

# THE RACCOLTA:

OR,

COLLECTION OF INDULGENCED PRAYERS.

By AMBROSE ST. JOHN,  
OF THE ORATORY OF ST. PHILIP NEBI, BIRMINGHAM.

Authorised Translation.



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**Great New Street and Fetter Lane.**

TO THE  
HOLY SOULS IN PURGATORY,  
ALL ESPECIALLY WHO HAVE BEEN BENEFACTORS  
OF THE CONGREGATION OF THE ORATORY,  
AND ARE NOW IN NEED OF THE PRAYERS OF THOSE  
WHOM ON EARTH  
THEY AIDED TO LOVE AND SERVE GOD,

*This Translation*

IS AFFECTIONATELY DEDICATED.

The Oratory, Edgbaston,  
Nov. 2, 1857.



BEATISSIMO PADRE,

Onde promuovere la pietà dei fedeli nell' Inghilterra, Ambrogio di S. Giovanni, Sacerdote dell' Oratorio di S. Filippo Neri nella Diocesi di Birmingham, umilmente supplica, che si possa stampare in lingua Inglese, previa l'approvazione dell' Eminentissimo Arcivescovo di Westminster, una traduzione del libretto intitolato *Raccolta di Orazioni &c. alle quali sono annesse le SS. Indulgenze*, e che si possano guadagnare dai fedeli, che si servono di questa traduzione, le medesime Indulgenze annesse all' originale.

Ex Audientiâ Sanctissimi habitâ die 3 Febr. 1856, Sanctissimus Dominus noster Pius Divinâ Providentiâ PP. IX., referente me infrascripto S. Congregationis de Propagandâ Fide Secretario, benigne annuit pro gratiâ juxta petita, dummodo traductio fiat ex recentiore editione Romanâ, firmo remanente Decreto in calce ejusdem editionis impresso.

Datum Romæ ex Ædibus dictæ S. Congregationis die et anno prædicto.

Gratis, sine ullâ solutione quocunque titulo.

AL. BARNABÒ, à Secretis.

Loco ✠ sigilli.

Approbamus virtute supra exarati  
Rescripti Sanctissimi.

Westmon. die 23 Oct. 1857.

N. CARD. ARCHIEP.

(TRANSLATION.)

## MOST BLESSED FATHER,

In order to promote thereby the piety of the faithful in England, Ambrose St. John, Priest of the Oratory of St. Philip Neri, in the Diocese of Birmingham, humbly prays for permission to print in English a translation of the book entitled *Raccolta di Orazioni &c. alle quali sono annesse le SS. Indulgenze*, having first obtained the approbation of his Eminence the Cardinal Archbishop of Westminster; and also that the faithful who make use of this translation may gain all the Indulgences annexed to the original.

After an audience of the Holy Father, granted February 3, 1856, our most Holy Lord Pius IX., by Divine Providence Pope, on an application made by me, the undersigned Secretary of the Sacred Congregation for the Propagation of the Faith, has of his goodness answered by Rescript in favour of the grace, according to the terms of the petition, provided the translation be made from the last Roman edition, and it being understood that the Decree printed at the end of this edition remains in full force.

Given at Rome from the House of the same Sacred Congregation, on the day and year aforesaid.

Gratis, without any payment on any plea whatever.

AL. BARNABÒ, *Secretary.*

In the place of ✠ the seal.

We approve of the Translation by virtue of the above Rescript of His Holiness.

Westminster, Oct. 23, 1857.

N. CARDINAL ARCHBISHOP.

## TRANSLATOR'S PREFACE.

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IN accordance with the Rescript on the preceding page, wherein his Holiness vouchsafes to sanction this translation of the *Raccolta delle Indulgenze*, it has been made from the thirteenth and last Roman edition, and contains all the latest Indulgences granted by our present beloved Sovereign Pontiff, Pius IX., whose latest grant, conferred in this current year, and standing in this translation as No. 15, is subsequent to the last Roman edition itself.

No apology is required for presenting to all the faithful who speak the English language a book of prayers which has the highest sanction of the Church, and the use of which is not only authorised, but privileged in the highest degree, so as to entitle it to be called emphatically "The Church Prayer-Book of Private Devotion," as the *Missal* and the *Breviary* are her books of Public devotion. To a Catholic such a book speaks for itself, as the Church has given her formal approval of the pious practices and devotions contained in it by the privileges she has so abundantly accorded to them. If any apology is needed, it is from the translator to the Catholic public, for venturing to present to them in his own language words of prayer which the Church has adopted as her own; and this he would hardly have presumed to do, but for the high sanction given to the undertaking.

A few words, however, are necessary in explanation: first, of a few deviations he has permitted himself from the arrangement of the original in that part of the book which may be called its rubrical and historical portion; and secondly, of the sort

of license he has permitted himself in the translation of the prayers.

First, then, with regard to the historical portion, printed in this translation in smaller type, and in the Roman original in italics. This is made up of quotations from Papal Briefs, Rescripts, and Decrees of various Sacred Congregations, and is the voucher for the genuineness of the grants. In perusing these grants, it will be observed that many, having been made in favour of certain devotional exercises or good works, have no particular form of prayer attached to them; the Sovereign Pontiffs who conferred them, although always prescribing prayers to be offered up according to their own intention, having in these cases left the words to be used to the option of the faithful themselves. In other grants, the recital of one or more *Pater noster*, *Ave Maria*, and *Gloria Patri*, has been enjoined, and nothing further. In others the prayers are specified, and given afterwards at full length.

In translating these authentic notices, the Translator's chief, or rather only duty, was to render the original word for word, being especially careful neither to omit nor to alter any of the conditions prescribed. But as he had imposed upon himself another duty, viz. to bring into common use with all classes a book which, in addition to what has been already said of it, has been recommended by word of mouth to his fellow-countrymen by the condescension of the Holy Father himself, and which is now presented for the first time entire to the English-speaking Catholic world, he was desirous of giving this portion of the work a more simple, and at the same time, if he may use such an expression, a more inviting appearance than it seems to him to have in the Italian original. Accordingly his first thought was to have simplified the wording of the grants, by merely stating the conditions under which they have been conferred,—one, two, or three, as the case might be,—omitting long formulas, which are almost invariably the same. But as he was advised that in a matter of so much importance as recording the authentic documents of the Church's Sacred Congregations, where fidelity to the very words of the document is of such paramount importance, such a proceeding might be called in question, he de-



terminated to adhere, letter for letter, to the very words of the decrees. In a future edition it is to be hoped, however, that such a simplification may be sanctioned by the voice of authority, and the bulk of the volume be thus materially diminished without sacrificing ought of its contents. Refraining, then, from altering the words of the original in any way, he only permitted himself the license of changing the grammatical construction of the sentences, so as to bring the words stating the amount of the Indulgence to be gained to the beginning of a sentence, numbering them in Roman figures, i. ii. iii. &c., and printing them in small capitals in fresh paragraphs, so as to catch the eye of the reader, who otherwise might be tempted to omit the perusal of the decrees, in order to avoid the weariness of wading through a long formula; the Translator's experience of readers of the Italian original leading him to believe that many who have had it in use for years as their daily companion for private devotion, seldom read through the grants to which no prayers are annexed, and consequently remain in ignorance of many of the most liberal concessions of the Sovereign Pontiffs to the faithful. The additional labour and expense which was necessary for this (the extraordinary number of small capitals requiring types to be cast expressly for the work) will be abundantly repaid to the Translator if he is thereby enabled to draw attention to this portion of the work; failing which, many valuable Indulgences are, it is to be feared, lost to the faithful themselves and to the souls of the departed.

Having said thus much concerning this part of the work, the Translator now ventures to offer a few remarks regarding the Prayers, by far the most difficult portion of the translation, as well on account of the accuracy necessary to insure for it the merit of being a *versio fidelis* of the original (the condition absolutely required by the Sacred Congregation of Indulgences to enable the translation to carry with it the privileges bestowed on the original), as also on account of the peculiarly Italian character of many of these prayers. In reference, however, to fidelity to the original, it is necessary to observe, that many, indeed most, of the devout meditations which are printed both here

and in the Italian in the same type as the prayers, are nevertheless *not of obligation*, as it appears from the words of the grants preceding them that they are only inserted for the convenience of the reader. Such, for instance, is the case with the meditations for the *Via Crucis*, where it is expressly said, "The pious reader may use any other devotions which are more to his mind." Again, in the Indulgence for the commemoration of our Lady's Delivery, the Indulgence is granted to the recitation of the forty *Ave Maria*, not to the words said before them, which may be used or not *ad libitum*. So with the meditations, or rather heads of meditations, to be used in saying the "Chaplet of our Lord," in the notices preceding which it is said, that "It is not necessary either to read or recite the short meditations which follow;" so with the Rosary and several other Chaplets. The same also is the case with the "Acts of Faith, Hope, and Charity," in the notice of which it is expressly said, that "any one may use any form he pleases, provided only it expresses and explains the particular motives of each one of these theological virtues." In all these cases it is manifest that no criticism can be exercised on the fidelity of the translation as affecting the validity of the Indulgences to be gained, as the choice of the words is left entirely free. The case, however, is quite different in those other prayers where the intention of the Pope granting the Indulgence is to include the *very words* of the prayer; then the sense of those words must be kept, otherwise the Indulgence will not be gained. Yet even here, to judge from the versions which are given in certain cases in the *Raccolta* itself, considerable latitude of expression is admissible, so long as the sense is preserved. Take, for instance, the well-known prayer *Eccomi*: the Plenary Indulgence is here given to those who shall recite this prayer before a crucifix; and it is manifest, by a Latin version of it being given in the *Raccolta*, that the same Indulgence follows the saying as well of the Latin version as of the Italian original. Yet no fresh grant is mentioned as having ever been made to the Latin version; so that if the Plenary Indulgence is to be gained by saying it, it must be in virtue of its being a faithful translation. That it is so may certainly be presumed, for it is printed at Rome in the

*Raccolta*, under the eye and with the sanction of the S. Congr. of Indulgences. In order, however, to bring this out more clearly, it will be well to place the two versions in juxtaposition, that the reader may judge for himself of the extent of the variation authorised.

Eccomi, o mio amato buon Gesù, che alla santissima vostra presenza prostrato vi prego col fervore più vivo a stampare nel mio cuore sentimenti di Fede, di Speranza, di Carità, e di dolore de' miei peccati, e di proponimento di non più offendervi; mentre io con tutto l'amore, e con tutta la compassione vado considerando le vostre cinque piaghe, cominciando da ciò, che disse di voi, o Gesù mio, il santo profeta David: "Foderunt manus meas, et pedes meos; dinumeraverunt omnia ossa mea." (*Ps. xxi.*)

En ego, O bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo ac maximo animi ardore te oro atque obtestor ut meum in cor vividos fidei, spei, et charitatis sensus, atque veram peccatorum meorum pœnitentiam, eaque emendandi firmissimam voluntatem velis imprimere: dum magno animi affectu, et dolore tua quinque vulnera mecum ipse considero, ac mente contemplor, illud præ oculis habens, quod jam in ore ponebat suo David propheta de te, O bone Jesu: "Foderunt manus meas, et pedes meos; dinumeraverunt omnia ossa mea." (*Ps. xxi.*)

Comparing the one with the other, we find, in the first line, "*dulcissime*" is the rendering of "*amato*;" "*mio*" is omitted in the Latin. Further on, "*santissima*" is omitted, "*atque obtestor*" inserted in the Latin, with no corresponding words in the original; then "*vividus*" inserted; "*veram pœnitentiam*" is given for the rendering of "*dolore*;" "*firmissimam voluntatem*" for "*proponimento*;" "*magno animi affectu*" for "*tutto amore*;" "*dolore*" for "*tutta la compassione*;" "*ac mente contemplor*" inserted; "*illud præ oculis habens, quod jam in ore ponebat suo David propheta de te, O bone Jesu,*" for "*cominciando da ciò, che disse di voi, o Gesù mio, il santo profeta David.*" Thus it appears that in this short prayer, in the first eight lines, there are three words entirely omitted in the Latin translation and nine inserted, the ninth and tenth lines being entirely altered in the construction and wording, though the sense remains the same.

To show still further what variations are consistent with fidelity, it may be mentioned, that in the last Roman edition of the *Horæ Diurnæ*, published by Salviucci in Rome, with authority, there is another Latin version very different from that in the *Raccolta*, with a rubric referring to the same grant of Pius VII. as the warrant for its having a Plenary Indulgence annexed to it; yet in this version there is not only even greater latitude than in the other Latin version, but at the end of the prayer a whole sentence is added, with a text from Scripture not found in the original prayer; and as these variations involve an important question regarding the gaining of Indulgences, we will also give this version as it stands in the Roman *Breviary* :

En ego, mi dilecte bone Jesu, coram sanctissimo conspectu tuo prostratus. Te ignito fervore obtestor, ut imprimas in cor meum sensus fidei, spei, charitatis, commissorumque peccatorum contritionem, atque propositum non peccandi de cætero: dum ego magno dilectionis affectu, ac commiseratione plenus, tua quinque vulnera perpendo, incipiens ab illis verbis de te dictis, Deus mi, a S. Propheta David: "Foderunt manus meas, et pedes meos; dinumeraverunt omnia ossa mea;" et desinens in illis quæ pronunclavit S. Zacharias Propheta: "Aspicient ad me quem confixerunt."

This version, very different from the one previously given, contains a whole quotation from one of the minor prophets, not found at all in the original; so that it would appear that we are justified in saying as above, that whilst no alterations of words which do not change the general sense of the prayer forfeit the Indulgence, so also no *additions* to the prayer affect its validity.

Again, in the translation of the hymn *Veni Creator Spiritus*, there is no appearance of any attempt to give a literal rendering of the words. The translation, or, as it is more correctly called, paraphrase, consists of a series of sonnets founded upon the words of the original. Take, for instance, the second stanza of the paraphrase :

" In questo mar del mondo  
D' angosce noi siam pieni,  
E se dal Ciel non vieni  
Chi me consolerà.

Ah ! vieni, o Paraceto,  
 Dono del Sommo Dio  
 Ed il mar turbato, e rio  
 Tosto si calmerà."

The whole of these three lines are founded on the three words, *Altissimi donum Dei*; and so, in the remainder of the paraphrase, the six stanzas following the second are founded on single lines of the original. The paraphrase of the *Stabat Mater*, also given in the *Raccolta*, is not, indeed, so free as that of the *Veni Creator*; but still it is in no sense a literal translation. These quotations, made from the *Raccolta* itself, will, it is presumed, be sufficient to show how great a license is consistent with the requisition that the translation should be a *versio fidelis*; the conclusion we are justified in arriving at being, that the sense and general import of the text must not be altered, and that nothing more than this is necessary. The translator has, however, adhered far more strictly than, as has been shown, he was bound to do to the words of the original; nor has he, he believes, departed in any case from the strict sense of the Italian, the chief liberty he has taken being with the adjectives in the *superlative* degree, which he has frequently, nay commonly, rendered by the *positive*, as being in English at once more forcible and more according to the genius of the language. In order, however, to secure the validity of the Indulgences attached to the prayers for those who make use of this translation, he has obtained a pontifical Rescript authorising this translation, on condition of its being subjected to the censure of his Eminence the Cardinal Archbishop of Westminster. Accordingly his Eminence appointed an eminent divine to revise it; and to him the work has been regularly submitted as it passed through the press, and such alterations as he suggested carefully conformed to.

It now only remains to say, that the translation is entirely new, no use having been made of any existing translations of prayers occurring in the *Raccolta* which have appeared in various books of devotion from time to time. The hymns, however, form an exception, as they have been taken from the *Lyra Catholica* of his dear friend and brother in St. Philip, Father Ed-

ward Caswall, of the Birmingham Oratory, who also has kindly given him a new translation of two other hymns which were not in the *Lyra*, viz. the *Viva! viva! Gesù*, and the hymn to St. Joseph, *Dei qui gratiam impotes*. The Very Rev. Canon Morris's translation of the *Indulgences attached to Medals, Crosses, &c.*, for the publication of which he had already obtained special leave, has also been made use of by his kind permission, and the translation of the *Anima Christi* is also the work of a very dear friend. All the rest is his own. He has to apologise for having been so long in bringing out this translation, which was advertised several years ago, when he had already translated the whole of it, and was about printing it; he was, however, advised by a friend to put it by for a time, as it was thought probable that, on more mature consideration, many changes might be desirable. The translator has much reason to be thankful for this advice, as when he came to look at his former manuscript, after a lapse of nine years, he found so much to be altered, that he for the most part retranslated it, especially in the prayers. Thus he has really translated the book twice; besides which, the many alterations which he deemed necessary have made the work much more laborious than would be imagined from the size of the volume.

In conclusion, he has only to express a hope that the pious reader will pardon the homeliness of his language, which, besides being more natural to himself, he has freely permitted himself on principle, as the best for prayer. He was well aware how arduous a task it was to put into the mouths of others words which they were to address to God; but he has ever considered that the more like little children we are, both in thought and word, when we speak to God, the more acceptable we are to Him, and the more likely are our own minds to be attuned at the same time to feelings of reverence and awe. In some of the prayers to our Blessed Lady, especially the Novenas, which are of a poetical cast, he has somewhat varied his style to correspond more closely with the original. But with these exceptions, all has been rendered in the simplest words he had at his command.

The reader will find that some prayers which are only re-

ferred to in the original have been here given at length for convenience-sake, as "The Litany of Loretto," and "The Prayer at the Confession of the Apostles SS. Peter and Paul." There are also many translations of Latin collects not given in the original.

Nothing remains except to commend to her who is the Mother and Mistress of prayer the work he has undertaken, trusting to her all-powerful intercession to obtain for him, and for those who shall make use of the book, all that is asked in accordance with the will of God, as we humbly trust is the case with all the words of this book, authorised as it is and blessed by the Vicar of God himself upon earth.

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THE ORIGINAL DEDICATION.

TO THE HOLY SOULS IN PURGATORY,

THE CONTINUATOR OF THE "RACCOLTA."

WHILST I endeavour to satisfy the devotion of a large number of the faithful by a thirteenth Roman reprint of the *Raccolta* of Indulged Prayers, containing the additional grants of our present reigning Sovereign Pontiff Pius IX., I am persuaded that I cannot do better than adhere religiously to the pious practice of its compiler, who, out of his special devotion to you, my beloved souls, many times dedicated it to you. This he did, partly that he might in this way make a public attestation of his debt of gratitude to you, as he was wont to declare that he had received many graces and blessings from the Giver of all Good through your intercession, and partly because this work of his had a special reference to you, and in a manner belonged to you. True it is, that it is of great benefit to the living, since it teaches them that, in order to gain the Indulgences, they must approach the Sacraments with due dispositions, and so keep themselves in the grace of God. Its special benefit, however, belongs to you, since it is *you* who reap the fruit of the suffrage of so many Indulgences gained by the faithful and made applicable to you: here, then, is my special reason for dedicating the work to you.

Accept, then, beloved souls, this offering, slender though it be; have respect to the end I set before myself, and the loving heart with which I offer it you. Forget not, ye chosen ones of God, to manifest in my behalf your mighty aid, and obtain for me from God the remission of my guilt, and the gift of holy perseverance, that hereafter I may come with you to love and enjoy Him for all eternity: all this I trust in you to obtain for me; and in humbleness of heart I pray God that this work may ever produce in the faithful who are yet in the flesh the fruits

of eternal life, and aid you to enter into that kingdom of glory whither your hearts are already gone before.

NOTE.

The compiler of the *Raccolta* was a Roman priest of the name of Telesphorus Galli, canon of the celebrated Basilica of St. Mary in Cosmedin, Consulter of the Holy Congregation of Indulgences and Holy Relics. Thus much we know of him from the decree of this said Holy Congregation, printed at the end of the *Raccolta*. He was a man of great piety, ardently devoted to the good of souls, not only in the exercise of his sacred ministry, but also in the promulgation of different pious exercises, which he used to spread by means of the press. He was open-handed to the poor, most devout to the Most Holy Sacrament of the Altar, which he used to visit every day wherever it was exposed for the Forty Hours. Nor was he less devoted to the holy souls in purgatory, by whose intercession he had often obtained great graces from God throughout the whole course of a life of seventy-seven years and twenty-nine days; for to them and in their behalf he had with heroical charity ceded and given over during his life all the suffrages which should be made for him after his death, which took place February 17, 1845. Moreover, in his last will he expressed a wish that a memorial should be engraved on his tombstone, how that it was his desire that the faithful on earth should continue in his place to offer up their suffrages for those holy souls. This epitaph may be read in the public cemetery of S. Spirito in Sassia, where his body lies according to his desire.

