









DOMINICANS, THIRD ORDER

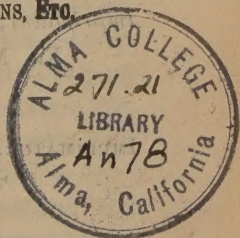
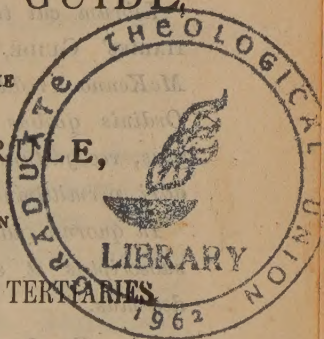
# ST. DOMINIC'S TERTIARIES' GUIDE

CONTAINING THE  
APPROVED RULE,

FOR DOMINICAN  
CHAPTER AND PRIVATE TERTIARIES

TOGETHER WITH THEIR

CONSTITUTIONS, OFFICES, DEVOTIONS, ETC.



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TIARIES' GUIDE," a Fr. Carolo Hyacintho  
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Ordinis quibus ejusdem examen commisi-  
mus, recognitum et approbatum, typis man-  
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In quorum fidem has litteras manu nostra  
subscriptas et sigillo officii nostri munitas  
dedimus.

FR. JOSEPHUS MARIA LARocca,

Mag. Gen. Ord. Præd.

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Imprimatur,

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*Provinciae Sancti Joseph.*

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✠ JOANNES JOSEPHUS,

*Archiepiscopus Bostoniensis.*

Aug. 13, 1883.

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THE

THIRD ORDER OF ST. DOMINIC.

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GOD, ever rich in mercies, has, during the last few years, wonderfully manifested His special love for the Order of St. Dominic. Through His Vicars, He has elevated many of its illustrious children on the altars of the Church. Throughout the world the voice of our present Holy Father has been heard, repeatedly extolling that form of prayer instituted by St. Dominic—the Rosary of the Blessed Virgin; and recommending and insisting on the teaching of St. Thomas Aquinas, St. Dominic's greatest son, as the only one suited to our day, and calculated to lead men in the way of truth. Moreover, the voice of God has spoken to many hearts, and many fervent souls have found peace and grace by entering The Third Order

of St. Dominic, which Father Faber so truthfully calls "The Order of Multitudinous Childlike Saints."

The Third Order is divided into three great branches : First, those living in convents and known as Conventual Tertiaries ; second, those who belong to congregations, and meet at stated times ; they are known as Chapter Tertiaries ; and third, those who privately observe the rule ; they are known as Private Tertiaries.

With the conventual nuns, we are not now concerned ; we merely wish briefly to state the principal duties of the Chapter and Private Tertiaries.

The Chapter-Tertiary enjoys greater privileges and more means of grace than the Private. He may be punished for his faults by his superior, with penances proportioned to his want of discipline. His prayers made in common, the exhortations he receives, the good works in which he is employed, and the examples of fervor and edification which he meets with, are a continual spur to the practice of good, and to



progress in virtue. Still, the Private Tertiary, though isolated in his life of penance, accepts and fulfils his duties in union with an innumerable multitude of Brethren and Sisters of every state and condition, who have the same exercises, the same prayers, and the same austerities. All belong really and canonically to a religious order, founded more than six hundred years ago by a great saint. It takes a distinguished rank in the Church, by the heroism of its examples, the lustre of its teaching, the multitude of its members, the number of its blessed, and the devotedness and virtues of its children, who have never ceased to water the Church of God with their sweat and blood. The number of its martyrs, doctors, confessors, virgins, bishops, patriarchs, cardinals, and popes, is known to God alone.

Every member of the Third Order not only shares in the merits of the brotherhood he has joined, but has also a brother's part in all the sacrifices, labors, austerities, and prayers of the entire Order throughout the world. And by

Communication of merits and privileges, our Tertiaries also share in all the good works of the *Franciscan, Augustinian,* and *Carmelite Orders*, so that the Indulgences and merits they can gain are truly wonderful. The communion of saints is the gift of God to all Christians; but the communion of the members of religious orders is far more strict and intimate, and is a source of extraordinary consolation. The bonds of citizenship are closer than those of nationality. "Doing the truth in charity," says St. Paul, "we may in all things grow up in Him who is the head, even Christ: from whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the building up of itself in charity" (EPHES. iv. 15, 16.)

Saints produce saints; and great religious institutions become, from age to age, the great nurseries of holiness. The Third Order has itself trained up some of the brightest saints that glitter in the fir-

mament of the Church: it is itself a paradise of spiritual pleasures. F. Faber, in his work on the Blessed Sacrament, says (p. 558), that the Third Order of St. Dominic is "a mystical garden of delights to the Heavenly Spouse;" and again, "It is not one of the least blessings for which English Catholics have had to thank the infinite compassion of their Lord during the last few years, that we possess now the Third Order of St. Dominic in England. Those who are conversant, indeed, who find the strength and consolation of their lives in the acts of the saints, well know that there is not a nook of the mystical paradise of our Heavenly Spouse where the flowers grow thicker or smell more fragrantly than this Order of multitudinous childlike saints. Nowhere in the Church does the Incarnate Word show His 'delight at being with the children of men' in more touching simplicity, with more unearthly sweetness, or more spouse-like familiarity, than in this, the youngest family of St. Dominic."

The Saints are God's highly favored

children, and He delights in manifesting in them the riches of His bounty. He knows that in giving them His grace they will not rob Him of His glory, but attribute all the good they perform to Himself.

In bestowing His favors on the Saints, besides His own honor and glory, — for which He does all things, besides the honor and exaltation of His beloved children, He has other objects in view. The Saints are for our admiration, and more : they are our models and our teachers. God, in creating the heavens and the earth, desired to make known His power and divinity, and thereby command our fear and adoration. “The heavens show forth the glory of God,” for we cannot but be impressed with the power and majesty of God when we gaze on the wild ocean, the towering mountain, or the unbounded expanse of the heavens. But in the wonders of His grace in the Saints, He wishes to impress us with the condescension of His goodness, with the riches of His mercy, and with the tenderness of His love. Who can read the lives of God’s servants, without

being filled with astonishment at the wondrous familiarity with which He converses with them? Truly, "His delights are to be with the children of men."

The Saints are not only for our admiration, they are for our example: they are our models, our teachers, in the way of perfection. True, our Lord is the way, the truth, and the life. Yet in His wonderful life of prayer and sufferings, we are disposed to consider the example He has given too sublime for mere flesh and blood, though He bids us take up our cross and follow Him. In the Saints He condescends to remove our error, and show us what we can do through the aid of His grace. In their lives, we see what men and women of our own flesh and blood, having the same temptations, the same world, the same enemies, were able to accomplish. And thus, though weakness itself, we see what we can do if truly determined to walk in their foot-steps. The apostle boldly says, "I can do all things in Him who strengtheneth me." Nor is this all; many of the Saints, like their divine

Master gave us lessons as well as examples. They not only taught us by the eloquence of their actions, as masters in the glorious science of eternity, they laid down rules for our guidance; and that not in a general manner, but they entered into the most minute details of the spiritual warfare. They travelled the narrow path step by step; they knew its difficulties and dangers,—they met the wily enemy of man on the battle-field. They knew him under all his disguises; they understood his every stratagem, every snare, every allurements; and, guided by God's Spirit, they taught us how to meet him and how to conquer.

One of the first among the great masters of the spiritual life, is our illustrious Father, St. Dominic. Like the out-stretched arms of our divine Lord on Calvary, St. Dominic would embrace the whole world in his burning charity. Not satisfied with establishing an order for the sublime apostleship of the priesthood, in which he united the silent contemplation of the cenobite with the ardent zeal of the

missionary; not satisfied with legislating for the chaste spouses of Christ in the strict enclosures of the convent, like St. Vincent de Paul in his labors for the suffering poor, St. Dominic would found a religious order for every child of the Church. Even as our divine Lord called all to be perfect, St. Dominic would teach sublime perfection to all,—young or old, married or single.

Here we find the object of the Third Order of St. Dominic: to attain the perfection of the Saints, and share in their happiness, is the end to which you are called as members of this Order.

In the following pages you will find a Rule of Life, at once simple and comprehensive: sublime with the wisdom of God like the Rosary, yet, like that same beautiful devotion of the illustrious founder of the Third Order, adapted to the knowledge and practice of the poor, the weak and the simple. And if the tree is to be known by its fruits, then, O God, how wonderfully hast Thou blest this Third Order of Thy servant, St. Dominic! What

sublime fruits of holiness has it not produced! What lives of heroic sanctity, both in the Old and in the New World: countless thousands of virgins, confessors and martyrs, men and women—married and single, have here led lives of Christ-like splendor.

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#### DUTIES OF MEMBERS.

All are expected to recite the Little Office of the Blessed Virgin, according to the Dominican rite, once a day, and the Office of the Dead, as found in St. Dominic's Tertiaries' Guide, once a week. The regular hours for saying the Office of our Lady are as follows: Matins and Lauds may be commenced about four o'clock in the afternoon or at any time later for the next day; the little hours or Prime, Terce, Sext and None, are said at any time from sunrise to noon of the day; Vespers and Complin, during the afternoon or evening.

But should a member be so occupied that there is no opportunity to recite any part of the Office until the afternoon or



evening of the day, the whole may then be said at one time. Matins and Lauds for the next day may then be said, if time permit. The Office of the Dead may be recited on any day during the week; or it may be divided, Vespers being said on one day, the first Nocturn on another, and thus continued till finished.

All, however, may use the *Office Beads* instead of reading the Office of our Lady. These beads are divided as follows: For Matins and Lauds, twenty-eight Our Fathers and Hail Marys are said; for each of the little hours, seven Our Fathers and Hail Marys; for Vespers, fourteen Our Fathers and Hail Marys; and for Complin, seven Our Fathers and Hail Marys. The Apostles' Creed is said before Matins and Prime, and after Complin.

All Fridays of the year, and all the week days during Advent and from Quinquagesima Sunday to Easter, are fasting days. The members originally abstained from meat on all Mondays, Wednesdays and Saturdays. But when a feast of greater solemnity, such as a Duplex and

above, occurs on these days, no abstinence is required.

Feasts of less solemnity seldom occur; about once a month they are celebrated. Members, therefore need not be troubled about abstinence on these days. Let them observe the laws of the Church on this point; let them be temperate in all things. They can practice self-denial in many ways that will never injure their health; in the use of delicacies; in guarding their eyes, their tongues and all their other senses; in watching over their hearts, etc.

All members are required to have three masses celebrated every year, or if not able to do this, to offer three Communions for their deceased brethren and sisters.

They should wear the little white scapular, of St. Dominic, day and night. Each new scapular must be blessed by a priest of the Order.

For the peace of soul of the members, they must know that they are *not bound* to say the Office, or to observe the fasts and abstinences, *under any sin*. By neg-

lecting them, however, they forfeit the special graces attached to them. They should endeavor, therefore, to be faithful, for it is the faithful servant who will receive the divine commendation.

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DUTIES OF SECULAR PRIESTS WHO JOIN  
THE THIRD ORDER OF ST. DOMINIC.

The Third Order of St. Dominic has, from its origin, numbered among its most devoted members many secular priests. The extraordinary graces and privileges accorded to them have always attracted a large number who knew the spiritual advantages that would thus accrue to them in the midst of the arduous labors of their holy state. Among the illustrious priests who have been inscribed as children of St. Dominic in the Third Order, we may mention Blessed Grignon de Montfort and Ven. Jacques Olier, both of whom afterwards founded other religious congregations for priests.

The obligations for secular priests joining the Third Order are fulfilled by their



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## MORNING PRAYERS.

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It is of great consequence to the perfection of each day that it should be well begun. The first thoughts of a Christian in the morning are, as it were, those first fruits, of which the Almighty was always most jealous. Endeavor to contract the holy habit of raising your heart to God immediately on awaking, to implore his protection and holy grace, that the day which his infinite goodness adds to your life, may not add to your sins, but, on the contrary, increase your merits, and tend to his glory. It may be the last of your life—perhaps you may never see another morning, perhaps you may never have another day to glorify God, to imitate Jesus Christ, to expiate your sins, to avoid hell, to gain heaven, or to devote to any of the other important duties of a Christian. Accustom yourself to repeat pious ejaculations while you dress; endeavor to do so with such serious attention, that they may powerfully animate you not to throw away a single moment of the day you are commencing, and which may terminate by your being presented before the tribunal of divine justice. Let your first remembrance, then, be of God; your first action, the sacred sign of the cross; and your first words, an offering of your whole being to your Creator.

Do not acquire the bad habit of lying in bed long in the morning. The devil seeks to insinuate evil thoughts into slothful minds. He is particularly anxious to rob God of your first thoughts in the morning.

Therefore, as soon as you awake, imagine you hear your Guardian Angel calling on you to unite with the hosts of heaven and the just on earth in praise of the great Creator.

Dress quickly and modestly, then kneel and say:

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

#### AN ACT OF ADORATION.

O Great God, the Sovereign Lord of heaven and earth! I prostrate myself before thee. With all the angels and saints I adore thee. I acknowledge thee to be my Creator and Sovereign Lord, my first beginning and last end. I render to thee the homage of my being and life. I submit myself to thy holy will; and I devote myself to thy divine service this day and forever.

#### AN ACT OF FAITH.

O my God! I firmly believe all the sacred truths which thy holy Catholic Church believes and teaches, because

thou hast revealed them, who neither canst deceive nor be deceived.

## AN ACT OF HOPE.

O my God! relying on thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of thy grace, and life everlasting, through the merits of Jesus Christ, our Lord and Saviour.

## . AN ACT OF LOVE.

O my God! I love thee above all things, with my whole heart and soul, purely because thou art infinitely perfect and deserving of all love. I love also my neighbor as myself for the love of thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

## AN ACT OF THANKSGIVING.

O glorious Trinity! I praise thee and give thee thanks for the numberless benefits thou hast bestowed upon me. I thank thee, O heavenly Father! for having created me to thy own image and likeness,

and for having preserved me to this day. I thank thee, O merciful Son! for having redeemed me by thy death, and so often fed me with thy precious body and blood. I thank thee, O holy Spirit! for having cleansed my soul by thy grace in holy baptism, for having called me to the true faith, and so often washed me from my sins in the sacrament of penance. I thank thee, O most bountiful God! for preserving me the past night, and granting me this day to serve thee. I earnestly invite all the saints of heaven and earth to join with me in praise and thanksgiving for thy infinite goodness.

Pause a while, and foresee the sins you are subject to, and firmly resolve to avoid them.

#### AN ACT OF CONTRITION.

My conscience, O Lord! still reproaches me with many weaknesses and infidelities. I most sincerely repent for having offended thy infinite goodness. I firmly resolve to avoid sin for the future, and rather to die than offend thee.

Make a firm resolution to avoid evil, and to do good.

Adorable Jesus, divine model of that perfection to which we should all aspire! I will endeavor this day to follow thy example; to be mild, humble, chaste, zealous, patient, charitable, and resigned. Incline my heart to keep thy commandments. I am resolved to watch over myself with the greatest diligence, and to live soberly, justly and piously, for the time to come. I will take care of my ways, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity; and I will be particularly attentive not to relapse this day into my accustomed failings, but to struggle against them with thy gracious assistance. Enlighten my mind, purify my heart, and guide my steps that I may pass all my life in thy divine service. Amen.

#### THE LORD'S PRAYER.

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 for-

give us our trespasses, as we forgive them who trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

#### THE ANGELICAL SALUTATION.

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

#### THE APOSTLES' CREED.

I believe in God, the Father Almighty, Creator of heaven and earth ; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried ; he descended into hell, the third day he rose again from the dead ; he ascended into heaven, 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 life everlasting. Amen.

## THE CONFITEOR.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles, Peter and Paul, 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 Mary ever Virgin, the blessed Michael the archangel, the blessed John the Baptist, the holy apostles, Peter and Paul, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the almighty and merciful Lord give me pardon, absolution, and remission of all my sins. Amen.

## A PRAYER TO YOUR GUARDIAN ANGEL.

O Angel of God, to whose holy care I am committed by the supreme clemency! enlighten, defend, and protect me this day from all sin and danger. Amen.

## THE ANGELUS DOMINI.

To be said morning, noon and night, in memory of the adorable mystery of the Incarnation of our blessed Saviour.

1. The Angel of the Lord declared unto Mary: and she conceived of the Holy Ghost. Hail Mary, etc.

2. Behold the handmaid of the Lord: may it be done unto me according to thy word. Hail Mary, etc.

3. And the word was made flesh: and dwelt among us. Hail Mary, etc,

## LET US PRAY.

Pour forth, we beseech thee, O Lord! thy grace into our hearts, that we, to whom the Incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of His Resurrection, through the same Christ our Lord. Amen.

LITANY OF THE MOST HOLY NAME  
OF JESUS.FORM AUTHORIZED AND INDULGENCED BY  
POPE PIUS IX.

Lord, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Jesus, hear us.  
 Jesus, graciously hear us.  
 Father of the heavens, God,  
 Son, Redeemer of the world, God,  
 Holy Spirit, God,  
 Holy Trinity, one God,  
 Jesus, Son of the living God,  
 Jesus, splendor of the Father,  
 Jesus, brightness of the eternal light,  
 Jesus, king of glory,  
 Jesus, son of justice,  
 Jesus, son of the Virgin Mary,  
 Jesus, amiable,  
 Jesus, admirable,  
 Jesus, powerful God,  
 Jesus, father of the world to come,  
 Jesus, angel of the great council,  
 Jesus, most powerful,  
 Jesus, most patient,  
 Jesus, most obedient,  
 Jesus, meek and humble of heart,  
 Jesus, lover of chastity,

*Have mercy on us, O Jesus!*

Jesus, lover of us,  
 Jesus, God of peace,  
 Jesus, author of life,  
 Jesus, model of virtues,  
 Jesus, zealous for souls,  
 Jesus, our God,  
 Jesus, our refuge,  
 Jesus, father of the poor,  
 Jesus, treasure of the faithful,  
 Jesus, good shepherd,  
 Jesus, true light,  
 Jesus, eternal wisdom,  
 Jesus, infinite goodness,  
 Jesus, our way and our life,  
 Jesus, joy of angels,  
 Jesus, king of the patriarchs,  
 Jesus, master of the apostles,  
 Jesus, teacher of the evangelists,  
 Jesus, strength of martyrs,  
 Jesus, light of confessors,  
 Jesus, purity of virgins,  
 Jesus, crown of all saints,  
 Be merciful, *Spare us, O Jesus!*  
 Be merciful, *Hear us, O Jesus!*  
 From all evil,  
 From all sin,  
 From thy wrath,  
 From the snares of the devil,  
 From the spirit of fornication,  
 From eternal death,

Have mercy on us, O Jesus!

Deliver us, O Jesus!

From a neglect of thy inspirations,  
By the mystery of thy holy incarnation,

By thy nativity,

By thy infancy,

By thy most divine life,

By thy labors,

By thy agony and passion,

By thy cross and dereliction,

By thy languors,

By thy death and burial,

By thy resurrection,

By thy ascension,

By thy joys,

By thy glory,

Desiderer us, O Jesus!

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, *Hear us, O Jesus!*

Lamb of God, who takest away the sins  
of the world, *Have mercy on us, O Jesus!*

Jesus, hear us.

Jesus, graciously hear us.

#### LET US PRAY.

O Lord Jesus Christ, who hast said,  
*Ask and you shall receive, seek and you  
shall find, knock and it shall be opened  
unto you!* mercifully attend to our sup-

plication, and grant us the gift of thy divine charity, that we may ever love thee with our whole heart, and never desist from thy praise; who livest and reignest one God, world without end. Amen.

O God, who hast appointed thy only begotten Son the Saviour of mankind, and hast commanded that he should be called Jesus! mercifully grant that we may enjoy in heaven the happy visions of him whose holy name we venerate upon earth: who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

Endeavor, if your business or state of life will permit, to assist daily at the adorable sacrifice of the Mass. Remember that the offering of all the riches of this world is not to be compared with the offering of *one Mass*. For the Mass is an offering of infinite value. If you cannot be present in body at Mass, endeavor to assist at it in spirit. Unite with all the priests throughout the world in offering that great sacrifice to your heavenly Father. With the offering of the Mass, unite all the works of the day that you are going to perform. Your labor will thus become highly meritorious. For this purpose say:

O my God! I wish I could be present at the adorable sacrifice of the Mass to

offer it for all the intentions for which Jesus offered himself to thee on Mount Calvary. And since I cannot be present in body, I desire to assist in spirit at all the Masses that will be offered to thee to-day throughout the world. I unite my intentions with thy holy ministers in offering this adorable sacrifice, and with it I offer thee all the labors I am going to perform this day. Sanctify them, O Lord! and make them redound to thy glory and my own salvation. Amen.

#### HOW TO SPEND THE DAY WELL.

You are now going to leave the quiet of your home to engage in the bustle and turmoil of every-day life. Your bitter enemy will lay a thousand snares for the ruin of your soul. Oh, how necessary it will be for you to be on your guard against offending your good God. Like holy Job, you must make a covenant with *your eyes* against beholding anything that would wound holy purity. You must guard *your ears* lest any immodest sound should enter them to defile your soul. You must put a gate of prudence before *your lips*, like David, so that you may not offend God by your words. But, above all, you must guard *your heart*, that nothing may be conceived or entertained there that would offend your divine Lord. Oh, how jealous he is of

our poor hearts: "Son," he says, "give me thy heart." Give it to him pure and spotless in the morning, and keep it with him thus all the day. Offer him your work, saying: "All for thee, O my Jesus!"

When tempted to anger, impatience, or any other sin, call immediately on Jesus and Mary to come to your assistance. Fly all dangerous occasions of sin, especially of the sin of impurity; and if you are necessitated to work in the society of the unchaste, you must pray the more fervently and frequently, and God who preserved the three young men in the fiery furnace, will preserve you from yielding to temptations. If a bad thought troubles you, say a Hail Mary.





## EVENING PRAYERS.

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“O Lord, stay with us, for it is now late, and the day declineth.”—St. Luke.

Having begun the day by prayer, let prayer sanctify its close. You are now one day nearer eternity. To-night God may call your soul before his judgment-seat. If you can get others to join with you in saying the Rosary, say it with them; if not, try to find time to say it alone. Remember the saying, “Where two or three are united together in my name, there am I in their midst.”

Bless yourself, saying: “In the name of the Father, etc.” Feeling that God is present, expecting a grateful acknowledgment for all the favors of the day, kneel down and say:

### AN ACT OF ADORATION.

O great God, the sovereign Lord of heaven and earth! I prostrate myself before thee. With all the angels and saints I adore thee. I acknowledge thee to be my Creator and Sovereign Lord, my first beginning and last end. I render to

thee the homage of my being and life. I submit myself to thy holy will, and I devote myself to thy divine service now and forever.

#### AN ACT OF FAITH.

O my God! I firmly believe all the sacred truths which thy Catholic Church believes and teaches, because thou hast revealed them, who neither canst deceive nor be deceived.

#### AN ACT OF HOPE.

O my God! relying on thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of thy grace, and life everlasting, through the merits of Jesus Christ, our Lord and Saviour.

#### AN ACT OF LOVE.

O my God! I love thee above all things, with my whole heart and soul, purely because thou art infinitely perfect and deserving of all my love. I love also my neighbor as myself for the love of thee

I forgive all who have injured me, and ask pardon of all whom I have injured.

Our Father, etc. Hail Mary, etc. I believe in God, etc.

Beg of God to make known to you your sins.

#### PRAYER.

O Holy Ghost, eternal source of light! remove my darkness, and dispel those shades that hide from me the filth and enormity of my offences. Show me, I beseech thee, the sins I have this day committed, in thought, word, and action. Grant me a feeling sense of them, that I may detest them all from the bottom of my heart, and dread nothing so much as ever to commit them hereafter.

Ask yourself then, seriously and carefully, the following questions, by way of an

#### EXAMINATION OF CONSCIENCE:

Have I not sinned this day —

*In thought?* By willingly entertaining some unchaste, uncharitable, or covetous thoughts?

*In word?* By using immodest language — uttering oaths, curses, lies, passionate, slanderous, profane, or irreverent words? Have I given scandal so?

*In action?* By being idle?— slow and impatient about my work? Have I not been in evil or dangerous company? Done any immodest action? Been too free in my manners? Been rude, cross, or disobedient towards my parents or superiors? Been unkind, insolent, malicious, cruel, or unjust towards my neighbor? Have I given any bad example to my children, my servants, my neighbors?

*By omission?* Have I refused or neglected to do any act of charity? Been watchful over my children and others depending upon me, and careful for their salvation? Have I omitted my prayers, my penance, or some other duty?

Finally, examine whether you have kept the resolution you made in the morning. If not, consider well what was the cause of your fall, and seek out the means to preserve you from falling in future. For be assured that your whole Christian perfection depends upon this diligent examination of conscience.

Having finished this examination, say with all your heart the following —

#### CONTRITE PRAYER.

O Father, infinitely good and merciful! I have offended thee again to-day. Is this the thanks I owe thee for so many and so great favors? Alas! I confess my guilt. I am not worthy to be called thy child. But still, O heavenly Father! thou art

infinitely good and merciful: therefore I return to thee with confidence, and on my knees, and in sorrow, I pray to thee to pardon all my sins which I have committed this day, and all the sins of my whole life. From the bottom of my heart I repent, and am sorry for them, not only because I have deserved punishment, but because through them, O my God! I have displeased thee, my best and dearest friend, and my sovereign good. Oh, that I had never offended thee! Oh, that I could make amends for what I have done!

#### A GOOD RESOLUTION.

I am seriously resolved to make a sincere confession of all my sins, and that soon; to shun all the occasions of sin; to fulfil all my duties perfectly from this time forward, and to die rather than be guilty of any mortal sin; and before all, and with all my power, I will endeavor to overcome that sin which I commit the most (*name it*). With all my heart I forgive all my enemies: pardon me also,

O God of mercy! Grant me thy powerful assistance that I may lead a holy life, and remain faithful to thee until death.

Recommend yourself now to the protection of Mary, and of all the saints and angels of God. And, if time will allow, say, both as a penance for the offences of the day, and as an offering of filial devotion to your Immaculate Mother:

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THE LITANY OF THE BLESSED  
VIRGIN.

ANTHEM.

We fly to thy patronage, O sacred mother of God! despise not our prayers in our necessities, but deliver us from all dangers, O glorious and ever blessed Virgin!

Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord, have mercy upon us.  
Christ, hear us.  
Christ, graciously hear us.

O God the Father of Heaven, *Have mercy upon us.*

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

O God the Holy Ghost, *Have mercy upon us.*

O Holy Trinity, one God, *Have mercy upon us.*

Holy Mary,  
 Holy Mother of God,  
 Holy Virgin of virgins,  
 Mother of Christ,  
 Mother of divine grace,  
 Mother most pure,  
 Mother most chaste,  
 Mother undefiled,  
 Mother inviolate,  
 Mother most amiable,  
 Mother most admirable,  
 Mother of our Creator,  
 Mother of our Redeemer,  
 Virgin most prudent,  
 Virgin most venerable,  
 Virgin most renowned,  
 Virgin most powerful,  
 Virgin most merciful,  
 Virgin most faithful,  
 Mirror of justice,  
 Seat of wisdom,  
 Cause of our joy,

*Pray for us.*

Spiritual vessel,  
 Honorable vessel,  
 Vessel of singular devotion,  
 Mystical rose,  
 Tower of David,  
 Tower of ivory,  
 House of gold,  
 Ark of the covenant,  
 Gate of heaven,  
 Morning star,  
 Health of the weak,  
 Refuge of sinners,  
 Comfort of the afflicted,  
 Help of Christians,  
 Queen of angels,  
 Queen of patriarchs,  
 Queen of prophets,  
 Queen of apostles,  
 Queen of martyrs,  
 Queen of confessors,  
 Queen of virgins,  
 Queen of all saints,  
 Queen conceived without original sin,  
 Queen of the most Holy Rosary,

Pray for us.

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

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

O Lamb of God, who takest away the sins of the world, *Have mercy upon us, O Lord!*



## ANTHEM.

We fly to thy patronage, O sacred mother of God! despise not our prayers in our necessities, but deliver us from all dangers, O glorious and ever blessed Virgin!

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 thee, O Lord! thy grace into our hearts that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection: through the same Christ our Lord. Amen.

V. May the divine assistance always remain with us.

R. Amen.

V. And may the souls of the faithful

departed through the mercy of God rest in peace.

R. Amen.

TO THE BLESSED VIRGIN MARY.

O glorious Virgin Mary! I commit my soul and body to thy blessed trust this night and forever, but more especially at the hour of my death. I recommend to thy merciful charity all my hopes, my consolation, my distress and misery, my life and the end thereof, that, through thy most holy intercession all my works may be directed according to the will of thy blessed Son. Amen.

A PRAYER TO YOUR GUARDIAN ANGEL.

O Angel of God to whose holy care I am committed by the supreme clemency! enlighten, defend and protect me this night from all sin and danger. Amen.

## THE BLESSING.

O God the Father bless me; Jesus Christ defend and keep me; the virtue of the Holy Ghost enlighten and sanctify me this night and forever! Amen.

Into thy hands, O Lord! I commend my spirit. Lord Jesus, receive my soul.

## WHEN YOU GO TO BED SAY:

In the name of our Lord Jesus Christ crucified, I lay me down to rest! Bless me, O Lord, defend and govern me, and, after this short and miserable pilgrimage, bring me to everlasting happiness! Amen.

## A PRAYER AT SETTLING TO SLEEP.

O Lord Jesus Christ, whose unwearied eye neither slumbers nor sleeps, but continually watches in defense of thy servants! take me and mine, I beseech thee, into thy protection, and grant that, whilst my body is asleep, my soul may be awake to thee, and that I may hereafter behold thee in that blessed and heavenly country,

where thou, with the Father and the Holy Ghost, art eternally Governor, and where all the angels, with the blessed saints, are citizens forever. Amen.

*N. B.—When you are in bed, and cannot sleep, employ your thoughts in some spiritual exercise, or in saying the beads, or some other prayers; or in meditating on some passage of our Saviour's life and passion; think how he spent the last night of his mortal life.*

It is well to take your Rosary with you when you lie down to rest, that thus you may sink to sleep in pronouncing the sweet names of Jesus and Mary. It may not always be possible for you to say all the prayers marked here for morning and evening; but, if you will husband your time, you will generally have sufficient for your duty to God. You were made, remember, to serve God.



## CHAPTER I.

### HISTORY OF THE THIRD ORDER OF ST. DOMINIC.

IT was about the close of the year 1203 that St. Dominic accompanied by his bishop the sainted Diago passed on an embassy through the south of France. A frightful scene of moral depravity presented itself before him. This sad spectacle of the ravages of error and of the dangers and afflictions of the Church revealed his vocation to him. From that moment, he devoted his life to make the truth triumph by prayer, patience and preaching. But to dedicate himself alone to this work was not enough for St. Dominic and for the wants of the Church. He knew how powerless are the efforts of an individual to bear up against the mighty league of the children of darknes in that strife which

possible, to assist them. Women, too were admitted into this holy Militia, and took the part allowed to their sex, by their prayers, alms and good works, for the freedom of the Church.

When this association first arose, cannot be exactly settled. Many think it was some years earlier than the Order of Friar-Preachers; others place it a little later, but still whilst St. Dominic was in Languedoc. It is very likely that it was founded in Lombardy; for Blessed Raymond of Capua, in his Life of St. Catharine of Sienna, says, that Blessed Dominic, after he had regulated the association, went to the Lord. This was in 1221.

St. Dominic framed rules for his new society in the practices of piety and of religious mortification, suited at once for a religious body and for the common duties of domestic and civil life. He carried the cloisters into the midst of the world. The austerity of some of the rules, which now astonish us, did not hinder the association from spreading rapidly as far as the Order of Friar-Preachers itself. A

few years after the death of the Holy Founder, Gregory IX. addressed a bull, Nov. 22d, 1227, to his dear sons, "The Brethren of the Militia of Jesus Christ," whereby he approved their institute, and took their persons and property under the immediate protection of the Holy See. A little later, (May 18th, 1235,) the same sovereign pontiff wrote to the second master-general of the Friar-Preachers, Blessed Jordan of Saxony, and recommended to his zeal the propagation of this holy Militia.

In the course of time, the enemy was completely destroyed, and God restored peace to His Church. The reasons there had been for the formation of the Militia lasted no longer, and the association lost its military character. The combat was changed from an earthly into a purely spiritual one. When the men died who were in the militia, their widows, accustomed to the religious life they had led, renounced marriage, and persevered unto death in their holy practices. Other widows, too, adopted their rule, in order

to sanctify themselves all the more, or to cleanse themselves from past faults. The name of the association was changed into **THE BRETHREN AND SISTERS OF PENANCE OF ST. DOMINIC.**

The first or great Order of St. Dominic is that of the Friar-Preachers, whose life embraces both the ascetic and contemplative life of the cœnobite, and the active life of the missionary; and his second Order is one of females strictly bound by religious vows and dedicated wholly to spiritual contemplation. The Brethren and Sisters of Penance form the Third Order and are now commonly called Dominican Tertiaries.

By degrees, the number of brethren increased, and the Friar-Preachers directed them according to the spirit of St. Dominic. In various places different practices and customs were brought in, as particular devotion chanced to lead; which broke uniformity and gave rise to some confusion. In order to remedy this abuse, Fr. Munio de Zamora, seventh master-general, who governed the Friar-Preachers from



1285 to 1291, committed that Rule to writing (with some modifications required by altered circumstances) which St. Dominic had given only by word of mouth, and he drew up the twenty-two chapters of the Rule of the Third Order, as we have them at the present time. This Rule received the approbation of the Holy See, in 1405, from Innocent VII.; and Eugenius IV., in 1439, gave it his solemn confirmation. When Pope John XXII. issued the bull *Clementina* against certain female religious votaries, he formally declared that his prohibitions did not extend to the Sisters of Penance of St. Dominic, as there was nothing in their Rule that needed change. So highly was the Rule of the Dominican Tertiaries esteemed, that Nicholas IV. commanded the Carmelites to follow it in founding a Third Order; and Martin V. confirmed that of the Servites, on condition that they took it up, word for word, only with the necessary change of names.

As particular wants arose in the Church, the Order of Penance of St. Dominic

took various forms, all directed by one spirit in the Lord and by the same Rule. In 1255, Blessed Emily Bicchieri founded a convent of the Third Order, and governed it as prioress for many years; such communities multiplied and have continued even to our own days. Within the last twenty years, some have been established in England, dedicated to the most extensive and active corporal and spiritual works of mercy and to education. Tertiary Brethren, too, have lately instituted colleges for the training of youth. The secular Tertiaries of both sexes live in the bosoms of their families. Amongst families, middle-aged widows only were allowed to join the Third Order in the world, till the youthful St. Catharine of Sienna entwined the lily of purity with the rose of charity, and brought new beauty and fresh fragrance into this mystical garden of Christ. Of the secular Tertiaries, some are Capitular, and keep the full Rule of their Order; others are private, and follow the Rule without its congregational character. Chapter Ter-

tiaries abound in Ireland; Private Tertiaries, in England and America.

The Third Order became spread over North and South America, and the two Indies. Even in our own days it has given confessors and martyrs to the Church. During the cruel persecutions which have swept the flock of Christ in Tonquin, seven Tertiaries mingled their blood with that of two Dominican bishops and of many religious of the Order, in defence of the faith. The first of them, Ven. Joseph Uyen, after many sufferings endured with unshaken firmness, died, July 3d, 1838, confessing the name of the Lord in the midst of his torments, with his last breath. The second, Ven. Joseph Canh, at the age of seventy years, went to execution clothed in his white habit, and was beheaded, Sept. 5th following. The five others, Francis Xavier Mau, Dominic Uy, Thomas Dé, Augustin Moi and Stephen Vinh, were still novices when they were arrested, June 29th, 1838. As they could not receive the visit of the missionary father of the district, they

sent him their profession in a letter, about the end of August, 1839, which was written in the name of them all by the catechist, Mau. In it they gave an account of the interrogatory, which the grand mandarin made them undergo, wherein they had gloriously confessed the faith of Christ. They then continued: "We five are all novices of the Third Order. On the days set down by our Rule, we can sometimes keep the fast, but not always. We therefore beseech your paternity to stretch out your bountiful hand with indulgence and to pardon your children. Above all, we ask to make profession of the same Rule of the Third Order, and earnestly entreat your paternity to receive our profession here written, as if we had made it in your presence and into your hands. So, to the honor of God Almighty, Father, Son and Holy Ghost, we, Francis Xavier, Dominic, Thomas, Augustine and Stephen, in your presence, Rev. Father Tuan, in place of the Most Rev. Master-General of the Order of Friar-Preachers and of Penance of St.

Dominic, make profession and will to live hereafter in the observance of the Rule and Constitutions of the Third Order of St. Dominic until death." It is indeed touching to find five young men, who were undergoing a frightful captivity for more than a year, accusing themselves and asking forgiveness for not having always kept closely to the fasts and abstinences of their Rule. But such acts of Christian heroism in the Third Order, are not uncommon in every age and country.

Thus the Third Order of St. Dominic began in a limited war of defence against the temporal foes of the Church in the south of Europe, and then changed its aim for a vast crusade against the spiritual enemies of God and man. The world became peopled with maidens, married persons and men of all classes, who took on the livery of Dominic, and grafted themselves on his Order, to share in the toils and in the privileges of his more chosen brethren, and to follow as closely as possible in the track of their virtues. It was

no longer thought needful to leave the world, in order to reach the measure of the saints. The chamber became a cell, and the house a monastery. The history of this institution is one of the most delightful that can be read. It has been the parent of saints in every rank and relation of life, from the throne to the cabin, so abundantly that the desert and the cloister might well have been jealous. Women in particular have enriched it with the treasures of their virtues. Too often from childhood thrust under a yoke they had no wish for, they have escaped the tyranny of their state by means of the habit of St. Dominic. The convent went to them, as they could not go to the convent. They made some hidden corner of the house of a father or consort into a sanctuary of the invisible Spouse that they loved above all else. Who has not heard of St. Catharine of Sienna and St. Rose of Lima, those two Dominican stars that beamed on the Old and New Worlds? Thus the Spirit of God works according to the times, and proportions its miracles to the miseries of

man: after having flourished in the solitudes, it now blooms on the highways

## CHAPTER II.

### RULE OF THE THIRD ORDER OF ST. DOMINIC.

The Rule of the Third Order of St. Dominic is here given exactly as it was approved by Innocent VII., and confirmed by Eugenius IV., and as it stands at the present time. Both these sovereign pontiffs firmly established it, and declared that whosoever rashly gainsays what they have done, will fall under the anger of Almighty God, and of His blessed Apostles, Peter and Paul. It will be needful to comment on what concerns only Secular Tertiaries, as this work does not touch the conventual branch of the Third Order. The notes to each chapter contain the chief points, which have been explained or modified by due authority.

**RULE**  
**OF THE**  
**CHAPTER-TERTIARIES.**

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**CHAPTER I.**

**OF THOSE TO BE RECEIVED, AND THEIR  
QUALITIES.**

First of all, that this Order may ever grow up from good to better, which, it is known, depends mostly on the reception of well disposed persons, we will and ordain, that no one be received into the Order of this Brotherhood, except by the master or director, and by the prior\* of the said Brotherhood, or with their leave, and also with the consent of the greater part of the professed Brotherhood of the same place.† Beforehand it must be carefully ascer-

\* The prior need not be a priest; but the director ought to be one, either of the First or Third Order.

† This does not apply to the private Tertiary.



tained that the proposed Tertiary be of virtuous life and good fame, and in no way suspected of heresy, but rather (as becomes a special son of St. Dominic in the Lord) a zealous lover and particular promoter of truth and the Catholic faith, as far as in him lies. Before he receives the habit of this Order, he must fully pay all his debts, if he has any,\* be reconciled with his neighbors, and also have his last will made, according to the advice and direction of a prudent confessor.† Let the same examination be made concerning women who seek to enter this Order; to those who are married, let not an entrance be opened to the fellowship of the said Brotherhood, except with the leave and consent of their husbands, and that in a public and written document.‡ We also will that the same be observed as to men who have wives, unless some cause in

\* It is sufficient for the secular Tertiary, if his debts can be readily paid when the creditor calls for them.

† In cases of doubtful duty or justice.

‡ When the habit is not to be worn in public, the private leave of the husband is enough, if it be clearly given.

them, or one of them, which is deemed just, stands against it.

## CHAPTER II.

### OF THE HABIT OF THE BROTHERS AND SISTERS.

Let all the Brethren and Sisters of this Brotherhood\* wear white and black stuff,† which neither in appearance nor reality may seem too costly, as becometh the modesty of the servants of Christ. Let the cloak be black, and likewise the capuces of the Brethren;‡ the tunics white, with sleeves down to the wrist, and close. Let them have belts of leather only,

\* This chapter now concerns chiefly those who wear the habit openly : at the time it was framed it did not change the common dress, but merely pointed out what colors were to be used. The bull *Pretiosus* of Benedict XIII mentions that the dress of Secular Tertiaries varied in different countries ; and though it recommends uniformity, it still leaves the matter to the master-general and to the general chapters of the Order. Secular Tertiaries ought to dress according to their worldly rank, and at the same time, with Christian simplicity and modesty.

† In Catholic tradition, black and white are symbolical of purity and humility.

‡ Capuces were commonly worn but not at present.

which the Sisters are to gird about their tunics.\* In their scrips,† shoes, and other things, let them curtail all worldly vanity. Let the veils and bands of the Sisters be of white linen or canvas.

### CHAPTER III.

#### OF THE BLESSING OF THE HABIT, AND OF THE MANNER OF RECEIVING INTO THIS ORDER.

Let the person to be clothed be received in the chapter-room of the Brotherhood,

\* Nothing is here said about the scapular, which was for a long time the distinctive mark of the First Order. It is not seen in ancient pictures of St. Catharine of Sienna, the Blessed Benvenuta, Osanna, Jane of Orvieto and others. The open use of it for Conventual Tertiaries was authorized in 1667. But it was worn long before, beneath the common dress, by even Secular Tertiaries, as the general chapter of 1644 allowed it thus to the Portuguese. By immemorial tradition, the small white Scapular has always been worn secretly in Ireland by Tertiaries, and the same practice is established in England. In France and other parts of the Continent the leather belt is used instead. We see no authority for Secular Tertiaries wearing the long white Scapular.

† The scrip, or purse, was a bag fixed round the waist, often very finely worked; it answers to the ladies reticule of the present day.

or before the altar of the Dominican church of the place by the master or director aforesaid, or his vicar.\* When he kneels and humbly asks to be received let the master, in the presence of some other friar-preachers and of the prior or his vicar and others of the Brotherhood, first bless the habit of him who is to be received, in this manner: *Ostende nobis, Domine, misericordiam tuam, etc. Dominus vobiscum. Oremus. Domine Jesu Christe, qui tegumen nostræ mortalitatis induere, dignatus es, etc.*† After the habit has been blessed, and the postulant has put it on apart, and has returned to the foot of the altar and knelt before the master, let the master say, *Veni Creator Spiritus*, and the Brethren who assist him go on with it to

\* No priest, even though he be a Tertiary, can give the habit, without special leave from the master-general of the Order, or from the provincial. As to chapter-Tertiaries, neither the director without the prior, nor the prior without the director can receive them; and they must have the greater number of the votes in the Brotherhood they wish to join. The habit cannot be worn openly, without the leave of the ordinary, which otherwise is not necessary.

† For the full formula of clothing now used, see page 415.

the end. Then let there be said, *Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster*, etc. *Emitte Spiritum tuum*, etc. *Salvum fac servum tuum*, etc. *Dominus vobiscum. Oremus. Deus qui corda*, etc., and *Prætende, Domine*, etc. *Amen* being answered, let the novice be sprinkled by the master with holy water. Then let all the Brethren receive him to the kiss of peace. And let all women be received before the altar, in the manner aforesaid for the Brethren. After their clothing the Director gives them the stole to kiss. The Sisters then receive them to the kiss of peace.

## CHAPTER IV.

### OF THE PROFESSION, OR MANNER OF PROFESSING.

When a year is over, or sooner,\* if he seem fit to the aforesaid master and prior and also to the greater part of the professed Brethren, let the novice be received

\*The year of novitiate may be in part or entirely dispensed with, as circumstances may require.

to profession. And he shall be professed in this manner: *To the honor of Almighty God, Father, Son, and Holy Ghost, and of the Blessed Virgin Mary, and of St. Dominic, I,—in the presence of you—master, and prior of the Brethren of the Order of Penance of St. Dominic, of [the place] do make profession, that I will live hereafter according to the rule and form of the Brethren and Sisters of the same Order of Penance of St. Dominic even unto death.\** Let women also be professed in the same manner before the aforesaid master and prioress, † or some one appointed by her. ‡

## CHAPTER V.

### OF PERMANENCE IN THIS STATE.

We also decree that no Brother or Sister of this Brotherhood and Order

\* This profession does not contain any vow, nor does it in the least hinder marriage.

† Where there is no congregation of Tertiaries, a matron ought to take the place of the prioress; and then the director only is named in the form of profession.

‡ For full formula of profession now used, see page 436

can go out of the Order after the aforesaid profession ; neither shall it be lawful for them to return to the world. But they may freely pass into one of the approved orders professing the three solemn vows.\*

## CHAPTER VI.

### OF THE CANONICAL HOURS TO BE SAID.

Let the Brethren and Sisters say, every day, all the Canonical Hours, unless they be hindered by sickness. For Matins, let them say 28 Pater Nosters ; for Vespers, 14 ; for each of the other Hours, 7. Moreover, in honor of the Blessed Mary, ever Virgin, let them be bound to say, for each Hour above-named, as many Ave Marias as Pater Nosters.† For the

\* Although the Third Order does not bind by vow, it would be sinful to leave it, as it was founded by a Saint and has been approved by the Church, and endowed with so many spiritual favors, unless, indeed, it be to embrace the more perfect state of strict religious life.

† The Little Office of our Lady, supplies this obligation. A bishop, priest, or deacon, or any one bound to the Canonical Hours, or to the Little Office, if he be a Tertiary, may at his pleasure use the Dominican rite, and need

blessing of the table let them say one Pater Noster. When they rise from table let them, likewise, say one Pater Noster, or the Psalm *Miserere mei, Deus*, or the Psalm, *Laudate*, if they know them. Also, let all who know the Apostles' symbol, *Credo in Deum*, say it once at the beginning of Matins, also before Prime, and when Complin is over. Those who know and say the Canonical Hours as the clergy do, are not bound at all to say the afore-said Pater Nosters and Ave Marias.\* (The office of the Blessed Virgin, every day, and the office of the Dead, once a week, comply with all the above.)

## CHAPTER VII.

### OF RISING TO MATINS.

Let all rise to Matins on Sundays and not, at the same time, say the Little Office or the Office of the Dead, on those days when they are obligatory, along with the Divine Office, in the First and Second Orders. Such Tertiaries may also celebrate low mass anywhere and use the Dominican missal, and the same for sung masses in churches, only belonging to the Order, not altering, however, the Ordinary of the Mass, and the Canon of their own rite.

\* Any of these obligations may be dispensed by the



festivals, from the feast of All Saints until Easter Sunday. In Advent and Lent et them rise every night. But those who are occupied in daily labor may say their Hours in the morning, as far as Vespers, exclusively. And in the evening, they may say Vespers and Complin at once.\*

## CHAPTER VIII.

### OF CONFESSION AND COMMUNION.

Let all diligently confess their sins, and strive devoutly to receive the Sacrament of the Eucharist, at least four times a year: Christmas, Easter, Pentecost, and the Assumption or Nativity of

director, prior, or prioress, if circumstances require, and other more convenient devotions put in place of them.

\* When this rule was written it was the custom of the Church always to have night-office; and the Tertiaries were thus invited to join their Brethren of the First Order in their watchings and prayers, to make themselves ready for celebrating the great solemnities, particularly of Christmas and Easter. Tertiaries may now anticipate the dawn of day, when the nights are long. The dispensation of those who labor can be used also in behalf of the sick and infirm.

our Lady; unless for some reasonable cause it be forbidden them by their confessors. Those who wish, out of devotion, to communicate oftener in the year, may do so, with God's blessing, when they have asked and obtained leave from their superior.\*

## CHAPTER IX.

### OF KEEPING SILENCE IN THE CHURCH.

Whilst Mass is being celebrated, or the Divine Office is sung, or the word of God preached, let all strive to keep silence in the church, and attend diligently to prayer and to the Divine Office; except that on any particular necessity showing itself, they may say something in a very low tone.

## CHAPTER X.

### OF THE REVERENCE TO BE SHOWN TO ECCLESIASTICAL SUPERIORS, AND TO THEIR CHURCH.

Let the Brethren and Sisters take care to visit the churches, of which they are

\* The rule here laid down is the *minimum* of such

parishioners,\* according to the canonical sanctions and good custom, and with all devotion : let them reverence very highly the prelates of their own churches, viz., the bishops and those under them ; let them pay them their dues, without any deduction, and this as well in tithes as in other accustomed offerings.

## CHAPTER XI.

### OF THE FASTS.

Let the Brethren and Sisters fast every day from the first Sunday † of Advent till Christmas-day : and let them also observe the same from Quinquagesima Sunday until Easter. ‡ They shall also fast, at

devotion. The whole matter is most prudently left to the judgment of the confessor, and to the devotion of the Tertiary.

\* Particularly for paschal communion. Tertiaries are also to receive the last Sacraments from their parish priest, unless leave is given to the contrary.

† All Sundays of the year are exempt from fasting : they must be kept according to the practice of the faithful in the same country or diocese.

‡ This law of mortification during the last three days of

all times, on Friday,\* and keep all the fasts instituted by the Church. They who desire to fast more, or to observe other austerities, may do so with the leave of their superior, or with the advice of a discreet confessor.

## CHAPTER XII.

### OF FOOD.

The Brethren and Sisters may eat flesh on all Sundays, and on Tuesdays and Thursdays; but on other days let them abstain,† unless they are sick, or very weak, or have been bled, or unless there

the Carnivals is common to Tertiaries with the religious of the Order. Such expiation and reparation well suit the spirit of the Third Order in zeal and penance.

\* Following the mildness of the Church in these times, the Order grants dispensations or commutations in this fasting, when there is any reason for doing so, and the same with the abstinences in the following chapter.

† This law applies to those who are perfectly free to do as they please. The Constitutions of the First Order lay down the rule, that the Friars must not be troublesome to their hosts in regard to food. The Tertiary ought not to put those to inconvenience with whom he lives.

is some great festival\* or because they are on a journey.

### CHAPTER XIII.

#### OF THE GOING OUT OF THE BRETHREN AND SISTERS.

Let them not run idly and curiously to and fro through a city or town. Let not the Sisters, particularly the younger ones, wander about alone. Let them not, on any account, go to weddings and dances, nor to dissolute and worldly feastings, nor to vain shows. Let them not go out of the city or place where they dwell, even for the sake of a pilgrimage, without the particular leave of the superior, or of the master of the Brotherhood.†

\* The general chapter of the Order, in 1439, defined that a great festival is a *duplex* and above. The duplex feasts have now become so many, that a day of abstinence happens scarcely twice a month; and as there might be some difficulty in noticing it, this obligation for Private Tertiaries is generally commuted. The holy and praiseworthy zeal of the Irish Tertiaries leads them to keep the abstinence strictly without reference to the feast.

† All this strictly binds those who openly wear the habit and Chapter-Tertiaries. Private Tertiaries must conform to

## CHAPTER XIV.

## OF NOT CARRYING ARMS.

Let not the Brethren carry with them arms of invasion or assault ; unless it be for the defence of the Christian faith, or for some other reasonable cause, and with the leave of their superiors.

## CHAPTER XV.

## OF VISITING AND RELIEVING THE SICK.

Let two of the Brethren be deputed by the prior, who, when they know any of them to be sick, shall take care to visit him charitably, as quickly as they can

the spirit and not to the letter of the chapter. They may go into company with relatives and persons of exemplary life, if no bad example be given, nor any offence to God. They need not ask leave for going into the country travelling, etc. But the present master-general of the Order has laid down the following rules for them. They are forbidden, 1st, theatres, except for lawful motives, such as the necessity of their state: as for musicians, etc: 2d, balls, that is to say, assemblies where there are unbecoming dances and amusements, and immodesty of dress: 3d, all those sorts of meetings, where there is intemperance, indecent gaiety, or other excesses.

and let them efficaciously exhort him immediately to receive the Sacrament of Penance and other rites of the Church. If it be needed let them endeavor to give him bodily assistance, so far as they can conveniently. If he is poor, let them administer to his necessities out of their own substance, or from the stock in common, as their resources may permit. Let the Sisters do the same toward their sick Sisters.\*

## CHAPTER XVI.

### OF THE DEATH OF THE BRETHREN AND SISTERS, AND OF THE SUFFRAGES FOR THEM.

When any of the Brethren departs out of this life,† let it be announced to the other Brethren, who are in the same city

\* Chapter-Tertiaries are bound to visit and to aid the sick; but Private Tertiaries have not, strictly, to go beyond what Christian charity may call for. All should see that their dying Brethren receive the absolution of the Rosary and the blessing of St. Dominic.

† All Tertiaries ought, if possible, to be buried in the habit of their Order.

and place, so that they may all be at the funeral of the deceased, which they must not leave till the body is buried. We will that the same be observed with respect to the deceased Sisters. Moreover, within eight days immediately after the funeral, let every Brother and Sister pray for the soul of the departed : priests, one mass ; others who know the Psalter, fifty psalms ; let those who cannot read say 100 Pater Nosters, adding at the end of each *Requiem æternam*, etc.\* Besides this, for the welfare of the Brethren and Sisters, both living and dead, let each one within the year, have three masses celebrated ; † let those who know the Psalter say it, ‡ and let the rest be bound to five hundred Pater Nosters.¶

\* So far, what is here set down concerns only Chapter-Tertiaries ; what follows is binding on all.

† Three communions may be offered for the same intention, if there be any difficulty in having these masses said.

‡ The Psalms of David.

¶ This obligation will be made easy by saying two Paters every day, till the number is made up. Tertiaries



## CHAPTER XVII.

### OF THE APPOINTMENT OF THE PRIOR AND PRIORESS.

When the prior dies or ceases, let the master or director of the Brotherhood, with the advice of the elder Brethren,\* appoint another prior. Every year within Easter week, or at another time, let the above-said master take counsel with the elder Brethren, as to removing and confirming the prior; and so he may confirm or remove the prior, as he, with the others, may think expedient. So likewise, with the counsel of the said master and

who say the Office of the Dead every week are not bound to the Pater Nosters.

Tertiaries are invited to keep the four solemn anniversaries of the dead celebrated, every year, in the Order: they will thus share in many indulgences. These anniversaries are: Feb. 4th, for the fathers and mothers of members of the Order; July 12th, for all those buried in the Dominican cemeteries; Sept. 5th, for friends and benefactors of the Order; and Nov. 10th, for the Brethren and Sisters.

\* The Brethren and Sisters rank according to the date of profession. Twelve of the elders are enough to form a council.

of some of the elder brethren, the prior may appoint a sub-prior or vicar, and also afterwards confirm or remove him, according to what may seem expedient for them. Let the sub-prior or vicar have only as much power as the prior gives him. And let the same form be likewise observed in appointing the prioress and sub-prioress.†

## CHAPTER XVIII.

### OF THE OFFICE OF PRIOR AND PRIORESS.

The office of the prior shall be to keep with all diligence himself what is written in the Rule, and to take good care that it be observed by the rest of the Brethren. If he sees any transgressing or even neglecting it, let him charitably reprove and correct them; or if it seems to him more advisable, he can inform the master or director of the Brotherhood, by whom the correction may be given. It shall also be the office of the prioress, to visit the

† Chapters xvii, xviii, xix, and xx, do not concern Private Tertiaries.

church diligently, and to stir up the other Sisters to the observance of the Rule ; to observe, by herself, or by others to whom she gives the charge, that nothing in gait, dress, or behavior appear in a Sister, which may reasonably offend the eye of any one. Let her be especially careful that the Sisters, particularly the younger ones, be not familiar with any man, no matter what his condition, unless it happens that he is the Sister's kinsman within at least a third degree of relationship, and is, moreover, of good life and unblemished character.

## CHAPTER XIX.

### OF THE CORRECTION OF THE BRETHREN AND SISTERS.

If any one is remarked for a suspicious familiarity, and does not amend after he has been thrice admonished by the superior, let him be shut out, for a time, from the Chapter, and from the company of the other Brethren. If he does not thus correct himself, let him then, with the advice of the discreet Brethren, be publicly shut

out altogether ; nor let him be afterwards admitted again, unless he is seen by all the Brotherhood to be corrected.

Moreover, if any one has used insulting words, which seem defamatory, to a Brother or to any one else, or has struck another in anger, or has dared to go to a forbidden place, or has committed any disobedience, or has been found out in telling a wilful lie to the superior, let him be corrected, more or less sharply according to the condition of the person and the weight of the fault, by abstinence on bread and water, or by being shut out from the Chapter, or even from the fellowship of the other Brethren.

Also, if any one has committed a mortal sin, let him be punished, more or less sharply according to the weight of the fault and the condition of the person, with the advice of the majority of the professed Brethren of the place ; yet so that he may be an example to the rest. If he refuses to undergo the punishment, let him, with the advice of the discreet Brethren, be expelled from the O

And we will that the same be observed in all things for the correction of the Sisters.

## CHAPTER XX.

OF THE ASSEMBLY OF THE BRETHERN AND SISTERS, AND OF THE APPOINTMENT OF THEIR MASTER OR DIRECTOR.

Once a month, at a day and hour fixed by the above-said master or his vicar, let all the Brethren of the Order meet in the church of the Friar-Preachers, to hear together the word of God, and also mass, if it is a suitable hour. And then let this Rule be read and explained to them by the master himself; and let him afterwards tell them what has to be done, and reprove and correct the negligent, as according to God and this Rule, or mode of life, may seem expedient. On the first Friday of every month, let the Sisters meet at the church of the Friar-Preachers, to hear likewise the word of God and mass in common; with whom also let this Rule be read and explained, and their faults corrected, by the master appointed for them. We will also that in every city

and place where there are such Brethren and Sisters, that they have for a master and director some fit priest of the Order of Preachers,\* whom they shall ask from the master-general, or from the provincial of that province, of the said Order of Friar-Preachers, or whom the master-general or the provincial, by himself or by another, decides to grant and assign to them. Moreover, we will and appoint that all such Brethren and Sisters of Penance of St. Dominic, wherever they are,† for more fully keeping up and advancing them, shall be entirely subject to the direction and correction of the above-said master-general of the Order, and of

\* The provincial has authority over all the Tertiaries within his province, unless some special exceptions are made by the master-general, from whom his powers flow. The provincial delegates his authority to the local priors of Dominican convents, in whose patents of confirmation to office it is usually given to take the place of masters and directors of the Third Order, even where the Tertiaries do not form a body, where the habit is not publicly worn, and where there are no chapters. But the provincial can appoint whom he thinks best; and the prior may sub-delegate his powers.

† If a congregation is founded, and Tertiaries are clothed

the prior-provincial of that province of the same Order: that is to say, as to those matters which are known to concern their manner and Rule of Life.

## CHAPTER XXI.

### OF GIVING DISPENSATIONS FOR REASONABLE CAUSES.

The prior to his Brethren, the prioress to her Sisters, and the master and director appointed for them, may give dispensations to both from the abstinences, fasts, and other austerities, contained in the above chapters, for a lawful and reasonable cause, when it seems advisable\*

where there is no Dominican convent, the master-general (or through him the provincial) has to commit the care of them to some secular or regular priest, and when this fails to be done, the confessor is to be looked on as the delegate. It has always been the custom of good Tertiaries, even Private ones, to present themselves, from time to time as opportunity allows, to the master-general or provincial, and renew their engagements.

\* In sudden, unforeseen cases, Tertiaries may dispense themselves; otherwise they ought to go to their superior for the more important, and to their confessor for the less important dispensations. But the law itself dispenses from the austerities of the Rule, as also from the prescribed

## CHAPTER XXII.

OF THE OBLIGATION OF THIS RULE AND  
MANNER OF LIFE.

Lastly, we will and order, that this Rule or manner of life be taken in the way contained in the constitutions of the Order of Friar-Preachers : viz., that, apart from the commandments of God and of the Church that are in them, the Brethren and Sisters, in the other constitutions and ordinances of this Rule, are in nowise bound under sin, but only under the penalty of the fault. And when this penalty happens to be imposed by the master, let it be humbly and readily received by the transgressor, and in like manner be fulfilled, with the co-operating grace of our Lord and Saviour, Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, for ever and ever. Amen.

prayers, all those who are sick, weak, or much fatigued. When the superior gives the habit to those who are not living in their own houses, or who are subject to others, he implicitly grants, at the same time, a dispensation to accommodate themselves to all that convenience, or necessity, or virtuous compliance may require.



**RULE**  
**OF THE**  
**PRIVATE TERTIARIES.**

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**CHAPTER I.**

**RULE OF THE PRIVATE TERTIARIES.**

The Rule of the Private Tertiaries is all contained in that of the Chapter-Tertiaries; but to give a clear view of their duties, a summary is here drawn up of what is required of them.

1. They must receive the habit from, and make their profession to, a duly delegated priest, and wear the blest scapular or leather belt constantly beneath their clothes.

2. They must say their daily office, which consists of the Little Office of Our Blessed Lady according to the Dominican rite, for those who can read; and a

number of Paters, Aves, and Credos, for those who cannot read. The Paters, etc., are as follows: for Matins, a Credo, 28 Paters and 28 Aves; for Prime, a Credo, 7 Paters and 7 Aves; for Tierce, Sext, and None, 7 Paters and 7 Aves each; for Vespers, 14 Paters and 14 Aves; and for Complin, 7 Paters, 7 Aves, and a Credo. Matins and the four little Hours may be said, altogether, in the morning; Vespers and Complin together, in the evening.

The office may be commuted by the superior into some other good work, when there is a just cause.

3. For grace before meals, they must say a Pater; and for thanksgiving after, the psalm *Miserere* or *Laudate*.

It is usual to have all this exchanged for the graces in common use.

4. Besides the days and seasons appointed by the Church, they must fast, from the first Sunday of Advent until Christmas, from Quinquagesima Sunday until Easter, and on every Friday throughout the year. No Sunday is included.

**See note to the next.**

5. They must, besides the Church-days, abstain from meat on those Mondays, Wednesdays, and Saturdays, on which a duplex feast and above does not fall ; unless they are sick, or very weak, or on a journey, or might be troublesome to those under whom they live, or to those whose hospitality they share.

Such days of abstinence now seldom occur. **Indeed,** the spirit of the rule will be observed, if the members be faithful, according to their state, to the fasts and abstinences of the Church. In particular cases, where these days prescribed by the rule are known, the confessor or director can dispense, or commute into some other good work, as alms, assisting at mass, the Litany of the Holy Rosary, the Litany of St. Dominic, or the Litany of the Dominican Blessed, or 5 Paters and 5 Aves, etc., to be done or said in the course of the month. When these days are not known, the members should not be troubled in conscience.

6. They must have three masses said, or if they cannot, they must offer three communions, in the course of the year, for all the Brethren and Sisters, both living and dead ; and, every year, those who know it must say the whole Psalter of David ; those who do not, must say 50 Paters, for the same intention.

This obligation may be easily fulfilled by saying two of the psalms, or two Paters, every day, till the number is made up. But each Tertiary is at liberty to say them how and when best suits his time. Or they may say, every month, the Office of the Dead for the deceased Brethren and Sisters, with the seven Penitential Psalms, and the Litany of the Saints for those living; or two entire Rosaries of fifteen decades, one for the living, the other for the dead. Those who say the Office of the Dead every week, are not bound to the Psalter once a year. These arrangements should be made with the director.

Such, then, is the mitigated Rule of the Private Tertiaries, who are now spreading throughout all this country, and becoming an example to the faithful, and the consolation of the pastors. May God, in His own good time, build up the walls of Jerusalem. Holy Father, St. Dominic, remember thy works, and stand before the great Judge for thy flock of little ones.

**ON THE**  
**DUTIES OF THE BRETHREN AND SISTERS**  
**OF THE**  
**ORDER OF PENANCE OF ST. DOMINIC.**

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**CHAPTER I.**

As the letter killeth but the spirit giveth life, according to the words of St. Paul, and since we have shown the excellence of our Third Order, and have set forth the Rule which our sainted patriarch prescribed to the brethren and sisters whom he received into it, we will now begin to explain that Rule, and to draw from its spirit what are the duties of the brethren and sisters professing its observance; that, so, they may the better understand the perfection of their state, their obligation of maintaining its sanctity by their virtues, and the many and advantageous means with which it furnishes them of working out their salvation.

*§ 1. Of the dispositions required in those to be received to the Third Order.*

These following qualities may be mentioned as requisite in those who present themselves for admission into this Institute; viz., a competent age, seriousness of mind, exemplary piety, a true vocation, an unblemished reputation, and a docile disposition. When any present themselves to be received, the Father-Master shall charge the Prior or Prioress of the congregation (according to the sex of

the postulants) to make due inquiry into their life and conversation, and to learn in what esteem they are held by the world, and what is the motive and spring of this their desire. But, since their inclinations and dispositions cannot be known without trial, it would be well for the postulants to undergo a probation of some months. During this time the mistress of the novices should frequently converse with her,\* and should bring her into intimate conversation with some of the sisters; and if it be ascertained that she possesses all the requisite qualities—that she is at least twenty years of age,† that she is fully determined to enter the Order, that she is under no engagement of marriage, that she lives in the practice of virtue and piety, that she only desires to embrace this Institute that she may therein labor with more profit in the way of perfection, and that she is of a sweet and gentle disposition—let two of the more aged be deputed to make a suitable report to the assembled sisters respecting these her qualities and dispositions. The Father-Master shall then, with the consent of the professed sisters, cause her to be received in chapter, and shall fix a time for giving her the habit of the Order. If she should have all the requisite dispositions, and yet be married, or so poor as to have neither time nor convenience to attend the assemblies, or to be able to practise the more essential parts of the rules, the Father-Master will have it in his power to receive her privately, without joining her to the congregation; lest, not being able to fulfil its duties, she should furnish the other sisters with a pretext for dispensing with themselves from attendance at the assemblies, and thus become

\* For convenience of language, the feminine gender is used; but all must be understood as referring equally to the brethren as to the sisters.

† See chap. iii.

a continual occasion of dissipation and irregularity. If married women obtain the permission of their husbands to enter the Order, and liberty to fulfil its duties, and to attend the assemblies of the congregation, they may be received in like manner as those that are unmarried, provided they have the requisite qualities.

§ 2. *Of the preparation for receiving the habit.*

Those who are about to receive the habit should prepare for this great action in some fitting way: for instance, by a retreat of some days, by a general confession, by the frequent reading of the Rule, in order to know its obligations; by bringing the mind to a firm resolution of putting off the old man with his works, and putting on the new, even our Lord Jesus Christ; by ridding themselves of their former habits, and by the exercise of those virtues which our divine Redeemer practised during his blessed life upon earth, and by an entire detachment of heart from the vanities of the world.

As the nature and excellence of this new engagement cannot be rightly seen, except in the light of heaven, and as divine grace is necessary for us to conquer the repugnance of our nature which shrinks from everything that opposes its corrupt inclinations; therefore, they ought, during the retreat, to beg of God, as a special grace, the spirit of the state into which they are about to enter; that, loving him, and him alone, they may die to all besides. So soon as they have been clothed with the habit, let them pray Almighty God for grace to keep in unsullied innocence the white garment they have just put on, that they may show it without stain at the judgment-seat of Christ.

§ 3. *Of the instruction of the novices.*

The sister of the congregation who may have this most

important charge entrusted to her, ought to fulfil its duties with great zeal and affection, as a work of charity most pleasing to Almighty God, and most useful to the Order; since its progress and its glory must depend upon the saintly lives of those who engage themselves in it. For this end she will be careful:

1. To instruct them in saying their office; that is to say, the Office of the Blessed Virgin; or, if the novice know not how to read, the number of *Our Fathers* and *Hail Marys* specified in the Rule; or a whole rosary of fifteen decades every day.

2. To teach them the manner of accusing themselves of their faults in the public assemblies: how they ought to behave, and what they must do and say when present there.

3. Often to remind them that the black-and-white habit which they wear, signifies the innocence, the humility, and the mortification in which they ought to live, and which they ought to practise until death.

4. To accompany them to the hospitals once or twice in the month, for the purpose of attending upon the sick poor; and to the prisons, to console and exhort to patience those who are confined there.

5. To cause them to give an account, every fortnight, of their spiritual exercises, and of the manner in which they have performed them.

6. To send them to attend upon any sister who may chance to fall ill, so that they may be taught to exercise themselves in charity, humility, and mercy.

7. To warn them mildly of any defects which may appear in them, that they may strive earnestly to correct themselves.

8. To exercise them frequently in acts of obedience.



humility and mortification, in order to prove their virtue and to ascertain the disposition of their minds.

Finally, from time to time, to inform the Father-Master of their conduct, of their perfections and their faults, that he may judge whether they faithfully correspond to the grace of their vocation, and are diligently laboring to make themselves worthy of being admitted to profession.

#### § 4. *Of the profession.*

Those who make profession in the Third Order of St. Dominic should do so :

1. In a spirit of sincere piety, in order to serve Almighty God better for the remainder of their days.

2. In a spirit of renunciation, to disengage their affections from all things.

3. In a spirit of sacrifice, resolving thereby to die to self, and to let holy obedience be thenceforth the moving spring of all their actions.

4. In a spirit of zeal, devoting themselves to the service of their neighbor, by the continual practice of works of charity.

For to be a professed brother or sister of the Order of Penance, is to espouse the Cross, and publicly to proclaim our will to follow our Lord Jesus in his suffering and humiliations ; it is to engage ourselves to live in the world as though we were not of the world ; it is to promise anew to Almighty God that we will keep inviolate our baptismal vows, that we will be solely his, and that we will renounce, during our entire life, the devil, the world and all its vanities. Those who make their profession in these good and blessed dispositions, and faithfully accomplish them, are doubtless in the way of perfection and salvation ; for doing

this they will love God with their whole heart, and their neighbor as themselves, which is the fulfilling of the law.

They should prepare for their intended sacrifice of themselves to God by a spiritual retreat of some days, during which they must beg the gift of his divine grace to enable them perfectly to fulfil the duties of their new state. On the day of their profession they should confess and communicate, and strive to keep their souls closely united to God ; reflecting upon the merciful and most gracious favor which will so soon be vouchsafed to them.

It must be remembered that this profession obliges to obedience only as far as relates to the Rule ; and that those who transgress this Rule do not incur any, even the least, venial *sin* ; but merely the *penalties* that may be inflicted for such transgressions.

Every year, upon the anniversary of profession, each sister should communicate, and make a solemn renewal of her profession, in the presence of the most adorable Sacrament.

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## CHAPTER II.

### ON THE SPIRITUAL EXERCISE OF THE BRETHERN AND SISTERS.

THE intention of our holy Rule is, to furnish those who profess its observance with the means of attaining perfection. For this purpose, it ordains strict silence and prayer in churches at all times, but especially during the celebration of the Holy Sacrifice, at which it supposes that they every day assist if it be in their power. But, since it gives them no particular regulation for the disposal of the day, certain exercises are here subjoined, which may suitably be observed by those who wish to conform themselves to

the *spirit* of the state they have embraced, and to unite their souls more closely to God. And since life is composed of years, and years of months, and months of weeks, and weeks are made up of *days*; therefore, to live religiously, and to work out our salvation by the practice of the Christian virtues, it is without doubt necessary to pass *each day* in a holy manner, for which purpose the following exercise may profitably be observed by all the brethren and sisters.

§ 1. *Of the resolutions to be made in the morning.*

When you awake, give your earliest thoughts to God, and sacrifice to him the first-fruits of your heart by an act of praise and adoration. Then, arming yourself with the sign of the holy cross, consider that, in rising from sleep, which is the image of death, you are, as it were, born anew, that you may adore anew the omnipotence of the eternal Father who created you, the infinite wisdom of the Son who redeemed you, at the price of his most precious blood, and the supreme goodness of the Holy Spirit who has so often imparted to you his sanctifying graces. Then, kneeling before your crucifix, make your good resolutions for the day, which may consist of the following points :

1. Place yourself in the presence of God ; that is, adore his great and awful majesty, and reflect on your own nothingness ; then, contemplating his sovereign perfections, together with your own deep misery, say to him from the bottom of your heart : “ O my God, I cast myself at thy feet, I adore thee prostrate on the earth ; and, although I am but dust and ashes, still I implore thee mercifully to permit me to unite my sacrifice of adoration with that which the angels and saints are continually offering unto thee in heaven.”

2. Render hearty thanks to God for all the benefits,

both general and particular, that you have received from him: as, for having been made a Christian, for having been called to his holy service in the Third Order, for your preservation during the past night, and for innumerable other favors, which, during your whole life, his boundless mercy has bestowed upon you.

3. God being your first beginning and your last end, offer up to him your heart, your soul and your body, with all your thoughts, words and actions, particularly those of the ensuing day, protesting that the advancement of his glory and the working out of your own salvation shall be your only aim.

4. Determine to spend the day as if it were to be the last of your life; consider beforehand what you are likely to do, where you may probably go, and with whom you may converse; and firmly determine on three things: viz., faithfully to fulfil all your spiritual exercises, courageously to strive against those imperfections to which you are chiefly subject, and frequently to make acts of those virtues of which you stand most in need, and particularly of that which is prescribed to you for the month.

5. Pray God to assist you with his grace in standing firm to these holy resolutions, and to keep you from those occasions in which he foresees you may perchance offend him. Invoke the assistance of the Blessed Virgin, of your Angel Guardian, of the Saint whose name you bear, of your Patron for the month, of your holy Father St. Dominic, of St. Catherine, and of all the blessed saints of your Order, that you may obtain from Almighty God all those graces and succors of which you stand in so great need.

### § 2. *Of prayer.*

The Rule indeed speaks only of vocal prayer, prescribing

a certain number of *Our Fathers* and *Hail Marys*, from which, however, it dispenses those who, out of devotion, say the Canonical Hours after the manner of ecclesiastics. As printing was not in use, and manuscripts were rare, when the Rule was made, a certain number of *Paters* and *Aves* was appointed to be said; but now, as every one possesses books, and our Order has the Office of the Blessed Virgin, in a form peculiar to itself, which answers to the Canonical Hours of the Church, the brethren and sisters who can read, excepting ecclesiastics, say daily this Office of the Blessed Virgin instead of those *Paters* and *Aves*. But since vocal without mental prayer contributes but little to our advancement in the spiritual life, therefore our General Chapters have ordained that all religious, both of the Greater and of the Third Orders, shall make daily one or two meditations at least of half-an-hour's length.

The holy exercise of meditation is called by St. John Chrysostom "the fence of the soul and the root of all virtues;" and Gerson, that great and renowned doctor, says boldly, that, unless by a miracle of God's power, it is impossible for a soul to arrive at Christian perfection without the practice of meditation: "Absque meditationis exercitio, nullus, secluso Dei miraculo speciali, ad rectissimam Christianæ religionis formam pervenit." (Tom. iii. *Tract. de Medit. Cons.* 7.) Christian perfection consists in avoiding sin and practising virtue. This perfection can only be attained by the practice of holy meditation, because meditation, being an operation of the understanding, cures that blindness of the soul whence all our faults proceed; it enlightens the mind, and makes it perceive the evil nature, the utter foulness and the sad consequences of sin; how displeasing it is to God, what chastisements are destined for it, and what fearful and everlasting punishments

are prepared for sinners in the world to come. It is by these reflections that the soul conceives a holy horror of all that is displeasing to God, and makes firm resolutions to turn away from her old ways of sinfulness and neglect; wherefore, meditation has been excellently well called "the tomb of our imperfections." In other pious exercises we see only the surface of our faults; but in holy meditation they are laid open to our eyes with all their depth of malice, all their bitter consequences; we see our poverty and our wretchedness laid bare, and we are induced to labor with more earnestness than ever in acquiring those virtues of which we are so destitute. Thus, the spirit of God attributes to this holy exercise the progress made by the just man, saying: "Blessed is the man whose will is in the law of the Lord, and who shall meditate on his law day and night. And he shall be like a tree that is planted near the running waters, which shall bring forth its fruit in due season; and his leaf shall not fall off, and all whatsoever he shall do shall prosper."—

*Psalms i.*

It is not necessary here to suggest subjects for meditation, nor to give a method of performing it, as numbers of books are written for that especial purpose; but we mean simply to show its advantages and its necessity, together with the obligation of all the brethren and sisters to devote so much time every day to its exercise as their directors shall appoint, and their occupations allow.

And since devotion to the Blessed Virgin, the mother and protectress of our holy Order, ought to be one of our principal exercises, the General Chapters recommend all the brethren and sisters to recite daily, at their most convenient hour, at least a part of the holy Rosary, and to assist in the evening at Compline in our churches, for the

sake of the indulgences granted to those who are present while the *Salve Regina* is sung.

*General table of the prayers to which the brethren and sisters of the Third Order are obliged, during the year, according to the authentic declarations of the Superiors of the Order.*

1. Daily. To say for matins, the *Credo*, and twenty-eight *Paters* and *Aves*; for Prime, the *Credo*, and seven *Paters* and *Aves*; for Terce, Sext, and None, respectively, seven *Paters* and *Aves*; for Vespers, fourteen *Paters* and *Aves*; and for Compline, seven *Paters* and *Aves*, ending with *Credo*: or, instead of this number of *Paters* and *Aves*, the Office of the Blessed Virgin,\* or a whole rosary of fifteen decades may be said.

2. Yearly. Each brother and sister is to have three Masses said for the members of the Order, living and dead; but those who have not means to do this, may offer three communions for the same intention. Each one is also to say the entire Psalter of one-hundred-and-fifty psalms; or, if they cannot read, five hundred *Pater Nosters*, by way of suffrage for the brethren and sisters living and dead; or, in place of these, to say every month the Office of the Dead, for the brethren and sisters deceased, with the Seven Penitential Psalms and the Litanies of the Saints, for the brethren and sisters living; or, two entire rosaries of fifteen decades, the one for the living, the other for the dead. This obligation may be more easily satisfied by daily saying two *Paters* throughout the year.

\* Where, for any lawful cause, any other Office of the Blessed Virgin than that of the Order is said, the commemoration of the Dominican saints should be added.

3. Those, and those alone, who are members of a congregation or community of the Third Order, are to say at the death of a Brother or sister of their congregation or community respectively, if they be priests, one Mass; if not priests, fifty psalms, or one hundred *Paters*, adding to each, "Eternal rest give unto them, O Lord, and let perpetual light shine upon them." This obligation may also be satisfied by saying the Office of the Dead, or an entire rosary of fifteen decades.

The Father-Master has the power of dispensing with the brethren and sisters, more or less, according to circumstances, in all the above-mentioned devotions, especially with those persons who, from their condition of life, are engaged in hard labor or are otherwise much occupied.

### § 3. *Of the Holy Mass.*

The brethren and sisters should assist daily at Holy Mass, which, of all the offices of the Church, is the most pleasing and acceptable to Almighty God. This divine Sacrifice is also a sacrament, concealing from us God's most unspeakable mysteries, and working invisibly in the souls of the just who devoutly assist thereat, those graces which our Lord Jesus Christ has merited for us by his most bitter passion. During the time that you assist at it, be firmly persuaded that whilst the priest is offering him up to the eternal Father, Jesus is interceding for your salvation, taking upon himself the heavy burden of your debts to the divine justice; and that, being there truly present in his office of mediator, of victim and of priest, he offers his stripes, his sufferings, and his death for you.

The Sacrifice of the Mass at which you assist is of no less value than that of the Cross; with this difference, that



the Sacrifice which the priest offers at the holy altar applies to us each time it is offered the fruits of that Sacrifice of Calvary which merited for us the happiness of heaven ; hence, St. Bernardin of Sienna said, that the Christian who devoutly hears Mass receives from it three inestimable benefits : the forgiveness of his sins, deliverance from everlasting death, and a participation in the happiness enjoyed by the saints in heaven.

Endeavor, then, to hear Mass with those same intentions with which our divine Lord Jesus instituted and left this most holy Sacrifice in his Church. 1. To offer to the eternal Father all the homage which his Blessed Son has rendered, does render, and will render to him for all eternity ; together with his incarnation, his life, his sufferings, and his bitter passion and death. 2. To adore and acknowledge him for your God, your first beginning, and your last end, your lord and master, and your sovereign good. 3. To thank him for the many and undeserved graces with which he has so frequently enriched you. 4. To beseech him to forgive you your sins and manifold ingratitude, the little profit you have made of his grace, and your coldness and tepidity in his holy service. 5. To ask of him the continuance of his mercies, with the grace of a happy death. 6. To pray for the grace of patience in adversities, and for all those virtues which are necessary for you to fulfil well the duties of your condition. 7. To be delivered from any besetting temptation. 8. To pray for the gift of his holy love, and for an extreme horror of all sin. 9. To pray for your relations, for the brethren and sisters of the Third Order, for your friends, your enemies, and for all those for whom you ought to pray, whether living or dead. Choose every day one of these  
 d direct to it your devotions at Mass.

During the Mass practise acts of all the virtues,—of adoration, of faith, of love, of humility, of piety, and of gratitude,—in order to excite in your soul an ardent devotion, which will increase in you the fruits of this holy Sacrifice ; for, besides the blessed effects which it operates of itself upon the soul, you will receive more graces in proportion to your fervor and devotion.

