seek him for three days in the greastest sorrow, until with joyful heart thou didst possess again thy life, finding him in the Temple among the doctors.

Though this sorrow and this joy of thine, with fervent sighs we supplicate thee to interpose in our behalf, that so it may never befall us to lose Jesus by mortal sin; but that if unhappily we ever lose him, we may seek him again

with unwearied sorrow until once more we find his favour, especially at the moment of our death, that so we may pass to the enjoyment of him in heaven, and there with thee sing his divine mercies for all eternity.

Our Father, Hail Mary, and Glory be to the Father.

Ant. Jesus himself was beginning about his thirtieth year, being (as it was supposed) the son of Joseph.

v. Pray for us, O holy Joseph.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who by thy ineffable providence didst vouch-safe to choose the blessed Joseph for the spouse of thy most holy Mother; grant, we beseech thee, that he whom we venerate as our protector on earth may be our intercessor in heaven; who livest and reignest for ever and ever. Amen.

Indulgences: 100 days each time: 300 days on Wednesdays; 300 days on each day of the two Novenas before his Feast and his Patronage; plenary on those two Feasts; plenary once a month for daily recital; 300 days for each Sunday when recited seven Sundays running. Applicable to the dead.

THE HOLY NAME OF JESUS.

JESUS, the very thought of thee
With sweetness fill my breast ;
But sweeter for thy face to see,
And in thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blest name,
O Saviour of mankind.

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind thou art !
How good to those who seek !

But what to those who find ? Ah this
Nor tongue nor pen can show ;
The love of Jesus, what it is,
None but his loved ones know.

Jesus, our only joy be thou,
As thou our prize wilt be ;
Jesus, be thou our glory now,
And through eternity. *Amen.*

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