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## ON HOLY INDULGENCES,

AND THE

CONDITIONS REQUISITE FOR GAINING THEM.

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TO THE DEVOUT READER.

Two bitter fruits are produced in the soul by sin: first, *Guilt*, which deprives us of grace and the friendship of God; and second, *Its Penalty*, which forbids us the enjoyment of God in Paradise. The penalty of sin is twofold, being partly eternal, partly temporal. Guilt, together with the eternal penalty of sin, is entirely remitted to us by means of the infinite merits of Jesus Christ in the Sacrament of Penance, provided only that we approach that Sacrament with fitting dispositions. On the other hand, as regards the temporal penalty of sin, inasmuch as it is not commonly wholly remitted to us by this Sacrament, very much remains to be discharged, either in this life by means of good works or penance, or else in the next life by means of the fire of Purgatory. But what man is he that can penetrate into the deepest and most hidden judgments of God? Who can tell how much in this present life the Divine Justice may exact in payment of the debt he owes to God, or whether his penances have gained for him the entire, or only the partial, remittance at God's hands of that temporal penalty which he has to undergo; and who, in the life to come, when he can only satisfy by burning fire, will not think that a fearful mode of payment?—a payment, too, which will be exacted of him to the last farthing. Blessed for ever, then, and praised be the most merciful and tender Heart of our Divine Redeemer, Jesus Christ. He from its very origin imparted to His Holy Catholic Church the power to grant to us, and to us the capability to receive, a portion of this treasure of Holy

Indulgences, by means of which we are enabled with lightest burden to ourselves to pay to the justice of God even to the last farthing all we owe Him of temporal penalty after the eternal penalty of sin and its guilt have been remitted.

For, indeed, these Indulgences form a treasury which abides continually before the face of God,—a treasury, that is, of the merits and satisfactions of Jesus Christ, of the most blessed Virgin Mary, and of the Saints,—a treasury which might technically be called in some sort the value received by God for the satisfactions of our Divine Redeemer, which were superabundant and infinite; as well as of Mary ever blessed; and lastly, of the Martyrs and other Saints, being all that portion of their works of penance not necessary for the expiation of their own sins. For this reason it is that Holy Indulgences are called by the Holy Council of Trent *heavenly treasures*. This is the doctrine inculcated by the Sovereign Pontiff Clement VI., of blessed memory, in the following words: “Jesus Christ did by His superabundant Holy Passion bequeath to His Church militant here on earth an infinite treasure, not laid up in a napkin, nor hidden in a field, but committed by Him to be dispensed for the welfare of the faithful by the hands of blessed Peter, who has the keys of heaven, and by his successors here on earth, the vicars of Jesus Christ. In this treasure are amassed also all the merits of the Blessed Mother of God, and of all the elect, from the first just man even to the last.” And I will add, that these riches, being infinite, have never diminished, and never will diminish; but, like a mighty ocean, suffer no loss, draw from it what you will.

True it is, however, that Christians are not at liberty to take and use this treasure as they please; but only *when* and *how*, and in *that quantity*, greater or less, which is determined on by the Holy Church and the Sovereign Pontiff. Hence Indulgences are distinguished into two classes. Some are called Partial; and these are given for days, or periods of forty days, called “Quarantines,” or for a year or years. Others are called Plenary, or, as it is sometimes said technically, “in form of Jubilee.”

By Partial Indulgences, of days that is, or quarantines, or years, so much temporal penalty is remitted to the recipient of them as he would have had imposed upon him of old by the penitential canons of the Church, which penances

were given in days, quarantines, or years. Plenary Indulgences, or Indulgences in form of Jubilee, in their effect are one and the same thing; the only difference being, that where the Indulgences are granted in form of Jubilee, confessors have power of jurisdiction conferred on them to absolve from reserved cases, to dispense from or commute all simple vows, &c. By all such Indulgences, *all* the temporal penalty is remitted to us which we owe to God for all those sins for which, though pardoned, we were still debtors, so that theologians teach us, that were we to die immediately after gaining worthily a Plenary Indulgence, we should go straight to heaven. The same may be said of the holy souls in purgatory, whenever in suffrage for them we gain a Plenary Indulgence applicable to them, provided the Divine justice deign to accept it in their behalf.

From all this we may easily gather, devout readers, how highly we ought to prize these Indulgences, how great their value is, and how mighty their efficacy; and lastly, how great a benefit they are spiritually to all faithful Christians. Hence the Holy Council says, "that the usage of Indulgences is most wholesome to Christian people, *Indulgentiarum usum Christiano populo maxime salutarem esse;*" wherefore it ought to be a holy duty in every Christian to endeavour to gain them, as far as he is able, as well for his own spiritual good as by way of suffrage in behalf of the faithful departed.

To gain an Indulgence, many conditions are requisite. First, it is requisite that we should be in a state of grace, that is, living in the grace of God; for whosoever before God is in his guilt of unremitted sin, and liable to its eternal penalty, is not, and cannot be, whilst continuing in that state, in a capacity to receive the remission of the temporal penalty. No better advice can, then, be given, than before doing the works enjoined for gaining an Indulgence, if we cannot go to Confession previously, to make at least an act of true contrition, accompanying it with a firm resolution to go to Confession, that by so doing we may regain the grace of God should it happen to have been lost.

Moreover, as the Church, in opening the Treasury of Holy Indulgences, has ever obliged faithful Christians to do some good work under specified circumstances of time, place, &c., it is to be remembered that she requires their *personal*

*and devotional* fulfilment of *all* the works enjoined, both as to time, manner, and object, according to the precise letter of the grant by which the Indulgence has been conceded: as, for instance, if it be there said that the work ought to be done kneeling, or standing, or at the sound of the bell, or at such an hour, such a day, or contrite, or having Confessed and Communicated, &c.: so that, should any of the works enjoined be omitted, either wholly or in some notable portion of them, be it through ignorance, or negligence, or inability; or should any one of the conditions of time, place, &c. prescribed, fail to have been observed for any reason whatsoever,—then the Indulgence in question is not gained.

Here it will not be amiss to call attention to certain general decrees of the Holy Congregation of Indulgences relative to Confession, Communion, and Prayers, as these are works always enjoined in the grants of Indulgences.

First, then, as to Confession:—for all persons who have the praiseworthy custom of going to Confession at least once a week when not lawfully hindered, it is admitted that such a weekly Confession is sufficient for gaining all the Indulgences which occur from day to day, provided they do the other works which are enjoined them; nor is it necessary to make another fresh Confession on purpose. This, however, would of course be absolutely indispensable, were a person to be conscious that he had fallen into a mortal sin since his last Confession. Indulgences, however, of the Jubilee, whether ordinary or extraordinary,—granted, that is, in the form of a Jubilee,—are excepted from this general rule, inasmuch as in order to gain such Indulgences, besides the works enjoined, the Confession ought to be made within the time appointed in the grant of such Indulgences: this is evident from the decree of the Holy Congregation of Indulgences dated December 9, 1763, approved by Pope Clement XIII.

Secondly, as regards the Communion which has to be received, especially for gaining Plenary Indulgences:—this ought to be made on the days themselves specified for the Indulgences on high festivals. However, when the Indulgence time begins with First Vespers of the Feast, the Communion may be anticipated on the Vigil or day preceding the festival, according to the declaration of the said Holy Congregation in their decree of June 12, 1822, confirmed by Pope Pius VII.; and Pope Gregory XVI., of blessed memory, by

another decree of the same Holy Congregation, of March 19, 1841, declared, that by a Confession and Communion made on Easter Day, a Plenary Indulgence may be gained by assisting devoutly at the Papal Benediction,\* and that the Paschal precept might be fulfilled at the same time.

And thirdly, as regards the prayers which are directed to be said for gaining Indulgences:—these may be recited by two or more persons alternately in prayers such as the Rosary, Litanies, the *Angelus*, the *De profundis*, and other such-like prayers. This is expressly declared by the above named holy Pontiff, Pius VII., in a decree of the S. Congregation, under date Feb. 29, 1820.

As a third and last condition of gaining a Plenary Indulgence and remission of all sins, venial included, it is required that we detest those said venial sins, and moreover lay aside every affection to all such sins in general, as well as to each in particular. God grant us of His holy grace that such dispositions be found in all those Christians who are desirous of gaining these Indulgences; and grant us likewise to remember, that whilst we do our utmost to gain them, we ought always, notwithstanding, to endeavour at the same time to do worthy fruits of penance, and by means of other wholesome penal works, as well as works of mercy and devotion, pay to the Divine justice some satisfaction for the misdeeds we have done.

This, devout reader, is all I have to say to you in presenting to you this collection of prayers and pious exercises, to which Sovereign Pontiffs have granted holy Indulgences, Plenary and Partial. It is a treasure neglected by many of the faithful, partly because its existence, and partly because its value, is not known, hence men take not that account of it which they ought. I have given it the name of "A Collection of Prayers," &c., because I should indeed have taken on myself too arduous a task had I endeavoured to gather into one volume *all* the prayers and pious works to which Indulgences are annexed. Accordingly I have restricted myself to those alone which can be practised for the most part by all faithful Christians; and I have specified the Indulgence annexed to each such prayer or work, by quoting distinctly the constitutions, briefs, or rescripts of the Sovereign

\* On Holy Saturday.

Pontiffs by whom they were conceded, after having verified them with the greatest exactness. Marvel not, dear reader, that in this last edition you find not, as you have heretofore found in other editions of this collection, the historical account of the origin of certain devotions to which afterwards Indulgences were annexed, since, as I have had to add for your benefit the last grants made by the kind care of our present holy Pontiff Pius IX., I was afraid lest, by making the *Raccolta* too bulky, I should prevent some from using it so frequently as they otherwise would, as very often occurs in the case of large books intended for daily use. This is the reason also why you will find that in mentioning the grant, brief, or rescript, I have left out the words "for ever," since, in order to obviate the necessity of this constant repetition, it is enough for you to be told once for all, that all Indulgences in the present *Raccolta* were granted by the goodness of Sovereign Pontiffs *for ever*; and I have therefore contented myself with inserting these words only where such grants were once made for a certain term. Moreover, without repeating the words, "these Indulgences are applicable to the Holy Souls in Purgatory," or "these prayers may be said in any language, provided the version be correct, and approved by the S. C. of Indulgences," I think it enough to say, once for all, that our holy Father Pius IX. made these two concessions in favour of all Indulgences in this book, by a decree of the said S. C. of Indulgences, dated Sept. 30, 1852.

And now I will beg you, dear reader, to select out of this *Raccolta* for your own use those prayers and pious works which God moves you to adopt, or which your own devotion points out to you as most adapted to your state; and I entreat you also to use them with perseverance for your own spiritual welfare, and in suffrage for holy souls in purgatory, renewing every morning the intention of gaining those Indulgences to which you may be entitled by the prayers or good works which you do that day, according to the advice of Blessed Leonard in his Sacred Manual, § xxii. Thus cleansing more and more your soul from sin, you may hope with confidence after death that you will soon arrive at the enjoyment and love of God for ever in Paradise. May that blessing be to thee, reader, and to me also!



# RACCOLTA, ETC.

OR,

## COLLECTION OF INDULGENCES.

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### 1.

#### THE MOST HOLY TRINITY.

IN order that the faithful might be often on their watch to make frequent and repeated acts of adoration, praise, and blessing to God, by means of the following *Trisagion*; Pope Clement XIV., by a decree of the Sacred Congregation of Indulgences, dated June 26, 1770, confirmed afresh *for ever* the grant of his predecessor, Pope Clement XIII., viz.

i. THE INDULGENCE OF 100 DAYS, once a day, to all the faithful who, with contrite hearts adoring the Most Holy Trinity, shall devoutly recite the *Trisagion*, *Sanctus*, &c.;

ii. THE SAME INDULGENCE THREE TIMES EVERY SUNDAY, as well as on the Festival and during the Octave of the Most Holy Trinity;

iii. THE PLENARY INDULGENCE FOR EVER, once in a month, to all those who throughout the said month shall have said daily the Angelic *Trisagion* as above; to be gained on any one day when, having Confessed and Communicated, they shall visit some church, and pray according to the intention of the Sovereign Pontiff.

#### ANGELIC TRISAGION.

Sanctus, Sanctus, Sanctus Dominus Deus exerci-

tuum: Plena est terra gloria tua: Gloria Patri,  
Gloria Filio, Gloria Spiritui Sancto. ♣

TRANSLATION.

Holy, Holy, Holy Lord God of Hosts, earth is full of Thy glory. Glory be to the Father, Glory be to the Son, Glory be to the Holy Ghost.

2.

SEVEN GLORIA PATRI, ETC., SAID BY THREE PERSONS  
CONJOINTLY.

Pope Pius VI., besides approving of the devout exercise commenced in France, with the approbation and under the auspices of Monsignor Beaumont, Archbishop of Paris, of happy memory, granted, by a decree of the S. Congr. of Indulgences, dated May 15, 1784—

i. THE INDULGENCE OF 100 DAYS, daily,

ii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES every Sunday, to all faithful Christians who, with contrite hearts, shall recite three several times a day (that is, morning, midday, and evening), seven *Gloria Patri* and one *Ave Maria*, to honour in such wise the Mystery of the Most Holy Trinity, the Incarnation of the Divine Word, and His most holy Mother Mary,

iii. THE PLENARY INDULGENCE to those who shall recite every day, three times a day as above, seven *Gloria Patri* and one *Ave Maria*; to be gained twice a month, that is, on any two Sundays in the month, when, after Confession and Communion, they shall visit some church, and pray according to the intention of the Sovereign Pontiff.

It is however requisite, in order to gain these Indulgences, that there should be a pious union of three persons, who shall agree amongst themselves to recite, either together or by themselves, the said seven *Gloria Patri* and one *Ave Maria*; and that, should any one of the three die, or in some other way fail to say these ejaculations, then the other two should find a substitute, so that this pious union may be always maintained.

## 3.

## THREE GLORIA PATRI BY WAY OF THANKSGIVING, ETC.

Pius VII., of happy memory, granted by a rescript of the S. Congr. of Indulgences, dated July 11, 1815, to all the faithful—

i. THE INDULGENCE OF 100 DAYS for reciting every morning, midday, and evening, three *Gloria Patri* in thanksgiving to the Most Holy Trinity for the graces and special privileges granted to Mary most holy in her glorious Assumption into heaven;

ii. THE INDULGENCE OF 100 DAYS for each several time they are said;

iii. THE PLENARY INDULGENCE on any one day in the month to those who, after Confession and Communion, should, during the said month, have said without any intermission the said three *Gloria Patri* three times a day as aforesaid.

## 4.

## MASS, AND THANKSGIVING-PRAYERS, ETC.

At the prayer of the priests of the Pious Union of St. Paul, first erected in Rome in the church of S. Maria in Cappella, afterwards transferred to the church of S. Maria della Pace, Pius VII., by a decree of the S. Congr. of Indulgences, dated April 28, 1815, grants to all the faithful who, with contrite hearts and with devotion, assist at the Mass and accompanying Thanksgiving-Prayers to the Most Holy Trinity for the high gifts and privileges bestowed on most holy Mary, and pray according to the intention of the Sovereign Pontiff—

i. THE 300 DAYS INDULGENCE every time they assist at the said exercise.

ii. THE PLENARY INDULGENCE twice a month, should they assist at it every day for a month, on any two days when, truly penitent for their sins, they shall, after Confession and Communion, pray as aforesaid.

As regards the said Mass, one only Votive Mass of the Most Holy Trinity is permitted to be celebrated each day.

and this in one church alone in each several city, or village, &c., which church shall be designated by the ordinary; and the said Mass may be said on days when the office is of an ordinary double festival. On days when the rite is a major double, or double of the second class, the Mass of the day must be said with a Commemoration of the Most Holy Trinity; this permission, however, does not extend to Sundays of the first class, or other days which are doubles of the first class. The above-named permission rests on two decrees of the S. Congr. of Rites, April 15 and July 13, 1815, which contain also the approval of the following prayers to be recited after the said Mass. To render this devotion easier to be accomplished, the said Mass may be applied according to the intention of benefactors, or for any other pious object whatever; it may likewise be applied in suffrage for the faithful departed, even on those days when, according to the rubrics, the Mass of Requiem ought to be said: this is clear from the Papal rescript of January 10, 1807, given through the *Segretaria* of Memorials, and preserved in the Archivium of the said Pious Union of St. Paul.

THE THANKSGIVING-PRAYERS TO BE SAID BY PRIEST AND  
PEOPLE AFTER THE MASS AS ABOVE.

In nomine Patris, &c.

i. Most Holy Trinity, Father, Son, and Holy Ghost, Three Persons and One God, we devoutly adore Thee, and with all our heart we love Thee and we praise Thee for the high gifts and glories granted to Mary most holy in her glorious and Immaculate Conception.

*Three Gloria Patri and one Ave Maria.*

ii. Most Holy Trinity, Father, Son, and Holy Ghost, we devoutly adore Thee, and with all our heart we love Thee and we praise Thee for the high gifts and glories granted to Mary most holy in her glorious Nativity.

*Three Gloria Patri and one Ave Maria.*

iii. Most Holy Trinity, Father, Son, and Holy Ghost, we devoutly adore Thee, and with all our heart we love Thee and we praise Thee for the high gifts and glories granted to Mary most holy in her glorious Presentation in the Temple.

*Three Gloria Patri and one Ave Maria.*

iv. Most Holy Trinity, Father, Son, and Holy Ghost, we devoutly adore Thee, and with all our heart we love Thee and we praise Thee for the high gifts and glories granted to Mary most holy in her glorious Annunciation.

*Three Gloria Patri and one Ave Maria.*

v. Most Holy Trinity, Father, Son, and Holy Ghost, we devoutly adore Thee, and with all our heart we love Thee and we praise Thee for the high gifts and glories granted to Mary most holy in her glorious Visitation.

*Three Gloria Patri and one Ave Maria.*

vi. Most Holy Trinity, Father, Son, and Holy Ghost, we devoutly adore Thee, and with all our heart we love Thee and we praise Thee for the high gifts and glories granted to Mary most holy in her glorious Purification.

*Three Gloria Patri and one Ave Maria.*

vii. Most Holy Trinity, Father, Son, and Holy Ghost, we devoutly adore Thee, and with all our heart we love Thee and we praise Thee for the high gifts and glories granted to Mary most holy in her most glorious Assumption.

*Three Gloria Patri and one Ave Maria.*

Lastly, we give Thee most hearty thanks for that Thou hast exalted and glorified the most holy and

most sweet name of Mary throughout the whole world.

PRAYER TO THE MOST HOLY VIRGIN.

Mary, dear mother ! mother most lovely ! mother most tender ! mother full of love and sweetness for thy children ! we pray thee, by this our loving act of thanksgiving to the Most Holy Trinity get us all grace ever to employ the powers of our soul, the five senses of our body, in all our words and works, to the honour and glory of God, One in Three Persons, that we may ever love Him with pure and tender hearts, even as thou didst love Him here on earth ; and thus with thee attain to the enjoyment of Him in the bliss of heaven for ever and ever.

Bless us, mother Mary, in the name of the Father, Son, and Holy Ghost.

*All say Salve Regina, and then—*

*V.* Benedicamus Patrem, et Filium cum Sancto Spiritu.

*R.* Laudemus, et superexaltemus Eum in sæcula.

Oremus.

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ Fidei æternæ Trinitatis gloriam agnoscere, et in potentia Majestatis adorare Unitatem ; quæsumus, ut ejusdem Fidei firmitate ab omnibus semper muniamur adversis. Per Christum Dominum nostrum. *R.* Amen.

*V.* Let us bless the Father, Son, and Holy Ghost.

*R.* Praise and exalt Him above all for ever.

Let us pray.

Almighty and eternal God, who hast given to us

Thy servants grace by the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of Thy majesty to adore the Unity, grant we beseech Thee that we being grounded in this faith may by it ever be defended from all adversities. Through Christ our Lord. *R. Amen.*

## 5.

## OTHER THANKSGIVING-PRAYERS.

By a rescript issued from the *Secretaria* of the Memorials, dated July 19, 1822 (the original of which is preserved in the *Secretaria* of the S. Congr. of Indulgences), Pope Pius VII. granted to all the faithful of both sexes who shall recite the following prayers to the Most Holy Trinity, in thanksgiving for the privileges bestowed upon the most holy Virgin Mary on her Assumption into heaven—

i. THE INDULGENCE OF 300 DAYS once a day,

ii. THE PLENARY INDULGENCE to those who shall have recited them every day for an entire month; provided that, having Confessed and Communicated, they pray to God for our holy mother Church, &c.