When you have not the happiness of making a real communion, communicate spiritually, by exciting in yourself a vehement desire of receiving Jesus Christ in the most adorable sacrament. This desire, in order to be useful and efficacious, ought to spring from faith working by divine charity, according to the holy Council of Trent ; or, in other words, the soul should be in a state of grace, for then this ardent desire will make you a sharer in the blessings and spiritual graces which those receive who communicate sacramentally.

As this spiritual communion, which you ought to make at every Mass at which you do not communicate sacramentally, is of such marvellous profit to the soul, the following easy method of making it is here laid down :

After the priest has recited the *Pater Noster*, imagine that you behold your Saviour Jesus present upon the altar as upon the cross, his blood streaming from his adorable wounds, and flowing over your own soul, to wash away its stains. Behold him as an affectionate friend coming to you to embrace you in love, and as your God, all radiant with glory, coming to enlighten and to sanctify your soul.

At the *Agnus Dei* strike your breast thrice, endeavoring to excite the utmost contrition for your sins, and meekly ask pardon of God the Father for those which you have committed in thought ; at the second *Agnus*,

beseech God the Son to forgive all your sins in word; and, at the third, ask God the Holy Spirit to forgive all your sins in act. Having done this, humble yourself most profoundly before God, call upon every sense of your body and power of your soul to annihilate themselves in his dread presence, deeming yourself most unworthy to receive sacramentally the body of Jesus Christ.

When you are thus deeply confused at your own nothingness and sin, and have wholly separated your heart from self and from all things out of God, pray his gracious mercy that you may be permitted to desire him, owning even that to be a grace of which you are unworthy; and say with the priest, "*Domine, non sum dignus.* Lord, I am not worthy that thou shouldst enter under my roof; but speak only the word, and my soul shall be healed." Knowing, nevertheless, that he is your sovereign good, you may thus address him, either mentally or in words: "O my divine Saviour, thou seest the need that I, wretched sinner, have of thee; thou knowest the extreme poverty of my soul, and the longing desire which I have of possessing thee; oh, come then, thou beloved of my heart, I implore thee by the love which thou bearest to thine eternal Father, by the charity which thou hast ever shown to men; come and look pitifully on my necessities, fulfil my desires, and grant to my soul the blessed fruits thou vouchsafest to those who have the unspeakable blessedness of receiving thee in the sacrament of thy love."

At this time, making an act of faith in the real presence of your Lord in the most adorable sacrament, excite in yourself an ardent desire of this holy communion, make an act of contrition for your lukewarmness and your negligences, humble yourself before the majesty of God, deeming yourself utterly unworthy of a sacramental, and even

of a spiritual communion, which you would not presume even to desire, were it not that God has regard rather to the love which he bears you than to your own sins, whereby you have deserved to be deprived of every consolation.

Then, shutting out from your senses all external objects, imagine, at the instant when the priest consummates the Sacrifice, that an angel from heaven takes one of the sacred hosts from the ciborium, in order to communicate you.

Receive this favor with an interior act of faith in the truth of this great mystery, and with fervent love for Christ your Lord truly present in the sacred host which you have just adored.

After this spiritual communion, neglect not to make an act of thanksgiving, and, if time allows, speak interiorly with Jesus Christ, in the same manner as you are accustomed to do after sacramental communion.

#### § 4. *Of the use of the Sacraments.*

The Rule (Chapter VIII.) ordains only four general communions during the year for the brethren and sisters: viz., at Christmas, Easter, Whitsuntide, and the Assumption or the Nativity of the Blessed Virgin; it leaves particular communions to their own devotion, and to the prudence of their confessors, who will cause them to communicate more or less often, according to their dispositions and the profit which they appear to receive in their communions.

The dispositions which the brethren and sisters ought to bring to the sacraments of penance and holy communion are not here spoken of; they are supposed to exist in persons making, as they do, a peculiar profession of piety. The following days are, therefore, alone marked as those on which all ought to communicate together: viz.,

On the first Sunday of every month, on all feasts of the Blessed Virgin, of the apostles, and of the saints of the Order.

§ 5. *On being mindful of the presence of God.*

God gave this counsel to the holy patriarch Abraham as a means of arriving in a short time at perfection: "Walk before me, and be perfect." This is the most important of all exercises in the spiritual life, since it animates and gives life to the others; and without it they languish and become, as it were, dead. It is as a bridle to us in the "purgative life," holding us back and restraining us from offending God, whenever we reflect that he is always intimately present beholding all our actions; that his never-sleeping eye is always upon us, and that he can hurl us headlong into hell, at the moment we offend him by our crimes. It is a powerful motive in the "illuminative life," to practise virtue generously, and to triumph over all the difficulties which are met with in the narrow path to heaven, if we adore God as present with us, and ever holding out rewards and crowns to repay our fidelity and our love. It is the most perfect means of living happily in the "life of union," since this exercise unites us continually to God in thought, in heart and in affection.

As this important exercise consists in the operations of the understanding and the will, practise it in this way: look upon God with the eyes of a lively faith present throughout the whole world—before you, above you, behind you, at your side, nay everywhere. Figure to yourself, as says St. Paul, that in God "you live, and move, and have your being." Each time that the clock strikes, make acts of faith, and say: "O my God, I believe that thine eyes are always upon me, and that I am never out of thy sight." Say also sometimes to your soul: "O my soul, believest

thou that that God is here present before whom the angels and saints prostrate themselves in humble adoration? believest thou that he beholds thee, and that in every place his all-seeing eye is upon thee?" Alas, how few Christians are there who thus act in a spirit of faith! And yourself, dear reader, had you believed that God was present at all your thoughts, words, and actions, would you have consented to such or such a thought of vanity,—would you have given utterance to such an angry expression, or would you have done such or such an action to the disedification of your neighbor?

After this operation of the understanding, you must cause the will to act; keep yourself in a spirit of reverence; every where study to preserve the greatest interior and exterior modesty; adore the presence of God, producing acts of fear of offending him, of confidence in his goodness, of hope in his mercy, of love at the contemplation of his perfections, and of thanksgiving at the sight of the benefits which he confers upon you every moment. Converse in thought with God, and never do any thing which is unworthy of his presence. Accustom yourself to live always in habitual remembrance of his presence, which you will acquire by long practice, and which is most necessary in the spiritual life for those who aspire to perfection. David declares that this exercise kept him in the path of duty, and contributed much to his sanctity. "Lord," says he, "my soul hath kept thy testimonies, and hath loved them exceedingly. I have kept thy commandments and thy testimonies, because all my ways are in thy sight."

§ 6. *Of the manner of performing our actions well.*

All the actions of a Christian ought to contribute to his salvation, and to become occasions of merit, and jewels to

grace his crown in heaven ; which made St. Bernard call them *semina æternitatis* (the seeds of eternity). St. Paul says that “he who soweth sparingly shall also reap sparingly ; and he who soweth in blessings shall also reap blessings ;” to teach us that, if our daily actions are performed with all the necessary circumstances, they will be the blessed seed which will bring forth those fruits of benediction, of which we shall reap a plenteous harvest in heaven.

Our life is occupied in four kinds of actions. The first are commanded by God,—as to love him, to serve him, to assist the poor, to obey our superiors, etc. The second proceed from special inspiration of God, or from some secret movement of his goodness,—as to frequent the sacraments, to practise mortification, to serve the sick, to reconcile enemies, with all other actions of supererogation, etc. The third are civil actions, and relate to the state in which it has pleased divine Providence to place us in the world,—such are the actions of a judge in rendering justice, of a merchant in his business, or of a laborer in his work.

The fourth are natural actions,—as to eat, to drink, to sleep, to walk, and the like.

1. In order to render these actions meritorious and agreeable to God, do them in union with all the actions of Jesus Christ, and the unspeakable merits of his life and death : this is a most excellent manner of acting, giving merit to all that you do, and raising its value.

2. Do every thing for the love of God, who is your beginning and your last end.

3. Do every thing with the intention of promoting his glory, in a spirit of homage, bearing in mind the advice of St. Paul, “Whether you eat or whether you drink, or whatsoever you do, do all to the glory of God.”

4. Perform all your actions in a spirit of piety, observing one of the following rules : (1.) Before your actions, offer t to Almighty God ; begging him to allow nothing in it which may offend him, and to vouchsafe his grace and blessing upon it, that you may perform it according to his holy will. (2.) Perform your action as something commanded by God in the state of life to which he has been pleased to call you, especially if a matter of duty or business ; and do it for the sake of the love and obedience you owe him. (3.) Refer your action to God ; that is to say, desire that he may be honored by it, and may receive from it all the glory that he wills.

Perform your actions for these ends, and let not the multitude of your occupations trouble you ; since all that you do can be thus made to enrich you with new merits. Listen to the words of St. Paul, who thus encourages you : “Therefore, my beloved brethren, be ye steadfast and immovable ; always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.” That is to say, that performing thus all your actions with a pure intention for the love of God, to obey him and to glorify him, you will not do one, how trifling soever it may be, for which you may not hope to receive a great recompense. Make, then, a good provision during this life ; for your actions alone will accompany you to the judgment-seat of God ; and in another life you will carry nothing with you but their deserts.

Let not self-complacency, vain-glory or human respect, rob you of the merit of your actions ; lest, after having labored during your whole life, Jesus Christ declare unto you at last that you have already had your reward.

§ 7. *On the examination at noon.*

As the soul, in its operations, can only act by the organs



of sense, it contracts a kind of weariness, which causes us easily to relax in our application, and imperceptibly to withdraw our thoughts from the presence of God, to whom we should look in all our actions. This truth is proved by experience; and the most frequent complaint of a soul that loves God is, that her own heart has forsaken her: "*Cor meum dereliquit me,*" says David, deploring this.

This unhappy necessity obliges us to repair, by successive renewals of attention, the losses we sustain in the spiritual life; and as, in the multitude of our occupations, the spirit returns to its former inclination towards earthly things, it is necessary, about the time of noon, to retire into ourselves for a short time, to make an examination of conscience, which is only a review of the morning's good resolutions. This examination is most necessary, and ought never to be dispensed with; for what business can you have more important or more urgent than that of saving your soul? It is, moreover, very useful in forwarding your progress in perfection, and making your actions more agreeable to Almighty God. It may be made in any place wheresoever you may be, and consists of five parts.

The first is to place yourself afresh in the presence of God, renewing the homage and adoration you paid him in the morning, in a spirit of submission, and gratitude, and entire dependence upon his bounty.

The second consists in an act of thanksgiving for the assistance which you have received from God during the morning, and for the benefits which he has deigned to bestow upon you; represent them to yourself, endeavoring to draw from them new motives for love and gratitude; and especially if you have communicated on that day, fail not to thank him for so inestimable a blessing.

The third is an interior view of the good resolutions of the morning: consider whether you have fulfilled them, or whether you have broken them, either by omission or commission, particularly with respect to the virtue which you proposed to yourself to gain, and the fault which you resolved to overcome.

The fourth is a true sorrow for having been so little faithful to God, so inconstant to your resolutions, so weak in avoiding occasions of sin, so ungrateful in neglecting the graces vouchsafed to you, so rebellious to holy inspirations, so negligent in the work of your salvation, so attached to the things of earth, and so indifferent about those of heaven. Make an act of contrition, and testify to God the sorrow that you feel for having been so inconstant in the design you have embraced of serving him better, and of daily advancing more and more in perfection.

Lastly, the fifth is a firm resolution to pass the remainder of the day in a more perfect manner. For this purpose, consider beforehand the employment of the afternoon and evening, and beg the grace of Almighty God to serve him for the rest of the day more faithfully than you have done in the morning.

### § 8. *Of spiritual reading.*

This exercise is of great importance to the brethren and sisters, for making progress in the way of perfection. St. Ambrose calls it *the life of the soul*; meaning thereby, that, as without the soul the body is only a corpse incapable of any action, having indeed eyes, ears, and mouth, but without power either to see, hear, or speak; so those who neglect this exercise have only an outward appearance of devotion, but inwardly their souls are left a prey to evil habits, and weighed down with a languor

which hinders them from doing any thing generous for God, and impedes them in their way to heaven. St. Athanasius, in his exhortation to solitaries, calls it *the touchstone* by which true and false devotion may be distinguished; assuring us that those who aspire to an intimate union with God, to the mortification of their passions, and the acquisition of virtues, will seriously apply themselves to the reading of good spiritual books: *Sine legendi studio, nemo ad Dominum valebit esse intentus.*

This reading will instruct you in your obligations, and will give you a knowledge of the true state of your soul, and whether you are advancing or receding. It will discover your defects to you without flattery or disguise. There is this difference between prayer and reading, that in prayer you speak to God, exposing to him your wretchedness, and asking the assistance of his grace; but in spiritual reading it is God who speaks to you, instructing, commanding, and warning; discovering to you your defects, and showing you your self-love, and the deceitfulness of your heart. Wherefore, if you earnestly wish to achieve the great work of your salvation, listen to this divine Master, by devoting half, or at least a quarter of an hour every day to the reading of some spiritual book.

Before you commence reading, promise sincerely to God that you will do whatsoever he shall there command you; ask of him a teachable spirit to receive the truths which you read, and grace to put them in practice.

During your reading, if you meet with any passage which touches your heart, pass it not by, but stay and listen to the voice of God then speaking to you; reflect and examine yourself upon the truth which it offers to your notice. This exercise consists, not in reading much, but in profiting much; and it is most necessary to give an account

to your director of the manner in which you have performed this duty, and of the profit you have drawn from it.

After your reading, examine yourself on what you have read, to see if you possess the virtue which it purposes to implant, or if you are attached to the vice against which it is directed ; what are your dispositions regarding the great truths and maxims of salvation ; what you have been for the time past, and what you purpose to be for the future. Thus, if you read a chapter on humility, examine whether you are truly humble, and whether you bear with patience the scorn and contempt with which you may be treated.

Spiritual reading is a mirror which flatters no one ; look at yourself in it daily, and when this faithful glass reveals to you your defects, bewail them in the presence of Almighty God ; ask of him the grace to amend ; and make a firm resolution never again to fall into them. If you make not these reflections, you will lose all the fruit of your reading ; and you will be like the man of whom the apostle St. James speaks, “ who beholding his natural countenance in a glass, beheld himself, and went his way, and presently forgot what manner of man he was.”—*St. James i., 24.*

Among the best books which you can use are, *The Following of Christ* ; the works of the Ven. Father Lewis of Granada, especially his *Memorial of a Christian Life*, and his *Sinner's Guide* ; the lives of the holy saints, particularly those of our Order, which St. Ambrose calls the Rule of our conduct ; with the works of St. Francis of Sales, of St. Alphonsus, *The Spiritual Combat*, etc.

#### § 9. *Of mortification.*

The Rule prescribes three species of mortifications in the seventh, eleventh, and twelfth chapters, viz., vigils,

fasts, and abstinences ; which are only the shell of that interior mortification, without which other austerities are but as a body without a soul.

Three things oblige the brethren and sisters to mortification, viz., the holiness of their baptism, in which " we are buried together with Christ by baptism unto death ;" their duty as Christians, which obliges them to bear their cross daily, after Jesus Christ ; and their engagement to the Third Order, which consecrates them so peculiarly to holy mortification, that their distinguishing name is, " The Brethren and Sisters of *Penance*."

St. Paul wishes all Christians to look upon themselves as dead to sin, and living to God in Jesus Christ, our Saviour. To practise this important maxim well, consider whether you are indeed dead to sin, to yourself, and all your inclinations and passions ; and in order the better to understand this kind of death, to which every Christian is condemned by baptism, remember that your soul, corrupted by sin, bearing the image of the old Adam, and subject to the dominion of the devil, has been purified by the blood of Jesus Christ, our new Adam, who has imprinted on you his own image, and has happily freed you from that miserable bondage ; and who, obliging you to put off the corrupt man, engages you to live a life conformable to his own. And this cannot be done without mortification, which opposes our vicious inclinations, and wages an implacable war with every thing that leads to sin, or to a conformity with the maxims of the world. This is, then, the obligation of our baptism ; whence Tertullian calls us *pisciculi*, or little fish, signifying that the water, being the symbol of afflictions and mortifications, is the element of Christians, in which they ought to live, since they are incorporated with Jesus Christ.

The condition of members of Jesus Christ imposes upon us a second necessity for mortification ; Nothing in Holy Scripture is more expressly commanded than the mortification of our members and the restraining of concupiscence, bringing it into subjection to the law of Jesus Christ ; and those Christians alone can be justly called the living members of Jesus Christ, whose care it is to subdue and mortify their passions in all things. “ If any man have not the spirit of Christ,” says St. Paul, “ he is none of his ;” or, in other words, he is not a living member of that divine Head. Now, the spirit of our blessed Lord is manifestly the spirit of the cross ; and the first lesson which he gave to his disciples, and in them to all Christians, was to teach them that they must carry their cross, in order to follow him ; that is, that they must mortify themselves in all things. It is with this idea that Tertulian calls Christians *religiosi crucis*, the religious of the cross ; meaning, that as those who sever themselves from the world, in order to serve God in the cloister, become religious by the vows which bind them to poverty, chastity, and obedience ; so every Christian contracts the obligation of carrying the cross throughout his whole life, by the solemn vow made at his baptism, of mortifying his senses, subduing his passions, and fighting against his evil habits. “ Those who are of Christ,” says the Apostle, “ have crucified the flesh with the vices and concupiscence thereof.” This is what the saints have done ; and this you also must do, if you would lay claim to their crowns and their reward.

But the condition of the brethren and sisters of the Third Order forms an engagement of supererogation ; consecrating to mortification those who wish to fulfil its most important duties : these are truly the religious of the cross, being by their especial state brethren and sisters of

*penance.* They may apply to themselves these words of St. Augustin, "*Crucifixus est Christus, ut vos crucifigamini mundo :*" Christ for the sins of men has suffered the painful death of the cross, in order that you may be crucified to the world; and that, living in the world, you may be dead to the world; hating what it loves, condemning what it approves, acting in opposition to its deeds, and in no way partaking of its maxims or its corruption. To arrive at this perfect disengagement of heart from worldly things, and to enter heaven, according to the counsel of our Master, Jesus Christ, by the narrow gate, it will be necessary for you to practise both interior and exterior mortifications.

Interior mortification consists in two things; viz., 1. in doing nothing for the sake of pleasing the senses or for the satisfaction of self, but only because it is the will of God, and for the sake of pleasing him: 2. in never omitting any duty from the fear of trouble which it may occasion you; but ever having before your eyes the fear of disobeying God, and of neglecting that which it is his holy will for you to do: this is the meaning of St. Paul, when he says, "Walk in the spirit, and ye shall not fulfil the lusts of the flesh;" and to enable us thus to live, he counsels this interior mortification, saying, "*Si spiritu facta carnis mortificaveritis, vivetis ;*" if by the spirit you cause the evil passions to die in your flesh, you shall live a life of grace and virtue.

Exterior mortification consists in corporal austerities, which St. Paul himself practised, as he himself says: "I chastise my body, and bring it under subjection." In this spirit our holy Rule, in chapters vii., xi., and xii., prescribes certain vigils, fasts and abstinences.

The vigils ordained by the Rule are to be understood,

not as an interruption, but as a privation of sleep, during a certain time of the year; a part of the time destined for repose being employed in reciting Matins, or in some other exercise of piety, as was observed by St. Catharine of Sienna, who used only to sleep one hour in two days; by St. Rose, who slept very little; by the Blessed Mary of Raggi, who gave only two hours to sleep every night; and by many others of the Third Order, whom the Church has honored with the title of Blessed. It is the intention of the Rule, to give to the service of Almighty God some portion of our time gained from sleep, and to avoid the shameful effeminacy of those worldly people who waste in bed that precious time which is given them for working out their salvation. We may easily judge what is the spirit of the Rule in this particular, when we consider that secular persons, to whom the Rule was originally given, generally go to rest so late, on account of civil engagements or the occupations of their state, that it would be next to impossible for them to rise after an hour or two's rest, when nature is in her heaviest sleep; we may therefore conclude that its intention is for the brethren and sisters to go to rest later than usual, or rise sufficiently early, to gain from sleep some portion of time to be employed in prayer.

Not but that those brethren and sisters who, living in private, retire at a sufficiently early hour to enable them, like the religious of the Order, to rise at midnight, may do so with admirable fervor and edifying piety. On the contrary, they are exhorted by all means to persevere in this holy practice, imitating the penitent David, who, though burdened with the government of a great kingdom, neglected not to rise at midnight, in order to converse with God in prayer, and to bewail his sins. But those who,



by reason of their labor or the occupations of the day, cannot rise at night, may say their Matins an hour or half an hour before going to rest; or they may rise earlier in the morning, for the same purpose. As regards the abstinence from flesh-meat on Mondays, Wednesdays, and Saturdays, those brethren and sisters who live in private, and have the entire direction of their own actions, ought to practise this mortification in a spirit of penance, conformably to the Rule, which is taken from that of St. Augustin, which is observed by the religious of the Order, and which says in express terms, "Afflict your flesh by fasting and abstinence." But those living in dependence or in a family, in whom this singularity would be troublesome, or to whom it would not be permitted, must not attempt to practise this mortification, but should substitute some other for it, according to the advice of the Father-Director, who possesses full authority to grant dispensations, and to permit them to eat meat.

As respects fasting, it is a more general obligation of Christianity, and one more easily practised in the Third Order. "Fasting," says St. Chrysostom, "is the sacrifice of Christians, in which the will is the priest, and the flesh the victim; in which holiness of life is the altar, and chastity the offering. It is a sacrifice of expiation, which ought frequently to be offered to God in satisfaction for sin." Endeavor, then, in a penitential spirit to practise the fasts ordained by the Rule, and even ask leave of your confessor to multiply them, by fasting on the vigils of all feasts of the Blessed Virgin, of the holy Apostles, and of the saints of our Order; and even upon bread and water alone upon Good Friday, after the example of the religious of the Order.

We speak not here of those other macerations of th

body by means of disciplines, hair-shirts, and other instruments of penance, which have been employed with so much fervor by so many blessed saints of the Third Order: these extraordinary austerities should be left to your devotion, and to the discretion of the directors of your consciences.

§ 10. *On silence and solitude of heart.*

Language causes some of the blessings, and at the same time some of the evils of life; as a little spark may reduce to ashes a mighty forest, so the tongue by one word may stir up the most dreadful disorders among men; the tongue is called in Holy Writ "a world of iniquity," and is a source from whence numbers of those crimes which render us abominable in the sight of Almighty God flow, either by committing them itself, or by commanding them to be committed. The tongue, when once heated and goaded on by the devil, disorders every action of life; it is a restless member, ever striving to bestir itself, and to spit forth the venom with which it is filled. "Many," says the wise man, "have fallen by the edge of the sword, but not so many as have perished by their own tongue;" whence we may conclude that it is an especial duty of the brethren and sisters to have the tongue in a state of due subjection and to keep silence as much as is in their power. "For," says the holy apostle St. James, "if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, that man's religion is vain." This which is spoken by the apostle for the benefit of all Christian people, ought by the brethren and sisters of the Third Order to be applied more particularly to themselves; and let them remind themselves, that the holy profession in which they live is but an image and shadow of religion,

and their virtue but a hypocritical cloak of piety, if they do not endeavor to keep silence at certain hours of the day, that, ceasing to converse with creatures, they may speak to God alone; and if they be not also cautious, whenever they speak, not to indulge in idle or useless conversation, and never to utter a word against charity.

Silence will greatly lessen the number of their sins; for, according to the testimony of the Holy Spirit, "In the multitude of words there shall not want sin." And again, "He that speaketh much hurteth his own soul."

Other virtues only oppose themselves to those vicious expressions which are contrary to themselves; as, for example, chastity restrains the tongue from the utterance of impure expressions; humility and mildness only oppose those of haughtiness and anger; charity permits no evil speaking or calumny; obedience, no murmurings; but silence, at one stroke cuts, off the root of all these evils.

The benefits arising to the soul from the observance of silence are infinite; it disposes and prepares the mind for contemplation, it nourishes in it the flame of devotion, it strengthens the fervor of charity, and elevates it to God. Silence is the mother of devotion, devotion of prayer, prayer of union with God, and union with God of perfection. Without this practice of silence which is so necessary and so advantageous to the soul, you may rest assured (and of this you may judge by your past life), that you will never make any progress either in recollection or prayer, or any other of those exercises by which the soul is conducted to Christian perfection.

In order to turn the keeping of silence to good account, make a solitude in your heart, like the seraphic St. Catharine of Sienna, by retreating within yourself; let your soul banish from its remembrance all ideas, thoughts,

and imaginations of creatures, to think upon itself and upon God ; more especially when it pleases God to call you to solitary occupations, with the bounteous design of illuminating, kindling, and purifying your soul, and communicating to it his gifts and graces. Thus it is that you make a solitude in your own soul. In this retreat the soul ponders upon her own state, she studies her dispositions, examines her thoughts, the purity of her intentions, her whole interior and exterior ; weighing that which she has done or suffered for God's sake, with what she ought to do or suffer ; and determining within herself how she ought to speak and act in every situation or circumstance. She fixes her thoughts wholly upon God, and uniting her will with that of Jesus Christ, her divine Lord, beholding him and contemplating his perfections, she is absorbed in wonder and love ; she looks upon him as her all, and counts all creatures as nothing, detaching herself from them, that she may unite herself to him by acts of love, resignation, faith, hope, praise and adoration ; she offers to him all that she is or has, as her lowly tribute of homage ; she humbles herself to the dust, and annihilates herself in his presence ; she asks forgiveness of her offences, she thanks him for his blessings ; in him, as in her centre, she takes her sweet repose, and rejoices in him as her everlasting bliss.

Those who are accustomed to this practice, which ought to be one of the most frequent exercises of the brethren and sisters, draw from thence great advantages in their progress to perfection. Most of them, from the circumstances of their state, are obliged to be in the world, to converse with creatures, and to devote themselves to the occupations of a civil life ; and, unless they detach themselves from it in spirit, from time to time, a

least twice or thrice during the day, in order to enter into themselves,—unless they take refuge in this solitude of the heart, they will pour themselves out upon the outward world, and will lose the spirit of the inward life.

This exercise may be practised every where: in the streets, in your chamber, and even during the time of labor. Wherefore, as it is one of the most important, the brethren and sisters should make it one of the most frequent of their duties. In the very midst of their occupations, let them frequently enter into this sweet solitude of the heart, to converse with God alone, and, as St. Bernard says, to “enjoy God in them, and themselves in God.” *Tunc enim fruitur Deo in se, et se in Deo.* (S. Bernard. de Vit. Solit.)

#### § II. *Of the saint for the month.*

There is a praiseworthy custom of distributing to the brethren and sisters billets, in each of which is inscribed the name of some saint, as an example for imitation and as a patron to be invoked, a virtue to be practised, a sentence to be meditated on, and a prayer daily to be recited for a given intention.

In order rightly to fulfil this pious practice with regard to the saint, when his feast-day arrives, read his life, if you can obtain it, confess and communicate, and perform in his honor some work of piety: as, for instance, to visit the poor at the hospitals, to spend a longer time in prayer, or to give some alms. Invoke him daily at your morning and evening devotions; have a great confidence in his intercession, firmly believing that he is chosen for you by the providence of God, to be your guide and protector during the month, and to succor you in all your difficulties.

As regards the virtue, consider the great need you have of it; for example, if it be mildness, note the various occasions in which you offend against this virtue, and make a firm resolution either to avoid them, or in them to show no signs of anger or impatience. Earnestly ask this of God in your prayers; communicate at least once in the month with this intention, invoking the intercession of your saint for the same end. During the month, in order to acquire this virtue, make it the subject of your particular examination. At your morning resolution, determine to make at the least five or six acts of it during the day; at your time of recollection at noon, consider whether you have put that resolution in practice; and at your evening examination of conscience, if you have failed in the practice of it during the day, ask pardon of Almighty God; if otherwise, give thanks to his infinite goodness.

With regard to the sentence given to you, two things may be done: the first, to learn it by heart, or at least to impress it strongly upon the mind, and to reflect frequently upon it during the day, that its practice may be made easy whenever an occasion presents itself; the second, to make a meditation upon it twice or thrice during the month. The first point should be on its excellence and utility; the second, will be to consider whether you have lived conformably with what it teaches, and in what you have failed with respect to it, taking occasion from thence to confound yourself in the presence of Almighty God, to ask his pardon, and to determine on serving him better for the future.

As regards the intention for which you are directed to pray, accept it with zeal and charity, desiring to co-operate in whatsoever may advance the glory of God, and the salvation of your neighbor; and whenever you approach

God in prayer, be mindful of it, and frequently during the month, offer up some prayers especially for that intention.

§ 12. *Of the evening examination of conscience.*

There is a common saying, that a Christian ought to have the heart of a child towards God, to honor him; the heart of a mother towards his neighbor, to serve him; and that of a judge towards himself, to know and punish his defects. And it is particularly in the examination of conscience that he ought thus to sit in judgment on himself.

In order to do this with profit, the brethren and sisters should, in the first place, give thanks to God for the graces and mercies vouchsafed to them during the day; secondly, they should ask of him light to see and know their imperfections, and sorrow to detest them; and thirdly, they should mentally run over the time that has elapsed since their examination at noon, and note down wherein they have offended Almighty God—

*By thoughts.*

Of ambition; of vanity; of envy; of hatred; of revenge; of impurity; of contempt; of rash judgment; against faith.

*By actions.*

Against the commandments of God; against the commandments of the Church: against charity; against the Rule; against their good resolutions; having acted through self-love; through vanity; through interested motives; through complaisance; through human respect; with anger; with impatience.

*By words.*

Of jesting; of lying; of contempt; of evil speaking; of flattery; of dissimulation; of exaggeration; of reproach; of ill-temper; of double meaning; of immodesty.

*By omission.*

In not having performed their exercises; in having omitted their office; in not having practised their appointed virtue when occasions offered themselves; in not giving alms; in not practising fraternal correction; in having been careless of the welfare of their children or servants; in having neglected to put their good resolutions in practice; in not suffering with patience; in not giving good example.

After this examination, ask pardon of almighty God for the faults which you find yourself to have committed during the day, make an act of contrition for them, and make a new and stronger resolution of avoiding them for the future, with the grace of God.

## CHAPTER III.

**OF THE CONDUCT OF THE BRETHREN AND SISTERS OF THE THIRD ORDER TOWARDS THEIR NEIGHBOR.**

As the spirit of the Order of Brothers Preachers is one of zeal and charity, which obliges its children to devote themselves to the salvation of others by the ministry of preaching, it is fitting that the brethren and sisters of the Third Order should be animated by the same spirit following the example of St. Catharine of Sienna, of St. Rose of Lima, and of all those saints of the Order in whom an ardent zeal for the salvation of souls was the grand moving principle, and as it were the soul of all their actions; and whilst the brethren of the First Order employ themselves in preaching, hearing confessions, and catechising



and whilst the religious sisters within their cloister busy themselves in begging the conversion of those whom the fathers instruct, let not the brethren and sisters of the Third Order be behindhand in practising works of charity and mercy towards their fellow-creatures.

§ 1. *Of the exercises of charity.*

We may consider the miseries of our neighbor, which are the objects of mercy, as of two kinds: those of the soul, caused by sin; and those of the body, caused by the diseases and other misfortunes to which it is liable.

For the exercise of the spiritual works of mercy, the brethren and sisters should daily pray for the conversion of sinners, and offer a part of their rosary for that intention, that, through the intercession of the Holy Virgin, they may obtain the light and graces necessary for drawing them out of their miserable condition.

Besides this general intention, they ought also to pray particularly for all those, whether friends or strangers, whom they see engaged in sin, and perform some mortification with this intention; whenever they see any family in a state of division, they should use all their endeavors to bring about a reconciliation; and should they see any in danger of losing their souls by falling into sin, they ought to assist them with pious advice, and also by alms, if by any means the commission of any crime can thus be prevented.

With regard to the distresses of the body, it is their duty to assist their neighbor as much as is in their power; and whenever they hear of any sick in their district, to visit, console, exhort them to patience, encourage them to turn all their sufferings to profit, dispose them for receiving the sacraments, and, if it be necessary, to prepare

them for death. If they are in need, they ought to give them some alms, or to procure some for them ; they should also assist them in the last agony, prompting them to make acts of contrition for sin, of faith, and love of God ; and as the crowning of their work of charity by the last duty, let them assist at their burial.

When our Lord Jesus Christ shall come at the last day to judge the living and the dead, he, in the face of heaven and earth, will say to those who have performed these works of mercy: "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me to eat ; I was thirsty, and you gave me to drink ; I was a stranger, and you took me in ; naked, and you clothed me ; sick, and you visited me ; I was in prison, and you came to me." On the other hand, he will condemn the reprobate to eternal flames, because they have not done these works of mercy to his afflicted members.

Devotion without works of charity is a barren tree, bearing no fruit, but merely useless leaves. In order to exercise the brethren and sisters in these solid practices of piety, the Superior or Superioress on each Sunday and festival-day should, if possible, send some of them to the hospitals and prisons to visit the sick and console the prisoners.

It seems as if those words of the apostle St. James, written for the instruction of the first Christians, had particular reference to the brethren and sisters of our holy Order, wherein he says, "This is clear religion, and undefiled before God and the Father : to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world."

By the fatherless and widows are meant all who are in

affliction : hence the two most important obligations of the brethren are to practise works of mercy, and to keep themselves without stain amid the corruptions of the world in which they live.

§ 2. *Of the union which ought to exist amongst them in the spirit of Jesus Christ.*

The prayer of our Divine Lord for his faithful, for whose salvation he was about to die upon the cross, was : “That they all may be one ; as thou Father in me, and I in thee ; that they also may be one in us.” One cannot conceive a more perfect union than this, which our Lord so ardently desired ; and therefore all the members of our holy Order should strive after that union, of which St. Luke speaks, when he says, “that the multitude of the believers had but one heart and one soul.”

As they have all the same father, the Blessed St. Dominic, and the same mother and protectress, the seraphic St. Catharine of Sienna, they ought to love one another as one family in Christ Jesus ; to correct one another’s imperfections with charity, lovingly to bear with one another ; to excite one another to acts of virtue ; mutually to honor each other as the living temples of the Holy Ghost ; to assist each other in spiritual or corporal necessities ; to let neither interest, nor any thing else destroy this holy friendship ; but, on the contrary, to make a sacrifice of every thing that in any way impedes that perfect unity, which is the very soul of Christianity. Whenever a sister falls sick, let the Superioress depute two of the other sisters to wait upon and assist her ; should the sickness increase, so that she cannot be left alone, let two each day be chosen to pass the night with her. Let the Prior do the same with regard to the sick brethren.

§ 3. *Of the good example which they ought to give by their modesty.*

The Rule requires this modesty in the simple habit which it appoints for the brethren and sisters to wear. They are to put away from them all the vain ornaments of the world, which are so many apostacies from the religion of Christians; since they form a part of those pomps and vanities of the world, which in holy baptism we promised to renounce; whence St. Paul wills that women be clothed "in decent apparel, adorning themselves with modesty and sobriety, and not with brodered hair, or gold, or pearls, or costly attire." There is nothing against which the holy fathers have more inveighed than luxury in dress, and there is nothing in which their advice has been more disregarded; some false pretext or other being continually alleged: as, that it is the fashion; that it is a necessity inherent to their state of life; or that it is no sin. "If there were no sin," says St. Gregory, "in wearing costly attire, the Word of God would not so expressly mention that that rich man who was tormented in hell had been clothed in purple and fine linen; for no one wears precious apparel save from vain glory, and that he may be esteemed above others;" and that men thus adorn themselves only from vain-glory, is proved by the fact "that they never put on such apparel, except when they are to be seen by others."

It is for this reason that our holy Rule cuts off all superfluities; it orders the dress to be made of a modest fashion; of no other color than black and white, and without any of those superfluous ornaments which are so conformable to the vanity of the world. St. Dominic, the author of this rule, decreed that the brethren, destined as they were to bear arms, should have only a simple white tunic over

their armor, confined by a leathern girdle, in order to put to shame the luxury of the soldiers of the secular princes, who in those times prided themselves in wearing costly tunics, with girdles woven of silk, gold, and silver. He also ordered the capuce to be black ; for then hats were not in use, and the capuces of the soldiers were of the most brilliant colors. He wished this modesty to be observed, in order to put to shame the vanity and luxury of worldly men ; especially, as before observed, that of the soldiers who prided themselves so much upon their girdles, that, if they were deprived of them, they held themselves to be marked with infamy. The same saintly patriarch willed the veils and bands of the sisters to be made of simple white linen, in opposition to the vanity of those ladies who affected to wear their bands and veils of dazzling colors, and of the most costly materials.

In placing yourself in the Third Order, you have renounced the world, you are no more of the world, and it is your duty no longer to follow its fashions, nor to conform yourself to its vain observances. Nevertheless, as there is no rule without exceptions, it may be remembered that a daughter may be obliged to dress herself in the same way as her sisters, if commanded to do so by her parents ; and also a wife must, in this respect, obey the will of her husband ; but let them be mindful to withdraw their hearts and affections from these outward ornaments, and to take no satisfaction in them, but to wear them out of pure and simple obedience. St. Louis sanctified himself in the regal purple ; and many other saints, whose engagements were in the world, have not been the less agreeable to Almighty God, though clothed in costly attire : for this reason, that they wore it without vanity or pride. Those persons who, by necessity, are thus dispensed from wearing publicly the

habit of the Order, should not neglect to wear the **scapular** of white woollen stuff beneath their ordinary dress.

§ 4. *Of their conversation.*

If the life of Christians ought to be a heavenly life, their conversation ought to be of heaven, and to spread around them the sweet odor of Jesus Christ. "The ancient Christians," says Cassiodorus, "not only in their conversation fulfilled the duties of civil society, but those of charity also, using it to gain souls to God." It is thus that the brethren and sisters of the Third Order ought to converse with worldly people whenever charity or courtesy requires it of them; let their conversations be useful to others, instructing them in their duties, and guiding them in the paths of virtue; that those secular persons with whom they are intimate, remarking in them a constant recollection of the presence of God, may imitate their piety and devotion, and listen to their words as to a rule of their actions and of their conduct. St. Augustin writes that his mother, St. Monica, gained to God by her pious discourse those with whom she conversed. "The fruits of her holy conversation bear witness that all perceived the presence of God in her heart."

In order to render your conversation profitable to others, entertain them not with the trifles or vanities of the world, but with edifying subjects, which may incline them to virtue and devotion. Our Lord Jesus Christ conversed with his disciples only of the kingdom of God; you, after his example, ought to speak only of heavenly things and of those things which may engender a horror of sin and a love for virtue. Those secular persons who are aware of your consecration to God by your engagement in the Third Order, expect these spiritual discourses from you

for their edification. "Let no evil speech," says St. Paul, "proceed from your mouth; but that which is good, to the edification of faith, that it may administer grace to the hearers."

It would seem that at this day the most part of Christians are stricken with that malediction with which the Almighty of old time threatened his people, to punish their excesses and ingratiudes: viz., that their conversation should be only upon the earth, its follies, and its vanities. "Thou shalt be brought down, thou shalt speak out of the earth, and thy speech shall be heard out of the ground."

To escape this malediction, and to render your conversation useful and edifying to others, keep to this rule, viz., to speak of God, and of whatsoever may contribute to your own perfection or that of others, of what you have read or heard from the pulpit.

Avoid every thing that can sully your innocence; argue not with bitter words; defend not your own opinions with obstinacy, but submit them to those of others; never be quarrelsome; suffer no one to praise you in your presence; never boast of yourself, for you possess nothing but what has been given you by God; do not speak of useless matters; never lower the esteem which you ought to feel for others; speak of God and holy things with veneration; of persons consecrated to God and of your superiors with respect; of your equals with esteem; and of your inferiors with charity.

§ 5. *Of the duties of the brethren and sisters towards the deceased.*

Charity triumphs even over death; after having served our neighbor during his life, attended upon him in his sickness, assisted him in his agony, and been present at

his interment, charity accompanies his soul before the judgment-seat of God, and follows him even to purgatory there to solace and alleviate his pains.

Wherefore, in chapter xvi., the Rule obliges the brethren and sisters to certain prayers and suffrages, not only upon the death of each brother or sister of their congregation, but also every year for the relief and succor of all the deceased members of the Order.

On the death of any brother or sister, either on that day or the following, let the Father-Director cause a general communion to be made for the soul of the deceased; let those who are able cause a Mass to be said, or give some alms with the same intention. Let them also endeavor to gain some indulgences, and apply them to the suffering soul; for these favors being the application of the superabundant merits of Jesus Chriss, granted by the visible head of the Church for the benefit both of the living and the dead, it is certain that they very much advance the deliverance of souls from this suffering state, if they do not altogether release them.

In lieu of the fifty psalms or the hundred Paters which the Rule prescribes to the brethren and sisters upon the decease of each one of their congregation, it suffices to say once the whole, that is, the Vespers, Matins and Lauds, of the Office of the Dead.

Those who have a devotion for the souls in purgatory, and who wish to render them the same assistance as they would wish to be given to themselves after their death, will recite the Office of the Dead every week of the year, with the exception of those of Easter and Whitsuntide, as the religious of the Order are bound to do; they should not, however, dispense themselves from fulfilling the precept of the Rule, of causing three Masses to be said every



year for the same intention. If they recite the Office of the Dead every week, they are not obliged to say the Psalter once in the year. Those who cannot read must every year say five hundred Our Fathers for the deceased brethren and sisters. This charity will gain for them friends in heaven; and after their death, God will permit the same succor to be afforded to them as, when alive, they rendered to others.

PRAYER TO BE SAID BEFORE THE DIVINE  
OFFICE.

Open, O Lord, my mouth to bless Thy Holy Name: cleanse also my heart from all vain, perverse, and distracting thoughts; enlighten my understanding, inflame my will, that I may worthily, attentively, and devoutly recite this Office, and deserve to be heard in the presence of Thy Divine Majesty. Through Christ, our Lord. Amen.

O Lord, in union with that divine intention, wherewith Thou didst offer praises on earth to God, I offer these Hours to Thee.

PRAYER TO BE SAID AFTER THE DIVINE  
OFFICE.

May everlasting praise, honor, power and glory, be given by all creatures to the

most holy and undivided Trinity, to the sacred humanity of our Lord Jesus Christ crucified, to the fruitfulness and purity of the most blessed and glorious Virgin Mary, and to the fellowship of all the holy saints; and may we obtain the pardon of all our sins; world without end. Amen.

V. Blessed is the womb of the Virgin Mary, which bore the Son of the Eternal Father.

R. And blessed are the breasts which gave suck unto Christ, our Lord.

*Then for the happy estate of the Church, and of the Sovereign Pontiff, in secret :*

Our Father, etc.

**Hail Mary, etc.**

LITTLE OFFICE  
OF  
OUR BLESSED LADY.

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AT MATINS.

V. HAIL Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the Fruit of thy womb, JESUS.

V. O Lord, open my lips.

R. And my mouth shall declare Thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Alleluia.

[*From Septuagesima until Easter, instead of Alleluia, is said :*]

Praise be to Thee, O Lord, King of eternal glory.

*Invitatory.* Our King, a Virgin's Son: come, let us adore.

PSALM XCIV.

COME, let us praise the Lord with joy: let us joyfully sing to God our Saviour.

Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms.

Our King, a Virgin's Son: come let us adore.

For God is a great Lord and a great King above all gods.

For in his hands are all the ends of the earth: and the heights of the mountains are his.

Come, let us adore.

For the sea is his, and he made it: and his hands formed the dry land.

Come, let us adore and fall down, and weep before the Lord that made us.

For he is the Lord our God: and we

are his people and the sheep of his pasture.

Our King a Virgin's Son: come, let us adore.

To-day, if you shall hear his voice, harden not your hearts:

As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

Come, let us adore.

Forty years long was I offended with that generation, and I said: These always err in heart.

And these men have not known my ways: so I swore in my wrath that they shall not enter my rest.

Our King, a Virgin's Son: O come, let us adore.

Glory be to the father, etc.

As it was in the beginning, etc.

O come, let us adore. Our King a Virgin's Son: Come, let us adore.

HYMN.

Whom earth, and sea, and sky proclaim,  
The Ruler of their triple frame—

He unto whom their praises rise  
 Within the womb of Mary lies.

Her womb, the seat of every grace,  
 Is now the Lord's abiding place—  
 That Lord to whom the sun by day,  
 The moon by night, their service pay.

O happy Mother that thou art!  
 Close underneath thy beating heart  
 Lies thy Creator-God, who plann'd  
 The world He holds within his hand.

Blest by the herald angel's tongue,  
 O'er thee God's shadowing spirit hung,  
 And fill'd thy womb whence issued forth  
 The long-desir'd of all the earth.

O Mary, Mother of all grace,  
 Mother of mercy to our race,  
 Protect us now from Satan's power,  
 And own us at life's closing hour.

All glory be to Thee, O Lord,  
 A Virgin's Son, by all ador'd :  
 And equal praise for ever greet  
 The Father and the Paraclete. Amen.

#### PSALM VIII.

O Lord our Lord, how admirable is thy  
 name in the whole earth!

For thy magnificence is elevated above  
 the heavens

Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.

For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.

What is man that thou art mindful of him! or the son of man that thou visitest him?

Thou hast made him a little less than the angels; thou hast crown'd him with glory and honor; and hast set him over the works of thy hands.

Thou hast subjected all things under his feet, all sheep and oxen: moreover, the beasts also of the fields.

The birds of the air and the fishes of the sea that pass through the paths of the sea.

O Lord, our Lord, how admirable is thy name in all the earth! Glory be to the Father, etc.

PSALM XVIII.

The heavens show forth the glory o

God, and the firmament declares the work of his hands.

Day to day uttereth speech, and night to night showeth knowledge.

There are no speeches nor languages where their voices are not heard.

Their sound hath gone forth into all the earth; and their words unto the ends of the world.

He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bride-chamber.

He hath rejoiced as a giant to run the way:

His going out is from the end of heaven:

And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

The fear of the Lord is holy, enduring for ever and ever: the judgments of the



**Lord are true, justified in themselves.**

More to be desired than gold and many precious stones : and sweeter than honey and the honey-comb.

For thy servant keepeth them, and in keeping them there is a great reward.

Who can understand sins? from my secret ones cleanse me, O Lord : and from those of others spare thy servant.

If they shall have no dominion over me, then shall I be without spot : and I shall be cleansed from the greatest sin.

And the words of my mouth shall be such as may please : and the meditation of my heart always in thy sight.

O Lord, my Helper, and my Redeemer. Glory be to the Father, etc.

PSALM XXIII.

The earth is the Lord's and the fulness thereof: the world and all they that dwell therein.

For he hath founded it upon the seas, and hath prepared it upon the rivers.

Who shall ascend into the mountains of the Lord: or who shall stand in his holy place?

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

He shall receive a blessing from the Lord, and mercy from God his Saviour

This is the generation of them that seek him: of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in.

Who is this King of Glory? the Lord who is strong and mighty: the Lord, mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in.

Who is this King of Glory? the Lord of hosts, he is the King of Glory.

Glory be to the Father, etc.

*Ant.* Blessed art thou amongst women and blessed is the Fruit of thy womb.

V. Grace is shed upon thy lips.

R. Therefore hath God blessed thee for ever.

Our Father. (*In secret.*)

V. And lead us not into temptation.

R. But deliver us from evil.

Pray, father, give the blessing. \*

*Blessing.* May the Virgin of virgins intercede for us to our Lord.

R. Amen.

FIRST LESSON.

O Holy Mary, Virgin of virgins, Mother and daughter of the King of kings! bestow upon us thy consolation, that through thee we may deserve to have the reward of the heavenly kingdom, and to reign with the elect of God unto all eternity. But Thou, O Lord, have mercy on us.

R. Thanks be to God.

R. O holy and immaculate Virginity, with what praises to extol thee I know not: for thou gavest Him from thy bosom whom the heavens could not contain.

V. Blessed art thou amongst women, and blessed is the Fruit of thy womb.

R. For thou gavest Him from thy

\* *When a lay person gives out the office, instead of the above is said:*

We pray thee vouchsafe us a blessing.

bosom whom the heavens could not contain.

Pray, father, give the blessing.

*Blessing.* May the holy Mother of God be our helper.

R. Amen.

SECOND LESSON.

O Holy Mary, most compassionate of all the compassionate, and holiest of all the holy, make intercession for us. Through thee, O Virgin, may He receive our prayers, who, born of thee, reigneth above the skies, that so of His loving kindness our sins may be cleansed away. But thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Blessed art thou, O Virgin Mary, who bearest the Lord, the Creator of the world. Thou gavest birth unto Him that made thee, and still thou remainest a Virgin evermore.

V. Hail Mary, full of grace, the Lord is with thee.

R. Thou gavest birth unto Him that made thee, and still remainest a Virgin evermore.

Pray, father, give the blessing.

*Blessing.* May Mary, the Virgin Mother, with her child, bless us.

R. Amen.

THIRD LESSON.

O Holy Mother of God, who didst worthily deserve to conceive Him whom the whole world cannot contain, cleanse away our sins by thy loving intercession, that we who have been redeemed may through thee be able to ascend to the seat of perpetual glory, where, with him, thy Son, thou reignest unto everlasting ages. But Thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Happy art thou, O holy Mother of God, and most worthy of all praise; for out of thee arose the Sun of Justice, Christ our God.

V. Pray for the people, plead for the clergy, make intercession for the devout female sex: let all feel thy helping power who celebrate thy blessed memory.

R. For out of thee arose the Sun of Justice, Christ our Lord

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. Christ our Lord.

*When the Te Deum is omitted, the following is added :*

R. Happy art thou, O holy Mother of God, and most worthy of all praise: for out of thee arose the Sun of Justice, Christ our God,

*The Canticle Te Deum is omitted whenever it is not said in the Divine Office.\**

#### CANTICLE.

We praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all angels cry aloud: the heavens and all the powers therein.

To Thee cherubim and seraphim: continually cry.

\* The *Te Deum* is not said on the Sundays of Advent, Christmas-Eve, (Dec. 24,) Holy Innocents' Day, (Dec. 28,) the Sundays and Simplex Feasts (very few) from Septuagesima until Easter, Ash-Wednesday, all Holy Week, the Vigil of Pentecost, and All Souls Day (Nov. 2d.

Holy, holy, holy : Lord God of Sabaoth !  
Heaven and earth are full of the majesty  
of Thy glory.

The glorious choir of the Apostles :  
praise Thee.

The admirable company of the Proph-  
ets : praise Thee.

The white-robed army of martyrs : praise  
Thee.

The Holy Church throughout all the  
world : acknowledges Thee.

The Father : of an infinite majesty.

Thy adorable, true : and only Son.

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son of the  
Father.

When Thou tookest upon Thee to  
deliver man : Thou didst not abhor the  
Virgin's womb.

When Thou hadst overcome the sting  
of death : Thou didst open the kingdom  
of heaven to all believers.

Thou sittest at the right hand of God :  
in the glory of the Father.

We believe that Thou shalt come : to be  
our Judge

*Here all kneel for one verse.*

We pray Thee, therefore, help Thy ser-  
vants: whom Thou hast redeemed with  
Thy precious blood.

Make them to be numbered with Thy  
Saints: in glory everlasting.

O Lord, save Thy people: and bless  
Thy inheritance.

And govern them : and lift them up for  
ever.

Day by day: we magnify Thee.

And we praise Thy name for ever: for  
ever and ever.

Vouchsafe, O Lord, this day: to keep  
us without sin.

Have mercy, O Lord, upon us: have  
mercy upon us.

Let Thy mercy be upon us, O Lord:  
as we have hoped in Thee.

In Thee, O Lord, have I hoped: let  
me not be confounded for ever.

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

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



## AT LAUDS.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Alleluia.

*From Septuagesima until Easter, instead of Alleluia, is said:*

Praise be to Thee, O Lord, King of eternal glory.

## PSALM XCII.

The Lord hath reigned; He is clothed with beauty: the Lord hath put on strength, and girded Himself.

And he hast established the world: which shall not be moved.

Thy throne is prepared from of old: Thou art from everlasting.

The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves: with the voice of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are become exceed-

ingly credible: holiness becometh Thy house, O Lord, unto length of days.

Glory be to the Father, etc.

PSALM XCIX.

Sing joyfully to God, all the earth: serve ye the Lord with gladness.

Come ye into His presence: with exceeding great joy.

Know ye that the Lord He is God: it is He that hath made us and not we ourselves.

We are his people and the sheep of His pasture: Go ye into His gates with praise, and into His courts with hymns, and give glory to Him.

Praise ye His Name, for the Lord is gracious; His mercy endureth forever: and His truth to generation and generation.

Glory be to the Father, etc.

PSALMS LXII., LXVI.

O God my God: to Thee do I watch at break of day.

For Thee my soul hath thirsted; for Thee my flesh, O how many ways!

In a desert land and where there is no way and no water: so in the sanctuary have I come before Thee, to see Thy power and Thy glory.

For thy mercy is better than lives: Thee my lips shall praise.

Thus will I bless Thee all my life long: and in Thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness: and my mouth shall praise Thee with joyful lips.

If I have remembered Thee upon my bed, I will meditate on Thee in the morning: because Thou hast been my helper.

And I will rejoice under the covert of Thy wings: my soul hath stuck close to thee: Thy right hand hath received me.

But they have sought my soul in vain, they shall go into the lower parts of the earth.

They shall be delivered into the hands of the sword: they shall be the portions of foxes.

But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them

that speak wicked things.

May God have mercy on us, and bless us; may He cause the light of His countenance to shine upon us, and may He have mercy on us:

That we may know Thy way upon earth: Thy salvation in all nations.

Let people confess to Thee, O God: let all people give praise To thee.

Let the nations be glad and rejoice: for Thou judgest the people with justice, and directest the nations upon earth.

Let the people, O God, confess to Thee: let the people give praise to Thee: the earth hath yielded her fruit.

May God our God bless us, may God bless us: and all the ends of the earth fear him.

Glory be to the Father, etc.

#### CANTICLE OF THE THREE CHILDREN.

(*Dan. iii.*)

All ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord; O ye cold and heat, bless the Lord.

O ye dews and hoar-frosts, bless the Lord: O ye frost and cold, bless the Lord.

O ye ice and snows bless the Lord: O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord: let it praise and exalt Him above all for ever.

O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord: O ye seas and rivers, bless the Lord.

O ye whales and all that move in the waters, bless the Lord : O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord ; O ye sons of men, bless the Lord

O let Israel bless the Lord : let them praise and exalt Him above all for ever

O ye priests of the Lord, bless the Lord  
O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord : O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, and Misael, bless ye the Lord : praise and exalt Him above all for ever.

Let us bless the Father and the Son with the Holy Ghost : let us praise and exalt Him above all for ever.

Blessed art thou, O Lord, in the firmament of heaven : and worthy of praise and glorious, and magnified for ever.

*Neither Glory, etc. nor Amen is said here*

PSALMS CXLVIII, CXLIX, CL.

Praise ye the Lord from the heavens  
praise ye Him in the high places.

Praise ye Him, all His angels : praise ye Him, all His hosts.

Praise ye Him, O sun and moon : praise Him all ye stars and light.

Praise Him, ye heavens of heavens : and let all the waters that are above the heavens, praise the name of the Lord.

For He spoke, and they were made : He commanded, and they were created.

He hath established them for ever, and for ages and ages : He hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye deeps :

Fire, hail, snow, ice, stormy winds, which fulfil his word :

Mountains, and all hills, fruitful trees, and all cedars :

Beasts and all cattle : serpents, and feathered fowls :

Kings of the earth, and all people : princes and all judges of the earth :

Young men, and maidens : let the old with the younger praise the name of the Lord : for His name alone is exalted.

The praise of Him is above heaven and

earth : and He hath exalted the horn of his people.

A hymn to all His saints ; to the children of Israel, a people approaching to Him.

Sing ye to the Lord a new canticle : let His praise be in the church of the saints.

Let Israel rejoice in Him that made him : and let the children of Sion be joyful in their King.

Let them praise His name in choir : let them sing to Him with the timbrel and the psaltery.

For the Lord is well pleased with His people : and He will exalt the meek unto salvation.

The saints shall rejoice in glory : they shall be joyful in their beds.

The high praises of God shall be in their mouth : and two-edged swords in their hands :

To execute vengeance upon the nations, chastisements among the people :

To bind their kings with fetters, and their nobles with manacles of iron



To execute upon them the judgment that is written: this glory is to all His saints.

Praise ye the Lord in His holy places; praise ye Him in the firmament of his power.

Praise ye Him for his mighty acts: praise ye Him according to the multitude of his greatness.

Praise Him with sound of trumpet: praise him with psaltery and harp.

Praise Him with umbrel and choir: praise Him with strings and organs.

Praise Him on high-sounding cymbals: praise Him on cymbals of joy: let every spirit praise the Lord.

Glory be to the Father, etc.

*Ant.* After child birth thou still didst remain a Virgin undefiled: O Mother of God, intercede for us.

(*Ecc. xxiv.*)

As the vine, I gave forth a pleasant odor: and my flowers are the fruit of honor and riches

R. Thanks be to God.

## HYMN.

O glorious Lady, throned in light  
 Sublime above the starry height,  
 Thine arms thy great Creator pressed,  
 A suckling at thy sacred breast.

Through the dear Blossom of thy womb  
 Thou changest hapless Eva's doom:  
 Through thee to contrite souls is given  
 An opening to their home in heaven.

Thou art the great King's portal, bright  
 With pearls and stones of living light:  
 Come, then, ye ransomed nations, sing  
 The Life Divine 'twas hers to bring.

O Mary, Mother of all grace:  
 Mother of mercy to our race,  
 Protect us now from Satan's power,  
 And own us at life's closing hour.

All glory be to Thee, O Lord,  
 A Virgin's Son, by all ador'd:  
 And equal praise for ever greet  
 The Father and the Paraclete. Amen.

V. God hath chosen her, and fore-  
 chosen her.

R. And He maketh her to dwell in His  
 tabernacle.

## CANTICLE OF ZACHARIAS.

(*Luke 1.*)

Blessed be the Lord God of Israel: for

He hath visited and wrought the redemption of His people.

And hath raised up a horn of salvation for us: in the house of David His servant.

As He spoke by the mouth of His holy prophets: who were from the beginning.

That He would save us from our enemies: and from the hand of all that hate us:

And show forth His mercy to our fathers: and remember His Holy Covenant.

The oath which He swore to Abraham our father: that He would grant unto us,

That, being delivered from the hand of our enemies; we might serve Him without fear.

In holiness and justice before Him: all the days of our life.

And thou, O Child, shalt be called the Prophet of the Most High: for Thou shalt go before the face of the Lord to prepare His ways.

To give knowledge of salvation to His people: for the remission of their sins

Through the bowels of the mercy of

our God: wherein the Day-spring from on high hath visited us.

To enlighten them that sit in darkness and in the shadow of death · to direct our feet into the way of peace.

Glory be to the Father, etc.

*The anthem and prayer following vary, according to the season.*

*From the Purification until Easter, and from Trinity Sunday until Advent.*

*Ant.* O glorious Mother of God! O Mary ever Virgin! who alone wast found worthy to bear the Lord of all, and though a Virgin to suckle the King of angels; be graciously mindful of us, we beseech thee, and pray to Christ for us, that we, being upheld by thy care, may deserve to attain to the heavenly kingdom.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

*[A priest or deacon always says instead:*

V. The Lord be with you.

R. And with thy spirit.]

Let us pray.

Grant, we beseech Thee, O Lord God that we Thy servants may enjoy continual health of mind and body; and that, through the glorious intercession of Blessed Mary, ever Virgin, we may be delivered from present sorrow and hereafter enjoy eternal happiness. Through Christ our Lord.

R. Amen.

*Throughout Advent.*

*Ant.* The Holy Ghost shall come down upon thee, O Mary: fear not, thou shalt bear within thy womb the Son of God. Alleluia.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who wast pleased that Thy word should take flesh of the womb of the Blessed Virgin Mary, and didst make it known unto her by the message of an angel: grant that we Thy suppliants,

who truly believe her to be the Mother of God, may, through her intercession, find help with Thee. Through the same Christ our Lord.

R. Amen.

*From Christmas to the Purification.*

*Ant.* A woman in childbirth brought forth a King whose name is eternal ; and, possessing a Mother's joys with a Virgin's honor, her like hath not appeared before or since.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who, through the fruitful Virginitv of Blessed Mary, hast given to mankind the reward of eternal salvation : grant, we beseech Thee, that we who have been made worthy to receive the Author of Life, through her, may likewise feel that she makes intercession for us. Through Christ our Lord.

R. Amen.

*From Easter to Trinity Sunday.*

*Ant.* O Blessed Mary, Mother of God, perpetual Virgin, Temple of the Lord, Sanctuary of the Holy Ghost, thou only and without equal wast pleasing to our Lord Jesus Christ: Pray for the people, plead for the Clergy, make intercession for the devout female sex. Alleluia.

Alleluia.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

Grant, we beseech Thee, O Lord God, that we Thy servants, may enjoy continual health of mind and body; and that, through the glorious intercession of blessed Mary, ever Virgin, we may be delivered from present sorrow, and hereafter enjoy eternal happiness. Through Christ our Lord.

R. Amen.

*The following Commemorations are said throughout the whole year:*

COMMEMORATION OF OUR HOLY FATHER  
ST. DOMINIC.

*Anthem.*

Oh! bless'd be He,  
Whose Blood set free  
Our guilty race in ruin hurl'd;  
And prompt to save,  
In mercy gave  
Our sainted Father to the world.

V. The law of his God is in his heart.

R. And his steps shall not fail.

Let us pray.

O God, who didst vouchsafe to enlighten Thy Church by the merits and teachings of our blessed father, Dominic, Thy Confessor, grant, through his intercession, that it may never be wanting in temporal help, and always grow in spiritual increase. Through Christ our Lord.

R. Amen.

*Here may be made the Commemoration of the Saints or Blessed, whose feast falls on the day.\**

\* These Commemorations do not form a part of the Office. Sisters of the Third Order may make a daily



COMMEMORATION OF THE SAINTS OF  
THE ORDER.

*Anthem.*

How sweetly rest  
Those spirits blest,  
The saints of our dear Father's race!  
Whose lives shone forth  
O'er all the earth,  
In signs, and powers, and words of  
grace.

V. The saints shall be joyful in glory.

R. They shall sing for joy upon their  
beds.

Let us pray.

Grant, we beseech Thee, Almighty  
God, that the examples of the saints of  
our Order may incite us to a better life;  
that we may imitate their actions whose  
blessed memory we celebrate. Through  
Christ our Lord.

R. Amen.

commemoration of St. Catharine of Sienna and St. Mary  
Magdalen (See Apr. 30th and July 22d) at Lauds and  
also at Vespers.

COMMEMORATION OF ALL SAINTS.

*Ant.* O all ye saints of God, vouchsafe to intercede for the salvation of us and of all mankind.

V. Pray for us, O all ye saints of God.

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

Let us pray.

Grant, we beseech Thee, O Lord, that all Thy saints may continually pray for us, and vouchsafe of Thy clemency mercifully to hear them. Through Christ our Lord.

R. Amen.

PRAYER FOR PEACE.

*Ant.* Grant peace, O Lord, in our days, for there is none other to fight for us but Thou, our God.

V. Peace be within thy wall.

R. And plenteousness in thy towers.

Let us pray.

O God, from whom are all holy desires, right counsels, and just works, grant to Thy servants that peace which the world cannot give, that our hearts being intent

upon Thy commandments, and the fear of our enemies taken away, the times through Thy protection may be peaceful. Through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the Fruit of thy womb, JESUS.

*When two Hours are said together, the Hail Mary is said only once between them.*

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### AT PRIME.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women,

and blessed is the Fruit of thy womb,  
JESUS.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Alleluia.

*From Septuagesima until Easter, instead  
of Alleluia is said:*

Praise be to Thee, O Lord, King of  
eternal glory.

#### HYMN.

Author of grace, sweet Saviour mine,  
Remember that Thy flesh divine  
From the unsullied Virgin came,  
Made like unto our mortal frame.

O Mary, Mother of all grace,  
Mother of mercy to our race,  
Protect us now from Satan's power,  
And own us at life's closing hour.

All glory be to thee, O Lord,  
A Virgin's Son, by all ador'd:  
And equal praise for ever greet  
The Father and the Paraclete. Amen.

#### PSALM CXIX.

In my trouble I cried to the Lord: and  
He heard me.

O Lord, deliver my soul from wicked lips, and a deceitful tongue.

What shall be given to thee, or what shall be added to thee: to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

Glory be to the Father, etc.

PSALM CXX.

I have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from the Lord, who made heaven and earth.

May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

Behold, he shall neither slumber nor sleep, that keepeth Israel.

The Lord is thy Keeper: the Lord is thy protection upon thy right hand.

The sun shall not burn thee by day,  
nor the moon by night.

The Lord keepeth thee from all evil:  
may the Lord keep thy soul.

May the Lord keep thy coming-in and  
thy going-out: from henceforth now and  
for ever.

Glory be to the Father, etc.

PSALM CXXI.

I rejoiced at the things that were said  
to me: we shall go into the house of the  
Lord.

Our feet were standing in thy courts,  
O Jerusalem!

Jerusalem, which is built as a city,  
which is compact together.

For thither did the tribes go up, the  
tribes of the Lord; the testimony of  
Israel, to praise the name of the Lord.

Because there seats have sat in judg-  
ment, seats upon the house of David.

Pray ye for the things that are for the  
peace of Jerusalem; and abundance for  
them that love thee.

Let peace be in thy strength: and abun-  
dance in thy towers.

For the sake of my brethren and of my neighbors, I spoke peace of thee.

Because of the house of the Lord our God: I have sought good things for thee.

Glory be to the Father, etc.

*Ant.* Vouchsafe that I may praise thee,  
O sacred Virgin: give me strength  
against thy enemies.

#### LITTLE CHAPTER.

(*Eccl.* xxiv.)

From the beginning and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I ministered before him.

R. Thanks be to God.

V. After childbirth thou still didst remain a Virgin undefiled.

R. After childbirth thou still didst remain a Virgin undefiled.

V. O Mother of God, intercede for us.

R. A Virgin undefiled.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. After childbirth thou still didst remain a Virgin undefiled.

V. Blessed art thou amongst women.

R. And blessed is the Fruit of thy womb.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the incarnation of Christ Thy Son was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same Jesus Christ our Lord Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Hail Mary, full of grace, the Lord is with thee.



R. Blessed art thou amongst women,  
and blessed is the Fruit of thy womb,  
JESUS.

AT TERCE.

V. Hail Mary, full of grace, the Lord  
is with thee.

R. Blessed art thou amongst women,  
and blessed is the fruit of thy womb,  
JESUS.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Alleluia.

*From Septuagesima until Easter, instead  
of Alleluia, is said :*

Praise be to Thee, O Lord, King of  
eternal glory.

HYMN.

Author of grace, sweet Saviour mine,  
Remember that Thy flesh divine  
From the unsullied Virgin came,  
Made like unto our mortal frame.

O Mary, Mother of all grace,  
Mother of mercy to our race,  
Protect us now from Satan's power,  
And own us at life's closing hour.

All glory be to Thee, O Lord,  
 A Virgin's Son, by all ador'd :  
 And equal praise for ever greet  
 The Father and the Paraclete. Amen.

## PSALM CXXII.

To thee have I lifted up my eyes: who  
 dwellest in heaven.

Behold, as the eyes of servants are on  
 the hands of their masters,

As the eyes of the handmaid are on the  
 hands of her mistress: so are our eyes  
 unto the Lord our God, until he have  
 mercy upon us.

Have mercy on us, O Lord, have mercy  
 on us; for we are greatly filled with con-  
 tempt.

For our soul is greatly filled: *we are* a  
 reproach to the rich, and contempt to the  
 proud.

Glory be to the Father, etc.

## PSALM CXXIII.

If it had not been that the Lord was  
 with us, let Israel now say: If it had not  
 been that the Lord was with us,

When men rose up against us, perhaps  
 they had swallowed us up alive.

When their fury was enkindled against us, perhaps the water had swallowed us up.

Our soul hath passed through a torrent; perhaps had passed through a water insupportable.

Blessed be the Lord, who hath not given us to be a prey to their teeth.

Our soul hath been delivered, as a sparrow out of the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, who made heaven and earth.

Glory be to the Father, etc.

#### PSALM CXXIV.

They that trust in the Lord *shall* be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem.

Mountains are round about it: so the Lord is round about his people from henceforth now and forever.

For the Lord will not leave the rod of sinners upon the lot of the just; that the

just may not stretch forth their hands to iniquity.

Do good, O Lord, to those that are good, and to the upright of heart.

But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

Glory be to the Father, etc.

*Ant.* Rejoice, O Virgin Mary, thou alone hast destroyed all heresies through the whole world.

#### LITTLE CHAPTER.

(*Eccl.* xxiv.)

And so in Sion was I established, and in the Holy City likewise did I rest, and in Jerusalem was my power.

R. Thanks be to God.

V. Holy Mary, Mother of Christ, near thy poor servants who pray to thee.

R. Holy Mary, Mother of Christ, hear thy poor servants who pray to thee.

V. And bring to us from heaven the pardon thou obtainest

R. Hear thy poor servants who pray to thee.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. Holy Mary, Mother of Christ, hear thy poor servants who pray to thee.

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

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

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

*From the Purification until Advent.*

Let us Pray.

Grant, we beseech Thee, O Lord God, that we Thy servants may enjoy continual health of mind and body; and that, through the glorious intercession of Blessed Mary, ever Virgin, we may be delivered from present sorrow and hereafter enjoy eternal happiness. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

*Throughout Advent.*

Let us pray.

O God, who wast pleased that Thy Word should take flesh of the womb of the Blessed Virgin Mary, and didst make it known unto her by the message of an angel: grant that we, Thy suppliants, who truly believe her to be the Mother of God, may through her intercession find help with Thee. Through the same Jesus Christ our Lord, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

R. Amen.

*From Christmas to the Purification.*

Let us pray.

O God, who, through the fruitful Virginity of Blessed Mary, hast given to mankind the reward of eternal salvation grant, we beseech Thee, that we who have been made worthy to receive the Author of Life through her may likewise feel that she maketh intercession for us. Through our Lord Jesus Christ, Thy Son

who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto **Thee**.

V. Let us bless the Lord.

R. Thanks be to God.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the Fruit of thy womb, **JESUS**.

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AT SEXT.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the Fruit of thy womb, **JESUS**.

V. Incline unto my aid, O God!

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Alleluia.

*From Septuagesima until Easter, instead of Alleluia, is said :*

Praise be to Thee, O Lord, King of eternal glory.

#### HYMN.

Author of grace, sweet Saviour mine,  
Remember that Thy flesh divine  
From the unsullied Virgin came,  
Made like unto our mortal frame.  
O Mary, Mother of all grace,  
Mother of mercy to our race,  
Protect us now from Satan's power,  
And own us at life's closing hour,  
All glory be to Thee, O Lord,  
A Virgin's Son by all ador'd :  
And equal praise forever greet  
The Father and the Paraclete. Amen.

#### PSALM CXXV.

When the Lord brought back the captivity of Sion, we became like men comforted.

Then was our mouth filled with gladness; and our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.



The Lord hath done great things for us:  
we are become joyful.

Turn again our captivity, O Lord, as a  
stream in the South.

They that sow in tears shall reap in joy.  
Going they went and wept, casting  
their seeds.

But coming, they shall come with joy  
fulness, carrying their sheaves.

Glory be to the Father, etc.

PSALM CXXVI.

Unless the Lord build the house, they  
labor in vain that build it.

Unless the Lord keep the city, he  
watcheth in vain that keepeth it.

It is vain for you to rise before light:  
rise ye after you have sitten, you that eat  
the bread of sorrow.

When he shall give sleep to his beloved:  
Behold, the inheritance of the Lord are  
children; the reward, the fruit of the  
womb.

As arrows in the hand of the mighty,  
so the children of them that have been  
shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

Glory be the Father, etc.

PSALM CXXVII.

Blessed are all they that fear the Lord that walk in His ways.

For thou shalt eat the labors of thy hands: blessed art thou, and it shall be well with thee.

Thy wife as a fruitful vine, on the sides of thy house.

Thy children as olive plants, round about thy table.

Behold, thus shall the man be blessed that feareth the Lord.

May the Lord bless thee out of Sion: and mayest thou see the good things of Jerusalem all the days of thy life.

And mayest thou see thy children's children, peace upon Israel.

Glory be to the Father, etc.

*Ant.* In offspring a Mother, in child-birth a Virgin: rejoice and be glad, O Virgin Mother of our Lord.

## LITTLE CHAPTER.

*(Eccl. xxiv.)*

And I took root in an honorable people and in the portion of my God his inheritance, and my abode is in the full assembly of the saints.

R. Thanks be to God.

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

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

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

R. O holy Mother of God.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

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

V. God hath chosen her and fore-chosen her.

R. And He maketh her to dwell in His tabernacle.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

Defend Thy servants, O Lord, by granting them the gift of peace, and as they have confidence in the patronage of

Blessed Mary, ever Virgin, so do Thou make them safe from all their enemies. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Hail Mary, full of grace, the Lord is with Thee.

R. Blessed art thou amongst women, and blessed is the Fruit of thy womb, JESUS.

#### AT NONE.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the Fruit of thy womb JESUS.

V. Incline unto my aid O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.  
Alleluia. *Or*, Praise be to Thee, etc.

## HYMN.

Author of grace, sweet Saviour mine,  
Remember that Thy flesh divine  
From the unsullied Virgin came,  
Made like unto our mortal frame.  
O Mary, Mother of all grace,  
Mother of mercy to our race,  
Protect us now from Satan's power,  
And own us at life's closing hour.  
All glory be to Thee, O Lord,  
A Virgin's Son, by all ador'd :  
And equal praise for ever greet  
The Father and the Paraclete. Amen.

## PSALM CXXVIII.

Often have **they** fought against me  
from my youth, let Israel now say,

Often have they fought against me from  
my youth: but they could not *prevail*  
over me.

The wicked have wrought upon my  
back: they have lengthened their iniquity.

The Lord *who* is just, will cut the necks  
of sinners: let them all be confounded  
and turned back, that hate Sion.

Let them be as grass upon the tops of

houses, which withereth before it be plucked up :

Wherewith the mower filleth not his hand : nor he that gathereth sheaves, his bosom.

And they that passed by have not said : The blessing of the Lord be upon you ; we have blessed you in the name of the Lord.

Glory be to the Father, etc.

PSALM CXXIX.

Out of the depths I have cried to thee, O Lord : Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, Lord, who shall stand it ?

For with thee there is merciful forgiveness ; and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word : my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord

Because with the Lord there is mercy ;  
and with him plentiful redemption.

And he shall redeem Israel from all his  
iniquities.

Glory be to the Father, etc.

PSALM CXXX.

Lord, my heart is not exalted : nor are  
my eyes lofty.

Neither have I walked in great matters,  
nor in wonderful things above me.

If I was not humbly minded, but exalt-  
ed in my soul :

As a child that is weaned is towards  
his mother, so reward in my soul.

Let Israel hope in the Lord : from hence-  
forth now and forever.

Glory be to the Father, etc.

*Ant.* Blessed Mother and immaculate  
Virgin, glorious Queen of the world, in-  
tercede for us with our Lord.

LITTLE CHAPTER.

(*Eccl.* xxiv.)

I was exalted like the cedar in Libanus,  
and like a cypress-tree on Mount Sion

Like a palm-tree in Cades was I exalted,  
and like a rose-plant in Jericho.

R. Thanks be to God.

V. God hath chosen her and fore-chosen  
her.

R. God hath chosen her and fore-chosen  
her.

V. And He maketh her to dwell in his  
tabernacle.

R. And fore-chosen her.

V. Glory be to the Father, and to the  
Son, and to the Holy Ghost.

R. God hath chosen her and fore-chosen  
her.

V. O ever Virgin Mary, holy mother  
of God.

R. Intercede for us unto our Lord God.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

Forgive, we beseech Thee, O Lord,  
the sins of Thy servants; that we, who  
cannot be pleasing unto Thee by any  
actions of our own, may be saved by the  
intercession of the Mother of Thy Son



our Lord. Through the same Jesus Christ our Lord, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the Fruit of thy womb, JESUS.

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### AT VESPER.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the Fruit of thy womb, JESUS.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.  
 Alleluia. *Or*, Praise be to Thee, etc.

## PSALM CIX.

The Lord said to my Lord: Sit thou  
 at my right hand:

Until I make thy enemies thy footstool.

The Lord will send forth the sceptre of  
 thy power out of Sion: rule thou in the  
 midst of thy enemies.

With thee is the principality in the day  
 of thy strength; in the brightness of the  
 saints: from the womb, before the day-  
 star, I begot thee.

The Lord hath sworn, and he will not  
 repent: Thou art a priest for ever accord-  
 ing to the order of Melchisedech.

The Lord at thy right hand hath bro-  
 ken kings in the day of his wrath.

He shall judge among the nations; he  
 shall fill ruins: he shall crush the heads  
 in the land of many.

He shall drink of the torrent in the way:  
 therefore shall he lift up the head.

Glory be to the Father, etc.

## PSALM CXII.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same: the name of the Lord is worthy of praise.

The Lord is high above all nations: and His glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of His people.

Who maketh the barren woman to dwell in the house: a joyful mother of children.

Glory be to the Father, etc.

## PSALM CXXI.

I rejoiced at the things that were said to me: we shall go into the house of the Lord.

Our feet were standing within thy courts: O Jerusalem!

Jerusalem which is built as a city: which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

For there were set the seats for judgment: seats of the house of David.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

Let peace be in thy strength: and abundance in thy towers.

For the sake of my brethren and of my neighbors, I spoke peace of thee.

Because of the house of the Lord our God: I have sought good things for thee.

Glory be to the Father, etc.

#### PSALM CXXVI.

Unless the Lord build the house: they labor in vain that build it.

Unless the Lord keep the city: he watcheth in vain that keepeth it.

It is vain for you to rise before light

rise ye after you have sitten ; you that eat the bread of sorrow.

When He shall give sleep to His beloved : behold, the inheritance of the Lord are children : the reward, the fruit of the womb.

As arrows in the hand of the mighty : so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them : he shall not be confounded when he shall speak to his enemies in the gate.

Glory be to the Father, etc.

#### PSALM CXLVII.

Praise the Lord, O Jerusalem : praise thy God, O Sion.

Because he hath strengthened the bolts of thy gates : he hath blessed thy children within thee.

Who hath placed peace on thy borders : and filleth thee with the fat of corn.

Who sendeth forth his speech to the earth : his word runneth swiftly.

Who giveth snow like wool : scattereth  
mist like ashes.

He sendeth his crystal-like morsels :  
who shall stand before the face of his cold ?

He shall send out his word, and shall  
melt them : his wind shall blow, and the  
waters shall run.

Who declareth his word to Jacob : his  
justices and his judgments to Israel.

He hath not done in like manner to  
every nation : and his judgments he hath  
not made manifest to them. Alleluia.

Glory be to the Father, etc.

*Ant.* Ever Virgin Mary, Holy Mother of  
God, intercede for us unto our Lord God.

#### LITTLE CHAPTER.

(*Eccl.* xxiv.)

I gave a sweet smell like cinnamon  
and aromatical balm : I yielded a sweet  
odor, like the choicest myrrh.

R. Thanks be to God.

#### HYMN.

Hail, O star of ocean,  
God's own Mother blest,  
Ever sinless Virgin,  
Gate of heaven confest.

Taking that sweet Ave,  
 Which from Gabriel came,  
 Peace confirm within us,  
 Changing Eva's name.  
 Break the sinners' fetters;  
 To the blind give day;  
 Chase all evils from us;  
 For all blessings pray.  
 Show thyself a Mother;  
 May the Word divine,  
 Born for us thine Infant,  
 Hear our pray'rs through thine  
 Virgin, all excelling!  
 Mildest of the mild!  
 Free from sin preserve us,  
 Meek and undefil'd.  
 Keep our life all spotless,  
 Make our way secure,  
 Till we find in Jesus  
 Joys that shall endure.  
 Praise to God the Father,  
 Honor to the Son,  
 To the Holy Spirit  
 Be the glory one. Amen.

V. Pray for us, O holy Mother of God  
 R. That we may be made worthy of  
 the promises of Christ.

CANTICLE MAGNIFICAT.

(*Luke i.*)

My soul doth magnify the Lord.

And my spirit hath rejoiced in God,  
my Saviour.

Because He hath regarded the humility  
of His handmaid : for behold from hence-  
forth all generations shall call me blessed

For He that is mighty hath done great  
things for me : and holy is His name.

And His mercy is from generation to  
generation : unto them that fear Him.

He hath showed the might of His arm :  
He hath scattered the proud in the con-  
ceit of their heart.

He hath put down the mighty from  
their seat : and hath exalted the humble

He hath filled the hungry with good  
things : and the rich He hath sent away  
empty.

He hath received Israel His servant :  
being mindful of His mercy.

As He spoke unto our fathers : to Abra-  
ham and his seed for ever.

Glorv be to the Father, etc.

*The anthem and prayer following vary,  
according to the season.*

*From the Purification until Easter, and  
from Trinity Sunday until Advent :*



*Ant.* Holy Mary, succor the miserable, help the faint-hearted, comfort the sorrowful, pray for the people, plead for the clergy, make intercession for the devout female sex.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

Grant, we beseech Thee, O Lord God, that we Thy servants may enjoy continual health of mind and body; and that, through the glorious intercession of Blessed Mary, ever Virgin, we may be delivered from present sorrow and hereafter enjoy eternal happiness. Through Christ, our Lord. Amen.