He commanded, moreover, that the printed copies of these prayers should be distributed *gratis*; and forbade their being sold, notwithstanding any permission previously given to that effect.

## THE PRAYERS.

*Come, let us adore the Eternal Father, saying a Pater, Ave, and Gloria Patri, and then,*

I adore Thee, Father everlasting, in union with all the heavenly host, my Lord and my God; rendering Thee never-ending praises on the part of Mary, Virgin most holy, Thy well-beloved daughter, for every grace and favour Thou hast granted her, and above all, for the great power with which Thou didst exalt her in her Assumption into heaven.

*Let us adore the Eternal Son, saying a Pater, Ave, and Gloria, and then,*

I adore Thee too, Eternal Son, in union with all the heavenly host, my Lord, my God, and my Redeemer, rendering Thee never-ending praises on the part of Mary, Virgin most blessed, Thy well-beloved mother, for every grace and favour Thou hast granted her, and above all, for the gift of deepest wisdom with which Thou didst glorify her on her Assumption into heaven.

*Let us adore the Holy Ghost, saying a Pater, Ave, and Gloria, and then,*

I adore Thee also, O Holy Ghost the Comforter, and in union with all the heavenly host I render Thee hearty thanks in the name of Mary, Virgin most blessed, Thy most loving spouse, for every grace and favour Thou hast granted her, and above all for that gift of charity, most perfect and divine, with which Thou didst inflame her most holy and most pure heart in the act of her most glorious Assumption into heaven. In the name of that chastest spouse of Thine I humbly beg of Thee to grant me the grace of remission of all the grievous sins which I have committed from the first moment when I was able to sin until this very day, for all of which I grieve exceedingly, firmly purposing rather to die than ever again offend Thy Divine Majesty; and relying on the high merits and most powerful protection of this Thy loving spouse, I beg of Thee to grant me and to N. the precious gift of Thy heavenly grace and holy love, vouchsafing me those lights and special helps, by means of which Thy eternal providence has decreed me my salvation and to bring me to Thyself.



*Then say three times,*

Sancta Maria, et omnes Sancti et Sanctæ Dei, intercedite pro nobis ad Dominum, ut nos mereamur ab eo adjuvari et salvari. Amen.

Holy Mary, All ye holy men and women, saints of God, intercede for us to our Lord, that we may be made worthy to receive help and salvation at His hands. Amen.

TO THE MOST BLESSED VIRGIN.

I acknowledge thee, most holy Virgin, Queen of Heaven, Lady and Mistress of the Universe, Daughter of the Eternal Father, Mother of His well-beloved Son, most loving Spouse of His most Holy Spirit; and in these names I worship thee. Prostrate at the feet of thy great majesty, with all humility I pray thee of thy heavenly charity, that gift with which thou wert so bounteously enriched on thy Assumption into heaven, vouchsafe me thy grace and pity, take me under thy safe and true protection, and receive me into the number of those thy happy, blessed servants whose names thou dost carry graven on thy virgin breast. Deign, Mother and Lady most tender-hearted, to accept this wretched heart of mine, my memory, my will, and all my other powers and senses, internal and external; accept my eyes, my ears, my mouth, my hands, my feet; govern them all in conformity to the good pleasure of thy Son, that every movement of these my members may give thee infinite glory. And by that wisdom with which thy well-beloved Son illumined thee, I pray thee, tender Mother, obtain for me light and vision clearly to know myself and my own nothing-

ness, and so to see my sins, that I may hate and loathe them ; moreover, get me understanding to discern the snares of my hellish foe, and courage to combat his attacks, be they by day or by night. Above all, most gentle mother, I beg of thee the grace of N.

*Say three times,*

Virgo singularis,  
Inter omnes mitis,  
Nos culpis solutos,  
Mites fac et castos.

Virgin of all virgins !  
To thy shelter take us ;  
Gentlest of the gentle !  
Chaste and gentle make us.

*Then the following.*

Oremus.

Famulorum tuorum, quæsumus Domine, delictis ignosce ; ut qui tibi placere de actibus nostris non valemus, Genitricis Filii tui Domini nostri intercessione salvemur. Per eundem Dominum nostrum Jesum Christum, &c.

Benedicat, et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus. Amen.

Let us pray.

Pardon, O Lord, we beseech Thee, the sins of Thy servants ; that we who know not how to please Thee of ourselves, may, by the intercession of the Mother of Thy Son, mercifully be preserved. Through the same our Lord Jesus Christ.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us. Amen.

## 6.

## THREE OFFERINGS, WITH THREE PATER NOSTERS, ETC.

Pope Leo XII. of blessed memory, by an autograph rescript, dated Oct. 21, 1823, granted to all faithful Christians—

i. THE INDULGENCE OF 100 DAYS, for every time that they shall devoutly recite the following three offerings to the Most Holy Trinity, to obtain a good death,

ii. THE PLENARY INDULGENCE, to those who shall recite them every day for a month; to be gained at the end of the said month, on any one day when, having Confessed and Communicated, they shall pray according to the intention of the Sovereign Pontiff.

The above-named original rescript is preserved in the Archivium of the RR. FF. Minor Observant at the Convent of Ara Cœli here in Rome.

## THE OFFERINGS.

i. We offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for the Precious Blood which Jesus shed in the garden for us; and by His merits we beseech the Divine Majesty to grant us the pardon of all our sins.

*Pater. Ave. Gloria.*

ii. We offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for His most precious death endured on the cross for us; and by His merits we beseech the Divine Majesty to grant us the pardon of all our sins.

*Pater. Ave. Gloria.*

iii. We offer to the Most Holy Trinity the merits

of Jesus Christ, in thanksgiving for His unspeakable charity, by which He descended from heaven to earth to take upon Himself our flesh, and in It to suffer and die upon the cross ; and by His merits we beseech the Divine Majesty to bring our souls to the glory of heaven after our death.

*Pater. Ave. Gloria.*

## 7.

## TRIDUO, OR NOVENA, ETC.

At the prayer of the Procurator-General of Discalced Trinitarian Fathers, his Holiness Pope Pius IX., by a decree of the Holy Congregation of Indulgences, dated August 8, 1847, grants to all the faithful—

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES every day of a Triduo or Novena kept in honour of the Most Holy Trinity, either in public or private, previous to the Feast, the first Sunday after Pentecost, or at any other time of the year,

ii. THE PLENARY INDULGENCE to those who shall keep such Novena or Triduo completely ; to be gained by any one when, after having Confessed and Communicated, he shall visit some public church, and pray there for some time according to the mind of his Holiness.

**ALMIGHTY GOD.**

## 8.

## ACTS OF FAITH, HOPE, AND CHARITY.

Pope Benedict XIV. (mindful how useful, or rather how indispensably necessary it is for the eternal salvation of Christians that they should make frequent use of the acts of Faith, Hope, and Charity), in order to excite them to a more frequent exercise of the said acts, granted by a decree of the S. Congr. of Indulgences, dated Jan. 28, 1756, confirming the grant of Indulgences already made to this effect by Pope Benedict XIII., Jan. 15, 1728,

i. THE PLENARY INDULGENCE once a month to all those who shall daily devoutly recite, and at the same time make with their hearts the said acts. This Indulgence may be gained on any day when, truly penitent for their sins, having Confessed and Communicated, they shall pray for the Church our holy mother, &c.

He granted likewise *in articulo mortis*—

ii. THE PLENARY INDULGENCE and the INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES every time they shall make these acts devoutly in their hearts, and say them with their lips. A common form of these acts is subjoined. However, Benedict XIV., in the above-named decree, declares that no particular form of words or expressions is necessary for gaining these Indulgences; but that any one may use any form he pleases, provided "that it expresses and explains the particular motives of each one of these three theological virtues."

## ACTS OF THE THEOLOGICAL VIRTUES.

*Act of Faith.*

I most firmly believe, because God, who is the infallible Truth, hath so revealed to the Holy Catholic Church, and through the Church to us, that there is one only God in three divine Persons, equal and distinct, Father, Son, and Holy Ghost; that the Son became man by taking to Himself flesh and a human

soul through the operation of the Holy Ghost in the womb of the most pure Virgin Mary ; that He died for us upon the cross, rose again, ascended into heaven, and from thence shall come again at the end of the world to judge all the living and the dead, to give Paradise for ever to the good and hell to the wicked ; moreover, for the same motive I believe all that the same holy Church believes and teaches.

*Act of Hope.*

My God, because Thou art almighty, infinitely good, and full of pity, I hope that by the merits of the Passion and Death of Jesus Christ our Saviour Thou wilt grant me eternal life, which Thou, the faithful God, hast promised to all those who shall do the works of a good Christian, as I purpose to do by Thy holy help.

*Act of Charity.*

My God, because Thou art the highest and most perfect good, I love Thee with my whole heart, and above all things ; and rather than offend Thee I am ready to lose all things else, and for Thy love I love and desire to love my neighbour as myself.

9.

PRAISES TO HIS HOLY NAME.

For the love we owe to God, and for the honour of His most holy name, the following devout act of praise is to be said by way of reparation for the grievous offences which are committed against Him by blasphemies ; and in order that all the faithful may be incited to say them with devotion, for every time that they are said with a contrite heart Pope Pius VII. granted—

- i. ONE YEAR'S INDULGENCE, by a rescript of July 23, 1801.

through his Eminence the Cardinal Vicar, which document is kept in the *Segretaria* of his court. By a decree of the S. Congr. of Indulgences, dated August 8, 1847, his Holiness our Sovereign Lord Pius IX. grants likewise in addition to the above—

ii. A PLENARY INDULGENCE once a month to all those who at least once a day recite the said act of praise, provided that, being truly contrite, they Confess and Communicate, and visit some church or public oratory and pray there according to the mind of his Holiness.

#### THE ACT OF PRAISE.

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, Mary 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.

#### 10.

#### CHAPLET OF ACTS OF THE LOVE OF GOD, ETC.

By a decree of the S. Congr. of Indulgences, dated August 11, 1818, Pope Pius VII. granted to all faithful Christians who, with a contrite heart, shall recite the following Chaplet of acts of the love of God, with five *Gloria Patri*—

i. THE INDULGENCE OF 300 DAYS, daily.

Moreover, to those who shall recite it frequently in the month, *i. e.* at least ten times, he granted besides the said Partial Indulgence—

ii. THE PLENARY INDULGENCE once a year, on any one day when, having Confessed and Communicated, they shall visit some church and pray to God according to the intention of the Sovereign Pontiff.



## THE CHAPLET OF ACTS OF LOVE.

1. My God, my only good, would that I had always loved Thee.

2. My God, I abhor the time when I loved Thee not.

3. How could I ever live so long without Thy holy love ?

4. And Thou too, my God, how couldst Thou suffer me so long ?

5. My God, I give Thee thanks for Thy great patience.

6. But I will love Thee now for ever.

7. I had sooner die than love Thee not.

8. Take from me my life, my God, if I am not to love Thee.

9. This grace I beg of Thee, my God, ever to love Thee.

10. Blessed shall I be, my God, with Thy most holy love.

Gloria Patri, &c.

1. My God, fain would I see Thee loved.

2. Thrice happy me, could I but shed my blood that all might love Thee.

3. Blind is he who loves Thee not.

4. My God, give me Thy holy light.

5. There is no woe but not to love Thee, sole and chief Good.

6. My God, let me never be one of those wretched blind ones who love Thee not.

7. My God, be Thou my joy, my good, my all.

8. Fain would I be wholly Thine for ever.

9. Who shall ever separate me from Thy holy love ?

10. Come, ye creatures of God, love ye my God.

*Gloria Patri, &c.*

1. My God, had I a thousand hearts, I'd love Thee with them all.

2. Would that all hearts of all men loved Thee.

3. Glad would I be that there were many worlds, that all might love Thee.

4. Blest would he be who could love Thee with all the hearts of all possible creatures.

5. To be so loved, my God, is Thy just meed.

6. Too poor a heart have I, too cold, to love Thee.

7. O ye cold hearts of men, why love ye not your Good ?

8. O ye blind wretched worldlings, why know ye not your Love ?

9. Thrice blest, ye heavenly host, who know and love your God !

10. O blest necessity to love God evermore.

*Gloria Patri, &c.*

1. My God, when shall I burn with love for Thee ?

2. O happy, much loved lot, will it be ever mine ?

3. Not knowing how myself to love Thee, at least I give Thee thanks that there are so many others who indeed do love Thee with their whole hearts.

4. I am exceeding glad that Thou art loved by all angels and all saints in heaven.

5. Then to their love I join the love of my poor heart.

6. And in especial manner I fain would love Thee with the love Thy holy ones who loved Thee best have loved Thee.

7. Wherefore I intend to love Thee with the love of Mary Magdalen, of Catherine, and of Teresa.

8. Or with the love of Augustine, Dominic, Francis Xavier, Philip Neri, and Louis Gonzaga.

9. Or with the very love of Thine Apostles, specially Peter, Paul, and the beloved Disciple.

10. Or the love of Joseph the great Patriarch.

Gloria Patri, &c.

1. Fain would I love Thee with a love like that of Mary most holy while here on earth.

2. Fain would I love Thee with a love like that with which she loved Thee when she conceived in her virgin womb Thy well-beloved Son, or when she brought Him forth, or when she suckled Him, or when she saw Him die.

3. Yet more, I would love Thee with a love like that with which she loves Thee, and will love Thee in heaven.

4. Nay but not even this love is enough to love Thee with, my God : Thee, God of goodness infinite.

5. Wherefore I would love Thee as Thy Son, the Divine Word made Man, did love Thee.

6. As He loved Thee when He was conceived and born.

7. As He loved Thee when He died upon the cross.

8. As He loves Thee ever in those sacred tabernacles where He lies hid.

9. And with that very love with which He loves

Thee, and will love Thee ever in heaven for all eternity.

10. Lastly, I intend to love Thee with that love with which Thou lovest Thyself; and since that is impossible, grant me, O my God, of Thy tender pity, that I may love Thee with all my mind and all my powers, and as Thou willest I should love Thee. Amen and amen.

Gloria Patri, &c.

Oremus.

Deus, qui diligentibus Te bona invisibilia præparasti, infunde cordibus nostris tui amoris affectum; ut Te in omnibus, et super omnia diligentes, promissiones tuas, quæ omne desiderium superant, consequamur. Per Dominum nostrum Jesum Christum, etc.

Let us pray.

O God, who hast prepared all good things for them that love Thee; pour into our hearts such a desire of Thy love, that we, loving Thee in all and above all, may finally attain Thy heavenly promises, which exceed all that we can desire. Through our Lord Jesus Christ, &c.

11.

#### PRAYERS AND PETITIONS.

By a Rescript of the S. Congr. of Indulgences, dated March 8, 1827, Pope Leo XII. granted to every faithful Christian who, with a contrite heart and with devotion, should recite the following prayers and petitions once a day—

i. THE INDULGENCE OF 300 DAYS,

ii. THE PLENARY INDULGENCE to any one who shall recite

them every day for a month, on any one of the three last days of the month when, after Confession and Communion, he shall visit some church or public oratory, and pray according to the intention of the Sovereign Pontiff.

He desired also that copies of the said prayers and petitions should be printed and distributed *gratis*.

THE PRAYERS AND PETITIONS.

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:

1. Ever to do the holy will of God.
2. Ever to live in union with God.
3. Never to think of any one but God.
4. To love God alone.
5. To do all for God.
6. To seek alone God's glory.
7. To sanctify myself for God alone.
8. To know well my own utter nothingness.
9. Ever to know more and more the Will of my God.
10. . . . .

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 honour of the most holy Blood of Jesus Christ; one Hail Mary, in honour of the sorrows of Mary most holy; and one Requiem æternam, &c. in behalf of the holy souls in purgatory.*

## 12.

## PRAYER—"PIETATE TUA."

Pope Leo XII., of holy memory, granted—

i. FORTY DAYS' INDULGENCE to all faithful Christians every time they devoutly recite the following prayer, and

ii. THE INDULGENCE OF 100 YEARS AND AS MANY QUARANTINES, provided it be said every Saturday for a month; as appears by a Rescript in his own hand, dated July 9, 1828, deposited in the Archivium of the sacred Vatican Basilica.

## DICTA ORATIO.

Pietate tua, quæsumus Domine, nostrorum solve vincula peccatorum, et intercedente Beata, semperque Virgine Dei Genitrice Maria, cum Beatis Apostolis tuis Petro, et Paulo, et omnibus Sanctis nos famulos tuos, et loca nostra in omni sanctitate custodi: omnes consanguinitate, affinitate, ac familiaritate nobis conjunctos a vitiis purga, virtutibus illustra; pacem et salutem nobis tribue; hostes visibiles, et invisibiles remove; carnalia desideria repelle; aerem salubrem indulge; amicis et inimicis nostris charitatem largire; Urbem tuam custodi; Pontificem nostrum N. conserva; omnes Prælatos, Principes, cunctumque Populum Christianum ab omni adversitate defende. Benedictio tua sit super nos semper; et omnibus Fidelibus defunctis requiem æternam concede. Per Christum Dominum nostrum. Amen.

## PRAYER.

Loosen, O Lord, we pray Thee, in Thy pity, the bonds of our sins, and by the intercession of the blessed Mary, ever Virgin Mother of God, the blessed Apostles Peter and Paul, and all saints, keep us thy ser-

vants and our abodes in all holiness ; cleanse us, our relations, kinsfolk, and acquaintances, from all stain of sin ; adorn us with all virtue ; grant to us peace and health ; drive far off all our enemies visible and invisible ; bridle our appetites ; grant us healthful seasons ; show forth Thy love towards our friends and our enemies ; guard Thy holy city ; preserve our Sovereign Pontiff Pius IX., and defend all our prelates, princes, and all Thy Christian people, from all adversity. Let Thy blessing be ever upon us, and grant to all the faithful departed eternal rest. Through Christ our Lord. Amen.

## 13.

## PRAYER FOR CONFESSORS.

At the prayer of the Father-General of the Theatines, Pope Pius IX. granted—

THE INDULGENCE OF 100 DAYS to all confessors who, with contrite hearts and devotion, before taking their seats in the tribunal of penance to hear Confessions, shall recite the following prayer. This Indulgence may be gained once every day, as appears by the decree of the S. Congr. of Indulgences, dated March 27, 1854.

## ORATIO.

Da mihi Domine, sedium tuarum assistricem Sapientiam, ut sciam judicare populum tuum in justitia et pauperes tuos in judicio. Fac me ita tractare claves Regni cœlorum, ut nulli aperiãm cui claudendum sit, nulli claudam cui aperiendum sit. Sit intentio mea pura, zelus meus sincerus, charitas mea patiens, labor meus fructuosus. Sit in me lenitas non remissa, asperitas non severa ; pauperem ne despiciam, diviti ne aduler. Fac me ad alliciendos pecca-

tores suavem, ad interrogandos prudentem, ad instruendos peritum. Tribue, quæso, ad retrahendos a malo solertiam, ad confirmandos in bono sedulitatem, ad promovendos ad meliora industriam : in responsis maturitatem, in consiliis rectitudinem, in obscuris lumen, in implexis sagacitatem, in arduis victoriam; inutilibus colloquiis ne detinear, pravis ne contaminer; alios salvem, meipsum non perdam. Amen.

## TRANSLATION.

Grant me, O Lord, I beseech Thee, Wisdom, who sitteth at the right hand of Thy throne; that I may know how to judge Thy people with justice and Thy poor with judgment. Teach me so to handle the keys of the kingdom of heaven, that I may open to none to whom Thou dost close, and close to none to whom Thou dost open. Let my intention be pure, my zeal upright, my charity patient, my labour fruitful. Suffer not in me either a leniency which is lax or a severity which is harsh; let me never despise the poor, or flatter the rich. Make me sweet to entice sinners into the path of virtue, prudent to interrogate, skilful to instruct. Give me, I beseech Thee, heavenly craft to draw sinners from perdition, constancy to strengthen them in good, zeal to lead them on to perfection; give me, too, judgment in my decisions, uprightness in my advice, light in what is dark, sagacity in what is perplexed, success in what is difficult. Let me not waste time in useless conversations, and let me not be soiled by base. Enable me to save the souls of others and not lose my own. Amen.



**THE HOLY GHOST.**

## 14.

## THE HYMN, "VENI CREATOR SPIRITUS," AND THE SEQUENCE, "VENI SANCTE SPIRITUS."

By a Brief dated May 26, 1796, Pope Pius VI., of blessed memory, granted to all the faithful who one or more times a day should invoke the Holy Spirit with the hymn, *Veni Creator Spiritus*, &c., or the Sequence, *Veni Sancte Spiritus*, &c., with the intention of praying for peace amongst Christian princes,

i. THE PLENARY INDULGENCE once a month, on any one day, after Confession and Communion. Moreover, to those who should recite the said Hymn and Sequence as above on Whitsunday or during its octave, he granted—

ii. THREE HUNDRED DAYS' INDULGENCE, and

iii. ONE HUNDRED DAYS' INDULGENCE daily, for every other day in the year.

The original Brief above-named is kept in the Archivium of the Congregation called *Prima Primaria*, in the Roman College.

## THE HYMN.

Veni Creator Spiritus,  
Mentes tuorum visita,  
Imple superna gratia,  
Quæ Tu creasti pectora.

Qui diceris Paraclitus,  
Altissimi Donum Dei,  
Fons vivus, Ignis, Caritas,  
Et spiritalis Unctio.

Tu septiformis munere,  
Digitus Paternæ dexteræ  
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,  
 Teque utriusque Spiritum  
 Credamus omni tempore.

Deo Patri sit gloria,  
 Et Filio, qui a mortuis  
 Surrexit, ac Paraclito  
 In sæculorum sæcula. Amen.

## TRANSLATION.

Come, O Creator Spirit !  
 Visit this soul of Thine ;  
 This heart of Thy creating  
 Fill Thou with grace divine.

Who Paraclete art call'd !  
 The gift of God above !  
 Pure Unction ! holy Fire !  
 And Fount of life and love !

Finger of God's right hand !  
 The Father's promise true !  
 Who sevenfold gifts bestowest !  
 Who dost the tongue endow !

Pour love into our hearts ;  
 Our senses touch with light ;  
 Make strong our human frailty  
 With Thy supernal might.

Cast far our deadly Foe ;  
 Thy peace in us fulfil ;  
 So, Thee before us leading,  
 May we escape each ill.

The Father, and the Son,  
 Through Thee may we receive ;  
 In Thee, from Both proceeding,  
 Through endless time believe.

Praise to the Father be ;  
 Praise to the Son who rose ;  
 And praise to Thee, blest Spirit !  
 While age on ages flows.

## THE SEQUENCE.

Veni Sancte Spiritus, et emitte cœlitus lucis tuæ  
 radium.

Veni Pater pauperum, veni dator munerum, veni  
 lumen cordium.

Consolator optime, dulcis hospes animæ, dulce refri-  
 gerium.

In labore requies, in æstu temperies, in fletu solatium.  
 O lux beatissima, reple cordis intima tuorum fidelium.  
 Sine tuo numine nihil est in homine, nihil est in-  
 noxium.

Lava quod est sordidum, riga quod est aridum, sana  
 quod est saucium.

Flecte quod est rigidum, fove quod est frigidum, rege  
 quod est devium.

Da tuis fidelibus in te confidentibus sacrum septenarium.

Da virtutis meritum, da salutis exitum, da perenne gaudium. Amen.

## TRANSLATION.

Holy Spirit ! Lord of light !  
 From Thy clear celestial height,  
 Thy pure beaming radiance give :  
 Come, Thou Father of the poor !  
 Come, with treasures which endure !  
 Come, Thou Light of all that live !

Thou, of all consolers best,  
 Visiting the troubled breast,  
 Dost refreshing peace bestow ;

Thou in toil art comfort sweet ;  
 Pleasant coolness in the heat ;  
 Solace in the midst of woe.

Light immortal ! Light Divine !  
 Visit Thou these hearts of Thine,  
 And our inmost being fill :

If Thou take Thy grace away,  
 Nothing pure in man will stay ;  
 All his good is turn'd to ill.

Heal our wounds—our strength renew ;  
 On our dryness pour thy dew ;  
 Wash the stains of guilt away :

Bend the stubborn heart and will ;  
 Melt the frozen, warm the chill ;  
 Guide the steps that go astray.

Thou, on those who evermore  
 Thee confess and Thee adore,  
 In Thy sevenfold gifts, descend :

Give them comfort when they die ;  
 Give them life with Thee on high ;  
 Give them joys which never end.

## 15.

## SEVEN GLORIA PATRI.

By a Rescript dated March 12, 1857, the reigning Pontiff, Pius IX., granted—

THE INDULGENCE OF SEVEN DAYS to all who shall say seven *Gloria Patri*, in honour of the Holy Ghost the Fountain of Light and of Infallible Truth, with the desire of obtaining His Seven Gifts, for the diffusion of the Faith, and for the intention of the Supreme Pontiff.

J E S U S .

## 16.

## INVOCATION OF HIS MOST HOLY NAME.

The Sovereign Pontiff Sixtus V., of holy memory, in his desire that all faithful Christians should have frequently during life, in their hearts and on their lips, the most holy Name of Jesus, together with the name of Mary, that they might thereby have them impressed there at the moment of their death, granted by his Bull "*Reddituri*," July 11, 1587,

i. THE INDULGENCE OF 100 DAYS every time any one saluting another should say—

*Laudetur Jesus Christus*,—Jesus Christ be praised;  
or answer—

*In sæcula, amen*,—Praised for evermore.

Moreover he granted—

ii. TWENTY-FIVE DAYS' INDULGENCE every time any one should devoutly invoke the most holy Names of Jesus and Mary; and to every one who during their lifetime has had the devout practice of saluting and answering as above, or of invoking often the said most holy Names, he granted—

iii. THE PLENARY INDULGENCE in the hour of death, provided that they then invoke these holy Names with at least a contrite heart, if they are unable to do so with their mouths.

Lastly, he granted the above-named Indulgences to preachers, as well as to all those who should exhort the faithful to salute each other in the above-named way, and also to invoke frequently the most holy Names of Jesus and Mary. These Indulgences were again confirmed afresh by Pope Benedict XIII., in a decree of the S. Congr. of Indulgences, dated Jan. 12, 1728.

Moreover, to all those who should invoke the same most holy Name, with the devout ejaculation,

My Jesus, mercy!

so much used by the Blessed Leonard of Port Maurice, the Sovereign Pontiff Leo XII., of happy memory, for the special benefit of the dying, who at the time of their death cannot make long prayers, granted in the year 1824, *vivæ vocis oraculo* (by word of mouth)—



iv. **THE INDULGENCE OF 100 DAYS** every time they repeat the said pious ejaculation. By a decree of the S. Congr. of Indulgences, dated Sept. 23, 1846, our Sovereign Lord Pius IX. graciously deigned to confirm the above for ever.

## 17.

**HYMNS AND PSALMS IN HONOUR OF HIS MOST HOLY NAME.**

By a Rescript, dated June 13, 1815, of the S. Congr. of Indulgences, Pope Pius VII. confirmed the following Indulgences, which had been previously granted to any one who should devoutly recite the Psalms whose initial letters compose the most holy Name of Jesus, together with certain hymns and prayers : viz.

i. **THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES** every time they are recited,

ii. **THE PLENARY INDULGENCE** once a month to any one who should recite them every day for a month, on any one day when, having Confessed and Communicated, he shall pray according to the intention of the Sovereign Pontiff,

iii. To any one who should recite them frequently in the course of the year he granted the **PLENARY INDULGENCE** on the Feast of the most holy Name of Jesus (the Second Sunday after Epiphany), provided that on that day, after having Confessed and Communicated, he pray as above.

Moreover, by a decree of the same S. Congr. of Indulgences, dated Nov. 13, 1821, the same Pope Pius VII., of holy memory, extended the **PLENARY INDULGENCE**, no. iii., to the faithful on two other days, viz. the Feast of the Circumcision of our Lord Jesus Christ, Jan. 1, and the Feast of Jesus the Nazarene, Oct. 23; provided that on those days they pray as above, after having Confessed and Communicated.

**THE HYMN AND PSALMS.****HYMN.**

Jesu dulcis memoria,  
 Dans vera cordi gaudia :  
 Sed super mel, et omnia,  
 Ejus dulcis præsentia.

Nil canitur suavius,  
 Nil auditur jucundius,  
 Nil cogitatur dulcius,  
 Quam Jesus Dei Filius.

Jesu spes pœnitentibus,  
 Quam pius es petentibus!  
 Quam bonus te quærentibus!  
 Sed quid inventientibus!

Nec lingua valet dicere,  
 Nec littera exprimere:  
 Expertus potest credere,  
 Quid sit Jesum diligere.

Sis, Jesu, nostrum gaudium,  
 Qui es futurum præmium:  
 Sit nostra in te gloria,  
 Per cuncta semper sæcula.

Amen.

*J. Ant.* In Nomine Jesu.

*Ps.* 99.

Jubilate Deo omnis terra: \* servite Domino lætitia.

Introite in conspectu ejus, \* in exultatione.

Scitote, quoniam Dominus ipse est Deus: \* ipse fecit nos, et non ipsinos.

Populus ejus, et oves pascuæ ejus: \* introite portas ejus in confessione, atria ejus in hymnis; contemini illi.

Laudate nomen ejus, quoniam suavis est Dominus, in æternum misericordia ejus: \* et usque in generationem, et generationem veritas ejus.

Gloria Patri, et Filio, &c.

*Ant.* In Nomine Jesu omne genu flectatur coelestium, terrestrium, et infernorum.

*E. Ant.* Ego autem.

*Ps.* 19.

Exaudiat te Dominus in die tribulationis : \* pro-  
tegat te nomen Dei Jacob.

Mittat tibi auxilium de sancto : \* et de Sion tue-  
atur te.

Memor sit omnis sacrificii tui : \* et holocaustum  
tuum pingue fiat.

Tribuat tibi secundum cor tuum : \* et omne con-  
siliium tuum confirmet.

Lætabimur in salutari tuo : \* et in nomine Dei  
nostri magnificabimur.

Impleat Dominus omnes petitiones tuas : \* nunc  
cognovi, quoniam salvum fecit Dominus Christum  
suum.

Exaudiet illum de cœlo sancto suo : \* in poten-  
tatibus salus dexteræ ejus.

Hi in curribus, et hi in equis : \* nos autem in no-  
mine Domini Dei nostri invocabimus.

Ipsi obligati sunt, et ceciderunt : \* nos autem  
surreximus, et erecti sumus.

Domine, salvum fac regem : \* et exaudi nos in  
die, qua invocaverimus te.

Gloria Patri, &c.

*Ant.* Ego autem in Domino gaudebo, et exultabo  
in Deo Jesu meo.

*S. Ant.* Sanctum et terribile.

*Ps.* 11.

Salvum me fac, Domine, quoniam defecit sanctus,  
\* quoniam diminutæ sunt veritates a filiis hominum.

Vana locuti sunt unusquisque ad proximum suum : \* labia dolosa in corde, et corde locuti sunt.

Disperdat Dominus universa labia dolosa, \* et linguam magniloquam.

Qui dixerunt : linguam nostram magnificabimus, labia nostra a nobis sunt : \* quis noster Dominus est?

Propter miseriam inopum, et gemitum pauperum \* nunc exurgam, dicit Dominus.

Ponam in salutari : \* fiducialiter agam in eo.

Eloquia Domini eloquia casta, \* argentum igne examinatum, probatum terræ, purgatum septuplum.

Tu, Domine, servabis nos, et custodies nos \* a generatione hac in æternum.

In circuitu impii ambulat : \* secundum altitudinem tuam multiplicasti filios hominum.

Gloria Patri, &c.

*Ant.* Sanctum, et terribile Nomen ejus : initium sapientiæ timor Domini.

U. *Ant.* Vocabis Nomen ejus Jesum.

*Ps.* 12.

Usquequo, Domine, oblivisceris me in finem ? \* usquequo avertis faciem tuam a me ?

Quamdiu ponam consilia in anima mea, \* dolorem in corde meo per diem ?

Usquequo exaltabitur inimicus meus super me ? \* respice, et exaudi me, Domine Deus meus.

Illumina oculos meos, ne unquam obdormiam in morte ; \* nequando dicat inimicus meus : prevalui adversus eum.

Qui tribulant me, exultabunt, si motus fuero : \* ego autem in misericordia tua speravi.

Exultabit cor meum in salutari tuo : cantabo Do-

mino, qui bona tribuit mihi, \* et psallam nomini Domini altissimi.

Gloria Patri, &c.

*Ant.* Vocabis Nomen ejus Jesum: Ipse enim salvum faciet populum suum a peccatis eorum.

*S. Ant.* Sitivit anima mea.

*Ps.* 128.

Sæpe expugnaverunt me a juventute mea: \* dicat nunc Israel.

Sæpe expugnaverunt me a juventute mea: \* etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores: \* prolongaverunt iniquitatem suam.

Dominus justus concidit cervices peccatorum: \* confundantur, et convertantur retrorsum omnes, qui oderunt Sion.

Fiant sicut fœnum tectorum, \* quod priusquam evellatur, exaruit.

De quo non implevit manum suam, qui metit, \* et sinum suum, qui manipulos colligit.

Et non dixerunt, qui præteribant: Benedictio Domini super vos: \* benediximus vobis in nomine Domini.

Gloria Patri, &c.

*Ant.* Sitivit anima mea ad Nomen sanctum tuum, Domine.

HYMN.

Jesu Rex admirabilis  
Et triumphator nobilis,  
Dulcedo ineffabilis  
Totus desiderabilis.

Quando cor nostrum visitas,  
 Tunc lucet ei veritas ;  
 Mundi vilescit vanitas,  
 Et intus fervet charitas.

Jesu dulcedo cordium,  
 Fons vivus, lumen mentium,  
 Excedens omne gaudium,  
 Et omne desiderium.

Jesum omnes agnoscite,  
 Amorem ejus pascite ;  
 Jesum ardentem quærite,  
 Quærendo inardescite.

Te nostra, Jesu, vox sonet,  
 Nostri Te mores exprimant ;  
 Te corda nostra diligant  
 Et nunc, et in perpetuum.  
 Amen.

*V.* Sit nomen Domini benedictum.

*R.* Ex hoc nunc, et usque in sæculum.

Oremus.

Deus, qui Unigenitum Filium tuum constituisti  
 humani generis Salvatorem, et Jesum vocari jussisti:  
 concede propitius ; ut cujus sanctum Nomen venera-  
 mur in terris, ejus quoque aspectu perfruamur in cœ-  
 lis. Per eundem Dominum nostrum Jesum Christum  
 Filium tuum, &c.

TRANSLATION OF THE ABOVE HYMNS AND PRAYER.

I.

Jesu ! the very thought of Thee  
 With sweetness fills my breast ;

But sweeter far Thy face to see,  
And in Thy presence rest.

Nor voice can sing, nor heart can frame,  
Nor can the memory find,  
A sweeter sound than Thy blest Name,  
O Saviour of mankind!

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

But what to those who find? ah! this  
Nor tongue nor pen can show:  
The love of Jesus, what it is,  
None but His lov'd ones know.

Jesu! our only joy be Thou,  
As Thou our prize wilt be;  
Jesu! be Thou our glory now,  
And through eternity.

## II.

O Jesu! King most wonderful!  
Thou Conqueror renown'd!  
Thou Sweetness most ineffable!  
In whom all joys are found!

When once Thou visitest the heart,  
Then truth begins to shine;  
Then earthly vanities depart;  
Then kindles love divine.

O Jesu! Light of all below!  
 Thou Fount of life and fire!  
 Surpassing all the joys we know,  
 All that we can desire:

May every heart confess Thy Name,  
 And ever Thee adore;  
 And seeking Thee, itself inflame  
 To seek Thee more and more.

Thee may our tongues for ever bless;  
 Thee may we love alone;  
 And ever in our lives express  
 The image of Thine own

V. Blessed be the Name of the Lord.  
 R. From henceforth and for evermore.

Let us pray.

God, who hast appointed Thine only-begotten Son Saviour of mankind, and hast commanded that He should be called Jesus, mercifully grant that we may enjoy the vision of Him in heaven, whose holy Name we venerate on earth. Through the same Jesus Christ our Lord. Amen.

## 18.

### CHAPLET OF OUR LORD.

This Chaplet, instituted by divine inspiration about the year 1516, by the blessed Michael of Florence, a Camaldolese monk, who used to say it every day until his death, Jan. 11, 1522, is called the Chaplet of our Lord, because it is said in honour of Jesus Christ, and is composed of thirty-three *Pater noster*, in remembrance and veneration of the thirty-three years which He lived on the earth; to these are added five



*Ave Maria* in honour of His five most holy wounds, three of which are said, one at a time, at the beginning of each of the three sets of ten *Pater noster*, and of the two remaining the first is said previous to saying the three concluding *Pater noster*, and the last after them. The Chaplet finishes with the *Credo* in honour of the holy Apostles who composed it, and which itself contains an epitome of the Birth, Life, Passion, and Death of our Divine Lord Jesus Christ. Pope Leo X., at the prayer of the above-named blessed Michael, granted by a Bull, dated Feb. 18, 1516, several Indulgences to any one who should keep about him the said Chaplet, or say it. Gregory XIII. did as much by means of a Brief, dated Feb. 14, 1573; and Sixtus V. by another Brief, dated Feb. 3, 1589. These Indulgences were all confirmed anew by Clement X., in a special brief, *De salute Dominici gregis*, dated July 20, 1674, who also added several more Indulgences as follows:—

i. INDULGENCE OF 200 YEARS every time, to any one who shall say it, being penitent and having confessed, or who at least shall firmly resolve to confess.

ii. INDULGENCE OF 150 YEARS to any one who, having Confessed and Communicated, shall carry about him one of these Chaplets, and say it every Monday, Wednesday, and Friday, and also on all festivals of obligation.

iii. PLENARY INDULGENCE once a year on any one day, to any one who, having Confessed and Communicated, shall have made a practice of saying it at least four times a week.

iv. PLENARY INDULGENCE once a month to any one who shall have said it every day for a month, and shall then, being penitent, having Confessed and Communicated, pray to God for the Holy Church, &c.

v. PLENARY INDULGENCE to any one who shall die in battle against the infidels, having been previously accustomed to say the said Chaplet three times a week, and having said it on the day of his death, and the day previous to it; provided he be penitent for his sins, and ask pardon of God for them.

vi. PLENARY INDULGENCE, and remission of all sins in the article of death, to any one who, being penitent and having confessed, shall then invoke, at least with his heart if he cannot do so with his lips, the most holy Name of Jesus; provided he has said the above-named Chaplet once

during his illness with the intention of gaining this Indulgence: in the event of his recovery, he may gain the 200 YEARS' INDULGENCE.

vii. INDULGENCE OF TWENTY DAYS to any one who shall carry about him one of these Chaplets, and invoke the adorable Name of Jesus, after he has made an examination of conscience with contrition for his sins, and said three *Pater noster* and three *Ave Maria* for the good estate of the Church.

viii. THE INDULGENCE OF TWENTY YEARS to any one who, having examined his conscience and confessed, shall, after his confession, pray to God for the advancement of the Catholic Faith, the extirpation of heresy, and the exaltation of the Holy Church, &c.; and

ix. THE INDULGENCE OF TEN YEARS to any one who, having about him the said Chaplet, shall say three *Pater noster* and three *Ave Maria*, as often as he does any spiritual or temporal good work in honour of our Lord Jesus Christ, the Blessed Virgin Mary, or some saint.

x. Any one who keeps one of the said Chaplets about him, if he be accustomed to do any good work which is done in any religious order, shall participate in all the good works which are done in the order in whose good works he has made the intention of sharing; if he assist at holy Mass by saying five *Pater noster* and five *Ave Maria*, he shall supply for every defect and distraction which has happened to him through inadvertence in the course of the Mass; moreover, if on days of obligation he has been legitimately hindered from hearing Mass, he shall have the same merit as if he had assisted at it, provided he say the five *Pater noster* and five *Ave Maria* as above.

xi. Any one out of Rome keeping one of these Chaplets about him, shall, on the days of the Stations, gain the 200 YEARS' INDULGENCE on visiting any church he chooses; if hindered from doing so, he shall gain the same Indulgence by saying this Chaplet, the seven Penitential Psalms, with the Litanies and Prayers. The same Indulgence in Rome may be gained by any one who, being legitimately hindered from visiting the Church of the Station, shall say the Chaplet and Psalms as above.

Pope Benedict XIII. afterwards, by a decree of the S.

Congr. of Indulgences, dated April 6, 1727, confirmed all the above Indulgences, and added another—

xii. **PLENARY INDULGENCE** to any one who, after having Confessed and Communicated, should say this Chaplet on Friday. This Plenary Indulgence can only be gained on the Fridays in March, and that after the works enjoined above have been fulfilled; as was declared by Pope Leo XII., in a decree of the S. Congr. of Indulgences, dated Aug. 11, 1824.