*Throughout Advent.*

*Ant.* O Virgin of virgins, how shall this be done? For thy like hath not appeared before us since. Ye daughters of Jerusalem, why look ye at me in wonder? This mystery which ye see is all divine.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who wast pleased that Thy Word should take flesh of the womb of the Blessed Virgin Mary, and didst make it known unto her by the message of an angel; grant that we Thy suppliants who truly believe her to be the Mother of God may, through her intercession, find help with Thee. Through the same Christ our Lord.

R. Amen.

*From Christmas to the Purification.*

*Ant.* O wonderful intercourse! the Creator of human kind taking unto Himself a living body vouchsafed to be born of a Virgin, and coming forth amongst us, a Man without human generation, bestowed upon us His Divinity.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who, through the fruitful virginity of Blessed Mary hast given to mankind the reward of eternal salvation: grant, we beseech Thee, that we who

have been made worthy to receive the Author of Life, through her may likewise feel that she makes intercession for us. Through Christ, our Lord.

R. Amen.

*From Easter to Trinity Sunday.*

*Anthem.*

Rejoice, O Queen of heaven: Alleluia.  
He whom thy womb was meet to bear;  
Alleluia.

Is risen as he said: Alleluia.

Turn thee to God for us in pray'r:  
Alleluia!

*In Ascension Time.*

Mounts as he said to heav'n: Alleluia.  
Turn thee to God for us in pray'r:  
Alleluia.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

Grant, we beseech Thee, O Lord God, that we Thy servants, may enjoy continual health of mind and body; and that through the glorious intercession of

Blessed Mary, ever Virgin, we may be delivered from the present sorrow and hereafter enjoy eternal happiness. Through Christ, our Lord.

R. Amen.

*The following Commemorations are said throughout the whole year.*

COMMEMORATION OF OUR HOLY FATHER,  
ST. DOMINIC.

*Anthem.*

When touched by death,  
We yield our breath,  
O come and take us to the sky;  
And even now,  
Great Father, show  
We walk beneath thy watchful eye.

V. The mouth of the just man shall speak wisdom.

R. And his tongue shall utter judgment.

Let us pray.

O God, who didst vouchsafe to enlighten Thy Church by the merits and teaching of our blessed Father, Dominic, Thy Confessor, grant, through his intercession,

that it may never be wanting in temporal help, and always grow in spiritual increase. Through Christ, our Lord.

R. Amen.

*Here, may be made the Commemoration of the Saint or Blessed, whose feast falls on the day. — See note at Lauds, p. 126.*

COMMEMORATION OF THE SAINTS OF THE ORDER.

*Anthem.*

Christ, the Lord's most precious grace,  
 Hath lifted high before His face  
 The saints of our dear Father's race;  
 So do we meekly pray—  
 That, through their merits bright and high,  
 We ever find due succor nigh,  
 And be to Him who rules the sky  
 Commended night and day.

V. Let the nation tell of the wisdom of the saints.

R. And the Church show forth their praise.

Let us pray.

Grant, we beseech Thee, Almighty God, that the examples of the saints of

our Order may incite us to a better life that we imitate their actions whose blessed memory we celebrate. Through Christ, our Lord:

R. Amen.

COMMEMORATION OF ALL SAINTS.

*Ant.* O all ye saints of God, vouchsafe to intercede for the salvation of us and of all mankind.

V. Pray for us, O all ye saints of God.

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

Let us pray.

Grant, we beseech Thee, O Lord, that all Thy saints may continually pray for us, and vouchsafe of thy clemency mercifully to hear them. Through Christ, our Lord.

R. Amen.

COMMEMORATION FOR PEACE.

*Ant.* Grant peace, O Lord, in our days, for there is none other to fight for us but Thou, our God.

V. Peace be within thy walls.

R. And plenteousness in thy towers.

Let us pray.

O God, from whom are all holy desires, right counsels and just works, grant to Thy servants that peace which the world cannot give, that our hearts being intent upon Thy commandments, and the fear of our enemies taken away, the times through Thy protection may be peaceful. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the Fruit of thy womb, JESUS.

AT COMPLIN.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women,  
and blessed is the Fruit of thy womb,  
JESUS.

V. Convert us, O God, our Saviour.

R. And turn away Thy wrath from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.  
Alleluia. *Or*, Praise be to Thee, etc.

PSALM CXXXI.

Lord, remember David: and all his  
meekness.

How he swore to the Lord: he vowed  
a vow to the God of Jacob:

If I shall enter into the tabernacle of  
my house: if I shall go up into the bed  
wherein I lie,—

If I shall give sleep to mine eyes: or  
slumber to my eyelids,—

Or rest to my temples, until I find out  
a place for the Lord: a tabernacle for  
the God of Jacob.

Behold we have heard of it at Ephrata:  
we found it in the fields of the wood.



We will go into His tabernacle : we will adore in the place where His feet stood.

Arise, O Lord, into Thy resting-place : Thou and the ark which Thou hast sanctified.

Let thy priests be clothed with righteousness : and let Thy saints rejoice.

For Thy servant David's sake : turn not away the face of Thy anointed.

The Lord hath sworn truth to David, and He will not make it void : of the fruit of thy body will I set upon Thy throne.

If thy children will keep my covenant : and these my testimonies which I shall teach them.

Their children also for evermore : shall sit upon thy throne.

For the Lord hath chosen Sion : He hath chosen it for His dwelling.

This is my rest for ever and ever : here will I dwell, for I have chosen it.

Blessing I will bless her widow : I will satisfy her poor with bread.

I will clothe her priests with salvation : and her saints shall rejoice with exceeding great joy.

There will I bring forth the horn to David: I have prepared a lamp for my anointed.

His enemies I will clothe with confusion: but upon Him shall my sanctification flourish.

Glory be to the Father, etc.

PSALM CXXXII.

Behold how good and how pleasant it is: for brethren to dwell together in unity.

Like the precious ointment on the head: that ran down upon the beard, the beard of Aaron.

Which ran down to the skirt of his garment: as the dew of Hermon which descendeth on Mount Sion.

For there the Lord hath commanded blessing: and life for ever more.

Glory be to the Father, etc.

PSALM CXXXIII.

Behold, now bless ye the Lord: all ye servants of the Lord.

Who stand in the house of the Lord: in the courts of the house of our God.

In the nights lift up your hands to the holy places: and bless ye the Lord.

May the Lord out of Sion bless thee :  
He that made heaven and earth.

Glory be to the Father, etc.

*Ant.* O Virgin Mary, there is no one in  
the world born of woman like to thee ;  
flourishing like the rose, fragrant as the  
lily : pray for us, O holy Mother of God.

LITTLE CHAPTER.

(*Eccl.* xxiv.)

I am the Mother of fair love, and of  
fear, and of knowledge, and of holy hope.

R. Thanks be to God.

V. Intercede for us, O holy Virgin of  
virgins, Mary, Mother of God.

R. Intercede for us, O holy Virgin of  
virgins, Mary, Mother of God.

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

R. Mary Mother of God.

V. Glory be to the Father, and to the  
Son : and to the Holy Ghost.

R. Intercede for us, O holy Virgin of  
virgins, Mary, Mother of God.

## LITTLE OFFICE OF OUR LADY.

### HYMN.

Virgin, all excelling !  
Mildest of the mild !  
Free from sin preserve us,  
Meek and undefil'd.  
Keep our life all spotless,  
Make our way secure,  
Till we find in Jesus  
Joys that shall endure.  
Praise to God the Father,  
Honor to the Son,  
To the Holy Spirit  
Be the glory one. Amen.

V. After childbirth thou still didst remain a Virgin undefiled.

R. O Mother of God, intercede for us

### CANTICLE OF SIMEON.

(*Luke ii.*)

Now let Thou Thy servant depart, O Lord : according to Thy word in peace.

Because my eyes have seen Thy salvation.

Which Thou hast prepared : before the face of all people.

A Light to enlighten the Gentiles : and the Glory of Thy people Israel.

Glory be to the Father, etc.

*Ant. (Said kneeling.)* We fly to thy patronage, O Holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever blessed Virgin.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

Grant, O merciful God, protection to our frailty: that we who celebrate the memory of the Holy Mother of God may, by the help of her intercession, arise from our sins. Through the same Jesus Christ our Lord, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the Fruit of thy womb, JESUS.

COMMEMORATIONS  
OF THE  
DOMINICAN SAINTS AND FEASTS  
THROUGHOUT THE YEAR.

As the movable festivals and seasons of the Church often displace the fixed feasts, it will suffice for Tertiaries who, instead of saying the Paters and Aves for their canonical Hours, recite the *Little Office of Our Lady*, to insert amongst the usual commemorations made at Lauds and Vespers, a memory also of any saint of the Order, whose feast may occur on that day. It has been thought well to add certain other feasts likewise, which in a special way belong to the Order, that the devout Tertiaries may always have at hand a complete catalogue of the Feasts, for the increase of their own devotion, and the encouragement of that feeling which makes them wish to unite themselves with their own Order, as far as they can, in the Divine Office.\*

10 JAN.—*Blessed Gundisalvus Conf.*

*Ant.* O Gundisalvus, admirable confessor of Christ, unwearied preacher of the Truth, graciously intercede for us who sing thy praises, and help us, O

\* Tertiaries will remember that they are free to omit these memories should they not choose to make them.

Father, with thy loving prayers at the throne of the eternal Majesty.

V. Pray for us, O Blessed Gundisalvus.

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

Let us pray.

O God, who didst wonderfully inflame the mind of Blessed Gundisalvus, Thy confessor, with the love of Thy holy name; grant, we beseech Thee, that, treading in his footsteps, we may ever think on Thee, and with fervent zeal do those things that are agreeable to Thee, through Christ, our Lord.

R. Amen.

16 JAN. *B. Stephana de Quinzanis, Virg.*

*Ant.* Come, O Spouse of Christ, receive the crown which the Lord had prepared for thee for ever.

V. Pray for us, O Blessed Stephana, etc.

Let us pray.

O God, who, after a wonderful manner, didst cause Blessed Stephana, Thy virgin, burning with the love of her crucified

Lord, to become a partaker of His passion, grant, we beseech Thee, that we, by her prayers and example, may likewise deserve to be made conformable to the image of Thy Son. Through the same Christ, our Lord.

R. Amen.

19 JAN.—*B. Andrew of Peschiera, Conf.*

*Ant.* This saint is worthy to be held in remembrance by men, for he hath now passed to the joys of the angels.

V. Pray for us, O Blessed Andrew, etc.

Let us pray.

O Lord Jesus Christ, who didst adorn Blessed Andrew, Thy Confessor, with the Apostolic spirit, grant that in imitation of him our words and example may be so profitable that we may bear abundant fruit thereby. Who livest and reignest God, world without end.

R. Amen.

23 JAN.—*St. Raymund of Pennafort, Conf. With an Octave.\**

*Ant.* Lead us forth, O Lord, through

\* During Octaves, it is usual to make a commemoration



the loving prayers of Raymund, from the house of the bondage of sin into the liberty of the glory of Thy sons.

V. Pray for us, O Blessed Raymund, etc.

Let us pray.

O God, who didst choose Blessed Raymund for a glorious minister of the Sacrament of Penance, and didst guide him wonderfully across the waves of the sea, grant that we, through his intercession, may bring forth worthy fruits of penance, and at length reach the haven of salvation. Through Christ, our Lord.

R. Amen.

24 JAN.—*B. Marcolinus of Forli, Conf.*

*Ant.* Well done, good and faithful servant, because thou hast been faithful in a few things I will set thee over many things, saith the Lord.

V. Pray for us, O Blessed Marcolinus, etc.

of the saint on the seven days following the Feast ; to come immediately after the commemoration of the saint of the day if one happens.

Let us pray.

O God, to whom the prayer of the humble and meek hath always been pleasing, grant that we may so profit by the prayers and example of Blessed Marcolinus that, becoming truly meek and humble of heart, we may the more readily receive Thy gifts. Through Christ, our Lord.

R. Amen.

26 JAN.—*B. Margaret of Hungary, Virg.*

*Ant.* When the bridegroom came the wise virgin being prepared, went in with Him to the marriage feast.

V. Pray for us, O Blessed Margaret, etc.

Let us pray.

O God, the Rewarder of faithful souls, who didst enrich Blessed Margaret, Thy Virgin, with spiritual gifts and eternal joys for her perfect renunciation of all things and her constant mortification, grant that we, through her prayers and example, may destroy the vices of the flesh and despise all earthly things, and so attain

to everlasting life. Through Christ, our Lord.

R. Amen.

28 JAN.—*Translation of the Body of St. Thomas Aquinas.*

(As on his principal Feast, 7 M.)

9 FEB.—*B. Bernard Scammacca, Conf.*

*Ant.* Blessed is this saint who trusted in the Lord; he preached the commandment of the Lord and is now established upon His holy mountain.

V. Pray for us, O Blessed Bernard, etc.

Let us pray.

O God, who didst mercifully bring back Blessed Bernard from the vices of the world, and didst lead him into the way of perfection, grant, through his merits and intercession, that we likewise may bewail our sins and turn with pure minds unto Thee. Through Christ, our Lord.

R. Amen.

13 FEB.—*St. Catharine de Ricci, Virg. Anthem.*

Chosen Spouse of love divine,  
On whose virgin-members shine

Christ's dear wounds He press'd on  
thee

For thy bridal jewelry ;

Suppliant at His footstool stand

For our lowly, faithful band.

V. Pray for us, O Blessed Catharine, etc.

Let us pray.

O Lord Jesus Christ, who was pleased that Blessed Catharine Thy Virgin should be inflamed with Thy love and made illustrious through the contemplation of Thy passion ; grant, at her intercession, that we likewise, devoutly worshipping the mysteries of Thy passion, may deserve to receive its fruits. Who livest and reignest, God, world without end.

R. Amen.

14 FEB.—*B. Nicholas a Palea, Conf.*

*Ant.* The Lord mercifully heard His saint when he called upon him ; the Lord mercifully heard him and established him in peace.

V. Pray for us, O Blessed Nicholas, etc.

Let us pray.

Mercifully infuse into us, O God, the spirit of Blessed Nicholas, Thy Confessor, that as Thou didst adorn him with singular grace for the preaching of Thy word and procuring the salvation of his neighbor, so Thou wouldest grant us, through his prayers, ever to remain constant in the same holy vocation. Through Christ, our Lord.

R. Amen.

15 FEB.—*B. Jordan of Saxony, Conf.*

*Ant.* I will liken him to a wise man who built his house upon a rock.

V. Pray for us, O Blessed Jordan, etc

Let us pray.

O God, who madest Blessed Jordan wonderful for zeal in the saving of souls and for grace in the extending of religion, grant that by his merits and intercession we may ever live in the same spirit and find glory laid up for us in heaven. Through Christ, our Lord.

R. Amen.

18 FEB.—*B. Lawrence a Ripafratta, Conf.*

*Ant.* Planted in the house of the Lord, in the courts of the house of our God, he shall spring up like a lily and shall flourish for ever before the Lord.

V. Pray for us, O Blessed Lawrence, etc.

Let us pray.

O God, who madest Blessed Lawrence, Thy Confessor, to shine forth with zeal for regular discipline, and didst inflame him with the ardors of divine love, grant, at his intercession, that ever following after the more perfect ways we may attain to everlasting joys. Through Christ, our Lord.

R. Amen.

19 FEB.—*B. Alvarez of Cordova, Conf.*

*Ant.* O good and faithful servant, enter thou into the joy of thy Lord.

V. Pray for us, O Blessed Alvarez, etc.

Let us pray.

O God, who didst richly endow Blessed Alvarez, Thy Confessor, with the graces of penance and divine love, grant that we, by his intercession and example, may

ever bear the mortification of Christ in our bodies and Thy love in our hearts. Through Christ, our Lord.

R. Amen.

21 FEB.—*B. Aimo Taparelli, Conf.*

*Ant.* Blessed is this saint who trusted in the Lord; he preached the commandment of the Lord, and is now established upon His holy mountain.

V. Pray for us, O Blessed Aimo, etc.

Let us pray.

Almighty and most merciful God, to serve whom is to reign, grant, through the merits and intercession of Blessed Aimo, Thy Confessor, whom thou madest a famous champion of the Faith, that, keeping Thy commandments faithfully on earth, we may deserve to enjoy Thy eternal kingdom with him in heaven. Through Christ, our Lord.

R. Amen.

25 FEB.—*B. Constantius a Fabriano, Conf.*

*Ant.* O Lord, this saint shall dwell within Thy tabernacle: he hath wrought justice, he shall rest upon Thy holy mountain.

V. Pray for us, O Blessed Constantius,  
etc.

Let us pray.

O God, who madest Blessed Constantius, Thy Confessor, glorious amongst the people for his continual exercise of prayer and his zeal in the promotion of peace, grant, at his intercession, that, walking always in the paths of justice, we may attain to everlasting peace and glory. Through Christ, our Lord.

R. Amen.

28 FEB. *B. Villana de Bottis, Widow.*

*Ant.* As everlasting foundations upon a solid rock, so are the commandments of God in the heart of a holy woman.

V. Pray for us, O Blessed Villana, etc.

Let us pray.

O God, who didst mercifully call back Thy handmaiden, the Blessed Villana, from the snares of the world, causing her to pass through all the ways of humility and penance, grant, through her intercession, that we, confessing our guilt, may



find forgiveness with Thee. Through Christ, our Lord.

R. Amen.

THURSDAY BEFORE QUINQUAGESIMA  
SUNDAY.

*Espousal of St. Catharine of Sienna.*

*All as on her principal feast, Apr. 30th.*

2 MAR.—*B. Henry Suso, Conf.*

*Ant.* All wisdom is from the Lord God, and hath ever been with Him, and is before all time.

V. Pray for us, O Blessed Henry, etc.

Let us pray.

O God, who madest Blessed Henry, Thy Confessor, wonderful for charity and bodily mortification, grant that in all our works we may have the marks of Christ crucified upon us and bear His love in our hearts. Through the same Christ, our Lord.

R. Amen.

6 MAR.—*B. Jordan of Pisa, Conf.*

*Ant.* Let all be glad who hope in Thee, O Lord, for Thou hast blessed the just

COMMEMORATIONS OF THE

man, Thou hast crowned him with the shield of Thy good will.

V. Pray for us, O Blessed Jordan, etc.

Let us pray.

O God, who madest Blessed Jordan, Thy Confessor, a minister meet for the preaching of Thy Gospel, grant that we, in imitation of him, may do the works which thou ordainest, and so gain the fruit of eternal salvation. Through Christ, our Lord.

R. Amen.

7 MAR.—*St. Thomas Aquinas, Conf.,  
Doctor of the Church.*

*With an Octave.*

*Anthem.*

O thou, whose honor and renown  
Still form our glory and our crown,  
O thou divinely skill'd to show  
The ways of God to men below,  
Assist thy brethren's souls to gain  
The glories of His heavenly reign.

V. Pray for us, O Blessed Thomas  
etc.

Let us pray.

O God, who makest Thy Church glorious for the marvellous learning of Blessed Thomas, Thy Confessor and Doctor, and renderest it fruitful by his holy actions: grant us, we beseech Thee, clearly to understand the things which he taught, and faithfully to imitate what he performed. Through Christ, our Lord.

R. Amen.

10. MAR.—*B. Peter de Jeremia, Conf.*

*Ant.* O Lord our Lord, how marvellous is Thy name through all the earth! For Thou hast crowned Thy saint with glory and honor and set him over the works of Thy hands.

V. Pray for us, O Blessed Peter, etc.

Let us pray.

O God, who by the prayers and exhortations of Blessed Peter, Thy Confessor, didst mercifully cause many wanderers to return to the path of righteousness, enlarge our hearts, we beseech Thee, through his holy intercession, that we may

ever run the way of Thy commandments.  
Through Christ, our Lord.

R. Amen.

18 MAR.—*B. Sybillina de Biscossis, Virg.*

*Ant.* She hath girded her loins with strength, and hath strengthened her arm; therefore, shall her lamp not be put out forever.

Pray for us, O Blessed Sybillina, etc.

Let us pray.

O God, who wast pleased to enlighten the soul of Blessed Sybillina, Thy Virgin, with admirable splendor, though deprived of bodily sight, grant, at her intercession, that, enlightened with light from above, we may despise earthly things, and earnestly strive after those that are eternal. Through Christ, our Lord.

22 MAR.—*B. Ambrose Sansedoni, Conf.*

*Ant.* Behold an Israelite indeed in whom there is no guile.

V. Pray for us, O Blessed Ambrose, etc.

Let us pray.

May the votive solemnity of Blessed Ambrose, Thy Confessor, rejoice Thy

Church, O God, that it may ever be defended with all spiritual helps and made worthy to be blessed with everlasting joys. Through Christ, our Lord.

R. Amen.

24. Mar.—*St. Gabriel, Archangel.*

*Ant.* O glorious Archangel Gabriel, who standest ever before our God, take our prayers into the inner sanctuary of the divine hearing, and bring back unto us the medicine of our reconciliation with God.

V. Thou didst appear glorious in the sight of the Lord.

R. Therefore the Lord clothed thee with beauty.

Let us pray.

Almighty, everlasting God, before whom thousands of angels stand to do service, grant, we beseech Thee, that we who venerate here on earth the blessed Archangel Gabriel as a chief ministering spirit in the work of human redemption, may, through his help, attain to the fruit of our redemption in heaven. Through Christ our Lord. R. Amen.

3 APR.—*Stigmas of St. Catharine of Sienna. All as on her principal feast, 30 Apr.*

5 APR.—*St. Vincent Ferrer, Conf. With an Octave.*

*Anthem.*

O Vincent, glorious Father, when thy  
spirit  
Rose to the highest heaven, the long  
array  
Of angel-choirs, chanting aloud thy merit,  
Came circling forth to meet thee on thy  
way :  
May we who love to raise the frequent  
strain  
To thy sweet praise, rise to the saints'  
blest reign.

V. Pray for us, O Blessed Vincent, etc.

Let us pray.

O God, who didst bring the multitudes of the nations to the knowledge of Thy holy name by the wonderful preaching of Blessed Vincent, Thy Confessor, grant, we beseech Thee, that we may deserve

to find in heaven a bountiful rewarder in Him whom he preached upon earth as the Judge to come, Christ our Lord.

R. Amen.

9 APR.—*B. Anthony Pavone, Martyr.*

*Ant.* Whosoever confesses me before men, him will I confess before my Father.

V. Pray for us, O Blessed Anthony, etc.

Let us pray.

O God, who didst endow Blessed Anthony, Thy Martyr, with invincible strength of soul for promoting the unity of Thy Faith, grant, we beseech Thee, that we may so tread in his footsteps as to attain to the end of our Faith, the salvation of souls. Through Christ, our Lord.

R. Amen.

10 APR.—*B. Anthony Neyrot, Martyr.*

*Ant.* Let him that would come after me deny himself, take up his cross, and follow me.

V. Pray for us, O Blessed Anthony, etc.

Let us pray.

O God, who didst mercifully bring Blessed Anthony back to the light of Thy holy truth, and madest him a glorious martyr of the same, grant, through his intercession, that we may ever be steadfast in faith and effectual in the performance of good works. Through Christ, our Lord.

R. Amen.

13 APR.—*B. Margaret de Castello, Virg*

*Ant.* Come, O my chosen one, and I will establish my throne within thee, for the King hath greatly desired thy beauty.

*V.* Pray for us, O Blessed Margaret, etc.

Let us pray.

O God, who was pleased that Blessed Margaret, Thy Virgin, should be born blind, that the eye of her heart being inwardly enlightened she might continually contemplate Thee alone, be thou the light of our eyes, that we may have no part in the darkness of this world, but be enabled



to arrive at the land of eternal brightness.  
Through Christ, our Lord.

R. Amen.

14 APR.—*B. Peter Gonzalez (commonly called St. Telmus) Conf.*

*Ant.* O Blessed Peter, glorious Confessor of our Lord, strengthen this people by thy holy intercession, that we who are oppressed with the weight of our sins may be relieved through the glory of thy blessedness, and under thy guidance gain everlasting rewards.

V. Pray for us, O blessed Peter, etc.

Let us pray.

O God, who orderest singular help through Blessed Peter to such as are in the dangers of the sea, grant, through his intercession, that in all the storms of this life the light of Thy grace may ever shine upon us, whereby we may be able to gain the port of eternal salvation. Through Christ, our Lord.

R. Amen.

17 APR.—*B. Clara Gambacurta, Widow.*

*Ant.* A holy and modest woman is grace

upon grace : and no weight of treasure is worthy to be compared to the continent mind.

V. Pray for us, O Blessed Clara, etc.

Let us pray.

Grant us, O-merciful God, the spirit of prayer and penance, that, following in the footsteps of Blessed Clara, we may be worthy to gain the crown which she has received in heaven. Through Christ, our Lord.

20 APR.—*St. Agnes of Montepulciano, V. M.*  
*With an Octave.*

*Anthem.*

Holy Agnes, sister sweet,  
Aid us at the mercy-seat;  
Holy Agnes, thou whose vows  
Made the spotless Lamb thy spouse,  
Through thy prayers for us obtain  
With Christ's ransomed souls to reign

V. Pray for us, O Blessed Agnes, etc

Let us pray.

O God, who was oft-times pleased to shed a heavenly dew over Thy holy virgin, the Blessed Agnes, and to deck the places

of her prayer with divers fresh-blown flowers, mercifully grant that we, through her prayers, may be sprinkled with the unfailing dew of Thy blessing and made fit to receive the fruits of immortality Through Christ, our Lord.

R. Amen.

21. APR.—*B. Bartholomew de Cerveriis, Mart.*

*Ant.* Whosoever confesseth me before men, him will I confess before my Father.

V. Pray for us, O Blessed Bartholomew, etc.

Let us pray.

O God, who madest Blessed Bartholomew a glorious champion of the faith, and didst raise him to the crown of martyrdom, grant, through his merits and intercession, that we may ever bear the cross and deserve to be partakers with him in Thy glory. Through Christ, our Lord.

R. Amen.

26 Apr.—*BB. Dominic and Gregory, Confs.*

*Ant.* The just shall shine forth, and run to and fro like sparks among reeds. They shall judge nations and reign for ever.

V. Be ye glad in the Lord and rejoice,  
ye just.

R. And glory, all ye right of heart.

Let us pray.

O God, of whose mercies there is no number, we humbly beseech Thee, that, through the intercession of Blessed Dominic and Gregory, Thy Confessors, we may be relieved of the burden of our sins, and attain the glory which they now enjoy. Through Christ, our Lord.

R. Amen.

29 APR.—*St. Peter, Martyr.*

*With an Octave.*

*Anthem.*

O Glorious Preacher, take thy stand,  
Amidst the shining martyr-band.  
Thou to a virgin's grace didst join  
The potent word and wondrous sign.  
May God still show us, at thy prayer,  
His customary love and care,  
And grant us at our death to gain  
The glories of His heavenly reign.

V. Pray for us, O Blessed Peter, etc.

Let us pray.

Grant, we beseech Thee, Almighty God, that we imitate with due devotion the faith of Blessed Peter, Thy Martyr, who, for the enlarging of that same faith, was made worthy to obtain the palm of martyrdom. Through Christ, our Lord.

R. Amen.

30. APR.—*The Holy and Seraphic Mother,  
St. Catharine of Sienna.*

*With an Octave.*

*At Lauds.*

*Anthem.*

May holy Catharine show unto our eyes  
Christ's true and living light,  
Call'd to our happy home above the  
skies,  
'Mid choirs of angels bright.

V. After her shall virgins be brought to  
the King.

R. Her neighbor-virgins shall be  
brought to Thee.

*At Vespers.**Anthem.*

May Catharine, through her merits high,  
obtain,

That we may rise to Christ's supernal  
reign.

V. Pray for us, O Blessed Catharine,  
etc.

Let us pray.

O God, who didst enable Blessed Catharine, graced with a special privilege of virginity and patience, to overcome the assaults of evil spirits, and to stand unshaken in the love of Thy holy name; grant, we beseech Thee, that, after her example, treading under foot the wicked of the world, and overcoming the wiles of our enemies, we may safely pass onward to Thy glory. Through Christ, our Lord. R. Amen.

5 MAY.—*St. Pius V., Pope and Conf.*

*With an Octave.*

*Anthem.*

O Shepherd-Father, deign to keep  
Thy mind still on the folded sheep;

Plead with the Judge now as of old,  
For all within the faithful fold.

V. Pray for us, O Blessed Pius, etc.

Let us pray.

O God, who wast pleased to elect the Blessed Pius to the office of chief pontiff for the defeat of the enemies of Thy Church and the restoration of divine worship, grant that we may be defended by his watchful guardianship, and be so intent upon Thy holy service that, overcoming all the wiles of our enemies, we may enjoy eternal peace. Through Christ, our Lord.

R. Amen.

10 MAY.—*St. Antoninus, Archbishop of Florence, Conf.*

*Ant.* The choir of Virgins praise thee; the assembly of sacred Doctors publish thy renown; holy Bishops with one acclaim admire in thee a Bishop wonderful for holiness: O Blessed Antoninus, look down upon us with fatherly eyes, whilst we likewise sing aloud thy praises.

V. Pray for us, O Blessed Antoninus, etc.

Let us pray.

May we be assisted, O Lord, by the merits of Thy Blessed Confessor and Bishop, St. Antoninus, that as we confess Thee to have been wonderful in him, so our glory may be that Thou art merciful unto us. Through Christ, our Lord.

R. Amen.

12 MAY.—*B. Jane of Portugal, Virg.*

*Ant.* The kingdom of this world and all earthly pomp I have despised for the love of my Lord Jesus Christ, whom I have seen, whom I have loved, in whom I have believed, and who is my delight.

V. Pray for us, O Blessed Jane, etc.

Let us pray.

O God, who didst strengthen Blessed Jane, Thy Virgin, with unshaken constancy amidst royal delights and the enticements of the world, grant, through her intercession, that Thy faithful may despise all earthly things, and ever aspire after the things of heaven. Through Christ, our Lord.

R. Amen.



13 MAY.—*B. Albert of Bergamo, Conf.*

*Ant.* I will liken him to a wise man who built his house upon a rock.

V. Pray for us, O Blessed Albert, etc.

Let us pray.

O God, who wast pleased that Blessed Albert, Thy Confessor, should shine with singular sanctity in a lowly condition of life, grant that we may so tread in his footsteps as to be worthy to obtain his rewards. Through Christ, our Lord.

R. Amen.

14 MAY.—*B. Giles of Portugal, Conf.*

*Ant.* A faithful and wise servant whom the Lord set over his family, to give them their measure of wheat in due season.

V. Pray for us, O Blessed Giles, etc.

Let us pray.

We humbly implore Thy mercy, O God, that as in that same preventing mercy Thou didst cause Blessed Giles to return back to the way of holiness and justice, so Thou wouldst translate us from slavery and the death of sin into life and perfect liberty. Through Christ, our Lord.

R. Amen.

15 MAY.—*Conversion of St. Augustin, Bp., Conf., Doct. of Ch.*

*All as on his principal feast, 28 Aug.*

20 MAY.—*B. Columba of Rieti, Virg.*

*Ant.* Come, O my chosen one, and I will establish my throne within thee, for the King hath greatly desired thy beauty.

V. Pray for us, O Blessed Columba, etc.

Let us pray.

O God, who wast pleased that Blessed Columba, Thy Virgin, graced with the spotless white of purity and innocence, should shine forth with heavenly splendors, grant, we beseech Thee, at her intercession, that, serving Thee here with pure minds, we may deserve to enjoy the brightness of Thy glory in heaven. Through Christ, our Lord.

R. Amen.

22 May.—*St. Servatius, Bp., Conf., (Protector of the Order).*

*Ant.* O Blessed Servatius, glorious Confessor of our Lord, strengthen this people by thy holy intercession, that we who are

oppressed with the weight of our sins may be relieved through the glory of thy blessedness, and under thy guidance gain everlasting rewards.

V. The Lord loved him and adorned him.

R. He clad him with a robe of glory

Let us pray.

Graciously hear these our prayers, we beseech Thee, O Lord, which we offer to Thee in this solemnity of Blessed Servatius, Thy Confessor and Bishop, that as he deserved to do Thee worthy service, so, through his merits and intercession, Thou wouldst mercifully absolve us of all our sins. Through Christ, our Lord.

R. Amen.

24 MAY.—*Translation of our H. Father,  
St. Dominic.*

(Say ANTIPHON, VERSE AND PRAYER, as on p. 302.)

28 May.—*B. Mary-Bartholomæa de  
Bagnesiis, Virg.*

*Ant.* When the Bridegroom came the wise virgin being prepared went in with Him to the marriage feast.

V. Pray for us, O Blessed Mary-Bartholomæa, etc.

Let us pray.

O God, the Lover of souls, who, in the person of Blessed Mary-Bartholomæa, Thy Virgin, didst unite a wonderful endurance of grievous diseases with an equal innocence of mind, grant that we who are afflicted according as our actions deserve may be refreshed with the comfort of Thy grace. Through Christ, our Lord.

R. Amen.

31 MAY.—*B. James Salomoni, Conf.*

*Ant.* Blessed is that servant whom when his Lord cometh and knocketh at the door He shall find watching.

V. Pray for us, O Blessed James, etc.

Let us pray.

O God, who givest us joy in the annual solemnity of Blessed James, Thy Confessor, mercifully grant that we may imitate his actions whose festival we now celebrate. Through Christ, our Lord.

R. Amen.

2 JUNE.—*B. Sadoc and 48 Companions,  
Martyrs.*

*Ant.* The souls of the saints who followed the footsteps of Christ exult in heaven, and as they shed their blood for his love therefore shall they reign with Christ for ever.

V. Pray for us, O Blessed Sadoc, with thy companions, etc.

Let us pray.

O Lord Jesus Christ, may Thy kind and holy Mother, the ever Virgin Mary, show Thee unto our eyes after this our exile, whom Blessed Sadoc and his companions saluted with unceasing voice, amidst the assaults of the infidels their enemies, when they were found worthy to receive from Thee the palm of martyrdom they so much desired. Who livest and reignest, world without end.

R. Amen.

4 JUNE.—*Translation of St. Peter, Martyr  
As on his principal feast, 29 Apr.*

7 JUNE.—*B. Stephen Bandelli, Conf.*

*Ant.* Let all be glad who hope in Thee,

O Lord, for Thou hast blessed the just man, Thou hast crowned him with the shield of Thy good will.

Let us pray.

O God, who, for the bringing of many of Thy faithful who had gone astray back to the way of salvation, didst make Blessed Stephen, Thy Confessor, an illustrious preacher of Thy Gospel, grant through his merits and intercession that we likewise, being freed from our sins, may ever run in the path of Thy commandments. Through Christ, our Lord.

R. Amen.

10 JUNE.—*B. John Dominici, Bp., Conf.*

*Ant.* O Lord, this saint shall dwell within Thy Tabernacle; he hath wrought justice, he shall rest upon Thy holy mountain.

V. Pray for us, O Blessed John, etc.

Let us pray.

O God, the Bestower of divine love, who didst strengthen Blessed John, Thy Confessor and Bishop, for the work of preserving the unity of the Church and

establishing regular discipline; grant, through his intercession, that we may all be of one mind and do all our actions in Christ Jesus, our Lord. Who liveth and reigneth with Thee, world without end.

R. Amen.

18 JUNE.—*B. Osanna of Mantua, Virg.*

*Ant.* She is a wise virgin and one of the number of the prudent.

V. Pray for us, O Blessed Osanna, etc.

Let us pray.

Graciously hear us, O God our Saviour, that as we rejoice in celebrating the memory of blessed Osanna, Thy Virgin, we may be instructed likewise in all feelings of tender devotion. Through Christ, our Lord.

R. Amen.

3 JULY.—*B. Mark of Modena, Conf.*

*Ant.* O Lord, this saint shall dwell within Thy Tabernacle: he hath wrought justice, he shall rest upon Thy holy mountain.

V. Pray for us, O Blessed Mark, etc.

Let us pray.

O God, who through Blessed Mark,

Thy Confessor, didst cause many wanderers to return to the way of justice, grant at his intercession that we likewise, being delivered from all our sins, may happily attain unto everlasting joys. Through Christ, our Lord.

R. Amen.

7 JULY.—*B. Benedict XI., Pope, Conf.*

*Ant.* This saint is worthy to be held in remembrance by men, for he hath now passed to the joys of the angels.

V. Pray for us, O Blessed Benedict, etc.

Let us pray.

O God, who, by the grace of Thy benediction didst raise Blessed Benedict, Thy chief Bishop, to heaven, sanctify Thy people, we beseech Thee, with a new benediction of Thy grace, and through his prayers and merits defend us by Thy power from all the evils that threaten us, Through Christ, our Lord. R. Amen.

9 JULY.—*B. John of Cologne and Companions, Martyrs of Gorcum.*

*Ant.* Ye martyrs of the Lord, bless the Lord for ever



V. Be glad in the Lord and rejoice, ye just.

R. And glory, all ye right of heart.

Let us pray.

O God, who didst crown with the laurel of immortality the strife of Thy Blessed Martyrs, John and his companions, for the Faith, mercifully grant that, fighting here on earth, we may likewise deserve, through their merits and after their example, to be crowned with them in heaven. Through Christ, our Lord.

R. Amen.

13 JULY.—*B. James a Voragine, Bp., Conf.*

*Ant.* He asked life of Thee, and Thou gavest it unto him, O Lord: Thou hast put glory and much beauty upon him: Thou hast placed upon his head a crown of precious stones.

V. Pray for us, O Blessed James, etc.

Let us pray.

O God, who madest Blessed James, Thy Confessor and Bishop, a glorious preacher of the Truth and a peace-maker, grant unto us, through his intercession, that we

likewise may love peace and truth, and come at length to Thee in whom is perfect peace and purest truth. Through Christ, our Lord.

R. Amen.

26 July.—*B. Ceslaus, Conf.*

*Ant.* Blessed is this saint who trusted in the Lord: he preached the commandment of the Lord, and is now established upon His holy mountain.

V. Pray for us, O Blessed Ceslaus, etc.

Let us pray.

O God, who didst endow Blessed Ceslaus with virginal purity of manners and a burning zeal for the salvation of souls, and didst render him wonderful to the people of divers nations for his holy actions and for a singular grace in propagating the Faith, grant, we beseech Thee, at his intercession, that we may be ever steadfast in the Faith, and be enabled, through the gift of Thy mercy, to come at length to Thee, who alone art the Author and Giver of eternal salvation. Through Christ, our Lord. R. Amen.

22 July.—*St. Mary Magdalen, Patroness of the Order.*

*Ant.* Intercede, O Mary Magdalen, with continual supplication for us unto Jesus, our Lord.

V. Many sins are forgiven her.

R. Because she hath loved much.

Let us pray.

Grant, O most merciful Father, that as the Blessed Mary Magdalen gained the pardon of her sins through the love she had above all things for our Lord Jesus Christ, so likewise she may obtain of Thy tender mercy eternal happiness for us. Through the same Christ, our Lord.

R. Amen.

23 July.—*B. Jane of Orvieto, Virg.*

*Ant.* This is that wise virgin whom the Lord found watching; who taking up her lamp took oil with her, and when the Lord came went in with Him to the marriage feast.

V. Pray for us, O Blessed Jane, etc.

Let us pray.

O GOD, who didst plentifully add of

Thy heavenly gifts to the singular purity and fervent love of Blessed Jane, Thy Virgin, grant that we may so imitate her virtues as to be ever pleasing unto Thee, for the chastity of our lives and the purity of all our affections. Through Christ, our Lord. R. Amen.

28 JULY.—*B. Anthony ab Ecclesia, Conf.*

*Ant.* He shall receive a blessing from the Lord and mercy from the God of his salvation, for this is the generation of them that seek the Lord.

V. Pray for us, O Blessed Anthony, etc.

Let us pray.

O God, who didst inflame Blessed Anthony, Thy Confessor, with divine love, kindle, we beseech Thee, at his intercession, the fire of Thy charity in our hearts, that, loving Thee upon earth, we may rejoice with everlasting joy in heaven. Through Christ, our Lord.

R. Amen.

30 JULY.—*B. Mannez, Conf., Brother of St. Dominic.*

*Ant.* Planted in the house of the Lord

in the courts of the house of our God, he shall spring up like a lily and shall flourish for ever before the Lord.

V. Pray for us, O Blessed Mannez, etc.

Let us pray.

O God, who by thy wonderful providence didst guide Blessed Mannez, Thy Confessor, into the way of perfection, direct our actions by that same gracious mercy, that we may seek to do what Thou commandest, and so attain to what Thou hast promised. Through Christ, our Lord.

R. Amen.

2 AUG.—*B. Jane D'Aza, Mother of St. Dominic.*

*Ant.* As everlasting foundations upon a solid rock, so are the commandments of God in the heart of a holy woman.

V. Pray for us, O Blessed Jane, etc.

Let us pray.

O God, who didst wonderfully make known to Blessed Jane, Thy handmaid, the grace of the heavenly calling of her son Dominic, we beseech Thee that, imitating her and her son, who was thus fore-

shown to her, we may, by the loving intercession of them both, receive everlasting rewards. Through Christ, our Lord.

R. Amen.

4 AUG. — *St. Dominic, our holy Father, Conf.*  
*With an Octave.*

(Say ANTIPHON, VERSE AND PRAYER, as on p. 302.)

8 AUG.—*B. Augustine Bishop, Conf.*

*Ant.* I will liken him to a wise man who built his house upon a rock.

V. Pray for us, O Blessed Augustine, etc.

Let us pray.

O God, who wast pleased to provide for Thy Church in the Blessed Augustine, Thy Confessor and Bishop, an example of the good Shepherd, mercifully grant that, through his intercession, we may be found worthy to be placed in Thy pasture for ever. Through Christ, our Lord.

R. Amen.

9 AUG. — *B. John, of Salerno, Conf.*

*Ant.* With his body only he abode in this place of pilgrimage, but in thought and eager desire he dwelt in his eternal home.

V. Pray for us, O Blessed John, etc.

Let us pray.

O God, who for the increase of the Faith didst make Blessed John, Thy Confessor, a noble preacher of Thy Word, grant unto us, through his intercession, that what we believe with the heart unto justice we may confess with the mouth unto salvation. Through Christ, our Lord. R. Amen.

16 AUG.—*St. Hyacinth, Conf.*

*Ant.* O Blessed Hyacinth, fair flower of the Order of Preachers, imbue our souls with thy sweet fragrance whilst we sing thy merits.

V. Pray for us, O Blessed Hyacinth, etc.

Let us pray.

O God, who didst make Blessed Hyacinth, Thy Confessor, glorious amongst the people of divers nations for the holiness of his life and the glory of his miracles ; grant that, by his example, we may amend our lives and be defended by his help in all adversities. Through Christ, our Lord. R. Amen.

17 AUG.—*B. Emily Bicchieri, Virg.*

*Ant.* Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee.

V. Pray for us, O Blessed Emily, etc.

Let us pray.

O God, who gavest unto Blessed Emily Thy Virgin, grace to despise all earthly things and to seek Thee alone, grant, through her merits and intercession, that, despising all perishable enticements, we may love Thee with our whole heart. Through Christ, our Lord.

R. Amen.

23 AUG.—*B. James of Mevania, Conf.*

*Ant.* I will liken him unto a wise man who built his house upon a rock.

V. Pray for us, O Blessed James, etc.

Let us pray.

O God, who by the miraculous sprinkling of Thy Blood wast pleased to strengthen Blessed James, Thy Confessor, with a sure confidence of his eternal salvation, enlarge the same bowels of mercy towards us, that, being marked with the



sign of our redemption, we may be counted amongst the sheep at thy right hand for ever. Who livest and reignest for ever and ever. R. Amen.

28 AUG.— *St. Augustine, Bp., Conf., Doctor of the Church.*

*With an Octave.*

*Ant.* Rejoice, O Jerusalem, our mother, for thy King hath brought Augustine unto thee, a diligent steward and most faithful citizen, redeemed from the captivity of Babylon.

Pray for us, O Blessed Augustine, etc.  
Let us pray.

Give ear to our supplications, Almighty God, and through the intercession of Blessed Augustine, Thy Confessor and Bishop, graciously show forth unto us the effect of thine accustomed mercy, whom Thou indulgest in the confident hope of Thy loving kindness. Through Christ, our Lord. R. Amen.

30 AUG.— *St. Rose of Lima, Virg.*

*With an Octave.*

*Ant.* Thou art the glory of Jerusalem,

thou art the joy of Israel, thou art the honor of our people, O Rose; thou hast done valiantly, and thy heart hath been strengthened.

V. Pray for us, O Blessed Rose, etc.

Let us pray.

Almighty God, the Giver of all good gifts, who wast pleased that blessed Rose, early watered by the dew of Thy grace, should flourish in the Indies in all the beauty of virginity and patience, grant unto us, Thy servants, that, running in the odor of her sweetness, we may be found worthy to become the good odor of Christ. Through the same Christ, our Lord. R. Amen.

5 SEPT.—*B. Catherine, of Raconigi, Virg*

*Ant.* Ye prudent virgins, trim your lamps; behold, the Bridegroom cometh, go ye out to meet Him.

V. Pray for us, O Blessed Catherine, etc.

Let us pray.

O Lord, our hope, who didst enrich with an abundance of celestial gifts the heart

of Blessed Catherine already filled with Thee, grant, through the intercession of that glorious virgin, that He may be wholly fastened to our hearts, who for our sakes was wholly fastened to the cross—Christ our Lord.

R. Amen.

15 SEPT.—*Commemoration of St. Dominic, in Suriano.*

(Say ANTIPHON, VERSE AND PRAYER, as on p. 302.)

16 SEPT. — *B. Imelda, Virg.*

*Ant.* She is a wise and glorious virgin, for the Lord of all hath loved her.

V. Pray for us, O Blessed Imelda, etc.

Let us pray.

O Lord Jesus Christ, who, wounding the Blessed Imelda with the fire of Thy love, and miraculously feeding her with the immaculate Host, didst receive her into heaven, grant us, through her intercession, to approach the holy table with the same fervor of charity, that we may long to be dissolved and deserve to be with Thee, who livest and reignest for ever and ever. R. Amen.

20 SEPT.—*B. Francis Possadas, Conf.*

*Ant.* He made an everlasting covenant with him and made him blessed in glory

V. Pray for us, O Blessed Francis, etc

Let us pray.

O God, who didst raise up Blessed Francis, Thy Confessor, imbued with the sweetness of heavenly charity, to be an illustrious preacher of Thy word, grant through his intercession, that we may be kindled with the fire of Thy love, and ever live in Thy charity. Through Christ, our Lord.

R. Amen.

24 SEPT.—*B. Dalmatius Monerius, Conf.*

*Ant.* Well done, good and faithful servant, because thou hast been faithful in a few things I will place thee over many things, saith the Lord.

V. Pray for us, O Blessed Dalmatius, etc.

Let us pray.

O God, who madest Thy humble servant Dalmatius glorious for many miracles and virtues, and didst wonderfully

in flame him with Thy love to the despising of all earthly things, grant, we beseech Thee, through his intercession, that we may be disengaged from all earthly affections and freed from all adversities, and have no desire but for the things of heaven. Through Christ, our Lord.

R. Amen.

29 SEPT.—*St. Michael, Archangel.*

*With an Octave.*

*Ant.* Upheld by the prayers of the Archangel Michael, we beseech Thee, O Lord, that we may attain to fellowship in spirit with those unto whom we here show honor.

V. Thou didst appear glorious in the sight of the Lord.

R. Therefore the Lord hath clothed thee with beauty.

Let us pray.

O God, who after a wonderful order hast appointed the ministry of angels and men, mercifully grant that as Thy holy angels ever wait upon Thee to do Thee service in heaven, so our lives may be

defended by them upon earth. Through Christ, our Lord.

R. Amen.

FIRST SUNDAY OF OCT.—*Feast of the Holy Rosary of the B. V. Mary.*

*With an Octave.*

*Ant.* Thou wast beautiful and sweet in thy delights, O holy Mother of God, whom when the daughters of Sion saw flourishing amidst the roses and lilies of the valley they declared most blessed, and queens sang forth thy praise.

V. Queen of the most holy Rosary, pray for us.

R. That we may be made worthy, etc.

Let us pray.

O God, whose only-begotten Son gained for us the reward of eternal life through His life, death, and resurrection, grant, we beseech Thee, that meditating on these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they set forth and obtain what is therein promised. Through the same Christ, our Lord. R. Amen.

2 OCT.—*Holy Angel Guardian.*

*Ant.*—O my holy Angel Guardian, defend me in the battle, that I perish not in the dreadful judgment.

V. Guard us, O Angel of God, with the impregnable wall of thy protection.

R. And ever defend us with the weapons of thy power.

Let us pray.

O God, who by Thy unspeakable providence hast sent Thy holy angels to be our guardians, grant that we Thy suppliants may be always defended under their protection here, and enjoy their society for ever hereafter. Through Christ, our Lord.

R. Amen.

3 OCT.—*B. John Massias, Conf.*

*Ant.* Good and faithful servant, enter thou into the joy of thy Lord.

V. Pray for us, O Blessed John, etc.

Let us pray.

O God, who didst early endow Blessed John, Thy Confessor, with the plenteousness of Thy grace, and madest him illus-

trious in a lowly estate by the innocence of his life; grant us, we beseech Thee, so to follow his footsteps that by purity of heart we may be found worthy to attain to Thee. Through Christ, our Lord.

R. Amen.

4 OCT.—*St. Francis, Conf., Founder of the Friar-Minors.*

*With an Octave.*

*Ant.* Now God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world: for I bear the marks of the Lord Jesus in my body.

V. Pray for us, O Blessed Father Francis, etc.

Let us pray.

O God, who through the merits of our Blessed Father, Francis, givest increase to Thy Church through the birth of a new generation of Thy children, grant unto us that, after his example, we may despise earthly things, and rejoice in the participation of all heavenly gifts. Through Christ, our Lord. R. Amen.



7 OCT.—*B. Matthew Carrieri, Conf.*

*Ant.* Blessed is this saint who trusted in the Lord: he preached the commandments of the Lord and is now established upon His holy mountain.

V. Pray for us, O Blessed Matthew etc.

Let us pray.

Excite within our hearts, O Lord, the love of Thy cross and passion, that, through the intercession and example of Blessed Matthew, we may be partakers both of Thy sufferings and of Thy glory, who livest and reignest for ever and ever.

R. Amen.

10 OCT.—*St. Lewis Bertrand, Conf.*

*Ant.* O shining lamp of the new world, St. Lewis, who by preaching the Gospel of Christ to the Indies wast made worthy to share with the Apostles in their glory, be thou ever our kind advocate with God who elected thee.

V. Pray for us, O Blessed Lewis, etc.

Let us pray.

O God, who, through mortification of

the body and the preaching of the faith, didst raise Blessed Lewis, Thy Confessor, to the glory of the saints, grant that what we profess by faith we may ever fulfil by works of holiness. Through Christ, our Lord. R. Amen.

12 OCT.—*B. James, of Ulm, Conf.*

*Ant.* The Lord led forth the just man through righteous ways, and showed him the kingdom of God, and gave unto him the science of the saints.

V. Pray for us, O Blessed James, etc.

Let us pray.

O God, who didst wonderfully adorn Blessed James, Thy Confessor, with the virtues of humility and obedience, make us, through his intercession, to despise earthly things and evermore cleave to Thy commandments. Through Christ, our Lord.

R. Amen.

14 OCT.—*B. Magdalen de Panateruis, Virg.*

*Ant.* The kingdom of this world and all earthly pomp have I despised for the love of my Lord Jesus Christ.

V. Pray for us, O Blessed Magdalen, etc.

Let us pray.

O God, who forsakest no man that trusteth in Thee and mercifully hearest him that meekly beseecheth Thee, grant, we pray Thee, that what we cannot obtain by our own merits we may receive through the patronage of Thy Blessed Virgin, Magdalen. Through Christ, our Lord.

R. Amen.

22 OCT.—*B. Peter of Tiferno, Conf.*

*Ant.* He made an everlasting covenant with him, and made him blessed in glory.

V. Pray for us, O Blessed Peter, etc.

Let us pray.

O God, who hast declared that Thy faithful by continually remembering their latter end shall never sin, grant, through the prayers and example of Blessed Peter, Thy Confessor, that we may so bear in mind our temporal death that, by continually weeping over the sins we have committed, we may escape an eternal death. Through Christ, our Lord.

R. Amen.

23 OCT.—*B. Bartholomew of Braganza,  
Bishop and Conf.*

*Ant.* He hath made him honorable in his labors and hath completed his works.

*V.* Pray for us, O Blessed Bartholomew, etc.

Let us pray.

O God, who madest Blessed Bartholomew, Thy Confessor and Bishop, wonderful in leading the enemies of the Faith from the darkness of error to the light of truth, and in bringing back multitudes to peace and concord, grant, through his intercession, that Thy peace which passeth all understanding may keep our hearts and minds in Christ Jesus our Lord, who liveth and reigneth with Thee, for ever and ever. R. Amen.

24 OCT.—*St. Raphael, Archangel.*

*Ant.* Most glorious Prince, Archangel Raphael, be mindful of us, and ever pray for us, here and in every place, unto the Son of God.

*V.* The angel stood by the altar of the temple.

*R.* Having the golden censer in his hand.

Let us pray.

O God, who gavest the Blessed Archangel Raphael as a companion to Thy servant Tobias on his way, grant that we, Thy servants, may in like manner be protected by his guardianship and fortified by his help. Through Christ, our Lord.

R. Amen.

26 OCT.—*B. Damian, Finairo, Conf.*

*Ant.* Good and faithful servant, enter thou into the joy of thy Lord.

V. Pray for us, O Blessed Damian, etc.

Let us pray.

God, who for the salvation of the faithful didst adorn Blessed Damian, Thy Confessor, with all virtues and a wonderful power of speech, grant, we beseech Thee, that through his intercession and example we may show forth true charity both by word and example. Through Christ, our Lord.

R. Amen.

29 OCT.—*Blessed Benvenuta Bojani, Virg.*

*Ant.* Ye prudent virgins, trim your

lamps : behold, the Bridegroom cometh : go ye out to meet Him.

V. Pray for us, O Blessed Benvenuta, etc

Let us pray.

Pour out upon us, O Lord, the grace of penance, prayer and humility, that in imitation of Blessed Benvenuta, Thy Virgin, we may be enabled through mortification of the flesh to live in the spirit, and by continual meditation on heavenly things and contempt of ourselves, find rest and glory in Thee, who alone art God. Through Christ, our Lord. R. Amen.

30 OCT.—*The holy Martyrs and other Saints whose bodies or relics are kept in the Churches of the Order.*

*Ant.* The bodies of the saints are buried in peace and their names shall live for ever.

V. Rejoice in the Lord, and be glad, ye just.

R. And glory, all ye right of heart.

Let us pray.

O God, who hast been pleased to adorn this holy Church with the relics of so

many saints, grant that we, Thy servants may enjoy their fellowship in heaven, whose memory we venerate upon earth. Through Christ, our Lord.

R. Amen.

1 NOV.—*All-Saints.*

*Ant.* O Saviour of the world, save us all; holy Mother of God, Mary ever Virgin, pray for us; by the intercession also of the holy Apostles, Martyrs, Confessors, and Virgins, we humbly pray that we may be delivered from all evil, and found worthy to enjoy all blessings now and for ever.

V. Pray for us, all ye saints of God, etc.

Let us pray.

Defend us, O Lord, we beseech Thee, from all perils of mind and body, and by the intercession of the blessed and glorious Virgin Mary, Mother of God, and of Thy blessed Apostles Peter and Paul, and of Blessed Dominic, our Father, and of all the saints, mercifully grant us salvation and peace, that, all adversities and errors being destroyed, Thy Church may serve

Thee in freedom and security. Through Christ, our Lord. R. Amen.

3 NOV.—*B. Simon Ballachi Conf.*

*Ant.* Let your loins be girt, and lamps burning in your hands.

V. Pray for us, O Blessed Simon, etc.

Let us pray.

O God, who didst adorn Blessed Simon, Thy Confessor, with constant diligence in prayer together with many other virtues, and a singular prerogative of humility, grant that we may so imitate him, that, despising all the things of this world, we may here seek Thee alone, and hereafter attain the rewards promised in heaven to the humble. Through Christ, our Lord.

R. Amen.

5 NOV.—*B. Martin de Porres, Conf.*

*Ant.* This saint is worthy to be held in remembrance by men, for he hath now passed to the joys of the angels.

V. Pray for us, O Blessed Martin, etc.

Let us pray.

O God, the Exalter of the humble, who madest Blessed Martin, Thy Confessor, to



enter the heavenly kingdom, grant through his merits and intercession that we may so follow the example of his humility on earth as to deserve to be exalted with him in heaven. Through our Lord Jesus Christ.

R. Amen.

7 Nov.—*B. Peter de Rodulphia Mart.*

*Ant.* Strive in the cause of justice for thy soul, even unto death fight for justice.

V. Pray for us, O Blessed Peter, etc.

Let us pray.

O God, who in thy mercy didst bestow the crown of martyrdom on Blessed Peter, Thy servant, for his defence of the true Faith, grant, through his merits and intercession, that we may ever be pleasing unto Thee for the faith that worketh by charity. Through Christ, our Lord.

R. Amen.

9 Nov.—*All Saints of the Order.*

*Ant.* The Lord hath raised up the needy from the earth and hath placed them among princes, making Dominic in his heavenly home a joyful father of children.

V. Pray for us, ye saints of God, etc.

Let us pray.

O God, who hast vouchsafed to make the Order of Preachers fruitful in an abundant progeny of saints, and hast crowned the merits of all their heroic virtues with a high reward, grant unto us to follow their footsteps, that we may at last be united in perpetual festivity with those in heaven whom we venerate to-day under one celebration upon earth. Through Christ, our Lord. R. Amen.

14 Nov.—*B. John Licci, Conf.*

*Ant.* Good and faithful servant, enter thou into the joy of thy Lord.

V. Pray for us, O Blessed John, etc.

Let us pray.

O God, who didst make Blessed John, Thy Confessor, illustrious for perfect self-denial and for his singular zeal in the

cause of charity, grant unto us that, after his example, we may forsake all earthly affections and live evermore in Thy love. Through Christ, our Lord.

R. Amen.

15 Nov.—*B. Albert the Great, Bishop, Conf.*

*Ant.* O Blessed Albert, who shinest through the grace of the Lord like a golden star, receive with thy wonted clemency the cries of thy servants and bring us down from heaven the pardon thou obtainest.

V. Pray for us, O Blessed Albert, etc.

Let us pray.

Graciously hear these our prayers, we beseech Thee, O Lord, which we offer up to Thee in memory of Blessed Albert, Thy Confessor and Bishop, that as he deserved to do Thee worthy service, so through his merits and intercession Thou wouldst mercifully absolve us from all our sins. Through Christ, our Lord.

R. Amen.

16 Nov.—*B. Lucy of Narni, Virg.*

*Ant.* Come, O Spouse of Christ, receive the crown which the Lord hath prepared for thee for ever.

V. Pray for us, O Blessed Lucy, etc.

Let us pray.

O God, who didst wonderfully adorn Blessed Lucy with the marks of the Passion of Thy Son and with the gifts of virginity and patience, and didst enable her to elude the blandishments of the world and to overcome its persecutions, grant that by her intercession and example we may neither be overcome by the allurements of the world nor sink under any of its adversities. Through the same Christ, our Lord. R. Amen.

25 Nov.—*St. Catherine, Virg. Martyr, Protectress of the Order.*

*Ant.* Hail, O Catherine, thou gem of virgins: Hail, O glorious spouse of the King of kings: Hail, O living victim of Christ: deny not to those who venerate thy patronage the help they now implore.

V. Grace is shed upon thy lips.

R. Therefore hath God blessed thee for ever.

Let us pray.

O God, who gavest the Law to Moses, on the top of Mount Sinai, and didst wonderfully deposit in the same place the body of Blessed Catherine, Thy Virgin and Martyr, by the ministry of holy angels, grant, we beseech Thee, that, through her merits and intercession, we may come to the Mount, which is Christ. Through the same Christ, our Lord.

R. Amen.

27 Nov.—B. *Margaret of Savoy, Widow.*

*Ant.* She hath girded her loins with strength and hath strengthened her arm: she hath tasted and seen that her traffic is good; her lamp shall not be put out in the night.

V. Pray for us, O Blessed Margaret, etc.

Let us pray.

O God, who didst teach Blessed Margaret to forsake with all her heart the pomps of this world for the humble fol-

lowing of Thy cross, grant that, by her merits and example, we may learn to tread underfoot the perishable delights of the world, and in the embraces of Thy cross to overcome all adversities. Who livest and reignest God, world without end.

R. Amen.

29 Nov.—*Blessed James de Benefactis, Bp. and Conf.*

*Ant.* He asked life of Thee and Thou gavest it unto him, O Lord: Thou hast put glory and much beauty upon him: Thou hast placed upon his head a crown of precious stones.

V. Pray for us, O Blessed James, etc.

Let us pray.

O God, who gavest unto Blessed James, Thy Confessor and Bishop, the grace to fulfil with faithfulness all the duties of a good shepherd, grant unto us, through his intercession, that, walking in the path of Thy commandments, we may deserve to be placed amongst the sheep of thy pasture for ever. Through Christ, our Lord.

R. Amen.

16 DEC.—*B. Sebastian Maggi, Conf.*

*Ant.* His memory is immortal, for it is known both to God and man.

V. Pray for us, O Blessed Sebastian, etc.

Let us pray.

O God, who madest Blessed Sebastian, Thy Confessor, wonderful for his singular zeal in the practice of regular discipline and evangelical perfection, mercifully grant that, following his example, we may be mortified in the flesh but made alive in the spirit, and so attain to everlasting rewards. Through Christ, our Lord.

R. Amen.

22 DEC.—*B. Mary Mancini, Widow.*

*Ant.* As everlasting foundations upon a solid rock, so are the commandments of God in the heart of a holy woman.

V. Pray for us, O Blessed Mary, etc.

Let us pray.

O God, who didst present Blessed Mary with an abundance of thy grace, and madest her wonderful for the gift of contemplation and for her singular char-

ity towards her neighbor, grant unto us, through her intercession, that, meditating upon heavenly things, and ever showing mercy unto others, we may deserve to attain to everlasting glory with her.

Through Christ, our **Lord**.

**R. Amen.**



# OFFICE OF THE DEAD,

ACCORDING TO

THE DOMINICAN RITE.

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## VESPERS.

*Here is not said Our Father: but the office begins immediately.*

PSALM CXIV.

I have loved the Lord: because He will graciously hear the voice of my prayer.

For He hath inclined His ear unto me: and I will call upon Him all the days of my life.

The sorrows of death compassed me round: and the perils of hell came in upon me.

I met with trouble and sorrow: therefore I called upon the name of the Lord.

O Lord, deliver my soul: the Lord is merciful and just; yea, our God showeth mercy.

The Lord is the keeper of little ones: I

was brought low and He delivered me.

Turn, O my soul, to thy rest: for the Lord hath been bountiful to thee.

For He hath delivered my soul from death: mine eyes from tears, my feet from falling.

**I shall be pleasing to the Lord: in the land of the living.**

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

*Ant.* **I shall be pleasing to the Lord: in the land of the living.**

PSALM CXIX.

When I was in trouble, I cried unto the Lord: and He heard me.

O Lord, deliver my soul from wicked lips: and from the deceitful tongue.

What shall be given to thee, or what more can be added: to a deceitful tongue?

The sharp arrows of the mighty one: with coals that lay waste.

Woe is me that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: yea, my soul hath been long a sojourner.

With them that hated peace, I was peaceful: when I spake unto them they for no cause did fight against me.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

*Ant.* Woe is me that my sojourning is prolonged!

## PSALM CXX.

I have lifted up mine eyes to **the** mountains: from whence shall come my help.

My help is from the Lord: who made both heaven and earth.

May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

Behold, he shall neither slumber nor sleep: that keepeth Israel.

The Lord himself is thy keeper, the Lord is thy defence: even at thy right hand.

The sun shall not burn thee by day: neither the moon by night.

The Lord preserveth thee from all evil: may the Lord preserve thy soul.

May the Lord preserve thy coming in and thy going out: from henceforth, now, and evermore.

Eternal rest give to them, O Lord  
and let perpetual light shine upon them.

*Ant.* The Lord preserveth thee from all  
evil; may the Lord preserve thy soul.

PSALM CXXIX.

Out of the depths have I cried unto  
Thee, O Lord: Lord, hear my voice.

O let thine ears be attentive: unto the  
voice of my supplication.

If thou closely mark iniquities, O Lord  
Lord, who shall stand it?

For with Thee there is merciful forgive-  
ness: and by reason of Thy law have I  
waited for Thee, O Lord.

My soul hath relied on His word: my  
soul hath hoped in the Lord.

From the morning watch even unto  
night: let Israel hope in the Lord.

Because with the Lord there is mercy  
and with Him there is plentiful redemp-  
tion.

And He shall redeem Israel: from all  
his iniquities.

Eternal rest give to them, O Lord: and  
let perpetual light shine upon them.

*Ant.* If Thou closely mark iniquities,  
O Lord : Lord, who shall stand it ?

## PSALM CXXXVII.

I will give praise unto thee, O Lord,  
with my whole heart : because Thou hast  
heard the words of my mouth.

In the sight of the angels will I sing un-  
to Thee : I will worship towards Thy holy  
temple and give praise unto Thy name.

Because of Thy mercy and Thy truth :  
for Thou hast magnified Thy holy name  
above all.

In what day soever I call upon Thee,  
graciously hear me : Thou wilt multiply  
strength in my soul.

Let all the kings of the earth give praise  
unto Thee, O Lord : for they have heard  
all the words of Thy mouth.

Yea, let them sing in the ways of the  
Lord : for great is the glory of the Lord.

For the Lord is high, yet He looketh  
on the lowly ; and high things He knoweth  
afar off.

If I walk in the midst of tribulation  
Thou wilt revive me : Thou hast stretched  
forth Thy hand against the wrath of mine

enemies, and Thy right hand hath saved me.

The Lord will repay for me: Thy mercy, O Lord, endureth for ever; O despise not the works of Thy hands.

Eternal rest give to them, O Lord; and let perpetual light shine upon them.

*Ant.* Despise not, O Lord, the works of Thy hands.

#### CANTICLE MAGNIFICAT.

(*Luke i.*)

My soul doth magnify: the Lord.

And my spirit hath rejoiced: in God, my Saviour.

Because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me blessed.

For He that is mighty hath done great things to me: and holy is His name.

And his mercy is from generation to generation: unto them that fear Him.

He hath showed the might of His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath received Israel, His servant: being mindful of His mercy.

As He spoke unto our fathers: to Abraham and his seed for ever.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

*Ant.* I heard a voice from heaven saying unto me: Blessed are the Dead who die in the Lord.

Our Father. [*In secret.*]

PSALM CXLV.

Praise the Lord, O my soul; whilst I live will I praise the Lord: I will sing praises to my God whilst I have any being.

Put not your trust in princes: in the children of men in whom there is no salvation.

His spirit shall go forth and return to his own earth: in that day all their thoughts shall perish.

Blessed is he whose helper is the God

of Jacob ; whose hope is in the Lord his God : who made heaven and earth, the sea and all that are therein.

Who keepeth truth for ever ; who executeth judgment for them that suffer wrong : who giveth food to the hungry.

The Lord looseth them that are fettered : the Lord enlighteneth the blind.

The Lord raiseth up them that are cast down : the Lord loveth the just.

The Lord preserveth the stranger : He will care for the fatherless and the widow : but the ways of the wicked He will destroy.

The Lord shall reign for ever, even thy God, O Sion : unto generation and generation.

Eternal rest give to them, O Lord ; and let perpetual light shine upon them.

V. From the gates of hell :

R. Deliver their souls, O Lord.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

[*A priest or deacon always says instead :*

V. The Lord be with you :

R. And with thy spirit.]



*The three following prayers are always said, except when the office is for a particular person, or on the anniversaries.*

FOR BRETHREN, FRIENDS, AND  
BENEFACTORS DECEASED.

Let us pray.

O God, the Giver of pardon and the Author of human salvation, we beseech Thy clemency, through the intercession of the ever blessed Virgin Mary and of all Thy saints, to admit the brethren and sisters, the friends and the benefactors of our congregation, to the fellowship of eternal bliss.

FOR PARENTS DECEASED.

O God, who hast commanded us to honor father and mother, mercifully show Thy kindness to the souls of our parents; forgive them their sins, and grant that we may see them in the joys of eternal glory.

FOR ALL THE FAITHFUL DEPARTED.

O God, the Creator and Redeemer of all the faithful, give unto the souls of Thy servants and handmaidens remission of all their sins, that through pious supplication

they may obtain the pardon they have ever wished for. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. May they rest in peace.

R. Amen.

Our Father. [*In secret, unless Matins immediately follow.*]

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*The following prayers are substituted for the above, on particular occasions.*

FOR A BISHOP [OR PRIEST] DECEASED.

Let us pray.

O God, who amongst Thy apostolic priests, didst adorn Thy servant with the pontifical [or priestly] dignity, grant, we beseech Thee, that he may also be associated with them in everlasting fellowship.

O God, who hast commanded, etc.

O God, the Creator, etc.

FOR A MAN DECEASED.

Let us pray.

Incline thine ear, O Lord, unto our prayers wherewith we humbly beseech

thy mercy that Thou wouldst grant unto the soul of Thy servant, whom Thou hast commanded to depart out of this world, a place in the region of light and peace, and make him the associate of Thy saints.

O God, who hast commanded, etc.

O God, the Creator, etc.

FOR A WOMAN DECEASED.

Let us pray.

We beseech Thee, O Lord, of Thy loving kindness, have mercy on the soul of Thy handmaid, and as thou hast delivered her from the corruption of this life, so grant her likewise a portion in Thy eternal salvation.

O God, who hast commanded, etc.

O God, the Creator, etc.

ON THE ANNIVERSARY OF THE FATHERS  
AND MOTHERS OF MEMBERS OF  
THE ORDER,

*Feb. 4th.*

Let us pray.

O God, the Lord of mercies, give to the souls of Thy servants and handmaidens, the anniversary of whose decease we

commemorate, a place of refreshment, the blessedness of rest, and the brightness of light.

O God, who hast commanded, etc.

O God, the Creator, etc.

#### ON THE ANNIVERSARIES

*of all those buried in the Dominican cemeteries, July 12th; of the Friends and Benefactors of the Order, Sept. 5th; and of the Brethren and Sisters, Nov. 10th.*

O God, the Lord, etc.

O God, the Giver, etc.

O God, the Creator, etc.

FOR A PERSON AND AN ANNIVERSARY, AT THE SAME TIME.

*The proper prayer for the Person.*

*The prayer for the Anniversary.*

O God, the Creator, etc.

#### AT MATINS.

##### FIRST NOCTURN.

##### PSALM V.

Give ear, O Lord, unto my words understand my cry.

O hearken unto the voice of my prayer; my King and my God.

For unto Thee will I pray: in the morning, O Lord, shalt Thou hear my voice.

In the morning, will I stand before Thee and look up: for Thou art not a God that willest iniquity.

Neither shall the wicked dwell nigh Thee: nor the unjust abide before Thine eyes.

Thou hatest all the workers of iniquity: Thou wilt destroy all that speak a lie.

The bloodthirsty and deceitful man the Lord will abhor: but as for me, in the multitude of Thy mercy—

I will come into Thy house: and in Thy fear I will worship toward Thy holy temple.

Conduct me, O Lord, in Thy justice make my path straight in Thy sight because of mine enemies.

For there is no truth in their mouth their heart is vain.

Their throat is an open sepulchre, they

deal deceitfully with their tongues : judge them Thou, O God.

Let them fall from their devices ; cast them out, for the multitude of their wickedness : for they have provoked Thee, O Lord.

But let all be glad that hope in Thee : they shall rejoice for ever, and Thou shalt dwell in the midst of them.

And all shall glory in Thee that love Thy name : for Thou shalt give Thy blessing to the just.

O Lord, Thou hast covered us : as with the shield of Thy good will.

Eternal rest give to them, O Lord : and let perpetual light shine upon them.

*Ant.* Make my path straight, O Lord God, in Thy sight.

PSALM VI.

O Lord, rebuke me not in Thine indignation : nor chastise me in Thy wrath.

Have mercy on me, O Lord, for I am weak ; heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly : but Thou, O Lord, how long ?

Turn Thee, O Lord, and deliver my soul: O save me for Thy mercy's sake.

For there is no one in death that is mindful of Thee: and who shall confess to Thee in hell?

I have labored in my groanings, every night will I wash my bed: I will water my couch with my tears.

Mine eye is troubled through indignation: I have grown old amongst all mine enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all mine enemies be confounded and sore troubled; let them be turned back and be confounded right speedily.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

*Ant.* Turn Thee, O Lord, and deliver my soul, for there is no one in death that is mindful of Thee.

PSALM VII.

O Lord my God, in Thee have I put

my trust: save me from all them that persecute me, and deliver Thou me.

Lest at any time he seize upon my soul like a lion: while there is none to redeem nor save.

O Lord my God, if I have done this thing: if there be iniquity in my hands;

If I have rendered evil unto them that did evil to me: let me justly fall helpless before mine enemies.

Let the enemy persecute my soul and take it and tread down my life upon the earth: and bring down my glory to the dust.

Arise, O Lord, in Thy wrath: and be Thou exalted in the borders of mine enemies.

And arise, O Lord my God, for the law which Thou hast ordained; and the congregation of the people shall come about Thee.

And, for their sakes, return Thou on high: the Lord judgeth the people.

Judge Thou me, O Lord, according to my justice: and according to mine innocency that is in me.



The wickedness of sinners shall be brought to nought, but the just Thou shalt direct: who searcheth the hearts and the reins is God.

Just is my help from the Lord; who saveth them that be upright of heart.

God is a righteous Judge, strong and patient: will He be angry every day?

Unless ye be converted He will shake His sword: He hath bent His bow and made it ready.

And therein hath He prepared the instruments of death: He hath made ready His arrows against them whose fury burns against us.

Behold, he hath been big with injustice he conceived sorrow and brought forth iniquity.

He hath opened a pit and hath digged it: and he is fallen into the hole that he made.

His sorrow shall be turned upon his head: and his iniquity shall come down upon his crown.

I will give glory to the Lord, according to His justice: and will sing unto the name of the Lord most high.

Eternal rest give to them, O Lord : and let perpetual light shine upon them.

*Ant.* Lest at any time he seize upon my soul like a lion, while there is none to redeem nor save.

V. From the gates of hell.

R. Deliver their souls, O Lord.

Our Father. [*In secret.*]

V. And lead us not into temptation.

R. But deliver us from evil.

#### FIRST LESSON.

(*Job 7.*)

Spare me, O Lord, for my days are nothing. What is man that Thou shouldst magnify him? or why settest Thou Thy heart upon him? Thou dost visit him betimes, and suddenly Thou provest him. How long wilt Thou not spare me, nor let me alone till I swallow down my spittle? I have sinned : what shall I do unto Thee, O Keeper of men? Why hast Thou set me contrary to Thee; and I am become burdensome to myself? Why dost Thou not do away with my sin, and why takest Thou not away my iniquity? Behold,

now, I shall sleep in the dust, and if Thou seek me in the morning I shall not be.

R. I believe that my Redeemer liveth, and in the last day I shall rise out of the earth; and in my flesh shall I see God: my Saviour.

V. Whom I myself shall see and not another, and my eyes shall behold:

R. My Saviour.

## SECOND LESSON.

(*Job 10.*)

My soul is weary of my life; I will let go my speech against myself: I will speak in the bitterness of my soul: I will say unto God: Do not Thou condemn me. Show me why Thou judgest me so. Doth it seem good unto Thee to dishonor me and oppress me, the work of Thine own hands, and help the counsel of the wicked? Hast Thou eyes of flesh? or as a man seeth, dost Thou also see? Are Thy days as the days of a man? and Thy years as the times of men, that Thou shouldst inquire after my iniquity and search out my

sin? and know that I have done no wicked thing: whereas there is none that can deliver out of Thy hand.

R. Thou who didst raise Lazarus, already stinking, from the grave: Grant them rest, O Lord, and the place of pardon.

V. Thou who shalt come to judge the living and the dead and the world by fire.

R. Grant them rest, O Lord, and the place of pardon.

### THIRD LESSON.

(*Job* 10.)

Thy hands, O Lord, have made me and fashioned me wholly round about, and dost Thou so suddenly cast me down headlong? Remember, I beseech Thee, that Thou hast made me as the clay, and into dust Thou wilt bring me again. Hast thou not milked me out like milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; Thou hast put me together with bones and sinews; life and mercy hast Thou given unto me, and Thy visitation hath preserved my spirit.

R. O Lord, when Thou shalt come to judge the earth, where shall I hide me from the face of Thy wrath? For I have sinned exceedingly in my life.

V. I am affrighted at my misdeeds and am confounded before Thee: when Thou comest to judge do not Thou condemn me

R. For I have sinned exceedingly in my life.

*Each nocturn may be said alone: but in that case is said:*

V. From the gates of hell, etc. *with the three prayers as at the end of Vespers.*

## SECOND NOCTURN.

### PSALM XXII.

The Lord ruleth me like a shepherd, and I shall lack nothing: in the pasture-ground wherein He hath put me,

He hath led me along by the refreshing waters: He hath converted my soul.

He hath brought me on through the paths of justice: for His own name's sake.

For, though I should walk in the midst of the shadow of death, I will fear no evil: for Thou art with me.

Thy rod and Thy staff: they have comforted me.

Thou hast prepared a table before me against them that trouble me.

Thou hast anointed my head with oil: and my cup which cheereth me, how goodly it is!

And Thy mercy shall follow me: all the days of my life.

That so I may dwell in the house of the Lord: unto length of days.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

*Ant.* In the pasture ground wherein He hath put me.

#### PSALM XXIV.

Unto Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust: let me not be ashamed.

Neither let mine enemies laugh me to scorn: for none of them that wait on Thee shall be confounded.

Let them be confounded that do unjust things: and all in vain.

Show me Thy ways, O Lord : and teach me Thy paths.

Lead me in Thy truth and teach me : for Thou art God my Saviour, and on Thee have I waited all the day.

Recollect, O Lord, Thy tender mercies : and Thy loving kindnesses that are from of old.

Remember not the sins of my youth : and my ignorances.

According to Thy mercy remember Thou me : for thy goodness' sake, O Lord.

Gracious and righteous is the Lord : therefore will He give a law to sinners in the way.

The mild He will guide in judgment : and He will teach the meek His ways.

All the ways of the Lord are mercy and truth : unto such as seek His covenant and His testimonies.

For Thy name's sake, O Lord, Thou wilt pardon my sin ; for it is very great.

What man is he that feareth the Lord : He hath set him a law in the way which He hath chosen.

His soul shall dwell amid good things :  
and his seed shall inherit the land.

The Lord is the strength of them that  
fear Him : and His covenant shall be  
manifested unto them.

Mine eyes are ever toward the Lord :  
for He shall pluck my feet out of the  
snare.

Look Thou upon me and have mercy  
upon me : for I am all alone and poor.

The troubles of my heart are multiplied :  
O bring Thou me out of my distresses.

See my abjection and my labor : and  
forgive me all my sins.

Consider mine enemies, how many they  
are : and how unjustly they hate me.

O keep my soul, and deliver me : let  
me not be confounded, for I have put my  
trust in Thee.

The innocent and upright of heart have  
cleaved unto me : because I waited on  
Thee.

Deliver Israel, O God : from all his  
tribulations.

Eternal rest give to them, O Lord : and  
let perpetual light shine upon them.



*Ant.* Remember not the sins of my youth and my ignorances, O Lord.

## PSALM XXVI.

The Lord is my light and my salvation: whom shall I fear?

The Lord is the Defender of my life: of whom shall I be afraid?

Whilst the wicked draw near against me: to eat up my flesh.

Even mine enemies that trouble me: themselves are weakened and are fallen.

Though armies in camp stand against me: my heart shall not fear.

Though war rise up against me: even in this will I be confident.

One thing have I asked of the Lord, this will I require: that I may dwell in the house of the Lord all the days of my life.

That I may see the pleasantness of the Lord: and may visit His temple.

For He hath hidden me in his tabernacle: in the day of evils He protected me in the secret place of His tabernacle.

He exalted me upon a rock: and now

hath He lifted up my head above mine enemies.

I will go about and offer in His tabernacle a sacrifice with a joyful noise: I will sing and utter psalms unto the Lord.

Hear Thou my voice, O Lord, wherewith I have cried unto Thee: have mercy upon me and hear me.

My heart spoke unto Thee; mine eyes sought Thee: Thy face, O Lord, will I still seek.

O hide not Thy face from me: turn not away in wrath from Thy servant.

Be Thou my Helper: forsake me not, neither do Thou despise me, O God, my Saviour.

For my father and my mother have left me: but the Lord hath taken me up.

Set Thou a law for me, O Lord, in Thy way: and lead me into the right path because of mine enemies.

Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me, and iniquity has lied even against itself.

I believe that I shall see the good things of the Lord : in the land of the living.

O wait on the Lord ; quit thyself like a man : and let thy heart take courage and wait thou on the Lord.

Eternal rest give to them, O Lord : and let perpetual light shine upon them.

*Ant.* I believe that I shall see the good things of the Lord in the land of the living.