In order to gain the above-named Indulgences, it is necessary that—

1. The Chaplet be blessed by the Reverend Fathers of the Camaldolese order, either hermits or monks, or else by those who have apostolical authority to bless them; once blessed, they cannot be sold, or lent to others for the purpose of communicating to them the Indulgences; in which case they would afterwards be deprived of the Indulgences annexed to them according to the said brief of Pope Clement X.

2. Every one saying the Chaplet must, according to his capacity, meditate on the mysteries of the life of our Lord Jesus Christ. It is not, however, necessary either to read or recite the following short reflections, as they are only added for the greater devotion of any one who might wish to make use of them.

#### CHAPLET OF OUR LORD.

*Begin with an act of contrition.*

##### *First Decade.*

The Archangel Gabriel makes known to the Blessed Virgin Mary the Incarnation of the Divine Word in her pure womb.

*Ave Maria.*

1. The Son of God made man is born of Mary the Virgin and laid in a manger.

*Pater noster.*

2. The angels make merry and sing, *Gloria in excelsis Deo.*

*Pater noster.*

3. The shepherds hear the angels' tidings, and come and adore Him.

*Pater noster.*

4. He is circumcised the eighth day, and called by the most holy Name of Jesus.

*Pater noster.*

5. Is adored by the Magi, and receives offerings of gold, frankincense, and myrrh.

*Pater noster.*

6. Is presented in the Temple, and foretold the Saviour of the world.

*Pater noster.*

7. Flies from the wrath of Herod, and is carried into Egypt.

*Pater noster.*

8. Herod finds Him not, and murders the Innocents.

*Pater noster.*

9. He is carried back by Joseph and His Mother into Nazareth His country.

*Pater noster.*

10. Disputes in the Temple with the doctors, being twelve years old.

*Pater noster.*

*Add the Requiem æternam, if said for the departed.*

### *Second Decade.*

Jesus is most obedient to the Blessed Virgin His Mother, and to St. Joseph.

*Ave Maria.*

1. Thirty years old, He is baptised by John in Jordan.

*Pater noster.*

2. Fasts forty days in the desert, and overcomes the tempter.

*Pater noster.*

3. Practises and preaches His holy law, whereby is life eternal.

*Pater noster.*

4. Calls His disciples, who forthwith leave all and follow Him.

*Pater noster.*

5. Works His first miracle of changing water into wine.

*Pater noster.*

6. Heals the sick, makes the lame to walk, gives hearing to the deaf, sight to the blind, life to the dead.

*Pater noster.*

7. Converts sinful men and sinful women, and pardons their sins.

*Pater noster.*

8. When the Jews persecute Him even unto death, He chastises them not, but sweetly chides them.

*Pater noster.*

9. Is transfigured on Mount Thabor, in the presence of Peter, James, and John.

*Pater noster.*

10. Enters triumphant into Jerusalem sitting on an ass's colt, and drives the profaners from the Temple.

*Pater noster.*

Requiem æternam, as above.

*Third Decade.*

Jesus takes leave of His Mother before He to die for our salvation.

*Ave Maria.*

1. Celebrates the Last Supper, washes the disciples' feet.

*Pater noster.*

2. Institutes the most holy Sacrament of Altar.

*Pater noster.*

3. Prays in the garden, sweats blood, and is comforted by an angel.

*Pater noster.*

4. Is betrayed by Judas with a kiss, is taken bound by the officers of justice as a great malefactor.

*Pater noster.*

5. Is falsely accused, is buffeted and spit and shamefully used before four tribunals.

*Pater noster.*

6. Looks tenderly on Peter after he had denied Him; whilst Judas despairs, hangs himself and is lost.

*Pater noster.*

7. Is cruelly scourged at the pillar, and receives innumerable blows.

*Pater noster.*

8. Is crowned with thorns, shown to the people who cry, Crucify Him, crucify Him.

*Pater noster.*

9. Is condemned to die, carries the heavy

with grievous pain upon His shoulders to Mount Calvary.

*Pater noster.*

10. Is crucified between two thieves, dies after three hours' agony, is wounded in the side with a lance, and is buried.

*Pater noster.*

*The Requiem æternam, as above.*

Jesus rises the third day, and visits first of all His most holy Mother.

*Ave Maria.*

1. Appears to the three Marys, and bids them tell the disciples they have seen Him risen from the dead.

*Pater noster.*

2. Appears to the disciples, shows them His most holy Wounds, bids Thomas touch them.

*Pater noster.*

3. The fortieth day after His resurrection, blesses most holy Mary His Mother and all His disciples, then ascends into heaven.

*Pater noster.*

Let us pray to the most holy Virgin to obtain for us also the blessing of her Son Jesus Christ, now and at the hour of our death.

*Ave Maria.*

*The Requiem æternam, as above.*

Let us say the Creed in honour of the holy Apostles.

*End with the prayer said to be St. Augustine's.*

## Oremus.

Deus, qui pro redemptione mundi voluisti circumcidi, a Judæis reprobati, a Juda traditorculo tradi, vinculis alligari, sicut agnus innocens victimam duci, atque conspectibus Annæ, Caipilati, et Herodis indecenter offerri, a falsis testibus accusari, flagellis et opprobriis vexari, sputis corporis coronari, colaphis cædi, arundine percuti, velari, vestibus exui, cruci clavibus affigi, inlevari, inter latrones deputari, felle et aceto potulancea vulnerari: tu Domine, per has sanctis pœnas tuas, quas ego indignus recolo, et per sarcrucem et mortem tuam libera me (*et hunc fantuum N. agonizantem*) a pœnis inferni, et perdigneris, quo perduxisti latronem tecum crucifi qui cum Patre et Spiritu Sancto vivis et regnas per omnia sæcula sæculorum. Amen.

## TRANSLATION.

## Let us pray.

O my Lord Jesus Christ, who to redeem world and to free us from the pains of hell, vouchsafe to be born amongst men, subject to pain and to death, to be circumcised, rejected, and crucified by the Jews, betrayed by Thy disciple with a sacrilegious kiss, and as a lamb, gentle and innocent, bound with cords, and dragged in scorn before the tribunals of Annas, Caiphas, Pilate, and scourged with a rod; who didst suffer Thyself to be accused by false witnesses, torn by scourges, crowned with thorns, smitten with blows, insulted with spittings, to Thy divine countenance covered out of contentment.



be many ways set at naught and outraged, to be filled with reproaches and ignominies, and, last of all, to be stript of Thy clothes, nailed, and raised high upon a cross between two vile thieves, to be drenched with gall and vinegar, and then pierced with a lance, and so to fulfil the mighty work of our redemption: Saviour most tender, by Thy many cruel sufferings borne by Thee out of Thy love for me, which I, unworthy as I am, yet dare to contemplate, by Thy holy cross and by Thy bitter death, free me (and this thy servant\*) from the pains of hell; and vouchsafe to gather me into the garner of Paradise, whither Thou didst lead the penitent thief who was crucified with Thee, my Jesus, who now, with the Father and with the Holy Ghost, livest and reignest God for ever and ever. Amen.

## 19.

## THREE EJACULATIONS :—JESU, ETC.

In order to increase the devotion of the faithful to Jesus and Mary by invoking their most holy Names together with the name of St. Joseph, for the purpose of recommending to them the last moments of this life, on which our eternity depends, Pius VII., by a decree of the S. Congr. of Indulgences, dated April 28, 1807, granted—

THE INDULGENCE OF 300 DAYS to any one, as often as he says devoutly, and with a contrite heart, the three following ejaculations :

Jesus, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, let my soul send forth her last sigh in peace with you to aid me.

\* If said for a soul in its agony.

*Or otherwise,*

My Jesus, Mary, Joseph, earthly Trinity,  
Wholly to you I give my soul right heartily.

My Jesus, Mary, Joseph, earthly Trinity,  
Aid ye my spirit's flight in her last agony.

My Jesus, Mary, Joseph, earthly Trinity,  
I die in peace with all, if in your company.

If only one of the above is recited, then the same Pius VII. granted to the reciter 100 DAYS' INDULGENCE.

## 20.

### ANOTHER EJACULATION.

At the prayer of the Procurator-General of the Clerks Regular called the Somaschi, the Sovereign Pontiff Pius IX., by two decrees of the S. Congr. of Indulgences, Aug. 11, 1851, and Nov. 29, 1853, granted—

i. THE FIFTY DAYS' INDULGENCE every time any one says the following Ejaculation of S. Jerome Emiliani.

ii. THE PLENARY INDULGENCE to any one who says it at least once a day for a year, to be gained once only, on the feast of the saint, July 20, or during its octave, provided that, after having Confessed and Communicated, he visit some church, and pray there according to the mind of his Holiness.

Dulcissime Jesu, ne sis mihi Judex, sed Salvator.

My sweetest Jesus, be not Thou my Judge, but my Saviour.

**THE CHILD JESUS.**

## 21.

## NOVENA PREPARATORY TO CHRISTMAS DAY.

In order to the devout preparation of ourselves for the glorious birthday of our most loving Saviour Jesus Christ, which the holy Church recalls to our memory every year on the 25th of December, and at the same time to render Him thanks for this great benefit, Pope Pius VII., by a Rescript of the *Segretaria* of the Memorials, dated August 12, 1815 (which said Rescript is preserved in the *Segretaria* of the Vicariate), granted to all faithful Christians who, being contrite in heart, should prepare themselves for that great solemnity by a novena, consisting of pious exercises, prayers, acts of virtue, &c.—

i. THE INDULGENCE OF 300 DAYS each day of the said novena, and—

ii. THE PLENARY INDULGENCE to those who shall have made the said novena every day, to be gained on Christmas Day, or on some one day in its octave, after Confession and Communion, and prayer for the intention of the Sovereign Pontiff: and note that the Confession and Communion may be made on any one of the days of the said novena, provided it is completely made. This was declared by Pope Pius VIII., of holy memory, by means of the S. Congr. of Indulgences, July 9, 1830. These Indulgences were extended by the above-named Pius VII. to one other such time in the year, besides the time specified, as any one should select for making the aforesaid novena in honour of the Child Jesus.

## 22.

## ANOTHER NOVENA IN PREPARATION FOR THE TWENTY-FIFTH DAY OF EVERY MONTH.

In order to call to mind more frequently the august mystery of the Incarnation and Birth of the Divine Word made Man, his Holiness our Sovereign Lord Pope Pius IX., by a decree of the S. Congr. of Indulgences, dated Sept. 23, 1846, grants—

THE INDULGENCE OF ONE YEAR, to be gained on any day

of the following novena, which may be used either in public or private, nine days previous to the 25th day of any month ; provided that the faithful assist at it with a contrite heart.

*The Novena is to be begun on the 16th day of every month.*

i. *Offering.* Eternal Father, I offer to Thy honour and glory, and for my own salvation, and for the salvation of all the world, the mystery of the Birth of our Divine Saviour.

*Gloria Patri, &c.*

ii. *Offering.* Eternal Father, I offer to Thy honour and glory, and for my eternal salvation, the sufferings of the most holy Virgin and of St. Joseph in that long and weary journey from Nazareth to Bethlehem ; I offer Thee the sorrows of their hearts when they found no place wherein to shelter themselves, when the Saviour of the world was to be born.

*Gloria Patri, &c.*

iii. *Offering.* Eternal Father, I offer to Thy honour and glory, and for my eternal salvation, the stable where Jesus was born, the hard straw which served Him for a bed, the cold He suffered, the swaddling clothes which bound Him, the tears He shed, and His tender infant cries.

*Gloria Patri, &c.*

iv. *Offering.* Eternal Father, I offer to Thy honour and glory, and for my eternal salvation, the pain which the holy Child Jesus felt in His tender body when He submitted Himself to the cruel knife of circumcision ; I offer Thee that Precious Blood which then first He shed for the salvation of the whole race of man.

*Gloria Patri, &c.*

v. *Offering.* Eternal Father, I offer to Thy honour and glory, and for my eternal salvation, the humility, mortification, patience, charity, all the virtues of the Child Jesus; and I thank Thee, and I love Thee, and I bless Thee without end, for the ineffable mystery of the Incarnation of the Divine Word.

*Gloria Patri, &c.*

V. Verbum caro factum est.

R. Et habitavit in nobis.

Oremus.

Deus, cujus Unigenitus in substantia nostræ carnis apparuit; præsta quæsumus, ut per Eum, quem similem nobis foris agnovimus, intus reformari mereamur. Qui tecum vivit et regnat in sæcula sæculorum. Amen.

V. The Word was made Flesh.

R. And dwelt amongst us.

Let us pray.

O God, whose only-begotten Son was made manifest to us in the substance of our flesh; grant, we beseech Thee, that through Him our souls may be inwardly renewed, whom our eyes have seen like unto ourselves. Who now liveth and reigneth with Thee for ever and ever. Amen.

## 23.

FOR ASSISTING AT, OR SAYING THE DIVINE OFFICE ON  
CHRISTMAS DAY.

In order to increase the devotion of all faithful Christians towards the feast of the birthday of our Divine Saviour Jesus Christ, and that they may celebrate it with spiritual profit to their souls, Pope Sixtus V., by his brief, *Ut fide-*

*lium devotio*, dated Oct. 22, 1586, granted the following Indulgences. viz.:

i. THE INDULGENCE OF 100 YEARS to all those who, being truly penitent, having Confessed and Communicated, shall recite the Divine Office on that day, or assist in person in any church where Matins and Lauds are said;

ii. ONE HUNDRED YEARS' MORE INDULGENCE for the Mass, and the same for first and second Vespers;

iii. THE INDULGENCE OF FORTY YEARS for each of the hours of Prime, Tierce, Sext, None, and Compline.

## 24.

## MYSTERIES OF THE HOLY CHILDHOOD.

In order that Christians might meditate more frequently on the Incarnation, Birth, and all the other mysteries relating to the holy Childhood of our Divine Saviour Jesus Christ, and might render Him meet and worthy thanks, as well as imitate those virtues which He in His Childhood has taught us by His example, Pope Pius VII., of holy memory, by a decree of the S. Congr. of Indulgences, dated Nov. 23, 1819, granted—

i. THE PLENARY INDULGENCE, on the 25th of every month, to all those who being penitent, having Confessed and Communicated, should be present at any church or public oratory in which is used the following pious exercise, revised and approved by the S. Congr. of Rites, in honour of the Child Jesus, to venerate thereby the twelve mysteries of His holy Childhood; provided also they pray according to the intention of the Sovereign Pontiff.

ii. THE INDULGENCE OF 300 DAYS, once a day, to those who, in private, with a contrite heart, devoutly use this pious exercise.

## THE MYSTERIES.

*V.* Deus in adjutorium meum intende.

*R.* Domine ad adjuvandum me festina.

*V.* Gloria Patri, et Filio, et Spiritui Sancto.

*R.* Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

*Pater noster.*

i. Jesu Infans dulcissime e sinu Patris propter nostram salutem descendens, de Spiritu Sancto conceptus, Virginis uterum non horrens, et Verbum caro factum formam servi accipiens, miserere nostri.

*R.* Miserere nostri, Jesu Infans, miserere nostri.

*Ave Maria.*

ii. Jesu Infans dulcissime per Virginem Matrem tuam visitans Elisabeth, Joannem Baptistam præcursores tuum Spiritu Sancto replens, et adhuc in utero Matris suæ sanctificans, miserere nostri.

*R.* Miserere, &c.

*Ave Maria.*

iii. Jesu Infans dulcissime novem mensibus in utero clausus, summis votis a Maria Virgine, et a Sancto Joseph expectatus, et Deo Patri pro salute mundi oblatum, miserere nostri.

*R.* Miserere, &c.

*Ave Maria.*

iv. Jesu Infans dulcissime in Bethlem ex Virgine Maria natus, pannis involutus, in præsepio reclinatus, ab Angelis annuntiatus, et a Pastoribus visitatus, miserere nostri.

*R.* Miserere, &c.

*Ave Maria.*

Jesu tibi sit gloria,  
 Qui natus es de Virgine,  
 Cum Patre et almo Spiritu  
 In sempiterna sæcula. Amen.

*V.* Christus prope est nobis.

*R.* Venite adoremus.

*Pater noster.*

v. Jesu Infans dulcissime in circumcissione post



dies octo vulneratus, glorioso Jesu nomine vocatus, et in nomine simul et sanguine Salvatoris officio præsignatus, miserere nostri.

*R. Miserere, &c.*

*Ave Maria.*

vi. Jesu Infans dulcissime stella duce tribus Magis demonstratus, in sinu Matris adoratus, et mysticis muneribus auro, thure et myrrha donatus, miserere nostri.

*R. Miserere, &c.*

*Ave Maria.*

vii. Jesu Infans dulcissime in Templo a Matre Virgine præsentatus inter brachia a Simeone amplexatus, et ab Anna prophetissa Israelii revelatus, miserere nostri.

*R. Miserere, &c.*

*Ave Maria.*

viii. Jesu Infans dulcissime ab iniquo Herode ad mortem quæsitus, a Sancto Joseph in Ægyptum cum Matre deportatus, a crudeli cæde sublatus, et a præconiis martyrum innocentium glorificatus, miserere nostri.

*R. Miserere, &c.*

*Ave Maria.*

Jesu tibi sit gloria, &c.

*V. Christus, &c.*

*Pater noster.*

ix. Jesu Infans dulcissime in Ægypto cum Maria sanctissima, et patriarcha Sancto Joseph usque ad obitum Herodis commoratus, miserere nostri.

*R. Miserere, &c.*

*Ave Maria.*

x. Jesu Infans dulcissime ex Ægypto cum parentibus in terram Israel reversus, multos labores in itinere perpessus, et in civitatem Nazareth ingressus, miserere nostri.

R. Miserere, &c.

*Ave Maria.*

xi. Jesu Infans dulcissime in sancta Nazarena domo subditus parentibus sanctissime commoratus, paupertate et laboribus fatigatus, in sapientiæ, ætatis, et gratiæ profectu confortatus, miserere nostri.

R. Miserere, &c.

*Ave Maria.*

xii. Jesu Infans dulcissime in Jerusalem duodennis ductus, a parentibus cum dolore quæsitus, et post triduum cum gaudio inter doctores inventus, miserere nostri.

R. Miserere, &c.

*Ave Maria.*

Jesu tibi sit gloria, &c.

*For the Nativity and its Octave.*

V. Verbum caro factum est. Alleluia.

R. Et habitavit in nobis. Alleluia.

*Throughout the year the Alleluia is omitted.*

*For the Epiphany and its Octave.*

V. Christus manifestavit se nobis. Alleluia.

R. Venite adoremus. Alleluia.

Oremus.

Omnipotens sempiterne Deus, Domine cœli et terræ, qui te revelas parvulis, concede quæsumus : ut nos sacrosancta Filii tui Infantis Jesu mysteria digno honore recolentes, ac digna imitatione sectantes ;

ad regnum cœlorum promissum parvulis pervenire  
valeamus. Per eundem, &c. *R.* Amen.

TRANSLATION OF THE MYSTERIES.

*V.* O God, make speed to save us.

*R.* O Lord, make haste to help us.

*V.* Glory be to the Father, &c.

*Pater noster.*

*The Incarnation.*

i. Jesu, sweetest Child, who from the bosom of the Father didst for our salvation come down into the womb of Mary ever Virgin, where, conceived by the Holy Ghost, Thou, the Word Incarnate, didst take upon Thee the form of a servant ; have mercy upon us.

*R.* Have mercy on us, O Lord, have mercy on us.

*Ave Maria.*

*The Visitation.*

ii. Jesu, sweetest Child, who, in Thy Virgin Mother's womb, in her didst visit Saint Elizabeth, and fill Thy forerunner, the holy Baptist, with the Holy Ghost, sanctifying him from his mother's womb ; have mercy upon us.

*R.* Have mercy, &c.

*Ave Maria.*

iii. Jesu, sweetest Child, who, for nine months hid in Thy Mother's womb, didst tarry for the time of Thy birth, being looked for with eager expectation by Mary and by Joseph, and by them was

offered to God the Father for the salvation of the world; have mercy upon us.

*R.* Have mercy, &c.

*Ave Maria.*

*The Birth.*

iv. Jesu, sweetest Child, born in Bethlehem of Mary ever Virgin, swathed in poor rags, laid in the manger, glorified by angels, visited by shepherds; have mercy upon us.

*R.* Have mercy, &c.

*Ave Maria.*

O Jesu, born of Virgin bright,  
Immortal glory be to Thee;  
Praise to the Father Infinite,  
And Holy Ghost eternally.

*V.* Christ is at hand.

*R.* O come, let us worship.

*Pater noster.*

*The Circumcision.*

v. Jesu, sweetest Child, circumcised the eighth day, called by the glorious Name of Jesus, and by Thy Name and by Thy Blood foreshown as the Saviour of the world; have mercy upon us.

*R.* Have mercy, &c.

*Ave Maria.*

*The Adoration of the Magi.*

vi. Jesu, sweetest Child, made known to the three Magi by a star, adored in Mary's bosom, mysteriously honoured with the gifts of gold, frankincense, and myrrh; have mercy upon us.

*R.* Have mercy, &c.

*Ave Maria.*

*The Presentation.*

vii. Jesu, sweetest Child, presented in the Temple by Mary Virgin Mother, whom Simeon embraced with his arms and Anna magnified with the voice of prophecy; have mercy upon us.

*R.* Have mercy, &c.

*Ave Maria.*

*The Flight into Egypt.*

viii. Jesu, sweetest Child, whom Herod sought to slay, whom Joseph carried with Mary into Egypt, who wast saved from death by flight, and whom the blood of innocents did glorify; have mercy upon us.

*R.* Have mercy, &c.

*Ave Maria.*

O Jesu, &c. *as above.* *Ÿ. and R. as above.* Pater noster, &c.

*The Sojourn in Egypt.*

ix. Jesu, sweetest Child, who for seven years didst dwell an exile in the land of Egypt, and there didst lisp Thy first word, and take Thy first infant step when loosed from Thy swathing bands, and secretly didst work Thy first marvels by overthrowing the idols of the land; have mercy upon us.

*R.* Have mercy, &c.

*Ave Maria.*

*The Return out of Egypt.*

x. Jesu, sweetest Child, who, after Herod's death, wast called from out of Egypt into the land of Israel, who didst suffer many toils by the way, and wast carried back by Mary and Joseph into Nazareth; have mercy upon us.

*R.* Have mercy, &c.

*Ave Maria.*

*Holy Life.*

xi. Jesu, sweetest Child, who in Thy poor house at Nazareth didst dwell most holily, passing Thy life in obedience, poverty, and toil, and growing in wisdom, age, and grace, wast manifested to God and to men; have mercy upon us.

*R.* Have mercy, &c.

*Ave Maria.*

*Disputation with the Doctors.*

xii. Jesu, sweetest Child, at twelve years old brought to Jerusalem, lost by Thy parents, sought with much sorrow, found with greatest joy after three days disputing amongst the doctors in the Temple; have mercy upon us.

*R.* Have mercy, &c.

*Ave Maria.*

O Jesu, &c. *as above.*

*V.* The Word was made Flesh.

*R.* And dwelt amongst us.

Let us pray.

Almighty and everlasting God, Lord of heaven and earth, who dost reveal thyself to little ones; grant us, we beseech Thee, so to honour meetly the holy mysteries of Thy Son, the Infant Jesus, and so to follow Him humbly in our lives, that we may come to the eternal kingdom promised by Thee to little children. Through the same Jesus Christ, &c.

**JESUS CRUCIFIED.**

## 25.

## VISIT TO THE "SCALA SANTA" (THE SACRED STAIRS).

The *Scala Santa* is one of the sacred memorials of the Passion of our Lord Jesus Christ; and well worthy it is of our reverence and devotion, for upon its steps our blessed Saviour trod, and that more than once, and it was consecrated by His Precious Blood, shed there in the last hours of His life on earth. This hallowed relic was brought from Jerusalem to Rome by the Empress Saint Helena, about the year 326, and deposited near the patriarchal basilica of St. John Lateran; and Sixtus V. afterwards, in the year 1589, set it up with much magnificent decoration in front of the famous chapel called the *Sancta Sanctorum*. By reason of its sanctity, it has always been, and still is, a devotional practice of the faithful of every rank and condition to mount it devoutly kneeling on their knees. In order to give a greater impulse to this devout and useful spiritual exercise, the Sovereign Pontiff Leo IV. about the year 850, and Paschal II. by his Bull of Aug. 5, 1100, the original of which is kept in the far-famed basilica of St. John Lateran, granted—

THE INDULGENCE OF NINE YEARS for each of the twenty-eight steps of the said *Scala Santa*, to all the faithful, every time they shall ascend them with a contrite heart and on their knees, praying and meditating on the Passion of their Lord.

## 26.

## VISIT OF THE "VIA CRUCIS," OR WAY OF THE CROSS.

Among those devotional exercises which have for their object meditation on the Passion, Cross, and Death of our Lord and Saviour Jesus Christ, sovereign medicine for the conversion of sinners, for the renovation of the tepid, and for the sanctification of the just, one of the chief has ever been the exercise of the Way of Calvary, commonly called the *Via Crucis*.<sup>(1)</sup> This devotion, continued in an unbroken tradition from the time Jesus Christ ascended into heaven,<sup>(2)</sup> arose first in Jerusalem amongst the Christians who



dwelt there, out of veneration for those sacred spots which were sanctified by the sufferings of our Divine Redeemer; and from the very times of the Gospel, as we learn from St. Jerome,(3) Christians were wont to visit the holy places in crowds; and the gathering of all persons, he says, even from the farthest corners of the earth, to visit the holy places, continued to his own times.

From Jerusalem this devout exercise was introduced into Europe by various pious and holy persons, who had travelled to the Holy Land to satisfy their devotion. Amongst others we read of the blessed Alvarez of the order of Friars Preachers,(4) who, after he returned to his own convent of St. Dominic in Cordova, built several little chapels, in which, after the way of separate stations, he had painted the principal events which took place on our Lord's way to Mount Calvary. Afterwards, more formally, the Fathers Minorite Observants of the Order of St. Francis, as soon as ever, on the foundation of their order, they were introduced into the Holy Land, and more especially from the time that, in the year 1342, they had their house in Jerusalem, and the custody of the sacred places, began both in Italy and elsewhere, in short throughout the whole Catholic world, to spread the devotion of the *Via Crucis*. This they effected by erecting in all their own churches fourteen separate stations, in visiting which it was said that "the faithful, like the devout pilgrims who go in person to visit the holy places in Jerusalem, do themselves also make this journey in spirit, whilst they meditate on all that our Lord Jesus Christ vouchsafed to suffer for our eternal salvation at those holy places in the last hours of His life."(5)

This excellent devotion has met with the repeated approvals of the Holy Church: in the Constitutions, for instance, of the venerable pontiff Innocent XI.; of Innocent XII.;(6) of the two Benedicts, XIII. and XIV.:(7) and of Clement XII.(8) By this last Pope it was extended to the whole Catholic world; and it is now in constant use with persons of every quality, being moreover enriched with most numerous indulgences. For instance, those who perform devoutly the *Via Crucis*, may gain all the Indulgences which have ever been granted by Popes to the faithful who visit in person the sacred places in Jerusalem. All, however, who wish to gain these Indulgences by means of this devotion, must bear

in mind, that it is indispensably required of them to meditate, according to their abilities, on the Passion of our Lord and Saviour Jesus Christ, and to go from one station to the other so far as the number of persons engaged in the devotion, and the confined space where the fourteen stations are erected, will admit. So much is evident from the Apostolical Constitutions above named. And from this it follows, that the recitation at each of the Stations of the words *Ÿ. Adoramus te, Christe, &c.*, the *Pater noster*, the *Ave Maria*, with the *Ÿ. Miserere nostri, Domine, &c.* is nothing more than a pious and praiseworthy custom introduced by devout persons into the devotion of the *Via Crucis*. This the S. Congr. of Indulgences itself declared in their Instructions for performing the exercise of the *Via Crucis*, Nos. VI. and IX., published by order, and with the approbation of Popes Clement XII., April 3, 1731, and Benedict XIV., May 10, 1742. These instructions, by the way, prohibit all catechists, preachers, and others, from specifying the indulgences which may be gained by the devotion of the *Via Crucis*, and bid them conform themselves in this respect to whatever their predecessors above named have declared and confirmed on this subject.

All, however, who are sick, all who are in prison, or at sea, or *in partibus infidelium*, or prevented in any other way from visiting the stations of the *Via Crucis* erected in churches or public oratories, may gain the said Indulgences by reciting fourteen *Pater noster* and fourteen *Ave Maria*, and at the end of these five *Pater noster* and five *Ave Maria* and five *Gloria Patri*, and again one *Pater, Ave*, and *Gloria*, for the Pope, "holding in their hands the while a brass crucifix" which has been blessed by the most reverend the Father-General of the entire order of the Friars Minor Observants at the Convent of Ara Cœli, or else by the Father-Provincial or any Father-Guardian, subject of the said Father-General. This favour was granted by Pope Clement XIV., Jan. 26, 1773, at the prayer of the Reformed Minorites of the Retreat of St. Bonaventure here in Rome, who keep this decree in their Archivium. It is also to be observed, that these crucifixes so indulgenced, after they have been blessed, cannot be sold or given away, or lent to any one for the purpose of enabling them to gain the Indulgences of the *Via Crucis*, as appears from repeated decrees to this effect of the S. Congr. of Indulgences above named.

## NOTES.

- (1) Benedict XIV., in the brief *Cum tanta*, dated Aug. 30 1741.
- (2) Apology for the Via Crucis. By F. Irenæus Affo, Minorite Observant. Parma, 1783, page 14, and following. *Vid.* also the work of F. Flaminius da Latera, Min. Obs. cap. iii. &c.
- (3) St. Jerome, epist. 46, *alias* 17.
- (4) In the Office of the B. Alvarez, of the order of Preachers, Feb. 21, lect. ii. noct.
- (5) Benedict XIII., in the Bull *Inter plurima et maxima*, March 3, 1726, § 1.
- (6) The Ven. Innocent XI., brief Sept. 5, 1686. Innocent XII., brief *Ad ea per quæ*, Dec. 24, 1692; and another, *Sua nobis*, Dec. 26, 1695.
- (7) Brief above named, in the notes 1 and 5.
- (8) Clement XII., in the brief *Exponi nobis*, Jan. 16, 1731, in which he confirmed the above-named brief of Benedict XIII.

## DEVOTIONS WHICH MAY BE USED FOR THE "VIA CRUCIS."

[*The pious reader may use any other devotions which are more to his mind.*]

*Begin with an act of contrition.*

## STATION I.

*Jesus condemned to death.*

V. Adoramus Te Christe, et benedicimus Tibi.

R. Quia per sanctam Crucem tuam redemisti mundum.

My Jesus, oft have I signed Thy death-warrant by my sins; save me by Thy death from that death eternal I deserve.

*Pater, Ave, &c.*

V. Miserere nostri, Domine.

R. Miserere nostri.

*Passing on from one station to another, say :*

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

STATION II.

*Jesus bears His cross.*

V. Adoramus, &c.

My Jesus, who by Thine own will didst take on Thee the cross I made for Thee by my sins; O make me feel their heavy weight, and sorrow for them ever while I live.

*Pater, &c. ̎. Miserere, &c.*

STATION III.

*Jesus falls the first time beneath the cross.*

V. Adoramus, &c.

My Jesus, the heavy burden of my sins is on Thee, and bears Thee down beneath the cross. My Jesus, I loathe them, I detest them, I call on Thee to pardon them; may Thy grace aid me never to commit them more.

*Pater, &c. ̎. Miserere, &c.*

STATION IV.

*Jesus meets His Mother.*

V. Adoramus, &c.

Jesus most suffering! Mary, Mother most sorrowful! if for the past by sin I have caused you pain and anguish, yet, by God's assisting grace, it shall be so no more, rather be ye my love henceforth till death.

*Pater, &c. ̎. Miserere, &c.*

## STATION V.

*Simon of Cyrene helps Jesus to carry the cross.*

V. Adoramus, &c.

My Jesus, blest, thrice blest was he who aided Thee to bear the cross. Blest shall I be, if I too aid Thee to bear the cross, by patiently bowing my neck to the crosses Thou shalt send me during life. My Jesus, give me grace to do so.

*Pater, &c. ̎. Miserere, &c.*

## STATION VI.

*Jesus and Veronica.*

V. Adoramus, &c.

My tender Jesus, who didst deign to print Thy sacred face upon the cloth with which Veronica dried the sweat from off Thy brows; print in my soul deep, I pray Thee, the lasting memory of Thy bitter pains.

*Pater, &c. ̎. Miserere, &c.*

## STATION VII.

*Jesus falls again.*

V. Adoramus, &c.

My Jesus, oft have I sinned, and oft by sin beat Thee to the ground beneath the cross. Help me to use the efficacious means of grace, that I may never fall again.

*Pater, &c. ̎. Miserere, &c.*

## STATION VIII.

*Jesus comforts the women of Jerusalem.*

V. Adoramus, &c.

My Jesus, who didst comfort the pious women

of Jerusalem, who wept to see Thee bruised and torn; comfort my soul with Thy tender pity, for in Thy pity lies my trust. May my heart ever answer Thine!

*Pater, &c. ̎. Miserere, &c.*

STATION IX.

*Again a third time Jesus falls.*

*V. Adoramus, &c.*

My Jesus, by all Thy bitter woes Thou didst endure, when a third time the heavy cross bowed Thee to the earth, O never, never let me fall away; but rather let me die than ever mortally sin again! Amen. Amen.

*Pater, &c. ̎. Miserere, &c.*

STATION X.

*Jesus stripped and drenched.*

*V. Adoramus, &c.*

My Jesus, stripped naked of Thy clothes, and drenched with gall, strip me from love for things of earth, and make me loathe all that savours of the world and sin.

*Pater, &c. ̎. Miserere, &c.*

STATION XI.

*Jesus nailed to the cross.*

*V. Adoramus, &c.*

My Jesus, by Thine agony when the cruel nails pierced Thy tender hands and feet, and fixed them to the cross, O make me crucify my flesh with Christian penance.

*Pater, &c. ̎. Miserere, &c.*

## STATION XII.

*Jesus dies.*

V. Adoramus, &amp;c.

My Jesus, three hours didst Thou hang in agony, and then die for me; then let me die before I sin, and if I live, live for Thy love and faithful service.

Pater, &amp;c. ̎. Miserere, &amp;c.

## STATION XIII.

*Jesus taken from the cross and laid in Mary's bosom.*

V. Adoramus, &amp;c.

Mary, Mother most sorrowful, the sword of grief went through thy soul when thou didst see Jesus lying lifeless in thy bosom; ask for me hatred of sin, because sin slew thy Son, and wounded thine own heart, and then grace to live a Christian life, and save my soul.

Pater, &amp;c. ̎. Miserere, &amp;c.

## STATION XIV.

*Jesus laid in the tomb.*

V. Adoramus, &amp;c.

My Jesus, beside Thy Body in the tomb I too would lie dead; and if I live, live but to Thee, so one day to taste heaven's bliss with Thee, fruit of Thy Passion and Thy bitter death. Amen.

Pater, &amp;c. ̎. Miserere, &amp;c.

Oremus.

Deus, qui Unigeniti Filii tui pretioso sanguine vivificæ crucis vexillum sanctificare voluisti; concede quæsumus, eos, qui ejusdem sanctæ crucis gaudent honore, tua quoque ubique protectione gaudere. Per eundem Christum Dominum nostrum.

Let us pray.

God, who by the Precious Blood of Thy only-begotten Son didst sanctify the standard of the cross; grant, we beseech Thee, that we who rejoice in the glory of the same Holy Cross, may feel every where the gladness of Thy sovereign protection. Through the same Christ our Lord.

*End with one Pater, Ave, and Gloria, for the intention of the Sovereign Pontiff.*

27.

FIVE PATER NOSTER AND FIVE AVE MARIA, ON FRIDAYS  
AT THREE O'CLOCK, ETC.

In the Second Provincial Council held by St. Charles Borromeo, Archbishop of Milan, it was decreed (decr. x.) that in all the churches of the archdiocese the church-bell should ring every Friday at Nones, to remind the faithful of the Passion of Jesus Christ at that hour, and Forty Days' Indulgence was granted to every one who should then say three *Pater noster* and three *Ave Maria*.

This pious and appropriate devotion on the very day and hour when our Lord suffered for us was afterwards introduced into other localities; and Benedict XIV. was desirous of extending the usage uniformly and for ever to the whole Catholic world. Accordingly, on the 23d of Dec. 1740, in his brief, *Ad Passionis*, he commanded all superiors of churches, in virtue of holy obedience, to have the bells of their churches rung every Friday at three o'clock in the afternoon; and he granted—

THE INDULGENCE OF 100 DAYS to every one of the faithful who should then kneel down and say five *Pater noster* and five *Ave Maria* in memory of the Passion and Agony of our Lord and Saviour Jesus Christ, with the intention of praying according to the mind of his Holiness, and for the conversion of sinners. The same Pope Benedict XIV. caused a special notice to be issued of this Indulgence; and it was confirmed afresh by a decree of the S. Congr. of Indulgences, dated *Sept. 24, 1838*.



## 28.

## DEVOTION IN MEMORY OF THE AGONY OF JESUS.

Pope Pius VII., by a Rescript of August 26, 1814, issued through his Eminence the Cardinal-Prefect of the S. Congr. of Rites, gave his approbation to the following devotion in memory of the Agony of our Lord and Saviour Jesus Christ; granting at the same time—

THE INDULGENCE OF 300 DAYS to all the faithful every time they devoutly say it.

This original Rescript is preserved amongst the acts of the S. Congr. of Rites, and an authentic copy of it is kept in the *Secretaria* of the S. Congr. of Indulgences.

## THE DEVOTION.

*V.* Deus in adjutorium meum intende.

*R.* Domine ad adjuvandum me festina.

*V.* Gloria Patri, &c.

## WORDS OF JESUS ON THE CROSS.

## FIRST WORD.

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

*V.* Adoramus te, Christe, et benedicimus tibi.

*R.* Quia per sanctam crucem tuam redemisti mundum.

Jesus, my Love ! who for love of me dost hang in agony upon the cross, there by Thy pains to pay the penalty of my sins, and dost open Thy divine mouth to obtain me pardon of them from Eternal Justice ; O Jesu, pity all those faithful souls who now are in their last sad agony, and pity me when I too am in mine. By the merit of Thy most Precious Blood shed for our salvation, vouchsafe us all such

lively sorrow for our sins, as shall make us breathe forth our souls into the bosom of Thy boundless mercy.

*Three Gloria Patri, &c.*

Miserere nostri, Domine, miserere nostri.

My God, in Thee I believe, in Thee I hope, Thou art my love. I repent me of my sins, because by them I have offended Thee.

SECOND WORD.

*This day shalt thou be with Me in Paradise.*

V. Adoramus te, &c.

Jesus, my Love ! who for love of me dost hang in agony upon the cross, and with such readiness and bounty dost meet the good thief's cry of faith, when in Thy humiliations he acknowledged Thee to be the Son of God, and dost then assure him of the paradise prepared for him ; O pity all faithful souls now in their last agony, and pity me when I too am in mine. By the merit of Thy most Precious Blood, wake up in our spirit such firm and stedfast faith as shall never waver under Satan's craft ; that so we also may obtain the blessed prize of Paradise.

*Three Gloria Patri, &c.*

Miserere, &c.

My God, in Thee I believe, in Thee I hope, Thou art my love. I repent me of my sins, because by them I have offended Thee.

THIRD WORD.

*Behold thy Mother ! Behold thy Son !*

V. Adoramus, &c.

Jesus, my Love ! who for love of me dost hang

in agony upon the cross, and unmindful of Thine own sorrows dost leave us Thy own most holy Mother as Thy love-pledge, that we, through her, may in our greatest straits seek Thee with confidence; have pity on all faithful souls now in their last agony, and pity me when I too am in mine. By the inward martyrdom of Thy dear Mother, quicken in our hearts firm hope in the infinite merits of Thine own most Precious Blood, that so we may escape the sentence of eternal death, which we know we well merit for our sins.

*Three Gloria Patri, &c.*

*V. Miserere, &c.*

My God, in Thee I believe, in Thee I hope, Thou art my love. I repent me of my sins, because by them I have offended Thee.

FOURTH WORD.

*My God, my God, why hast Thou forsaken Me?*

*V. Adoramus, &c.*

Jesus, my Love! who for love of me dost hang in agony upon the cross, and heaping woe on woe, beside Thy sacred Body's pain dost bear with infinite patience the most afflicting desolation of spirit, because Thou wast forsaken by Thine Eternal Father; pity all faithful souls now in their last agony, and pity me when I too am in mine. By the merit of Thy most Precious Blood, grant us all Thy grace to suffer with true meekness every pain and anguish of our agony, that joining our pains with Thine, we too may in Paradise be made partakers of Thy glory.

*Three Gloria Patri, &c.*

V. Miserere, &c.

My God, in Thee I believe, in Thee I hope, Thou art my love. I repent me of my sins, because by them I have offended Thee.