V. The just shall be had in everlasting remembrance.

R. They shall not fear for the evil tidings.

Our Father. [*In secret.*]

V. And lead us not into temptation.

R. But deliver us from evil.

#### FOURTH LESSON.

(*Job* 13.)

Answer Thou me : how many are my iniquities and my sins ? show unto me my crimes and my offences. Why hidest Thou Thy face, and thinkest me Thy enemy ? Against a leaf that is carried away with the wind Thou showest Thy power, and pursuest after a dry straw. For Thou writest bitter things against

me, and will consume me for the sins of my youth. Thou hast put my feet in a string, and hast narrowly watched all my paths and marked all the prints of my feet. Who, even as rottenness, am to be consumed, and as a garment that is eaten by the moth.

R. Woe is me, O Lord, for that I have sinned exceedingly in my life. O wretch, what shall I do? whither shall I fly but unto Thee, my God? Have mercy on me when Thou comest: in the latter day.

V. My soul is greatly troubled: but Thou, O Lord, come to its relief.

R. In the latter day.

#### FIFTH LESSON.

(*Job* 14.)

Man born of woman, and living but a short time, is filled with many miseries. He cometh forth like a flower and is cut down, and he fleeth away like a shadow, and never abideth in the same state. And dost Thou count it a worthy thing to open Thine eyes on such a one, and to bring him with Thee into judgment? Who can

make one clean that is conceived of unclean seed? Is it not Thou who alone ART? The days of man are short: the number of his months is with Thee: Thou hast fixed his bounds which cannot be passed. Depart a little from him that he may rest until his wished-for day shall come even as that of a hired man.

R. Remember not my sins, O Lord: when Thou comest to judge the world by fire.

V. Make my path straight, O Lord my God, in Thy sight.

R. When Thou comest to judge the world by fire.

#### SIXTH LESSON.

(*Job* 14.)

Who will grant me this that Thou protect me in hell, and hide me till Thy fury pass away, and appoint me a time wherein Thou wilt remember me? Shall a man that is dead, thinkest Thou, live again? All the days wherein I am now in warfare I wait until my change shall come. Thou shalt call me and I shall answer

Thee: to the work of Thy hands Thou shalt reach out Thy right hand. Thou indeed hast numbered all my steps, but O spare my sins.

R. Judge me not, O Lord, according to my deeds, for I have done nothing that is worthy in Thy sight; therefore I beseech Thy majesty that Thou, O Lord, wouldst blot out my iniquity.

V. Wash me yet more, O Lord, from my injustice, and cleanse me from my sins: for to Thee only have I sinned.

R. Therefore I beseech Thy majesty that Thou, O Lord, wouldst blot out my iniquity.

### THIRD NOCTURN.

#### PSALM XXXIX.

I waited with long expectation for the Lord: and He took heed unto me.

And He graciously heard my prayers: and drew me up out of the pit of misery and from the dregs of the mire.

And He set my feet upon a rock, and directed my steps.

And He put into my mouth a new canticle: a song unto our God.

Many shall see and fear : and they shall trust in the Lord.

Blessed is the man whose trust is in the name of the Lord : and who hath had no regard unto vanities and lying follies.

Many, O Lord my God, are the wonderful works which Thou hast done ; and there is none like unto Thee for Thy thoughts.

I have declared them and have spoken : but they are multiplied beyond number.

Sacrifice and oblation Thou wouldst not : but ears Thou hast opened for me.

Burnt-offering and sin-offering Thou didst not require ; then, said I : Behold, I come.

In the head of the Book it is written of me that I should do Thy will : I have desired it, O my God, and Thy law in the midst of my heart.

I have declared Thy justice in the great congregation : lo, I will not stay my lips ; O Lord, Thou knowest it.

I have not hidden Thy justice within my heart : I have told of Thy truth and Thy salvation.

I have not concealed Thy mercy and Thy truth : from the full assembly.

Withhold not Thou Thy tender mercies from me, O Lord : Thy mercy and Thy truth have always upholden me.

For evils without number have surrounded me : mine iniquities have taken hold upon me, and I was not able to look up.

They are multiplied above the hairs of my head : therefore my heart failed me.

Be pleased, O Lord, to deliver me : look down, O Lord, to help me.

Let them be confounded and ashamed together who seek after my soul : to destroy it.

Let them be driven backward and put to shame : that wish me evil.

Let them presently bear their own confusion : that say unto me, 'Tis well 'tis well.

Let all that seek Thee rejoice and be glad in Thee : and let such as love salvation continually say, The Lord be magnified.

But I am a beggar and poor : the Lord is careful for me.



Thou art my Helper and my Protector :  
my God, make no delay.

Eternal rest give to them O Lord : and  
let perpetual light shine upon them.

*Ant.* Be pleased, O Lord, to deliver  
me : look down, O Lord, to help me.

## PSALM XL.

Blessed is he that considereth for the  
needy and poor : the Lord will deliver  
him in the evil day.

The Lord preserve him and give him  
life, and make him blessed on the earth :  
and deliver him not up to the will of his  
enemies.

The Lord help him on his bed of sor-  
rôw : Thou hast turned all his bed in his  
sickness.

I said : Lord, be Thou merciful unto me :  
heal my soul, for I have sinned against  
Thee.

Mine enemies have spoken evil against  
me : when shall he die and his name  
perish ?

And if he came within to see me, he  
spoke vain things ; his heart gathered in-  
iquity to itself.

He went forth : and spoke thereof to others.

All mine enemies whispered together against me : they devised evil against me.

They determined an unjust thing against me : shall he that sleepeth rise again no more ?

And even the man that was at peace with me, in whom I trusted : even he who ate my bread did greatly betray me.

But Thou, O Lord, have mercy upon me and raise me up again : and I will requite them.

By this I know Thou hast been favorable to me : in that mine enemy shall not rejoice over me.

But thou hast upholden me by reason of mine innocence : and hast established me in Thy sight for ever.

Blessed be the Lord God of Israel from eternity and unto eternity : so be it, so be it.

Eternal rest give to them, O Lord : and let perpetual light shine upon them.

*Ant.* Heal my soul, O Lord, for I have sinned against Thee.

## PSALM XLI.

As the hart panteth after fountains of water : so doth my soul pant after Thee, O God.

My soul is athirst for the mighty, the living God : O when shall I come and appear before the face of God ?

My tears have been my bread day and night : whilst every day they said unto me, where is thy God ?

These things I remembered, and I poured out my soul within me ; for I shall go over into the place of the wonderful tabernacle, even the house of God,—

With the voice of joy and praise : the voice of one that feasteth.

Why art thou sad, O my soul ? and why dost thou trouble me ?

Hope thou in God, for I will still give praise unto Him ! the salvation of my countenance and my God.

My soul is troubled within me : therefore will I remember Thee from the land of Jordan and Hermon, the little mountain.

Deep calleth unto deep : at the noise of Thy floodgates.

All Thy high waves and Thy billows:  
are gone over me.

The Lord granted His mercy in the  
daytime: and His song shall be sung  
in the night.

My prayer is unto the God of my  
life: I will say unto God, Thou art my  
Helper.

Why hast Thou forgotten me? and why  
go I mourning whilst mine enemy afflict-  
eth me?

Whilst my bones are bruised: mine  
enemies that trouble me cast reproach  
upon me.

Whilst day by day they say unto me,  
Where is thy God?—why art thou sad,  
O my soul, and why dost thou trouble  
me?

Hope thou in God, for I will still give  
praise unto him: the salvation of my  
countenance and my God.

Eternal rest give to them, O Lord: and  
let perpetual light shine upon them.

*Ant.* My soul is athirst for the living  
God: when shall I come and appear  
before the face of the Lord?

V. Give not up to beasts the souls that confess to thee.

R. And forget not the souls of Thy poor for ever.

Our Father. [*In secret.*]

V. And lead us not into temptation.

R. But deliver us from evil.

SEVENTH LESSON.

(*Job. 17.*)

My spirit shall waste away, my days will be shortened, and only the grave remaineth unto me. I have not sinned, and yet my eye abideth in bitterness. Deliver me, O Lord, and set me at Thy side, and let any man's hand fight against me. My days are gone by, my purposes are scattered abroad, and they torment my heart. They have turned night into day, and again after the darkness I hope for light. If I still bear up, hell is yet my home, and in darkness shall I spread my bed. I said unto rottenness, Thou art my father: and to the worms, Ye are my mother and my sister. Where, then, is now my expectation and my patience? Thou, O Lord, art my God.

R. The fear of death troubleth me: I sin daily and repent not. Because in hell there is no redemption: have mercy on me, O God, and save me.

V. O God, save me in Thy name, and in Thy power, deliver me.

R. Because in hell there is no redemption; have mercy on me, O God, and save me.

#### EIGHTH LESSON.

(*Job 19.*)

My flesh is wasted away, my bones have cleaved to my skin, and nothing but lips are left about my teeth. Have pity on me, have pity on me, at least you my friends, for the hand of the Lord hath touched me. Why do ye persecute me as God, and glut yourselves with my flesh? Who will grant me that my words may be written? Who will grant me that they may be marked down in a book with an iron pen and in a plate of lead, or be graven with a graver on the flint-stone? For I know that my Redeemer liveth, and in the last day I shall rise out of the

earth, and I shall be clothed again with my skin, and in my flesh shall I see God, my Saviour. Whom I myself shall see and my eyes shall behold, and not another: this my hope is laid up in my bosom.

R. Be mindful of me, O God, for my life is but wind: nor may the sight of man behold me.

V. And my eye shall not return to see good things.

R. Nor may the sight of man behold me.

#### NINTH LESSON.

(*Job* 10.)

Why didst thou bring me forth out of the womb? O that I had been consumed, that eye might not have seen me. O that I had been as if I had not been, carried from the womb to the grave. Shall not the fewness of my days be ended shortly? Let me alone, therefore, that I may lament my sorrow a little before I go whence I shall not return, even to the dark land covered with the mist of death.

the land of misery and darkness where the shadow of death and no order but everlasting horror dwelleth.

R. Deliver me, O Lord, from eternal death and that dreadful day: when the heavens and the earth shall be moved: when Thou comest to judge the world by fire.

V. That day, the day of wrath, calamity, and woe: that great and exceedingly bitter day.

R. When the heavens and the earth shall be moved.

V. I tremble and am afraid when the reckoning shall come and the future wrath.

R. When Thou comest to judge the world by fire.

V. O God, the Creator of all things, who didst fashion me out of the slime of the earth, and wonderfully redeemedst me with Thy own blood, and wilt cause my body, although it shall presently decay, to rise again at the day of judgment from the tomb; hear me, O hear



me, and command that my soul be placed in the bosom of Abraham Thy patriarch.

R. Deliver me, O Lord, from eternal death at that dreadful day, when the heavens and the earth shall be moved; when Thou comest to judge the world by fire.

## AT LAUDS.

### PSALM I.

Have mercy on me, O God: according to thy great mercy.

And according to the multitude of thy tender mercies: blot out mine iniquity.

Wash me yet more from mine iniquity: and cleanse me from my sin.

For I know mine iniquity: and my sin is always before me.

To Thee only have I sinned and have done evil before Thee: that thou mayest be justified in thy words and mayest overcome when Thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest unto me.

Thou shalt sprinkle me with hyssop and I shall be cleansed: Thou shall wash me and I shall be made whiter than snow

To my hearing Thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins: and blot out all mine iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from Thy face: and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice I would indeed have given it: with burn offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit a contrite and humble heart, O God Thou wilt not despise.

Deal favorably, O Lord, in Thy good will with Sion: that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt offerings: then shall they lay calves upon Thine altar.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

*Ant.* The bones that have been humbled shall rejoice.

. PSALM LXIV.

A hymn, O God, is due to Thee in Sion: and vows shall be paid to Thee in Jerusalem.

Hear Thou my prayer: for unto Thee shall all flesh come.

The words of the wicked have prevailed against us: but Thou wilt pardon us our transgressions. •

Blessed is he whom Thou hast chosen and taken unto Thee: he shall dwell within Thy courts.

We shall be filled with the good things of Thy house: holy is thy temple and wonderful for justice.

Hear us, O God our Saviour: the hope of all the ends of the earth and of them that are on the sea afar off.

Who fixest firm the mountains by Thy power, girded with might: who stirrest up the depth of the sea and the sound of its waves.

The Gentiles shall be troubled, they also that dwell in the uttermost parts shall be afraid at Thy signs: the outgoings of the morning and the evening Thou shalt make joyful.

Thou hast visited the earth and hast plentifully watered it: Thou hast many ways enriched it.

The river of God is full of water: Thou hast prepared their food; for so hast Thou provided for the earth.

Fill up plentifully the furrows thereof,

multiply its fruits: the springing herb shall rejoice in its droppings.

Thou shalt crown with blessing the year of Thy goodness: and Thy fields shall be filled with plenty.

The beautiful places of the wilderness shall drop fatness: and the hills shall be girded about with joy.

The rams of the flock are clothed, and the valleys shall abound with corn: they shall shout for joy and sing hymns of praise.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

*Ant.* Hear Thou my prayer, O Lord, for unto Thee shall all flesh come.

PSALMS LXII., LXVI.

O God, my God: to Thee do I watch at break of day.

My soul hath thirsted after thee: and my flesh also, O how exceedingly!

In a desert land, and where there is no way and no water; so in the sanctuary have I come before Thee to see Thy power and Thy glory.

For Thy mercy is better than life : my lips shall praise Thee.

Thus will I bless Thee all my life long : and in Thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness : and my mouth shall praise Thee with joyful lips.

If I remembered Thee upon my bed, surely in the morning shall I think upon Thee ; for Thou hast been my helper.

And I will rejoice under the covert of Thy wings ; my soul cleaveth unto Thee : Thy right hand hath upholden me.

But they have sought my soul in vain, they shall go down to the lower part of the earth ; they shall be given to the edge of the sword, they shall become the foxes' prey.

But the king shall rejoice in God ; all shall have praise who swear by him ; for the mouth is stopped of them that are evil spoken.

May God be merciful unto us and bless us ; may he show the light of His countenance upon us and be merciful unto us.

That we may know Thy way upon the earth : Thy salvation among all nations.

Let the people praise Thee, O God ; let all the people praise Thee.

Let the nations rejoice and be glad, for Thou judgest the people in justice : and rulest the nations upon earth.

Let the people praise Thee, O God, let all the people praise Thee : the earth hath yielded forth her fruit.

May God, even our own God, bless us ; yea, may God bless us ; and let all the ends of the earth fear him.

Eternal rest give to them, O Lord : and let perpetual light shine upon them.

*Ant.* Thy right hand hath upholden me.

#### CANTICLE OF KING EZECHIAS.

(*Is.* xxxviii.)

I said, in the midst of my days ; I shall go to the gates of hell.

I asked for the residue of my years ; I said, I shall not see the Lord God in the land of the living.

I shall behold man no more : nor him that dwelleth at rest.

My generation is taken away from me  
and folded up : like a shepherd's tent.

My life is cut off as by a weaver ; whilst  
I was yet but beginning he cut me off :  
between morning-tide and evening Thou  
wilt make an end of me.

I waited in hope until morning : when  
even as a lion he bruised all my bones.

Between morning-tide and evening  
Thou wilt make an end of me : I cry out  
like a young swallow, I mourn like a  
dove.

My eyes are wasted : with looking up  
on high.

Lord, I suffer grievous oppression ; be  
Thou my surety : but what shall I say,  
or what will He answer me, seeing He  
Himself hath done it ?

I will recount unto Thee all my years :  
in the bitterness of my soul.

O Lord, if such be man's life, and the  
life of my spirit be cast amid such things,  
Thou wilt chastise me and make me to  
live : but behold even in peace was my  
bitterness most bitter.

But Thou hast delivered my soul that it



should not perish: Thou hast cast all my sins behind Thy back.

For hell shall not confess unto Thee, neither shall death praise Thee: nor shall they that go down into the pit look for Thy truth.

The man that liveth, the man that liveth, he shall praise Thee even as I do this day: the father shall make known Thy truth unto his sons.

O Lord, save me: and we will sing our psalms all the days of our life in the house of the Lord.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

*Ant.* From the gates of hell, deliver their souls, O Lord.

PSALMS CXLVIII., CXLIX., CL.

Praise ye the Lord from the heavens: praise Him in the high places.

Praise Him, all His angels: praise Him, all His hosts.

Praise Him, O thou sun and moon: praise Him all ye stars and light.

Praise Him, O thou heaven of heavens:

and let all the waters that are above the heavens praise the name of the Lord.

For he spake and they were made: He commanded and they were created.

He hath established them for ever and for ages of ages: He hath made a decree and it shall not pass away.

O praise the Lord from the earth: ye dragons and all ye deeps.

Fire, hail, snow, and ice: stormy winds which fulfil his word.

Mountains and all hills: fruit-bearing trees and all cedars.

Beasts and all cattle: serpents and feathered fowls.

Kings of the earth and all peoples: princes and all judges of the earth.

Young men and maidens, let the old with the younger praise the name of the Lord: for His name alone is exalted.

His praise is above heaven and earth: and He hath exalted the horn of his people.

A hymn to all His saints: to the children of Israel, a people that draweth nigh unto Him.

O sing unto the Lord a new song : let His praise be sung in the assembly of the saints.

Let Israel rejoice in Him that made him : and the children of Sion be joyful in their King.

Let them praise His name in the choir : with timbrel and psaltery let them sing unto Him.

For the Lord is well pleased with His people : and He will exalt the meek unto salvation.

The saints shall be joyful in glory : they shall sing for joy upon their beds.

The high praises of God shall be in their mouth : and two-edged swords in their hands.

To work vengeance upon the nations : and chastisements upon the people.

To bind their kings with fetters : and their nobles with links of iron.

To execute upon them the written judgment : this glory have all His saints.

Praise ye the Lord in His holy places :

praise ye Him in the firmament of His power.

Praise ye Him for His mighty acts  
praise Him according to the multitude  
of His greatness.

Praise Him with sound of trumpet:  
praise Him with psaltery and harp.

Praise Him with the timbrel at the  
dance: praise Him with strings and  
organs.

Praise Him on high sounding cymbals:  
praise Him on cymbals of joy: let every  
spirit praise the Lord.

Eternal rest give to them, O Lord:  
and let perpetual light shine upon them.

*Ant.* Let every spirit praise the Lord.

### CANTICLE OF ZACHARIAS.

(*Luke i.*)

Blessed be the Lord God of Israel:  
for He hath visited and wrought the  
redemption of His people.

And hath raised up a horn of salvation  
for us: in the house of David His ser-  
vant.

As He spoke by the mouth of His holy prophets: who were from the beginning.

That He would save us from our enemies: and from the hand of all that hate us; And show forth His mercy to our fathers: and remember His holy Covenant.

The oath which He swore to Abraham our father: that He would grant unto us,

That, being delivered from the hand of our enemies: we might serve Him without fear.

In holiness and justice before Him: all the days of our life.

And thou, O Child, shalt be called the Prophet of the Most High: for Thou shalt go before the face of the Lord to prepare His ways.

To give knowledge of salvation to His people: for the remission of their sins.

Through the bowels of the mercy of our God: wherein the Day-Spring from on high hath visited us.

To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace.

Eternal rest give to them, O Lord : and let perpetual light shine upon them.

*Ant.* I am the resurrection and the life ; he that believeth in Me, though he were dead, yet shall he live ; and every one that liveth and believeth in Me shall not die for ever.

Our Father, *In secret.*

PSALM CXXIX.

OUT of the depths have I cried unto Thee, O Lord : Lord, hear my voice.

O Let Thine ears be attentive : unto the voice of my supplication.

If thou closely mark iniquities, O Lord : Lord, who shall stand it ?

For with Thee there is merciful forgiveness : and by reason of Thy law have I waited for Thee, O Lord.

My soul hath relied on His word : my soul hath hoped in the Lord.

From the morning watch even until night : let Israel hope in the Lord.

Because with the Lord there is mercy : and with Him there is plentiful redemption.

And he shall redeem Israel: from all his iniquities.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

V. From the gates of hell.

R. Deliver their souls, O Lord.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

*Then follow the prayers as at the end of Vespers, p. 247*

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## LITTLE OFFICE OF ST. DOMINIC.

### AT MATINS.

V. Grant his prayer, sweet Lord, that we

R. Still be pleasing unto Thee.

V. O Lord, Thou wilt open my lips.

R. And my mouth shall declare Thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son and to the Holy Ghost.

R. As it was in the beginning, is now and ever shall be: world without end.  
Amen. Alleluia.

*From Septuagesima until Easter, instead of Alleluia is said:*

Praise be to Thee, O Lord, King of eternal glory

*Invitatory.* The King and Lord of confessors: come, let us adore.

#### FROM PSALM XCIV.

Come, let us praise the Lord with joy, let us joyfully sing to God our Saviour; let us come before His presence with thanksgiving, and make a joyful noise to Him with psalms.

*Inv.* The King and Lord of confessors: come, let us adore.

Glory be to the Father, etc. As it was in the beginning, etc.

*Inv.* Come, let us adore. The King and Lord of confessors: come, let us adore.

#### HYMN.

**Rejoice, sweet Mother Church, to whom  
This happy festal day is given,  
In mind of him who from thy womb  
Is born a saint this day to heaven.**



Our mighty Father, who led forth  
 And marshalled his great preacher-host,  
 With glory crowned now leaves this earth  
 To dwell on heaven's blissful coast.  
 To God the Three and One be praise  
 And honor, strength, and glory given :  
 And may he deign our souls to raise  
 Through our sweet Father's prayers to heaven.  
 Amen.

## FROM PSALM I

Blessed is the man that hath not walked  
 in the counsel of the ungodly, nor stood  
 in the way of sinners : nor sat in the chair  
 of pestilence.

But his delight is in the law of the  
 Lord : and on His law will he meditate  
 day and night.

And he shall be like a tree planted near  
 the running waters : that shall bring forth  
 its fruit in due season.

Glory be to the Father, etc.

## ANTHEM.

With Christ the midnight vigil keeping,  
 Oft he prayed with floods of weeping ;  
 He sought no couch, and hardly pressed  
 The bare cold ground for needful rest.

V. The Lord loved him and adorned him.

R. He clad him with a robe of glory.

Our Father. [*In secret.*]

V. And lead us not into temptation.

R. But deliver us from evil.

Pray, father, give the blessing.

*Blessing.* May our Blessed Father, St. Dominic, make loving intercession for us.

R. Amen.

#### FIRST LESSON.

Holy and blessed Father, St. Dominic, our great parent and guide, despise not thy own work, but hear us in the day when we call upon thee, for great is thy loving-kindness. O deliver us from the power of our enemies visible and invisible. But Thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Sworn to Christ a virgin knight,  
 Virtue's pattern pure and bright,  
 Thou with burning words of grace  
 Seek'st thy heavenly dwelling-place.  
 Sweetest odors fill the air,  
 Angel hosts, thy praise declare.

V. To thy sons, O blessed guide,  
Heav'n's high portals open wide.

R. Sweetest odors fill the air,  
Angel-hosts thy praise declare.

Pray, father, give the blessing.

*Blessing.* In all distress and tribulation  
may our holy Father, St. Dominic, help us.

R. Amen.

#### SECOND LESSON.

O Dominic, our most Holy Father, rise and embrace our Saviour's feet : reconcile us to Christ by thy holy and compassionate prayers ; for thou seest how we have offended the eyes of our Creator. Obtain for us the pardon of our sins, rest for our souls, and the joys of heaven. But Thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Rising from this vale of earth,  
Choirs of angels hymn his worth.  
Grant his prayer, sweet Lord, that  
we

Still be pleasing unto Thee.

V. Ofttimes at his prayer of faith  
Thou didst loose the bands of death.

May his pleadings now obtain  
Freedom from our debt of pain.

R. Grant his prayer, sweet Lord, that  
we

Still be pleasing unto Thee.

Pray, father, give the blessing.

*Blessing.* May blessed Dominic, the  
father and guide of the Order of Preach-  
ers, conduct us to the society of the  
heavenly citizens.

R. Amen.

### THIRD LESSON.

Saint Dominic, our most sweet Father,  
have compassion on the afflicted: show  
thy tender love to us poor exiles and pil-  
grims of heaven: despise not our humble  
petitions but deliver us from all dangers,  
and by thy holy intercession translate us  
to the kingdom of security and peace.  
But Thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Sweet the hope thy fainting breath,  
Gave to those who wept Thy death,  
Promising though life were flown  
Thou wouldst still protect thine own.

Father, keep that gracious word,  
Pleading for us with our Lord.

V. Who so oft was wont to shine  
Midst the sick with powers divine;  
To our languid souls apply  
Christ's restoring remedy.

R. Father, keep that gracious word,  
Pleading for us with our Lord.

V. Glory be to the Father, and to the  
Son, and to the Holy Ghost.

R. Father, keep that gracious word,  
Pleading for us with our Lord.

FROM THE CANTICLE TE DEUM.

We praise Thee, O God: we acknowl-  
edge Thee to be the Lord.

All the earth doth worship Thee: the  
Father everlasting.

To Thee all angels cry aloud: the  
heavens and all the powers therein.

To Thee cherubim and seraphim: con-  
tinually do cry.

Holy, holy, holy: Lord God of Sabaoth.

V. Pray for us, O blessed Father,  
Dominic.

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

AT LAUDS.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Alleluia: *Or*, Praise be to Thee, etc.

PSALM CL.

Praise ye the Lord in His holy places:  
praise ye Him in the firmament of His  
power.

Praise ye Him for His mighty acts:  
praise Him according to the multitude  
of His greatness.

Praise Him with sound of trumpet:  
praise Him with psaltery and harp.

Praise Him with the timbrel and the  
dance: praise Him with strings and  
organs.

Praise Him on high-sounding cymbals;  
praise Him on cymbals of joy: let every  
spirit praise the Lord.

Glory be to the Father, etc.

ANTHEM.

Holy Father, cast thy mind  
On the work thy hands designed.

In the judge's presence stand  
For thy poor and lowly band.

LITTLE CHAPTER.

(*Eccl. 1.*)

As the morning star in the midst of a  
cloud, and as the moon in the days of her  
fulness, and as the sun when he shineth,  
so shone he in the temple of God.

R. Thanks be to God.

HYMN.

From prison of the flesh set free,  
See how he shines with beams from heaven!  
And for his garb poverty  
A robe of royalty is given.  
The fragrant tomb, the frequent sign,  
Clear proof to all mankind afford  
How much of grace and power divine  
Christ's servant shareth with his Lord.  
To God the Three and One be praise,  
And honor, strength, and glory given :  
And may He deign our souls to raise  
Through our sweet Father's prayers to heaven  
Amen.

V. Thou didst appear glorious in the  
sight of the Lord.

R. Therefore the Lord hath clothed  
thee with beauty.

## FROM THE CANTICLE OF ZACHARIAS.

Blessed be the Lord God of Israel : for He hath visited and wrought the redemption of His people.

And hath raised up a horn of salvation for us : in the house of David His servant.

As He spoke by the mouth of His holy prophets : who were from the beginning. Glory be to the Father, etc.

## ANTHEM.

In the flesh a virgin true,  
 In desire a martyr, too :  
 O'er the earth thy words have run.  
 Now thine earthly course is done,  
 Stripped of all for Christ's dear sake,  
 Oh, turn thee to thy rest, and take  
 The prize of life divine which thou hast  
 won.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who didst vouchsafe to enlighten Thy Church by the merits and teaching of our blessed Father, St. Dominic,



Thy Confessor, grant through his intercession that it may never be wanting in temporal help and always grow in spiritual increase. Through Christ, our Lord.

R. Amen.

COMMEMORATION OF ST. AUGUSTINE.

ANTHEM.

Gem of our Lord's Confessors,  
Herald of Christ, all hail!

True scribe of life, clear voice from heaven,

Blest Pontiff, to all teachers given

A light that shall not fail.

May all who venerate

In thee their father blest,

Find, too, in thee their certain guide

To that blest life where glorified

The saints for ever rest.

V. The just man shall spring up like the lily.

R. And shall flourish for ever before the Lord.

Let us pray.

Give ear to our supplications, Almighty God, and through the intercession of Blessed Augustine, Thy Confessor and

Bishop, graciously show forth unto us the effects of Thy accustomed mercy, whom Thou indulgest in the confident hope of Thy loving kindness. Through our Lord Jesus Christ Thy son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto **Thee**.

V. Let us bless the Lord.

R. Thanks be to God.

V. Father, keep that gracious word

R. Pleading for us with our Lord.

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### AT PRIME.

V. Grant his prayer, sweet Lord, that  
we

R. Still be pleasing unto Thee.

V. Incline unto my aid, O God.

R. O Lord make haste to help **me**.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Alleluia : *Or*, Praise be to Thee, etc.

## HYMN.

Raise to the champion of our Lord,  
 Great Dominic, one loud acclaim,  
 Whose lordly work, the gospel-word,  
 Too well doth suit his lordly name.\*

With watchful eye and careful hand  
 He kept the lily all unstained,  
 His zeal burned like a flaming brand  
 For souls that Satan else had gained.

To God the Three and One be praise,  
 And honor, strength, and glory given :  
 And may He deign our souls to raise  
 Through our sweet Father's prayers to heaven.  
 Amen.

## FROM PSALM LIII.

Save me, O God, by Thy name: and  
 judge me in Thy strength. •

O God, hear my prayer: give ear to  
 the words of my mouth.

For strangers have risen up against me ;  
 and the mighty have sought after my  
 soul: and they have not set God before  
 their eyes.

Glory be to the Father, etc.

## ANTHEM.

A gem of purest ray  
 That in its casket lay

(\**Dominicus*, from *dominus* a lord.)

All meanly folded round and wrapped in  
 earth,  
 Still shone divinely bright,  
 With signs of grace and might,  
 That plainly told its power and priceless  
 worth.

## LITTLE CHAPTER.

(Eccl. XXXIX.)

The just man will give his heart to  
 watch early to the God that made him,  
 and he will pray in the sight of the Most  
 High.

R. Thanks be to God.

V. O Jesus Christ, Son of the living  
 God, at the prayer of St. Dominic.

R. O Jesus Christ, Son of the living  
 God, at the prayer of St. Dominic.

V. Make us pleasing unto Thee.

R. At the prayer of St. Dominic.

V. Glory be to the Father, and to the  
 Son, and to the Holy Ghost.

R. O Jesus Christ, Son of the living  
 God, at the prayer of St. Dominic.

V. Arise, O Lord, and help us.

R. And deliver us for Thy name's sake.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

Give ear to our supplications, Almighty God, and order all the actions of Thy servants to the prosperous attainment of Thy salvation; and grant, through the intercession of Thy blessed confessor, our most sweet Father, Saint Dominic, that we may ever be defended by Thine assistance amidst all the changes of this our life and pilgrimage. Through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Father, keep that gracious word.

R. Pleading for us with our Lord.

AT TERCE.

V. Grant his prayer, sweet Lord, that  
we

R. Still be pleasing unto Thee.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Alleluia: *Or*, Praise be to Thee, etc

#### HYMN.

He trod the world beneath his feet,  
 Forward to strenuous toil he pressed,  
 And stripped himself the foe to meet,  
 By Christ's strong grace upheld and blessed.  
 He still fights on with ceaseless prayer,  
 With tears, and words, and signs of power  
 And sends his children forth to bear  
 The glorious war from shore to shore.  
 To God the Three and One be praise,  
 And honor, strength, and glory given :  
 And may He deign our souls to raise  
 Through our sweet Father's prayers to heaven.  
 Amen.

#### FROM PSALM VIII.

O Lord, our Lord: how wonderful is  
 Thy name through all the earth!

For Thy great might is exalted . even  
 above the heavens.

Out of the mouths of babes and suck-  
 lings, Thou hast perfected praise because

of Thy enemies : that Thou mayst destroy  
the enemy and the avenger.

Glory be to the Father, etc.

ANTHEM.

His sacred body as a shrine  
And treasure-house of sweets divine,  
Breathes richer fragrance to the gale  
Than all earth's spicy stores exhale.

LITTLE CHAPTER.

(*Eccl.* 1.)

As the morning star in the midst of a  
cloud, and as the moon in the days of her  
fulness, and as the sun when he shineth,  
so shone he in the temple of God.

R. Thanks be to God.

V. Holy Father, Dominic, hear thy  
servants who pray to thee.

R. Holy Father, Dominic, hear thy  
servants who pray to thee.

V. And bring to us remission from  
above.

R. Hear thy servants who pray to thee.

V. Glory be to the Father, and to the  
Son, and to the Holy Ghost.

R. Holy Father, Dominic, hear thy servants who pray to thee.

V. Holy Father, cast thy mind,  
On the work thy hands designed.

R. In the Judge's presence stand  
For thy poor and lowly band.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who didst vouchsafe to enlighten Thy Church by the merits and teachings of our blessed Father, Dominic, grant, through his intercession, that it may never be wanting in temporal help and always grow in spiritual increase. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Father, keep that gracious word,

R. Pleading for us with our Lord.



## AT SEXT.

V. Jesu sweet, at Dominic's prayer,

R. Let his sons Thy favor share.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Alleluia: *Or*, Praise be to Thee, etc.

## HYMN.

Come, let our choir, this happy day,

Prolong its sweet, melodious lay;

And hymns of new-felt joy proclaim

The praise of Dominic's great name.

The world at its dim vesper-tide

This brightly glittering star descried,

Herald of freedom's light uprisen

To souls detained in sin's dark prison.

Unto the sacred ONE and THREE

Praise, honor, strength and glory be:

And may He grant our souls to rise,

Through Dominic's pleading, to the skies.

Amen.

## FROM PSALM XIV.

Lord, who shall dwell in Thy tabernacle: or who shall rest on Thy holy hill?

He that walketh without blemish : and  
worketh justice.

He that speaketh truth in his heart :  
who hath used no deceit with his tongue.

Glory be to the Father, etc.

ANTHEM.

A ladder, reaching from the sky,  
Unto a brother standing by,  
Did clear disclose our Father blest  
Ascending to his saintly rest.

LITTLE CHAPTER.

(*Isaias lix.*)

My spirit which is in thee, and my  
words which I have put into thy mouth,  
shall not depart out of thy mouth, nor  
out of the mouth of thy seed, saith the  
Lord, from henceforth now and forever.

R. Thanks be to God.

V. Holy Father, cast thy mind  
On the work thy hands designed.

R. Holy Father, cast thy mind  
On the work thy hands designed.

V. In the Judge's presence stand  
For thy poor and lowly band.

R. On the work thy hands designed.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. Holy Father, cast thy mind

● On the work thy hands designed.

V. When touched by death

We yield our breath,

O come and take us to the sky.

R. And even now,

Great Father, show

We walk beneath thy watchful eye.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

Grant, we beseech Thee, O Lord, that we may be assisted by the prayers of Blessed Dominic, Thy Confessor, that what we ourselves are not able to obtain may be vouchsafed us through his intercession. Through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Father, keep that gracious word.

R. Pleading for us with our Lord.

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### AT NONE.

V. Grant his prayer, sweet Lord, that  
we

R. Still be pleasing unto Thee.

V. Incline unto my aid O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Alleluia: *Or*, Praise be to Thee, etc.

### HYMN.

**He** spread abroad the Gospel sound  
 Even to earth's remotest bound,  
**And** with his new-formed ranks subdued  
 And banished heresy's false brood.  
**He** was the well-spring from whose tide  
 Swelled the rich river, deep and wide,  
**A** living flood still rolling forth  
 Its healing waters through the earth.

Unto the sacred ONE and THREE  
 Praise, honor, strength, and glory be :  
 And may He grant our soul to rise,  
 Through Dominic's pleading, to the skies.  
 Amen.

## FROM PSALM XXIII.

The earth is the Lord's and the fulness thereof: the round of the world and all that dwell therein.

For he hath founded it upon the seas : and upon the floods hath He prepared it.

Who shall go up to the mountain of the Lord : or who shall stand in His holy place ?

The innocent of hands and the clean of heart, who hath not taken his soul in vain : nor sworn in guile unto his neighbor.

Glory be to the Father, etc.

## ANTHEM.

A teacher of the truth sincere,  
 He shines among the virgin choirs,  
 His brows the double garland wear  
 Of doctrine pure and chaste desires

## LITTLE CHAPTER.

(*Malach. ii.*)

The law of truth was in his mouth, and iniquity was not found on his lips ; he

walked with me in peace and justice, and turned many from iniquity.

R. Thanks be to God.

V. When touched by death,  
We yield our breath,  
O come and take us to the sky.

R. When touched by death,  
We yield our breath,  
O come and take us to the sky

V. And even now,  
Great Father, show  
We walk beneath Thy watchful eye.

R. O come and take us to the sky.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. When touched by death  
We yield our breath.  
O come and take us to the sky.

V. The mouth of the just man shall speak wisdom.

R. And his tongue shall utter judgment.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

## Let us pray.

Grant, we beseech Thee, Almighty God, that we who are weighed down with the burden of our sins may be relieved by the intercession of our Blessed Father, Dominic, Thy Confessor. Through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Father, keep that gracious word,

R. Pleading for us with our Lord.

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 AT VESPERS.

V. Grant his prayer, sweet Lord, that  
we

R. Still be pleasing unto Thee.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Alleluia: *Or*, Praise be to Thee, etc.

FROM PSALM CXI.

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments.

His seed shall be mighty upon the earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Glory be to the Father, etc.

ANTHEM.

The saint so mean and poor  
 Ascends a heavenly throne;  
 He holds a sceptre evermore,  
 He wears a conqueror's crown.

He goes from death to life,  
 From toil to lasting rest,  
 From sorrows here and ceaseless strife  
 To the pleasures of the blest.



## LITTLE CHAPTER.

*(Eccl. 1.)*

As the morning star in the midst of a cloud, and as the moon in the days of her fulness, and as the sun when he shineth, so shone he in the temple of God.

R. Thanks be to God.

## HYMN.

Rejoice, sweet Mother Church, to whom  
This happy festal-day is given,  
In mind of him who from thy womb  
Is born a saint this day to heaven.

Our mighty Father, who led forth  
And marshalled his great preacher-host,  
With glory crowned now leaves this earth  
To dwell on heaven's blissful coast.

To God the Three and one be praise  
And honor, strength, and glory given :  
And may he deign our souls to raise  
Through our sweet Father's prayers, to heaven.  
Amen.

V. Pray for us, O holy Father, Dominic.

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

## FROM THE CANTICLE MAGNIFICAT.

My soul doth magnify : the Lord.

And my spirit hath rejoiced : in God  
my Saviour.

Because he hath regarded the humility  
of His handmaid : for behold from hence-  
forth all generations shall call me blessed.

Glory be to the Father, etc.

ANTHEM.

O light of holy Church,  
Teacher of truth divine !  
Sweet rose of patience, ivory-white  
Thy chastity doth shine.  
Of wisdom's living waters  
All freely thou hast given :  
Herald of grace, O join our souls  
Unto the blest in heaven.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who didst deign to enlighten  
Thy Church by the merits and teaching  
of our blessed Father Dominic, Thy  
Confessor, grant through his intercession  
that it may never be wanting in temporal  
help and always grow in spiritual in-  
crease. Through Christ, our Lord.

R. Amen.

COMMEMORATION OF ST. AUGUSTINE.

*Ant.* Rejoice O Jerusalem, our mother, for thy King hath brought Augustine unto thee, a diligent steward and most faithful citizen, redeemed from the captivity of Babylon. [him.

V. Our Lord loved him and adorned

R. He clad him with a robe of glory.

Let us pray.

Give ear to our supplications, Almighty God, and through the intercession of Blessed Augustine, Thy Confessor and Bishop, graciously show forth unto us the effect of Thy accustomed mercy, whom Thou indulgest in the confident hope of Thy loving kindness. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto **Thee**.

V. Let us bless the Lord.

R. Thanks be to God.

V. Father, keep that gracious word,

R. Pleading for us with our Lord.

## AT COMPLIN.

V. Grant his prayer, sweet Lord, that  
we

R. Still be pleasing unto Thee.

V. Convert us, O God, our Saviour.

R. And turn away Thy wrath from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Alleluia: *Or*, Praise be to Thee, etc.

In thee, O Lord, have I hoped; let me  
never be confounded: O deliver me in  
Thy justice.

Bow down Thine ear to me: make  
haste to deliver me.

Be Thou unto me a God, a Protector:  
and a house of refuge to save me.

Glory be to the Father, etc.

## ANTHEM.

    Laboring for his Lord's dear name,  
    Drest in poverty's plain weeds,  
Onward through the world he came  
    Sowing wide the heavenly seeds.

## LITTLE CHAPTER.

*(Eccles. xv.)*

In the midst of the Church the Lord opened his mouth, and filled him with the spirit of wisdom and understanding, and clothed him with a robe of glory.

R. Thanks be to God.

V. Intercede for us, O Blessed Father, Dominic.

R. Intercede for us, O Blessed Father, Dominic.

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

R. O blessed Father, Dominic.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. Intercede for us, O blessed Father, Dominic.

## HYMN.

From prison of the flesh set free ;

See how he shines with beams from **heaven** !

And for his garb of poverty

A robe of royalty is given.

The fragrant tomb, the frequent sign,

Clear proof to all mankind afford

How much of grace and power divine

Christ's servant shareth with his **Lord**.

To God the Three and one be praise,  
 And honor, strength and glory given:  
 And may He deign our souls to raise  
 Through our sweet Father's prayers to heaven,  
 Amen.

V. Keep us, O Lord, as the pupil of  
 Thine eye.

R. Protect us under the shadow of  
 Thy wings.

#### CANTICLE OF SIMEON.

Now let Thou Thy servant depart, O  
 Lord: according to Thy word in peace.

Because my eyes: have seen Thy sal-  
 vation.

Which Thou hast prepared: before the  
 face of all people.

A Light to enlighten the Gentiles: and  
 the glory of Thy people Israel.

Glory be to the Father, etc.

#### ANTHEM.

O Mirror-glass of purity,  
 Clear of all earthly stain,  
 May we who sing thy joys arise  
 Hereafter to the happy skies,  
 And share in Christ's blest reign.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

Have mercy upon us, Thy servants, we beseech Thee, O Lord, and whatsoever sins we have committed in this our life and pilgrimage by the sight of evil things or the hearing of unprofitable discourse, do Thou of unspeakable kindness and through the intercession of Thy Confessor, our most blessed and sweet Father, Dominic, wholly blot out and forgive. Through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful through the mercy of God rest in peace.

R. Amen.

V. Father, keep that gracious word,

R. Pleading for us with our Lord.

# INDULGENCES.

**THE** Third Order has been enriched with immense indulgences by various Sovereign Pontiffs; and abundant, indeed is the harvest of them which the Tertiaries may reap. The following is the summary :

## ON ENTERING THE ORDER.

1. On receiving the habit, with confession and communion : a plenary indulgence.

2. On making profession, with confession and communion ; a plenary indulgence.

## DAILY INDULGENCES.

3. For naming Jesus or Mary respectfully : 25 days.

4. For a chaplet of the Rosary : 5 years and 5 quarantines ; and for saying it in a church of the Brotherhood, or in absence of one, in any other church : 5 years more each day, besides the indulgences of the Rosary confraternity.

5. Contrite or confessed, for saying a chaplet : some thousand years and quarantines, besides the other indulgences of the Rosary.

6. For wearing the Rosary, out of respect for the Mother of God : each time, 100 years and 100 quarantines.

7. For visiting the high-altar and six other appointed altars in a church of the Brotherhood, or if not so many, the altars 7 times, consecutively, or at intervals during the day : the same indulgences which are granted for visiting the 7 basilicas of Rome.

## DAYS OF THE STATIONS IN ROME.

8. For visiting their church and praying for the intentions of the Sovereign Pontiff : the same indulgences as for the church in Rome where the stations take place.



9. For visiting the 5 altars of a church, or one 5 times : the same.

#### CELEBRATION OF FIRST MASS.

10. For a Tertiary priest celebrating his first Mass ; for all Tertiaries who assist at it and communicate ; and for all priests who celebrate on the same day : a plenary indulgence.

#### SUNDAYS OF THE WHOLE YEAR.

11. For communicating in their church, and praying for the intentions of the Sovereign Pontiff: a plenary indulgence. For visiting their church on the same day, and praying devoutly for the same intentions ; another plenary indulgence.

12. For visiting their church confessed or resolved to confess, on a Sunday of Lent from first vespers, and saying 3 Paters and 3 Aves : a plenary indulgence. For the same on other Sundays ; 30 years and 30 quarantines.

13. For visiting their church in honor of the Most Holy Virgin, wearing the habit, and praying for the intentions of the Sovereign Pontiff : 87 years and as many quarantines.

14. For visiting their church, after confession and communion, and praying for the usual intentions, on the 3d Sunday of April from first Vespers : a plenary indulgence.

#### SATURDAYS OF THE WHOLE YEAR.

15. For visiting their church on a Saturday of Lent, and praying for the intentions of the Sovereign Pontiff : a plenary indulgence. For the same joined with communion, on any other Saturday of the year ; also a plenary indulgence.

16. For visiting their church, wearing the habit, and praying for the Pope's intentions : 87 years and as many quarantines.

#### DAYS OF LENT.

*See nos. 12 and 15.*

17. For visiting their church with faith and respect from the Friday after the 3d Sunday of Lent to the octave of Easter, and as alms saying 5 Paters and 5 Aves for the intention of the Church : each time 17 years and 17 quarantines.

18. For devoutly visiting their church from Septuagesima Sunday, inclusive, to the octave of Easter, and as alms, saying 5 Paters and 5 Aves for the intentions of the Sovereign Pontiff; 1000 years and 1000 quarantines.

19. For visiting their church, bearing the insignia of their Association, on the Mondays, Wednesdays, and Fridays of Lent, and praying for the ordinary intentions : 87 years and as many quarantines.

20. For piously visiting their church on the Tuesday of Holy Week from first vespers, and on all the Wednesdays, and as alms, saying 5 Paters and 5 Aves for the usual intentions : the same indulgences as for visiting the church of St. Mark, at Venice, on Ascension-day.

21. For piously visiting their church, on the Wednesday, Thursday and Friday of Holy Week, and as alms, saying 5 Paters and 5 Aves for the Pope's intentions : the plenary indulgences granted by Sixtus IV.

22. For devoutly visiting their church, on the Thursday and Friday of Holy Week : a plenary indulgence.

23. For piously visiting their church on Good Friday, and praying for the usual intentions : a great number of years and quarantines.

## FEASTS OF OUR LORD.

*On all Feasts of Our Lord.*—24. For confession and communion, wearing the habit of the Order: 7 years and 7 quarantines. For visiting their church, wearing the habit, and as alms, saying 5 Paters and Aves for the state of the Church: 5 years and 5 quarantines. For devoutly visiting their church on these feasts and during the octaves; each time, 70 years and 70 quarantines.

*Circumcision.*—25. For visiting their church, and as alms, saying 5 Paters and 5 Aves for the state of the Church: 1,000 years and as many quarantines.

*Epiphany and the octave.*—26. Same as No. 25.

*Finding in the Temple, being the Sunday within the octave of Epiphany.*—27. For devoutly visiting their church, with confession and communion: a plenary indulgence.

*Easter and the octave.*—28. For devoutly visiting their church, and as alms, saying 5 Paters and 5 Aves for the state of the Church: 1,000 years and as many quarantines. For visiting their church on Easter-day, from first vespers, being confessed or resolved to confess, and saying 5 Paters and 5 Aves: a plenary indulgence. For devoutly visiting their church on the same day after communion: a plenary indulgence.

29. For visiting their church on Easter-day wearing the habit, and praying for Christian princes and for the intentions of the Sovereign Pontiff: a great number of years and quarantines. For the same during the octave: 35 years and as many quarantines.

*Ascension-day and the octave.*—30. For devoutly visiting their church, and as alms, saying 5 Paters and 5 Aves for the state of the Church, 1,000 years and as many quarantines. For visiting their church on the day, from first

vespers, being confessed or resolved to confess, and saying 3 Paters and 3 Aves: a plenary indulgence. For devoutly visiting their church on the day, after communion: a plenary indulgence.

*Pentecost day and the octave.*—31. For devoutly visiting their church, and as alms, saying 5 Paters and 5 Aves for the exaltation of the Church; 1,000 years and as many quarantines. For devoutly visiting their church on the day after communion: a plenary indulgence. For visiting their church on the day, wearing the habit, and saying some prayers for peace among Christian princes: many years and quarantines. For the same during the octave: each time, 35 years and 35 quarantines.

*Feast of the Most Holy Trinity.*—34. For visiting their church on the day, from first vespers, being confessed or resolved to confess, and saying 3 Paters and 3 Aves: a plenary indulgence.

*Corpus Christi.*—35. For devoutly visiting their church after communion: a plenary indulgence.

*Christmas and the octave.*—36. For devoutly visiting their church, and as alms, saying 5 Paters and 5 Aves for the exaltation of holy Church: 1,000 years and as many quarantines. For visiting their church on the day, from first vespers, being confessed or resolved to confess, and saying 3 Paters and 3 Aves: a plenary indulgence. Same as No. 36.

37. For communion anywhere on the day: a plenary indulgence. For visiting their church on the day, in the habit, and praying for peace among Christian princes: many years and quarantines. For the same during the octave: 35 years and 35 quarantines.

#### FEASTS OF THE BLESSED VIRGIN.

38. For visiting their church after communion on any

feast, and praying for peace : a plenary indulgence. [This grant has been twice repeated.]

39. For visiting their church on any feast: 70 years and 70 quarantines. For the same, and as alms, saying 5 Paters and 5 Aves for the exaltation of the Church: 100 years and as many quarantines. For confession and communion, in the habit: 7 years and 7 quarantines.

*Purification.*—40. For visiting their church, from first tapers, being confessed or resolved to confess when the Church orders: a plenary indulgence.

41. For praying for peace among Christian princes, after communion: a plenary indulgence. [This grant has been repeated.]

42. For devoutly visiting their church, and as alms, saying 5 Paters and 5 Aves for the exaltation of the Church: 1,000 years and as many quarantines.

43. For visiting their church, in the habit, and praying for peace, etc., many years and quarantines.

*Annunciation.*—44. Same as No. 40. For devoutly visiting their church, with communion: a plenary indulgence.

45. For communicating, devoutly visiting their church, and praying for peace, etc.: a plenary indulgence. For communion in any church: the same.

46. For devoutly visiting their church, and as alms, saying 5 Paters and 5 Aves for the exaltation of holy Church: 1,000 years and 1,000 quarantines.

47. For visiting their church, in the habit, and praying for peace, etc.: many years and quarantines.

*Visitation.*—48. Same as Nos. 35 and 40.

49. For devoutly visiting their church after communion, and praying for the intentions of the Sovereign Pontiff: a plenary indulgence.

*Assumption.*—50. Same as Nos. 35 and 40. For devoutly visiting their church after communion, from first vespers, and praying for peace, etc. : each time a plenary indulgence.

51. For receiving communion, and praying for peace : a plenary indulgence. For communion in any church: the same.

52. For visiting their church on the day or during the octave, and saying 5 Paters and 5 Aves for the exaltation of the Church: 1,000 years and as many quarantines.

53. Same as No. 43.

*Nativity of our Lady.*—54. Same as No. 40.

55. For devoutly visiting their church, from first vespers, and as alms, saying 5 Paters and 5 Aves for the exaltation of the Church: the indulgences of the Fortiuncula. For devoutly visiting their church, being confessed or resolved to confess when the Church orders, and praying for peace, etc.: a plenary indulgence. For visiting their church after confession and communion, and praying as above: another plenary indulgence.

56. For saying prayers for peace, etc., in their church, after confession and communion: a plenary indulgence. For the same: another plenary indulgence. At any hour of the day: a plenary indulgence.

57. On the feast or within the octave. Same as No. 42.

58. Same as 43.

*Name of Mary or Sunday within the octave of her Nativity.*—59. The same indulgences, thirty-nine or forty in number, as on all the feasts of our Lady. For saying some prayers, after confession and communion, for the States of the Church and for the Sovereign Pontiff: a plenary indulgence.

60. For all the faithful who confessed and communicated,

assist at the solemn mass in any church, and pray for peace, etc. : a plenary indulgence.

*Presentation of the Blessed Virgin.*—61. Same as No. 40.

62. Same as No. 41.

*Immaculate Conception.*—63. Same as No. 40.

64. Same as No. 38. For receiving communion in any church : a plenary indulgence.

#### FEASTS OF THE TITULAR PATRONS OF DOMINICAN CHURCHES.

65. Same as No. 27.

66. For devoutly visiting their church in the Indies, and praying for peace: each time, a plenary indulgence in form of a jubilee.

67. Same as No. 43.

#### FEASTS OF THE APOSTLES AND EVANGELISTS.

68. Same as No. 42. For the same: 100 years and 100 quarantines. For devoutly visiting their church: 60 years and 60 quarantines.

*Feast of the holy apostles Peter and Paul.*—69. Same as No. 43. On the same conditions, during the octave: 35 years and 35 quarantines.

#### FEASTS OF THE DOMINICAN SAINTS.

There is no doubt that on all the feasts of the holy patriarchs of religious orders, and even of the canonized saints of orders, every one of the faithful may gain a plenary indulgence, by visiting the church of those saints. Here are only put down the indulgences for visiting Dominican churches on the feasts of the Dominican Saints.

*Feasts and octave of St. Dominic.*—70. Same as No. 49. Each time, a plenary indulgence in form of a jubilee.

71. For communicating devoutly, and praying for the usual intentions : the same.

72. For celebrating, or devoutly causing to be celebrated, mass in a church of the Order : the same, for each mass, once a day.

73. For each faithful, who, after communion, visits a church of the Order, on the feast, from first Vespers, and prays for peace : a plenary indulgence.

74. Same as No. 38.

*Feast and octave of St. Thomas Aquinas.*

75. Same as Nos. 71, 72.

76. Same as No. 73.

*Feasts and octaves of St. Vincent Ferrera, and St. Catharine of Sienna.*—77. Same as No. 71.

78. Same as No. 73.

*Feasts of St. Peter, Martyr, St. Antoninus, St. Hyacinth, St. Raymund, St. Lewis Bertrand, and St. Rose of Lima.*—79. Same as No. 73.

#### OTHER FEASTS OF THE YEAR.

*SS. Fabian and Sebastian: Jan. 20th.*—80. For visiting their church, in the habit, and praying for peace : 35 years and 35 quarantines. For the same, during the octave : 35 years and 35 quarantines.

*St. Joseph: Mar. 19th.*—81. Same as No 39.

*Finding of the Holy Cross: May 3d.*—82. Same as No. 38. For visiting their church, in the habit, and praying for peace : 200 years and as many quarantines. For the same, during the octave : 35 years and 35 quarantines.

*Apparition of St. Michael, Archangel: May 8th.*—83. Same as No. 38.

*St. John Baptist: June 24th.*—84. Same as Nos. 38 and 80.

85. For visiting their church, and as alms, saying 5 Paters and 5 Aves, for the exaltation of the Church : 100



years and 100 quarantines. On the day and in the octave : same as No. 43.

*Beheading of St. John Baptist: Aug. 29th.*—86. For visiting their church, and as alms, saying 5 Paters and 5 Aves for the exaltation of the church : 100 years and 100 quarantines.

*Exaltation of the Holy Cross: Sept. 14th.*—87. Same as No. 82.

*St. Michael Archangel: Sept. 29th.*—88. Same as Nos. 38, 80.

*All-Saints: Nov. 1st.*—89. On the day, same as Nos. 38, 42, 85.

90. For visiting their church after communion, in the habit, and praying for peace : 35 years and 35 quarantines.

*St. Clement: Nov. 23d.*—91. Same as No. 38

#### COMMUNION DAYS OF THE ORDER.

92. For saying, kneeling, after communion, the prayer, *Deus omnium fidelium pastor et rector* (or, if not known, the Pater), for the preservation of the States of the Church, and for the Sovereign Pontiff: on each of the days, a plenary indulgence.

N.B.—These days are : all the Sundays of Advent and in Lent, the first and second Sundays of each month, Christmas-day, Epiphany, Holy Thursday, Easter-day, Ascension, Pentecost, Corpus Christi, all feasts of the Blessed Virgin, those of St. Dominic and of the Saints of the Order, All-Souls, and SS. Peter and Paul.

#### INDULGENCES FOR WORKS OF VIRTUE.

93. For saying 5 Paters and 5 Aves as alms, for the exaltation of the Church, etc : 40 years.

94. For going with the Most Blessed Sacrament, when

it is carried to the sick or elsewhere: 7 years and 7 quarantines.

95. For practising any pious work, spiritual or corporal, for the remission of his sins, and for the redemption of captives in the power of Turks and infidels: 7 years and 7 quarantines.

96. For fasting on any of the vigils of the feasts of our Lord, of the Holy Virgin, or of the Saints of the Order, or on Fridays and Saturdays, or going with a funeral, or assisting at mass or at the divine office in their church or chapel, giving hospitality to poor pilgrims, or to religious of the Order, or making peace between enemies, or bringing back any one straying from the path of virtue, or teaching the commandments or things serving for the good of the soul, or saying 5 Paters and 5 Aves. for the souls of Tertiaries: for each, 3 years and 3 quarantines.

97. For any act of virtue: 3 years and 3 quarantines.

98. For making a retreat of ten days, with their superiors' leave, withdrawing from all affairs and useless conversation, giving themselves up to reading pious books and to other spiritual exercises which bring devotion into the soul, often considering and meditating on the mysteries of the Catholic faith and of the divine benefits. on the four ends of man, on the Passion, and other exercises, using ejaculatory or vocal prayers for two hours daily. and at the same time making a general, yearly, or common confession, communicating and assisting at mass every time they can: for each of the exercises, a plenary indulgence.

#### INDULGENCES AT THE POINT OF DEATH.

Every member of the Third Order may gain many plenary indulgences at the point of death, by having confessed and communicated; or, if he cannot, by being

sincerely **contrite**, and invoking, with his heart, if not with his lips, the most sweet name of Jesus, for those who belong to the First or Third Order share in every indulgence, which all other regulars or Tertiaries and all of any confraternity whatsoever enjoy.

99. He may choose a confessor approved by their Order, who can impart to him, being confessed, a plenary indulgence once in life, and once at the point of death. By saying as alms 5 Paters and 5 Aves for the exaltation of the Church, he may choose an approved confessor, regular or secular, who can impart to him a plenary indulgence in life once, and at the hour of death, if he remain in the sincerity of the faith, in union with the holy Church, and in submission to the Roman Pontiff. And if, without his own fault, he die without confession, but show some marks of contrition before death, or die suddenly: the same indulgence.

100. For saying the Rosary every week, he may at pleasure choose a confessor, who may impart a plenary indulgence, in life once, and at the point of death. Also if, being confessed, he receive communion in way of viaticum: a plenary indulgence.

101. For receiving the sacraments, professing the faith of the Church, saying the Salve, and recommending themselves to the Blessed Virgin Mary: a plenary indulgence.

102. For being contrite and confessed, or with a firm mind to confess, and holding in the hand, at the last moment, the wax taper blessed by the superior in honor of the Blessed Virgin: a plenary indulgence, provided that, in the course of his life, he has, at least, once said the Rosary.

103. Every Tertiary of St. Dominic shares in all the

spiritual goods of the whole Order, by a higher title than those whom master-generals and provincials affiliate to it; for he is not merely aggregated to it, but forms a part. Secular Tertiaries are not actually religious, but they are, in the strictest manner, a portion of an Order approved and confirmed by the Holy See. Leo X., in 1513, imparted to those Tertiaries who live continent in the world, all the graces of the First and Second Orders; which was confirmed, March 1st, 1518, by the Council of Lateran, and afterwards approved by a congregation of the Council of Trent. Pius VII. gave, even to Private Tertiaries, all the privileges, *non contentiosa*, and graces ever granted, directly or indirectly, to the Order of Friar-Preachers, so far as did not clash outwardly with the authority of the ordinary. This is why they directly share in all the merits and satisfactions of the Order, and of all the illustrious persons it has ever produced. The favored Saints and Blessed of the Order are unceasingly praying for those cherished Tertiaries, with whom they are firmly united in the golden bands of charity and brotherhood.

#### INDULGENCES FOR THE DEAD.

This summary shows that the Tertiary has many means of gaining a plenary indulgence for himself, or may gain several such indulgences for others, on the same day. He cannot receive for himself more than one plenary indulgence. As it has been formally declared that most of the indulgences can be applied to the souls in purgatory, all the rest may be given for the benefit of those holy captives in the hands of God's justice, who will thus be abundantly refreshed with spiritual dews in the desert of their exile.

In lieu of the fifty psalms or the hundred Paters which the rule prescribes to the brethren and sisters upon the decease of each one of their congregation, it suffices to say once the whole, that is, the Vespers, Matins, and Lauds, of the office of the Dead.

Those who have a devotion for the souls in purgatory, and who wish to render them the same assistance as they would wish to be given to themselves after their death, will recite the Office of the Dead every week of the year, with the exception of those of Easter and Whitsuntide, as the religious of the order are bound to do; they should not, however, dispense themselves from fulfilling the precept of the rule, of causing three Masses to be said every year for the same intention. If they recite the Office of the Dead every week, they are not obliged to say the Psalter once in the year. Those who cannot read must every year say five hundred Our Fathers for the deceased brethren and sisters. This charity will gain for them friends in heaven; and after their death, God will permit the same succor to be afforded to them as, when alive, they rendered to others.

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## THE CHAPTER.

### § I. *On the manner of holding the Chapter.*

The brethren and sisters should assemble at their chapel on the day and hour appointed by the Father-Master. Those who arrive the earliest should kneel down without speaking to the others; and when there are four present, the eldest may commence the Litany of the Blessed Virgin, the others answering; at the end of which let the following prayer be said:

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the incarnation of Christ thy Son

was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection.

Stretch forth over thy servants, O Lord, the right hand of thy heavenly help, that they may seek thee with all their heart, and obtain whatsoever they worthily ask of thee. Through Christ our Lord. R. Amen.

Let them then say in choir the Vespers, or some other portion of the Office of our Blessed Lady; and when all are arrived, let the Father-Master be informed, that he may be present at the assembly.

Having entered, let him take his seat upon a faldstool before the Altar, and afterwards, all rising, let him say, *Benedicite* (Bless ye). To which all, placed according to the time of their profession, will answer, *Dominum* (the Lord). Afterwards, all being seated, he will say to them :

My brethren (or sisters), now that you are here assembled according to the statutes of your rule, I recommend to your prayers the good estate of the holy Roman Church, our holy Father the Pope, their Eminences the Lord Cardinals, the Archbishops and Bishops, and all those charged with the care of souls in the Church of God, particularly the Bishop of this diocese. I also recommend to you our holy order, the most reverend the Father-General, with his associates, the very reverend Fathers-Provincial, Vicar-General, Priors, and finally all the fathers, brethren, and sisters of our holy order.

Lastly, I recommend to your prayers all our parents, relations, and friends, together with the benefactors of our Order, both living and dead, for whom we will say :

Vouchsafe, O Lord, to reward with eternal life all them that have done good unto us, for thy holy name's sake. Amen.

Let the Master or Mistress of the Novices commence the following Psalms, and the choir continue them :

PSALM cxxii. *Ad te levavi.*

Unto thee have I lifted up mine eyes : \* O thou that dwellest in the heavens.

Lo, even as the eyes of servants : \* upon the hands of their masters.

As the eyes of a handmaiden upon the hands of her mistress : \* so are our eyes unto the Lord our God, until he have mercy upon us.

Have mercy on us, O Lord, have mercy on us : \* for we are greatly filled with contempt.

For our soul is greatly filled : \* we are the reproach of them that abound, and the contempt of the proud.

Glory be to the Father, and to the Son : \* and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : \* world without end. Amen.

PSALM cxxix. *De profundis.*

Out of the depths have I cried unto thee, O Lord : \* Lord, hear my voice.

O let thine ears be attentive : \* unto the voice of my supplication.

If thou, O Lord, wilt mark iniquities : \* Lord, who shall abide it ?

For with thee there is merciful forgiveness : \* and by reason of thy law I have waited for thee, O Lord.

My soul hath relied upon his word : \* my soul hath hoped in the Lord.

From the morning watch even until night : \* let Israel hope in the Lord.

For with the Lord there is mercy : \* and with him there is plentiful redemption.

And he shall redeem Israel : \* from all his iniquities.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father (*in secret*).

V. And lead us not into temptation.

R. But deliver us from evil.

V. Let us pray for our Lord the Pope.

R. Our Lord preserve him, and give him life, and make him blessed upon the earth; and deliver him not unto the will of his enemies.

V. O Lord, save thy servants.

R. Trusting in thee, O my God.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O Almighty and Eternal God, who alone doest great marvels, pour out upon thy servant our holy Father the Pope, and upon all the congregations committed to his charge, the spirit of thy saving grace; and that they may truly please thee, pour upon them the continual dew of thy blessing.

Stretch forth over thy servants, O Lord, the right hand of Thy heavenly help, that they may seek Thee with their whole heart, and may obtain whatsoever they worthily ask of Thee through Christ our Lord. Amen.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through our charitable supplications they may obtain the pardon which they have ever desired: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. R. Amen.

At those assemblies which are held upon the vigils of solemn feasts, the Father-Master will give the general absolution\* to the brethren and sisters.

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\* See at the end of the book.



Should any be ill, he will inform the sisters \* of it, and will recommend them to their prayers.

The faults of all the sisters may then be heard, or should there be too great a number, those of one choir alone may be heard. The eldest on the side appointed by the Father-Master then comes before him, and inclining profoundly, accuses herself, with humility and in a true spirit of penance, in some such manner as the following :

My reverend father, I accuse myself that through my fault I was not present at the last assembly. I have not faithfully fulfilled my spiritual exercises. I have gone out of the town without permission. I have spoken idle or disedifying words in conversation. I have served the sick with negligence. I have not done with promptness what was commanded me. I have spoken in the church without necessity. I have not been recollected in my exterior deportment. I have not fasted on Fridays. I have not observed the abstinence enjoined by the rule, being able to do so. I have not observed a religious gravity in my dress. I have not said my office at the proper time. I have neglected mental prayer. I have omitted my spiritual reading. I have omitted my examination of conscience at noon or evening. In these, and many other things which I cannot remember, I have failed in my duty and my obedience to the statutes of our holy order ; and I ask pardon of Almighty God, and I promise to amend by the help of His grace.

The Father-Master then imposes a wholesome penance, as, some prayers to be said, or some work of charity or humility to be performed, which must be faithfully accomplished for the love of God. The devil on one occasion said to our holy Father St. Dominic, that he lost in the chapter whatever he gained over his religious elsewhere ; because the humility with which they accused themselves of their faults,

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\* This, as well as all that follows, applies, as usual, to the brethren as well as to the sisters.

and the penance which they there received, obtained them full remission from Almighty God.

Should the assembly be held on the first Friday of the month, the sentences may then be distributed. Let each one mentally beg of God to let that virtue fall to her lot which is most necessary for her; let her then receive in a spirit of faith the one she draws, believing that God gives it her in order that she may frequently make acts of it and labor to acquire it during the month. The assembly may then be closed by the Father-Master saying the following versicle:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

When the Father-Master is not able to be present at the assembly, the Superioress may take his place in all things; hearing the faults, saying the prayers, and making the necessary recommendations, with this exception, that at the prayers, instead of "The Lord be with you," she must say V. "O Lord, hear my prayer;" to which the sisters answer R. "And let my cry come unto Thee."

The brethren hold their assemblies in the same manner; and equally with the sisters are bound to secrecy, and are strictly prohibited from speaking to seculars of any thing there said or done.

### § 2. *On the correction of faults.*

There is no one without faults; even the most just have to grieve for the sad necessity by which they are subject to imperfections, which they are under a moral impossibility of avoiding; as the Holy Ghost says, "The just man falleth seven times." Holy David comforted himself under this common misfortune by expressing a hope that some righteous man might be found who would charitably warn him of his defects, in order to their correction.

This is one of the advantages enjoyed by the brethren and sisters of the Third Order; they may indeed fall into imperfections, but they have a most powerful assistance in rising

again; for when the others notice any fault, and find that the private rebuke, first to be administered by them, is disregarded, they must inform the Superior, that he may make it known to the Father-Master, who must first reprove the offender privately, and afterwards (should he persevere) in the open assembly.

When the faults are considerable, all that is written in chapter x. of the rule must be observed to the letter. Should a fault become public, the offender must be excluded for a certain time from the assembly, and a severe penance must be imposed upon him, to which if he refuse to submit, and his disobedience gives rise to scandal, let him be expelled from the congregation; he is a rotten branch which must be cut off; this is according to the rule of St. Augustine, which commands, that any one shall be expelled who, after having committed a fault, refuses to do penance for it. This rigor, says the holy Doctor, is not cruelty but mercy, which hinders others from being corrupted by bad example, and entangled in the same disorder.

Great prudence should be observed in administering correction; let the brethren and sisters especially take care that they are induced to do so, not from animosity, envy, interest, or passion, but solely from a pure love of Jesus Christ. Wherefore the Father-Master, as also the Superior, when they receive any complaints, should be very careful to consider in what spirit they are made, and when they are well assured of the truth of the matter, and perceive themselves obliged to reprimand the offender, whether they do so in private or in public, let them follow the counsel of St. Paul. "Brethren, if any man be overtaken in a fault, you who are spiritual, instruct such a one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. vi).

### § 3. *Of the elections.*

There are six officers to be elected by the brethren (as by the sisters), viz., a Prior or Prioress, a Sub-Prior or Sub-

Prioress, a Master or Mistress of the Novices, a Sacristan, a Porter, and an Infirmarian.

In the elections, regard must be had only to the virtues and the merit of the persons, without cabal, human respect, or party-spirit. It would be preferable to elect as Prior, Sub-Prior, and Master of the Novices, three of the eldest, the most zealous, and the most virtuous. For the other three offices let the most robust and the youngest be chosen, in order that they may be exercised in works of humility and charity.

Let the election take place on the vigil of the feast of the Holy Mother St. Catherine of Siena. At the preceding assembly let the Father-Master warn them to recommend the matter to God, and to use daily the same prayer as the Apostles, when about to choose a successor to the traitor Judas: "Thou, O Lord, who knowest the hearts of all men, shew unto us which Thou wouldst have chosen."

When all are assembled, let the Father-Master exhort them to consider only the glory of Almighty God, the welfare of the brethren or sisters, and the good of the congregation, in the choice which they are about to make. Let him then propose three for the office of Prior or Prioress, two for that of Sub-Prior or Sub-Prioress, and three for that of Master or Mistress of the Novices, which in every congregation is the most important charge. As to the Sacristan, the Porter, and the Infirmarian, he may either choose them himself, or, should he think fit, may leave the brethren or sisters to elect whomsoever they may judge to be the most proper for those offices. Let them, then, in the sight of Almighty God, elect those whom they conscientiously believe to be the most fit. Before proceeding to the election, let them say, upon their knees, the hymn *Veni Creator*. The prayers being finished, let each one, beginning with the eldest, go to the Father-Master and say, "Reverend Father, I elect such an one as Prior or Prioress, or as Sub-Prior, etc. He will then write down the name; and having given his own vote, will declare the one who has the majority to be elected, and will then confirm the election.

The duty of the Prior or Prioress is to observe the rule with great exactness themselves, and faithfully to perform all its spiritual exercises, in order that, by their example, the others may be induced to do likewise ; to see that the Master or Mistress of the Novices, and all the other officers of the congregation, discharge their duties well ; that the brethren or sisters come punctually and regularly to the assemblies, and to admonish those who are negligent ; occasionally also to send for the Novices, in order to inquire from them whether they make mental prayer, whether they are assiduous in visiting the prisoners and the afflicted, and whether they have learnt the rule and the ceremonies to be observed ; as also to encourage them in laboring with fervor to gain perfection. Let the Prior or Prioress also preside over the assemblies in the absence of the Father-Master ; hear the faults, impose the requisite penances, and admonish the brethren or sisters in general of those faults which they have remarked. When the Infirmarian informs them of the sickness of any one of the brethren or sisters, let them appoint those whom they may judge the most proper to assist them ; let these be changed every day, lest the burden be too great upon one ; and if the sickness be dangerous, let a list be written of those who are to watch each night, for each night in the week ; and upon the Sunday let it be changed, that thus all may partake of the fatigue. If there are a sufficient number of unprofessed Novices, let one of them be appointed each day and night to watch and serve the sick, together with a professed brother or sister.

The Sub-Prior or Prioress have only whatever authority the Superior may delegate to them ; but as the aim of all ought to be solely to contribute by their cares to the advancement of the brethren and sisters in holy perfection, therefore the Prior or Prioress ought to give them full authority to govern in their absence ; so that the brethren and sisters may obey and respect them. The office of Master or Mistress of the Novices has already been spoken of (Part II, chap. i,

§ 3); it is therefore unnecessary to repeat the directions there given.

It will be the duty of the Sacristan to sweep the chapel of the congregation on Saturdays, and on the vigils of all great feasts; to keep the altar in good order; to change the hangings according to the feasts, and the colors made use of by the Church; to prepare the seats for the assemblies; and to distribute the tapers at the clothings, professions, or burials of the brethren or sisters.

The Porter or Portress should be careful to arrive first at the chapel on the days of assembly, in order to admit the brethren or sisters; but to allow no externs to enter, except by the express order of the Father-Master or of the Superior; and whenever there is to be any extraordinary assembly, as for a clothing or the like, let them inform the brethren or sisters of the day and hour at which it will take place.

The duty of the Infirmarian is to visit the sick as soon as informed by the Superior of their illness, and to make a report of the state in which they are found; upon which let the Superior write a list, in which two of the congregation shall be deputed each day to assist the sick person; and when it is necessary to watch during the night, let others be appointed, in order that all may share the fatigue. It is the duty of the Infirmarian to inform those who are deputed to watch by the sick of the time appointed to them; also to take charge of the funeral of each departed brother or sister. And in rendering this office, let some one of the Novices be appointed to assist. Let there be also at least four of the congregation always engaged in watching by the corpse of a departed brother or sister (which should be clothed in the religious habit) until it is carried to the church for burial.

THE SAINTS AND CHIEF BLESSED AND  
VENERABLE PERSONAGES OF THE  
ORDER OF ST. DOMINIC.

JANUARY.

1. B.\* Cecily Cesarini, the first female whom St. Dominic professed at Rome (1270).

2. V. Isnard of Vicenza, disciple of St. Dominic (1244).—V. Magdalen of St. Peter, foundress of the convent of St. Thomas, at Paris.

3. V. Seraphin of Aporette, closely given to study and prayer.

4. V. Brigit of Holland,\* ceaseless adorer of Jesus in the B. Sacrament, and

\* We have set down as "Blessed" those whom the Church has ranked or allowed to be numbered among the Beatified: and as "B" or "V" those who are called Blessed or Venerable according only to the usages of men, without ourselves giving or even holding any opinion on the subject. We make this protest for the sake of adhering strictly to the decree of Urban VIII. in the matter.

As far as our authorities allow, we have placed the names on the exact day. Those marked \* were of the Third Order.

honored with the Five Wounds (1390).—V. Mary of Jesus, of Toulouse, full of compassion for the poor, at whose death a heavenly melody was heard (1671).

5. V. *Benedicta*,\* first Sister of the Third Order (1236).—V. Mary Magdalen of Jesus, of Fara in Italy, who was always praying (1662).

6. B. Mary Baptist, of Valladolid, dedicated to the salvation of souls.

7. V. Mary Raggi,\* widow, of Rome, very devout to the Passion, and bearing the Wounds (1600).—B. Victim of the Child Jesus, novice of Langeac (1671).

8. B. Raymund du Plan, of Morlaas, martyred by heretics (1569).—V. Helen of the Holy Cross, eminent for her interior spirit.

9. V. Stephana of Germany, daughter of Count Frederic, admirable for patience under disease for fifty years.—B. Lucretia Sarocca, of Naples, always closely united with God.

10. Blessed Gundisalvus, of Amaranthe, in Portugal, very devout to Jesus crucified (1259). V. Arthur M'Geoghegan, an



Irish Dominican, most cruelly martyred at London, being hung and then quartered alive (1633).

11. V. Mary of the Crown, sister of the Count of Castile, very devout to Jesus scourged (1564).—Catherine of St. Colomba, widow, foundress of the convent of St. Catherine at Puy in Velay (1622).

12. V. Margaret Somasse, who went through all her duties, spite of continual dryness and rebellion of spirit.—B. Catherine of the Passion, of Paris, who had part in the agonies of the Passion (1651).

13. V. Anne d'Albuquerque, whose eyes were always on the ground and heart in heaven.—V. Grace Tourterelle, of Naples, **remarkable** for purity and obedience.

14. V. Francis de Capiglia, missionary and first martyr of China (1648).—B. Philippa of the Holy Ghost, of Portugal, at whose tomb many miracles were wrought.

15. V. Jerome of the Passion, slain in the East Indies, whilst destroying idols.—B. Peter Guillot, martyred by Calvinists at Castres (1568).—V. Donatus Oluin,

martyred by the English at Derry; also William Oluin (1608).

16. Blessed Stephana de Quinzanas, \* admirable for patience under frightful calumnies, very devout to the Passion, and marked with the Wounds (1325).—V. Peter O'Higgin, Prior of Naas, martyred at Dublin (1641).

17. Ven. Joseph of Candia, burnt alive for the faith in Algeria.—V. Margaret of the Trinity, of Toulouse, given to prayer for the conversion of sinners (1667).

18. V. Elizabeth Cresner, last Prioress of Dartford, in Kent, who died in exile after many troubles.—B. Jane de Celerez, of Arras, eager to die that she might see Christ (1618).—V. Stephen Pettitt, Sub-prior of Mullingar, slain in battle whilst succoring the wounded (1642).

19. Blessed Andrew of Peschiera, called the "father of the poor," "apostle of the Valteline" and "angel of the Lord" (1485).—V. Raymund Keogh, slain in Ireland for the faith (1642).—V. John Davids, of Kilkenny, zealous preacher of the most Holy Rosary (1643).—V. Dom-

inica Bailluy, of Toul, whose life was perpetual silence and charity (1661).

20. V. John Scularius of Castres, a very zealous and docile religious (1272).—B. Clara of the Cross, of Dijon, who from a vain and fickle girl became admirable for her virtues (1648).

21. V. Andrew Sceva, cousin of the Emperor of the Moors, slain for freely blaming a shameless prince.—B. Speranza of Valencia, widow, who always meditated on the childhood of Jesus.

22. VV. Peter and Arnaud of Montpellier, brothers, born, professed and died holily together (1225).—V. Agnes of the Holy Ghost, of Portugal, foundress of three convents (1668).

23. St. Raymund of Pennafort, confessor, third Master-general of the Order (1275). *See Butler's Lives.*

24. Blessed Marcolinus of Forli, confessor, who sought only to live unknown and despised (1397).—V. John Gillaboy of Roscommon, wonderful for patience in persecution and sufferings (1648).

25. V. Ingridis of Sweden,\* widow

foundress of the Convent of the Third Order at Schengie (1255).—VV. Gerald and David Fox, lay-brother, slain at Kilmalloch, by soldiers (1648).

26. Blessed Margaret of Hungary daughter of King Bela IV., eminent in humility (1270).—V. Eneas Ambrose O'Cahil, of Cork, hewn to pieces by soldiers (1651).

27. V. Anne Basset of England, who prayed unceasingly for the conversion of sinners.—B. Magdalen of the Five Wounds, of Lisbon, who received the Sacred Wound in her heart (1669).

28. V. Benedicta of Toul, commonly called "the Penitent" (1636).

29. V. Gertrude of Jesus, of Germany who did everything as if it were the last act of her life.

30. B. Lawrence, the Englishman, companion of St. Dominic in founding the Order; gifted with prophecy and miracles (1235).—B. Isabel of the Pillar, of Seville, who prayed as our Lord in the Garden of Olives.

31. V. Bernard of Toulouse, slain by heretics (1360).

## FEBRUARY.

1. V. Nicholas of Bruges, renowned for purity of life and zeal for saving souls (1256).

2. V. Baldwin of Ghent, once tempted to leave the Order, but kept in it by Mary herself (1263).—B. Margaret of Poland, who left a royal throne to become a lay-sister in a convent.

3. V. Jane of the Cross, who through humility always wore the worst habits.—V. Jane of the Holy Ghost, of Toulouse, who fled secretly from her home to join the holy Order (1654).

4. V. Margaret Agnes, of Lisbon, a living model of punctuality.—V. Christopher de Ruiza, missionary and martyr in America.

5. V. Dominic of Portugal, lay-brother, very assiduous in work and patient in sicknesses (1263).—B. Mary of St. Bernard, widow, who left her home in the Canaries to join the Order at Seville.

6. B. Gabriel of Spoleto, who had many heavenly favors, and saw the B. Virgin, and St. Dominic praying for the religious

of her convent at Rome.—B. Alexis Lambaxo, burnt alive for the faith in Japan.

7. V. William Bruni, cut to pieces by the enraged heretics of Languedoc.—V. Anne de Monclar, of Avignon, distinguished always for her deep humility.

8. V. Dominic of Segovia, companion and faithful imitator of his holy patriarch (1260).

9. Blessed Bernard Scammacca, of Sicily, who after a dissipated life in the world became remarkable for his zeal, penitence and high contemplation of heavenly things (1486).

10. V. Jane of St. Dominic, of Portugal, who refused the visits of seculars, saying that she was dead to the world (1511).—V. Juliana Cicarelli, of Camerino, who loved the inmost perfection of the soul (1621).

11. V. Celestine Certis, of Portugal, who reckoned observance as worthless without prayer and love of the Order.—B. Simon of Pity, a Portuguese, martyred in Goa (1599).