FIFTH WORD.

*I thirst.*

V. Adoramus, &c.

Jesus, my Love ! who for love of me dost hang in agony upon the cross, and who, insatiate of insult and of sufferings, dost will yet more and more to suffer that all men may be saved, thus manifesting how that all the torrent of Thy Passion is not enough to quench the thirst of Thy most loving Heart ; pity all faithful souls now in their last agony, and pity me when I too am in mine. By the merit of Thy most Precious Blood, kindle such fire of charity within us that with burning longing we may thirst ever to be one with Thee for all eternity.

*Three Gloria Patri, &c.*

V. Miserere, &c.

My God, in Thee I believe, in Thee I hope, Thou art my love. I repent me of my sins, because by them I have offended Thee.

SIXTH WORD.

*It is finished.*

V. Adoramus, &c.

Jesus, my Love ! who for love of me dost hang in agony upon the cross, and from this pulpit of truth dost declare the work of our redemption fi

nished,—that work by which, from children of Thy wrath and of eternal woe, we were made God's children and the heirs of heaven ; pity all faithful souls now in their last agony, and pity me when I too am in mine. By the merit of Thy most Precious Blood, detach us wholly from the world and from ourselves, and at the moment of our agony grant us grace to offer Thee with all our hearts the sacrifice of life, thereby to make atonement for our sins.

*Three Gloria Patri, &c.*

*V. Miserere, &c.*

My God, I believe in Thee, in Thee I hope, Thou art my love. I repent me of my sins, because by them I have offended Thee.

SEVENTH WORD.

*Father, into Thy hands I commend My spirit.*

*V. Adoramus, &c.*

Jesus, my Love ! who for love of me dost hang in agony upon the cross, and who to accomplish the great sacrifice dost accept the will of Thine Eternal Father, commending Thy spirit into His hands, and then dost bow Thy head and die ; pity all faithful souls now in their agony, and pity me when I too am in mine. By the merit of Thy most Precious Blood, give us in our agony an entire conformity to Thy divine will, that, ready to live or die as it please Thee, we may desire nothing but that Thine adorable will may ever find its full accomplishment in us.

*Three Gloria Patri, &c.*

*V. Miserere, &c.*

My God, I believe in Thee, in Thee I hope, Thou art my love. I repent me of my sins, because by them I have offended Thee.

PRAYER TO THE HOLY VIRGIN, MOTHER OF SORROWS.

Mary most holy, Mother of sorrows, by that martyrdom intense which thou didst suffer at the cross's foot, during the three hours of Jesu's agony; deign to aid us all, sons of thy sorrows, in our last agony, that by thy prayers we from our bed of death may pass to heaven's holy joys, there to adorn thy crown.

*Three Ave Maria, &c.*

Maria mater gratiæ,  
Mater misericordiæ,  
Tu nos ab hoste protege,  
Et mortis hora suscipe.

*V. A subitanea et improvisa morte,*

*R. Libera nos, Domine.*

*V. Ab insidiis diaboli,*

*R. Libera nos, Domine.*

*V. A morte perpetua,*

*R. Libera nos, Domine.*

Oremus.

Deus, qui ad humani generis salutem in dolorosissima Filii tui morte exemplum, et subsidium constituisti: concede, quæsumus, ut in extremo mortis nostræ periculo tantæ charitatis effectum consequi, et

ipsius Redemptoris gloriæ consociari mereamur. Per eundem Christum, etc. *R.* Amen.

Mother of mercy, Mother of grace,  
Mary, help a fallen race.  
Shield us when the foe is nigh,  
And receive us when we die.

*V.* From sudden and unprepared death,

*R.* Deliver us, O Lord.

*V.* From the snares of the devil,

*R.* Deliver us, O Lord.

*V.* From everlasting death,

*R.* Deliver us, O Lord.

Let us pray.

God, who for our salvation hast, in the most bitter death of Thy Son, made for us both an example and a refuge; grant, we beseech Thee, that in the last peril, at the hour of our death, we may be made worthy to experience the effect of His great charity, and to be made partakers of His glory. Through the same Jesus Christ Thy Son.

*End with the ejaculation,*

Jesus, Mary, Joseph, p. 49.

## 29.

DEVOTION FOR THE SEVEN FRIDAYS IN LENT AND  
THROUGHOUT THE YEAR.

Pope Pius VII., of holy memory, by a Rescript given through the *Segretaria* of the Memorials, dated April 8,

1816, the original of which is in the *Secretaria* of the S. Congr. of Indulgences, grants to all the faithful who, on the seven Fridays in Lent (on which days we specially call to mind the Passion and Death of our divine Lord Jesus Christ), shall use certain devotional exercises collected in the little book first published in Rome in the year 1816, by Michael Puccinelli—

i. THE INDULGENCE OF 300 DAYS, for each Friday.

ii. THE PLENARY INDULGENCE once on any one of these Fridays, provided that, after having Confessed and Communicated, they shall pray for our holy mother Church, &c.

iii. THE INDULGENCE OF 300 DAYS to every one who shall make use of these devotions on any other Friday in the year.

iv. THE PLENARY INDULGENCE, if he shall practise them on seven consecutive Fridays at any time in the year; to be gained on any one of those Fridays under the above-named condition.

This little book is a collection of affectionate colloquies for each of the seven Fridays, addressed to Jesus in His Passion, calling to the mind all He suffered for love of us, from His agony in the garden of Gethsemane to His death on Mount Calvary. To these colloquies are added the virtues to be practised on each of these Fridays, as well as certain ejaculatory prayers.

N.B. Those who cannot read, or who have not in their possession the above-named book, may supply the want of it by visiting any church or public oratory on any one of the aforesaid Fridays, and praying for the intention of the Pope, and devoutly reciting seven *Pater noster*, seven *Ave Maria*, and seven *Gloria Patri*, before any image or picture of Jesus crucified, in memory of all that He suffered for our redemption. This grant was made by Gregory XVI. of blessed memory, by a Rescript of the S. Congr. of Indulgences, dated August 4, 1837, in which Rescript he also confirmed afresh the above-named Indulgences.



## 30.

**THE THREE HOURS' AGONY ON GOOD FRIDAY AND ANY OTHER FRIDAY.**

In order to animate all faithful Christians to meet with grateful hearts the love of Jesus towards us sinners, who for our redemption suffered a three hours' bitter agony upon the cross, and to renew in our minds the memory of that very day and those very hours on which He suffered for love of us, the servant of God, Father Alphonsus Messia, of the Company of Jesus, who died on January 4, 1732, in the city of Lima in Peru, many years before his death devised and practised this devotion in those cities, beginning it on Good Friday soon after midday, and continuing it on for the three following hours, up to that moment when we make the yearly remembrance of the death of our Divine Redeemer. This tender devotion was introduced into Rome about the year 1788, and is now spread over the whole Catholic world. The more to increase this devotion, with still greater fruit to the souls of the faithful, Pope Pius VII., *motu proprio*, by a decree of the S. Congr. of Indulgences, dated Feb. 14 1815, granted for ever—

i. **THE PLENARY INDULGENCE** to all the faithful who, being truly penitent, having Confessed and Communicated on Holy Thursday, or intending to Communicate in Easter week, praying also for the intention of the Sovereign Pontiff, shall, either in public or private, alone or in company with others, under the direction of a priest or sacred minister, or with the aid of some book approved for this purpose, practise this devotional exercise on Good Friday for three hours together, either by meditating according to their abilities on the sufferings of Jesus Christ, during the three hours He hung on the cross, and on the seven words He then uttered, or else, instead of meditation, by reciting certain psalms, hymns, or other prayers.

ii. **THE INDULGENCE OF 200 DAYS**, any Friday in the year, to every one who, in remembrance of, and out of devotion to, the agony of our Blessed Lord, shall spend some time in prayer in a church, praying as above.

iii. THE PLENARY INDULGENCE once every month, if, having meditated and prayed every previous Friday in the month, after the way just mentioned, he shall, having Confessed and Communicated,\* renew on the last Friday this devotion of the Three Hours' Agony of Jesus Christ in the way already indicated for Good Friday.

## 31.

## PRAYERS TO THE MOST HOLY WOUNDS.

Pope Pius VII., by a Rescript of the S. Congr. of Indulgences, dated Sept. 29, 1807, granted—

i. THE INDULGENCE OF 100 DAYS, daily, to all the faithful who shall devoutly recite the following prayers to the Five Sacred Wounds of Jesus Christ.

ii. THE PLENARY INDULGENCE, besides the above partial Indulgence, twice a year, that is, on the two feasts, first, of the Invention (May 3), and, second, of the Exaltation of the Holy Cross (Sept. 14), to all who shall say these prayers at least ten times a month, if, after having Confessed and Communicated on the above-named feasts, they shall visit a church, and pray there according to the mind of the Sovereign Pontiff.

iii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, daily, to those who say these prayers from Passion Sunday to Holy Saturday, inclusive. PLENARY on Easter Day, if, after Confession and Communion on that day, they shall visit and pray as aforesaid.

## THE PRAYERS.

*Act of Contrition.*

Whilst I lie prostrate before Thee crucified, most loving Saviour of my soul, my heart tells me it was I that nailed Thee to the cross with these hands of mine, oft as I fell into mortal sin, wearying Thee

\* This Communion may be made in the following week.

with my monstrous ingratitude. My God, my chief and perfect Good, worthy of all my love, because Thou hast ever loaded me with blessings, my wretched deeds I cannot now undo, as fain I would; but I will loathe and hate them, grieving from the bottom of my heart that I have offended Thee, Goodness Infinite! Now, kneeling at Thy feet, I would do my best to compassionate Thee, to give Thee thanks, to ask Thee pardon and the grace of penitence; wherefore with heart and lips I say:

TO THE FIRST WOUND:—*The Left Foot.*

Holy wound in the Left Foot of my Jesus! I adore Thee, I compassionate Thee for the bitter pain that Thou didst suffer. I thank Thee for the love with which Thou didst labour to overtake me on the way to ruin; for me Thou didst bleed in seeking me amid the thorns and brambles of my sins: I offer to the Eternal Father the pain and love of Thy most holy humanity, in atonement for my sins, all which with deep and bitter sorrow I detest.

*Pater noster. Ave Maria. Gloria Patri.*

Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Saviour crucified.

TO THE SECOND WOUND:—*The Right Foot.*

Holy wound in the Right Foot of my Jesus! I adore Thee, I compassionate Thee for the bitter pain Thou didst endure: I thank Thee for that love which

pierced Thee with such cruel anguish and so much bloodshedding to punish my wandering steps, and the guilty pleasure I have granted to my unbridled passions; I offer the Eternal Father all the pain and love of Thy most holy humanity, and I pray Thee, give me grace to weep over my wanderings with hot tears, and to abide in good begun, never more swerving from my obedience to the divine command.

*Pater noster. Ave Maria. Gloria Patri.*

Holy Mother, &c.

TO THE THIRD WOUND :—*The Left Hand.*

Holy wound in the Left Hand of my Jesus! I adore Thee, I compassionate Thee for the bitter pain Thou didst endure. I thank Thee for that, in Thy love, Thou didst spare me the uplifted rod and the eternal damnation which for my sins I merited. I offer the Eternal Father all the pain and love of Thy most holy humanity, and I pray Thee, teach me to profit by my little span of life, and bring forth in it meet fruits of penance, and so disarm Thy divine and just anger.

*Pater noster. Ave Maria. Gloria Patri.*

Holy Mother, &c.

TO THE FOURTH WOUND :—*The Right Hand.*

Holy wound in the Right Hand of my Jesus! I adore Thee, I compassionate Thee for the bitter pains Thou didst endure. I thank Thee for Thy graces lavished on me with such love, in spite of all my

wretched waywardness. I offer to the Eternal Father all the pain and love of Thy most holy humanity, and I pray Thee, change my heart and its affections, and make me do all my works in accordance with Thy divine good pleasure.

*Pater noster. Ave Maria. Gloria Patri.*

Holy Mother, &c.

TO THE FIFTH WOUND :—*The Sacred Side.*

Holy wound in the Side of my Jesus! I adore Thee, I compassionate Thee in the cruel insult Thou didst suffer. I thank Thee for the love whereby Thou didst let them cleave Thy breast and heart, that so the last drops of blood and water might issue forth, and my redemption overflow. I offer to the Eternal Father this outrage, and the love of Thy most holy humanity, that into that most loving Heart, eager and ready to receive the greatest sinners, my poor soul may enter once for all, and never more depart.

*Pater noster. Ave Maria. Gloria Patri.*

Holy Mother, &c.

TO THE MOST HOLY VIRGIN, MOTHER OF SORROWS.

Mary, Virgin Mother of God, martyr of love and sorrow, because of Jesu's pains and woes which thou didst witness: truly didst thou concur in the great work of my redemption, first by thy countless woes, and then by the offering thou didst make to the Eternal Father of His and thy only-begotten for a holocaust and victim to appease His wrath for my great

sins. I compassionate thee for those bitter pains which thou didst undergo. I thank thee for that love well-nigh infinite, impelled by which thou didst bereave thyself of the fruit of thy womb, very God and very Man, to save me, the sinner; let thy intercession, which never returneth to thee void, be ever with the Father and the Son, that I may steadily amend my evil ways, and never, by fresh faults, crucify afresh my loving Saviour; but abiding in His grace till death, may, through the merits of His sad Passion and Death upon the cross, obtain eternal life.

*Three Ave Maria.*

Oremus.

Domine Jesu Christe, qui hora sexta pro redemptione mundi crucis patibulum ascendisti, et Sanguinem tuum pretiosum in remissionem peccatorum effudisti: te humiliter deprecamur, ut post obitum nostrum Paradisi januas nos gaudenter introire concedas.

Interveniatur pro nobis, quæsumus Domine Jesu Christe, nunc et in hora mortis nostræ apud tuam clementiam Beata Virgo Maria Mater tua, cujus sacratissimam animam in hora tuæ Passionis doloris gladius pertransivit. Per te Jesu Christe Salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas in sæcula sæculorum. *R. Amen.*

TRANSLATION.

Let us pray.

O Lord Jesus Christ, who on the sixth hour of the day didst, for the redemption of the world, mount the gibbet of the cross, and shed Thy Precious Blood

for the remission of our sins; we humbly beseech Thee to grant us, that after our death we may joyfully enter the gates of eternal bliss.

Grant, we beseech Thee, O Lord Jesus Christ, that now and at the hour of our death, Mary, ever-blessed Virgin, Thy Mother, may intercede for us, through whose most holy soul the sword did pass in the hour of Thy Passion. Through Thee, Jesus Christ, Saviour of the world, who with the Father and the Holy Ghost livest and reignest for ever and ever. Amen.

## 32.

## CHAPLET OF THE FIVE WOUNDS.

At the prayer of the Congregation of Discalced Clerks of the Passion of our Lord Jesus Christ here in Rome, in the Retreat of SS. John and Paul, Pope Leo XII., of blessed memory, by a decree of the S. Congr. of Indulgences, dated Dec. 20, 1823, granted the following Indulgences to all the faithful who, being contrite of heart, shall say with devotion the Chaplet of the Five Wounds of our divine Lord Jesus Christ, at the same time meditating upon them.

i. THE INDULGENCE OF ONE YEAR, to be gained every day by saying this chaplet.

ii. THE PLENARY INDULGENCE (besides the above partial Indulgence) three times a year, that is, on any one Friday in March, on the feasts of the Invention and Exaltation of the Holy Cross, or on any one day in the octaves of these feasts, to all who shall have practised the devotion of saying this Chaplet at least ten times a month; provided that on the aforesaid day, being truly penitent, having Confessed and Communicated, they shall pray according to the intention of the Sovereign Pontiff.

The Sovereign Pontiff Pius IX., by a decree of the S.

Congr. of Indulgences, dated Aug. 11, 1851, extended this Plenary Indulgence to the feasts of the Nativity, Circumcision, and Epiphany of our Lord Jesus Christ, the feast of His Most Holy Name, Easter Sunday, the Ascension, Corpus Christi, and the Transfiguration, or any one day in the octaves of these feasts, on the same conditions as above.

iii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to all who shall say this Chaplet from Passion Sunday to Holy Saturday inclusive; and the PLENARY INDULGENCE, when they fulfil the Paschal precept.

The condition of gaining all these Indulgences is, that the Chaplets used should be blessed by the most reverend the Father-General of the said Congregation, or by some other priest of the Congregation to whom the General has communicated the faculty received by him in virtue of the above-named decree; after they have been blessed, they cannot be sold or lent, or given away to others, &c., for the purpose of communicating to them the Indulgences, according to the general decrees of the S. Congr. of Indulgences, dated Feb. 6, 1657, June 5, 1721, and Feb. 9, 1820. This chaplet consists of five sets of five beads; and for each one of these beads, in memory of the Five Wounds of Jesus Christ, one *Gloria Patri* is to be said; and at the end of each five, one *Ave Maria* is added in honour of our Lady's sorrows.

## 33.

## PRAYER, " EN EGO," ETC., BEFORE A CRUCIFIX.

Pope Pius VII., by a decree of the S. Congr. of Indulgences, dated April 10, 1821, granted—

THE PLENARY INDULGENCE to all who shall devoutly say the following prayer before a crucifix, with contrite hearts, praying for the wants of Holy Church, after having Confessed and Communicated.

En ego, O bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo ac maximo animi ardore te oro atque obtestor ut meum in cor vividos



fidei, spei, et charitatis sensus, atque veram peccatorum meorum pœnitentiam, eâque emendandi firmissimam voluntatem velis imprimere: dum magno animi affectu, et dolore tua quinque Vulnera mecum ipse considerio, ac mente contemplor, illud præ oculis habens, quod jam in ore ponebat suo David Propheta de Te, O bone Jesu: "Foderunt manus Meas et pedes Meos; dinumeraverunt omnia ossa Mea."

Look down upon me, good and gentle Jesu, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and firm purpose of amendment; the while I contemplate with great love and tender pity Thy five Wounds, pondering over them within me, whilst I call to mind the words which David Thy prophet said of Thee, my Jesus: "Foderunt manus Meas et pedes Meos: dinumeraverunt omnia ossa Mea,"—"They pierced My hands and My feet; they numbered all My bones." *Ps. xxi. 17, 18.*



## 34.

THE PRAYER, "DEUS QUI PRO REDEMPTIONE," ETC., WITH FIVE "PATER NOSTER," "AVE MARIA," AND "GLORIA PATRI."

Pope Pius VII., by a decree of the S. Congr. of Indulgences, dated Aug. 25, 1820, granted to all faithful Christians who should say with contrition the above-named prayer composed by St. Augustine, with five *Pater noster*, five *Ave Maria*, and five *Gloria Patri*, in memory of the Passion and Death of Jesus Christ—

i. THE INDULGENCE OF 300 DAYS, once a day.

ii. THE PLENARY INDULGENCE to all who shall have said it every day for a month; to be gained on any one of the three last days of the month when, after Confession and Communion, they shall pray for the intention of the Sovereign Pontiff.

The prayer, which may also be said for a soul in its agony, is to be found above at page 46; to it are to be added five *Pater noster*, five *Ave Maria*, and five *Gloria Patri*.

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**PRECIOUS BLOOD OF JESUS.**

## 35.

## CHAPLET.

Pope Pius VII., in order to inflame the hearts of the faithful with devotion to the Precious Blood of Jesus Christ, granted by two Rescripts, one of May 31, 1809, kept in the acts of the Congregation of Rites, the other Oct. 18, 1815, in the Archivium of the Archconfraternity of the Precious Blood, erected at St. Nicholas in Carcere, here in Rome—

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, once a day, to all who shall say with devotion the Chaplet in honour of the Precious Blood of Jesus Christ.

ii. THE PLENARY INDULGENCE, once a month, to all who, having said it every day for a month, shall Confess and Communicate, and pray for the Holy Church, &c.

iii. THE 300 DAYS' INDULGENCE, daily, to all who say the prayer "Most Precious Blood, &c.," for which see page 96.

This Chaplet is made up of seven Mysteries, in which we meditate upon the seven times on which Jesus Christ for love of us shed blood from His most innocent Body; at each Mystery, except the last, we are to say five *Pater noster* and one *Gloria Patri*; and at the last, three *Pater noster* only and one *Gloria Patri*, thus making up the entire number of thirty-three, in remembrance of the thirty-three years during which the Precious Blood of Jesus was enclosed in His veins, before it was all poured out for our salvation. The Chaplet ends with the devout prayer, "Most Precious Blood, &c."