12. V. Jane of Jesus, foundress of the

convent of Eborá in Portugal, which she governed holily for twenty-five years.—B. Raymund Roche of Naples, gifted with prophecy and miracles (1655).

13. St. Catherine de Ricci,\* abounding in heavenly gifts, and marked with the Five Wounds (1589).—*See Butler's Lives.*

14. Blessed Nicholas à Palea, who was received into the Order by St. Dominic and drew many **into** it by his sweet words and heroic virtues (1265).

15. Blessed Jordan of Saxony, second Master-General of the Order, and a great servant of Mary; he founded about four hundred convents, and gave the habit to a thousand novices (1237).

16. B. Leonora, Infanta of Portugal and Queen of Arragon, widow, remarkable for penitence, fasting and prayer, and for never using dispensations of the Rule (1435).

17. Blessed Reginald of Orleans, St. Dominic's companion, through whom the Blessed Virgin gave the particular habit to the Order (1220).

18. Blessed Lawrence à Ripafratta, dis-

tinguished for his purity of manners, austerity of life and zeal for monastic observance (1457).—B. Angelico of Fiesole, the greatest of all mystical painters, and eminent for obedience, humility and modesty (1455).

19. Blessed Alvarez of Cordova, most devout to the Passion, and founder of the convent of Scala Cœli, where he first set up the Way of the Cross (1420).

20. B. Margaret Melian of Lisbon, very devout to the saints of the Order.—B. Violenta de Silva, a Portuguese, whose favorite prayer was to the holy Infancy of Jesus (1640).

21. Blessed Aimon Taparelli, of Savagliano in Tuscany, full of love in prayer and of devotion in the Holy Sacrifice (1495).—VV. Honoria Burke,\* and Honoria Magaen,\* martyrs of Ireland (1653).

22. B. Peter Sellan, companion of St. Dominic whose house, at Toulouse became the first convent of the Order; he was the first Provincial of France (1257).—B. Jane de la Cour, widow, foundress of the celebrated convent of Paradise in Eborac (1440).



23. V. Francis of the Cross, zealous missionary of Goa, who was martyred.—B. John Ferrier, missionary of the West Indies, famished to death in the morasses of Florida.

24. V. Robert, reformer of regular life in Italy (1393).—B. Domitilli of Bologna model of exactness and docility (1536).

25. Blessed Constantius à Fabriana, whose time was all taken up with prayer, particularly for sinners and for the souls in purgatory ; by penance and by preaching (1481).

26. V. Anthony de Valdeviesco, Bishop of Leon de Nicaragua, in Mexico, and martyr.—B. Louisa Malain, who had great devotion to the twelve privileges of the Blessed Virgin, and was assisted by her in the hour of agony (1659).

27. V. Elizabeth of St. Dominic, widow, foundress of the convent near Medina.—V. Margaret Lelieur, of Toulouse, who suffered great pains of body and soul (1639).

28. Blessed Villana de Bottis,\* widow, who from a life of vanity turned to one

of love of the Crucified, patience and self-denial (1360).

29. B. Nicholas Peter Kowski, martyred by the Tartars in Muscovia (1648).

#### MARCH.

1. V. Hernandez of Spain, mirror of modesty, virtue and patience (1250).—V. Margaret Deschamps de Poissy, always joyous in serving the Lord, and great example of all Dominican virtues (1352).

2. Blessed Henry Suso, admirable for regularity and austerity of life, and for his interior and exterior crosses; and a great mystical writer (1365). *See Butler's Lives : Sept. 5.*

3. B. Anice de Montfort, widow, who though foundress of the convent of Montargis, always occupied herself in the lowest duties (1240).—V. Jane de los Reyes, of Spain, very devout to the Most Holy Sacrament.

4. V. Nicholas of Ravenna, whose holy life and fervent preaching came from his continual meditation on the Passion.

5. V. Magdalen of the Cross, whose

love of God was daily increased by thinking on heavenly glory (1580).—B. Catherine de Capocefalo, of Naples, who began her extraordinary austerities when five years old (1617).

6. Blessed Jordan of Pisa, celebrated for his learning, preaching and virtues (1311)

7. St. Thomas Aquinas, the illustrious ‘Angelic Doctor’ of the Church, who, to immense learning, joined angelic purity and deep humility. His writings, unrivalled in truth and solidity, have been the guiding-star of the Church (1274).  
*See Butler’s Lives.*

8. V. Marina de Sarmiento, Marchioness of Poso in Spain, who slept only for two hours, and spent all the rest of the day in prayer.—B. Mary of Jesus, lay-sister, of Viviers, full of love for the sick (1669).

9. V. Mary Magdalen of Mantua, who overcame continual temptations of the flesh by prayer and penance (1472).—V. Laura de Montredon, whose great counsel to her novices was to abhor the speak-room,

10. Blessed Peter de Jeremia of Sicily, doctor of civil and canon law, who, though his life was quite blameless, suffered mortifications hardly to be believed (1452).

11. V. Francis of Perugia, Archbishop, who converted multitudes of Indians.—V. Anne of the Holy Sacrament, of Toulouse, who had a tender devotion to Jesus under the sacramental veils (1661).

12. B. John Torta, slain with arrows by the Huguenots in Normandy.—B. Margaret of St. Michael, lay-sister, who for her tender care of her sick sisters received extraordinary graces from the Lord.

13. V. Francis of Toulouse, who whilst preaching against the Albigensian heresy in Languedoc was crowned with thorns and pierced with a spear (1270).

14. V. Scholastica of All-Saints, of Jaen, who fed only on bread-water.—V. Beatrice of St. Joseph, of Setuval in Portugal, very humble and very devout during the Sacrifice of the Mass.

15. V. William, a celebrated Dominican

of Germany, honored by God with many miracles (1264).—B. Anthony le Doux, martyred by heretics at Buis (1576).

16. V. Tancred, a German baron, very devout to the Holy Virgin, humble, and obliging to his brethren (1241).—B. Catherine Gentile, of Sicily, always moved with the great desire of being united to her divine Spouse (1640).

17. V. Antonia of St. Hyacinth, always engaged in the lowest offices of her convent, and at the service of the sick.—B. Agnes of Jesus,\* of Lima, ever fearing lest she should go against the will of God (1638).—V. Thomas M'Mahon, of Coleraine, a strict observer of the Constitutions of the Order (1681).

18. Blessed Sybillina de Biscossis, habitually occupied in her solitude with meditating on Jesus, victim of Calvary (1367).—V. Magdalen of Trino, in her austere and hidden life another Mary Magdalen penitent (1440).

19. B. Dominic of Lombardy, companion of St. Peter Martyr, with whom he suffered death (1252).

20. V. Maurice, prince of Hungary, who with his wife entered the Order, and wrought many miracles (1336).—B. Peter de Rives, martyred near Bordeaux when the heretics ravaged Guyenne (1583).

21. V. John de Pistoia, a very learned and humble religious, who twice refused a bishopric (1493).—B. Peter Ramirez, lay-brother, of Segovia, of angelic purity (1601).

22. Blessed Ambrose Sansedoni, of Sienna, the great champion of peace, over whom a dove was seen when he preached (1286).

23. V. Anne de la Pierre, who gained the victory by self-abasement.—V. Peter Higgin, lay-brother, martyred at Dublin (1641).

24. V. Frances of St. Dominic, of Spain, lay-sister, who loved to please Jesus by serving the sick (1594).—B. Mary of St. Joseph, who, in the forty-five years of her religious life, never broke a single fast.

25. V. Conrad, Prior of Bologna, wonderful in his love of God and of his neighbor (1468).—Cunegonda, of Leopold,

lay-sister, cruelly martyred by the Tartars (1649).

26. B. Bernard de Cantio, of Toulouse, a worthy disciple of St. Dominic, in purity, innocence and zeal for souls (1261).—V. Anne of the Cross, daughter of Alphonso Fernandez, Count of Cabra, who died of grief for the opposition to her profession (1604).—V. John Morrogh, of Cork, who died in prison.

27. VV. J. Malchusieur, prior of Toulouse, and John Mirabau of Vienna, slain by the heretics of Languedoc (1567).—B. Robert Culvan, martyred in the convent of St. Louis d'Evreux by the Huguenots (1570).

28. V. Venturino, of Bergamo, Missionary Apostolic, who converted great numbers of sinners (1346).—B. Euphrosina de Balzo, of Naples, closely united with the agonies of Jesus (1654).

29. V. Michael Banelli, a very saintly Cardinal, nephew of St. Pius V (1598).—B. Emily of Vircelli, filled with heavenly blessings and favors.

30. V. Mary Margaret Dauphin, tried

much by man, but greatly consoled by God.—V. Susanna of the Passion, of Bordeaux, endowed with angelic candor and simplicity (1659).

31. V. Mary of St. Gabriel, admirable for love and patience in bodily afflictions.—B. Cesarie du Laurens, \* tenderly devoted to the Holy Rosary (1669).

#### APRIL.

1. B. Helen, widow of Alexander IV, emperor of Ethiopia, who embraced a very austere life in the convent of Saba (1560).—B. Aldonca Alvaro de Luna, \* of Castile, who left rank for penance, poverty and subjection (1589).

2. V. J. J. Olier,\* priest, founder of the Seminary of St. Sulpice at Paris (1657).—B. Anne of Jesus, of Valladolid, often visited by the saints and by the poor souls in purgatory (1649).

3. B. Alexis of St. Dominic, lay-brother, who taught neophytes and converted many idolators in the island of Solor.

4. B. Mary Lopez, lay-sister, of Cintilla in Andalusia, very compassionate to



the poor (1588).—B. Pace of Brescia, particularly given to spiritual reading (1529)

5. St. Vincent Ferrer, the great apostle of Europe, called the “Angel of the Apocalypse,” who, during forty years, preached throughout Spain, Italy, France, Germany, Belgium and England. He converted 18,000 Turks, 20,000 Jews, 40,000 heretics, and 100,000 sinners (1419). *See Butler's Lives.*

6. V. Catherine Thomase.\*—V. Eleanor of Portugal, Queen of Arragon, widow, who died in the odor of sanctity (1435).—B. Prudence Rasconi, of Palermo, invited into the Order by the Blessed Virgin.

7. B. Augustin of St. Magdalen, great apostle of the Molluccas, martyred in the island of Solor (1618).—B. Isabel of St. Jerome, widow of Arequipa, in Peru, faithful mirror of regular observance (1626).

8. B. Matilda of Germany, widow, admirable for the spirit of prayer and silence.

9. Blessed Anthony Pavone, martyred

at Brucherasio, by seven heretics, whilst going to celebrate mass (1374).—V. Francis Forero, preacher to the kings of Spain.

10. Blessed Anthony Neyrot, who falling into the hands of Corsairs, denied his faith, but being converted won the martyr's crown (1459).—B. Isabel Rodriguez, of Portugal, rapt in the mysteries of the Passion (1629).

11. B. Michael le Fevere, of Toulouse, who converted many unbelievers by his holy life, sermons and miracles (1250).—B. Jane of St. Dominic, of Ferrara, faithful imitator of our holy father in fervor, charity and love of suffering (1511).

12. V. Antonia Ximenes, of Segovia, who overcame violent and continual temptations by self-diffidence and confidence in God (1594).—B. Barbe de Progin, of Estavayer, devout in the Holy Rosary for the conversion of sinners (1633).

13. Blessed Margaret de Costello,\* blind from her childhood, yet great in her penitential austerities (1320).

14. Blessed Peter Gonzalez, called also St. Telmus, patron of mariners, whom he has often saved (1254). *See Butler's Lives.*—B. John of Pity, martyred in Mosambique.

15. V. P. Soto, confessor of the emperor Charles V. and theologian to the Pope (1563).—B. Isabel of St. Benedict, of Portugal, who never made the least complaint in her long sickness and died genuflecting before the B. Sacrament (1550).

16. V. Thaddeus of Perugia, most self abased.—V. Frances of the Nativity, widow, more zealous than disheartened by fearful thoughts of everlasting reprobation (1661).

17. Blessed Clara Gambacurta, widow, of Pisa, foundress of the convent there (1420).

18. B. Bertrand of Guarrigues, faithful companion of St. Dominic (1230).—B. Mary de Rey, very devout to our Lady of Sorrows (1528).

19. B. John of Salines, confessor to St. Teresa.

20. St. Agnes of Montepulciano, always mortified in everything, who received holy communion from the hands of angels (1317).

21. Blessed Bartholomew de Cerveriis, martyred by the Vaudois heretics (1466).—V. Agatha of the Cross,\* who, though blind, sick, and covered with ulcers, wished to suffer still more (1621).—B. Hyacintha of Leopold, slain by heretics (1619).

22. V. Bernard de Cantio, called the "Trumpet of the Holy Ghost," on account of his powerful sermons (1261).—B. Anne of the Conception, lay-sister, a Portuguese, whose knowledge of heavenly things astonished even her superiors.

23. B. Catherine of the Cross, of Valladolid, who never murmured throughout a violent illness for four years (1556).

24. B. Magdalen Angelca de Lorca,\* of Valencia in Spain, whose rule was to submit first to the will of God and never knowingly to offend Him (1530).

25. B. Mary of the Conception, niece of Philip II. King of Spain, who refused the

hand of a great prince to give herself to God.

26. Blessed Gregory and Blessed Dominic of Piedmont, killed in a storm by the fall of a rock.—V. Thomas of St. Martin, Apostle and first Provincial of Peru.—B. Bernardina de Gusman, widow, of Majorca, unchanged under false accusations.

27. V. Suer Gomez, companion of St. Dominic, who carried the Order into Portugal (1233).—B. Laura du Fresne,\* of Hyepes in Spain, model of purity and charity (1640).

28. B. Osanna de Cataro,\* who lived for fifty years in a little cottage, practising incredible penance (1565).

29. St. Peter of Verona. When he was martyred by heretics, he dipped his finger in his life-blood and wrote in the sand the first words of the Apostles' Creed (1252). *See Butler's Lives.*

30. St. Catharine of Sienna.\* This "seraphic" saint was celebrated for innumerable virtues, especially for her heroic love, patience and prayer. Christ marked her with His Five Wounds, and

she died full of merits at the age of 33 years (1380). *See Butler's Lives.*

## MAY.

1. V. Angelus Boninsigna, cruelly put to death for the faith by the Saracens at Antioch(1253).—B. Elizabeth Evangelist, of Zamora in Spain, who reached high perfection by the love of Christ crucified and by penance.

2. B. Arnold de Rivo, son of an English knight, born in Spain, who had singular fame for holiness through all that country (1502).—V. Sebastian Michælis, reformer of religious life in France (1631).

3. B. Dominica of the Cross, of Douay, who had an admirable devotion for the souls in purgatory(1628).

4. B. Cicily of Ferrera, who joined the Order with her husband (1628).—V. Martina of St. Augustine, who suffered great persecution from men and devils (1633).

5. St. Pius V., Pope, who broke the power of the Turks in the battle of Lepanto; wherefore was established the

feast of the Most Holy Rosary (1572).  
*See Butler's Lives.*

6. V. Catharine of Sienna, of Seville, who reformed many convents by the practice of prayer, silence and devotion to the Blessed Sacrament (1596).—B. Martina of the Angels, of Saragossa, raised by prayer to a very great love of Jesus.

7. B. Yolande of Vienna, niece of the Emperor of the Romans, kept by force from her convent for three years, but then allowed to enter it again (1283).

8. V. Elizabeth of Jesus, Prioress of Valladolid.—B. Mary of Bethlehem, who bore the yoke of Christ from her childhood (1586).

9. B. Catherine Calabrex,\* whose daily occupations were prayer, fasting, and labor of the hands (1614).—V. Ambrose Drewé, of Ghent, who labored much for restoring the English province of St. Dominic, and died in the repute of a saint (1665).

10. St. Antoninus, Archbishop of Florence, illustrious for his compassion, piety,

and zeal for the house of God (1459). *See Butler's Lives.*—V. John Thursby, Prior of Salisbury in England, who led a most religious life (1458).

11. B. Leonora de Vanegas,\* of Cordova, much persecuted on account of her visions, ecstasies, prophecies and miracles (1556).—B. Isabel of Jesus, of Valladolid, gifted with prophecy.

12. Blessed Jane, daughter of Alphonso V., King of Portugal, who refused successively to share in three royal thrones in order to become a religious; at last poisoned by a vile courtesan, whom she had rebuked for her crimes (1490).

13. Blessed Albert of Bergamo,\* refuge of the poor and wretched, and celebrated for miracles (1279).—V. Frances of St. Christiana, widow, who lived in deep humility amidst the splendors of the court of France, and then became a lowly lay-sister (1653).

14. Blessed Giles de Vailladarez, of Portugal, a celebrated physician, who after an unbridled life in the world, became a perfect model of penance (1265).



15. V. Thomas de Cantimpre, coadjutor to the Bishop of Cambrai, eminent in virtue and learning (1280).

16. V. Everard, Archdeacon of Langres, who abandoned all his dignities, to live in humility, poverty and penance.

17. B. Stephen of Metz, companion of St. Dominic in founding the Order.—B. Mary of the Ascension, of Seville, one of the foundresses of the convent there.

18. V. Christian, patriarch of Antioch, martyred at the foot of the altar (1268).

—B. Mary Magdalen, of Portugal, niece of King John II., humble server in the kitchen, and in every lowly office.

19. B. Catherine of St. Mary, foundress of the convent of Toro in Spain (1560).—V. Michael,\* beheaded for the faith in Japan (1627).

20. Blessed Columba of Rieti,\* famed for her purity, patience, humility and abstinence, and for a vast number of miracles (1501).

21. V. Lucy Paselli, treated as a block-head, but enlightened within by Jesus Christ (1531).—V. Agnes of Peace, some-

times surrounded with light from the wounds of the Crucifix (1652).

22. V. Lewis Canceri and companions martyred in Florida (1549).

23. V. Jerome Savonarola, celebrated preacher and reformer of Florence; burnt alive in hatred of his virtues and for his too great and free zeal (1498).—B. Domnica Tarrugi, of Orvieto, whose constant cry was, "Suffer, suffer," (1604).

24. B. Mary Magdalen Ursini, widow, of Rome, great in prayer, humility and mortification (1605).

25. V. Michael Sarbiere, cruelly slain for the faith by Huguenots (1567).—B. Catherine of the Angels, of Spain, who never took food on the days when she received the Body of Christ.

26. B. John de Macon, whose blood was shed by heretics (1569).—V. Jane of St. Stephen, whose disciplines, hair shirts and great fasts only feebly told her love of God.

27. V. Diana, an angel in humility, mortification and love of God (1236).—B. Margaret de Gerine, lay-sister, of Bel-

gium, always peaceable and resigned in her bodily sufferings.

28. Blessed Mary Bartholomæa de Bagnesiis,\* from whom disease for forty years never drew a murmur (1577).—B. Catherine of St. Peter, Martyr, of Naples, wonderfully gifted with prayer (1648).

29. Blessed William Arnould and companions, who joyfully sang the *Te Deum* whilst the Albigenses were quartering their bodies (1242).

30. V. Dodon, Apostle of Friesland (1231).—B. Febronia, of Como, who always kept the Rule, to the letter (1589).

31. Blessed James Salamoni, of Venice, an angel of purity and simplicity, full of desire to imitate St. Dominic (1314).

#### JUNE.

1. Blessed Alphonsus de Naverette, first Dominican Martyr of Japan (1617).

2. Blessed Sadoc and his forty-eight companions, martyred whilst singing the *Salve Regina* by the Tartars at Sandomir (1260).

3. V. Manca of the Apostles, occupied

only in prayer, fasting and recollection.—V. Antonia of St. Catherine, of Bordeaux, model of perfection in Mary (1643).

4. V. Angelo of Florence, celebrated missionary of the Tartars and martyred by them whilst setting up the Cross.—B. Lucy Gonzalez, who led a life of perfect detachment and shared in the sorrows of the Passion (1648).

5. V. John Vicenza, who converted thousands of sinners and was put to death for rebuking the cruel tyrant Ezzelino.—B. Anne de la Carriere, Portuguese, who left her father's house and her country to follow Christ.

6. B. Mary of the Crucifix of Seville, who was very devout to the Blessed Virgin and St. Hyacinth, and had neither cell nor bed.

7. Blessed Stephen Bandello, of Piedmont, a bright light of holiness, learning and preaching (1450).—V. Andrew Catvany, who sang the *Te Deum* when he was put to death by the Tartars (1300).—V. Margaret of Jesus, widow, of Toulouse model of patience and humility (1657).

8. B. Jane of St. Catharine of Sienna, of Douay, eminent for all virtues in dryness and consolation, in sickness and in health (1625). B. Petronilla Vela,\* of Sicily, great lover of the sick (1628).

9. V. Garcias de Toledo, confessor to St. Teresa.—B. John de Castro, missionary of China (1580).—B. Mary of St. Ildephonsus, always speaking of God and of how to love Him.—V. Edmund O'Bern, of Roscommon, martyred (1652).

10. Blessed John Dominici, Cardinal Archbishop of Ragusa, who wrought the destruction of the Western Schism (1418).—V. Margaret de Gignac, admirable mistress of novices (1598).

11. V. Fera Silvia, of Bologna.—B. James Le Maitre, martyred at Bourges by heretics (1529).

12. B. Mary of the Cross, of Seville, whose life was a continual martyrdom.—V. Ignatius Delgada, vicar-apostolic of East Tonquin, who died in prison for the faith (1838).

13. V. Gaspar of the Cross, first missionary of China (1556).

14. B. Agnes of Avila, specially devout to the mystery of the Holy Trinity.—B. Susanna Aubry, of Toul, gifted with prophecy and the knowledge of hearts (1653).

15. V. Bernard, always before the Blessed Sacrament.—V. Jane of the Cross, of Toul, who led on souls to a high perfection (1660.)

16. B. Charity of Brescia, willing victim for ungrateful and hardened sinners(1515).

17. B. Pons of St. Giles, Provincial of Toulouse, at whose tomb miracles were wrought (1263).

18. Blessed Osanna of Mantua,\* who thought she lost a day when she had not helped the poor (1505).

19. V. Reginald Aquavanas, of Toulouse, great preacher of the Holy Rosary and an angel of modesty and simplicity (1318).—B. Andrew Abellon, of Marseilles great preacher and tapestry worker(1430).

20. B. Reynold de Pipérne, scourged, crowned with thorns, and crucified by the Moors (1276).—V. John O'Cuilin, of Athenry, slain by heretics (1652).

21. B. Alexia of Sienna,\* widow, companion of St. Catherine, from whose wounded hands she received the habit (1390).—B. Frances of St. Paul, of Lisbon, always sighing for a happy eternity.

22. V. Andrew of Faenza, put to death whilst preaching against the heretics of Valencia.—V. Peter Quintin, of Rennes, blind in obedience to all (1629).

23. V. Henry Brito de Tavora, archbishop of Goa, cruelly martyred for the faith (1582).—B. Frances of St. Michael, of Spain, great example of holiness to all her companions, particularly of estrangement from creatures.

24. V. John Baptist Tolomei, of Sienna, a libertine in the world, then a great example of penance in the cloister, and a most successful missionary in Asia (1326).—B. Isabel of the Cross, widow, of Lisbon, very severe in her austerities (1601).

25. V. Henares, vicar-apostolic of East Tonquin, martyred (1838).—B. Jane of the Conception, widow, of Lisbon, whose cell, at her death, was filled with light.

26. V. Alphonsus de la Cerda, apostle

and bishop of Peru.—V. Juliana Morel, of Avignon, who wrote several spiritual works.

27. V. Ascelin, nuncio in Persia, and slain, with four companions, by the Tartars (1245).—V. Anne Bobinet, of Poitiers so humble so submissive to the orders of God, and so patient, that she was looked on as an angel in human form (1642).

28. V. Peter of Cordova, first apostle of America, where he converted innumerable infidels (1530).—B. Mary of Pisa, widow, visited from her cradle by her guardian-angel (1393).

29. B. Teresa de la Cerda, of Jaen, tenderly devoted to the Child Jesus (1579).—V. Claude of the Angels,\* foundress of the schools of charity in Italy (1715).

30. V. Vincent Yen, martyred for the faith in China (1838).—B. Mary of Jesus, of Seville, famous for austerity, continual silence, charity for her neighbor, prayer, and great devotion to the Blessed Virgin.

## JULY.

1. V. Henry of Cologne, successively



provincial of England, archbishop of Armagh, and then of Prussia, who was very devout to the Blessed Virgin, and converted innumerable Greek schismatics and infidels (1254).—V. Margaret, queen of Poland, who became a lay-sister at Prague.

2. B. Matthew, companion of St. Dominic, and founder of the convent at Paris (1226).—B. Catherine of the Incarnation, of Lisbon, who led an angelic life (1647).

3. Blessed Mark of Modena, who went through immense labors for the glory of God and good of his neighbor (1498).—V. Joseph Uyen,\* martyred for the faith in China (1838).

4. B. Zedmere, daughter of the King of Ethiopia, who left her father's palace, to become a model of obedience, self-denial and charity (1396). B. Catherine de Benavidez, of Valladolid, who trampled under foot the pleasures and riches of the world.

5. V. Louis of Montpellier, gifted with very deep humility (1253).

6. B. Veronica of Ferrara, who, with a

and bishop of Peru.—V. Juliana Morel, of Avignon, who wrote several spiritual works.

27. V. Ascelin, nuncio in Persia, and slain, with four companions, by the Tartars (1245).—V. Anne Bobinet, of Poitiers so humble so submissive to the orders of God, and so patient, that she was looked on as an angel in human form (1642).

28. V. Peter of Cordova, first apostle of America, where he converted innumerable infidels (1530).—B. Mary of Pisa, widow, visited from her cradle by her guardian-angel (1393).

29. B. Teresa de la Cerda, of Jaen, tenderly devoted to the Child Jesus (1579).—V. Claude of the Angels,\* foundress of the schools of charity in Italy (1715).

30. V. Vincent Yen, martyred for the faith in China (1838).—B. Mary of Jesus, of Seville, famous for austerity, continual silence, charity for her neighbor, prayer, and great devotion to the Blessed Virgin.

## JULY.

1. V. Henry of Cologne, successively

provincial of England, archbishop of Armagh, and then of Prussia, who was very devout to the Blessed Virgin, and converted innumerable Greek schismatics and infidels (1254).—V. Margaret, queen of Poland, who became a lay-sister at Prague.

2. B. Matthew, companion of St. Dominic, and founder of the convent at Paris (1226).—B. Catherine of the Incarnation, of Lisbon, who led an angelic life (1647).

3. Blessed Mark of Modena, who went through immense labors for the glory of God and good of his neighbor (1498).—V. Joseph Uyen,\* martyred for the faith in China (1838).

4. B. Zedmere, daughter of the King of Ethiopia, who left her father's palace, to become a model of obedience, self-denial and charity (1396). B. Catherine de Benavidez, of Valladolid, who trampled under foot the pleasures and riches of the world.

5. V. Louis of Montpellier, gifted with very deep humility (1253).

6. B. Veronica of Ferrara, who with a

saintly life, was constantly beset with thoughts of despair (1511).

7. Blessed Benedict XI., Pope, who, in a very short reign, wonderfully procured peace for the Church, re-established discipline, and increased religion (1304).—B. Antonia of St. Catherine, of Toulouse, model of religious punctuality (1641).

8. B. Gertrude of Bruges, pure and innocent, yet always trembling for her sins (246).—V. Angelina, foundress of a convent at Venice, whose look alone stirred up piety (1541).

9. St. John, of Cologne, martyred, with many others, at Gorcum, by Protestants (1572).

10. V. Dominic, of Cordova, stabbed by renegades, on account of his holy life and zeal for regular observance (1534).—B. Jerome Mira,\* truly admirable and saintly in the midst of the world.

11. V. Peter of St. Astius, who gave up his bishopric, to join the Order (1275).

12. V. James Tonger, martyred in Germany whilst defending the nuns, to whom he was confessor (1578).—B. Mary of St.

Thomas, of Seville, whose holy life triumphed over the fear of God's eternal judgment (1524).

13. Blessed James à Voragine, archbishop of Genoa, lover of the poor, and restorer of discipline in many convents (1298).—B. Frances of St. Andrew, great imitator of the virtues of St. Dominic.

14. V. Humbert, fifth master-general of the Order, who resigned his charge, to become a simple religious (1277).—V. Mary Paret of the Cross, of Clermont in Auvergne, who fed her soul on the love of the Cross (1674).

15. V. Henry of Cologne, confessor of St. Louis, king of France (1296).—B. Elizabeth de Levis,\* widow, of Languedoc, who died a victim of her devotion to the plague-stricken (1622).

16. Blessed Ceslaus, brother of St. Hyacinth, who planted the Order in Bohemia and was one of the great apostles of the N. E. of Europe (1242).

17. B. Augustina de Medici, prodigy of holiness and humility (1600).

18. Blessed Bartholomew de Martyr:

of St. Mary, Mancius of the Cross, lay-brother, and Martha,\* burnt alive in Japan (1627).—B. Elizabeth Staglin, of Germany, very reverential to the holy name of Jesus, and spiritual daughter of Blessed Henry Suso (1360).

30. Blessed Mannez de Guzman, second brother of St. Dominic, of remarkable sincerity, simplicity and contemplation (1230).

31. B. Bartholomew de las Casas, bishop of Chiapa, and great protector of the oppressed Indians (1566).

#### AUGUST.

1. V. Dominic of God, cruelly martyred in China (1838).

2. Blessed Jane d'Aza, mother of St. Dominic, model of wives and mothers (1216).

3. V. Reynold de Pedraza, apostle of Peru.—V. Andrew Garza, bishop of Syra in the Greek Archipelago, cruelly martyred by the Turks.—B. Paula of St. Thomas,\* widow, in whose heart the sorrows of the poor found their echo (1634).

4. ST. DOMINIC, patriarch and founder of the Order of Friar-Preachers, celebrated for the nobility of his birth, his holiness, learning, purity and zeal, and for the miracles which made him the Thaumaturgus or wonder-worker of his age (1221). *See Butler's Lives.*

5. V. Dominica, of Paradise, foundress of a convent at Florence, an angel of modesty and simplicity, bearing the Wounds. (1553).—B. René of Angers, martyred by Huguenots (1568).

6. B. Hippolyta of Jesus, of Barcelona, very renowned for her holy life and mystical writings (1624).

7. B. Benedicta, of Subtilia in Germany, who refused the hand of three kings, to enter the cloister.—B. Hedwige of Germany, perfect in her self-denial and purity of intention.—V. Stephen Petit, of Ath-enry, shot whilst hearing confessions, by an heretical soldier (1651).

8. Blessed Augustine, bishop of Lucera, whose virtues shone forth in humility, patience and mercy towards the poor (1323).

9. Blessed John of Salerno, disciple of St. Dominic, who spread the Order through Tuscany (1272).—B. Philippa of Jesus, of Eborá in Portugal, foundress of a convent at Lisbon (1646).

10. Blessed Lewis Florez.—V. Dominica of St. Jerome, wonderful for confidence in God.—V. Rose Florez, of Lima, in Peru, who died in the odor of Sanctity.—V. Michael Dias,\* martyred by fire in Japan (1622).

11. V. Helen of Saragossa, faithful imitator of the virtues of her religious sisters.—B. Angelica, of Venice, the sight of whom softened the most rebellious hearts (1541).

12. B. Manca Periera, widow, lady of honor to the Infanta of Portugal, model of all virtues, particularly of self-denial (1464).

13. B. Mary Trucco, of Montreal, to whom Jesus revealed the mystery of the most Holy Trinity (1606).—V. Jordan of St. Stephen and companions, martyred in Japan.

14. V. Sabina, lay-sister, admirable



for amiability and sweetness (1530).—V. Margaret of Santeriny, a perfect religious (1630).

15. V. Bartholomew, bishop and martyr of Armenia, who converted a great number of schismatics (1333).—B. Mary Bocabella, of Viterbo, full of love for suffering (1539).

16. St. Hyacinth, great and wonderful apostle of Prussia, Muscovia, Sweden, Denmark, the Greek Archipelago, Asia Minor and Tartary, great too in his devotion to the Blessed Virgin (1257).—VV. Caius Jaimon of Cozia,\* Francis Carabioie, Magdalen Quiota\* and Francis, martyred in Japan (1627).

17. Blessed Emily Bicchieri,\* gifted with great prayer and purity of intention (1314).—BB. Magdalen\* and Marina,\* martyred in Japan (1636).

18. V. James of St. Mary, martyred in Japan (1632).

19. B. Guimara of the Rosary, of Portugal, widow, most faithful servant of the Blessed Virgin (1471).

20. B. Agnes of Subtilia, always in

her cell or in the choir, meditating on the mysteries of Jesus Christ.

21. V. Anthony Aymunda and companions, martyrs of Japan.—V. Charlotte of the Ascension, of Toulouse, who refused to be anything but a lay-sister (1667).

22. V. Lucina of Soncino,\* who excelled in prayer; visiting captives, and waiting on the deserted sick (1485).—V. Perrine of St. John, of Dinant, model of patience in her sickness for thirty-five years (1654).

23. Blessed James Mevania, miraculously sprinkled with blood from a crucifix, as a pledge of his salvation (1301).

24. B. Angelus of Jesus-Mary, of Perugia, whose learning and holiness were noticed by Pope John XXII., and he was made bishop of Grosseto (1334).—V. Arnold, slain by heretics after a long captivity.

25. V. Peter Vasquez, martyred in Japan, whilst freely visiting the Christians in prison (1624).—V. Dominica Vorra, of Naples, whose great virtue was blind obedience (1630).

26. V. Mary of Tocuan,\* burnt alive in Japan, when 15 years old.

27. VV. Ignatius and Hyacinth Waes, cruelly slain in Japan.—B. Magdalen of St. Paul, of Toulouse: a St. Catherine of Genoa in love, and a St. Gertrude in heavenly favors (1641).

28. B. Catherine des Rois, of Valladolid, example of patience, and favored with the gift of prophecy (1592).

29. B. Lucy the Pure, of Spain, who preferred chastity to sight (1420).

30. St. Rose of Lima,\* first flower of holiness in South America, mirror of innocence and purity, and model of extraordinary penance (1617). *See Butler's Lives.*

31. V. John Mico, of Valencia, institutor of the Rosary of the Holy Name of Jesus, which he ever had in his heart and mouth (1555).—V. Seraphica Brossart, of Foret, model of unalterable obedience (1697).

#### SEPTEMBER.

i. B. Conrad of Marpurg, director of St. Elizabeth of Hungary, and first martyr

of the Order of St. Dominic (1233).—V. Paul of Venice, zealous companion and imitator of St. Dominic.—V. Daniel O'Creidegian of Sligo, who died in the odor of sanctity (1655).

2. B. Mary of Jesus, of Toulouse, always praying for the conversion of unbelievers, and for the souls in purgatory (1616).

3. V. Rodolph of Faenza, a secular priest of Bologna, who gave up his church of St. Nicholas to the Order, and became a disciple of St. Dominic: his misgivings as to his parish were allayed by the Blessed Virgin, who said that *her* fathers were in her hands (1259).—B. Isabel of the Holy Ghost, of Segovia, distinguished for wisdom and virtue (1585).—V. Vincent Gerald Dillon, of Athenry, who died of hunger and filth in York castle (1651).

4. V. Catherine Matthew, of China.

5. Blessed Catherine of Raconigi,\* shining with great charity and an abundance of heavenly gifts, and bearing the Five Wounds (1547).—B. John Chrysostom Podolski, novice of the province of Russia, martyred by Tartars (1649).

6. B. Anne Sanse, of Saragossa, lay-sister, example of obedience (1589).—VV. Peter Tu\* and Joseph Canh,\* martyrs of Tonquin (1838).

7. B. Alan de la Roche, restorer of the great devotion of the Most Holy Rosary, and called the “darling of the Blessed Virgin” (1475).

8. V. Ivo, an Englishman, once provincial of the Holy Land, a man very dear to God (1235).—VV. Dominic Castellet, Tho. of St. Hyacinth, and Anthony of St. Dominic, lay-brothers, Lucy\* Louisa,\* John Tomaki, and 13 other Tertiaries, burnt alive in Japan, after a cruel captivity (1628).

9. V. Anne Boursaut, of Dijon, whose sickness, temptations, and penances made her a true child of Jesus (1635).

10. Blessed Frances de Moralez. V. Anne of St. Magdalen,\* who served the sick, visited prisoners, and relieved the poor bountifully (1607).—Hyacinth Orfonel, 6 other Dominicans, 4 Tertiaries, and 29 Rosarians, burnt alive in Japan (1622).

11. B. Volant de Bale, of Germany, enamoured of the Cross (1240).—V.V. Gaspar Contenda\* and 11 more Tertiaries, put to death by fire, in Japan (1622).

12. V. Thomas of the Holy Ghost, after 20 years' labor, and 5 years' captivity, martyred, with two lay-brothers, in Japan (1622).—B. Julia Sicarelli, of Camerino, whose heart was the constant dwelling-place of the Son of God (1621).

13. B. Margaret Fontana,\* of Modena, who dedicated herself to feeding and serving the poor (1513).—V. Joachim Ko,\* mandarin and martyr of China.

14. V. Albert, prince of Frankenberg.—B. Dominic de Bentencos, Spaniard, a great apostle of America (1549).

15. B. Mary of St. Augustine of Toledo, image of St. Catharine of Sienna.—V. Richard Barry, martyred near Cashel (1647).

16. Blessed Imelda Lambertini, of Bologna, who died of love, whilst miraculously receiving her first communion (1333).—B. Theodora de Durazzo, of the royal family of Naples, who led a life

of uninterrupted meditation (1417).—V. Michael Firmona\* and two other Tertiaries, martyred in Japan (1628).

17. V. Herman, of Germany, very devout to the Five Wounds of Christ (1245).

18. B. Gertrude of St. Dominic, of Germany, who, though always sick, went through her religious duties as if she were in perfect health.

19. B. Servias, of Louvain, sweet and humble of heart (1248).—B. Mary of St. Paul, of Quito in S. America, ever given to reading good books.

20. Blessed Francis Possadas, of Cordova, most zealous in administering the Sacrament of Penance, and remarkable for austerity and innocence of life (1713).

21. V. Ivo Mayeur, bishop of Rennes, called the father of the poor and refuge of the miserable (1541).—B. Elizabeth of Jesus, of Lisbon, favored by Christ with most extraordinary graces (1611).

22. B. Nicholas, of Haerlem in Holland, lay-brother, whose life was filled with wonders, all coming from his blind submission (1468).

23. V. Judocus de Blandes, disciple and imitator of St. Vincent Ferrer.—B. Catherine Nonia, of Avero in Portugal, given to immense austerities.

24. Blessed Dalmatius Monerius, celebrated for his austerities and abstinence, and known publicly as the “brother who speaks with his guardian-angel” (1341).—B. Michael of Jesus, of Beaune, who took Jesus and Mary for her spouse and mother (1648).—V. Bernard O’Kelly, lay-brother, of Roscommon, martyred (1653).

25. B. Bernardina of the Cross, lay-sister, of Medina, given to continual prayers and penances for the souls in purgatory.—V. Dominic Fenwick, of the English province, and Bishop of Cincinnati (1832).

26. B. Antonia of Pistoia,\* widow, very devout to the seraphic St. Catharine of Sienna.

27. V. Jane of the Cross, of Langeac, great in penitential spirit.

28. V. Constance, lay-sister of Ferrara, shining in love of God and humility.

29. B. Daniella of Orvieto,\* spiritual



daughter of St. Catherine of Sienna, who never spoke a useless or a misplaced word,—V. William Courtet and 3 other Dominicans, martyred while singing the *Salve*, by the Japanese (1637).

30. B. Agnes de la Tour, of Valladolid. prompt in obedience, and regular in religious observance.

## OCTOBER.

1. B. Benedicta of Brescia, great consoler of the souls in purgatory.—V. Beatrix de Silva, of Toledo, who, for forty years, never conversed with seculars.

2. V. Lewis Jakiki,\* cruelly martyred in Japan, with his wife and children (1622).

3. Blessed John Massias, lay-brother, of Lima, father of the poor and wretched, and celebrated for humility, patience, and purity of life (1645).—V. Dominica of the Five Wounds, of Chalons and Autun, called “the Seraphic,” great in prayer and gifted with prophecy (1660).

4. V. Paul Casta, missionary and apostle of the Tartars.—V. Mary of St. Magdalen, widow, of Toulouse, whose delight was in solitude.

5. B. Raymund of Capua, confessor and historian of St. Catharine of Sienna; master-general of the Order, and restorer of regular discipline (1399).

6. V. Isabel of St. Anne, of Portugal, eminent for prayer and modesty.—V. Renee of the Trinity, widow, of Dinan, calm under great persecutions (1664).

7. Blessed Matthew Carrieri, of Mantua, whose heart, as St. Teresa's, a seraph pierced (1470).—VV. William O'Connor, William Lynch, and Peter Costello, all of Clonmel, taken by soldiers and slain (1651).

8. V. Anthony Lequieu, restorer of regular observance in France, and very austere and indefatigable in his life (1676).—B. Louisa Bourgeat, of Puy-en-Velay, whose divine love was reflected in all her actions (1631).

9. B. Bertha of Friburg, rigorous in religious observance founded on silence.

10. St. Lewis Bertrand, great apostle of the West Indies, who converted whole nations, and wrought the greatest miracles (1581).—*See Butler's Lives.*

11. B. Blanche of Spain, daughter of King Ferdinand III., who led the life of an angel.—VV. Lawrence and Bernard O'Ferrall, executed for the faith at Longford, in Ireland (1651).

12. Blessed James of Ulm, lay-brother deep in humility, and devout to the Passion (1491).—V. Thomas O'Higgin, of Clonmel, executed for the faith (1651)

13. V. Matthew of Salamanca, lay-brother famed for humility, patience and simplicity.—B. Catherine Nugnez, of Majorca, very devout to St. Augustine, and strict in even the smallest religious customs.

14. Blessed Magdalen de Panateriis,\* of Trino, example of patience, innocence, prayer, and penance (1503).

15. V. Lewis Nitochi, \* burnt alive in Japan, with his four children (1628).—V. Thaddeus Moriarty, martyred at Killarney (1653).

16. V. Christian of Germany, gifted with the spirit of prayer and recollection—V. Catherine of St. Mary of Toulouse, with unbounded love for the Blessed

Virgin to whom she said the Rosary and a thousand Aves every day.

17. V. Raymund, archbishop of Toulouse, an apostolic man of great simplicity (1270).—V. Francis of the Seraphim, of Toulouse and Paris, whose life was a continual warfare with self (1660).

18. B. Henry de Calstris, of Louvain, lover of souls, greatly favored by Mary (1340).

19. V. Agnes of Jesus, of Langeac, lover of sufferings and contempt, to whose prayers V. J. J. Olier owed his holiness and success (1634).

20. B. Isabel Dominica Torres, \* of Valencia in Spain, who passed whole days in praying before the B. Sacrament (1590).

21. V. Odo, who practised perfectly all he preached (1239).

22. Blessed Peter Capucci, of Tiferno, who fixed his thoughts continually on death (1445).—V. James Wolf, executed for the faith, at Limerick (1651).

23. Blessed Bartholomew of Braganza, bishop of Nemesia in Cyprus, then of

Viucenza, great in holiness and labors (1270).—B. Febronia of Bologna, very devout to the mystery of the Incarnation (1573).

24. B. John Tauler, of Cologne, surnamed the "Illuminated Doctor," great master of spiritual life, wonderful in religious perfection, and celebrated as a writer (1361).

25. V. Jerome de Loaysa, first archbishop of Lima, and apostle of Peru (1573).—B. Francis Gudel, of Toledo, very devout to the Most Holy Sacrament of the Altar.—V. Thomas Moriarty, of Tralee, martyred (1653).

26. Blessed Damian à Finario, very humble, very highly gifted with prayer and mortification, and very zealous for the salvation of souls (1484).

27. Twenty Fathers martyred at Orlez, by Huguenots.—B. Lawrence of the Presentation, of Valladolid, whose ardor kept her up through her long hours of prayer (1607).

28. B. Frederic d'Epinal, of Metz, shamefully slain by the heirs of an old

usurer, whom he had led to make restitution of his ill-gotten wealth (1314).

29. Blessed Benvenuta Bojani,\* shining in penance, prayer and humility (292).—B. Christofer of the Cross, of Mexico, called the St. Dominic of the New World (1565).

30. V. Anne, of St. Francis of Toulouse who ascribed her astonishing patience to the Holy Sacrament (1628).

31. B. Nicholas du Mont, of Compiègne and Paris, the greatest theologian of his time, murdered with a companion, by the partizans of heresy (1593).—V. Agnes of Sienna,\* who overcame her passions by fasting, watching and prayer, day and night.—V. Terence Albert O'Brien bishop of Emly, martyred at Limerick (1651)

#### NOVEMBER.

1. B. Daniella of Vipera, model of all religious virtues (1232).—V. Gerad, bishop and apostle of Russia (1257).

2. V. Romeus, a Spaniard, called the "Friend of Jesus and Mary" (1261).

3. Blessed Simon Ballachi, lay-brother, son of Count Rodolph, very humble and

laborious, and abounding in penance (1319).

4. V. V. Nicholas, of Vienne; and Nicholas John, of Peru. B. Angela of Salerno, who restored the spirit of prayer, penance and exactness in her convent at Verona.

5. Blessed Martin de Porres, lay-brother, of Lima, who united purity of life and severity of penance, with an heroic love of the poor (1639).—V. Catherine de Maleseno,\* of Verona, a true recluse, always within her house, from which she went only to the church.

6. V. Pelagius, of Portugal, who was great in humility, and converted a great number of sinners to God.—B. Vigilanza Curiali, of Nocera, in high repute for holiness.

7. V. Veronica de Berame, very severe towards herself in refusing every pleasure.

8. B. Columban, of Montpellier, who had an extreme horror for the least imperfection (1259).—B. Margaret of Casel,\* who never did anything to grieve her guardian angel: she was martyred by

heretics. —B. Catherine Howard, first Englishwoman who joined the Order after the Schism, to whom at her death, in the purity of the youth, our Lady of the Rosary appeared (1661).

9. V. Helen, daughter of the king of Hungary (1330).

10. B. Magdalen of the Five Wounds, of Lisbon, a cherished lover of the Son of God, whose Wounds she bore (1669).

11. B. Robert of Avignon, carried to his grave by angels (1317).—V. Joffride Blaves, an angel of purity and great lover of souls (1414).

12. V. James Sestio, of Milan, whose only treasures were a crucifix and a death's head.—B. Isabel of our Lady, of Seville, who kept in complete solitude, for love of Jesus, in the desert (1604).

13. B. Cicily Baldi, of Bologna and Faenza, who, all her life, sought to imitate St. Dominic.

14. Blessed John Licci, of Palermo, very zealous for the spread of the Rosary, and for regular discipline (1511).

15. Blessed Albert the Great, called to



the Order by the holy Virgin, who made him great in science, and still greater in every virtue (1280).—B. Latinus Malabranca, cardinal, to whom is ascribed the *Dies Iræ* (1294).

16. Blessed Lucy of Narni,\* who underwent thirty-eight years of suffering, and received the Five Wounds (1544).

17. B. Louisa Mary, of St. Catharine of Sienna,\* of Paris, who died at the age of six years, full of virtues and merits (1317).—V. Theodora Landi.

18. V. Matthew, put to death in Armenia by the Turks, at the foot of the altar.—B. Beatrix of the Passion, of Portugal, who never broke a rule, and received the Sacred Wounds of Jesus crucified (1600).

19. V. Peter Cerdu, of Dinant, who slept little, and passed whole nights in prayer (1241).—B. Eugene de Tranzo, of Naples, humble, charitable, and full of tender devotion to the Passion (1606).

20. V. Balthazar, of Antwerp, who suffered much in preaching against the Turks (1588).—B. Camilla Moleti,\* wid-

ow, consoled in sufferings by heavenly messengers (1602).

21. V. Bonvisi of Plaisance, disciple of St. Dominic, who had extraordinary trust in God.

22. V. Benedict du Pont, very zealous missionary in Syria (1250).—V. Gillis of the Incarnation, who once fell into despair but soon recovered, and never ceased to mourn her fall (1659).

23. V. Dietherius or Theodoric of Nassau, archbishop of Treves (1307).—B. Angela of Peace,\* of Naples, visited often by the Blessed Virgin and by angels, and Wounded in the side (1661).

24. B. Frances of St. Catherine, who, even in sickness, always praised God, and sang the *Salve* at her death.—V. Francis Leynagh, of Trim, who, besides his bounden offices, daily said the Little Office of Our Lady, the whole Rosary, and the Office of the Dead (1750).

25. V. Catherine of the Annunciation, of Douay, greedy of perfection, and a cherub in fervor (1647).

26. B. Beatrice of Ferrara, novice,

very devout to St. Catharine of Alexandria, from whom she received many favors (1505).

27. Blessed Margaret of Savoy,\* widow, who, when Jesus offered her one of the three sharp swords, of sickness, persecution, and calumny, chose all three, (1464).

28. V. V. Andrew à Perusio, and Anthony of St. Germain, of Como, zealous lovers of souls, and highly gifted with prayer.

29. V. Dominic de Vico, first missionary and martyr of Alcala in the Indies (1555).—B. Elizabeth of Jesus, of Roubiac in Alsacia, of angelic modesty.

30. V. Peter Guillot, prior of Castres, massacred with thirty-nine brethren by heretics, for firmness in the faith (1568).—B. John de Lievana, of Granada, most charitable to his “dear friends,” the unfortunate.—V. Gregory Lovel, an Englishman, of Ghent, strict in his vows, and in all religious observances (1673).

#### DECEMBER.

1. V. Christian, founder of the convent

of Perugia, great in humility, zeal for souls and penance.—V. Philibert de Saint Porcher, of Chalons, lay-sister, very devout to the name of Mary.

2. B. Elvira of Jesus Christ, very desirous to release the souls in purgatory.

3. B. Bernard of Toulouse, barbarously cut to pieces by the Albigenses (1260).

4. B. Genevieve of St. John Baptist, widow, always taken up with the holy presence of God (1669).

5. V. Moneta of Cremona, celebrated doctor of theology, humble and simple in his manners (1259).

6. V. Isabel de Columna, who prayed always kneeling before the tabernacle.

7. V. Froment, slain at the altar by Tartars (1262).—V. Margaret of the Trinity, of Aumale, who adorned her soul with all the precious gifts of virtue (1644).

8. B. Mary of Pity, widow, of Lisbon, model of monastic observance (1633).

9. V. Elizabeth of Jesus, of Paris, greatly given to prayer, and guarded by the Holy Innocents (1677).—V. Wilhelmina of the Saints, of Toulouse, who died

of the plague, which God sent her to save another (1628).

10. V. Cicily of the Passion, very patient, and very devout to Jesus suffering.—B. Peter Moreno, of Segovia, martyred by the savages of Guadeloupe.

11. V. John Lammekens, of Ghent, admirable for sweetness and holiness (1293).—V. Margaret of the Passion, widow, of Toulouse, who died in the odor of sanctity (1652).

12. V. Samuel of Morocco, who for forty years led a very austere life in the desert.—V. Rose of St. Mary,\* widow, another St. Cecilia in purity (1676).

13. B. Thomas Joyce, English cardinal, venerable for his religious integrity, innocent life and deep learning (1310).—V. Matthew of Mantua, a very zealous and holy missionary.—V. Magdalen de Charveti, of Avignon, with a boundless trust in the power of Mary (1619).

14. V. Sebastian of Madrid, zealous missionary and martyr in the Indies (1616). B. Euphrasia of St. Peter, Martyr, Bologna, always praying for the afflicted (1585).

15. V. Priscilla de Soncinno,\* inflamed with the love of God (1485)--B. Dorothy, of Ferrara, widow, who saw our Lord visibly in the Blessed Sacrament (1507).

16. Blessed Sebastian Maggi, a seraph in prayer, who by his virtues and preaching established solid piety in many cities of Italy (1496).

17. V. Zegere de Lille, who passed his nights in prayer, and his days in toiling for the salvation of his neighbor.—V. Catherine of St. Dominic, of Toulouse, whose devotion for the souls in purgatory inspired new penances every day (1662).

18. Euphrasia of St. Peter, great in charity and in compassion for her neighbor.—V. Agnes Angelica Croset, of Viviers, constant in innumerable evils (1662).

19. V. Casilda of the Angels, who led a very mortified life.—B. Damian the Angel, of Murcia in Spain, very devout to the Passion, and a true imitator of St. Dominic (1550).

20. V. Peter de Cadiretta, stoned to death by the Moors, on account of his

very zealous sermons (1277).—B. Mary Magdalen Carafa, widow, of Naples, very devout to the saint whose name she bore, protectress of the Order (1613).

21. V. Jerome of St. Irene,\* honored with the Five Wounds, on account of his love for the Cross.

22. Blessed Mary Mancini,\* widow, of Pisa, model of religious observance (1431).—V. Adrian and 27 companions, martyred by the Turks for proclaiming the faith (1250).

23. B. Brocard of Strasburg, first provincial of the Holy Land, and founder of many convents.

24. B. Catherine d'Herera,\* widow, who always carried a figure of the Child Jesus, and restored the Third Order in Toledo (1619).

25. B. Nerea of Sienna, whose memory many miracles have rendered holy (1287).—V. Andrew, of Syracuse.

26. V. Paganus de Lerco, martyr, (1274).—V. Isabel de Moralez, of Poro; in Portugal, whose life was a tissue of sufferings.

27. V. Stephen of Lombardy, disciple of St. Dominic, famed for holiness of life

28. V. Marina de Sotomajor, of Valladolid, a great lover of prayer and silence (1606).—V. Antonia of the Nativity, of Viviers, of heavenly modesty (1659).

29. V. Cyprian of Poland, the terror of heretics for his preaching.—B. Paul of St. Mary, lay-brother, of Seville, who wrought many miracles in life and after death (1597).

30. V. Esperanza, of Valencia, wonderfully devout to the Child Jesus in the tabernacle.—B. Mary Blanche, of Chalons patient under every trial from men and devils (1637).

31. B. Lewis of Granada, great master of spiritual life, whose works are well known in every country (1589).



# THE FORM OF CLOTHING WITH THE HABIT\*

OF THE

## Third Order of St. Dominic.

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*Priest.* In nomine Pa~~x~~tris, etc.

*Priest.* What do you desire?

*Postulant.* God's mercy and yours and the holy Habit of the third Order of St. Dominic.

*Priest.* May the Lord, who has begun this good work in you, vouchsafe to bring it to perfection.†

*Post.* Amen.

*Priest.* Let us invoke the aid of the Holy Ghost.

*Then is sung or said, the Veni Creator Spiritus. All kneel during the singing or recital of the first verse; then all rise, except the postulant, who continues kneeling.*

\* When the habit is received solemnly, the scapular, or the entire habit, is to be placed upon the altar. The priest, if a religious, wears his habit and a stole; if a secular, his surplice and stole. The postulant, holding a lighted candle, kneels before the priest.

† At a solemn clothing or profession, an exhortation may here be made.

Veni, Creator Spiritus,  
 Mentēs tuorum visita,  
 Imple superna gratia  
 Qu tuæ creasti pectora.

Qui Paracletus diceris,  
 Donum Dei Altissimi :  
 Fons vivus, ignis, charitas,  
 Et spiritalis unctio.

Tu septiformis munere,  
 Dextræ Dei tu digitus ;  
 Tu rite promissum Patris,  
 Sermone ditans guttura.

Accende lumen sensibus,  
 Infunde amorem cordibus,  
 Infirma nostri corporis  
 Virtute firmans perpeti.

Hostem repellas longius,  
 Pacemque dones protinus ;  
 Ductore sic te prævio  
 Vitemus omne noxium.

Per te sciamus da Patrem,  
 Noscamus atque Filium,  
 Te utriusque Spiritum  
 Credamus omni tempore.

Creator Spirit, all divine,  
Come visit every soul of Thine,  
And fill with Thy celestial flame,  
The bosoms Thou Thyself didst frame.

O gift of highest God ! Thy sweet  
Consoling name is *Paraclete*,  
The *Spring of Life*, the *Fire*, the *Love*,  
The *Unction* coming from above.—

The mystic sevenfold gifts are Thine,  
Finger of God's right hand divine ;  
His gracious promise sent to teach  
The tongue a rich and heavenly speech

Kindle with *fire*, brought from above,  
Each sense, and fill our hearts with love,  
And grant our flesh, so weak and poor,  
Thy strength which lasts for evermore.

Drive far away our deadly foe,  
And grant us Thy true peace to know ;  
So we, led by thy guidance still,  
Safely may pass through every ill.

To us, through Thee, the grace be shown  
To know the Father and the Son ;  
And, Spirit of them both, may we  
For ever hold firm trust in Thee.

Sit laus Patri cum **Filio**,  
 Sancto simul **Paracrito** ;  
 Nobisque mittat **Filius**  
 Charisma **Sancti Spiritus**.  
 Amen.

*The hymn being ended, the Priest says :*

V. Emitte Spiritum tuum et creabuntur

R. Et renovabis faciem terræ.

V. Ora pro nobis, beate Pater **Dominice**.

R. Ut digni efficiamur promissionibus Christi.

V. Lætamini in Domino, et exultate justi.

R. Et gloriamini omnes recti corde.

V. Salvum [salvam] fac **servum tuum** [ancillam tuam].

R. Deus meus, sperantem **in te**.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, qui corda fidelium **Sancti Spiritus** illustratione docuisti; da nobis in

To God the Father, and the Son,  
 And Holy Ghost, the praise be one  
 And may Christ send us from above  
 That Holy Spirit's gifts of love.

Amen.

*The hymn being ended, the Priest says :*

V. Send forth thy Spirit, and they shall  
 be created.

R. And Thou shalt renew the face of  
 the earth.

V. Pray for us, O holy Father St.  
 Dominic.

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

V. Be glad in the Lord and rejoice, ye  
 just.

R. And glory, all ye right of heart.

V. Save Thy servant.

R. Hoping in Thee, O my God.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, who hast taught the hearts of  
 the faithful by the light of the Holy Spirit,

eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Concede, quæsumus, Omnipotens Deus, ut servus tuus qui [famula tua quæ] peccatorum suorum pondere premitur, beati Dominici Confessoris tui, Patris nostri, patrocinio sublevetur.

Concede, quæsumus, Omnipotens Deus, ut ad meliorem vitam, Sanctorum tuorum Ordinis nostri exempla hunc servum tuum [hanc famulam tuam] provocent; quatenus, quorum sacram pœnitentiæ regulam observare cupit, etiam actiones imitetur.

Prætende, Domine, servo tuo [famulæ tuæ] dexteram cœlestis auxilii, ut te toto corde perquirat, et qui [quæ] digne postulat assequatur; per Christum Dominum nostrum. Amen.

#### BLESSING OF THE SCAPULAR, OR OF THE HABIT.

V. Ostende nobis, Domine, misericordiam tuam.

grant that we may, by the gift of the same Spirit, be always truly wise, and ever rejoice in His consolations.

Grant, we beseech Thee, Almighty God, that this Thy servant, who is weighed down by the burden of her sins, may be relieved by the intercession of the blessed Dominic, the Confessor, our father.

Grant, we beseech Thee, Almighty God, that the examples of the Saints of our Order may incite this Thy servant to a better life, that she may imitate the actions of those whose holy rule of penance she desires to observe.

Stretch out, O Lord, to this Thy servant the right hand of Thy heavenly help, that she may seek Thee with her whole heart, and obtain that which she faithfully asks; through Jesus Christ, our Lord. Amen.

**BLESSING OF THE SCAPULAR, OR OF  
THE HABIT.**

**V. Show us, O Lord, Thy mercy.**

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Domine Jesu Christi, qui tegumen nostræ mortalitatis induere dignatus es, obsecramus immensæ largitatis tuæ abundantiam; ut hoc genus vestimentorum quod sancti patres ad innocentiae et humilitatis indicium ferri sanxerunt, ita benedixere digneris, ut qui hoc usus [quæ hoc usa] fuerit, te induere mereatur Christum Dominum.

R. Amen. [*Then he sprinkles the Scapular with Holy-Water.*]

*The Priest, turning to the Postulant, says:*

Eripiat Deus de corde tuo sæculi pompas, quibus abrenunciasti dum baptismum susciperes. R. Amen.



R. And grant us Thy salvation.

V. Lord, hear my prayer.

R. And let my supplication **come to Thee.**

V. The Lord be with **you.**

R. And with thy spirit.

Let us pray.

O Lord Jesus Christ, who didst vouchsafe to put on the covering of our mortality, we beseech Thee, of the abundance of Thy mercy, that Thou wouldst be pleased so to bless this kind of garment, which the holy fathers appointed to be worn in token of innocence and humility, that she who shall be clothed therewith may be found worthy to put on Thee, Christ our Lord. R. Amen. [*Then he sprinkles the Scapular with Holy-Water.*]

*The Priest, turning to the Postulant, says :*

May God take out of thy heart the pomps of the world, which thou didst renounce at thy baptism. R. Amen.\*

\* At a solemn clothing, the Postulant is here conducted to the altar, where she kneels before the Father-Master, who in putting on the Tunic, says :

Induat te Dominus vestimentis salutis, eaque per gratiam suam munda et immaculata custodias, ut iis dignus [digna] existas cum Christo ambulare in albis, in regno cœlorum. Amen.

*The Priest then gives the Scapular, saying :*

Accipe, Frater, [Soror,] sanctum Ordinis nostri Scapulare, potissimam Prædicatoriæ nostræ vestis partem, maternum de cœlo beatissimæ Virginis Mariæ in nos amoris pignus, sub cujus pennis et scapula erit tibi umbraculum ab æstu, et ab omnibus tam corporis, quam animæ periculis, in morte propugnaculum et munimen.

R. Amen.

*The Priest then begins the Te Deum, either in Latin or in English.*

Te Deum laudamus ; te Dominum confitemur.

Te æternum Patrem : omnis terra veneratur.

The Lord clothe thee with the garments of salvation, and mayest thou by his grace keep them clean and spotless, that in them thou mayest be worthy to walk with Christ in the kingdom of heaven. Amen.

*The Priest then gives the Scapular, saying :*

Receive, Sister, the holy Scapular of our Order, the most distinguished part of our Dominican habit, the maternal pledge from heaven of the love of the Blessed Virgin Mary towards us, under whose wings thou shalt find a shade from the heat, and a bulwark and defence in death from all dangers both of body and soul.

R. Amen.\*

*The Priest then begins the Te Deum, either in Latin or in English.*

We praise Thee, O God ; we acknowledge Thee to be our Lord.

Thee, the Father everlasting, all the earth doth worship Thee.

\* Here the Priest and Brothers receive the newly-clothed Brother to the Kiss of Peace. If a Sister, the Priest gives the stole to her to kiss, and the Sisters receive her to the Kiss of Peace.

Tibi omnes angeli : tibi cœli, et universæ potestates,

Tibi Cherubim et Seraphim : incessabili voce proclamant,

Sanctus, sanctus, sanctus : Dominus Deus Sabaoth ;

Pleni sunt cœli et terra : majestatis gloriæ tuæ.

Te gloriosus : Apostolorum chorus ;

Te Prophetarum : laudabilis numerus ;

Te Martyrum candidatus : laudat exercitus ;

Te per orbem terrarum : sancta confetur Ecclesia ;

Patrem : immensæ majestatis.

Venerandum tuum verum : et unicum Filium.

Sanctum quoque : Paraclitum Spiritum.

Tu rex gloriæ : Christe.

Tu Patris : sempiternus es Filius.

Tu ad liberandum suscepturus hominem : nōn horruisti Virginis uterum.

To Thee the angels, to Thee the heavens,  
and all the powers,

To Thee the Cherubim and Seraphim  
cry out without ceasing,

Holy holy, holy, Lord God of Sabaoth ;

Full are the heavens and the earth of  
the majesty of Thy glory.

Thee the glorious choir of the Apostles,  
Thee the laudable company of the  
Prophets,

Thee the white-robed army of Martyrs  
doth praise,

Thee the holy Church throughout the  
world doth acknowledge :

The Father of incomprehensible ma-  
jesty.

Thy adorable, true and only Son.

And the Holy Ghost, the Paraclete.

Thou, O Christ, art the King of Glory.

Thou art the everlasting Son of the  
Father.

Thou being to take upon Thee to deliver  
man, didst not disdain the Virgin's womb.

Tu devicto mortis aculeo: aperuisti  
credentibus regna cœlorum.

Tu ad dexteram Dei sedes: in gloria  
Patris.

Judex crederis: esse venturus.

*[Here all kneel.]*

Te ergo quæsumus tuis famulis subve-  
ni: quos pretioso sanguine redemisti.

Æterna fac cum sanctis tuis: in gloria  
numerari.

Salvum fac populum tuum, Domine: et  
benedic hæreditati tuæ.

Et rege eos: et extolle illos usque in  
æternum.

Per singulos dies: benedicimus te.

Et laudamus nomen tuum in sæculum:  
et in sæculum sæculi.

Dignare, Domine, die isto: sine pecca-  
to nos custodire.

Miserere nostri, Domine: miserere nos-  
tri.

Fiat misericordia tua, Domine, super  
nos: quemadmodum speravimus in te.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

That we believe to be the judge to come.

*[Here all kneel.]*

We beseech Thee therefore to help Thy servants, whom thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints in eternal glory.

O Lord, save Thy people, and bless Thy inheritance.

And govern them, and exalt them forever.

Every day we magnify thee.

And we praise thy name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us; as we have put our trust in Thee.

In te, Domine, speravi : non confundar  
in æternum.

*After the Te Deum, the Priest says:*

V. Benedicamus Patrem, et Filium cum  
Sancto Spiritu.

R. Laudemus et superexaltemus eum  
in sæcula.

V. Ora pro nobis, beate Pater Domi-  
nice.

R. Ut digni efficiamur promissionibus  
Christi.

V. Esto ei, Domine, turris fortitudinis.

R. A facie inimici.

V. Dominus vobiscum

R. Et cum spiritu tuo.

Oremus.

Deus cujus misericordiæ non est nu-  
merus, et bonitatis infinitus est thesaurus,  
tuæ piissimæ Majestati pro colatis pæni-  
tentiaë donis servo [tuo famulæ tuæ] gra-  
tias agimus, tuam semper clementiam ex-  
orantes, ut qui petentibus postulata con-  
cede dis, eundem servum tuum [eandem  
famulam tuam], non deserens, ad majora  
obsequia tibi deferanda disponas.



In Thee, O Lord, have I put my trust;  
let me not be confounded forever.

*After the Te Deum, the Priest says:*

V. Let us bless the Father, and the  
Son, with the holy Spirit.

R. Let us praise him and magnify him  
for ever.

V. Pray for us, O holy Father St. Dom-  
inic.

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

V. Be to her, O Lord, a tower of  
strength.

R. Against the face of the enemy.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, whose mercies are numberless,  
and the treasures of whose goodness infi-  
nite, we give thanks to Thy Divine Ma-  
jesty for the gifts of penance granted  
to this Thy servant, ever beseeching Thy  
clemency, that Thou who grantest the re-  
quests of them that ask Thee, wouldst  
not forsake her, but dispose her to pay  
Thee more perfect obedience.

Deus, qui servum tuum [famulam tuam] a sæculi vanitate conversum, [conversam,] ad bravium supernæ vocationis accendis, gratiam ei qua in te perseveret infunde, ut intercedente Beato Dominico Patre nostro, cujus hodierna die pœnitentiæ Regulam animose amplexus [amplexa] est sic ejusdem assiduus [assidua] fiat æmulator [æmulatrix,] ut quod, te donante, nunc incepit, idem, te auxiliante, jugiter in sequentibus valeat adimplere.

Domine Jesu Christe, qui pro salute nostra humanam naturam suscipiens, te vestimento carnis induere dignatus es, infunde, quæsumus, benedictionem tuam sanctam in hunc servum tuum quem (hanc famulam tuam quam) indumentis pœnitentiæ vestivimus, ut tyrociniis ejusdem pœnitentialis Regulæ feliciter expletis, te promovente, in mensuram ætatis plenitudinis tuæ gaudens occurrat. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

O God, who hast incited this Thy servant to turn from the vanity of the world, and aim at the prize of a heavenly calling, pour into her grace whereby she may persevere in Thee ; that, by the intercession of the Blessed Dominic our Father, whose rule of penance she has this day courageously embraced, she may become so diligent a follower of his example, that, by Thy assistance, she may be enabled constantly, hereafter, to fulfil that which by Thy gift she hath undertaken.

O Lord Jesus Christ, who, taking upon Thee human nature for our salvation, didst vouchsafe to put on the clothing of our flesh, pour out, we beseech Thee, Thy holy blessing upon this Thy servant, whom we have clothed in the garments of penance ; that having happily passed through her probation in this penitential rule, she may by Thy grace, joyfully attain to the measure of the age of Thy fulness, who livest and reignest with God the Father, in the unity of the Holy Spirit, one God, for ever and ever.

R. Amen.

*The Priest then turns to the Novices, and says, sprinkling them with Holy-Water :*

Benedictio Dei omnipotentis, Pa✠tris,  
et Fi✠lii, et Spiritus✠Sancti, descendat  
super te, et maneat semper.

R. Amen.

V. Adjutorium nostrum, etc.

R. Qui fecit cœlum, etc.

*The Priest then turns to the Novices, and says, sprinkling them with Holy-Water :*

The blessing of God Almighty, Father, Son, and Holy Ghost, descend upon you, and remain with you always.

R. Amen.

V. Our help, etc.

R. Who made, etc.

## FORM OF PROFESSION.

At the time appointed the priest, if a Dominican of the First Order, wearing his full habit and a stole,—if a secular Tertiary, in surplice and stole, or wearing his habit with stole—will approach the altar, on which two candles should be lighted. He should be preceded by an acolyte bearing holy water.

Those about to be professed, holding lighted candles, will kneel before the altar-rails. When the priest, having knelt a moment at the altar, will turn to them and ask :

*Priest.* What do you ask?

*Postulant.* The mercy of God and yours, and permission to make my profession in the THIRD ORDER of St. Dominic.

*Priest.* May God perfect in you what He has begun.

*Postulant.* Amen.

*Priest.* Let us invoke the aid of the holy spirit.

All kneel when the following hymn is said or sung. If several of the Brethern are present they can repeat the alternate verses with the priest. After first verse, all stand except the novices.

## HYMNUS.

Veni, Creator Spiritus,  
Mentes tuorum visita,  
Imple superna gratia  
Quæ tu creasti pectora.

Qui Paraclitus diceris,  
Donum Dei Altissimi,  
Fons vivus, ignis, charitas,  
Et spiritalis unctio.

Tu septiformis munere,  
Dextræ Dei tu digitus,  
Tu rite promissum Patris,  
Sermone ditans guttura.

Accende lumen sensibus,  
Infunde amorem cordibus,  
Infirma nostri corporis,  
Virtute firmans perpeti.

Hostem repellas longius,  
Pacemque dones protinus  
Ductore sic te prævio,  
Vitemus omne noxium.

Per te sciamus da **Patrem,**  
**Noscamus atque Filium,**  
**Te utriusque Spiritum**  
**Credamus omni tempore.**

Sit laus Patri cum **Filio,**  
**Sancto simul Paraclito :**  
**Nobisque mittat Filius**  
**Charisma Sancti Spiritus. Amen.**

P. Kyrie eleison.

R. Christe eleison.

P. Kyrie eleison.

R. Pater noster, etc.

V. Emitte spiritum tuum, et creabuntur.

R. Et renovabis faciem terræ.

V. Ora pro nobis, beate pater Dom-  
 inice.

R. Ut digni efficiamur promissionibus  
 Christi.

V. Lætamini in Domino, et exultate  
 justi.

R. Et gloriamini, omnes recti corde.

V. Salvum fac servum.

R. Deus meus, sperantem in te.

V. Dominus vobiscum.

R. Et cum spiritu tuo.



## Oremus.

**Deus, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.**

Concede, quæsumus, omnipotens Deus, ut famulus tuus, qui peccatorum suorum pondere premitur, hanc pœnitentiæ Regulam professus, Beati Dominici, Confessoris tui, Patris nostri, patrocinio sublevetur.

Concede, quæsumus, omnipotens Deus ut ad meliorem vitam sanctorum tuorum Ordinis nostri succurrant exempla hunc famulum tuum et provocent, quatenus pœnitentiæ Regulam, quam professurus est, valeat eorum meritis et intercessionibus adimplere.

*Having finished these prayers, the priest will say :*

*Priest.* You are now permitted to make your profession.

*The novice will then read the following :*

## FORM OF PROFESSION.

To the honor of Almighty God, **Father**, Son and Holy Ghost, and of the Blessed Virgin Mary and of St. Dominic, I, Brother\*—, in presence of you, Reverend Father—, as delegate of the Very Reverend Father Provincial, do make profession that I will to live, hereafter, according to the Rule and form of the Brothers and Sisters of the Order of Penance of St. Dominic, even unto death.

*Postea sacerdos recipiat fratrem ad osculum pacis; sorori vero tradat inferiorem partem stolæ, vel scapularis osculandum, deinde vertens se ad altare dicat cum ministro alternatim canticum et orationes seq.:*

## TE DEUM.

Te Deum laudamus: \* te Dominum confitemur.

Te æternum Patrem, \* omnis terra venratur.

Tibi omnes Angeli, \* tibi cœli, et unversæ potestates.

\* Here add your name in religion.

Tibi Cherubim, et Seraphim \* incessabili voce proclamant:

Sanctus, sanctus, sanctus \* Dominus Deus Sabaoth.

Pleni sunt cœli et terra \* majestatis gloriæ tuæ.

Te gloriosus \* Apostolorum chorus.

Te prophetarum \* laudabilis numerus.

Te martyrum candidatus: laudet exercitus.

Te per orbem terrarum: sancta confitetur Ecclesia.

Patrem: immensæ majestatis.

Venerandum tuum verum: et unicum Filium.

Sanctum quoque: Paraclitum Spiritum.

Tu Rex gloriæ: Christe.

Tu Patris; sempiternus es Filius.

Tu ad liberandum suscepturus hominem: non horruisti Virginis uterum.

Tu devicto mortis aculeo: aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes: in gloria Patris.

Iudex crederis, esse venturus.

*Hic genuflectitur.*

Te ergo quæsumus, tuis famulis sub-  
veni: quos pretioso sanguine redemisti.

Æterna fac cum sanctis tuis: in gloria  
numerari.

Salvum fac populum tuum, Domine,  
et benedic hæreditati tuæ.

Et rege eos, et extolle illos: usque in  
æternum.

Per singulos dies: benedicimus te.

Et laudamus nomen tuum in sæculum:  
et in sæculum sæculi.

Dignare, Domine, die isto: sine peccato  
nos custodire.

Miserere nostri, Domine: miserere  
nostri.

Fiat misericordia tua, Domine, super  
nos, \* quemadmodum speravimus in te.

In te, Domine, speravi, \* non confundar  
in æternum.

V. Benedicamus Patrem, et Filium, cum  
Sancto Spiritu.

R. Laudemus, et superexaltemus eum  
in sæcula.

V. Ora pro nobis, beate Pater Domin  
ice.

**R.** Ut digni efficiamur promissionibus Christi.

**V.** Esto ei, Domine, turris fortitudinis.

**R.** A facie inimici.

**V.** Dominus vobiscum.

**R.** Et cum spiritu tuo.

### Oremus.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus, tuæ piissimæ Majestati pro collatis pœnitentiæ donis famulo tuo gratias agimus, tuam semper clementiam exorantes, ut qui petentibus postulata concedis, eundem famulum tuum non deserens, ad majora obsequia tibi deferenda disponas.

*Then the Priest may give the crucifix to the professed and add :*

*Priest.* Jam absit tibi, charissime frater, gloriari nisi in cruce Domini nostri Jesu Christi.

*Priest.* Now be it far from thee, dear brother, to glory save in the cross of our Lord Jesus Christ.

*Then he continues :*

Odorem suavitatis sacrificii cordis cum gratiarum actionibus suscipe, quæsumus, Domine, et præsta, ut quem per annum exaudire et incolumem servare dignatus es, ab omni in posterum animæ et corporis adversitate custodias, ut in tuo servitio perseverans, in tuo amore concreseat.

Deus, qui renuntiantibus sæculo mansiones paras in cœlo, dilata cor famuli tui cœlestibus bonis, ut, intercedente Beato Dominico patre nostro, sic concordet vita illius cum Pœnitentiæ nomine, ut professio illius semper sentiatur in opere. Per Christum Dominum nostrum.

R. Amen.

*The priest sprinkles the professed and gives the usual Blessing.*

Benedictio Dei omnipotentis, etc.

V. Adjutorium nostrum in nomine Domini.

R. Que fecit cœlum et terram.

*Scribatur professio in libro ad hoc deputato et detur Fratri instrumentum suæ professionis.*

ON THE RENEWAL OF PROFESSION  
AND THE VOW OF CHASTITY.

On the anniversary of their profession the Brethren can renew their sacred engagement by kneeling before the Blessed Sacrament in any church and silently repeating the following

RENEWAL OF PROFESSION.

To the honor of Almighty God, Father, Son and Holy Ghost, and of the Blessed Virgin Mary, and of St. Dominic; I, Brother——, renew my Profession, and promise to live according to the Rule and form of the Brothers and Sisters of the Blessed Dominic, even until death.

ON THE VOW OF CHASTITY.

Only after several years' probation, and with the consent of a prudent director, should any of the brethren be permitted to make this vow, which at first should be taken for one year only.

*Vow of Chastity.*

I, Brother or Sister——, a poor miserable sinner, out of pure love for Jesus Christ, in whose mercy and protection I place all my confidence and strength, [of my full and entire free-will, without any constraint whatever, choose, this day, this

same Saviour for my spouse; and in  
 pledge of this spiritual contract [\*] here  
 consecrate myself to the Lord, and prom-  
 ise Him chastity until death (*or for one  
 year*). I also implore His divine grace,  
 that I may fulfil in deed what I here  
 promise in word, and pledge my truth.

**BLESSING OF THE RING.**

V. Adjutorium, etc.

R. Qui fecit, etc.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, bene-  
 dictionem tuam super hunc annulum im-  
 mitte, ut quæ eum gestaverit cœlesti vir-  
 tute, fidem integram, spem firmam, et  
 charitatem perfectam, per intercessionem  
 Beatæ Mariæ semper Virginis, Reginae  
 Virginum teneat, et sicut sponsa Jesu  
 Christi, castitatis emissum votum inviol-  
 ate custodiat, atque in puritate mentis et  
 corporis, Agnum sine macula sequatur in

\* When a brother makes the vow of chastity, the words  
 contained between the brackets should be omitted.



vita, ut cum illo post mortem perpetua  
jucunditate perfruatur, **per Christum**  
Dominum nostrum.

R. Amen.

Postea aspergatur aqua benedicta.

*The lighted candle is now taken from the  
Sister, and the Priest puts the ring on the  
third finger of her right hand, saying:*

I espouse you to Jesus Christ; may He  
keep you unstained in heart and body.  
Receive, then, the ring of fidelity, the mark  
of spiritual nuptials, the seal of the Holy  
Ghost, that you may be, and may be call-  
ed, the Spouse of Christ, before whom,  
if you serve him faithfully, you will be  
crowned eternally. In the name of the  
Father, ✠ and of the Son, ✠ and of the  
Holy ✠ Ghost.

Note.—This blessed ring is only worn by those who  
made the vow.

## ABSOLUTIO,

*seu Indulgentiæ impartientiæ Confratribus  
Rosarii in articulo mortis constitutis.*

*Dicto Confiteor, etc., Pater spiritualis  
dicat Misereatur, etc., Indulgentiam, etc.*

*Deinde,*

Dominus noster Jesus Christus, Filius Dei vivi, qui B. Petro Apostolo suo dedit potestatem ligandi atque solvendi, per suam piissimam misericordiam recipiat confessionem tuam, et remittat tibi omnia peccata, quæcumque et quomodocumque in toto vitæ decursu commisisti; de quibus corde contritus, et ore confessus es, restituens tibi stolam primam, quam in baptisate recepisti. Et per Indulgentiam Plenariam a Summis Pontificibus Innocentio Octavo et Pio Quinto Confratribus Sanctissimi Rosarii in articulo mortis constitutis concessam, liberet te a præsentis et futuræ vitæ pœnis, dignetur Purgatorii cruciatus remittere, portas inferi claudere, Paradisi januam aperire: teque

## ABSOLUTION,

*or Indulgence to be imparted to the members of the Confraternity of the Rosary in the hour of death.*

*The Confiteor having been said, the Priest shall say, The Lord have mercy, etc. The almighty and merciful Lord, etc.*

*Then,*

May our Lord Jesus Christ, the Son of the living God, who gave to his blessed Apostle Peter the power of binding and loosing, of his most gracious mercy receive thy confession, and forgive thee all the sins, whatsoever they may be, which thou hast in any way committed in the whole course of thy life, which with a contrite heart thou hast confessed with thy mouth, restoring to thee that first robe which thou didst receive in thy baptism. And by the Plenary Indulgence, granted to the members of the Confraternity of the Rosary in the hour of death, by the Sovereign Pontiffs, Innocent VIII. and Pius V., may He deliver thee from the pains of this present life and of that

ad gaudia sempiterna perducere, per sacratissima suæ vitæ, passionis, et glorificationis mysteria sanctissimo Rosario comprehensa. Qui, cum Patre et Spiritu Sancto Deus unus vivit et regnat in sæcula sæculorum. Amen.

*Forma Absolutionis generalis.*

Confiteor Deo omnipotenti et Beatæ Mariæ semper Virgini, et Beato Dominico Patri nostro, et omnibus Sanctis et tibi, Pater, quia peccavi nimis cogitatione, locutione, opere, et omissione, mea culpa; precor Beatam Mariam semper Virginem, et Beatum Dominicum Patrem nostrum, et omnes Sanctos, et te, Pater, orare pro me.

which is to come. May he be pleased to remit the torments of purgatory, to close the gate's of hell, to open the door of paradise, and to bring thee to everlasting joy, through the most sacred mysteries of His life, passion, and glorification, included in the most holy Rosary. Who with the Father and the Holy Spirit liveth and reigneth one God, world without end. Amen.

*Postea pœnitentiam injungat ad libitum suum.*

*Form of general Absolution (of faults against the Rule).*

I confess to Almighty God, to Blessed Mary ever a virgin, to Blessed Dominic our Father, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, deed, and omission, through my fault. I beseech the Blessed Mary ever a virgin, the Blessed Dominic our Father, all the saints, and you, **Father**, to pray for me.

*Dicat Sacerdos:*

Misereatur tui, etc.

In quantum se extendunt gratiæ et privilegia ordini nostro indulta, mihi commissa, et vobis concessa, ego absolvo vos ab omni transgressione Regulæ, ut sitis absoluti hic, et ante tribunal Domini nostri Jesu Christi, habeatisque vitam æternam, et vivatis in sæcula sæculorum. Amen.

*Benedictio Sancti Dominici Patris nostri.*

*Ponat Sacerdos utramque manum super caput infirmi, et dicat orationem de B. Vincentio, qua utebatur Beatus Ludovicus Bertrandus.*

Super ægros manus imponent, et bene habebunt. Jesus Mariæ Filius, mundi salus, et Dominus, qui te traxit ad fidem Catholicam, te in ea conservet, et beatum faciat, et meritis Beatæ Virginis Mariæ, et Beati Dominici patris nostri, et Beati

*The priest shall say :*

**The Lord have mercy, etc.**

As far as the graces and privileges granted to our order, committed to me, and conceded to you, extend, I absolve you from every transgression of the Rule, that you may be absolved here and before the tribunal of our Lord Jesus Christ, and may have life everlasting, and live forever and ever Amen.

*Afterwards he shall enjoin a penance at his discretion.*

*The Blessing of our Holy Father St. Dominic for (the sick).*

*The Priest, laying both hands on the head of the sick person, shall say the prayer of the Blessed Vincent, which the Blessed Lewis Bertrand was wont to use.*

They shall lay hands upon the sick, and they shall recover. May Jesus the Son of Mary, the Saviour and Lord of the world, who brought thee to the Catholic faith, keep thee in the same, and bless thee; and by the merits of the Blessed

Vincentii et omnium Sanctorum, te ab hac infirmitate liberare dignetur.

*Postea dicat initium S. Evangelii secundum Joannem, "In principio," etc., totum dicatur, vel Evangelium Marci, "Recumbentibus," etc.*

*Postea subjungat, dicens :*

Dominus Jesus Christus apud te sit, ut te defendat ; intra te sit, ut te conservet ; ante te sit, ut te deducat ; post te sit, ut te custodiat ; super te sit, ut te benediciat. Qui cum Patre, et Spiritu Sancto, in unitate perfecta, vivit et regnat in sæcula sæculorum. Amen.

Benedictio Dei omnipotentis, Patris et Filii, et Spiritus Sancti, descendat super te, et maneat semper. Amen.



Virgin Mary, and the Blessed Dominic our Father, and the Blessed Vincent, and all the saints, be pleased to deliver thee from this sickness.

*Then let him say the beginning of the Gospel of St. John, "In the beginning," etc., to "full of grace and truth," or the last few verses of the Gospel of St. Mark, beginning with "he appeared to the eleven," etc.*

*Then he shall say:*

May the Lord Jesus Christ be with thee to defend thee ; may He be within thee to preserve thee ; may He be before thee to lead thee ; may he be behind thee to guard thee ; may he be over thee to bless thee. Who with the Father and the Holy Spirit liveth and reigneth, in perfect unity, for ever and ever. Amen.

May the blessing of God Almighty, the Father, the Son, and the Holy Ghost, descend upon thee, and remain with thee always. Amen.

## LITANY OF THE DOMINICAN SAINTS.

LORD, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

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

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

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

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

Holy Mary, Mother of God,  
 Queen of the most Holy Rosary,  
 Blessed Father, St. Dominic, Patri-  
 arch of the Friar-Preachers,  
 Blessed Father, St. Dominic, our  
 model and our guide,  
 Blessed Father, St. Dominic, our  
 protector and our hope,  
 Saint Peter, Martyr,  
 St. John of Gorcum,  
 Blessed William with thy Compan-  
 ions,

*Pray for us.*

Blessed Alphonsus with thy Com-  
 panions,  
 Blessed Antony Neyrot,  
 Blessed Sadoc with thy compan-  
 ions,  
 Blessed Bartholomew of Cerveriis,  
 Blessed Antony Pavonius,  
 Blessed Peter de Ruffia,  
 All ye holy martyrs of the Order  
 of the Friar-Preachers,  
 Saint Pius, holy Pontiff,  
 Blessed Benedict, holy Pontiff,  
 Saint Antoninus,  
 Blessed Bartholomew of Braganza,  
 Blessed Augustin of Nocera,  
 Blessed Albert the Great,  
 Blessed James á Voragine,  
 Blessed John Dominic,  
 St. Thomas Aquinas,  
 All ye holy pontiffs and doctors of  
 the Order of the Friar-Preachers,  
 Saint Hyacinth,  
 Saint Raymund of Pennafort,  
 Saint Vincent Ferrer,  
 Saint Louis Bertrand,  
 Blessed Mannes of Guzman,

*Pray for us.*

Blessed Nicholas á Palea,  
 Blessed John of Salerno,  
 Blessed Jordan of Saxony,  
 Blessed Ceslaus,  
 Blessed Peter Gonzalez,  
 Blessed Gundisalvus,  
 Blessed Giles of Portugal,  
 Blessed Gregory and Dominic,  
 Blessed Albert of Bergamo,  
 Blessed Ambrose of Sienna,  
 Blessed Constantius of Fabriano,  
 Blessed James of Mevania,  
 Blessed Jordan of Pisa,  
 Blessed James Salomonius,  
 Blessed Dalmatius, Monerius  
 Blessed Henry Suso,  
 Blessed Marcolinus Forli,  
 Blessed Alvarez of Cordova,  
 Blessed Peter of Tiferno,  
 Blessed Peter de Jeremia,  
 Blessed Laurence of Ripafratta,  
 Blessed Matthew Carreri,  
 Blessed Simon Ballachi,  
 Blessed Mark of Modena,  
 Blessed Antony áb Ecclesia,  
 Blessed Andrew of Pescheria,

*Pray for us.*

Blessed Damian of Furcherio,  
 Blessed James of Ulm,  
 Blessed Aimon Taparelli,  
 Blessed Stephen Bandelli,  
 Blessed Sebastian Maggi,  
 Blessed Bernard Scamacca,  
 Blessed John Liccius,  
 Blessed Martin de Porres,  
 Blessed John Massias,  
 Blessed Francis de Possadas,  
 Blessed James de Benefactis,  
 Blessed Reginald of Orleans,  
 Blessed Christopher of Milan,  
 Blessed Augustin of Bugella,  
 Blessed Guala,  
 All ye holy confessors of the Order  
     of the Friar-Preachers,  
 Saint Agnes of Monte-Pulciano,  
 Saint Catharine of Sienna,  
 Saint Catherine di Ricci  
 Saint Rose of Lima,  
 Blessed Margaret of Hungary,  
 Blessed Benvenuta Bojani,  
 Blessed Jane of Orvieto,  
 Blessed Emily Bicchieri,  
 Blessed Margaret of Castello,

*Pray for us.*

Blessed Stephana,  
 Blessed Imelda,  
 Blessed Sybillina of Pavia,  
 Blessed Magdalen de Ianaterius,  
 Blessed Jane of Portugal,  
 Blessed Columba of Rieti,  
 Blessed Osanna of Mantua,  
 Blessed Lucy of Narni,  
 Blessed Catherine of Raconigi,  
 Blessed Mary Bartholomœa,  
 Blessed Jane de Aza,  
 Blessed Villana de Bottis,  
 Blessed Clare of Pisa,  
 Blessed Mary Mancini,  
 Blessed Margaret of Savoy,  
 All ye holy virgins and widows of  
     the Order of the Friar-Preachers,  
 All ye holy saints of the Order of the  
     Friar-Preachers,  
 From all sin,  
 From all voluntary imperfection,  
 From the illusions of Satan,  
 From a proud and sensual spirit,  
 From eternal death,  
 By the joyous mysteries of Thy In-  
     carnation and Holy Childhood,

*Pray for us.*

*O Lord deliver us.*

By the dolorous mysteries of Thy  
 Passion and Cross,  
 By the glorious mysteries of Thy  
 Resurrection and triumphs,  
 At the day of judgment, *We sinners beseech  
 Thee, hear us.*

*Deliver, etc.*

Vouchsafe to pardon us and to keep us in  
 thy grace, *We beseech Thee, hear us.*

Vouchsafe to lead us to true penance, *We  
 beseech Thee, hear us.*

Vouchsafe to us the spirit of obedience and  
 of poverty, *We beseech Thee, hear us.*

Vouchsafe to us the spirit of Thy holy  
 virgins, *We beseech Thee, hear us.*

Vouchsafe to us the spirit of Thy con-  
 fessors and martyrs, to suffer and  
 to die for the faith,

Vouchsafe to instil into our hearts an  
 invincible love of Thy holy truth,

Vouchsafe to inflame our minds with  
 zeal for the salvation of souls, and  
 for the propagation of Thy Holy  
 Gospel,

Vouchsafe to pour down Thy bene-  
 diction on Thy Holy Church, and

*We beseech thee hear us*

on its chief pastor, our Holy Father  
 the Pope,  
 Vouchsafe to protect all the Orders  
 of Holy Religion,  
 Vouchsafe to shield with Thy special  
 protection the three Orders of St.  
 Dominic,  
 Vouchsafe Thy continual blessing on  
 the Confraternity of the most Holy  
 Rosary,  
 Vouchsafe grace and victory to those  
 enrolled in the angelic warfare,  
 Vouchsafe to propagate and protect  
 all the associations and works of  
 mercy intrusted to the children of  
 St. Dominic,  
 Vouchsafe to inspire with Thy grace  
 all those who preach the Word of  
 God throughout the world,

*We beseech thee hear us.*

#### ANTHEM.

The Lord hath raised up the needy from the earth, and placed them among princes, making Dominic, in his heavenly home, a joyful father of children.

V. Pray for us, ye saints of God.



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

Let us Pray.

O God, who hast vouchsafed to make the Order of Friar-Preachers fruitful in an abundant progeny of saints, and hast gloriously crowned in them the merits of all heroic virtues, grant unto us to follow their footsteps, that we may at last be united in perpetual festivity with those in heaven, whom we venerate to-day under one celebration upon earth. Through Christ our Lord. Amen.

LITANY OF ST. DOMINIC.

LORD, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

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

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

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

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

Holy Mary,  
Holy Mother of God,  
Holy Virgin of virgins,  
Our glorious Father, **St. Dominic**,  
Follower of Jesus Christ,  
Eminently endowed with the virtues  
of His Sacred Heart,  
Adorer of the Blessed Sacrament,  
Singularly devoted to our Blessed  
Lady,  
Promoter of her honor,  
Promulgator of the Holy Rosary,  
Splendor of the Priesthood,  
Founder of the Friar-Preachers,  
Confounder of the Albigenses,  
Reviver of ecclesiastical discipline,  
Rose of patience,  
Most ardent for the salvation of  
souls,  
Most desirous of martyrdom,  
Evangelical man,  
Doctor of truth,  
Ivory of chastity,  
Man of truly apostolic heart,  
Poor in the midst of riches,  
Rich in an unspotted life,

Burning with zeal for perishing  
souls,

Preacher of the Gospel,

Rule of abstinence,

Herald of heavenly things,

Salt of the earth,

Who didst water the earth with thy  
pious blood,

Shining in the choir of Virgins,

Saint Dominic most humble,

Saint Dominic most obedient,

Saint Dominic most chaste,

Saint Dominic most charitable,

That at the hour of death we may  
be received into heaven with you,

Be merciful unto us, O Lord, *and par-  
don us.*

Be merciful to us, O Lord, *and gra-  
ciously hear us.*

From all sin and evil,

From the snares of the devil,

From eternal death,

By the merits of our Holy Father,  
Saint Dominic,

By his ardent love,

By his indefatigable zeal,

*Pray for us.*

*O Lord, deliver us.*

By his extraordinary labors,  
 By his inexpressible penances,  
 By his voluntary poverty,  
 By his perpetual chastity,  
 By his perfect obedience,  
 By his profound humility,  
 By his rare constancy,  
 By all his other virtues,

O Lord deliver us.

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

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

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

V. O wonderful hope which thou  
 gavest to those who wept for thee at the  
 hour of thy death, promising after thy  
 departure to be helpful to thy brethren.

R. Fulfil O Father, what thou hast  
 said, and help us by thy prayers.

V. O thou who didst shine illustrious  
 by so many miracles, wrought on the  
 bodies of the sick, bring us the help of  
 Christ to heal our sick souls.

R. Fulfil, O Father, what thou hast  
 said, and help us with thy prayers.

Glory be to the Father.

V. Pray for us, O holy Father, St. Dominic.

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

### Let us Pray.

O GOD, who hast enlightened Thy Church by the eminent virtues and preaching of St. Dominic, Thy Confessor and our Father, mercifully grant that by his prayers we may be provided against all temporal necessities, and daily improve in all spiritual good. Through Jesus Christ, our Lord. Amen.

### HYMN TO ST. DOMINIC.

THOU, who hero-like hast striven,  
For the cause of God and heaven,  
Dominic, whose life was given  
Sinners to recall.

Saint of high and dauntless spirit,  
By thy vast unmeasured merit,  
By thy name which we inherit,  
Hear us when we call.

Flower of charity, the fairest,  
Of her lily buds thou bearest,  
Snow white as the robe thou wearest,  
Gift from hands divine.

With thy brow of starry splendor,  
With thine eyes so mild and tender,  
Mary's client—truth's defender,  
To our prayers incline.

Great Apostle, ever claiming  
Souls for Jesus—by the naming,  
Mary and her Son proclaiming  
Mysteries of faith.

Still, O Dominic, the preaching  
Of those child-like beads is reaching  
Child-like hearts, all sweetly teaching  
Christ's own life and death.

With those Aves, first and plainest  
Of the Church's prayers, thou rainest  
Blessings on the earth, and gainest  
Souls whom Jesus made.

Loving Father! at thy station  
Of seraphic contemplation  
In each hour of dark temptation,  
Give thy saving aid.

## MYSTERIES OF THE MOST HOLY ROSARY.

### JOYFUL MYSTERIES.—SPIRIT OF HOLY JOY.

- 1.—Annunciation. . . . Humility.
- 2.—Visitation. . . . . Fraternal Charity.
- 3.—Nativity. . . . . Spirit of Poverty.
- 4.—Presentation. . . . . Obedience.
- 5.—Jesus with the . . . Love of Jesus and  
Doctors. . . . . of his Holy Ser-  
vices.

### SORROWFUL MYSTERIES.—SPIRIT OF COM- PASSION AND CONTRITION.

- 1.—Agony. . . . . Fervor in Prayer.
- 2.—Scourging. . . . . Penance.
- 3.—Crowning with  
Thorns. . . . . Moral Courage.
- 4.—Carriage of the  
Cross. . . . . Patience.
- 5.—Crucifixion . . . . . Self-sacrifice for  
God and our  
neighbor.

### GLORIOUS MYSTERIES.—SPIRIT OF ADOR- ATION AND FAITH.

- 1.—Resurrection . . . . . Faith.

- 2.—Ascension. . . . . Hope.  
 3.—Descent of the Holy  
     Ghost. . . . . Zeal for souls.  
 4.—Assumption. . . . . Filial devotion  
     to Mary.  
 5.—Coronation of B. V. M. . Perseverance.

### LITANY OF OUR LADY OF THE ROSARY.

*Ant.* She is the queen of virgins, beautiful as the rose, she who brought forth our King; Virgin Mother of God, through whom we have found Him, both God and Man; gentle Virgin intercede for us all.  
 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, *Have mercy on us.*

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

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

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

Our Lady of the Rosary, *Pray for us.*

Our Lady of the Rosary, conceived immaculate, *Pray for us.*



Full of Grace,  
Daughter of the Eternal Father,  
Mother of the Incarnate Word,  
Spouse of the Holy Ghost,  
Throne of the adorable Trinity,  
Blessed amongst all women,  
Blessed for ever in the fruit of  
thy womb,  
Through thy joys, sorrows, and  
glory unutterable,  
Who taught to St. Dominic thy  
admirable Rosary,  
Who chose the Friar-Preachers  
to preserve and propagate it  
through the world,  
Who dispersest the darkness of  
infidelity,  
Who confoundest the designs of  
heresy,  
Who bringest to naught the pro-  
jects of sin,  
Guardian of virtue,  
Healer of sin,  
Consoler of the afflicted,  
Succor of the destitute,  
Channel of grace,

*Pray for us.*

From eternal damnation, *Our Lady of the Rosary, deliver us.*

From a sudden and unprovided death  
*Our Lady of the Rosary, deliver us.*

From diabolic temptations, *Our Lady of the Rosary, deliver us.*

From the spirit of pride, avarice, and sensuality, *Our Lady of the Rosary, deliver us.*

From indifference, sloth, and neglect in the service of God, *Our Lady of the Rosary deliver us.*

From the scandals of the world, *Our Lady of the Rosary, deliver us.*

From the scourges of the divine anger,  
*Our Lady of the Rosary, deliver us.*

From all evil, *Our Lady of the Rosary deliver us.*

Obtain for us a profound humility,

Obtain for us eternal charity,

Obtain for us love of holy poverty,

Obtain for us a spirit of obedience  
and holy discipline,

Obtain for us a love of wisdom and  
of the holy service of God,

Obtain for us the spirit of prayer,

*We beseech thee hear us*

Obtain for us the spirit of penance  
 and mortification,  
 Obtain for us a holy indifference to  
 the judgments of the world,  
 Obtain for us patience in bearing our  
 crosses,  
 Obtain for us a spirit of sacrifice and  
 perfect charity,  
 Obtain for us a spirit of faith,  
 Obtain for us the virtue of hope,  
 Obtain for us a sincere zeal for souls,  
 Obtain for us a tender devotion to so  
 good a Mother,  
 Obtain for us perseverance in grace  
 here, and the crown of eternal glory  
 hereafter,  
 Increase within us the spirit of holy  
 joy, of compassion, and of gratitude,  
 By the exceeding joy with which  
 thy heart was filled at the mystery  
 of the Annunciation,  
 By the blessings thy presence brought  
 to the house of Zacharias,  
 By the joy thou gavest to the world  
 in the birth of our Saviour,  
 By the consolations spread through

*We beseech thee hear us.*

the heart of the aged Simeon at  
the mystery of the presentation,  
By the happiness caused to thee by  
finding thy beloved Child in the  
temple,  
By the anguish of the agony of Jesus,  
By the cruel pains of His scourging,  
By the bloody thorns of His crown of  
sorrows,  
By the weight of His heavy cross,  
By His crucifixion and His divine  
Blood, shed for the remission of our  
sins,  
By the glorious Resurrection of thy  
Son,  
By the triumph of His admirable as-  
cension,  
By the illustrious descent of the Holy  
Ghost upon the earth,  
By thy wonderful Assumption into  
heaven,  
By thy resplendent crown and immor-  
tal empire,  
That the Church of Jesus Christ thy  
Son, may be victorious over thy  
enemies, and lead into the way of  
truth all the people of the earth,

*We beseech thee hear us.*

- That peace and concord may reign  
amongst all its members,
- That the children of St. Dominic,  
preachers of the Holy Rosary, may  
be faithful to their vocation, may  
defend the true doctrine, and may  
enroll loyal children for thy ser-  
vice,
- That our lives may be conformable to  
our belief,
- That sinners may be converted,
- That the agonizing may be succored  
in their distress,
- That the souls in purgatory may be  
helped and delivered from their suf-  
ferings,
- That in our last moments we may  
purify our conscience by a sincere  
and sorrowful confession,
- That at the last hour we may receive  
the Sacraments of the Church with  
piety,
- That we may be favored with thy  
singular help in that awful moment,
- That thou wilt receive our soul at the  
last sigh, and thyself present it to

*We beseech thee hear us.*

the Sovereign Judge, *Our Lady of the Rosary, hear us.*

That thou wilt obtain for us in heaven that place of preference, that thou hast promised to the children of thy holy confraternity, *Our Lady of the Rosary, hear us.*

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

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

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

*Ant.* She is the queen of virgins, beautiful as the rose, she who brought forth our King; Virgin Mother of God, through whom we have found Him, both God and Man: gentle Virgin, intercede for us all.

V. Queen of the most Holy Rosary pray for us.

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

Let us Pray.

O God, whose only-begotten Son, by His life, death, and resurrection, has pur-

chased for us the rewards of eternal life, grant, we beseech Thee, that meditating upon these mysteries, in the most Holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

**HYMNS TO THE HOLY MOTHER OF GOD.**

*St. Casimir's Hymn,—Part 1.*

Daily, daily, sing to Mary,

Sing, my soul, her praises due ;

All her feasts, her actions worship

With the heart's devotion true.

Lost in wondering contemplation,

Be her Majesty confessed ;

Call her Mother, call her Virgin,

Happy Mother, Virgin blessed.

She is mighty to deliver ;

Call her, trust her lovingly ;

When the tempest rages round **thee,**

She will calm the troubled sea.

Gifts of heaven she has given,

Noble lady ! to our race :

**She the Queen, who decks her subjects**

**With the light of God's own grace.**

## TO ST. DOMINIC.

Sound the mighty champion's praises ;  
Raise the song for him who came  
Charged to tell the Gospel-tidings,  
Charged to spread the Gospel flame ;  
Lordly errand !—  
Suiting well his lordly name.

Stainless as a virgin-lily.  
Fervent as a flaming brand.  
Lo ! he flies, still onward speeding,  
Flies to do his Lord's command.  
Flies to rescue  
Captive souls from Satan's hand.

Treading down this world of evil,  
To his mighty task he goes ;—  
Stripped of all, he seeks the conflict,  
Turns him to Christ's banded foes,  
Grace sustaining  
With the fire that inward glows.

Lo ! his arms of heavenly temper :—  
Words and signs of wondrous power,  
Prayers of love and tears of pity :  
Whilst his warrior children bore  
His commission  
Onward still from shore to shore.



Sing we to the Triune Godhead.  
Honor, glory, power, and praise  
May he at our Father's pleading  
Deign his children's souls to raise,  
Cleansed and perfect  
To his reign of endless days. Amen.

TO ST. CATHARINE OF SIENNA.

O spouse of Christ, on whom  
His choicest love was laid,  
The spousals of the saints were **thine**,  
In woe and suffering made.

Around thy virgin brow  
A thorny radiance twines,  
And brightly from thy wounded  
hands  
The living glory shines.

Above thee from thy birth  
Hovered the mystic Dove,  
Thy life—a seraph's life on **earth**,  
Closed with a death of love.

O Mother! who on earth  
Didst conquer by thy prayers,  
Regard us as thy children now,  
And through the eternal years.

Glory to God on high,  
 To Father and to Son,  
 And Holy Spirit, Lord of **Life**,  
 Eternal Three in One.

TO ST. AGNES.

**Saint** Agnes, holy Child,  
 All purity,  
 Oh, may we undefiled  
 Be pure as thee ;  
 Ready our blood to shed  
 Rather than with sin to **wed**,  
 And forth as martyrs led  
 To die like thee.  
**Saint** Agnes, holy Child, etc.

O gentle Patroness  
 Of holy youth,  
 Ask God, all those to **bless**  
 Who love the truth ;  
 And guide us on our way  
 To the bright eternal day,  
 With our hearts pure and **gay**  
 Dear saint, like thee.  
 Saint Agnes, holy Child, etc.,

**Look** down and hear our prayer  
 From realms above ;  
**Show** us a sister's care,  
 A mother's love ;  
**Be** near us all through life,  
 Guard and keep us from all strife  
**Till** in eternal life,  
 We dwell with thee.  
**Saint Agnes, holy Child, etc.,**

## DEVOTIONS TO THE PASSION.

A CANTICLE OF PASSAGES FROM  
 THE SCRIPTURES,

*In honor of the Passion of our Lord, com-  
 piled by St. Catherine of Ricci, and suit-  
 able for all Fridays.*

My friends and my neighbors have  
 drawn near, and stood against me.

I was delivered up and came not forth,  
 my eyes languished through poverty.

And my sweat became as drops of  
 blood, trickling down upon the ground.

For many days have encompassed me,  
 the council of the malignant hath besieged

me.

I have given my body to the strikers,  
and my cheeks to them that plucked them.

I have not turned away my face from  
them that rebuked me, and spit upon me.

For I am ready for scourges, and my  
sorrow is continually before me.

The soldiers, plating a crown of thorns,  
placed it upon my head.

They have dug my hands and feet ;  
they have numbered all my bones.

And they gave gall for my food ; and in  
my thirst, they gave me vinegar to drink.

All they that sought me laughed me to  
scorn ; they have spoken with the lips and  
wagged their heads.

They have looked and stared upon me ;  
they parted my garments among them ;  
and upon my vesture they cast lots.

Into thy hands I commend my spirit ;  
Thou hast redeemed me, O God of truth.

Be mindful, O Lord, of Thy servants ;  
when Thou shalt come in Thy kingdom.

And Jesus having cried out with a loud  
voice, gave up the ghost.

The mercies of the Lord, I will sing  
for all eternity.

Surely He hath borne our infirmities  
and carried our sorrows.

He was wounded for our iniquities, He  
was bruised for our sins.

All we, like sheep, have gone astray ;  
every one hath turned aside into his own  
way.

For the Lord hath placed upon Him  
the iniquities of us all.

Arise ; why sleepest Thou, O Lord :  
arise, and cast us not off to the end.

[This verse is sung thrice, namely, by the Chanters,  
People and Chanters.]

Behold, God is my Saviour ; I will deal  
confidently, and will not fear.

We beseech Thee, O Lord, help Thy  
servants whom Thou hast redeemed with  
Thy precious blood.

V. Have mercy on us, O benign Jesus

R. Who in Thy clemency didst suffer  
for us.

Look down, we beseech Thee, O Lord,  
on this Thy family, for which our Lord  
Jesus Christ did not hesitate to be deliv-  
ered into the hands of the wicked, and  
suffer the torments of the cross.

R. Amen.

## PIOUS MEDITATIONS ON THE PASSION.

O Lord Jesus Christ, I adore Thee hanging on the cross, and bearing the crown of thorns on Thy head, I beseech Thee that Thy cross may deliver me from the smiting Angel. Amen.

Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee wounded on the cross, drenched with vinegar and gall; I beseech Thee that Thy wounds may be remedy for my soul. Amen.

Our Father. Hail Mary.

O Lord Jesus Christ, through that sorrow Thou didst suffer for me a sinner on the cross, particularly in that hour when Thy most noble soul went forth from Thy blessed body; I beseech Thee, have mercy on my soul at its departure, and bring it to eternal life. Amen.

Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee descending into that part of hell called Limbo, and freeing the captive souls; I beseech Thee never to permit me to descend into hell. Amen.

Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee rising from the dead, ascending to heaven, and sitting at the right hand of the Father; I beseech Thee bring me thither, and may I deserve to be presented by Thee to the Eternal Father. Amen.

Our Father. Hail Mary.

O Lord Jesus Christ, the Good Shepherd, preserve the just, justify sinners, have mercy on all the faithful, and be propitious to me a sinner. Amen.

Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee placed in the sepulchre, embalmed with myrrh and sweet spices; I beseech Thee that Thy death may be my life. Amen.

Our Father. Hail Mary.

Praise be to God, and to the B. V. Mary, to our Holy Father St. Dominic, and to all the saints.

**R. Amen.**

## THE PASSION OF JESUS.—LITANY HYMN.

By the blood that flowed from Thee  
In Thy bitter agony,

By the scourge so meekly borne,

By Thy purple robe of scorn—

Jesus, Saviour, hear our cry!

Thou wert suffering once as we;

Hear the loving Litany

We, Thy children, sing to Thee.

By the thorns that crowned Thy head,

By Thy sceptre of a reed,

By Thy footstep, faint and slow,

We sighed beneath Thy cross of woe—

Jesus, Saviour, hear our cry, etc.

By the nails and pointed spear,

By Thy people's cruel jeer,

By Thy dying prayer which rose

Begging mercy for Thy foes—

Jesus Saviour, hear our cry, etc.

By the darkness thick as night,

Blotting out the sun from sight,

By the cry with which in death

Thou didst yield Thy parting breath—

Jesus, Saviour, hear our cry, etc.



By Thy weeping mother's woe,  
By the sword that pierced her through,  
When in anguish standing by,  
On the cross she saw Thee die—  
Jesus, Saviour, hear our cry, etc.



A DEVOUT METHOD OF HEARING MASS  
CONFORMABLY TO  
THE MYSTERIES OF THE PASSION.

It is the common opinion of the Saints, that among all the exercises of piety, none is so pleasing to God, and so profitable to our souls, as frequent reflection on the sufferings of Jesus Christ, and a continual effort on our part to commemorate and honor His sacred passion and death. Respect, justice, love, and, above all, gratitude, oblige us to this, and should concur to make the sufferings of our divine Redeemer the most ordinary and familiar reflection of our lives. Our own interest should likewise urge us to adopt this holy practice, since it is considered by the saints a short and secure road to perfection. St. Bonaventure says, that "he who devoutly applies himself to meditate upon the life and death of Jesus, finds there all he requires, and needs not seek anything out of Jesus Christ."

As one of the most perfect methods of assisting at Mass, is to meditate devoutly on the Passion of Christ, so the best means of honoring that Sacred Passion is to hear Mass for that end; for, in this adorable Sacrifice, which St. F. de Sales justly styles "the centre of religion, the heart of devotion, and the soul of piety," we are furnished with an offering of thanksgiving for our redemption, proportioned to the benefit; and also with a motive for daily increasing in gratitude for such blessings, as eternity itself will not appear too long to acknowledge.

*A Prayer before Mass.*

O DIVINE JESUS! sacred Victim, immolated for the redemption of mankind! I earnestly beseech Thee that I may assist at this adorable sacrifice with the most lively faith, animated hope, unbounded

gratitude, and tender love. Permit me to follow Thee in spirit through the different stages of Thy sacred passion, and give me an abundant share of that infinite charity which induced Thee to suffer such excessive torments for my sake.

With the daughters of Sion, who met Thee carrying Thy cross, and Thy blessed Mother, who saw Thee expire for our salvation, I desire to compassionate Thy sufferings, and to detest sin, as the only sovereign evil. I offer this divine sacrifice, to commemorate in a special manner Thy dolorous passion, and to obtain through its efficacious merits the grace of true and sincere devotion towards Thy life-giving sufferings and death.

*At the Beginning of Mass.*

The priest going from the sacristy to the altar, represents Jesus Christ retiring from the Cenacle to the garden of Gethsemani. Unite your sentiments with the divine dispositions of the Son of God and dispose yourself by sincere repentance to assist worthily at the great sacrifice about to be offered.

O DIVINE Lord! in the multitude of Thy mercies I will enter Thy house, and adore Thee in Thy holy temp'le. Though

my sins are multiplied beyond number, yet I will appeal to Thy unbounded mercies, which far exceed my malice, or the extent of my ingratitude. I will confide in the sufferings of my Redeemer, and hope, through His infinite merits, to find grace and salvation. 'O dear Jesus! Thou Who hast washed me heretofore in the laver of baptism, wash me yet more from my iniquity, and cleanse me from my sin: sprinkle me with Thy blood, and I shall be cleansed; wash me and I shall be made whiter than snow.

*At the Introit.*

When the priest bows and kisses the altar, contemplate our divine Lord prostrate before his heavenly Father, loaded with the sins of mankind, and bathed in blood through excess of sorrow. Reflect on the anguish which the treacherous kiss of Judas caused our divine Redeemer.

O GOOD Jesus! I fervently bless Thee, for all Thou hast done and suffered for my salvation. Give me grace to weep over those sins which drew streams of blood from Thy sacred veins. I desire to commemorate with the most lively and humble contrition, Thy agony in the garden, and I firmly resolve to detest my sins to

the latest moment of my life. Pierce my soul with grief, for having repaid Thy goodness with ingratitude, and let me frequently cry out with the humble publican: O God! be merciful to me a sinner. May those bonds which confined Thy sacred hands, burst the fetters of my sins, and restore me to the sweet liberty of Thy children. I cast myself at Thy sacred feet, and conjure Thee to strengthen me by Thy all-powerful grace, that under every trial and affliction I may submit cheerfully to the decrees of Thy adorable Providence, and never cease to bless Thy holy name.

*At the Kyrie eleison and Gloria in excelsis*

The *Kyrie eleison* is repeated three times to honor the adorable Trinity; it may also serve to remind you of the denials of St. Peter, and to excite the deepest regret for your much more frequent denials of so good a master. At the *Gloria in excelsis*, reflect on the miraculous conversions which signalized the public life of Jesus Christ, and beg that one benign glance may convert and penetrate your soul, as it did that of St. Peter.

O MY God! have mercy on me, according to Thy great mercy: pardon me, who have so often had the misfortune of denying Thee, by a life altogether opposite to

Thy sacred maxims. Look on me, divine Jesus, with that compassion and tenderness which the sight of misery always excited in Thy most amiable heart. Purify me, as Thou didst Thy penitent apostle, that I may worthily unite with Thy Church in celebrating the wonderful work of man's redemption. O how fervently should I join in Thy praises, most amiable Jesus! How ardently should I sing, Glory be to God on high, glory be to that adorable Being, who, forgetful of His own glory, underwent for my sake such prodigious humiliations! O my sovereign King! my divine and adorable Model! since Thou wert pleased to descend so low as my frail nature, grant that I may place all my glory, honor, and happiness, in sharing Thy humiliations, and carrying Thy cross.

*At the Epistle and Gospel.*

When the priest goes from the middle of the altar to the *Epistle* side, and thence to the *Gospel* side, represent to yourself the eternal Son of God, dragged about to the different tribunals of Annas, Caiphas, Pilate, and Herod; and when you stand to hear the Gospel, remember that it is the word of Him, Who alone has the words of eternal

life; of Him, Who came from heaven to instruct you,  
and Who, for your sake, confirmed His doctrine by shed-  
ding His precious blood.

O ETERNAL God! unerring Truth!  
Whose sacred word I am so happy as to  
hear, penetrate my heart by the influence  
of Thy grace, that I may not hear it to  
my eternal reprobation, like the Jews  
who so long and so fruitlessly listened to  
Thy sacred maxims. O spotless Lamb of  
God! while Thy judges proclaim Thee an  
impostor, I rise without fear or shame to  
declare in the face of heaven and earth,  
that I believe Thee to be Christ, the Son  
of the living God, and that I most unre-  
servedly assent to all and every article  
proposed by Thy holy Church to my be-  
lief. But, O divine Lord! give me grace  
to profess my faith by my actions as well  
as by my words. Have mercy on all  
who are involved in the dreadful night  
of infidelity; may the light of Thy grace  
shine upon them, and so penetrate their  
hearts, that they may embrace the truth,  
and be united to the communion of Thy  
holy Church.

*At the Offertory.*

When the priest unveils the chalice, and offers the bread and wine, contemplate your merciful Redeemer, stripped of His garments, bound to a pillar, and cruelly scourged; offer yourself, in union with the sacrifice He then offered of His precious blood, and which He renews on the altar.

ADORABLE Jesus! when I reflect on the torments Thou didst endure when fastened to the pillar, I begin to conceive the enormity of sin, and the immense extent of Thy eternal love. I behold in Thy wounds the greatness of my ingratitude and the depth of the misery to which I am reduced. But, O Lord! how happy am I, in being able to present Thee, at this moment, a victim of thanksgiving and atonement, fully proportioned, or rather far exceeding, the magnitude of my obligation, and the multitude of my crimes. I offer Thee the streams of blood that flowed from Thy sacred body during Thy ignominious scourging, and also the bread and wine which is now presented to Thy divine Majesty. Accept, in union with this precious oblation, my body and soul my thoughts, words, desires, affections,



and sufferings; in fine, my whole being, that henceforward I may be entirely Thine by the bonds of ardent charity.

*At the Lavabo and Orate Fratres.*

When the priest washes his hands, call to mind the testimony which Pilate gave to the innocence of Jesus Christ; and at the *Orate Fratres* adore your Saviour, exhibited to the people as a mock king. Prostrate yourself in spirit before your Sovereign Lord, and pour out at His sacred feet the grateful effusions of your compassion and love.

O MOST adorable blood! which flowed as a remedy for all human woes, I beseech Thee to wash, purify, and sanctify my sinful soul, that I may, with a pure and upright conscience, assist at these awful mysteries. I cannot, O my God! presume to wash my hands among the innocent, for alas! I have been long since excluded from the happy few who never offended Thee; but, at least, I can claim a privilege not reserved to the innocent alone, but mercifully granted even to the most guilty. I can wash my hands, my heart, my soul, in Thy precious blood. I can cast myself on Thy divine mercy, with a firm resolution, rather to die, than to offend Thee during the remainder of my

life. O King of my soul! I acknowledge Thee for my sole and sovereign Lord. O Jesus! I implore, by the sorrow and agony of heart Thou didst endure when Barabbas was preferred to Thee, that Thou wouldst preserve me from ever preferring any created object to Thy friendship and favor. By Thy ignominious clothing with a purple garment, I entreat Thee to give me a garment of justice, when I shall appear before Thy dread tribunal, and I fervently conjure Thee, that through Thy infinite mercy and the merits of Thy thorny crown I may hereafter obtain a crown of immortal glory.

*At the Preface.*

The priest praying some time in secret before the *Preface*, represents and commemorates the admirable silence observed by Jesus Christ in the course of His sacred passion. Do you now address your divine Lord in the secret of your heart; represent to Him all your spiritual necessities; implore an application of His infinite merits to the wounds of your soul, and when the priest raises his voice to recite the Preface, do you redouble your fervor, and join in spirit with the Church militant, triumphant, and suffering, in praising and magnifying that divine Lamb Who was slain for the health and life of His own creatures.

O DIVINE Searcher of Hearts! from Whom nothing is hidden, since Thou de-

sirest so ardently to establish. Thy reign in my soul, permit me to represent to Thee its miseries, and all the obstacles which unfortunately oppose the sweet empire of Thy love in my heart. O Lord, Thou needest not my representations to discern my wants. I am too insensible, to feel my miseries as I ought—too weak, to call loudly on Thy mercy—too guilty, to deserve being heard. Let my silence then speak, O most merciful Saviour! let my multiplied miseries plead on my behalf. Thou wilt not be deaf to their eloquent supplications: and surely, my God! Thou needest but consult Thy own sacred heart, and that infinite love which brings Thee daily on our altars, to find motives for granting pardon and mercy to the most unworthy of Thy creatures. O blessed spirits of heaven! holy and happy saints of God! who, in the mirror of His adorable sanctity, behold the enormity of sin, supply for me, who am unworthy to join with the Church in celebrating His praises and magnifying His goodness.

*At the Canon.*

Let the low and solemn voice in which the *Canon* is read, remind you of that mourning and consternation which amazed and silenced all nature at the sufferings of Jesus Christ; and when the priest spreads his hands over the oblation, making the sign of the cross, call to mind the torments our divine Redeemer endured when fastened to the cross.

O MY God! when I reflect on the number and enormity of my sins, I am sensible that I have no claim to a share in those precious graces which Thou hast died to purchase for Thy creatures; but when I contemplate that cross on which Thou didst agonize—when I turn my eyes on this altar, this new Calvary, on which Thou art about to descend, and again offer Thyself for my salvation, I feel convinced that Thou wilt always be to me a Jesus, a Saviour. Accept, therefore, of my whole being, in union with the sacred oblation I am about to offer. Purify my sinful soul in those streams of blood which gushed from Thy adorable wounds, and which will soon flow on this altar. Grant to us all, through its efficacious merits, the grace to practise what Thy holy law commands, and to avoid what it prohibits.

Extend the blessings of peace and unity to Thy Church; repentance and pardon to all sinners; comfort to the sick, the dying, and the afflicted; in a word, mercy and eternal happiness to all, since for all, O divine Victim! Thou didst shed Thy adorable and saving blood. I particularly implore Thy precious graces, O my God, for those for whom I am bound to pray—those who have recommended themselves to my prayers—who pray for me, or who, at this moment, may specially want Thy divine assistance. O may this adorable and august sacrifice be received by Thy Divine Majesty as was the victim which Christ offered in His own person on the altar of the cross.

*At the Elevation.*

At the *Elevation* of the sacred host and chalice, reflect on the pangs which Jesus endured, when, lifted up between heaven and earth, His precious blood flowed abundantly for the remission of your sins, for the conversion of the world, and of His greatest enemies. Let the first-fruit of His Cross and Passion, applied to the penitent thief on the cross, encourage you to recur confidently to His mercies, and to hope that His infinite love will one day assign you likewise a place in Paradise.

HAIL, O King of Glory! Prince of Peace! and Saviour of the World! Hail.

O immaculate Victim! sacrificed for me and all mankind on the altar of the cross. I bless Thee, I adore Thee, I love Thee, O divine Jesus! and I ardently invite the whole universe to join in praising and blessing Thy holy name. O bleeding and adorable Victim of my sins! why have I not the faith, the love, the anguish which penetrated the hearts of those who beheld Thy sacred blood flow from Thy precious wounds? Hear, O eternal God! the voice of this blood, which cries loudly, not for vengeance, but for pardon and mercy. O! let it plead powerfully on my behalf; let it blot out my sins, cleanse every stain from my soul, and render me pure and pleasing in Thy sight.

*After the Elevation.*

BEHOLD, O almighty and all-gracious God! Thy Son Jesus, in Whom Thou art well pleased. Look upon the face of Thy Christ and my Saviour, here present; look upon this spotless Lamb, this adorable victim, this pure holocaust of obedience, humbled to the ignominious death

of the cross. Behold in Him what may move Thee to look upon us with an eye of mercy and compassion. He is our High Priest, sprinkled with His own blood. Receive the sacrifice He has offered for us, in consideration of the honor and homage that are due to Thy sovereign goodness from me and all creatures. Extend, O compassionate Creator! its efficacious virtue to the souls of the faithful departed, and grant them rest and life everlasting, particularly to N. N.; deign to mitigate their punishment, and translate them to that place of glory for which they are destined. Thou didst once promise that, looking on the rainbow, Thou wouldst remember the covenant made between Thee and the Patriarch Noah (*Gen. ix*): canst Thou then look on the blood of Thy beloved Son Jesus, offered to Thee in sacrifice, without remembering the great covenant of the New Law, sealed and confirmed with the effusion of His sacred blood?

O dearest Jesus! why cannot I love Thee as Thy goodness deserves? The

more Thou hast humbled Thyself for my sake, the more I am bound to love Thee, and spend my life in Thy service. Remember Thou hast purchased my soul at a dear rate; O let not Thy blood be lost or shed in vain, but receive me into the number of Thy elect. I detest my sins, which were the cause of Thy sufferings; alas! they were the nails that pierced Thy hands and feet, and fastened Thee to an ignominious cross. O who will give sorrow to my heart, and a fountain of tears to my eyes, that I may bewail them in the bitterness of my soul all the days of my life, and thus, at the hour of death be entitled to hear those consolatory words addressed to the penitent thief: This day shalt thou be with me in paradise. I acknowledge that I do not deserve to be ranked among the number of Thy children; yet in obedience to Thy precept, and with profound veneration for Thy sacred words, I will presume to say that heavenly prayer which Thou hast taught me: Our Father, &c.



*At the Agnus Dei.*

When the priest says the *Agnus Dei*, reflect on the miraculous change of heart wrought in the Centurion and other witnesses of the death of Jesus Christ, and be careful, as far as it depends on you, not to depart from this new Calvary without participating in their holy dispositions.

O INNOCENT Lamb of God ! Who takest away the sins of the world, have mercy on me, for Thy peculiar and distinguishing property is infinite mercy. Give to my heart the sorrow and repentance of those who mourned Thy cruel death, and teach me, like them, to place all my hopes in Thee, and to love and seek Thee as my only sovereign good. I most humbly beseech Thee, by all the anguish Thou didst endure during the course of Thy passion, especially at the separation of Thy sacred soul from Thy body, that Thou wouldst have mercy and compassion on me, when I shall be on the point of appearing before Thy dread tribunal. Let Thy passion and death then interpose between my soul and the rigors of Thy justice. Ah ! while I yet sojourn in this valley of tears, let the remembrance of Thy bitter draught of vinegar and gall preserve me from de-

lighting in the false pleasures of this world, and let Thy burning thirst upon the cross make me thirst only after the enjoyment of Thy presence. May the recollection of Thy saving death penetrate my soul with such lively gratitude, that from this moment I may place all my happiness in loving and serving Thee, my only joy and sovereign felicity.

*At the Communion.*

The *Priest's* Communion represents the burial of Jesus Christ's sacred body when it was taken from the cross; and the covering of the chalice is a figure of the sepulchre shut up, and covered with a stone. This is the time peculiarly adapted to invite our Lord by a spiritual communion to repose in your heart, and to honor it frequently by His sacramental presence, or habitually by the influence of His holy grace.

O MY God! how can I reflect on the happiness of those who approach worthily to the holy Eucharist, without ardently desiring to enjoy the like blessing? how can I assist at this adorable sacrifice, without regretting the sins and miseries which justly deter me from receiving Thee sacramentally! I am not worthy, O infinite purity, to lodge Thee in my heart; I am not worthy to share in the happiness

of those who now enjoy Thy sacramental presence. But, Lord! though I cannot unite myself to Thee really, yet I am not forbidden to do so in spirit and desire. I believe most firmly that Thou art present in this sacred host; I hope in that infinite mercy which detains Thee therein; and I ardently love and desire to receive Thee, notwithstanding my unworthiness. I unite in the adoration, love, humility, and fervor of all who this day received Thee throughout the universe, with the most perfect dispositions; and I earnestly beg of Thee, by that tender love which induces Thee to give Thyself to Thy creatures, to accept of every thought, word, and action, from this to my next communion, as so many acts of love, desire, and preparation to receive Thee; and I earnestly conjure Thee to crown all Thy blessings by the inestimable grace of a worthy communion at the hour of my death.

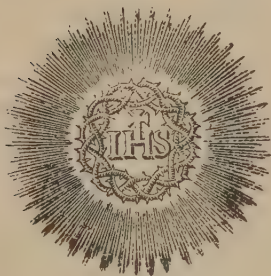
*At the Last Collects.*

The *last Collects* represent the apparitions and instructions of Jesus Christ to His Apostles and Disciples after His resurrection; and the *Priest's Blessing* denotes that parting benediction given by our divine Lord, when

ascending into heaven. Remember, when the last Gospel is reading at the left side of the altar, that Jesus Christ did not come to call the just but sinners to repentance, and that His infinite mercy is thus daily renewing on our altars the Sacrifice of the Cross, should animate even the most guilty to recur with confidence to His infinite goodness and abundant merits.

O BLESSED Redeemer! Who coming forth from the grave didst rise triumphant over death, I praise and glorify Thee for all Thy mercies, and in particular for having conversed so long with Thy apostles, and confirmed them in that saving faith which they were destined to transmit to succeeding ages. O, how shall I thank Thee for the inestimable advantage of having beheld Thee sacrificed on this altar, and for having thereby participated in the abundant merits of Thy passion and death. Let me not depart from this sanctuary without those sentiments of piety, and that spiritual strength for the amendment of my life, which may be always drawn from this adorable sacrifice. Pardon, O Lord! my distractions and irreverences. Engrave on my heart the remembrance of Thy sufferings, that I may henceforward glory only in Jesus Christ,

and in Him crucified. Teach me to follow Thy divine example, that, rising with Thee to a new life, I may, through Thy powerful grace, advance daily and hourly in virtue, and at length attain to the unlimited and eternal enjoyment of Thee, my God and my All! in the kingdom of Thy glory. Amen.



## PRAYERS FOR MASS BEFORE COMMUNION.

*At the Commencement of Mass.*

I WILL go unto the Altar of God; to God, Who rejoiceth my youth. Send forth, then, O Lord! Thy Holy Spirit of light and love, to take possession of my heart, and to replenish the faculties of my mind, that I may worthily assist at these tremendous mysteries, and thus dispose my soul for the ineffable happiness of sacramental communion. O God of all goodness! since Thou deignest to feed me with the bread of angels, grant me at this moment a slight participation in the consuming love of those heavenly spirits who surround Thy throne, and eternally proclaim Thy greatness and Thy goodness.

*At the Confiteor.*

I ACKNOWLEDGE myself most unworthy, O Lord! to appear in Thy presence, yet I come, in the earnest hope that Thou wilt not reject the prodigal child who humbly confesses and heartily deplores the enormity and multitude of her offences. I have sinned, O my Father! against heaven and against Thee, and the remem-

brance of my many sins would banish me from Thy holy altar, were I not reassured by Thy paternal goodness. I know that Thou willest not my death, but my conversion, and that, great as are my iniquities, they can never equal the extent of Thy mercies. From the depths of my misery, I cry to Thee for that mercy, imploring it through the sufferings of Thy Divine Son, and His ignominious death on the cross.

*At the Introit.*

O DIVINE Liberator of men! deign, I beseech Thee, to communicate to me a share in the holy ardor with which the saintly patriarchs and prophets of the old law sighed for Thy coming. Thou art about to bestow on me a favor never granted to them, uniting Thy Divinity and humanity to my sinful soul; O! why cannot I present Thee dispositions like to theirs? Come, Lord Jesus! but first prepare Thy dwelling, and render it worthy of Thyself.

*At the Kyrie Eleison.*

O LORD! if every aspiration of my soul were a supplication for mercy, still

would these multiplied acts of sorrow prove inadequate to the number of my offences. This consideration humbles, but does not discourage me;—the more bitterly I bewail my infidelities, the more earnestly I hope that Thou wilt display Thy inexhaustible mercy by forgiving them. “Pardon my sin, O Lord! for it is great.”—(Psa. xxiv, 11.)

*At the Gloria in Excelsis.*

GLORY to the Lord, Whose justice is appeased by the perpetual sacrifice of so holy and august a Victim, and peace to men of good-will, for whose love a God annihilates Himself, that He may feed them with His own sacred flesh. I praise Thee, O Lord! I bless Thee, I adore Thee, I ardently desire that I could offer Thee a tribute of gratitude and love worthy of Thy acceptance; I implore all creatures to aid in supplying for my deficiencies, and to unite with me in glorifying Thee, Who art the Mediator between heaven and earth, the charitable Physician of our souls, the good Pastor Who feeds His flock with His flesh and blood.



*At the Collect.*

AS a poor mendicant at the rich man's door, so do I appear in Thy presence, my Lord and my God, acknowledging my indigence, and confessing that Thou alone canst supply my many wants. I unite my supplications with those of the holy Catholic Church, and through her ministers, I ask for the graces and virtues of which I stand in need, especially for that purity of conscience, lively faith, humble hope, and burning love, which will dispose me for worthily participating in these adorable mysteries.

*At the Epistle.*

WHAT a rich fund of salutary instruction is contained, O Lord! in the writings of Thy prophets and apostles! To the reflecting mind and docile heart, they manifest Thy holy will, Thy designs of mercy to men, and Thy peculiar predilection for us, whom Thou hast guided to the knowledge of Thy sacred name and adorable perfections. O, when shall I correspond with this favor as it deserves?

When shall I have the courage to exemplify in my conduct the sanctity of the eternal truths daily promulgated from the altar? When shall I practically observe Thy law, and thus advance in the virtues of my state? Ah! Lord, I feel how much I need Thy succor: assist me then; enlighten me, and enkindle in my heart the heavenly fire of love Thou causest to spread on earth.

*At the Gradual.*

O MY soul! listen to the voice of God Who calls thee to perfection! To grovel on earth, without raising the eyes of faith and the affections of love to heaven; to limit thyself to avoiding evil, without endeavoring to acquire the habit of virtue; to perform good works, without reference to the glory which God derives from the purity of our intentions; this is to advance but slowly towards the mount where the Almighty dwells, and communicates Himself to the fervent soul. Ah! I will no longer give a divided heart to God; I condemn and detest my past

sloth and tepidity. Jesus goes before me, and I am determined to follow; He requires me to accompany Him to Mount Calvary, and I will obey His summons, dying to myself, and subduing the sinful propensities of which He has so long demanded the sacrifice. Can I refuse that sacrifice to Jesus Christ, now that I am about to approach His holy table, and to receive the most precious pledge of His God-like charity!

*At the Gospel.*

SPEAK, Lord, for I am disposed to hear Thy voice, and ready to execute Thy commands. Hitherto I have interpreted them according to my inclinations and passions, but now I desire fully to understand, that I may entirely accomplish them. Thy words, O heavenly Law-giver! are words of life, and fountains of wisdom; they are the source of light to the mind and peace to the heart; happy then are they who conform to them in practice! Grant me, O my God! that esteem for Thy Gospel which will manifest itself in my conduct;

grant me understanding to penetrate the lessons it contains, and give me also courage to conform my life to my belief.

*At the Creed.*

I RETURN Thee thanks, O my God! for the precious gift of faith bestowed on me at baptism, and, with the assistance of Thy grace, I firmly resolve ever to cherish it as my greatest treasure. I believe with a firm, entire, and unwavering faith, all the truths proposed to me by Thy holy Church; I believe in one God, the Father Almighty, Maker of heaven and earth; I believe in Jesus Christ His only Son our Lord, Who for our salvation became man in the womb of the blessed Virgin Mary; I believe in the Holy Ghost, Who proceeds from the Father and the Son, and with both is adored and glorified; I believe in the great prodigy of Divine power and love, the real presence of Christ on our altars, under the appearance of bread and wine. This, O my Saviour! is indeed the mystery of faith by excellence,—but although incomprehensible to human reason, I silently bow

to Thy sacred word which declares, "Unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you." I fervently adore Thee under the veils which conceal the splendor of Thy glory, and from my heart I say, "I believe, Lord! help Thou my unbelief."— (St. Mark ix.)

*At the Offertory.*

FROM Thy entrance into this world, O Lord! until Thy last sigh on the cross, Thy life was one uninterrupted sacrifice to the glory of God;—that free, entire, and generous oblation extended to all Thy actions, and is still perpetuated on the altar, where Thou ceasest not to immolate Thyself to Thy Father's honor. Shall my faith in this truth be always sterile? No, Lord! I this day offer myself in union with Thee as a holocaust to Thy eternal Father, and I conjure Thee that, as the bread and wine are about to be changed by Thy power into Thy body and blood, so, through Thy grace, my soul may be transformed into an abode in which Thou shalt delight to dwell.

*At the Lavabo and Secret.*

WHAT purity, O my God! is requisite for the worthy performance of the great action in which I am engaged! How shall I dare to receive Thee, before Whom the angels are not pure, and Who wilt judge justice? O God of mercy! from Thyself I seek that purity of conscience I so much need, and so earnestly desire. Wash me then from my iniquity, I beseech Thee, and cleanse me from my sin! O happy citizens of heaven! favored friends of God! do not exclude me from a share in your prayers; unite your petitions with mine, and since these are weak and insufficient, exert your influence over the sacred heart of Jesus, to obtain that I may serve Him faithfully, love Him ardently, glorify Him solidly, and enjoy in anticipation in the holy communion, the happiness of eternal union with Him, to which I aspire.

*At the Preface.*

A RECOMMENDATION from Thy minister to raise our hearts to Thee, O Lord!

should surely be unnecessary, since reason, justice, and our own interests combine in urging us to think of Thee, Who art our great beginning and last end. Thou art, O God! the Eternal, Almighty Being, by Whom, and in Whom all things exist: we are but dust and nothingness, and this world is as an atom before Thee. Shall I then attach myself to its fleeting pleasures and empty honors? No,—nothing shall henceforth engage my heart but Thee, in Whom alone my thoughts, desires, and affections shall centre. O Divine Jesus! grant me a share in Thy zeal for Thy Father's glory, that in union with the Dominations, the Virtues, the Principalities, and the whole hierarchy of Angels, I may anticipate in my exile the ever new canticle which they incessantly sing in the abode of bliss—Holy, thrice Holy, infinitely Holy, is the Lord of Hosts! the heavens and the earth are full of His glory, but His mercies have been exalted above all His works, since Thou, O Divine Jesus! hast descended from His bosom, and come in His name to dwell in this valley of

tears,—nay more, to abide even in the hearts of Thy unworthy creatures.

*From the Sanctus to the Elevation.*

HOW many mysteries preordained before time, are now about to be wrought on this altar! O my God! enlighten my mind and touch my heart, that I may understand and feel their importance. In union with Thy minister, I beseech Thee to pour Thy benedictions on Thy holy Church, of which I have the happiness to be a member, and especially I conjure Thee to impart the plenitude of Thy Divine Spirit to the pastors whom Thou hast placed over us, to guide us to Thyself. Extend Thy protection to every portion of this country; strengthen the weak, comfort the afflicted, enlighten the blind, convert the sinful, and subdue the obdurate. I pray for all, because Thou art the Father of all, and desirest that Thy children should have but one heart and one common interest.

*At the Elevation.*

O JESUS! Thou hast come from heaven, and become incarnate anew on this altar



for my love. I recognize Thee as my God; I adore Thee; I hope in Thee; I love Thee; I conjure Thee to unite me to Thyself. O may I live with Thee, in Thee, and for Thee alone; may I forever renounce myself and all creatures, to cling to Thee and to Thy cross. Eternal Father! in giving Thy only Son to the world, Thou hast given Him individually to me, Thy ungrateful and rebellious child; I offer Thee, then, O God, that only Son, equal to Thyself in sanctity, in power, and all perfections. For His sake, extend to me Thy mercy, and dispose me for the happiness of a worthy participation in the august sacrament which contains His flesh and blood, soul and Divinity.

*After the Elevation.*

THE heavens are opened; the Holy of Holies has descended on earth; this altar is now the throne of the Most High; a multitude of adoring angels surround it, endeavoring, by the fervor of their homage, to indemnify their Maker for the ingratitude, coldness, and even contempt of

men. . . . **And while these heavenly** spirits annihilate themselves before Thee, O Lord! Thou condescendest to direct Thy view to me, a poor, weak mortal, desiring my love, and asking for my heart. O grant that it may henceforth belong to Thee, entirely and forever. Thou hast come to cast fire on earth, and Thy earnest wish is that it should be enkindled;—may my desires correspond with Thine, and may I receive, through love, the magnificent gift which only love inspires Thee to bestow! I love Thee, O my God! and I fervently conjure Thee so to increase my love for Thee, that I may be entitled to say with Thy great apostle, “Who shall separate me from the love of Christ? I am sure that neither death, nor life, nor angels, nor principalities, . . . nor any creature, shall be able to separate me from the love of God, which is in **Christ** Jesus our Lord.”—(Rom. viii.)

*At the Pater Noster.*

O MY GOD! I acknowledge myself infinitely unworthy of the happiness which awaits me; I confess that I have no claim

to participate in the bread of Thy children, but when I address Thee by the sweet name of Father, my confidence is aroused, and my fears are allayed. Authorized by the command of Jesus Christ, Thy Divine Son, I presume to apply to Thee that name, and for His sake ; beseech Thee to receive a child, who values as her highest privilege the honor and happiness of Thy divine adoption ; a subject, who lays her heart at Thy feet, that Thou mayest henceforth exercise an undivided empire over its affections ; a servant, whose only solicitude shall be faithfully to execute even the most trivial of Thy commands ; a mendicant, who approaches in her destitution to Thee, the source of heaven's treasures ; a criminal, who has no resource but in the mercy and lenity of her Judge.

*At the Agnus Dei.*

O LAMB of God ! have mercy on me, and may the voice of Thy blood plead powerfully and eloquently on my behalf. Grant me a secure shelter in Thy sacred wounds, and impart to me in the adorable sacra-

ment of which I am about to participate, that peace which the world cannot give, and which can be found only in union with Thee, O pure and spotless Victim! Who alone canst appease the anger of my irritated Judge. Deign, I beseech Thee, to render me a participator in the merits of Thy sacrifice, and when Thou enterest my heart in the holy communion, impress on it those lessons of humility, meekness, and charity, so strongly inculcated both by Thy precepts and example.

*At the Domine, Non Sum Dignus.*

O MY Saviour and my God! I am not worthy that Thou shouldst enter my soul; nothing is pure before Thee,—how then shall I introduce Thee into a heart defiled like mine? O Lord! I am not worthy, but I know that by one word Thou canst make me clean; O say that word, and then I shall be cleansed, then my heart shall be prepared; speak that word, and I shall be pure and worthy of Thee; speak that word, and my terrors shall be dispelled, and I shall approach Thee with

loving confidence. O Lord Jesus! I am not worthy, but I come to Thee as to my only refuge; say then the word, and my soul shall be healed.

Recite the Confiteor, with renewed sorrow for your sins, and earnest determination to amend your life. When the priest approaches, bearing the sacred Host, making the sign of the cross, wishing you eternal life, and presenting you the adorable body of the Son of God, open not only your mouth to receive your Redeemer, but still more your heart to admit the abundant infusion of His Spirit.

*At the Post Communion.*

I HAVE found thee, O Jesus! Whom my soul loves; I hold Thee, and I will not let Thee go. What have I to desire in heaven or on earth, now that I possess Thee, the Lord of heaven and earth; the God of my heart, and my portion forever! What shall I render to Thee, O Lord, for all Thou hast done for me? I will take the chalice of salvation, and call on Thy name, and offer Thee to Thyself as the only gift worthy of Thy acceptance.

*At the Priest's Benediction.*

O MY God! Thou shalt not leave me until Thou hast blessed me. Grant me,

then, Thy abundant benediction, and place it as a seal upon my heart for ever.

*At the Last Gospel.*

O WORD of God! to Whom nothing is impossible or even difficult, exert, I beseech Thee, in my favor, Thy omnipotence and mercy; banish from my heart all that displeases Thee; eradicate its faults and bad habits; create in me a new heart; transform me into a new creature. O Word incarnate! grant that I may one day behold Thy glory, and permit not, I earnestly implore Thee, that I should ever compel Thee by sin to depart from my soul, of which Thou hast now taken possession **in the holy communion. Amen.**

## CONFESSION.

*A Prayer to beg of God the grace to make a good Confession.*

O MY God! and most liberal Benefactor! how can I present myself before Thee, loaded as I am with sin, and above all debased by the crime of ingratitude for Thy innumerable mercies! But Thou art my Creator, Thou knowest the miseries of my soul; Thou seest how often I have abused the greatest graces, how unworthy I am of Thy favors; yet notwithstanding, Thou still desirest not the death of me a wretched sinner, but rather that I be converted and live. If Thou didst not ardently love me, Thou wouldst not now invite me to return to Thee, nor offer me a pardon I have so little deserved. O my good God! since I could not conceive the desire of regaining Thy friendship without Thy grace, vouchsafe to finish Thy own work, and to assist me in preparing for this confession. Teach me to conceive and tremble at the danger in which I have been too often, of eternal separation from Thee. O let the misery of those

unhappy souls, to whom repentance is now impossible, yet who once had the same advantages I enjoy, awaken me to all the exertions necessary for making a good confession, and do not permit that my negligence or insensibility should frustrate the designs of Thy infinite mercy.

*Beg the Light of the Holy Ghost to discover your Sins.*

O MY God! I am firmly convinced, that however sincerely I may desire to discover all my offences, yet, that I am absolutely incapable of discerning even the least of my sins, without the assistance of Thy holy Spirit. O Judge of the living and the dead! before Whom I must appear one day, to give an account of all my thoughts, words, actions, and omissions, from my coming to the use of reason to the last instant of my life, give me, I entreat of Thee, that light and grace without which I can do nothing. O divine Spirit of Light and Truth! descend into my heart, and grant me one ray of that light which will enlighten my soul at the moment of her departure from this world.



Alas ! I shall then see all my **sins** in their true colors, when it will be **too** late to detest and renounce them : but now is *the acceptable time, the day of salvation*, every moment of which is precious : this life is that season of mercy in which Thou hast promised to receive and pardon a repenting sinner. O ! do not then refuse me Thy divine assistance, now that the knowledge of myself can lead to my perfect conversion. Discover to me all that displeases Thee in my heart ; let nothing escape the exact scrutiny I am about to make, that I may thoroughly know myself, and then, by an humble, candid, contrite accusation, make myself known to Thy minister.

### *An Examination of Conscience.*

To fulfil your duty with regard to examination of conscience, you should, as St. Augustine says, establish within your own heart a tribunal, and there taking for the rule of your judgment the Gospel of Jesus Christ, and the principles of Christianity laid down by its divine Founder, judge yourself with the same impartial justice as you would an indifferent person, or rather with all the rigor with which you would act towards a declared enemy ; for, in fact, we have no greater enemy than ourselves in all that regards our eternal interests.

Examine your conscience carefully on all the sins you have fallen into since your last confession, and also on

any fault you may have committed in making it. Take sufficient time for this important inquiry; for it is a certainty, that every sin forgotten through criminal carelessness, will always remain against us before God, and consequently prevent the pardon of the rest of our sins. But though our examination for confession should be made with the greatest exactness, yet scrupulous anxiety should be carefully avoided, as God requires no more than moral care and application, such as every rational person would give to any affair in which he earnestly wished to succeed. The different heads to be examined on, are the Sins committed relative to the Sacraments—the ten Commandments of God—the six Precepts of the Church—the seven deadly sins—the duties of our State of Life—our predominant Passion—and, lastly, with respect to each sin, the number of times it has been committed, as nearly as we can recollect, and any circumstance which may materially alter its nature, increase or diminish its malice.

### *Prayer for Aid.*

O MY GOD! help me to make a good confession, to know my sins, and to be truly sorry for them, because they have offended thee.

O Almighty Redeemer, hope and refuge of sinners! preserve me from the misfortune of performing this holy action negligently, or of being deluded with a false sorrow and repentance. Grant that I may be deeply penetrated with all those feelings and sentiments I should have, in recurring to this sacred institution of thy infinite goodness. Grant, also, that my first desire in approaching the tribunal of reconciliation, and my first motive in desiring to be reconciled to thee, may be to accomplish thy divine will. And, O my all-powerful Saviour! purify, I beseech thee, in the furnace of thy own pure love, my miserable heart from all self-seeking and self-love.

*A Prayer to beg of God the grace of sincere Contrition.*

I HAVE now, O my God! aided by Thy grace, endeavored to discover the number of my transgressions, and have examined, to the best of my power, the state of my conscience. But, alas! O Judge of the living and the dead! how far different is my judgment from Thine! How many offences are still perhaps hidden from my view, though perfectly known to Thee! But, my God! as I am persuaded it is not so much a knowledge of their number, as sorrow for their deformity, that Thou requirest, I now earnestly implore of Thee to give me that lively, sincere, efficacious contrition, which I know is a necessary condition of my pardon. My heart was formed by Thee, Thou alone canst change it; it is in Thy hands, and though most ungrateful, most insensible, it is not too obdurate for Thee to penetrate and soften. One drop of Thy adorable blood, one of those precious tears which my offences drew from Thy eyes, would suffice to produce in my

soul the most lively contrition. Ah! look on me, Eternal Light! and my understanding will be enlightened to conceive the enormity of sin; touch my heart and it will be broken with sorrow for having ever offended Thee. Convert me, and I shall be converted; for my destruction, my misery, and my misfortune, is from myself, but my salvation must come from Thee, O my most merciful Father! from Thee, Whom I have so ungratefully abandoned, and so grievously offended.

*An Act of Contrition.*

O GOD of infinite holiness! in Whose sight sin is always abominable, what an object of horror must now appear before Thee, defiled as I am with innumerable offences. I acknowledge my transgressions, O Lord! I feel that I am not worthy to appear in Thy presence, or to call on that adorable name, which I do not deserve to pronounce. I have offended Thee more grievously than many who are now plunged in the eternal fire of hell. I have abused Thy graces, trampled

on Thy blood, ungratefully turned Thy benefits against Thyself, and neglected opportunities of salvation which will never return. Ah! if I had treated my fellow-creatures with half the ingratitude I have shown Thee, my good God, I would despair of their forgiveness; but, though most unworthy either to ask or obtain Thy pardon, I do not despair of being once more received into Thy grace and friendship. I know that I can trust most confidently in Thy mercies; I know that my multiplied sins are few, when contrasted with Thy abundant merits, and that Thou never canst reject an humble and contrite heart. I cast myself, with all my sins and miseries, at the foot of Thy Cross, where no sinner was ever condemned who implored Thy pardon with humility and sorrow. I embrace Thy feet with the penitent Magdalen, and I ardently wish that, like her, I could love Thee as much as I have offended. Ah! do not refuse me that pardon, which I desire more ardently than any other blessing I could possibly enjoy.

Take compassion on me, O my God and my Father! for to whom can I have recourse but to Thee? If thou reject me, who will receive me? Or who could pardon such sins as mine, if not Thou, O infinite Mercy? I have already been loaded with too many favors, to doubt of Thy willingness to receive Thy prodigal, repentant child. I never should have thought of returning to Thee, if Thou hadst not called me Thyself: I never could detest my sins as sincerely as I do, if Thy grace had not touched my heart. Thou seest that heart, O great God! and Thou knowest that it is filled with the most lively sorrow. I do, my merciful Redeemer! detest my sins from the bottom of my heart. I sincerely detest sin in general, because it is Thy enemy. I detest most sincerely all the sins of my life, particularly those which have displeased Thee most, those which are hidden from my view, and those I am going to accuse myself of in this confession. I now look on those offences as the greatest misfortunes of my life, and heartily

regret them, because they have made me hateful in Thy sight, exposed me to the dreadful misfortune of being eternally separated from Thee, and excluded me from the kingdom of heaven. I detest them, because they have offended my most merciful and liberal Benefactor, and because they fastened Thy most adorable body to the Cross. But, my God, these are not my only motives for sincerely detesting my sins: if there were neither heaven nor hell; if I never received, nor ever could hope for a benefit from Thee, still I would abhor all sin, and heartily regret having had the misfortune of committing so great an evil, because it offends Thee, O infinite, adorable Perfection! Who can never be sufficiently loved for Thyself alone. O why did I not always think as I now do? Why was I so miserable, so blind, as to listen rather to the suggestions of the devil, than to Thy divine inspirations? may sin always appear to me, as it now does, more dreadful than hell itself; and the least temptation to offend Thee, more frightful

than death. O let every hour of my life henceforward increase my sorrow for all my offences, and strengthen my firm resolution to prefer a thousand deaths to the unspeakable misfortune of committing one deliberate sin.

*Prayer.*

DIVINE JESUS! Whose holy grace has opened my eyes to the miserable and sinful state of my soul; Who has penetrated my heart with sorrow for my offences, it is in Thy presence I now most solemnly resolve to begin a new life, and endeavor to become, from this very moment, what I shall certainly wish to have been at the hour of my death. I resolve to adopt all the means I know to be necessary for preserving Thy grace, and persevering in virtue. I resolve to discharge my spiritual duties with the utmost fidelity, to employ my time carefully, and in the manner that Thou requirest, since I must account for every moment of it to Thee. I resolve to strive particularly against those faults I am most accustomed to



commit, and to avoid those dangerous occasions which have hitherto led me into sin. These are my firm resolutions, O my God! but I tremble when I consider my former inconstancy and my present weakness. I do not deserve those graces I have so often abused; but notwithstanding, since Thou knowest I can do nothing without Thee, I humbly hope Thou wilt give me the grace and strength necessary for persevering in Thy love, and keeping most faithfully the resolutions I now make. Preserve me, O Lord, from presumptuous confidence in my own strength, for that alone would cause my fall. Alas! there are many now in hell, who at some period of their mortal life felt more fervor, more sorrow for sin, and made more firm purpose of amendment than I do; I also may deserve to be abandoned by Thee. My God and only hope! leave me not to myself — accept my resolutions, but do Thou give them efficacy; permit me to place them in Thy hands, in Thy sacred heart, and under the protection of Thy blessed

Mother, and my good Angel; that thus my weakness may be powerfully assisted, and that I may be preserved from the misfortune of a relapse into sin.

As all the contrition you could feel, or all the sorrow which ever filled the hearts of the greatest penitents, would of itself be insufficient to atone for your sins, you should always recollect to build your hopes of pardon on the merits of your Redeemer, and to unite your sentiments of contrition to the bitter anguish and efficacious sorrow which Jesus Christ was pleased to endure for your offences, particularly in the Garden of Olives. Enter there in spirit, and behold, in the person of your Saviour, a perfect model of what a true penitent should be, and offer up all His merits and sufferings to supply for the deficiencies of your sorrow, and other dispositions. This may be done in the following form.

*Prayer.*

O DIVINE Lord! I am fully sensible that it is the greatest of all misfortunes to offend Thy divine Majesty, and that no misery can exceed that which is attached to the violation of Thy law; therefore I again declare that I abhor my sins, and return to Thee with my whole heart. But, O my God! when I consider that one single offence is a just and sufficient cause for eternal tears—when I reflect on the bitter regrets which the saints felt for a venial sin, and then compare my

grievous offences with my imperfect sorrow, I am justly alarmed at my great insensibility. O! why is not my sorrow as great as my offences!—why cannot I grieve for them even unto death, and collect in my heart all the contrition that was ever felt by the greatest penitents, that thus it may truly be broken with sorrow, and incapable of enjoying any other satisfaction than that which is found in unceasing regret! But since those holy dispositions are graces to which I have no claim, I beseech of Thee, O divine Lord, to accept my desires, and to supply from the treasure of Thy infinite merits all the deficiencies in my Preparation for this Confession. Accept on my behalf, O adorable Jesus! the clear view Thou hadst of all my sins in the Garden of Olives, to supply for my imperfect knowledge of them, or any defect in my examination. I offer up Thy sighs, Thy tears, Thy fainting, Thy bloody sweat, and the bitter anguish which penetrated Thy amiable heart, to supply for the weakness of my contrition. I offer Thee Thy merciful

resolution of dying for the expiation of sin, to atone for any deficiency Thou mayst discern in my determination never more to offend Thee, and to perform all the actions of my life in the spirit of contrition and penance. O adorable Heart of Jesus! which was sorrowful even unto death for those very sins I am about to accuse myself of; which was wounded on the Cross, and thus rendered the refuge of sinners, I call on Thee now with all the earnestness, humility, and confidence I am capable of, and entreat of Thee, by Thy infinite love for sinners, to remember all I cost Thee, and to apply to my soul abundantly the infinite merits of Thy humiliations, sufferings, and anguish.

*Prayers after Confession.*

O GOD of infinite goodness! Who hast shown such mercy to a miserable sinner! O most indulgent Father! Who hast received once more Thy prodigal child, how shall I thank Thee? how shall I testify the joy and gratitude that fill my heart? O that I could worthily thank Thee, my

good God! and acknowledge as I ought, that infinite mercy which forgiveth all my iniquities, which healeth all my diseases. Ps. cii, 3. O! that I could now be heard all over the world. I would publish to all sinners, that Thou art a God compassionate and merciful, Who wilt not always be angry, nor threaten forever. Ibid. 8, 9. I would invite all who ever had the misfortune of offending Thee, to return with their whole hearts, that they may enjoy with me the bliss of having been received into Thy grace and favor. Thou wouldst receive them no less mercifully than Thou receivedst me; for as a father hath compassion on his children, so hath the Lord compassion on them that fear Him. Ibid. 13. My God, Thou hast broken the bonds of my sins; Thou hast blotted out, with Thy own precious blood, the sentence of eternal death which stood against me; Thou hast snatched me almost from the brink of hell, and delivered me from the power of the devil, who has now no claim to my soul: as far as the east is from the west, so far hast Thou

removed my iniquities from me, (Ib. 12.) and by the mouth of Thy minister Thou hast desired the most unworthy of all sinners to "Go in peace." O divine Jesus! I have obeyed Thy command, my heart rejoices, my soul is truly at peace, because I hope I am no longer Thy enemy; because Thou hast received me with mercy and forgiveness, and satisfied the first and only desire of my heart. But, Lord! hast Thou not said, that those to whom much has been forgiven, should love Thee much? To whom hast Thou ever remitted such ingratitude as mine?—who had ever so little claim on Thy compassion, yet, at the same time, who ever experienced more of Thy mercy and goodness? O! let me then love Thee, at least, more than those who offend Thee less, and to whom less was remitted; let me love Thee unceasingly, and sincerely begin, from this happy day, to serve Thee alone, and love Thee above created things. O most bountiful Redeemer! so worthy of my whole heart, though Thou hast mercifully forgiven me, yet I will never pardon

myself;—though I firmly trust Thou hast forgotten my iniquities, yet I will never forget them, but grieve over them to the last moment of my life. The more mercy and tenderness I have experienced from Thee, the more reason I have to deplore my misfortune in having ever offended so good a God. This day shall be the beginning of my perfect conversion—from this moment forward, the recollection of my past ingratitude and Thy ineffable goodness shall be ever present to my mind, and, with the assistance of Thy grace, shall be a double motive for detesting sin, and faithfully observing my resolutions, which I fervently renew, and once more present to Thy divine Majesty.

O DIVINE Lord! vouchsafe graciously to remember Thy holy thoughts from all eternity, and chiefly that tender design of becoming man for the redemption of the world. Pardon me, through the merits of these, all my vain and evil imaginations, as well as the bad thoughts I may have excited in others.

O most compassionate Jesus! I, a wretched sinner, dare to present Thee all the words of salvation which have fallen from Thy sacred lips, and which others have uttered, or shall hereafter utter to the glory of Thy name; and I earnestly beseech Thee, through these expressions, full of glory to God and peace to men, to forgive whatever I have said offensive to Thy divine Majesty, or what others, through my means, may have sinfully uttered.

O most amiable Lord Jesus Christ! remember all Thy good works Thou hast performed for our salvation, and through their infinite merits graciously pardon my reiterated offences against Thy holy law. Mercifully direct all my thoughts, words, and actions, to thy greater glory, and regulate them by the model of Thy own blessed life.

O JESUS CHRIST, Saviour of the world! Who invitest the sinner to return to Thee, kindly receiving, refreshing, and consoling him; remember, that with Thy

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precious blood Thou wert pleased to redeem my sinful soul; to Thy sacred wounds I therefore flee for refuge; and as in Thy mercy Thou didst pray for Thy enemies, and sacrifice Thy life for Thy tormentors, vouchsafe to impart to me the benefits of Thy sacred death and passion. Grant that I may never again crucify Thee by any wilful offence, but, sincerely grieving for the past, and resolutely striving against present temptations, I may fervently persevere to the end in Thy love and service. Into Thy hands I commend my whole being. O Jesus, Son of David! have mercy on me.

O HOLY VIRGIN, and all ye Saints and Angels, bless and extol the Lord for His infinite mercies; beg of Him to accept the confession I have made; to supply, through his goodness, for all its deficiencies, and graciously to confirm in heaven the sentence of absolution which has been pronounced upon me on earth.



**PRAYERS BEFORE COMMUNION.**

*A Prayer to be said for three Days before  
Communion.*

O ADORABLE Jesus! Who hast left us the precious treasure of Thy sacred body and blood, to be the food and life of our souls, discover to me the extent of the happiness I hope to enjoy in a few days,

by receiving Thee in the holy Eucharist. I am soon to approach Thy sanctuary, to sit at Thy table, and be honored with the actual presence of that Omnipotent Being, before Whom the angels themselves tremble. O my God! I rejoice at the prospect of so great a blessing, I ardently desire to receive Thee, and adore Thee in the centre of my soul. I earnestly beg Thy powerful grace, that my sins may not be an obstacle to the blessings which always follow from a worthy communion. O merciful Jesus! Thou seest my heart, Thou knowest that I would prefer all the miseries of this world, and even a thousand deaths, to the misfortune of receiving Thee unworthily. Thou art too merciful, too good to permit that I should commit that evil which I sincerely dread; therefore I firmly trust in Thee, and now place my whole heart and soul in Thy divine hands, that Thou mayest Thyself prepare the abode Thou art so soon to enter. I desire that every moment, from this to the happy day of my communion, may be spent in the fervent exercise of all the

virtues that should adorn Thy sanctuary, particularly lively faith in this adorable mystery, firm hope, ardent love, sincere contrition, and an earnest desire to be united to Thee. Give me, I conjure Thee, light to discover my sins, and grace to detest and sincerely confess them; that the merits of Thy precious blood being applied to my soul in the tribunal of penance, I may approach to Thee, clothed with the wedding garment of innocence, and receive, in the holy communion, those graces necessary for persevering in Thy service to the end of my life. Amen.

*Exercises for Communion.*

THE divine Saviour gives Himself to us in communion, with a great desire to make us partake of His treasures and graces: let us place no obstacles calculated to restrain his liberality, by neglecting to bring the dispositions suitable or necessary to receive the admirable effects of this sacrament of His love. Let us, therefore, bring these proper dispositions:

*Remote Dispositions*—which are: great purity of conscience, or at least, an ex-

treme application to require it; constant fidelity in fulfilling the duties of our station; an ardent desire to correspond to the designs of the Son of God, in giving Himself to us; a lively and sincere sorrow for our sins, when we approach the tribunal of penance.

*Immediate Dispositions.*—From the preceding evening, observe a more than ordinary recollection; practise some good works; read slowly and with reflection the following considerations; go and pay a visit to Him Whom you intend to receive: make interior acts of those virtues which are the most suited to this adorable Sacrament, as acts of faith, of humility, of sorrow for your sins, of desire, of joy, of hope. Finish the day, and endeavor to compose yourself to rest, with this consoling reflection: *To-morrow I am to receive my God!* Recall this thought the next day when you awake, and meditate in the morning on the happiness you hope to enjoy.

[*Observation.*—Any of the following exercises may serve as a remote preparation for communion, and they may be read on the evening preceding the day you intend

**to communicate :** the others may be used as an immediate preparation during the Mass at which you are to communicate. You need not recite all that is here set down, as if all were necessary; but apply with fervor to those you may have chosen. The same may be said of the other exercises which are contained in this collection.]

*Remote preparation before receiving the Holy Communion. Considerations on the inestimable Graces which our Lord Jesus Christ confers on us, in giving Himself to us in the Holy Communion.*

1st. Who is He I am about to receive? It is Jesus Christ, true God and true Man, the same that sitteth at the right hand of the Eternal Father, the Lord of Heaven and earth; my Creator, my Redeemer, my Preserver, and He who shall judge me on the last day. O infinite Grandeur! infinite Majesty! infinite Wisdom! infinite Power! infinite Goodness! My God condescends to give me Himself as a pledge of His desire to procure my eternal glory. O what should be my respect and my love for Him, if I saw Him visibly present? Yet I am fully convinced of His presence, when I contemplate Him with the eyes of faith. Reanimate this faith

within me, O Lord; may its light, by enlightening my mind to receive Thee with the most profound respect, inflame also my heart to express for Thee the most ardent love.

2d. To whom does Jesus Christ give Himself? To me, who am dust and ashes—to me, a vile, blind, weak, wretched, malicious sinner, who have, by repeated crimes, so often and so basely betrayed Him!—to me, an ungrateful wretch, notwithstanding His numberless benefits!—to me, who have so often deserved hell-fire! All the kings of this world, before this God of glory, are less than the worms of the earth: the angels of heaven do not think themselves pure in His presence. Yet He desires to enter and dwell in my heart: what care, what precautions should I not observe, to prepare Him a mansion as worthy as possible!

3d. Why does Jesus Christ desire to give Himself to me? He desires it for my good and advantage; He desires it to strengthen me against mine enemies, the

devil, the flesh, and the world; to heal the deep wounds I have received from them; to strengthen the health of my soul, and to preserve the life which His grace has restored me; to support me in friendship with Him, against the various objects which might dissolve and snatch it from me; to unite me intimately to him; to transform me into Him; to make me partake of His divinity, by rendering me like Him. It is, then, most certainly true, that the amiable Heart of Jesus bears me an immense and unlimited love. I wish I had, O Jesus, a heart transported with love, inflamed like a seraph, to express my gratitude for such an unspeakable benefit. I shall make every effort to bring a heart disengaged from whatever displeases Thee, and from every created object; a heart given up quite to Thy service.

*Affecting Sentiments extracted from the Holy Scriptures, to dispose ourselves for Communion.*

“BEHOLD the bridegroom cometh, go ye forth to meet Him.”—*Matt. xxv, 6.*



“Behold the King cometh to thee meek.”  
—*Matt.* xxi, 5.

“Yea, Lord, I have believed that Thou art Christ, the Son of the living God, Who art come into this world.”—*John* xi, 27.

“What is man, that Thou art mindful of him? or the son of man, that Thou visitest him?”—*Ps.* viii, 4.

“Lord, I am not worthy that Thou shouldst enter under my roof.”—*Matt.* viii, 7.

“Lord, to whom shall we go? Thou hast the words of eternal life.”—*John* vi, 69.

“God is my Saviour: I will deal confidently, and will not fear; because the Lord is my strength and my praise, and He is become my salvation.”—*Isa.* xii, 2.

“As the hart panteth after the fountains of waters, so my soul panteth after Thee, O God! My soul hath thirsted after the strong living God: when shall I come and appear before the face of God?—*Ps.* xli, 1, 2.

“My heart hath said to Thee, my face hath sought Thee: Thy face, O Lord, will I still seek.”—*Ps.* xxvi, 8.

I stretched forth my hands to Thee: my soul is as earth without water unto Thee. Hear me speedily, O Lord: my spirit hath fainted away."—*Ps.* cxlii, 6, 7.

"What have I in heaven? and, besides Thee, what do I desire upon earth? For Thee my flesh and my heart hath fainted away: Thou art the God of my heart, and the God that is my portion forever."—*Ps.* lxxii, 25, 26.

"Come, Lord Jesus."—*Apoc.* xxii, 20.

[These affecting sentiments from the Holy Scripture contain acts calculated to prepare for communion: the other passages which we quote at the end of this exercise contain some acts proper for thanksgiving after communion. Persons accustomed to meditate, may easily find sufficient to occupy their minds before and after communion.]

*Devout Communications with our Lord, on giving Himself to us in the Holy Communion.*

O MY divine Saviour, Thy love for me is truly incomprehensible: Thou givest Thyself to me, and Thou desirest, in Thine amiable Sacrament, to furnish me with every blessing. Thou desirest to

feed me as my shepherd, to conduct me as my guide, to heal me as my physician, to defend me as my protector, to instruct me as my master, to hear me as my confidant. Thou desirest to dwell in me, and that I should dwell in Thee. The most striking mark of tender love which Thou gavest to Thy beloved disciple, was to allow him to recline on Thy breast; and Thou wishest now to recline on my heart. Ah! since Thy condescension is so great, O my God, as to enter this heart, reign in it alone, close it to all other loves but Thine.

If Thy goodness to me is immense, I sincerely desire that my love for Thee may have no limits. If Thy goodness to me is eternal, I also desire that my love for Thee may have no end. If Thy goodness to me is ever the same, I desire that my love may never change, except, O my God, to increase and daily become more ardent. Thou desirest, then, O Thou most liberal of all sovereigns, and it is in compliance with Thine order, that I approach the banquet-room, that I there

appear with the guests, that I take my place amongst the most faithful servants in Thy Church, and partake, with these angelical men, of the bread of angels. But, Lord, what art Thou doing? Hast Thou forgotten that Thou art my King? Dost Thou forget that I am the vilest and most contemptible of Thy subjects? Fearest Thou not that I may either forget myself, or that which I am, when I see myself so highly honored; or what Thou art, in seeing Thee so much abased? No, my God, never, by Thy grace, shall I forget either my misery or Thy grandeur; never shall I forget that I am but dust and ashes, and that in Thy most profound humiliations, Thou art ever equally respectable and ever adorable.

So far from insulting Thee in future, I wish henceforth to attach myself only to Thee. Thou wilt reign in me, and reign in me alone and exclusively. I shall make Thee reign in my memory, by recollecting Thy benefits; I shall make Thee reign in my mind, by a respectful attention to Thy holy presence; I shall make Thee

reign in my will, by a perfect conformity to Thine, and by the lively and tender affections of my heart. O Jesus, O my King! reign absolute Lord of my soul, which is Thine, since it has been created only for Thee, and begin to exercise in it all Thy prerogatives.

Thou wilt speak, Lord, and Thou shalt be heard. What Thou wilt condemn, I shall condemn; what Thou wilt approve, I shall approve; what Thou wilt forbid, I shall avoid; what Thou wilt order, I shall execute. My obedience shall be complete: and Thou, O my God, Thou wilt reëstablish me in the treasures of grace which I had lost; Thou wilt look on me with a favorable eye, and accept my services; Thou wilt support me against the common enemies of Thy glory and my salvation; Thou wilt give and preserve to me that peace which the world cannot give, and which is only found in Thy kingdom.

Thou sayest to me, then, O my Sovereign Lord, as Thou didst heretofore to Zaccheus: "I must abide to-day in thy

house." What a happiness, my God! what an honor! but, at the same time, what a subject of uneasiness for a man so poor as I am! Where shall I lodge Thee, O Lord? Is my misery suitable to so great a Sovereign?

When the princes of the earth go to visit their subjects, they send their officers thither to prepare all things for their reception; and, when they arrive, they are received as if in their palaces. Thou canst do the like, O Lord. Yes, O my God, Thou canst and wilt do it for the love of Thyself. Send Thine angels, that they may dispose me by their holy inspirations; order them to encompass me, that they may receive Thee when Thou comest. Finally, during all the time Thou remainest with me, may they form a court, such as Thou hast in heaven. Give me all the innocence and sanctity, all the modesty and reserve, all the faith and respect, all the gratitude and love, which Thou oughtest to expect from a soul that is for ever and entirely devoted to Thee.

*Aspirations of a soul that ardently desires  
to communicate.*

My divine Redeemer, Whom I adore veiled under these feeble species, is it possible that Thou hast reduced Thyself to this state, for the purpose of visiting me and residing in my heart; and that to induce me to receive Thee, Thou didst promise me numberless blessings? O God of grandeur and of majesty! O God of love! why am I not all spiritual to conceive such mercy, all heart to feel it sensibly, all tongue to proclaim it aloud?

O infinite goodness, the angels are never tired contemplating Thee; shall I not then desire to receive Thee into my heart, since Thy goodness permits it? Ah! I offer Thee this heart. Come, come, O divine Son of Justice; I am plunged into the fatal gloom of ignorance and sin; come and disperse this obscurity, and illuminate my soul with the divine light of Thy grace.

Come, O charitable Physician of my soul; after having made for me a bath of Thy blood, and sanctified me in the foun-

tain of baptism, I find myself, through my own negligence, oppressed with a thousand dangerous maladies, which involve my soul in disgust, weakness, and death: come, then, and heal me: my state is much more deplorable than that of the paralytic, whom Thou asked, did he wish to be cured. Yes, my God, I wish it sincerely. Grant, through Thine infinite mercy, that the desire I have for it may be more lively and ardent.

Come, O Thou most faithful and most tender of all friends, come to my assistance. Powerful enemies rise up against me; my passions are continually at war with me; my own weakness affrights me, and I see myself exposed to the danger of perishing. Delay not, I conjure Thee, to help me. Come, Thou only art my strength, my life, my hope, my salvation, my light, my consolation.

Come, O Thou source of all blessings, come and enrich me with Thy treasures, adorn me with Thy virtues; dissipate my tepidity; inflame me with Thy love. Come, and permit not that I should ever



give Thee cause to withdraw Thyself from me.

*An act to offer up the Communion.*

This act contains the principal intentions for which we should offer our Communion and the Sacrifice of the Mass: each person may add those which he shall judge most suitable to the dispositions of his soul. If you make this act the evening before you purpose to approach the communion, it would be well to renew it the next morning.

SOVEREIGN Lord of all things, Almighty God, infinitely holy, infinitely adorable, I offer Thee this communion, in union with all the merits of Jesus Christ, Thy beloved Son, and of the infinite love of His adorable Heart; in union with the merits of the holy Virgin, and the ardent love of her holy Heart; in union with the merits and the love of the beatified souls who enjoy Thy glory in heaven, and of the just who live upon earth. I should wish, O my God, in order to render myself more pleasing to Thee in this communion, to approach with that lively faith, that profound humility, that tender confidence, that pure conscience and ardent love, with which so many holy souls

are inflamed in approaching this sacred banquet. I beseech Thee to accept my desire, and to supply, by Thy mercy, all my deficiencies. I offer my communion to Thee, and, at the same time, the divine sacrifice at which Thou grantest me the grace to assist, to render Thee the honor and glory which are due to Thee, O God of majesty ; to satisfy Thy justice, which I have provoked by so many sins ; to thank Thee for the innumerable benefits that I have received from Thy liberal hand, and which I should have received more abundantly, had I not impeded them by my infidelities ; in a word, to obtain from Thine infinite mercy, the graces which are necessary for me, and, in particular, the grace of subduing this passion, of acquiring this virtue (N. N.), but especially the grace of a happy death.

I offer it to Thee, O merciful Father, in memory of the passion and death of Thy dear Son, my divine Redeemer, to enter into His views and designs, to accomplish His orders and His will, to love Him with more ardor and perfection, to

participate in the merits of His labors and sufferings, to acquire His spirit, to imitate His virtues, to model my life by His, to assimilate my heart to His, and to make to His Heart a public reparation for all the sacrilegious communions, irreverences, and profanations which are committed against Him in this august sacrament of His love, and in a particular manner for those of which I have been guilty.

I offer it to Thee, O God of supreme liberality, to thank Thee for all the graces Thou hast granted to men, and which Thou wast disposed to grant them, had they not rendered themselves unworthy; to thank Thee, in particular, for all those Thou hast conferred on the venerable Mary, the angels, and the saints, especially on my angel guardian and patron saint. I offer it to Thee, O God, infinitely good, for the triumph of Thy holy religion, the glory and propagation of Thy holy Church; for the conversion of infidels, heretics, schismatics, and of all sinners. I offer it to Thee for the necessities of all

my relations, friends, associates, benefactors, and enemies; for the perseverance of the just, the comfort of the afflicted, and the deliverance of the suffering souls in Purgatory; in a word, for all those whom I am obliged to pray for; and I desire to enter into all the intentions requisite for gaining the indulgences which I may obtain by this holy communion.

*Immediate Preparation.—Acts and prayers for Mass before Communion.*

*An Act of Faith.*

I BELIEVE, O my Lord and my God, that Thou art really and substantially present in the most holy Sacrament of the Altar, and that Thou art in it true God and true Man. I believe it, because it is Thyself, O eternal Truth, Who hast declared it; and I feel more convinced of it than if I beheld it with my eyes. Yes, I believe that Thou art the Son of the living God, the Word made Flesh for the salvation of the world; and that in receiving Thee, I receive Thy adorable Body, which suf

ferred and died for me, which arose triumphant and glorious. I believe that I receive Thy precious Blood, which was shed for the salvation of mankind; this holy Soul, the masterpiece of the magnificent hand of the Lord; this adorable Heart, the object of His complacencies, the fruitful source of all graces, the seat of all virtues, always burning with love for me; in fine, Thy holy and adorable Divinity; Thyself, O my amiable Saviour, and Thyself entire. Yes, I believe it by Thy grace: too happy could I seal with my blood the truth of my belief.

*An Act of Admiration.*

O MY soul, what a miracle, what a prodigy! Jesus the absolute Lord of all things, the King of glory and all majesty, the God of all grandeur and all sanctity, veils His sovereign splendor under the feeble appearance of bread and wine; reduces Himself, and, as it were, annihilates Himself for me; overturns all the laws of nature, and performs at once the most astonishing miracles, through His love

for me! My mind can never cease admiring these surprising wonders: I can never, O my God, express the admiration with which I am filled. The angels and saints are in profound astonishment. O how true it is, my Lord and my God, that having loved Thine own, Thou hast loved them particularly at the end of Thy mortal life, by instituting this divine and adorable Sacrament. O infinite wisdom, O power unlimited, O love, O excess of love and tenderness, who can ever sufficiently praise and admire Thee!

*An Act of Adoration.*

IT is with the most profound respect and humiliation, that I adore, O divine Jesus, Thy supreme grandeur hidden under these frail accidents, and render to Thy divine Majesty the most sincere homage. I adore and return a thousand thanks to Thine infinite wisdom, for having devised means, so admirable and surprising, to feed me with Thy adorable flesh, and to give Thyself entirely to me. I adore, I praise, and I love with all

the affection of my soul, this adorable Heart, that infinite love, which has willingly condescended to exercise Thy wisdom and power, for the execution of a work worthy of Thyself. I adore this adorable Body, this precious Blood, that holy Soul, which I am going to receive from Thy liberality, Thy magnificence, and Thy love. O Jesus, divine Jesus! yes, Thou art truly the great and admirable God, the wise and powerful God, the God of sanctity, the God of all perfection; Thou art truly the God of mercies, the God of love, the God of tenderness and bounty. I adore Thee in this mystery, with all Thine infinite perfections. May every knee bend before Thee; may all creatures bless and praise Thee; may all hearts love Thee ardently and forever.

*An Act of Humility.*

WHO am I, O my God, that Thou shouldst so abase Thyself as to come and visit me? Ashes and dust, a vile nothing! shall I even dare present myself before Thee? So often rebellious to Thy com-

mands, insensible to Thy benefits and to Thy love, abounding in vices and defects, shall I have the assurance to present Thee my heart to be Thy dwelling. What alliance can exist between my baseness and Thy grandeur, between Thy sanctity and the depravity of my feeble, languishing, and criminal soul? Ah! Lord, I am unworthy of the least of Thy graces; I am still more so of that which Thou desirest to confer on me in giving me Thyself. I humbly prostrate myself in Thy presence, and I acknowledge, with all the humility of which I am capable, both Thy sovereign grandeur and my extreme baseness: I acknowledge the infinite distance there is between Thee and me. Thou knowest it infinitely better than I do, O my God, and yet Thou invitest me to receive Thee. If my unworthiness makes me tremble, Thy amiable invitation gives me confidence: deign, I beseech Thee, to supply Thyself for my deficiencies.

Ó divine Jesus, seeing myself very remote from the dispositions I desire for receiving Thee, I cast myself into Thy



sacred Heart, to draw thence that lively faith, that charity, that fervor and purity, which I ought to have. I confess before Thee the excess of my misery : enrich me with Thy gifts, for Thy sacred Heart is an inexhaustible treasure of graces.

*An Act of Contrition.*

O MY God, supremely good and merciful, how is it possible that, after having been so often unfaithful to Thee, and often driven Thee from my heart to make room for sin, Thou condescendest to abase Thyself in coming to me? How much do I grieve for having offended Thee, O sovereign goodness! I detest, with all my heart, all the sins that I have committed to the present moment, and I detest them for the love of Thee, because they displease Thee, Who art infinitely amiable and worthy of being loved above all things. Efface them more and more; purify my heart from the smallest stains; destroy in me all affection to that which offends Thee; give me, O divine Jesus, a new heart, a heart conformable to Thine, a

pure heart, burning with ardent love for Thee, and seeking only Thy glory.

*An Act of Love.*

O JESUS, O amiable Jesus, how shall I repay Thy love, except by reciprocal love! To be born and to die for me, to deliver and give Thyself up entirely to me. O love! O excess of love! with what transports should I not be seized! Ah! burn, inflame, consume my heart with the sacred fire with which Thy adorable Heart continually burns. O adorable Heart, do not suffer my love to languish. If I am unworthy of a great love for Thee, grant it to me, because Thou art entitled to the most unlimited love of all hearts. O Jesus, O my only love, light up, I beseech Thee, in my soul, this divine fire, which Thou camest to kindle on earth, and with which Thou so ardently desirest to inflame our hearts. O Thou God of my heart, why have I not the ardor of the cherubim and seraphim to love Thee! O Thou, the most amiable of objects, it is for Thyself that I love

Thee, that I desire to love Thee more and more, and ever to be inflamed with Thy love. O Father, the most tender of Fathers, the most faithful and generous Friend, the vigilant Pastor, and most charitable Physician, Thou art my treasure and my joy, my strength and my comfort, my God and my all! How do I now grieve for having loved Thee so little! Grant that henceforth I may be all inflamed with love for Thee, and for Thee alone! Reign entirely in my heart and remembrance; take possession of them for ever. May I think, speak, and act only for Thy love; may I live and die in Thy love and by Thy love.

*An Act of Hope.*

O DIVINE Saviour of souls, Thou comest to me, and Thou comest to fill me with Thy gifts and Thy graces. What a subject of confidence for me! And what canst Thou refuse me, O Jesus, since Thou givest Thyself! Thou art a faithful God, and Thou dost promise to assist me. Thou art the God of wisdom

and Thou knowest my wants. Thou art the God of power, Thou canst relieve me. Thou art the God of mercy and goodness, Thou lovest me tenderly, and Thy wish is, in honoring me with Thy visit, to enrich me with Thy treasures. What may I not expect, possessing in my heart even the Author of all graces! The greater my miseries are, the more I have to hope from Thy liberality and goodness. Relying on the fidelity of Thy promises, on Thy power and Thy love, I hope, O my God, for all the assistance necessary to triumph over my enemies, to vanquish myself, and to love Thee tenderly to the last moment of my life.

O happy day, O precious moment, I shall possess in my heart the source of graces, Thy adorable Heart, O divine Jesus! I shall draw light from it to dissipate my darkness, treasures to enrich my poverty, strength to fortify me against my weakness, consolation to alleviate and support my cross, courage to combat my passions and triumph over them. In it I shall find a remedy for all

the disorders of my soul; from it, especially, I shall draw that water of life which blotteth out sin; that ardent and generous love which devours and consumes for its beloved.

*An Act of Desire.*

O THE beloved of my soul, O my joy my life, my treasure, hasten the moment which my heart desires! I sigh, I languish with tenderness and love, in expectation of Thy happy visit. Come, O amiable Jesus, come and no longer delay. Come to purify, sanctify, and inflame me. O celestial Bread, when shall I have the happiness to be entirely Thine, and be consumed by the fire of Thy love? When, O infinite Charity, shall I live only from Thee, by Thee, and for Thee? Come and work this miracle of mercy, in giving Thyself to me. O my sovereign Good, disengage, from this moment, my heart from the slavery of its passions and vices, adorn it with Thy virtues, extinguish in it every other desire but that of loving and pleasing Thee.

I offer Thee my heart, O Jesus, my love, to receive Thee; open Thine to me; that I may lose myself in Thee, and live only for Thee. May Thy adorable Heart be my place of prayer, of love, and adoration; may I never go out of it, may I live and die there, consumed with the fire of Thy love, O Thou God of my heart and my All!

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#### ACTS AND PRAYERS AFTER COMMUNION.

[No time is more precious than that which immediately follows communion: be careful to improve every moment of it. From the moment you have received the sacred Host, enter into profound recollection, and converse with Jesus Christ present. It is then the heart only should speak to Jesus; the language of the heart pleases him. We shall here suggest some sentiments which may be dwelt on, according as the heart may feel more or less affected. The following acts, which we set down more at large, may be afterwards made.]

To gain a Plenary indulgence after Holy Communion, recite the following prayer before a Crucifix or picture of the Crucifixion.

O GOOD and most sweet Jesus! behold, I fall on my knees before Thee, and, with all the ardor of my soul, pray and beseech Thee that Thou wouldst vouchsafe to impress on my heart lively sentiments

of faith, hope, and charity, with a true repentance for my faults and a most firm resolution to amend them; whilst, with deep feelings of grief, I consider within myself, and contemplate in spirit Thy five wounds—having before my eyes what the royal prophet expressed by these words: ‘*They have pierced my hands and feet; they have numbered all my bones.*’

[And say one *Our Father* and *Hail Mary*, or some other prayer, for the intentions of the Church.]

*Affecting Sentiments.—After Communion.*

O LOVE! excess of love! ocean of goodness and mercy! inexhaustible source of all good! God of majesty and glory! I have the happiness to possess Thee! I adore Thee, and humble myself before Thee.

O Jesus, O amiable Jesus, it is Thyself, with all Thy perfections, that I possess in my heart. What tenderness on Thy part, to come to visit a poor sinner! No, I shall never forget so great a favor.

One heart is too confined to love Thee, divine Jesus; one voice is too limited to

publish Thy munificence. May all heaven and earth take part in my joy, and sing to Thee canticles of praise.

Thou art mine, and I devote myself entirely to Thee, my Saviour. O love may this love ever continue! No, I do not desire to live, but I wish Jesus to live in me.

How could I live without loving Thee! How have I dared to offend Thee! O bitterness, O regret! And yet Thou hast condescended to give Thyself to me! O Jesus, O my God! Thou alone art capable of such love, and it is only Thou Who art sufficiently powerful to effect such miracles of love. And shall I not love Thee? Shall I place bounds to my love?—Ah! may I rather die.

I have found my treasure, my joy, my delight—Thy adorable Heart, O Jesus! It is mine; Thou hast given it to me Thyself. Heart of my God, of my Father, of my Redeemer, I render to Thee my most profound adorations.

O Heart the most amiable, O Heart the most loving! ah! when wilt Thou be



also the most beloved? Take from me, I entreat Thee, this ungrateful heart, this heart so tepid, so slothful, so cold in loving Thee. Give me a heart to return Thee love for love. Thou hast performed many miracles to give Thyself to me; complete this one, in giving me a new heart inflamed with love for Thee.

Holy Virgin, blessed spirits, holy inhabitants of Paradise, come, partake in my joy; adore, praise, love; pray with me, and for me, to your Master and mine. I possess Him in my poor heart. Yes, it is Himself; He is the source of your happiness in heaven, and at present, in my exile, He is my strength and consolation.

But when shall I see Thee without veil and obscurity, O Thou God of my heart? When shall I be united to Thee forever? Hasten, hasten that happy moment, that I may love Thee without end and measure.

Ah! what graces am I not to obtain from my amiable Jesus. O my King, Thou art all-powerful, filled with love, liberality, magnificence, and generosity; and

my innumerable miseries are extreme. Transform my heart, full of vices and imperfections, into a heart ornamented with all virtues, a heart according to Thine. Give me Thy love, but, at the same time, a love such as Thou requirest and expectest from me: on my part, I give all, without further reserve or inconstancy. Amen.

*An Act of Faith and Adoration.*

I BELIEVE firmly, O my divine Jesus, that I have received, and possess within me, Thy body, Thy blood, Thy soul, and Thy divinity; because it is Thyself, the sovereign truth, Who hast revealed it: and therefore, humbly prostrate in Thy holy presence, I confess and adore Thee as my Lord and my God, and I unite my adorations and homage to those which are at present paid Thee in heaven. To Thee belong glory, honor, salvation, and benediction. Thou art the legitimate King and the absolute Lord of all beings. As such I adore Thee; I render Thee my most profound adorations, and I wish

that Thy reign may be unalterably fixed in all hearts. Establish it particularly in mine, which Thou hast made choice of this day for Thy dwelling, through Thine infinite mercy.

*An Act of Admiration and Joy.*

SOVEREIGN and infinite Majesty, how is it that Thou hast deigned to visit the least of all Thy creatures, and to abase Thy incomprehensible grandeur to my misery? Thou, O great God, before Whom the angels tremble with respect; and Who, even at present, when I have the honor to possess Thee, art confessed and honored with the most humble and profound adorations by the highest seraphim, and by all the inhabitants of heaven; Thou, the immortal God, the holy and powerful God, comest and dwellest in the heart of a miserable sinner like me! Ye heavens, be seized with astonishment and thou, O my soul, give thyself up to the most lively transports of joy. May thy tender gratitude ascend to heaven like an agreeable perfume, and join thy

praises and benedictions with those of the angels and the saints.

*An Act of Thanksgiving.*

How great are Thy mercies to me, O my God! they are truly incomprehensible. O holy Father, Thou hast given me Thy beloved Son, the object of Thy complacencies. O Word made Flesh, Thou desirest that Thy adorable Body and precious Blood may become the nourishment of my soul; Thou givest me Thy adorable Heart, and the inestimable riches which it contains. Holy Spirit, Thou deignest to abide in my heart, and to shed in it Thy gifts and graces. O infinite goodness! O immense charity! O ineffable love! I wish I could consume myself in praises, in acts of thanksgiving and love. O my soul, bless the Lord, Who doeth for thee such great and wonderful things. May all the powers of my soul, O my God, unite in glorifying Thy holy name; may I never lose the remembrance of so many benefits; may my heart love Thee, my tongue celebrate Thy magnifi-

cence all the days of my life; and since my gratitude cannot be infinite in its vivacity and ardor, grant, O my God, that it may be infinite in its duration, and that I may sing Thy mercies forever.

*An Act of Love.*

O JESUS, Who by an incomprehensible love, hast deigned to suffer and die for me, Who condescendest daily to sacrifice Thyself on our altars, to appease the wrath of Thy Father justly irritated against me, and Who hast fed me with Thy adorable Flesh, I do not desire to live henceforth but for Thee. Grant, O Jesus, that I may be entirely Thine; love nothing so much as Thee; love nothing but with relation to Thee; that nothing may be capable of separating me from Thee. Yes, I love Thee above all things. O that I could command the hearts of all those who do not love Thee! I would consecrate them all to a love so just and delightful. I offer Thee, in recompense, the love of all those who love Thee in heaven and on earth. May the fire of

Thy divine love destroy in it all that can oppose the inviolable attachment I wish to have for Thee, Who art my supreme good. Thy love and Thy grace are the only favors I ask for time and eternity.

*Acts of Confidence and Supplication.*

MOST holy and eternal Father, almighty and merciful God, Who, by an effect of Thine infinite goodness, hast been pleased to feed my soul with the adorable body and precious blood of Thy dear Son, wilt Thou refuse me what I ask, after having given me what is most dear to Thee?—Is not all that I can ask infinitely inferior to the present which Thou hast made me? It is true, I do not merit to be heard; but the divine Jesus merits it for me, and prays Himself in my favor. His prayers, His adorations, His homages, are what I present to Thee: it is His adorable Heart which induces Thee to hear, particularly at this moment, from the centre of my heart, His wishes, His sighs, His mournings, that Thou mayst cast Thine eyes of mercy on a strayed sheep, which He

has brought back to the fold. By this sacred Heart, deign to pardon me all the sins of my past life; fortify me so with Thy holy grace for the future, that I may never have the misfortune to lose Thy friendship; and grant me the grace to accomplish faithfully Thy holy will, and in the end to die in Thy love.

And Thou, amiable Jesus, Who reposest in my heart, and Who wouldst not invite me to ask great things, if Thou hadst not an extreme desire to grant them to me, behold the favorable moment to display Thy liberality. After the favor which I have received from Thee, there is none that I do not expect from Thine ineffable goodness, how unworthy soever I acknowledge myself of it. I render homage to Thy power, and confess there is no weakness which Thou art not able to strengthen—no evil so incurable which Thou canst not heal—no heart so defiled which Thou canst not purify—no heart so poor which Thou canst not enrich, so cold which Thou canst not inflame, so afflicted which Thou canst not

console, so abandoned which Thou canst not relieve.

Alas! I am devoid of all virtue: I have neither humility, patience, nor love. The slightest occasion seduces me, and makes me soon forget all my good resolutions. I am indifferent, remiss, and inconstant in Thy service; my mind and heart are successively the theatre and sport of a thousand different passions. O my amiable Master, Thou Who art so compassionate, canst Thou see so many miseries without being affected with them? O tender Father, O my divine Saviour, have mercy on Thy servant, redeemed with Thy precious blood. Thou hast in Thy hands the remedy for all my infirmities, and I know that Thou lovest me. It is from Thy goodness I expect my cure: give me what is most necessary for me, and shall be most for Thy glory. I do not ask, O my amiable Jesus, the riches and prosperity of this world; give me, on the contrary, a contempt for, and perfect disengagement from them. But give me a profound humility, great purity of heart,



of body, and mind; grant me unalterable sweetness, invincible patience, perfect submission to Thy holy will, a holy and constant hatred of myself and my passions, fortitude and courage to subdue them—the following in particular. (N. N.) Give me, above all, Thy holy love in a supreme degree: this only will comprise all the rest. I beg it of Thee for my whole life, but, in a special manner, at the hour of my death.

[Renew your petitions with greater earnestness and fervor. Be persuaded that you will render yourself the more pleasing to our Lord, the more your requests are numerous, great, and offered up with ardor and confidence; for this is the moment of His liberality and greatest mercies.]

O AMIABLE Jesus, Thy patience is such, that Thou art never weary of attending to the cries which my wretchedness, poverty, and the love I desire to have for Thee, compel me so express. I shall again raise up my voice to the Lord my God, and I hope He will hear the prayer of His servant.

Thou art entitled to the love of all hearts, O divine Jesus; yet how many are there, who do not love Thee! Give

me, I beseech Thee, all the love with which they ought to burn for Thee: this favor I beg for Thy glory. O Master, infinitely great, O Father, sovereignly perfect! if, by Thy grace, I become a faithful and zealous servant, a submissive child, abounding with tenderness and love for Thee, wilt Thou not have all the glory? Deign, I conjure Thee, to forget mine iniquities, and inflame my heart with Thy love. Thy mercy solicits in favor of a sinner, the work of Thy hands; Thy blood shed for me, demands that it may not become useless, and that its merits may be applied to my soul; Thine adorable Heart incessantly reëchoes its lamentations and sighs, to obtain pardon for me. Hear no longer, O my divine Saviour, the voice of my sins; look on them no longer but with eyes of compassion. Behold the **great** things which Thou hast done for **me**: **see** the immense love which has this day degraded Thee, to honor me with Thy visit.

Thou comest to reside in me, O my Sovereign Lord; to load me, no doubt,

with Thy favors; and to make me experience the effects of Thy wonderful mercy: accomplish in me Thy designs, I conjure Thee. Thou comest to apply to me, amply and efficaciously, the merits of Thy life and death, to sanctify my body and soul, to make me live a heavenly life, in some manner like Thine. Thou comest to me, that angels and men may discover, by this inestimable communication, the great gifts Thou desirest to confer on me—how good, how sweet, how liberal and magnificent Thou art. Thou comest to procure for Thyself the most just glory, and to render Thy labors both abundant and useful. O! accomplish in me the work for which Thou art come. Amiable Jesus, produce in me all these effects, in an eminent and sublime degree. Wouldst Thou have descended from heaven, wrought so many miracles, overturned the laws of nature, and made so many preparations in vain, for Thy glory and my sanctification? O my God, essentially good, all-wise and all-powerful, do not lose the fruits of Thy coming. On my

part, I detest and disavow with all my heart, all that can place any obstacle to them. Ah! operate in me that for which Thou camest on earth. Dissipate my darkness, support my weakness, enable me by Thy grace to get out of this state of tepidity in which I languish, and which might induce Thee to reject me. Sanctify my body and soul, all my thoughts, words, actions; and inflame my heart with a pure, constant, and ardent love, until death. May my only regret be henceforth, that I have not loved Thee, O my amiable Saviour, or loved Thee so little; my only fear be, to forfeit Thy love! May it be my sole comfort, to love Thee ardently; my only desire, to increase more and more in Thy love; my only interest be, to contribute to Thy love; and my only hope, to love Thee forever in heaven!

Permit me, likewise, O amiable Jesus, to solicit that the devotion to Thy sacred Heart may extend to all parts, that all mankind may be inflamed with Thy love. I recommend to Thee also, Thy holy

Church, our spiritual and temporal rulers, my parents, friends, associates, enemies, those who labor in the conversion of souls, all persons whom I might have injured, either spiritually or temporally, and all those for whom I am obliged to pray. In a word, I humbly beg the perseverance of the just, the conversion of infidels, schismatics, heretics, sinners, and the relief of the souls in Purgatory.

*An Act of Oblation.*

O THOU God of my heart, my whole desire and my only portion consist in loving Thee. To Thee I also devote myself without any reserve, and forever.

I consecrate to Thee my body: purify it more and more, and render it worthy of being the temple of the Holy Ghost. O Jesus, I surrender it to Thee: dispose of it according to Thy blessed will. I submit to all mortifications and infirmities, to sickness, sorrows, and death itself. I desire nothing but what Thou desirest; and however painful the cross may be which Thou hast prepared for me, I await

it, through Thy grace, with entire submission; I shall receive it with lively gratitude, carry it with joy and constancy happy in being able to say with Thy great apostle: "With Christ I am nailed to the cross."

I consecrate to Thee my heart: receive it as an acceptable sacrifice. I conjure Thee to preserve and unite it to Thine; for in it I desire to reside all the days of my life, to live in it unknown to the world, and known only to Thee.

To Thee I consecrate my will, that it may be conformable to Thine in all things. Ah! what should I and can I desire and will, but the will of my Lord and my God! O Jesus, Thy will be done, and not mine. May all things happen as Thou willest, and not as I will. Let self-will reign no longer in me, O amiable Jesus. Thou art my King, my Lord, my Father; and I am Thy subject, Thy slave, Thy child. Command and Thou shalt be obeyed; behold me entirely at Thy disposal.

I consecrate to Thee my understanding; I shall no longer judge of anything but

according to Thy divine lights; I shall despise all Thou hast despised, and esteem what Thou hast esteemed; I shall feel only contempt for the false treasures, the vain honors, the fatal pleasures of this world; I shall desire only the good things of heaven, and the means which conduct to them; disengagement from creatures, humiliations, and crosses; such are the objects of my ambition. O my God, may Thy grace work in me the accomplishment of the holy desires with which it inspires me!

I consecrate my memory to Thee; it shall always remind me of Thy grandeur, Thine infinite perfections, Thy goodness, Thy beauty, Thy supreme attractions. I shall place my delight in the remembrance of Thy favors, of Thy love, and of Thy mercy to me. Can I use any means more effectual to penetrate me with love and gratitude towards Thee?

I consecrate to Thee, O my sweet Jesus, all that I possess: all is Thine; dispose of it as Thou pleasest. I consecrate to Thee all that I can; I am ready to sac

rifice all—cares, pains, labors, fatigues, toils, goods, health, reputation, even life, and the last drop of my blood—to testify to Thee my love, and to induce all hearts to love Thee.

In a word, O amiable Jesus, I consecrate to Thee all that I am : receive me according to Thy great mercy and love. I belong to Thee, I am Thy portion : I am resolved to be Thine without reserve or division ; to serve Thee with joy, with love ; to love Thee till my last breath, and for endless ages. Amen.

*Another Act of Oblation.*

RECEIVE, Lord, my entire liberty ; receive my memory, my understanding, and will. It is Thou Who hast given me all I have and possess : I restore it to Thee without reserve, and commit all to the disposal of Thy holy will. Give me only Thy love, together with Thy grace, and I shall be rich enough ; I ask no more.

Do not content yourself with this general offering ; enter into a particular detail ; and at every communion make to your God a sacrifice of some one of your defects ;



this will be an excellent method of arriving, in a short time, at great perfection. Pray to your heavenly Master to speak to your heart, and to make His will known to you. Listen with great recollection to the words of life that He shall address to you, and perform generously the sacrifices that He shall require. "Speak, Lord," you may say, "for Thy servant heareth."—*I Kings*, iii. "Lord, what wilt Thou have me to do?"—*Acts*, ix. You may afterwards say the following

*Prayer.*

IT is very just, O my God, that since Thou hast given Thyself entirely to me, I should give myself entirely to Thee; and that after having presented to Thee so many petitions, I should not refuse what Thou graciously demandest of Thy unworthy servant. Yes, my God, I sacrifice most cheerfully to Thee, my proud and hasty temper, my vanity, my luxury, my inclination to ridicule, and to speak unfavorably of others; I sacrifice to Thee my ease and convenience, ever averse to constraint and contradiction; I sacrifice my delicacy in not bearing to suffer anything; my fear of contempt and humiliation; my immoderate uneasiness for the loss of health or property; my unhappy human respect, which has so often blasted my best resolutions; my

worldly prudence; my unfeeling conduct to the sick and indigent: my negligence in tending to the perfection of my state, and in observing its duties and regulations; my slothfulness in acquitting myself of pious exercises; my almost continual dissipation of mind and heart; my tepidity and reserve in Thy service; but, I sacrifice to Thee, in particular, my predominant passion (N.), the fatal source of so many imperfections.

[ Every one may go into a detail with regard to what concerns himself. ]

Yes, O divine Jesus, such are my sincere resolutions. Should a heart that desires to be Thine, dread to sacrifice all things to please Thee, and does it not find in Thee alone every blessing? Is a divided heart worthy of Thee, and will it ever be perfectly happy?

Deign, then, O my amiable Saviour, deign to confirm me in the holy resolutions with which Thou hast now inspired me. I ask this favor, through Thine adorable Heart—I hope it, from its infinite love for me.

*A Prayer to the Blessed Virgin, to our  
Angel Guardian, and to our Patron  
Saints.*

HOLY Virgin, my good Mother, in whom, after God, I place my confidence, —since thou takest so great an interest in the favors which thy dear Son confers on me, deign to thank him thyself for me, I beseech thee, for that which he has now granted me; obtain for me the grace to be faithful to him until death.

Holy angels, and you in particular, my guardian angel, I beg the same favor from you. And, you my holy patrons and protectors, deign to join your prayers and thanksgivings to those of this poor sinner.

[Before you retire say the prayers to gain the indulgence, and recite the act of reparation which follows.]

*An Act of Reparation to the Sacred Heart  
of Jesus, after Communion.*

O ADORABLE Heart of my divine Redeemer, which infinite love has concealed under the eucharistical species, to be the food, the strength, the refuge, the consolation, and director of our souls;

pierced, as I am, with sorrow, in reflecting on the impious and sacrilegious conduct of many bad Christians, who receive Thee in the state of mortal sin, and dishonor Thee in such a variety of ways; considering the negligence of many lukewarm Christians, who receive Thee without preparation, devotion, and scarce without any reflection; when I think, in fine, of the faults I have so often committed against this august sacrament; I detest all these crimes, from the bottom of my heart, and I desire to make Thee reparation for them.

Pardon us, O source of infinite love; and to render us more worthy of pardon, change our hearts entirely. Grant us the grace never to approach Thy holy table unprepared, through human views or through custom, and that we never absent ourselves through negligence; but that we may always approach with a pure conscience, a lively faith, a right intention, an ardent charity, and profound humility. Grant, also, O God of goodness, that we may have the happiness to receive Thee worthily at our death, and live by Thee

and with Thee for a blessed eternity,  
Amen.

[Penetrated with gratitude for the benefit which you have received, endeavor to recall often its precious remembrance. Visit in the afternoon the holy Sacrament, to renew your thanks to your divine Saviour, and to confirm yourself in your good resolutions. Keep yourself more recollected, and observe more vigilance over your senses during the entire day.

The fruits which you should particularly endeavor to draw from your communions, are, great purity of heart, determined courage to overcome yourself, true change of conduct, union with our Lord, and great resignation and submission to His will. Foresee the obstacles and generously endeavor to surmount them.

It is a very holy practice to receive from time to time, the adorable sacrament of the Body and Blood of Jesus Christ, with the same preparations and the same sentiments as if you were on your death-bed; which is called, receiving the Sacrament by manner of viaticum. There is also a most useful practice, authorized by the Holy Fathers, and which may be used daily and every hour of the day, which is, a spiritual communion. It consists in making acts of faith, that Jesus Christ is present in the holy Sacrament of the Altar; acts of hope, to partake in the effects of this adorable Sacrament; acts of love and desire, to receive it really; and acts of humility, acknowledging yourself unworthy of this favor.]

*Affecting Sentiments from the Holy Scriptures, which may be made use of after Communion.*

“VERILY Thou art a hidden God, the God of Israel, the Saviour.”—*Isa.* xlv, 15.

“The desired of all nations.”—*Agg.* ii, 8.

“The Lamb of God, Who taketh away the sins of the world.”—*John* i, 29.

“The brightness of eternal light, and the unspotted mirror of God’s majesty, and the image of His goodness.”—*Wisd.* vii, 26.

“The splendor of His Father’s glory and the figure of His substance.”—*Heb.* i, 3.

“My Lord and my God.”—*John* xx, 28.

“Behold, he whom Thou lovest is sick.”—*John* xi, 3.

“Heal my soul, for I have sinned against Thee.”—*Pss.* xl, 5.

“Say to my soul, I am thy salvation.”—*Pss.* xxxiv, 3.

“This is my rest for ever and ever: here will I dwell, for I have chosen it.”—*Pss.* cxxxix, 14.

“I found Him Whom my soul loveth; I held Him, and I will not let Him go.”—*Cant.* iii, 4.

“My beloved to me, and I to Him.”—*Ibid.* ii, 16.

“Speak, Lord, for Thy servant heareth.”—*1 Kings* iii, 9

“My, son give me thy heart.”—*Prov.* xxiii, 26.

“I love them that love me: and they that in the morning early watch for me shall find me. With me are riches, and glory, glorious riches and justice; and I walk in the way of justice, in the midst of the paths of justice, that I may enrich them that love me, and fill their treasures.”—*Prov.* viii, 17, 18, 20, 21.

“But it is good for me to stick close to my God, to put my hope in the Lord God.”—*P.s.* lxxii, 28.

“My soul hath stuck close to Thee: Thy right hand hath received me.”—*P.s.* lxii, 9.

“I live now; not I, but Christ liveth in me. I live in the faith of the Son of God, Who loved me, and delivered Himself for me.”—*Gal.* ii, 20.

“Benediction, and glory, and wisdom, thanksgiving, honor, and power, and strength to our God, for ever and ever. Amen.”—*Apoc.* vii, 12.

*A Consecration of perfect Love to our Lord  
Jesus Christ.*

[Convinced by the most powerful motives, of the obligation you are under of loving ardently our Lord Jesus Christ, Whom you desire to have henceforth for your divine Saviour, choose some of the most solemn feasts to make this consecration, and renew it afterwards from time to time, especially after communion.]

INCARNATE Word! only-begotten Son of God! Sovereign Lord of heaven and earth, and my most amiable Redeemer; acknowledging that I am created for the glory of God, and consequently for Thee, Who art by excellence the glory of Thy eternal Father; and desiring to attain that noble end through homage to Thy grandeur, gratitude for Thy benefits, and in proof of my love; prostrate at Thy feet, with the most profound sentiments of respect, in the presence of the glorious Virgin Thy Mother, of my angel guardian, of St. Joseph, and all the court of heaven, I offer and consecrate to Thee this day, my person and life, resolved to live no longer for myself, but to be totally Thine the remainder of my days; to make an open profession of living according to Thy maxims and spirit; to abandon myself



absolutely to Thy divine will ; to tend with all my strength to perfect myself in Thy love, and to practise every day as many acts of divine love as I possibly can.

I conjure Thee, O Jesus, my only love, to accept this offering ; to consume with Thy divine fire this sacrifice which I make to Thee of myself ; and to grant that all the powers of my soul, my senses, my thoughts, words, actions, affections, desires, may be so many holocausts, to burn continually in the flames of Thy charity. Maintain, I beseech Thee, O my Saviour, Thine interests against me ; and as I have already the happiness of belonging to Thee by numberless titles, offer me with Thee and those who love Thee, to Thy heavenly Father ; and grant that my self-love may be no impediment to the perfection Thou expectest from me ; but that I may render myself capable of it, by the frequent practice of Thy love and imitation of Thy virtues, particularly of Thy profound humility, poverty, mortification, and contempt of the world. From Thee alone do I expect them, as

well as all other things that are necessary for me, as I stand in great and continual want of Thee, O most illustrious Glory of God, my Jesus. Such are the ardent desires of a person who is Thine for time and eternity, and who desires to unite and associate with all those who glory in loving Thee, and being devoted to Thee in a particular manner, O my amiable and divine Jesus! Who livest and reignest with the Father and the Holy Ghost for endless ages of ages. Amen.

[Pray for those who tend to this perfect love of our Lord Jesus Christ.]

*Prayer of St. Thomas Aquinas.*

**In order to render the affections of your heart more like to those of St. Thomas Aquinas, make use of the following aspirations frequently during the nine days' devotion.**

O SOUL of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, comfort me. O good Jesus, hear me. Hide me within Thy wounds. Permit me not to be separated from Thee. From the malice of my enemies defend me. At the hour of my death call me. Command me

to come to Thee, that with Thy saints, I may praise Thee for ever and ever. Amen

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## INDULGENCED PRAYERS.

300 days' Indulgence.

O FATHER! O Son! O Holy Ghost!

O holy Trinity! O Jesus! O Mary!

O ye blessed angels of God!

O all ye saints of Paradise, men and women, obtain for me these graces which I ask through the precious blood of Jesus Christ:

Ever to do the holy will of God.

Ever to live in union with God.

Never to think of any one but **God**.

To love God alone.

To do all for God.

To seek only God's glory.

To sanctify myself for God alone.

To know well my own utter nothingness.

Ever to know more and more the will of my God.

Mary, most holy, offer to the Eternal Father, the most precious blood of Jesus Christ, for my poor soul, for the holy

souls in Purgatory, for the wants of Holy Church, for the conversion of sinners, for all the world.

Then say three Gloria Patri in honor of the most holy blood of Jesus Christ; one Hail Mary in honor of the sorrows of Mary most holy, and one requiem æternum, &c., in behalf of the holy souls in Purgatory.

Holy, Holy, Holy Lord God of Hosts, heaven and earth is full of Thy Glory. Glory be to the Father, Glory be to the Son, Glory be to the Holy Ghost.

*Divine Praises.*

One year each time; Plenary once a month.

Blessed be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be Jesus in the most holy Sacrament of the altar.

Blessed be the great Mother of God, most holy.

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, virgin and mother.

Blessed be God in His holy angels and in His saints.



VISITS TO THE MOST HOLY SACRAMENT.  
*An Act of Adoration to the Most Holy  
 Trinity.*

I MOST humbly adore Thee, O uncreated Father, and Thee, O only-begotten Son, and Thee, O Holy Ghost the Paraclete, one almighty, everlasting, and unchangeable God, Creator of heaven and earth, and of all things visible and invisible. I acknowledge in Thee a true and ineffable Trinity of persons, a true and indivisible Unity of substance. I glorify Thee, O ever-serene effulgent Trinity, one only Deity my most compassionate Lord, my sweetest

hope, my dearest light, my most desired repose, my joy, my life, and all my good. To Thy most merciful goodness I commend my soul and body; to Thy most sacred Majesty I wholly devote myself, and to Thy divine will resign and yield myself eternally. All honor and glory be to Thee for ever and ever. Amen.

O heavenly Father, O most forgiving Father, O Lord God, have mercy upon me a wretched sinner, have mercy upon all men. In fullest reparation, expiation, and satisfaction for all my iniquities and negligences, and for the sins of the whole world, and perfectly to supply the deficiency of my good works and merits, I offer to Thee Thy beloved Son, Christ Jesus, in union with that sovereign charity with which Thou didst send Him to us, and didst give Him to us as our Saviour. I offer His transcendent virtues, and all that He did and suffered for us. I offer His labors, sorrows, torments, and most precious blood. I offer the merits of the most blessed Virgin Mary, and of all Thy Saints. Assist me, I beseech Thee, O most merci-

ful Father, through the same Thy Son, by the power of Thy Holy Spirit. Have mercy on all unhappy sinners, and graciously call them back to the way of salvation. Grant to all living pardon and grace, and to the faithful departed eternal light and rest. Amen.

O Holy Spirit, sweetest Comforter, who proceedest from the Father and the Son in an ineffable manner, come, I beseech Thee, and sink into my heart. Purify and cleanse me from all sin, and sanctify my soul. Wash away its defilements, moisten its dryness, heal its wounds, subdue its stubbornness, melt its coldness, and correct its wanderings. Make me truly humble and resigned, that I may be pleasing to Thee, and Thou mayest abide with me forever. O most blessed light, O most amiable light, enlighten me! O ravishing joy of Paradise, O fount of purest delights, O my God, give Thyself to me, and kindle vehemently in my inmost soul the fire of Thy love. O my Lord, instruct, direct, and defend me in all things. Give me strength against all

immoderate fears and a pusillanimous spirit; bestow upon me a right faith, a firm hope, and a sincere and perfect charity; and grant that I may ever do Thy most gracious will. Amen.

*Four Aspirations of Love to Jesus to Obtain an Ardent Love of God.*

I.

O JESUS, most sweet, most secret, and most intimate Spouse of holy sou's, inflame vehemently, I beseech Thee, my heart with the love of Thee, that I may delight in Thee from my inmost soul. Visit me in Thy mercy, and fill my heart with Thy grace, for the very depths of my being long for Thee, the fountain of sweetness.

O my Lord Jesus, O Fire that burnest sweetly, and shinest secretly, and consumest gently, take full possession of my whole heart. O King of kings, King of eternal glory, grant that I may hunger and thirst for Thee alone, sigh after Thee, and ardently desire to behold Thy ravishing countenance.



O amiable Jesus, pierce my heart of hearts with the sweetest dart of love; penetrate my soul with burning charity, that it may languish altogether with desire and love of Thee. Let it be wholly dissolved in love, wholly melt away, and be absorbed in Thee.

O Lord, disengage my soul from all things here below, that it may freely tend to Thee alone, and Thou alone mayst inhabit it, its owner and possessor. Let Thy most sweet fragrance descend upon me; let the ineffable odor of Thy divine charity come to me, to excite in me incessantly all pure desires.

Grant, O my Lord, that, wholly filled with the sweetness of Thy love, and wholly set on fire with the flame of heavenly charity, I may delight in Thee with my whole heart, and from the deepest recesses of my inmost soul. May I love Thee, O sweet Lover; may I love Thee, O only salvation of my soul; may I love Thee, for Thou hast first loved me! O Spouse most lovely, most beloved, grant that I may love Thee more

and more. Let the strong violence of Thy love utterly dislodge from my heart the weight of all earthly desires, and make me run without ceasing in the odor of Thy ointments.

O my own most compassionate Lord, write on the tablet of my heart the sweet memory of Thee, which no forgetfulness may ever erase, that I may ever burn with the desire of Thee, that I may be wholly set on fire with the flame of Thy love, and drowned in the deluge of Thy charity.

## II.

O MY God, ocean of holy love and sweetness, come and give Thyself unto my soul. Grant that with a perfect heart, full desire, and burning affection, I may unceasingly aspire after Thee, and lovingly respire in Thee. May I prefer Thee to every creature, for Thee renounce every transitory delight, O my true, my highest joy!

Feed me, Lord, Thy poor, famished beggar, with continual draughts of Thy divinity; refresh me with the wished-for

presence of Thy grace. This I seek, this I long for, that a vehement love may penetrate me through and through, and fill me, and transmute me into itself.

Grant, O most benign Redeemer, that I may be wholly inflamed with the love of Thee, that I may leave off from myself, and delight only in Thee, know only Thee, feel only Thee. O overflowing abyss of divinity! draw me to Thee, and immerse me in Thyself; so seize and take to Thyself all the affection of my heart, that it may be wholly dead to all besides.

O God of all sweetness, I call Thee into my soul; I cry to Thee, I long for Thee with a large affection, O surpassing delight of the most intimate union! Come, my Beloved, come, a thousand thousand times desired, that I may inwardly possess Thee, and clasp Thee in the chaste embraces of my soul.

O Light that ever shinest, and never fadest, enlighten me! O Fire that ever burnest, and never failest, enkindle me! O Love that ever glowest, and never faintest, absorb, transmute me into Thee!

O dear Light of mine eyes, Jesus, chase away all darkness from the chamber of my heart, and illumine me throughout with the splendor of Thy grace! Enter into my soul, O perfect sweetness, that it may savor of sweet things, and find its joy and rest in Thee!

O my Beloved, sole object of my vows, grant that I may find Thee, and finding, may retain Thee, and hold Thee fast bound in the arms of my soul. I long for Thee, I pant after Thee, O bliss eternal! Oh, that Thou wouldst give Thyself to me, unite me intimately to Thee, and inebriate me wholly with the wine of heavenly charity.

### III.

WOUND, O Lord, the secret recesses of my inmost being with the arrow of Thy love, and send the saving flame deep into the marrow of my cold and torpid heart; that, all on fire with the inextinguishable flame of charity, and penetrated with the unspeakable sweetness of Thy spirit, I may be wholly transferred from myself to Thee.

Receive me, O beauteous Spouse, Jesus, into the closest embraces of Thy love, that, folded therein, my dull, cold heart may glow all through with warmth. Open, Lord, open when I knock, and admit my desolate soul into the chamber of Thy love, and, in Thy mercy, espouse it to Thyself.

May I draw from Thee the living water, O Fount of honeyed sweetness, that by the very taste thereof I may never thirst again for anything but Thee. Let the heavenly dew of Thy sweet-dropping charity come down upon me, that, inwardly imbued therewith, I may be preserved pure from earthly desires and unchaste affections.

O dearest of all that is dear to me, grant that I may be wholly Thine, and that Thou mayst continue mine for ever. So join, so fasten me to Thyself, that I can never be separated from Thee; so yield, so impart Thyself to me, that, filled with the sweetness of Thy peace, I may find my chaste delight for evermore in Thee.

O Light serene and peaceful, O my God, irradiate my soul with Thy bright beams! Draw me closer to Thee, O Thou glowing Sun, that, at Thy powerful heat, the soil of my heart may bring forth the flowers and fruits of holy love!

O my glory, O my joy, O my unmixed delight, Jesus, kindle, I pray Thee, such a flame of love in my inmost heart, that henceforth I may choose nothing, desire nothing, in the world but Thee!

O my Lord, let heaven and earth, and all things contained therein, without Thee, be to me like a cold, wintry waste. Do Thou alone affect me, do Thou alone delight me; may the love of Thee alone live and burn within me, and continue ever living and ever burning.

#### IV.

SHINE down upon me, O most bright and genial Light, that the thick shades of my blindness may be changed into the clearest noonday splendor. O good Jesus, adorn my soul with that grace of charity which Thou lovest; anoint it with

that richness of love which Thou delightest in. Take from it whatever is less pleasing to Thine eyes, and render it in everything acceptable to Thee.

O sweetest Flame, devour and happily consume the very ashes of my substance! Transfer me to Thyself, that, joined to Thee by the indissoluble tie of love, I may live of Thee, and flourish before Thee as a lily.

O fairest, O most blooming Flower, Jesus! O Life that never fadest! O Life by which I live, without which I die! O Life by which I rejoice, without which I mourn! O Life most sweet and amiable, grant that I may be joined to Thee, and, soothed to sleep in Thy embrace by sweetest charity, may find my holy rest in Thee, Who art our perfect peace.

Grant, O my Lord, that, filled with the violence of a burning love, and melted with the sweetness of a penetrating charity, my soul may be dissolved in Thee. Possess it, O sovereign, O priceless Good, possess it, that it may possess Thee, and find its blessedness in Thee.

O my Beloved, pierce, transfix my heart with the sharpest dart of love, that my soul may be refreshed in languishing for Thee. Let all transitory things grow worthless in my eyes; do Thou only please me, do Thou only make me glad with Thy incomparable beauty.

Break down, O sweet Jesus, the hateful wall of my tepidity, and grant that, with a free and ready heart, I may follow Thee with inextinguishable fervor. Let blow the south wind of ardent love, which may so vehemently impel me to Thee, that, apart from Thee, there may be no breath in me.

O Jesus, only comforter of my heart, let fall unceasingly upon me, I beseech Thee, the sweet dew of Thy grace. Draw me to Thee by the potent virtue of Thy love, and imprint upon me the kiss of Thy forgiveness, that, sealed therewith, I may henceforth love nothing besides Thee; for Thou art my whole possession, and the whole blessedness of my soul.

O sacred banquet, in which Christ is received; the memory of His passion is



renewed; the mind is filled with grace; and a pledge of future glory is given to us. Alleluia.

O Lord, how sweet is Thy Spirit, Who, to show Thy sweetness to Thy children, by most sweet food from heaven, dost fill the hungry\* with good things, sending the fastidious rich away empty.

A certain man made a great supper, and sent his servant to say to them that were invited, that they should come, for all things are ready.

Come, eat my bread, and drink the wine which I have mingled.

I am the bread of life. Your fathers did eat manna in the desert; and they died. This is the bread that came down from heaven, that if any one eat of it, he may not die.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever.

The merciful Lord hath given food to them that fear Him, in remembrance of His wonderful works.

He fed them with the finest of the

wheat; and filled them with the honey out of the rock. Alleluia.

The eyes of all hope in Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thy hand, and fillest all things living with Thy blessing. **Alleluia.**

*Visit to the Blessed Sacrament.—First Visit.*

One hundred days each time; seven years and seven quarantines on Thursday; Plenary on the first Thursday of each month.

LOOK down, O Lord, from Thy sanctuary, and from Heaven Thy dwelling-place, and behold this holy Victim which Thy holy child Jesus, our Lord and great High Priest, offers up to Thee for the sins of His brethren; and let not Thy wrath be kindled upon us for the multitude of our transgressions. Behold, the voice of the Blood of Jesus, our Brother, calls to Thee from the cross. Give ear, O Lord! be appeased, O Lord! hearken and do; and tarry not for Thy own sake, O my God! because Thy name is called

upon this city and upon Thy people ; but deal with us according to Thy great mercy. Amen.

*Second Visit.—Act of Reparation.*

Two hundred days each time.

JESUS, my God, my Saviour, with that lowly homage with which the faith itself inspires me, I worship Thee, very God and very man ; with my whole heart I love Thee, enclosed in the most awful Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege which I may ever have been so unhappy as to have committed, as well as for all such like acts that ever have been done, or (which may God avert) ever may be done in ages to come. I adore Thee, my God, not indeed according to the measure of Thy merits, not according to the greatness of my debt to Thee, but according to the little strength I have ; and fain would I adore Thee with all the perfection of every reasonable creature. Meantime, I purpose now and ever to adore Thee, not only for those Catholics

who adore Thee not and love Thee not but also in the stead of, and for the conversion of, all heretics, schismatics, impious atheists, blasphemers, sorcerers, Turks, Jews, and idolaters. Jesus, my God, mayst Thou be ever known, adored, loved, and praised every moment, every day, in the most holy and most heavenly Sacrament. Amen.

*Third Visit.*

One hundred days once a day.

MAY Jesus live and reign forever, Who for my salvation, shed the last drop of His most precious Blood.

The Blood of Jesus is my life: blessed be His infinite goodness!

Praised for ever be that Blood which has redeemed the world from hell. This Blood has become our drink indeed—yea, and the sacred laver of our souls.

The blood of Jesus appeases the anger of His divine Father, and brings us to the Kingdom of His glory.

The blood of Abel cried out to heaven for vengeance! that of Jesus pleads for pardon.

If our hearts be sprinkled with this divine Blood, we shall be delivered from the destroying angel.

If we extol the divine Blood of Jesus heaven exults with joy, and hell trembles and is powerless.

Let us therefore cry out with all our might: All praise be given to the sacred Blood of Jesus.

#### *Fourth Visit.*

I AM here before my Jesus: what do I want? Liberty, love, and life, a settled attention, a simple intention, humility of heart, conformity to the Divine will, purity of soul and body, wisdom to know God's will, and strength to execute it, and patience to persevere in it, resolution to suffer for my Saviour, devotion to sigh after Him, diligence to find Him, and constantly to remain with Him; courage to endure all, faith to forego all, hope to expect all, charity to give all, and confidence to gain all. Thyself I want, my God and my all! Thou art my life, my Lord, and my only hope, till I come to

Thee ; let Thy cross be my refuge, Thy will my paradise. Amen.

*Fifth Visit.*

GRANT, O good Jesus, that every word I utter, every look and action of mine may be regulated by Thy law and influenced by Thy divine grace. O that I could perform every necessary work with a most pure intention to be united to Thee, my Saviour. Thy senses, O Jesus, were all perfectly accordant with reason, always subservient to the dictates of Thy soul ; let mine be sanctified accordingly and covered with the merits, the boundless merits, of my Jesus ; let me live, love, move, and employ my senses only in Him, for His sake, and with His assistance.

O that my heart were perfectly disengaged from creatures, my will entirely conformed to the will of my God, my memory free from all imaginations and all impressions but of Thee alone, and that my understanding were imbued with a knowledge of Thy infinite goodness and divine perfections, elevate it, illuminate

it, O gracious God, that knowing and loving Thee I may possess Thee for ever and ever. Amen.

*Sixth Visit.*

Prayer Composed by Madame Elizabeth.

O MY GOD, I know not what will happen to me, but this I know, that nothing will happen to me which Thou hast not foreseen from all eternity, and this, my God, is enough to give peace to my mind. I adore Thy eternal designs on my soul. I submit to them from the bottom of my heart, I desire all, I accept all, I make a sacrifice of all to Thee. I add this sacrifice to that of Thy divine Son, my Saviour, beseeching Thee, by His infinite merits and sacred passion, to inspire me with patience under afflictions, and with that perfect submission which is due in all Thou willest, in all Thou permittest. Amen, Jesus.

*Seventh Visit.—To Jesus in His Agony.*

O ADORABLE Jesus, amidst the cruel sufferings which caused Thy death, I adore Thee profoundly with all the pow-

ers of my soul. I adore Thy sacred humanity scorned and maltreated; I adore Thy sacred flesh bruised and disfigured; Thy bones disjointed; Thy nerves torn; Thy feet and hands pierced with nails; Thy eyes streaming with tears; Thy tongue tortured with gall; Thy whole body lacerated and covered with blood; but above all, dear Jesus, I adore Thy agonizing Heart; Thy soul immersed in a sea of bitterness and sadness. O holy agony of Jesus! O last tear from His eyes! last sigh from His breaking heart! last sorrow of His soul! last moment of His life! I adore you as the beginning and source of my redemption. O merciful Jesus! by all these pangs and griefs have compassion on me, purify me in Thy blood, strengthen me by Thy merits, teach me to cling to Thy cross, and make me worthy to receive those joys which Thou hast purchased for me by Thy bitter sufferings and death. Amen.

*Act of Reparation to the Sacred Heart.*

O MOST amiable and adorable Heart of Jesus! centre of all hearts, glowing with



and inflamed with zeal for the interests of Thy Father and the salvation of man ! O Heart continually sensible of our misery, and ever ready to redress our evils, the real victim of love in the Divine Eucharist, and propitiatory sacrifice for sin ; we Thy servants prostrate ourselves before Thee, penetrated with the deepest sense of Thy mercy, and filled with lively sorrow for the indignities Thou daily receivest from Thy ungrateful children ! Our manifold sins have caused Thee inexpressible bitterness. The weight of our iniquities pressed Thee to the earth in the Garden of Olives, and our ingritudes were Thy inconceivable anguish when Thou didst expire with love, grief, and agony on Mount Calvary ; yet Thou art the pitying Heart whose last breath was a prayer for sinners — the Heart that was pierced for our transgressions. We approach Thee, therefore, with confidence in Thine inexhaustible Love, and we lay at Thy feet the offering of our repentance. O merciful Jesus ! ever present on our altars, with a heart open to receive all who labor

and are burdened — O adorable Heart of Jesus! source of true contrition, give to our hearts the spirit of sincere penance, and to our eyes a fountain of tears, that we may bewail all our sins, and the sins of the world. Pardon, O Divine Jesus! all the injuries and outrages done to Thee by sinners; forgive all the impieties, irreverences, and sacrileges which have been committed against Thee in the Holy Sacrament of the Eucharist since its first institution. Graciously receive this small tribute of our sincere repentance, as an agreeable offering in Thy sight, and in requital for the benefits we daily receive from the Altar, where Thou art a living and continued sacrifice, and in union with that bloody holocaust Thou didst present to Thy Eternal Father on the Cross. Sweet Jesus! give Thy blessing to the ardent desire we now entertain, and the holy resolution we have taken, of ever loving and adoring Thee with our whole mind, and with our whole heart, in the sacrament of Thy love; thus to repair, by a true contrition, and an

ardent zeal for Thy glory, our past negligences and infidelities. Be Thou, O adorable Jesus! who knowest our frailty; be Thou our mediator with Thy heavenly Father, Whom we have so grievously offended; strengthen our weakness, confirm our resolutions, and with Thy charity, meekness, and patience, cancel the multitude of our iniquities. Be Thou our support, our refuge and our strength, that nothing may henceforth in life or death separate us from Thee. Amen.

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## THE LITANY OF THE SAINTS.

*Amb.* Remember not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us. God, the Father of heaven, *Have mercy on us.*

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

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

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

Holy Mary, *Pray for us.*

Holy Mother of God,

Holy Virgin of Virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy Angels and Archangels,

All ye holy orders of blessed spirits.

St. John Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnaby,

*Pray for us.*

St. Luke,  
St. Mark,  
All ye holy Apostles and Evangelists,  
All ye holy Disciples of our Lord,  
All ye holy Innocents,  
St. Stephen,  
St. Lawrence,  
St. Vincent,  
SS. Fabian and Sebastian,  
SS. John and Paul,  
SS. Cosmas and Damian,  
SS. Gervase and Protase,  
All ye holy Martyrs,  
St. Sylvester,  
St. Gregory,  
St. Ambrose,  
St. Augustine,  
St. Jerome,  
St. Martin,  
St. Nicholas,  
All ye holy Bishops and Confessors,  
All ye holy Doctors,  
St. Anthony,  
St. Bennet,  
St. Bernard,  
St. Dominic,

*Pray for us*

St. Francis,  
 All ye holy Priests and Levites,  
 All ye holy Monks and Hermits,  
 St. Mary Magdalen,  
 St. Lucy,  
 St. Agnes,  
 St. Cecily,  
 St. Agatha,  
 St. Catharine,  
 St. Anastasia,  
 All ye holy Virgins and Widows,  
 All ye men and women, saints of God,  
*Make intercession for us.*

Pray for us.

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

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

From all evil, *O Lord, deliver us.*

From all sin,  
 From Thy wrath,  
 From sudden and unprovided death,  
 From the deceits of the devil,  
 From anger, hatred, and all ill-will,  
 From the spirit of fornication,  
 From lightning and tempest,  
 From everlasting death,

O Lord, deliver us.

Through the mystery of Thy holy  
incarnation,  
Through Thy coming,  
Through Thy nativity,  
Through Thy baptism and holy  
fasting,  
Through Thy cross and passion,  
Through Thy death and burial,  
Through Thy holy resurrection,  
Through Thy admirable ascension,  
Through the coming of the Holy  
Ghost the Comforter,  
In the day of judgment,  
We sinners, *Do beseech Thee to hear us.*

*O Lord, deliver us.*

That Thou spare us,  
That Thou pardon us,  
That Thou vouchsafe to bring us to  
true penance,  
That Thou vouchsafe to govern and  
preserve the holy Church,  
That Thou vouchsafe to preserve our  
apostolic prelate, and all ecclesias-  
tical Orders in holy religion,  
That Thou vouchsafe to humble the  
enemies of Thy holy Church.

*We beseech Thee to hear us.*

That Thou vouchsafe to give peace  
and true concord to Christian  
Kings and Princes,

That Thou vouchsafe to grant peace  
and unity to all Christian people,

That Thou vouchsafe to confirm and  
preserve us in Thy holy service,

That Thou lift up our minds to heav-  
enly desires,

That Thou render eternal good things  
to all our benefactors,

That Thou deliver our souls, and  
those of our brethren, kinsfolks, and  
benefactors, from eternal damna-  
tion,

That Thou vouchsafe to give and pre-  
serve the fruits of the earth,

That Thou vouchsafe to give eternal  
rest to all the faithful departed,

That Thou vouchsafe graciously to  
hear us,

Son of God,

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.*

W  
e beseech Thee to hear us.



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

Christ, hear us. Christ, graciously hear us. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

*Psalm lxix.*

INCLINE unto my aid, O God. O Lord, make haste to help me. Let them be confounded and ashamed that seek my soul. Let them be turned backward, and blush for shame, that desire evil to me. Let them be presently turned away blushing for shame, that say to me, 'tis well, 'tis well. Let all that seek Thee rejoice, and be glad in Thee, and let such as love Thy salvation say always, the Lord be magnified. But I am needy and poor, O God, help me. Thou art my helper and my deliverer: O Lord, make no delay.

Glory be to the Father, &c.

V. Save Thy servants. R. Trusting in Thee, O my God. V. Be unto us, O

Lord, a tower of strength. R. From the face of the enemy. V. Let not the enemy prevail against us at all. R. Nor the son of iniquity have any power to hurt us. V. O Lord, deal not with us according to our sins. R. Neither reward us according to our iniquities. V. Let us pray for our chief Bishop *N.* R. Our Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies. V. Let us pray for our benefactors. R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all them who have done us good. V. Let us pray for the faithful departed. R. Eternal rest give to them, O Lord; and let perpetual light shine upon them. V. May they rest in peace. R. Amen. V. For our absent brethren. R. O my God, save Thy servants trusting in Thee. V. Send them help, O Lord, from Thy holy place. R. And from Sion protect them. V. O Lord, hear my prayer. R. And let my cry come unto thee.

*Let us pray.*

O God, whose property is always to have mercy, and to spare, receive our petition: that we and all Thy servants who are bound by the chain of sins, may by the compassion of Thy goodness mercifully be absolved.

Hear, we beseech Thee, O Lord, the prayers of the suppliant, and pardon the sins of them that confess to Thee; that in Thy bounty Thou mayst both give us pardon and peace.

Out of Thy clemency, O Lord, show Thy unspeakable mercy to us, that so Thou mayst both acquit us of our sins, and deliver us from the punishments we deserve for them.

O God, Who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thy anger, which we deserve for our sins.

O Almighty and Eternal God, have mercy on Thy servant *N.*, our chief Bishop, and direct him according to Thy

clemency, into the way of everlasting salvation; that by Thy grace he may desire those things that are agreeable to Thee, and perform them with all his strength.

O God, from Whom are all holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that both our hearts may be disposed to keep Thy commandments, and the fear of enemies being removed, the times by Thy protection may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of Thy holy Spirit, that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours

may begin always from Thee, and by Thee be happily ended.

O Almighty and Eternal God, Who hast dominion over the living and the dead, and art merciful to all whom Thou foreknowest shall be Thine by faith and good works; we humbly beseech Thee that they, for whom we have determined to offer up our prayers. whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may by the clemency of Thy goodness, all Thy saints interceding for them, obtain pardon and full remission of all their sins, through our Lord Jesus Christ Thy Son, Who liveth and reigneth, &c. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Almighty and most merciful Lord graciously hear us: R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.

## THE SEVEN PENITENTIAL PSALMS.

Proper to be recited on Fasting Days, and at other penitential times.

*Anth.* Remember not, O Lord, our offences, nor those of our parents, and take not revenge on our sins.

*Psalm vi. Domine, ne in furore.*

1. David, in deep affliction, prays for a mitigation of the divine anger, 4. in consideration of God's mercy; 5. his glory; 6. his own repentance; 8. by faith triumphs over his enemies.

O LORD, rebuke me not in Thy indignation, nor chastise me in Thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but Thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul; O save me for Thy mercy's sake.

For there is no one in death that is mindful of Thee, and who shall confess to Thee in hell?

I have labored in my groanings; every night I will wash my bed, I will water my couch with my tears.

My eye is troubled through indignation ; I have grown old among all my enemies.

Depart from me, all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication : the Lord hath received my prayer.

Let my enemies be ashamed, and be very much troubled : let them be turned back, and be ashamed very speedily.

Glory be, &c.

*Psalm xxxi. Beati quorum.*

1. Blessings of remission of sins : 3. misery of impenitence : 6. confession of sins bringeth ease, 8. safety, 14. joy.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old ; whilst I cried out all the day long.

For day and night Thy hand was heavy upon me, I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to Thee ;  
and my injustice I have not concealed.

I said I will confess against myself my  
injustice to the Lord, and Thou hast for-  
given the wickedness of my sin.

For this shall every one that is holy  
pray to Thee, in a seasonable time.

And yet in a flood of many waters,  
they shall not come nigh unto him.

Thou art my refuge from the trouble  
which hath encompassed me : my joy,  
deliver me from them that surround me.

I will give the understanding, and I  
will instruct thee in this way in which  
thou shall go ; I will fix my eyes upon  
Thee.

Do not become like the horse and the  
mule, who have no understanding.

With bit and bridle bind fast their jaws,  
who come not near unto Thee.

Many are the scourges of the sinner,  
but mercy shall encompass him that  
hopeth in the Lord.

Be glad in the Lord, and rejoice ye  
just : and glory all ye right of heart.

Glory be, &c.



*Psalm xxxviii. Domine, ne in furore.*

1. David's extreme anguish ; 15. he hopeth in God ; 18, his resignation, grief ; 22, fervent prayer.

REBUKE me not, O Lord, in Thy indignation, nor chastise me in Thy wrath.

For Thy arrows are fastened in me ; and Thy hand hath been strong upon me.

There is no health in my flesh, because of Thy wrath ; there is no peace for my bones, because of my sins.

For my iniquities are gone over my head ; and as a heavy burden are become heavy upon me.

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end ; I walked sorrowful all the day long.

For my loins are filled with illusions ; and there is no health in my flesh.

I am afflicted and humbled exceedingly ; I roared with the groaning of my heart.

Lord, all my desire is before Thee : and my groaning is not hid from Thee.

My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off; and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not; and was as a dumb man not opening his mouth.

And I became as a man that heareth not; and that hath no reproofs in his mouth.

For in Thee, O Lord, have I hope; Thou wilt hear me, O Lord my God.

For I said, Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges; and my sorrow is continually before me.

For I will declare my iniquity; and I will think for my sin.

But my enemies live, and are stronger than I ; and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God ; do not Thou depart from me.

Attend unto my help, O Lord the God of my salvation.

Glory be, &c.

*Psalm l. Miserere.*

1. David prayeth for remission of his sins ; 8. for perfect sanctity ; 17. God delighteth not in sacrifice, but a contrite heart ; 19. he prayeth for the building of a temple in Jerusalem, figuratively the exaltation of the Church.

HAVE mercy on me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee : that Thou mayst

be justified in thy words and mayst overcome when thou art judged.

For behold I was conceived in iniquities ; and in sins did my mother conceive me.

For behold Thou hast loved truth ; the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed ; Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God ; and renew a right spirit within my bowels.

Cast me not away from Thy face ; and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust Thy ways ; and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation; and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips; and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy goodwill with Sion; that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon Thy altar.

Glory be, &c.

*Psalm ci. Domine, exaudi.*

1. The extreme affliction of the Psalmist; 12. the eternity and mercy of God; 19. to be recorded, and praised by future generations; 26. the unchangeableness of God.

HEAR, O Lord, my prayer, and let my cry come to Thee.

Turn not away Thy face from me; in the day when I am in trouble, incline Thine ear to me.

In what day soever I shall call upon Thee, hear me speedily.

For my days are vanished like smoke; and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered; because I forgot to eat my bread.

Through the voice of my groaning my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness; I am like a night-raven in the house.

I have watched, and am become as a sparrow, all alone on the house-top.

All the day long my enemies reproach me, and they that praised me did swear against me.

For I did eat ashes like bread; and mingled my drink with weeping.

Because of Thy anger and indignation; for having lifted me up Thou hast thrown me down.

My days have declined like a shadow ;  
and I am withered like grass.

But Thou, O Lord, endurest for  
ever ; and Thy memorial to all genera-  
tions.

Thou shalt arise and have mercy on  
Sion ; for it is time to have mercy on it,  
for the time is come.

For the stones thereof have pleased Thy  
servants, and they shall have pity on the  
earth thereof.

And the Gentiles shall fear Thy name,  
O Lord and all the kings of the earth  
Thy glory.

For the Lord hath built up Sion ; and  
He shall be seen in His glory.

He hath had regard to the prayer of  
the humble ; and He hath not despised  
their petition.

Let these things be written unto another  
generation ; and the people that shall be  
created shall praise the Lord.

Because He hath looked forth from His  
high sanctuary ; from heaven the Lord  
hath looked upon the earth.

That He might hear the groans of **them**

that are in fetters; that He might release the children of the slain

That they may declare the name of the Lord in Sion and His praise in Jerusalem.

When the people assembled together, and kings to serve the Lord.

He answered him in the way of his strength; declare unto me the fewness of my days.

Call me not away in the midst of my days: Thy years are unto generation and generation.

In the beginning, O Lord, Thou foundedst the earth; and the heavens are the works of Thy hands.

They shall perish, but Thou remainest; and all of them shall grow old like a garment.

And as a vesture Thou shalt change them, and they shall be changed; but Thou art always the self-same, and Thy years shall not fail.

The children of Thy servants shall continue and their seed shall be directed for ever.

Glory be to the Father, &c.



*Psalm cxxix. De profundis.*

An excellent model for sinners imploring the divine mercy.

OUT of the depths I have cried to Thee,  
O Lord; Lord, hear my voice.

Let Thy ears be attentive to the voice  
of my supplication.

If Thou, O Lord, wilt mark iniquities,  
Lord, who shall stand it?

For with Thee there is merciful for-  
giveness: and by reason of Thy law I  
have waited for Thee, O Lord.

My soul hath relied on His word; my  
soul hath hoped in the Lord.

From the morning watch even until  
night, let Israel hope in the Lord.

Because with the Lord there is mercy,  
and with Him plentiful redemption.

And He shall redeem Israel from all  
his iniquities.

Glory be, &c.

*Psalm cxvii. Domine exaudi.*

1. David prayeth for favor in judgment; 3. represents his distress; 7. he prayeth for grace, 9. for deliverance, 10. for sanctification, 12. victory over his enemies.

HEAR, O Lord, my prayer; give ear  
to my supplication in Thy truth; hear  
me in Thy justice.

And enter not into judgment with Thy servant; for in Thy sight no man living shall be justified.

For the enemy hath persecuted my soul; he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old; and my spirit is in anguish within me; my heart within me is troubled.

I remembered the days of old, I meditated on all Thy works: I mused upon the works of Thy hands.

I stretched forth my hands to Thee: my soul is as earth without water unto Thee.

Hear me speedily, O Lord; my spirit hath fainted away.

Turn not away Thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I hoped.

Make the way known to me wherein I should walk; for I have lifted up my soul to Thee.

Deliver me from my enemies, O Lord, to Thee have I fled; teach me to do Thy will, for Thou art my God.

Thy good spirit shall lead me into the right land; for Thy name's sake, O Lord, Thou wilt quicken me in Thy justice.

Thou wilt bring my soul out of troubles and in Thy mercy Thou wilt destroy my enemies.

And Thou wilt cut off all them that afflict my soul; for I am Thy servant.

Glory be to the Father, &c.

*Anth.* Remember not, O Lord, our offences, nor those of our parents; and take not revenge on our sins.

## DEVOTIONS TO OUR BLESSED LADY.

*The Rosary of the Blessed Virgin.*

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

*V.* HAIL Mary, full of grace, the Lord is with thee.

*R.* Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

*V.* Thou, O Lord, wilt open my lips.

*R.* And my tongue shall announce Thy praise.

*V.* Incline unto my aid, O God.

*R.* O Lord, make haste to help me.

*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*R.* As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

Except from Septuagesima to Easter; then say, Praise be to Thee O Lord King of Eternal Glory.

## THE JOYFUL MYSTERIES.\*

## The Annunciation.

Let us consider that an angel was sent from heaven to declare to the Blessed

\* These are said on all Mondays and Thursdays; on the Sundays of Advent, and after Epiphany, until Lent.

Virgin, the choice which God had made of her, to be the Mother of the Eternal Word: she receives this declaration with the most profound humility, and the Son of God becomes incarnate in her by the invisible operation of the Holy Ghost.

Hail Mary, ten times—Glory, etc.

*Prayer.*

WE acknowledge thee, O holy Virgin, to be the real Mother of God, and hail thee full of grace; we joyfully repeat the praises first given thee by the angel, and since continued by the entire Church. In becoming Mother to the Incarnate Word thou becomest a Mother to us also; may we ever feel the effects of thy kindness. Amen.

The Visit paid to St. Elizabeth.

Let us represent to ourselves the Blessed Virgin going with haste into the mountains of Judea, to visit her cousin St. Elizabeth, where, at her arrival, St. John the Baptist, yet unborn, exults in

the presence of his Redeemer, and is sanctified in his mother's womb.

*Prayer.*

MOST holy Virgin, who in this mystery didst eminently display the greatest humility and charity; obtain for us of God, that our souls may be frequently visited by thy dear Son, and in some degree experience those impressions which His presence once made on His blessed precursor.

The Nativity of our Lord.

Let us represent to ourselves the Redeemer of the world born in a stable, and laid in a manger, because there was no room for Him in the inn at Bethlehem. Let us rejoice in the advantages of this humiliation, and endeavor to practise the lessons He here teaches.

*The Prayer.*

O MOST pure Mother of God, we sincerely rejoice in thy having given birth to the Desired of Nations, to the Saviour of the World. Beg of

Him, we beseech thee, that He would now graciously vouchsafe to be spiritually born in our hearts, enabling us by His grace, to imitate the virtues of His childhood; particularly His simplicity, innocence, docility, and contempt for the vanities of this world. Amen.

The Adoration of the Wise Men.

Let us prostrate ourselves with the wise men, to adore Jesus Christ in the arms of His blessed Mother: instead of gold, frankincense, and myrrh, let us offer Him our minds, our hearts, and our whole being, without reserve.

*Prayer.*

MOST holy and immaculate Virgin! by the unspeakable comfort thou didst feel in the homage paid to our Redeemer, we entreat thee to present Him in our name the offering we make of ourselves, that He may receive it more favorably through thee; that we may ever walk faithfully by the light of His grace, until we arrive at the possession of Himself in heaven. Amen.

The finding of the Child Jesus in the **Temple**.

Let us participate in the joy which **the Blessed Virgin** must have felt, when, after having lost, without any fault of hers, the child Jesus in Jerusalem, and having sought Him in much affliction during three days, she found Him at length in the Temple amidst the Doctors, hearing them and questioning them.

*Prayer.*

O MOST tender Mother of God! comfort of the afflicted! we earnestly conjure thee, by thy extreme delight on finding the child Jesus after the anguish of having lost Him, obtain for us the grace never to lose Him by consenting to mortal sin; nor to enjoy either pleasure or repose, while we thus oblige Him to withdraw from us. Amen.

A short Method of reciting the Rosary of the **B. Virgin**.  
The Joyful Mysteries for Mondays and Thursdays.

The Annunciation—Virtue of humility.

The Visitation—Virtue of charity.

The Nativity—Virtue of detachment  
from the world.

The Purification—Virtue of purity.



The finding of our Lord in the Temple  
—Virtue of obedience.

*The Sorrowful Mysteries.\**

The Agony in the Garden.

BEHOLD our Saviour in the Garden of Olives, prostrate on the ground, bathed in a bloody sweat, accepting from His Father's hand the bitter chalice here offered to Him. Let our prayers, our compunction and resignation, be animated by this Model. Hail Mary, &c.

*Prayer.*

O MOTHER of Him Who was made man to save mankind! more sensibly affected by the suffering of thy Son than all His martyrs were! obtain for us sincere contrition for our sins, persevering fervor in our prayers, and perfect resignation in all adversities

The Scourging.

Let us contemplate how our Saviour Jesus Christ, after being derided, calumniated, buffeted, and overwhelmed with

\* These are said on Tuesdays and Fridays throughout the year and Sundays in Lent.

reproaches, was by Pilate's order most cruelly scourged, and in this mangled condition presented to the Jews.

*Prayer.*

O MOTHER of Sorrows, whose heart was rent in the mangled flesh of thy Son! we beseech thee, by that love which induced Him to shed His blood and give His life for us, to obtain, by thy intercession, that we may ever cautiously avoid those criminal pleasures and sensual gratifications, which our Redeemer would expiate by this bloody scourging. Amen.

The Crowning with Thorns.

Let us figure to ourselves the indignities and insults offered to Jesus Christ: He is derided as a mock king, a reed is His sceptre, thorns are His crown, an old purple cloak is the robe of His royalty. Let His patience under these insults instruct and console us under affronts and humiliations.

*Prayer.*

O MOST meek and compassionate Virgin! whose anguish at these multiplied out-

rages could only be equalled by the feelings of Him who underwent them! obtain, we beseech thee, for us, that we may ever gratefully remember these tender proofs of His love; may His crown of thorns become our antidote against pride, and His patience under these insults our comfort and support in all our afflictions. Amen.

*The Carrying of the Cross.*

Behold our Saviour on his way to Mount Calvary, bending under the weight of His cross. Let us endeavor to console Him under His sufferings, by carrying our cross courageously.

*Prayer.*

MOST holy and generous Mother! who didst accompany thy dear Son even to Mount Calvary, feeling in thy love for Him the anguish of His cross: may we, through thy prayers, follow Him in the path which His blood has marked out; may we ever cheerfully carry all those crosses which His mercy, His providence, or His justice shall allot to us.

## The Crucifixion.

Let us cast our eyes upon the Son of God, suspended by nails from the Cross, covered with wounds, bleeding at every pore, expiring in accumulated agony.

*Prayer.*

O VIRGIN Mother! Victim of suffering and sorrow! who, motionless and silent at the foot of the Cross, wert doomed to sigh under the dying groans of thy Son, and mingle thy tears with His blood, transfixed with that sword of grief which holy Simeon had announced to thee: obtain for us, we most humbly beseech thee, that our hearts and affections be henceforth nailed to the Cross, that our lives be modelled by it, and our death sanctified by its influence. Amen.

A short Method of reciting the Rosary of the B. Virgin. The Sorrowful Mysteries for Tuesdays and Fridays.

The Agony in the Garden—Virtue of resignation.

The Scourging of our Lord—Virtue of mortification.

The Crowning with Thorns—Virtue of humility.

The Carrying the Cross—Virtue of patience.

The Crucifixion—Virtue of the love of our enemies.

*The Five Glorious Mysteries.\**

The Resurrection.

Let us consider the Son of God springing forth in a blaze of glory from the tomb; and implore the grace of a spiritual resurrection, as He has given us the model of one in His own person. Hail Mary, &c.

*Prayer.*

MOST holy Mother of God! by those transports of joy wherewith thou wert overwhelmed at the Resurrection of thy adorable Son, obtain for us, that we may participate in the glory of His immortal life; that we may so arise from the tomb of our sins and evil habits, as never more to return to them, but to walk hereafter in the newness of life. Amen.

\*These are said on Wednesdays and Saturdays throughout the year, and on Sundays from Easter until Advent.

*The Ascension.*

Let us call to mind how, on the fortieth day after His Resurrection, the Son of God ascended into heaven in the full display of His Majesty, in the presence of His disciples ; and how He invites us to follow Him thither by the fervor of our desires, if we wish hereafter to join Him in the realms of glory.

*Prayer.*

O HOLY Virgin ! who didst more vehemently sigh after thy Son in heaven than all those who had attended Him on earth, draw us to Him by thy powerful intercession ; that, disengaged more and more from the empty enjoyments of this world, we may every day advance in that path of virtue, which He and you have so edifyingly traced out for us. Amen.

*The Descent of the Holy Ghost.*

Let us commemorate how our Lord Jesus Christ, being seated at the right hand of His Eternal Father, sent, as He had promised, the Holy Ghost upon His Church, this divine Spirit coming down

in the form of fiery tongues. Let us beseech Him so to enlighten our minds, and inflame us with His love, that we may ever speak and act conformably to that law of grace, which He hath promulgated.

*Prayer.*

HAIL! O Virgin full of grace, and replenish on this day (of Pentecost) with a still greater abundance of heavenly gifts; behold in pity our manifold spiritual wants; obtain for us some sparks of that sacred fire which was shed upon thee, that, enlightened by the truths of the gospel, and animated by the ardor of divine love, we may ever sensibly feel the influence of this Holy Spirit. Amen.

*The Assumption.*

Let us consider that the period appointed by the Eternal Wisdom being at length arrived, the Blessed Virgin quits the earth, to regain in heaven the company of her Son. Let us rejoice in her bliss and glory, begging that she may also conduct us thither by her prayers.

*Prayer.*

O THOU, who by excellence art styled the Mother of holy love, it was in thy death and thy glorious Assumption that this love attained in thee the very summit of its perfection. Obtain for us, we beseech thee, the grace of a pure life, of a holy death, and a happy participation in supreme bliss. Amen.

*The Crowning of the Blessed Virgin.*

Let us reflect how the most perfect of Sons receives into heaven the most holy of Mothers; assigning to her the rank that was due to her merits and dignity, and crowning her with the brightest diadem of glory.

*Prayer.*

QUEEN of angels and men! acknowledged as such in heaven and on earth, under the boundless authority of thy Son; graciously accept the homage we have presented to thee in this Rosary. Look upon us as thy children; lift up thy pure hands on our behalf, that we may ever feel the effects of thy patronage, and at length



behold thee seated on thy throne of glory in the kingdom of heaven. Amen.

A short Method of reciting the Rosary of the B. Virgin. The Glorious Mysteries for Sundays, Wednesdays, and Saturdays.

The Resurrection—Virtue of faith.

The Ascension—Virtue of hope.

The Descent of the Holy Ghost—Virtue of charity.

The Assumption of the Blessed Virgin—Virtue of union with Christ.

The Crowning of the Blessed Virgin and Saints—Virtue of confidence in their prayers.

### *The Thirty Days' Prayer*

To the B. V. Mary, in honor of the Sacred Passion of our Lord Jesus Christ, by the devout Recital of which, for the above Space of Time, we may hope to obtain any lawful Request.

It is particularly recommended as a suitable Devotion for Lent and all Fridays throughout the Year.

EVER glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls, through that sword of sorrow which pierced thy heart whilst thine only Son Jesus Christ our Lord suffered death

and ignominy on the cross; through that filial tenderness and pure love He had for thee, grieving in thy grief, whilst from His cross He recommended thee to the care and protection of His beloved disciple St. John, take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares, assist and comfort me in all my infirmities and miseries. Thou art the Mother of Mercy, the sweet consolatrix and refuge of the needy and the orphan, of the desolate and the afflicted. Look, therefore, with pity on a miserable forlorn child of Eve, and hear my prayer; for since, in just punishment of my sins, I am encompassed with evils, and oppressed with anguish of spirit, whither can I flee for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than to thy maternal protection. Attend, therefore, I beseech thee, with pity and compassion, to my humble and earnest request. I ask it, through the infinite mercy of thy dear Son; through that love and condescension wherewith

He embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and Whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with His presence. I ask it, through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when He besought His Eternal Father *to remove from Him*, if possible, *the bitter chalice* of His future passion. I ask it, through the threefold repetition of His prayer in the Garden, from whence afterwards, with dolorous steps and mournful tears, thou didst accompany Him to the doleful theatre of His sufferings and death. I ask it, through the welts and sores of His virginal flesh, occasioned by the cords and whips wherewith He was bound and scourged, when stripped of His seamless garment, for which His executioners afterwards cast lots. I ask it, through the scoffs and ignominies by which He was insulted, the false accusations and unjust

sentence by which He was condemned to death, and which He bore with heavenly patience. I ask it, through His bitter tears and bloody sweat ; His silence and resignation ; His sadness and grief of heart. I ask it, through the blood which trickled from His royal and sacred head, when struck with His sceptre of a reed, and pierced with His crown of thorns. I ask it, through the excruciating torments He suffered, when His hands and feet were fastened with huge nails to the tree of the cross. I ask it, through His vehement thirst, and bitter potion of vinegar and gall. I ask it, through His dereliction on the cross, when He exclaimed, *My God ! my God ! why hast Thou forsaken me ?* I ask it, through His mercy extended to the good thief, and through His recommending His precious soul and spirit into the hands of His Eternal Father before He expired, saying, ALL IS CONSUMMATED. I ask it, through the blood mixed with water, which issued from His sacred side when pierced with a lance, and

whence a flood of grace and mercy hath flowed to us. I ask it through His immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it, through His descent into hell, where He comforted the saints of the old law with His presence, and led captivity captive. I ask it, through His glorious victory over death, when He arose again to life on the third day, and through the joy which His appearance for forty days after gave thee, His blessed Mother, His apostles, and the rest of His disciples, when in thine and their presence He miraculously ascended into heaven. I ask it, through the grace of the Holy Ghost, infused into the hearts of the disciples, when He descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world when they went to preach the gospel. I ask it, through the awful appear-

ance of thy Son at the last dreadful day, when He shall come to judge the living and the dead, and the world by fire. I ask it, through the compassion He bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of His adorable perfections. O glorious and ever blessed Virgin! comfort the heart of thy suppliant, by obtaining for me.\* And as I am persuaded my divine Saviour honors thee as His beloved Mother, to whom He can refuse nothing, let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and His, filial loving heart, Who mercifully grantest the requests and compliest with the desires of those that love and fear Him. O most blessed Virgin! beside the object of my present petition, and whatever else I may stand in need of, obtain for me of thy dear Son, our Lord and our God, a lively faith, firm

\* Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God.

hope, perfect charity, true contrition, a horror of sin, love of God and my neighbor, contempt of the world, and patience and resignation under the trials and afflictions of this life. Obtain likewise for me, O sacred Mother of God! the great gift of final perseverance, and the grace to receive the last sacraments worthily at the hour of death. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. Amen.

*A Prayer to the Blessed Virgin.*

To be said every day during the Month of Mary.

O MOST august and Blessed Virgin Mary! Holy Mother of God! glorious Queen of heaven and earth! powerful protectress of those who love thee, and unfailing advocate of all who invoke thee! look down, I beseech thee, from thy throne of glory on thy devoted child; accept the solemn offering I present thee of this month, specially dedicated to thee, and receive my ardent, humble desire, that by my love and fervor, I could worthily

honor thee, who next to God art deserving of all honor. Receive me, O Mother of mercy! among thy best beloved children, extend to me thy maternal tenderness and solicitude, obtain for me a place in the heart of Jesus, and a special share in the gifts of His grace. O deign, I beseech thee, to recognize my claims on thy protection, to watch over my spiritual and temporal interests, as well as those of all who are dear to me, to infuse into my soul the spirit of Christ, and to teach me thyself to become meek, humble, charitable, patient, and submissive to the will of God. May my heart burn with the love of thy divine Son, and of thee, His blessed Mother, not for a month alone, but for time and eternity; may I thirst for the promotion of His honor, and thine, and contribute as far as I can to its extension. Receive me, O Mary, the Refuge of sinners! Grant me a Mother's blessing and a Mother's care, now, and at the hour of my death. Amen.



## DEVOTIONS TO ST. JOSEPH.

*Sorrows and Joys of St. Joseph.*

One hundred days once a day; three hundred days on Wednesdays, and every day of the two novenas before his feasts, 19th of March, and the Patronage of St. Joseph; Plenary once a month, and on the two feasts

For saying the prayers on seven consecutive Sundays, three hundred days each day; Plenary by going to Communion.

1. O GLORIOUS St. Joseph, most pure spouse of the 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 the angel 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 souls 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 splendors 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 the same God, and in seeing the idols of Egypt fall to the ground!

Through this sorrow and this joy of thine, obtain for us that, by keeping far away 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, when assured by the Angel, thou didst dwell in joy with Jesus and Mary at Nazareth.

Through this sorrow and this joy of thine, obtain for us that our hearts, unclouded 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 greatest sorrow, until, with joyful heart, thou didst possess again thy Life, finding Him in the Temple among the doctors.

Through this sorrow and this joy of thine, with fervent sighs we supplicate thee to interpose in our behalf, so that 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 favor, 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.

*Antiph.* Jesus Himself was beginning about His thirteenth 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, in Thy ineffable providence didst vouchsafe to choose the blessed St. 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.

*Act of Consecration.*

O HOLY St. Joseph, who wast the Chaste Spouse of the Ever Blessed Virgin, the reputed father of the Son of God, the Guardian and the Imitator of both, I . . . . now most fervently consecrate to thee my heart, desiring that thou shouldst be, after Jesus and Mary, the chief object of its devotion and affection. I salute thee, O glorious Patriarch, St. Joseph, and beseech thee to pray that Jesus and Mary may be with me as they were with thee. I conjure thee to obtain for me the grace to imitate thy laborious, mortified, humble, interior life; and since thy heart was so inflamed with a desire that Jesus and

Mary should reign in all hearts, do thou present mine to them; may it breathe forth its last sigh in their love and thine, and may my expiring words be their sweet names.

*A Novena to St. Joseph.*

Directions for each Day of the Novena.—Begin with the Litany of the Saint; say one of the following prayers; recite the Our Father, and the Hail Mary, three times; and conclude by the Oblation, O Holy Joseph, &c., page 528.

On the first day.

BLESSED St. Joseph, born to be the guardian of Jesus, the protector and consoler of Mary! make powerful intercession for me, that my pious resolutions may not prove abortive; that I may be born to an interior and spiritual life; that I may have such an increase of sanctity, so ardent a love of purity, so great a conviction of my own vileness, so clear a light of the emptiness and vanity of worldly grandeur, as to esteem and relish only things that are eternal: Through our Lord Jesus Christ, &c., &c.

On the second day.

OMNIPOTENT Creator, Whose unerring providence adds joy every moment to the Angels in heaven, and to the Saints upon earth! I most humbly beg, through the intercession of St. Joseph, that I may cheerfully acquiesce and rejoice in everything that comes from Thy fatherly hand; that I may be vigorous in executing Thy divine will, and glorify Thee in my present state. Grant me the true spirit of mortification, to subdue my stubborn passions, to satisfy for what is past, and to be a preservative from future dangers. Grant that, by purity of intention, the meanest of my actions may be acceptable to Thee, as was the mite of the poor widow, which was put into the treasury of the temple: Through Jesus Christ our Lord. Amen.

On the third day.

OMNIPOTENT God, at Whose command every tree produced fruit of its kind, grant, through the intercession of Mary and Joseph, that I may serve Thee faithfully in the state in which Thou hast



placed me. I firmly believe all Thou hast revealed: protect me, lest I should be found among the number of those foolish virgins, who carried lamps without oil. Assist me with Thy powerful grace, that I may be humble, charitable, and chaste; and not be like the barren fig-tree, fit only to become fuel for eternal flames. This grace I implore through the infinite merits of Jesus, my Saviour. Amen.

On the fourth day.

HOLY Ghost, God of all comfort! If Thou seest it expedient for the security of my salvation that I should be oppressed with tribulation, permit me not to fall. Infinite power! bear me up; Thou knowest my weakness. Favor me with Thy grace, that I may be compassionate towards my neighbor, and govern myself with the same spirit of lenity and charity, as if the case were my own. I deplore my censorious temper, and resolve to be upon my guard. I return Thee thanks for inspiring me with the resolution of becoming better; but of myself I am not able to persevere in my

good intentions. I beg Thy assistance, that I may fulfil what Thou commandest; and then, dear Lord, command what Thou pleasest. Afflict me with such crosses as I can endure, that I may discharge at least a part of the great debt due to the divine justice. Grant, through the intercession of St. Joseph, that after my temporal trials, whether exterior or interior, I may find that permanent joy with which Thou renderest him, and his immaculate spouse, eternally happy: Through the merits of our Lord Jesus Christ, &c. Amen.

On the fifth day.

O INFINITE God! how truly may it be said of me, The ox knoweth his owner, and the ass his master's crib; but Thou knowest not Thy Lord. I admire Thy love and charity! I am ashamed of my tepidity and ingratitude. Infinite goodness! I come too late to love Thee, but although it be the eleventh hour, bestow on me the promised reward: be to me a Saviour. Thou Who hast bled for me, let me partake of Thy eternal charity. Grant that, through

the intercession of St. Joseph, my good resolutions may be perfected. I also beg that, when I entertain Thee in the most blessed Sacrament, I may be favored with the same sentiments of adoration, love, and thanksgiving, that St. Joseph experienced, when he received Thee from Simeon, to restore Thee to thy blessed Mother. Amen.

On the sixth day.

**JESUS**, my Maker and my Master, without Whose merciful assistance I walk in darkness, and perish! I most humbly beg, through the intercession of St. Joseph, that Thou wilt grant me grace to escape from the servitude of sin, under which I have so long groaned; in order that I may enjoy the liberty of Thy faithful servants. I have frequently experienced Thy goodness, and I know Thy power; my trust is in both. Oh! grant me constancy to despise the allurements of the world, and to remain undaunted under afflicting terrors. My dear Redeemer, I have too often lost Thee by sin; I have willingly

and wilfully parted with Thee, to follow my corrupt inclinations. O God! Who didst come to seek sinners, take pity on me who am the greatest. Thou art now pleased to bless me with such a true sense of my former offences, that I grieve, not so much for the fear of punishment, as for the misfortune of having offended Thee, the centre of all goodness.

I steadfastly purpose, through Thy grace, to seek Thee seriously, by the reformation of my life, that I may find Thee in the heavenly Jerusalem, reigning with the Father and the Holy Ghost, world without end. Amen.

On the seventh day.

OMNIPOTENT God, Who descendest from heaven to bring fire on the earth! inflame my frozen heart, that I may imitate the virtues of St. Joseph. As a poor wretch at the gate of some noble and generous prince, expecting an alms, so I appear before Thee, wounded in all my senses by sin, and imploring charity in my great distress. I grieve for what is passed, not

because I fear, but because I love. Nothing has succeeded with me, because I never consulted Thee as I ought: I hope, O Lord! that I do not come too late. I beg, through the intercession of St. Joseph, that I may avoid evil and do good; that I may leave the broad way of iniquity, and walk in the narrow road that leads to eternal happiness; that I may consecrate the remaining days of my short life to Thy honor, and attain the end for which I was created—to admire, praise, and love Thee, for ever and ever. Amen.

On the eighth day.

O MOST glorious Patriarch, my dear Patron! blessed are the eyes that see what you now see. Through the infinite merits of Christ, and by your powerful intercession, I hope, with holy Job, that in my flesh I shall see God my Saviour. Stretch out, in favor of your unworthy client, those happy arms, that so often bore the Son of God, and provided for Him. Petition that I may live, as I wish to die, always in the divine favor. I hum-

bly implore you to entreat your immaculate spouse to unite her supplications with yours, that I may be of the blessed number of the elect. I most sincerely desire that you may be present at the dreadful hour of my death; and that the last words uttered by my parting breath may be Jesus, Mary, and Joseph.

Thy mercy is above all Thy works, O most holy Trinity! I now appeal from the tribunal of Thy justice, and prostrate myself before the throne of Thy mercy, to obtain the pardon of my sins, and grace to persevere in keeping Thy commandments to the end of my life. Who livest and reignest one God, for ever and ever. Amen.

On the ninth day.

HOLY St. Joseph, you who are that good and faithful servant to whom God committed the care of His family: whom He appointed guardian and protector of the life of Jesus Christ, the comfort and support of His holy Mother, and the depository of His great design of the redemption of mankind; you who had the

happiness of living with Jesus and Mary, and of dying in their arms; chaste spouse of the Mother of God; model and patron of pure souls, humble, patient, and reserved; be moved with the confidence we place in your intercession, and accept with kindness this testimony of our devotion.

We give thanks to God for the signal favor He hath been pleased to confer on you, and we conjure Him, through your intercession, to enable us to imitate your virtues. Pray for us, then, O great saint; and by that love which you had for Jesus and Mary, and by the love which they had for you, obtain for us the incomparable happiness of living and dying in the love of Jesus and Mary. Amen.

**A votive oblation to St. Joseph, to choose him for our Patron.**

O HOLY Joseph, virgin spouse of the virgin Mother of God, most glorious advocate of all such as are in danger, in their last agony, and most faithful protector of all the servants of Mary, your dearest spouse! I, N., in the presence of

Jesus and Mary, do, from this moment choose you for my powerful patron and advocate, in order that I may obtain the grace of a most happy death: I firmly resolve and purpose never to forsake you; nor to say or do anything against your honor. Receive me, therefore, for your constant servant, and recommend me to the constant protection of Mary, your dearest spouse, and to the everlasting mercies of Jesus my Saviour. Assist me in all the actions of my life; I now offer them to the greater and everlasting glory of Jesus and Mary, as well as to your own.

*Litany of St. Joseph.*

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,

Have mercy on us.



God the Son, Redeemer of the world,

Have mercy on us.

God the Holy Ghost,

Have mercy on us.

Holy Trinity, one God,

Have mercy on us.

Holy Mary, Spouse of Joseph,

Holy Joseph, Spouse of the Virgin

Mary,

Nursing-Father of Jesus,

Man according to God's own

heart,

Faithful and prudent servant,

Guardian of the virginity of Mary,

Companion and solace of Mary,

Most pure in virginity,

Most profound in humility,

Most fervent in charity,

Most exalted in contemplation,

Who wast declared to be a just man

by the testimony of the Holy Ghost

Himself,

Who wast enlightened above all in

heavenly mysteries,

Who wast the chosen minister of the

counsels of the Most High,

*Pray for us.*

Who wast taught from heaven the  
 mystery of the Incarnate Word,  
 Who didst journey to Bethlehem  
 with Mary, thy Spouse, being great  
 with child,  
 Who, finding no place in the inn,  
 didst betake thyself to a stable,  
 Who wast thought worthy to be  
 present when Christ was born and  
 laid in a manger,  
 Who didst bear in thine arms the  
 Son of God,  
 Who didst receive the blood of Jesus  
 at his Circumcision,  
 Who didst present Him to the Lord in  
 the Temple, with Mary His Mother,  
 Who, at the warning of the Angel,  
 didst fly into Egypt with the Child  
 and His Mother,  
 Who, when Herod was dead, didst  
 return with them into the land of  
 Israel,  
 Who for three days, with Mary His  
 Mother, didst seek sorrowing the  
 Child Jesus, when He was lost at  
 Jerusalem,

Pray for us.

Who, after three days, didst find Him  
with joy sitting in the midst of the  
Doctors,

Who hadst the Lord of lords subject  
to thee on the earth,

Who wast the happy witness of His  
hidden life and sacred words,

Who didst die in the arms of Jesus  
and Mary,

Whose praise is in the Gospel: The  
Husband of Mary, of whom was  
born Jesus,

Humble imitator of the Incarnate  
Word,

Powerful support of the Church,

Our advocate,

St. Joseph, hear us,

Our patron,

St. Joseph, graciously **hear us.**

In all our necessities,

St. Joseph, help us.

In all our distresses,

St. Joseph, help us.

In the hour of death,

St. Joseph, help us.

*Pray for us.*

Through thy most chaste espousals,  
 Through thy paternal care and fi-  
 delity,  
 Through thy love of Jesus and Mary,  
 Through thy labors and toils,  
 Through all thy virtues,  
 Through thy exalted honor and eter-  
 nal blessedness,  
 Through thy faithful intercession,  
 We, thy clients, Beseech thee hear us.  
 That thou wouldst vouchsafe to ob-  
 tain for us from Jesus the pardon  
 of our sins,  
 That thou wouldst vouchsafe to com-  
 mend us faithfully to Jesus and  
 Mary,  
 That thou wouldst vouchsafe to ob-  
 tain for all, both virgins and mar-  
 ried, the chastity belonging to  
 their state,  
 That that wouldst vouchsafe to ob-  
 tain for all Congregations perfect  
 love and concord,  
 That thou wouldst vouchsafe to direct  
 all rulers and prelates in the govern-  
 ment of their subjects,

*St. Joseph, help us.*

*We beseech thee, hear us.*

That thou wouldst vouchsafe to assist all parents in the Christian education of their children,  
 That thou wouldst vouchsafe to protect all those that rely upon thy patronage,  
 That thou wouldst vouchsafe to support, with thy paternal help, all Congregations instituted under thy name and patronage,  
 That thou wouldst vouchsafe to visit and stand by us, with Jesus and Mary, in the last moment of our life,  
 That thou wouldst vouchsafe to succor, by thy prayers and intercession, all the faithful departed,  
 O chaste Spouse of Mary,  
 O faithful Nursing-Father of Jesus,  
 Holy Joseph,  
 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.

*We beseech thee, hear us.*

Lamb of God, Who takest away the sins  
of the world,

Have mercy on us.

Christ, hear us.

Christ, graciously hear us.

V. Pray for us, O blessed **Joseph**.

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

*Let us pray.*

O GOD, Who didst choose St. Joseph to be the Spouse of blessed Mary ever Virgin, and to be the Guardian and Nursing-Father of Thy beloved Son our Lord Jesus Christ, we humbly beseech Thee to grant us, through his patronage and merits, such purity of mind and body, that, being clean from every stain, and clothed with the true marriage-garment, we may, by Thy great mercy, be admitted to the heavenly nuptials. Through the same **Jesus Christ our Lord. Amen.**

DEVOTIONS  
TO THE  
SACRED HEART OF JESUS.

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*Affectionate Union of the Soul with the Sacred Heart of Jesus in sickness and at the hour of death.—Prayers during Sickness.*

Instructions.

In order to teach you how to unite yourself with the divine Heart in sickness, I will answer the following questions.

*What must you do when you fall sick?*

Before retiring to bed, arrange your apartment, put aside whatever strangers are not to see, prepare your spiritual reading and books of devotion, visit the Blessed Sacrament in spirit, and beg of the Sacred Heart to give you its blessing, that your illness may prove beneficial to your soul. Make an act of perfect contrition, and address your Saviour, as follows:

Behold, O Lord, he whom Thou lovest is sick, sick in soul more than in body. I thank Thee, O Jesus, for subjecting me to my present affliction. Cleanse me and purify my sin-stained soul. Punish me on earth, but spare me in eternity O Thou, Whose power is shown in our weakness, grant, that on this couch of sorrow, I may gather flowers of fragrant virtue. May I suffer everything in union with the sufferings of Thy sorrowful Heart, to the greater glory of Thy heavenly Father. Come, O Jesus, my Lord.

Now, you may retire to bed, according to the advice of your physician. As soon as you perceive that your illness grows serious, call in the priest of the Church. Make your confession, so as to be able at any moment to appear before the judgment-seat of God with a clean conscience. Receive the Sacred Heart of Jesus in the Holy Viaticum, for nothing can be more consoling to you than to be visited by Jesus in your sickness.



*Of what should you think?*

In order to unite yourself entirely with the Sacred Heart, think—

That God sends you this sickness. Since not a hair can fall from your head, nor a sparrow fall from the house-top without the knowledge and permission of your heavenly Father, neither can you fall ill without His knowledge and permission. God has given you health hitherto, He, the wisest and the best of Fathers, allowed you to be assailed by disease for your good. Resign yourself, therefore, into His paternal hands. His Providence watches over you. You will suffer nothing without His will, and only so long as He wills. How consoling is this thought, how well adapted to unite you with the will of God in the Sacred Heart.

Nothing is more true than the words which we read in the Book of Wisdom: "Those who serve Him faithfully will find peace through Him." Should not the certainty that you are sick by the decree of the wisest and best of Fathers and for **your own** good, quiet you, nay, fill you

with courage and strength to suffer joyfully for the love of Him!

Remember that God was actuated by the wisest and kindest motives in permitting you to be visited by disease, for He proves those whom He loves. If His children, after Adam's fall, and after so many actual sins, could enter heaven without suffering and affliction, God would not afflict them. But the just and wise designs of God have made the way to heaven a path of thorns, and our Saviour trod this path first of all, to be a model to all His elect. Follow Him, especially amid the pains and afflictions of disease, and it will prove beneficial to you. Christ's words will then be applicable to your sickness: "This sickness is not to death, but that God may be glorified thereby." It will be to the greater glory of God, and the good of your soul. Listen to the proof of this:

By sickness, your heart is drawn away from the world, and your thoughts turned towards heaven. You are admonished and convinced of the fickleness and vanity

of earthly things and pleasures more impressively than you would be by any sermon or meditation. You will learn the value of time, of life. By patient suffering you will shorten the period of your confinement in purgatory, and gather great merit for heaven. Behold the many advantages of sickness, if you bear it like a Christian. If you regard it in this light, you will be encouraged and strengthened, so as to unite your heart even during sickness, with Jesus, your heavenly physician, who visited you with this sickness, that you might be one of those, of whom it is said, that they are afflicted for a time, that they may earn joys for ever. Rejoice therefore at your weakness, which enables you to gain the kingdom of heaven, which, in the words of St. John, suffers violence.

*What virtues you should practise during your illness in order to be united with Jesus?*

Resignation to the Divine will. I have already stated several considerations

which will **render** this easy to you. **If** you remember the manifold advantages of a sickness well borne, it will surely not be difficult for you to resign yourself to the divine will. You will bear it joyfully and look upon sickness as no less a gift of God than health, according to the admonition of St. Ignatius. What will be your consolation, if you think of the first point mentioned above, that it is your loving Father Who sent you this illness for your glorification and the welfare of your soul.

Besides, what will restlessness and discontent avail you? They will only render your burden more intolerable, and yourself displeasing to God, Who will deprive you of the assistance of His grace. You will sully the crown of Christian resignation, deprive yourself of much merit for eternity, and aggravate your sufferings in purgatory; in fine, you will make your disease still more painful, for restlessness acts unfavorably on every sickness; you will become a burden to those attending you, render it more difficult for them to

assist you, and prevent them from being edified by your good example. Would not your peevishness offend both yourself and others? If your body is unwell, let your soul at least remain sound. Bear, therefore, with fortitude, whatever God is pleased to inflict on you; and resignedly kiss the hand which confines you to your bed, but which heals, whilst it wounds, and gives life, at the very time that it brings you to the verge of the grave. Thus, your illness, though involuntary will be as meritorious as if it were voluntary. The most happy repose in the Sacred Heart of Jesus, with Whom you unite yourself, full of confidence and resignation, will be yours amid the most acute bodily pain!

It is only when you have thus prepared your soul by a childlike resignation to the holy and adorable will of God, that you will be able to acquire Christian fortitude, or patience, which is the second virtue which you should carefully practise during your illness.

The practice of these virtues will not

**be difficult if you often think of what I said before.**

For what could be a greater inducement to patience, than the thought that by the passing pain of your illness, you may avert greater and longer torments which await you in purgatory, and that your soul has deserved the pains of hell! If, therefore, you are tempted to impatience, say with the penitent prophet, Lord, I have sinned before Thee, chastise me, for I will only repeat with Thy servant David: Have mercy on me.

In this spirit of penance the Saints bore their diseases, and it is on this account that they endured the most painful illnesses for many years, with that admirable patience which is justly the subject of our wonder. If you wish to imitate them, do as they did. On your bed of sickness, think of your past sins, which have so richly deserved hell. Think of purgatory, which is extinguished for you by patient suffering here below, and think of the kingdom of eternal bliss, which is prepared for those who struggle with

patience. Finally, look at Jesus crucified, that man of sorrows.

If Jesus suffered so much for you, should not you suffer something for the love of Him, and suffer it as He suffered, of Whom it is written, that when He was led as a lamb to the slaughter, he opened not His lips. Think of the example which He gave you. If you place your sufferings in the opened Heart of your Redeemer, and unite them with His passion and death, how sweet will they become, and how meritorious for heaven.

Would that you understood well the value of suffering, which likens you to Jesus, and which on that account you should cherish, if you really love Jesus!

Behold how many motives faith supplies, to unite yourself by a magnanimous sacrifice of love, patience, and fortitude with the suffering Heart of your Redeemer.

Beside these two principal virtues, you should endeavor always to entertain sentiments of devotion, and listen to some spiritual reading and conversation. Be

moderate, however, in this respect, be cause God requires moderation of you under the<sup>e</sup> circumstances.

Finally, and this is of the utmost importance, if your disease becomes serious, be very solicitous for your salvation, as if it were the last sickness of your life.

1. Reconcile yourself, in time, with God by a good and contrite, and, if your confessor thinks it necessary, a general confession. Do not defer this confession from day to day, lest your illness become so critical that it will be difficult or impossible for you to make it. Receive Holy Communion as the best medicine or both soul and body, and as a viaticum on your journey to eternity. Receive Jesus with ardent love, as the best friend of your soul.

If you receive extreme unction, be not appalled, as if your death were unavoidable, for it should, on the contrary, be a consolation to you to receive this sacrament, which cleanses your soul from sin, strengthens you in your last struggle, and restores health, if it is expedient. The



Council of Trent (Sess. xxii, ch. 2) assures us that this sacrament sometimes restores bodily health, if it is for the welfare of the soul. It would, therefore, be unpardonable neglect, not to receive in time this holy Sacrament, so important and useful to both soul and body.

2. After settling the affairs of your conscience, arrange your temporal affairs. Make a will according to law, or dispose of your property otherwise in an orderly manner. Do not defer this business, lest it occupy the last moments of your life, which you should spend in providing for your spiritual welfare. Remember, that death may suddenly hurry you away, and that you would be accountable before the judgment-seat of Christ, if any one has sustained injury by your negligence. How many disorders and enmities arise from the neglect of a dying person to make his last will? If you possess ill-gotten goods, restore them; if you are in debt, pay what you owe. Woful is your end, if, possessing ill-gotten property, you do not restore it before your death. Do not fail

to provide for your soul, by charitable donations and pious legacies, for your children will perhaps care but little to release you from purgatory.

3. Call in a physician and take the medicines he prescribes, for God created them and gave them their healing power. But place all your trust in God, Who directs the physician and gives efficacy to his medicines. Do not trouble your attendants in their duties; but resign yourself wholly to the divine will, without Whose permission not a single hair falls from your head.

4. Do not spend your time in idle conversation, or in excessive solicitude for your bodily health, but remember that your salvation is at stake. You may appropriate particular hours to certain prayers and devotions, such as the rosary, the penitential psalms or a litany, to the reading of pious books especially such as treat of Christ's passion, or you may refresh your soul by pious conversation. If you are too weak to pray or read, raise your mind to God by short ejaculatory

prayers. Take the crucifix in your hand, press it to your lips and your heart, saying: "I unite these sufferings to Thy passion, O Jesus, I willingly submit to them to atone for my sins."

Place an image of the Blessed Virgin near your bed, and have great confidence in her. Have recourse to her, your beloved Mother, who will not forsake you in the time of trial. Honor also the saints and angels, especially those to whom you have a particular devotion.

If your sickness is long, request your confessor to visit you from time to time, and give you Holy Communion, to strengthen your soul.

5. During your sickness, besides the life of Christ, which should be the chief subject of your meditation, meditate also on the lives of the Saints and their patience. How patiently did Job suffer? How patient was Tobias in his blindness? St. Francis Xavier exclaimed in his afflictions: "More, O Lord." St. Theresa's motto was: "To suffer or to die." St. Ludwin<sup>o</sup> suffered for thirty-eight years

from a disease so painful that not a limb was sound; still she was patient and suffered joyfully. Follow her example and that of numberless other children of God. Thus your heart will be united in love with the Sacred Heart of Jesus and Mary, to the great benefit of your soul, and the time and trial will be for you a time of grace and merits for eternity Amen.

*Morning Prayers in time of Sickness.*

I PRAISE Thee, O most Sacred Heart of Jesus, and sincerely thank Thee and the Father and the Holy Ghost for all that I received and suffered both in soul and body during this past night, and for having given me another day to live.

I unite my will entirely with the will of God, whether it may be His pleasure that I shall live longer, or that I must die.

Through Thee, I offer to the Father all the trouble, all the pains and sufferings which I will endure to-day. As often as I shall move mine eyes, speak, breathe,

sigh, eat, drink or take medicine, I desire to adore, praise, glorify, and love Thee, O my God.

If overcome by the acuteness of my pains or by weakness, I should forget to offer all of them to Thee, accept the will for the deed.

If Thou wilt grant me this day, praised be Thy Holy Name. But if Thou wilt take me from the world to-day, Thy will be done.

O Ma'y, health of the weak, my only refuge next to God, intercede for me, I beseech thee, with thy divine Son, that by thy all-powerful intercession, I may obtain either the grace of a speedy recovery, or that of a happy death. Shield me against the enemy of my soul, and grant that, as thy faithful foster-child, I may one day see thee in heaven. Most blessed Mother, to thee I commit the care of my soul and of my body, under thy protection I hope to obtain life everlasting, of which hope thy Immaculate Heart is my pledge.

I thank thee, O my Guardian Angel, for watching me with such care during

the past night. I beg thee and all the angels of the heavenly hosts, to remain with me to-day, and every day until the end of my life. Saints of God, and especially my patron Saints, help me to-day by your prayers, and forsake me not at that dread moment upon which depends my fate for eternity. Intercede for me with the divine Judge, that I may inherit His kingdom. Amen.

*Evening Prayers.*

HOLY Trinity, God the Father, and the Son, and the Holy Ghost, I return you infinite thanks for your favors and the sufferings which you inflicted on me to-day.

If I have not borne my sufferings with due patience, I humbly crave Thy pardon, O God. I commit myself to Thy divine Providence during the coming night. I am heartily sorry for all my sins, because by them I have offended Thee, Whom I love above all things. I firmly resolve to amend my life. I offer Thee heavenly Father, the infinite merits of Thy divine Son, Jesus Christ, in atonement for my

sins. Let not His sufferings and death for me be in vain.

Jesus, for Thee I wake ; Jesus, for Thee I sleep ; Jesus, for Thee I live ; Jesus, for Thee, I die ; Jesus, I am Thine in life and in death.

Most Blessed Virgin Mary, Mother of God, allay my sufferings during the night ; assist me in temptation, console me, and intercede for me with Jesus, thy divine Son.

Holy Guardian Angel and ye Saints of God, protect me and deliver me from all evil.

Merciful God, have mercy on the souls in purgatory : grant them eternal rest, and may perpetual light shine on them. Lord, let them rest in peace. Amen.

I enclose myself within Thy Sacred Heart ; O Jesus, grant me a refreshing and glorious repose.

Praised, honored, and blessed be now and for ever the Sacred Heart of Jesus and the Immaculate Heart of Mary !

*Preparation for Extreme Unction.*

O LOVING Saviour, good Samaritan, heavenly Physician of soul and body !

Thou didst make a most consoling promise by the lips of Thy Apostle, who, enlightened by the Holy Ghost, says: "If any one is sick among you let him call in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him." (St. James v.)

By Thy infinite mercy, O Jesus, I, as a child of Thy Holy Church, shall have the happiness to-day, of receiving this sacrament of Thy bounty, for my spiritual welfare, and for the health of my body, if it pleases Thee and will benefit my soul. This I firmly believe, because Thou, the Eternal Truth, didst so assure me. Grant that I may receive this sacrament with a lively faith. Lord, strengthen my faith, thus I exclaim with the man in the Gospel, whose faith Thou didst reward with a miracle. Grant me also true contrition, that, accompanying the unction of my senses, it cleanse from the least stain of sin. Anoint me, O Jesus, I beseech



Thee, for the sake of Thy blood shed for me; anoint me by the hand of the priest, O eternal High-Priest, Jesus, the real dispenser of all the sacraments of the Church I will imagine that it is Thy blood with which I am anointed, for it is the price of redemption, from which every sacrament has its efficacy. In this belief and spirit, I will receive the Sacrament of Extreme Unction. Mother of mercy, refuge of sinners, be Thou my advocate with Jesus, for thou art the Mother and the Health of thy ailing children.

As your senses are anointed, make acts of perfect contrition for all the sins which you have committed with your senses during life, and offer up the passion of Christ in satisfaction.

*Prayer after Extreme Unction.*

I HAVE now received this Holy Sacrament, by which my soul was strengthened, consoled and purified. Infinite praise and glory be to Thee, my Saviour. For the sake of Thy loving Heart, let me experience all the beneficial effects of this

Sacrament, in which I place my hope and my trust. Amen.

*Preparation for Death.*

Instructions.

What should you say and do, when you will be told: The end of your life is at hand, you must leave this world and appear before God, your Judge?

It is then, that you, happy soul, that have faithfully honored the Sacred Heart during life, will feel, to your consolation, the truth of these words of the Blessed Margaret, through whose instrumentality God spread the devotion to the Sacred Heart: "How happy is our death, if during life we have honored His Sacred Heart, Who will one day be our Judge."

The faithful practice of this devotion during life will be the best preparation for death, render easy those acts and virtues of the mind and will, which will then be necessary, and enable you faithfully and steadily to persevere to the last moment of your life. The first

of these virtues is a total resignation to the divine will.

Be not appalled at the news of your approaching death, but exert yourself to the utmost to make this last and most precious sacrifice of your life in the most perfect manner possible.

If you act according to my directions, you may gain more merit in the eyes of God by your death, than you did in the course of your whole life.

But few reflect on this; do you think of it and prepare yourself in advance, for you die but once. Who will not prepare himself for this ONCE, on which depends his fate for eternity? Who would be so foolish and reckless? Prepare yourself, therefore, as follows:

As soon as the approach of death is announced to you, raise your eyes and heart to heaven, and, uniting yourself as perfectly as possible with the Sacred Heart of Jesus, say, with content and resignation: "Lord, Thy will be done, I am prepared, Creator of my life. Father, I adore the decrees of Thy just and

merciful Providence. I heartily thank Thee for my creation, for instituting death as the completion of my salvation, and for sending it now. However great may be my agony, I have trusted in Thee, I will not be confounded for ever, because Thou, O God of my life, wilt be my strength and protection amid the shadow of death!"

Hereupon consider that death is not by far so terrible to the Christian as it appears to the generality of mankind. You leave merely your frail, imperfect body; the soul, yourself, a spirit, and the image of God, is immortal and continues to live, after your body is reduced to a motionless corpse. Your body only is buried; your body corrupts, not yourself, not your soul. The soul, prepared and purified by a Christian death, takes possession of that happiness which no eye has seen, no ear has heard, and which no human heart has conceived.

Of course, all this is decided by the judgment, but this is terrible to those only who are not prepared, not to those

who love Jesus, are virtuous, and faithfully honor His Most Sacred Heart. They will find in their Judge their saving Redeemer, their good Shepherd, and their Bridegroom, Who in His sentence acknowledges their virtues, and gives them an eternal recompense.

If during life you often contemplate the terrors of the Judgment, at the hour of death you may justly consider its consolations.

Encourage yourself by these considerations, and unite yourself with the Heart of your Redeemer, by fixing your eyes on it, and saying the following prayer or having it read for you :

*Prayer to the Sacred Heart for a Happy Death.*

O DIVINE Heart of my Redeemer, of my dying Jesus, I unite my heart with Thee, that from the present moment to the last of my life, it may feel as Thine felt from Thy bloody sweat in the garden of Olives, till Thy death on the cross. Let its every throb be an act of resigna-

tion, praise, and thanksgiving for my death, which God has now decreed. Jesus, strengthen me to make this sacrifice, and by this means render precious, meritorious, and pleasing, in the sight of the Blessed Trinity, every moment of my remaining life, and especially the instant of my death.

O Jesus, by all Thy anxiety and pain, by all Thy suffering and grief, by Thy sadness and agony on the cross, I conjure Thee, forsake me not in this last decisive moment. Unite Thyself with me, when my strength leaves me. Grant that I may be entirely united with Thee, when my soul will be separated from the body, and receive my spirit into the wound of Thy Heart. Let the last act of my life be an act of love for Thy Heart, and the invocation of Thy sweet and blessed Name, O Jesus. If Thou grantest me the grace to die thus, I will willingly die, and exclaim with St. Paul: "O death, where is thy sting?"

If I take refuge within Thy Heart, the tempter will not harm me. Nothing will

sever me from Thee, neither my agony nor death itself, if, as the soul leaves the body, I become more intimately united with Thy Heart.

If I am penetrated with the spirit of sacrifice, how easily will I offer my life to Him Who gave it me, and Who now calls me hence. If I thus breathe my spirit into Thy Heart, how can I fear Thee as my Judge. To a soul which thus approaches Thee, with confiding love to its last breath, how canst Thou utter those terrible words: "Depart from me." No; Thou canst and wilt not do this, but Thou wilt receive my soul, which will have entered eternity by the gate of Thy Heart, into paradise, the kingdom of Thy eternal love.

Therefore, O infinitely good and sweet Heart of my God and Redeemer, hear my fervent prayer, and complete the works of Thy mercy in my regard, and I will joyfully expire in Thy arms, O Jesus. Amen.

After this prayer, confess once more so that nothing may trouble you in your

last moments. Forgive all who have injured you, and examine once more whether you have any restitution to make, and revise your last will. Be not disquieted if you leave your family in poverty. God provides for the birds of the air, and if you are soon admitted to His presence, you can aid them more effectually by your prayer in heaven than by your exertions on earth. Strive, above all, to leave them a model of virtue by a truly Christian death, and you will have provided for them for time and eternity.

After settling the affairs of your conscience and your temporal concerns, abandon yourself entirely to the infinite mercy of God, your only wish being to augment the divine glory and to do His holy will. This is the best way to die a happy death, and to secure your salvation, for it is impossible that a soul which gives itself wholly to God, should go to perdition. Often repeat, with your dying Saviour, "Father, into Thy hands I commend my spirit." Struggle with forti-



tude and perseverance against all the attacks and temptations of hell. If you have any doubt in matters of faith, do not inquire into them nor argue with the enemy of your soul, but say: "I believe what the Catholic Church believes, and in this faith I will die." If you are tempted to despair because of the multitude of your sins or the insufficiency of your penance, or because of thoughts concerning the difficulty of meriting heaven, the narrowness of the way, the small number of the elect, the little good that you have done, your past indifference, and your ingratitude for God's mercy, do not give heed to the temptation, resolutely put aside the thought. Think of the infinite love and mercy of God, and the merits of Christ, resign yourself with perfect calmness and serenity to the will of God, and say, mentally: "Heavenly Father, into Thy hands I commend myself, my life, my death, my soul, my salvation. Dispose of me according to Thy pleasure. I am Thine in life and in death."

Make acts of faith, hope, charity, of con-

trition for the sins of your whole life, and of resignation to the divine will. Know that every one is bound on his death-bed to make these acts with all the fervor he can command. Listen to the history of the passion, or some other pious meditations. Keep a crucifix in your hands and kiss it affectionately. Fail not to gain the indulgence for the dying. Frequently glance at some image of the Blessed Virgin, and intrust yourself to her powerful protection. The sign of the cross, the invocation of the Holy Names of Jesus and Mary, and an act of union with the Sacred Heart, are the best, surest, and easiest means to overcome temptation, and you should make frequent use of them. Still it is useful to know and employ other means for resisting particular temptations. They are the following :

*Remedies against temptations at the Hour  
of Death.*

The chief means are the invocation of the Holy Names of Jesus and Mary, and the sign of the cross. For particular

temptations, it is well to use the following practices.

1. Against doubt in matters of Faith. If you wish to conquer and dispel all doubt, do not enter into any reasoning or disquisition on matters of faith, but repeat unswervingly :

“I believe what the Holy Catholic Church believes.” Thank God for calling you to the true faith, and say: “I will live and die as a child of the Catholic Church.” Divert your attention from this temptation by making acts of hope and charity.

2. Against Despair. The temptation against hope is one of the most violent and dangerous. The dying person often disquiets himself on account of the number of his sins, he thinks his confessions sacrilegious or insufficient, he is appalled at the thought of judgment and eternal salvation. To overcome this temptation frequently think of the infinite mercy of God. St. Paul (2 Cor. i, 3) calls God the Father of mercies. God is more solicitous for our welfare than we ourselves

He seeks us as a good shepherd seeks his lost sheep, He loves us more than a tender mother her infant. He wills not the death of a sinner, but that he be converted and live. And his wickedness shall not hurt him in what day soever he shall turn from his wickedness. (Ezech. xxxiii, 11, 12.) A single act of perfect contrition may obtain pardon for the greatest sins, if the sinner has a sincere wish to amend and to confess his sins.

The publican in the Gospel had scarcely pronounced with contrite heart the words, "Lord, be merciful to me a sinner," when he was justified before God. The prodigal son has scarcely fallen at his father's feet, before he embraces him and forgives him his guilt. It is thus that our heavenly Father acts towards us, if we return to Him and do penance.

The chief foundation of our hope in the mercy of God is the passion of Christ. He who is well-disposed, need not fear eternal damnation, since Jesus died for him on the cross, in order to save him from everlasting perdition. Our hope is

strengthened by the promise of Christ, that He would give us everything which we may ask of Him. "Amen, amen, I say unto you," said Jesus, "If you ask the Father anything in My name, He will give it you." (St. John, xvi, 23.)

This promise is made to sinners also; for Jesus says, "For every one who asketh, receiveth." (St. Matthew, vii.) Consequently, whoever asks sincerely to be saved, will certainly receive the means and graces necessary to be saved. God is good to a soul that seeks Him. Repose great confidence in the intercession of Mary, the Mother of God, and in the assistance of the Saints and Angels. The Church calls Mary the Refuge of Sinners, our Life, and our Hope. Mary will aid even the most abandoned, and no one ever sought her assistance without being heard. The Saints, too, pray for our salvation, and help us in our last combat. Invoke in particular St. Joseph, St. Michael, your Guardian Angel, and those Saints to whom you have had a special devotion.

3. If you are tempted to impatience, on account of the length of your sickness, the acuteness of your suffering, you should consider what the holy martyrs suffered for Jesus Christ, how they were burned and flayed alive or crucified. Above all think of what Jesus, though innocent, suffered for the love of us. Remember, that by impatience you cannot lessen your pains, and that if you do not suffer patiently, you must suffer both in this life and in the next; whilst if you suffer with patience, you will relieve your pains here, shorten your punishment in purgatory, and receive a great reward in heaven. "Your sorrow shall be changed into joy," says Jesus. (St. John, xvi, 20.) Affliction is the certain sign of our election. God purifies His friends in this life by crosses and sufferings. Call to mind with what sufferings and what protracted diseases God has afflicted the Saints. St. Clare suffered for twenty-eight years. St. Ludwina was sick for thirty-eight years, and underwent the most cruel pains. We should exclaim with St. Paul: "The suffer.

ings of this life cannot be compared to the future glory, which will be revealed to us one day." (Rom. viii, 18.) Finally, ask of God to grant you patience, for it is a grace of God. Resign yourself to the divine will. And if it seems to you that the physician does not treat you properly, or that your attendants do not serve you with sufficient zeal, accept it in the spirit of penance, for in this way you will please God.

4. There are some who are tempted by the thought that death comes too soon, whilst they are in the flower of their age. These should consider, that life is full of dangers, troubles, and afflictions, that new snares are constantly laid for man, and that the longer we live, the greater is the danger of eternal damnation. On this account the Saints longed for death. St. Theresa rejoiced at every stroke of the clock, that another hour had elapsed, during which she might have lost her God. The holy martyrs joyfully endured death in the flower of their age. Hear what the Holy Ghost says: "Blessed are the

dead that rest in the Lord, for they rest from their labors." (Apoc. xiv, 13.) "We are wanderers in this valley of tears, and have no permanent home." (Heb. xiii, 14.) Recollect that He did not permit you to die, whilst you were in mortal sin, but gave you an opportunity to confess your sins and to receive the Sacraments. You may perhaps wish to live longer in order to do more penance, but no penance will please God more, than if you receive death at His hand, when and how it pleases Him.

5. Some fear death, because they must leave their spouse, their children, their friends and relations. These should consider, that God is the best of fathers and will provide for those whom they leave behind. Save your soul, and when you are in heaven, you can help them by your prayers before God's throne. In heaven you will find better friends than you had on earth; there you will find Jesus, your divine Redeemer, Mary, your Mother and all the Saints and Angels of God.

6. If you are at enmity, and are tempt



ed not to be reconciled, remember Jesus' command, "Love your enemies," and do not forget that God will not forgive you unless you forgive others. "Forgive, and you shall be forgiven." (St. Luke, vi, 37.) If your enemy has offended you, how often did you offend God? Consider the example of the Saints. St. James, before his death, embraced his accuser. St. Stephen prayed for his murderers. St. Ambrose for a long time supported his betrayer. Consider, above all, the example of our Saviour, Who on the cross prayed for His enemies and blasphemers.

*Preparation for receiving the Holy Viaticum.*

MOST beautiful, most sweet, and most merciful Jesus, I am then about to enter eternity. My heart is ready. When shall I appear before Thee, my God and my All? Who will give me the wings of the dove, that I may rise to Thy mansions and rest there for ever amid Thy joys? But how can I reach heaven without Thy aid, Who art the way, the truth, and the life?

Come, therefore, O merciful Jesus come and delay not, come in Thy Blessed Sacrament. Come, console and strengthen me by Thy Sacred flesh and blood, my Saviour and my Life, that by the efficacy of this food of Angels I may be enabled to see Thee face to face.

As the stag pants after the fountains, thus, and much more ardently, my soul longs for Thee, the Fountain of life everlasting. How sweet and consoling is Thy promise, "Behold I remain with you to the end of the world." Thou didst, indeed, remain until my end, and wilt shortly come to me. Why are you sad, my soul, and why are you disturbed? Rejoice and exult, your Beloved approaches, He will cheer you in your solitude by His presence, console you in your affliction, strengthen you in your weakness, and will now take you from this desert to your heavenly home.

Come, O my Saviour, come, my beloved Jesus, come and delay not. I wish to receive Thee, the holy paschal Lamb, as St. John received Thee at

the last supper, for the eternal pasch approaches.

Come, O my Jesus, come and enter my heart.

To-day, in particular, adorn my heart with all the gifts, graces, and virtues of Thy Heart, and unite me wholly and inseparably with Thee. Remain till I have conquered death with Thine aid.

Come, my sweet Jesus, and celebrate the last supper, as Thou didst celebrate it on the eve of Thy passion, and take me to the heavenly supper in the mansions of Thy Father. Prepare for me a dwelling, according to Thy promise, that I may remain for ever with Thee, and rejoice eternally in the joys of Thy Heart. Amen.

Continue thus to make acts of desire, love, and confidence. As soon as the priest has brought you the Blessed Sacrament, make acts of faith and humility, and say to your Saviour:

O my Jesus, I am not worthy, I am not worthy, have mercy on me, O Jesus, Jesus, Jesus!

*After receiving the Viaticum.*

UNITE yourself, in silence and recollection, with your Redeemer, Who is now really and truly reposing in your heart. Every Holy Communion is invaluable, but the Viaticum is especially so. Do not, therefore, permit yourself to be deprived of these last and most important moments of His real presence, and have everything so arranged, that only your very intimate friends remain with you after Holy Communion. Enjoy, in recollection and quiet, the presence of your Redeemer, Who left heaven, came upon earth, and suffered in order to redeem you and take your soul with Him to heaven. After thus uniting your heart with that of your Saviour, and offering yourself to Jesus, make short but heart-felt acts of thanksgiving and hope.

1. Of Thanksgiving. Thank Jesus by the love of His Heart, for creating you redeeming you, and making you a child of the Catholic Church. Thank Him for all the benefits which you have received

from Him during your life, both in soul and body, especially for the grace of conversion, of perseverance, and for every Holy Communion which you have worthily received.

2. Christian hope, as well as charity, is a virtue of the greatest importance on your death-bed, and you cannot make too frequent acts of hope and charity after receiving the Holy Viaticum. How sweet it will be to make an act of hope whilst Jesus is in your heart. In this spirit often repeat the Holy Name of Jesus, more with the heart than the lips, uniting yourself entirely with the infinite merits of Christ through His Sacred Heart, which is now really and truly present in your soul. Recommend yourself to His wound, with the desire to breathe your spirit into it, that you may thus enter heaven, which you should already see in your imagination. Repeat the words of the dying St. Francis Xavier, "I have hoped in Thee, O Lord, I shall not be confounded for ever;" and of St. Aloysius, "I have rejoiced in what

is told me: we shall enter the mansions of the Lord. Soon, O Jesus, very soon. I shall possess Thee in Thy joys. This is my hope, and Thou, most Sacred Heart, art my pledge. So be it. Amen."

In conclusion recite the prayer of St. Ignatius.

*Litany to our suffering and dying Saviour  
for the grace of a happy death.*

LORD, have mercy on us!

Christ, have mercy on us!

Lord, have mercy on us!

Christ, hear us!

Christ, graciously hear us!

God, the Father of Heaven, Have mercy  
on us!

God the Son, the Redeemer of the world,  
have mercy on us!

God, the Holy Ghost, Have mercy on us!

Holy Trinity, one God, Have mercy on  
us!

Jesus, Who didst begin Thy passion in  
sadness, fear, and anxiety, Have mercy  
on me at the hour of my death!

Jesus, Who didst thrice pray in the Gar-  
den of Olives, Have mercy on me at the  
hour of my death!

Jesus, Who, covered by the bloody sweat,  
 didst resign Thyself entirely to the  
 will of Thy divine Father, Have mercy  
 on me at the hour of my death!

Jesus, betrayed by Judas with a kiss,  
 Jesus, abandoned by Thy disciples,  
 seized as a murderer by Thy ene-  
 mies, and bound with chains,

Jesus, led before Annas and Caiphas  
 and falsely accused,

Jesus, cruelly struck and maltreated,  
 declared guilty of blasphemy, and  
 unjustly condemned to death,

Jesus, delivered bound into Pilate's  
 hands, and accused by the Jews,

Jesus, clad, in mockery and derision,  
 with a white garment by Herod,

Jesus, bound naked to a pillar, and  
 cruelly scourged,

Jesus, crowned with thorns, and  
 mocked by the Jews,

Jesus, clothed with a purple garment,  
 Jesus, shown to the people with the

words, "Behold the Man,"

Jesus, demanded by the Jews for  
 crucifixion,

*Have mercy on me at the hour of my death!*

Jesus, condemned to the death of the  
 cross by an unjust judge,  
 Jesus, laden with the cross and the  
 burden of our sins,  
 Jesus, fainting under the weight of  
 the cross, and led like a lamb to  
 the slaughter,  
 Jesus, despoiled of Thy garments on  
 Mount Calvary, and nailed to the  
 cross,  
 Jesus, crucified between two criminals  
 blasphemed, insulted, and mocked,  
 Jesus, Whose burning thirst was as-  
 suaged by gall and vinegar,  
 Jesus, Who, inclining Thy head,  
 gavest up the ghost,  
 Jesus, Whose Heart was opened with  
 a spear,  
 Through Thy opened Heart,  
 Through Thy sorrowful Heart offered  
 for me,  
 Through this certain and blessed  
 pledge of Thy love,  
 Through Thy good and faithful Heart,  
 be merciful unto me, O Jesus, at the  
 hour of my death !

*Have mercy on me at the hour of my death !*



Through Thy good and faithful Heart,  
 spare me, O Jesus, at the hour of my  
 death!

From temptation and despair,  
 From the chains of sin, and everlast-  
 ing death,  
 From the snares of the devil,  
 From the stings and qualms of con-  
 science,  
 From all anxiety, trouble, and despair,  
 From the guilt and punishment of sin,  
 deliver me at the hour of my death.

*Deliver me, &c.*

From the divine wrath, deliver me at the  
 hour of my death!

From the death of the sinner, deliver me  
 at the hour of my death!

From eternal death, deliver me at the  
 hour of my death!

Through Thy soul sad unto death, streng-  
 then me at the hour of my death!

Through Thy prayer in the Garden,  
 strengthen me at the hour of my death

Through Thy agony, strengthen me at  
 the hour of my death!

Through Thy invincible patience, streng-  
 then me at the hour of my death!

Through Thy scourging,  
 Through Thy crowning with thorns,  
 Through the mockeries and insults  
 offered to Thee,  
 Through Thy carrying of the cross,  
 Through Thy crucifixion,  
 Through Thy sufferings on the cross,  
 Through Thy Heart that was pierced,  
 Through Thy holy cross, the standard  
 of victory over every enemy,  
 Through Thy holy cross, the sign of  
 our faith,  
 Through Thy holy cross, the foun-  
 dation of our hope,  
 Through Thy holy cross, the foun-  
 tain of our love,

*Strengthen me at the hour of my death!*

O Jesus, my suffering and dying Saviour,  
 Grant me, through Thy passion and  
 death, that I may die contrite in Thy  
 love and grace!

Through Thy faithful Heart, Hear me,  
 O Jesus!

Through Thy faithful Heart, Graciously  
 hear me, O Jesus!

Our Father. Hail Mary.

*Prayer.*

O JESUS, Who, by Thy death, didst gloriously conquer the world, hell, and death, I beseech Thee by Thy Heart, faithful to me until death, have mercy on my soul, redeemed by Thy precious blood, strengthen me in my last struggle, and leave me not until, victorious over death and hell, I have breathed my spirit into the wound of Thy Sacred Heart. This I beg of Thee, through the love of the Immaculate Heart of Mary. Amen.

*The Last Ejaculations of the Dying Soul.\**

I ADORE the true and loving God, the Father, the Son, and the Holy Ghost. I believe in Thee, O eternal Truth. I hope in Thee, O infinite Mercy. I love Thee, O infinite Goodness.—For the love of Thee, I will die, O Jesus, Who didst die for the love of me.—O bountiful God, permit not that I lose Thee. O infinite Goodness, I love Thee with my whole heart. I am sorry that I have offended

\* These Prayers should be read in a low voice.

Thee, O God, Whom I love, and Who art most worthy of my love. I will never sin again.—Jesus, have mercy on me.—Jesus, my Redeemer, save me. Jesus, for Thee I live. Jesus, for Thee I die Jesus, I am Thine in life and in death Amen.

Into Thy hands I commend my spirit. Jesus, I thank Thee for making me a child of the Catholic Church. I thank Thee for every grace and every sacrament which I have received, for the word of God which I have heard, for every Mass at which I have assisted, and for every opportunity to do good which I have had; for everything, in fine, which Thy divine Providence has so bountifully lavished on me.—I die, O Jesus, that I may see Thee.—Mary, Mother of God, pray to Thy Son for me.—Cast a look of mercy on me, O Blessed Mother, and show me Jesus, the blessed fruit of Thy womb.—O Mary, prove thyself my Mother, and leave not thy child in its greatest need—O bountiful heaven, my eternal home, when shall I see Thee? O God of glory,

when shall I love Thee for ever, and see Thee face to face? O Jesus, when shall I be unable to lose Thee? My God and my All, I would willingly lose everything to gain thee.—O my God, be merciful to me for the sake of Jesus, my Redeemer; I will joyfully suffer all, even purgatory, to love Thee for ever.—O Jesus, have mercy on Thy servant, whom Thou didst redeem by Thy precious blood. My love is Jesus crucified.—O Lord, hear my prayer; O Lord, make haste to help me. I hope soon to be in heaven. O Jesus, to Thee I commend my soul, which Thou hast redeemed.—St. Michael, aid me in the combat.—St. Joseph, assist me. Holy Guardian Angel, forsake me not.—All ye Saints of God, help me and pray for me. Assist me, my holy patron Saint. O Jesus, I die trusting in Thy infinite merits.—O Jesus, I am sorry for my sins. O Jesus, I will die in Thy embrace.—O Jesus, enclose my soul in Thy Sacred Heart. O faithful Heart of Jesus, dying I salute Thee. O faithful Heart of Jesus, I adore praise, and glorify Thee with my last

breath. O faithful Heart of Jesus, I offer Thee my dying heart.

O faithful Heart of Jesus, may every throb of my dying Heart say to Thee, I love Thee. Let the last throb in particular be an act of faithful love, and testify that I have loved Thee, loved Thee till death.—I enclose myself within this faithful Heart.—Come, O Jesus, to save me. Come, O Jesus, to strengthen me. Come, O Jesus, to take me to heaven. Jesus, Mary, and Joseph, assist me and have pity on my soul. I will die, O Jesus, in atonement for my sins. I will die, O Jesus, to see Thee and love Thee for ever.—Jesus, Mary, and Joseph, ever in my heart. Jesus, Mary, and Joseph, ever in my thought. Jesus, Mary, and Joseph, ever on my tongue. Jesus, Mary, and Joseph, my last thought and my last sigh. Jesus, Mary, and Joseph, for you I die. Jesus, I believe in Thee. Jesus, I hope in Thee. Jesus, I love Thee above all things. Jesus, be merciful to me a sinner. Jesus, Jesus, Jesus—Jesus, into Thy hands I commend my spirit.—Jesus, Mary, and

Joseph, into your hands I commend my spirit. Father, through the most faithful and most Sacred Heart of Jesus, receive my soul.

*Prayers for the dying.*

According to the usage of the Catholic Church, from the Roman Ritual.

LORD, have mercy on us!

Christ, have mercy on us!

Lord, have mercy on us!

Christ, hear us!

Christ, graciously hear us!

All ye holy Angels and Archangels,

Holy Abel,

All ye choirs of the just,

Holy Abraham,

St. John the Baptist,

St. Joseph,

All ye holy Patriarchs and Proph-

ets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evange-

lists,

*Pray for him (her).*

All ye holy disciples of the Lord,  
 All ye holy innocents,  
 St. Stephen,  
 St. Laurence,  
 All ye holy **Martyrs**,  
 St. Sylvester,  
 St. Gregory,  
 St. Augustine,  
 All ye holy **Bishops and Confessors**,  
 St. Benedict,  
 St. Francis,  
 All ye holy **Monks and Hermits**,  
 St. Mary Magdalen,  
 St. Lucy,  
 All ye holy **Virgins and Widows**,  
 All ye Saints and Elect,  
 Be merciful, Spare him (her), O Lord.  
 Be merciful, O Lord, deliver him (her).  
 From Thy wrath,  
 From the danger of death,  
 From the death of the **wicked**,  
 From the pains of hell,  
 From all evil,  
 From the power of the **devil**,  
 Through Thy **Nativity**,  
 Through Thy **passion**,

*Pray for him (her).*

*Lord, Deliver, &c.*



Through Thy death and sepulture,  
 Through Thy glorious resurrection,  
 Through Thy wonderful ascension,  
 Through the coming of the Holy  
 Ghost, the Comforter,  
 In the day of Judgment,  
 We sinners beseech Thee to hear us.  
 That Thou wouldst spare him (her).  
 Lord, have mercy on him (her).  
 Christ, have mercy on him (her).  
 Lord, have mercy on him (her).

*Lord, deliver, &c.*

*Prayer.*

Go forth, O Christian soul, from this world, in the name of God the Father Almighty, Who created thee; in the name of Jesus Christ, the Son of the living God, Who suffered for thee; in the name of the Holy Ghost, Who was poured out upon thee; in the name of the Angels and Archangels, in the name of the Thrones and Dominations, in the name of the Principalities and Powers; in the name of the Cherubim and Seraphim, in the name of the Patriarchs and Prophets, in the name of the holy Apostles and Evangelists, in

the name of the holy Martyrs and Confessors, in the name of the holy Monks and Hermits, in the name of the holy Virgins and of all the Saints of God ; may thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

O God, most merciful ; O God, most loving and kind ; O God, Who, according to the multitude of Thy mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences, look favorably upon this Thy servant, and in Thy mercy hear him begging, with the whole confession of his heart, for the remission of all his sins. Renew in him, O most loving Father, whatsoever hath been corrupted through human frailty, or violated through the deceit of the devil ; and associate him, as a member of redemption, to the unity of the body of the Church. Have pity, Lord, on his sighs ; have pity on his tears ; and admit him, whose only hope is in Thy mercy, to the grace of Thy reconciliation. Through Christ our Lord. Amen.

I commend thee to Almighty God, dearest brother, and commit thee to Him Whose creature thou art ; that, when thou shalt have paid the debt of humanity by death, thou mayest return to thy Maker, Who formed thee of the dust of the earth. As thy soul goeth forth from the body, may the bright company of Angels meet thee ; may the judicial senate of Apostles greet thee ; may the triumphant army of white-robed Martyrs come out to welcome thee ; may the band of glowing Confessors, crowned with lilies, encircle thee ; may the choir of Virgins, singing jubilees, receive thee ; and the embrace of a blessed repose fold thee in the bosom of the Patriarchs ; mild and festive may the aspect of Jesus Christ appear to thee, and may He award thee a place among them that stand before Him for ever. Mayest thou never know whatever is terrifying in darkness, dismal in the roaring of flames, or excruciating in torments.

May foulest Satan, with his crew, give way before thee ; may he tremble at thy coming among Angels to attend thee

and flee away into the vast chaos of eternal night.

Let God arise, and let His enemies be scattered; let them also that hate Him flee before His face. Like as the smoke vanisheth, so let them fall away; and like as wax melteth before the fire, so let the wicked perish at the presence of God; but let the just revel and exult before Him. May, then, all the legions of hell be confounded and put to shame, and the ministers of Satan never dare to stop thy way. May Christ, Who was crucified for thee deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from everlasting death. May Christ, the Son, the living God, place thee within the ever-verdant gardens of His paradise, and may He, the true Shepherd, acknowledge thee among His sheep. May He absolve thee from all thy sins, and place thee at His right hand in the number of His elect. Mayest thou behold Thy Redeemer face to face; and, standing always in His presence,

**gaze with blessed eyes on the unveiled truth.** And set thus among the troops of the blessed, mayest thou enjoy the sweetness of divine contemplation **forever and ever. Amen.**

Receive, O Lord, thy servant into the place of salvation, which he hopes to obtain from Thy mercy. Amen.

Deliver, O Lord, the soul of thy servant from all the dangers of hell, and from the bonds of torment, and from all tribulations. Amen.

Deliver, O Lord, the soul of thy servant, as Thou didst deliver Enoch and Elias from the common death of the world. Amen.

Deliver, O Lord, the soul of thy servant, as Thou didst deliver Noe from the flood. Amen.

Deliver, O Lord, the soul of thy servant, as Thou didst deliver Abraham from Ur of the Chaldeans. Amen.

Deliver, O Lord, the soul of thy servant, as Thou didst Job from his sufferings. Amen.

Deliver, O Lord, the soul of Thy ser-

vant, as Thou didst deliver Isaac from being sacrificed by the hand of his father Abraham. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Lot from Sodom and the flames of fire. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Moses from the hands of Pharaoh, King of the Egyptians. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Daniel from the den of lions. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver the three children from the fiery furnace, and from the hand of the wicked king. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Susanna from false accusation. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver David from the hands of King Saul, and from the hands of Goliath. Amen.

Deliver, O Lord, the soul of Thy ser-

vant, as Thou didst deliver Peter and Paul from prison. Amen.

And as Thou didst deliver Thy most blessed virgin and martyr, Thecla, from three most cruel torments, so vouchsafe to deliver the soul of this Thy servant, and make it rejoice with Thee in the delight of heaven. Amen.

We commend to Thee the soul of Thy servant, N., and we beseech Thee, O Lord Jesus Christ, Saviour of the world, not to refuse to receive into the bosom of Thy Patriarchs a soul, for whose sake Thou didst mercifully come down upon earth. Acknowledge, O Lord, Thy creature, made, not by strange gods, but by Thee, the only living and true God; for there is no other God beside Thee, and no one that does according to Thy works. Rejoice his (her) soul with Thy presence, O Lord, and remember not the iniquities and excesses, which, through the violence of anger or the heat of evil passion, he (she) hath at any time committed. For although he (she) has sinned, he (she) has not denied the Father,

the Son, and the Holy Ghost, but has believed, and has had a zeal for God, and has faithfully adored the Creator of all things.

Remember not, O Lord, the sins of his (her) youth and his ignorance, but according to Thy great mercy, be mindful of him (her) in the brightness of Thy glory. Let the heavens be opened to him (her), let the Angels rejoice with him (her). Receive Thy servant, O Lord, into Thy kingdom. Let St. Michael, the Archangel of God, prince of the armies of heaven, receive him (her). Let the holy Angels of God come forth to meet him (her), and conduct him (her) to the city of the heavenly Jerusalem. Let the blessed Peter the Apostle, to whom God gave the keys of the kingdom of heaven, receive him (her). Let St. Paul the Apostle, who was counted worthy to be a vessel of election, assist him (her). Let St. John, the chosen Apostle of God, to whom were revealed the secrets of heaven, intercede for him (her). Let all the holy Apostles, to whom the Lord gave



the power of binding and loosing, pray for him (her). Let all the Saints and Elect of God, who in this world have suffered torments for the name of Christ, intercede for him (her), that, loosed from the bonds of the flesh, he (she) may attain to the glory of the heavenly kingdom, through the grace of our Lord Jesus Christ, Who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

The soul being departed.

COME to his (her) assistance, ye Saints of God; come forth to receive him (her), ye Angels of the Lord, receiving his soul, offering it in the sight of the Most High. May Christ, Who has called thee, receive thee, and may the Angels conduct thee to Abraham's bosom.

Lord, have mercy on him (her).

Christ, have mercy on him (her).

Lord, have mercy on him (her).

"Our Father," &c.

Eternal rest give unto him (her), O Lord, and let perpetual light shine upon him (her).

From the gates of hell, deliver his (her) soul, O Lord. May he (she) rest in peace. Amen.

O Lord, hear my prayer. And let my cry come unto Thee.

*Prayer.*

To Thee, O Lord, we commend the soul of Thy servant, N., that being dead to the world, he (she) may live to Thee; and the sins he (she) hath committed through the frailty of his mortal nature, do Thou, in Thy most merciful goodness, forgive and wash away. Amen.





# THE BENEDICTION

OF THE

# BLESSED SACRAMENT.

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What we call the Benediction is a devotion practised by the Church, in order to give adoration, praise, and blessing, or Benediction, to God for His infinite goodness and love, testified to us in the institution of the Blessed Sacrament; and to receive, at the same time, the benediction, or blessing of our Lord, there present.

*Prayer before the Blessed Sacrament, to obtain its blessings.*

I PROSTRATE myself most humbly before Thee, O Jesus, and pray earnestly to obtain Thy blessing through Thy most Holy Sacrament. I ask and desire, that by its power and influence, all that I am,

that I have, that I do, and all that I suffer, may contribute to honor and glory Thy most Holy Name. I ask the blessing of Thy Divine Nature that all my thoughts, words, and works, and all my affections may be raised to the supernatural order.

I ask the blessing of Thy Human Nature, that all my senses may be consecrated to Thy divine service, according to the duties of my state of life.

I ask the blessing of Thy Sacred Heart that the fire of love with which it burns may also enkindle my heart, and consume it entirely, by love for God, and by zeal for the salvation of souls.

Here I am kneeling before Thee, my sweet Saviour Jesus Christ, true God and true Man, confessing with the most lively faith that Thou art here present, with Flesh and Blood, with Body and Soul. I humbly adore Thee, my God and Saviour. How my soul trembles, filled with longing and heart-felt thanksgiving for all the great things Thou hast done for me. How, especially, could I express sufficient

gratitude for the grace that Thou hast given me by remaining on earth with me for my abiding union with Thee in the Blessed Sacrament? O ye countless hosts of heavenly spirits that surround in blissful adoration Jesus Christ in the Blessed Sacrament, teach me to know, to adore, to love, and follow Him, that I may one day with you see Him face to face, and be essentially united with Him forever.

O Jesus, have mercy on me, and bless me.

*Tantum Ergo.*

Tantum ergo Sa-	To this mysterious
cramentum	table now
Veneremur cernui:	Our knees, our
Et antiquum docu-	hearts, and sense
mentum	we bow ;
Novo cedat ritui ;	Let ancient rights
Præstet fides sup-	resign their place
plementum	To nobler elements
Sensuum defectui.	of grace ;
	And faith for all de-
	fects supply,
	While sense is lost
	in mystery.

Genitori,	Genito-	To God the Father,
que		born of none,
Laus et jubilatio,		To Christ, his co-
Salus, honor, virtus		eternal Son,
quoque		And Holy Ghost,
Sit et benedictio :		whose equal rays
Procedenti ab utro-		From both proceed,
que		be equal praise :
Comparsit laudatio.		One honor, jubilee,
Amen.		and fame,
		For ever bless His
		glorious name.
		Amen.

*V.* Panem de cœlo præstitisti eis.  
Alleluia.

*R.* Omne delectamentum in se habentem. Alleluia.

*V.* Ora pro nobis,  
sancta Dei genitrix!

*V.* Thou hast given them bread from heaven. Alleluia.

*R.* Replenished with all sweetness and delight. Alleluia.

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

*R.* Ut digni efficiamur promissionibus Christi.

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

*Let us pray.*

O GOD! Who hast left us in this wonderful sacrament a perpetual memorial of Thy passion: grant us, we beseech Thee, so to reverence the sacred mysteries of Thy body and blood, that we may continually find in our souls the fruit of Thy redemption, Who livest and reignest, &c.

Defend, we beseech Thee, O Lord! by the intercession of blessed Mary, ever Virgin, this Thy family from all adversity; and being prostrate before Thee, with our whole hearts, protect us in Thy mercy from the snares of our enemies, through Jesus Christ our Lord.

When the priest gives the benediction with the blessed Sacrament, bow down, and profoundly adore your Saviour there present. Give Him thanks for all His mercies; offer your whole self to Him, to be His for ever; and earnestly beg His blessing upon you and yours, and upon His whole Church. Pray especially for all priests, and for all the members of the Order of St. Dominic.

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