## THE CHAPLET.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, &c.

R. Sicut erat, &c.

## FIRST MYSTERY.

The first time our loving Saviour shed His Precious Blood for us, was on the eighth day after His

birth, when, to accomplish the law of Moses, He was circumcised. While, then, we think on all that Jesus did to satisfy God's justice for our wanderings, let us excite ourselves to true sorrow for them, and promise, with the help of His all-powerful grace, to be henceforth truly chaste in body and in soul.

*Five Pater noster and one Gloria Patri.*

V. Te ergo quæsumus tuis famulis subveni, quos pretioso Sanguine redemisti.

We beseech Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

#### SECOND MYSTERY.

Next, in the Garden of Olives, Jesus shed His Blood for us in such streams that it bathed the earth around. This did Jesus at the vision He then had of the ingratitude with which men would meet His love. O let us, then, repent sincerely for the past, considering how poorly we have met the countless benefits of our God, and henceforth resolving to make good use of His graces and holy inspirations.

*Five Pater noster and one Gloria Patri.*

V. Te ergo quæsumus, &c.

#### THIRD MYSTERY.

Then, in His cruel scourging, Jesus again shed His Blood, when from His lacerated skin and wounded flesh on every side there flowed the precious streams, the while our gentle Lord kept offering it to His Eternal Father in payment of our impatience and our wantonness. How is it, then, we do not curb our wrath and our self-love? But henceforth we will

indeed try our very best to bear our little trials, and, despisers of ourselves, take peacefully the injuries men do us.

*Five Pater noster and one Gloria Patri.*

V. Te ergo quæsumus, &c.

#### FOURTH MYSTERY.

Then too the sacred Head of Jesus poured forth Blood when It was crowned with thorns, all for our pride and evil thoughts. O, shall we never cease to nurture haughtiness, foster foul imaginations, and feed the wayward will within us? Henceforth let there be ever before our eyes our utter nothingness, our misery, and our weakness; and with generous hearts let us combat bravely the temptations of our wicked foe.

*Five Pater noster and one Gloria Patri.*

V. Te ergo quæsumus, &c.

#### FIFTH MYSTERY.

But O, it was on the mournful way to Calvary that, laden with the heavy wood of the cross, our loving Jesus poured forth His Precious Blood in torrents from His veins; then were the very streets and ways of Jerusalem, through which He passed, bathed with it! and all this was done in satisfaction for the scandals and the bad examples by which His own creatures had led others astray on the way to ruin. Ah, who can tell how many of us are of this unhappy number! Who is he that can say how many he alone, by his own bad example, has thrust down to hell! And have we done nothing to remedy this evil? Alas! let us henceforth at least endeavour all

we can to save souls by word and by example, making ourselves to all a pattern of good and holy life.

*Five Pater noster and one Gloria Patri.*

V. Te ergo quæsumus, &c.

#### SIXTH MYSTERY.

More and yet more Blood there flowed from the Redeemer of mankind in His most barbarous Crucifixion; then were veins rent and arteries broken, and in torrents there welled from out His hands and feet that saving balm of life eternal, which cancelled all the crimes and enormities of a whole world. What man is he that still will choose to continue in his sin, renewing thus the cruel crucifixion of the Son of God? Bitterly, bitterly will we weep then for our bad deeds done, and at the feet of God's own minister detest them; now will we mend our evil ways, and henceforth begin a truly Christian life, with the thought ever in our hearts of all the Blood which our eternal salvation cost the Saviour of men.

*Five Pater noster and one Gloria Patri.*

V. Te ergo quæsumus, &c.

#### SEVENTH MYSTERY.

Last of all, when He was dead, and the lance opened His sacred Side and cleft His loving Heart, Jesus still shed Blood, and with the Blood there came forth water, to show us how the Blood was all poured out to the last drop for our salvation. O goodness infinitely great of our Redeemer! Who will not love Thee? What heart not melt away for very love of Thee, who hast done all this for our redemption? The tongue wants words to praise Thee;

wherefore we invite all creatures upon earth, all angels and all saints in Paradise, and, most of all, our dearest Mother Mary, to bless, to praise, and to hymn Thy most Precious Blood. Glory to the Blood of Jesus! Glory to the Blood of Jesus! now and ever throughout all ages. Amen.

*At this last Mystery three Pater noster and one Gloria Patri are to be said, to make up the number of thirty-three.*

V. Te ergo quæsumus, &c.

*Then say the following*

PRAYER.

Most Precious Blood of life eternal! price and ransom of the world! the soul's drink and the soul's bath, ever pleading man's cause before the throne of heavenly Mercy; from the depths of my soul I adore Thee: fain would I, were I able, make Thee some compensation for the outrages and wrongs Thou dost ever suffer from Thy creature man, and most from those who in their rashness dare to blaspheme Thee. Who will not bless this Blood of value infinite? who not burn for love of Jesus, who shed it all for us? What were I but for this Blood, which hath redeemed me? Who drew thee out of my Jesu's veins to the last drop? Love, of a surety, love. O boundless love, which gave to us this saving Balm! O Balm beyond all price, welling from the Fount of immeasurable love! Give to all hearts, all tongues power to praise, hymn, and thank Thee, now and ever, and throughout all eternity. Amen.

V. Redemisti nos, Domine, in Sanguine tuo.

R. Et fecisti nos Deo nostro regnum.



Oremus.

Omnipotens sempiternæ Deus, qui Unigenitum Filium tuum mundi Redemptorem constituisti, ac ejus Sanguine placari voluisti: concede nobis, quæsumus; salutis nostræ pretium ita venerari, atque a præsentis vitæ malis ejus virtute defendi in terris, ut fructu perpetuo lætemur in cœlis. Qui tecum vivit et regnat in unitate, &c. Amen.

TRANSLATION.

V. Thou hast redeemed us, O Lord, with Thy Blood.

R. And made us a kingdom to our God.

Let us pray.

Almighty and everlasting God, who hast appointed Thine only-begotten Son the Saviour of the world, and hast willed to be appeased with His Blood; grant us, we beseech Thee, so to venerate this price of our salvation, and by its might so to be defended upon earth from the evils of this present life, that in heaven we may rejoice in its everlasting fruit. Who liveth and reigneth with Thee in the Unity of the Holy Ghost, world without end. Amen.

36.

SEVEN OFFERINGS, WITH SEVEN "GLORIA PATRI."

Pope Pius VII., of holy memory, by a Rescript of the *Secretaria* of the Memorials of Sept. 22, 1817, kept in the Archivium of the Archconfraternity of the Precious Blood, granted—

i. THE INDULGENCE OF 300 DAYS to all the faithful who, with contrite hearts, shall make to the Eternal Father the following offerings of the Precious Blood of His well-beloved Son Jesus Christ, together with seven *Gloria Patri*, with the intention of making thereby a compensation for all the

outrages which are done to the Precious Blood, which is the price and ransom of our souls.

ii. THE PLENARY INDULGENCE to all who say them for a month together, on any one day, once in the month, when, after Confession and Communion, they shall pray according to the intention of the Sovereign Pontiff.

#### THE OFFERINGS.

##### I.

Eternal Father! I offer Thee the merit of Jesu's Precious Blood, Thy well-beloved Son, my Saviour and my God, for my dear Mother Thy Holy Church, that she may enlarge her borders and be magnified in all the nations of the earth; for the safety and well-being of her visible head, our Sovereign Lord the Bishop of Rome; for the cardinals, bishops, and pastors of souls, and for all the ministers of Thy sanctuary.

*Then say one Gloria Patri, and this ejaculation,*

Blessing and thanksgiving be to Jesus, who with His Blood hath saved us.

##### II.

Eternal Father! I offer Thee the merit of Jesu's Precious Blood, Thy well-beloved Son, my Saviour and my God, for the peace and quietness of all Catholic kings and princes, for the humiliation of the enemies of our Holy Faith, and welfare of all Christian people.

*One Gloria Patri, and*

Blessing and thanksgiving, &c.

##### III.

Eternal Father! I offer Thee the merit of Jesu's Precious Blood, Thy well-beloved Son, my Saviour

and my God, for the repentance of unbelievers, the uprooting of heresy, and the conversion of sinners.

*One Gloria Patri, and*

**Blessing and thanksgiving, &c.**

IV.

Eternal Father! I offer Thee the merit of Jesu's Precious Blood, Thy well-beloved Son, my Saviour and my God, for all my kindred, friends, and enemies; for the poor, the sick, and the wretched, and for all for whom Thou my God knowest that I ought to pray, or wouldest have me pray.

*One Gloria Patri, and*

**Blessing and thanksgiving, &c.**

V.

Eternal Father! I offer Thee the merit of Jesu's Precious Blood, Thy well-beloved Son, my Saviour and my God, for all who this day are passing to the other life; that Thou wouldest save them from the pains of hell, and admit them quickly to the possession of Thy glory.

*One Gloria Patri, and*

**Blessing and thanksgiving, &c.**

VI.

Eternal Father! I offer Thee the merit of Jesu's Precious Blood, Thy well-beloved Son, my Saviour and my God, for all those who love this great treasure, for those who join with me in adoring it and honouring it, and who strive to spread devotion to it.

*One Gloria Patri, and*

**Blessing and thanksgiving, &c.**

## VII.

Eternal Father! I offer Thee the merit of Jesu's Precious Blood, Thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal, in suffrage for the holy souls in purgatory, and chiefly for those who most loved this Blood, the price of our redemption, and who were devout to the sorrows and pains of most holy Mary, our dear Mother.

*One Gloria Patri, and*

Blessing and thanksgiving, &c.

Glory be to the Blood of Jesus, now and ever, and throughout all ages. Amen.

## 37.

## PRAYER. DEVOUT ASPIRATIONS.

The same Pope Pius VII., by a Rescript of Oct. 18, 1815, kept in the same Archivium as the above, when he granted the 300 days' Indulgence for the Prayer "Most Precious Blood," mentioned above, granted also—

THE INDULGENCE OF 100 DAYS, daily, to every one who makes the following aspirations :

## THE ASPIRATIONS.

*Viva, viva, Jesù !*

Glory be to Jesus !  
 Who in bitter pains  
 Pour'd for me the lifeblood  
 From His sacred veins.

Grace and life eternal  
 In that Blood I find ;  
 Bless'd be His compassion,  
 Infinitely kind !

Bless'd through endless ages  
Be the precious stream,  
Which from endless torment  
Doth the world redeem.

There the fainting spirit  
Drinks of life her fill ;  
There, as in a fountain,  
Laves herself at will.

O the Blood of Christ !  
It soothes the Father's ire ;  
Opes the gate of heaven,  
Quells eternal fire.

Abel's blood for vengeance  
Pleaded to the skies ;  
But the Blood of Jesus  
For our pardon cries.

Oft as it is sprinkled  
On our guilty hearts,  
Satan in confusion  
Terror-struck departs.

Oft as earth exulting  
Wafts its praise on high,  
Hell with terror trembles,  
Heaven is filled with joy.

Lift ye, then, your voices ;  
Swell the mighty flood ;  
Louder still and louder,  
Praise the Precious Blood !

## 38.

## EJACULATION OR OFFERING.

The same Pope Pius VII., by a Rescript signed with his own hand, March 22, 1817 (kept in the Archivium of the Congregation of Passionist Fathers at their Retreat of SS. John and Paul, here in Rome), granted—

THE INDULGENCE OF 100 DAYS to all the faithful, every time they say the following Ejaculation, or Offering of the Precious Blood of Jesus Christ to the Eternal Father.

Eternal Father! I offer Thee the Precious Blood of Jesus, in satisfaction for my sins, and for the wants of Holy Church.

## 39.

## ANOTHER OFFERING, WITH ONE "PATER NOSTER," "AVE MARIA," AND "GLORIA PATRI."

Pope Leo XII., of holy memory, by his Rescript of Oct. 25, 1825 (kept in the Archivium of the FF. Minor Observants of Ara Cœli, here in Rome), granted to all the faithful—

i. THE INDULGENCE OF 100 DAYS every time they devoutly say the following Offering of the Most Precious Blood of our Lord Jesus Christ to the Eternal Father, to obtain His heavenly blessing, with one *Pater noster*, one *Ave Maria*, and one *Gloria Patri*, to the most Holy Trinity, in thanksgiving for blessings received.

ii. THE PLENARY INDULGENCE to those who say it daily for a month, at the end of the month, on any one day when, after having Confessed and Communicated, they shall pray according to the intention of the Sovereign Pontiff.

## THE OFFERING.

Eternal Father! we offer Thee the most Precious Blood of Jesus, shed for us with such great love and

bitter pain from His Right Hand ; and through its merits and its might we entreat Thy Divine Majesty to grant us Thy holy benediction, that by its power we may be defended from all our enemies and freed from every ill ; whilst we say, “Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super nos, et maneat semper. Amen.”

*Pater, Ave, and Gloria, as above mentioned.*

#### 40.

#### SHORT CHAPLET OF THE PRECIOUS BLOOD.

By a grant of Pope Gregory XVI., of July 5, 1843, the Indulgences mentioned above at page 92, for saying the Chaplet of the Precious Blood, may all be gained by saying the following short Chaplet; and any one who cannot meditate, may gain them by only saying devoutly the thirty-three *Pater noster* which make up the Chaplet.

#### THE SHORT CHAPLET.

*V.* Deus in adjutorium meum intende.

*R.* Domine ad adjuvandum me festina.

Gloria Patri, &c.

#### *First Mystery.*

Jesus shed Blood in His Circumcision.

*Five Pater noster, one Gloria, and*

*Te ergo quæsumus tuis famulis subveni, quos pretioso Sanguine redemisti.*

We beseech Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

#### *Second Mystery.*

Jesus shed Blood in the Agony in the Garden.

*Five Pater noster, one Glória.*

Te ergo quæsumus, &c.

*Third Mystery.*

Jesus shed Blood in His Scourging.

*Devotions the same as before.*

*Five Pater noster, one Glória.*

Te ergo quæsumus, &c.

*Fourth Mystery.*

Jesus shed Blood in His crowning with Thorn.

*Five Pater noster, one Glória.*

Te ergo quæsumus, &c.

*Fifth Mystery.*

Jesus shed Blood in carrying His Cross.

*Five Pater noster, one Glória.*

Te ergo quæsumus, &c.

*Sixth Mystery.*

Jesus shed Blood in His Crucifixion.

*Five Pater noster, one Glória.*

Te ergo quæsumus, &c.

*Seventh Mystery.*

Jesus shed Blood and Water from His wound  
Side.

*Five Pater noster, one Glória.*

Te ergo quæsumus, &c.

PRAYER.

Most Precious Blood, &c., *as above*, p. 96.



*V.* Redemisti, &c.

*R.* Et fecisti nos, &c.

Oremus.

Omnipotens sempiterne Deus, &c.

*All as above, pp. 96, 97.*

41.

DEVOTION OF THE MONTH CONSECRATED TO THE BLOOD  
OF JESUS CHRIST.

Pope Pius IX., by a Rescript of June 4, 1850, kept in the Archivium of the Congregation of Missionaries of the Precious Blood, granted to all the faithful—

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, for every day of the month consecrated to the Blood of Jesus Christ, no matter upon what day the month be commenced, whenever such devotion is used in any public church or oratory, on the sole condition of assisting at it with contrition.

ii. THE PLENARY INDULGENCE to all who shall assist at it at least ten times in the month; which may be gained any day in the course of the said month, or on one of the seven days immediately following it, if, having Confessed and Communicated, they shall visit a church or public oratory, and pray there for a time according to the mind of the Sovereign Pontiff.

iii. THE INDULGENCE OF 300 DAYS to those who shall practise this devotion in private, with devout prayers and acts of virtue in honour of the Blood of Jesus.

iv. THE PLENARY INDULGENCE, if they shall practise it for a month together, provided that on the last day of the month, or one of the seven following days, they Confess and Communicate, visit a church, and pray as aforesaid.

42.

FEAST OF THE MOST PRECIOUS BLOOD.

The same Pope Pius IX., by the same Rescript of June 4, 1850, granted to all the faithful—

THE PLENARY INDULGENCE, (1) for the first Sunday of July (the day appointed for the Feast of the Precious Blood), and (2) for the Friday after the Fourth Sunday in Lent (when the Church says the Office of the Precious Blood), beginning from the first vespers of those days, provided that they Confess and Communicate, and visit the church of the Archconfraternity or Confraternity of the Precious Blood, or else the church where has been established the Confraternity or Pious Union aggregated to the principal Archconfraternity, and bearing the same title.

## 43.

## THREE OFFERINGS OF THE PRECIOUS BLOOD.

At the prayer of several devout members of the Pious Union erected in Rome, under the protection of the Immaculate Conception of our Blessed Lady, the same Pope Pius IX., by an autograph Rescript of June 18, 1854, kept in the *Segretaria* of the S. Congr. of Indulgences, granted certain indulgences to all who say the following Offerings of the Precious Blood of our Lord Jesus Christ to the Most Holy Trinity, in thanksgiving for the gifts and privileges with which the most holy Virgin Mary, Mother of God, was enriched, more especially those which she received in her Immaculate Conception, viz.

i. THE INDULGENCE OF 300 DAYS, every time they are said with contrition, together with the accompanying prayer to the Blessed Virgin.

ii. THE PLENARY INDULGENCE to all who say them every day for an entire month; to be gained on that day when, after having Confessed and Communicated, they shall visit a church or public oratory, and pray there for a time according to the mind of his Holiness.

## THE OFFERINGS.

i. Eternal Father ! in union with the most Holy and Immaculate Virgin, and in her name, and in union with, and in the name of all the blessed in heaven, and of all Thine elect upon earth, I offer Thee

the Precious Blood of Jesus Christ, in thanksgiving for the gifts and privileges with which Thou didst enrich Mary, Thy most obedient Daughter, chiefly in her Immaculate Conception. Furthermore, I offer Thee this Precious Blood for the conversion of poor sinners, that Thy Holy Church may be enlarged and magnified, for the safety and well-being of our chief pastor, the Bishop of Rome, and according to his intentions.

*Gloria Patri, &c.*

ii. Eternal and Incarnate Word! in union with the most Holy and Immaculate Mary, and in her name, and in union with, and in the name of all the blessed in heaven, and of all the elect on earth, I offer Thee Thine own most Precious Blood, in thanksgiving for the gifts and privileges with which Thou didst enrich Mary, Thy most loving Mother, and chiefly in her Immaculate Conception. I offer Thee also this Precious Blood for the conversion of poor sinners, that Thy Holy Church may be enlarged and magnified, for the safety and well-being of our chief pastor, the Bishop of Rome, and according to his intentions.

*Gloria Patri, &c.*

iii. Holy and Eternal Spirit! in union with the most Holy and Immaculate Mary, and in her name, and in union with, and in the name of all the blessed in heaven, and of all the elect on earth, I offer Thee the Precious Blood of Jesus, in thanksgiving for the gifts and privileges with which Thou didst enrich Mary, Thy most faithful Spouse, chiefly in her Immaculate Conception. I offer Thee, too, this Precious Blood for the conversion of poor sinners, that Thy

Holy Church may be enlarged and magnified, for the safety and well-being of our chief pastor, the Bishop of Rome, and according to his intentions.

*Gloria Patri, &c.*

PRAYER TO THE MOST HOLY VIRGIN.

Mary, Mother of God, Virgin Immaculate! by the love thou ever bearest to thy God, by the gratitude thou hast towards Him, for the manifold graces and favours with which thou wast enriched by Him, and chiefly for the privilege granted to thee alone in thy Immaculate Conception, and by the infinite merits of Jesus Christ, thy Divine Son our Lord, we pray thee and implore thee, obtain for us most perfect and constant devotion towards thyself, and full trust that through thy most mighty intercession we shall receive all the graces which we ask, certain henceforth of obtaining them from thy boundless goodness; wherefore with hearts overflowing with joy and thankfulness we venerate thee, repeating the salutation with which the holy archangel Gabriel addressed thee,

*Ave Maria, &c.*

**JESUS**  
**IN**  
**THE BLESSED SACRAMENT.**

## 44.

## FEAST AND OCTAVE OF CORPUS CHRISTI.

Pope Urban IV., in his Constitution *Transiturus*, of Aug. 11, 1264, established the Feast of Corpus Christi, with an octave, to be celebrated throughout the whole Catholic world, in remembrance of the institution of the adorable Sacrament of the Most Holy Eucharist by our Blessed Saviour before His Passion, which is commemorated by the Church only in the Mass of Holy Thursday. This holy Pontiff, being desirous that all the faithful should give God due thanks for this inestimable benefit, and be excited to meet their Lord's love in this most holy Sacrament with grateful hearts, granted in the said Constitution several Indulgences to the faithful, which were again augmented by Pope Martin V. in his Constitution *Ineffabile*, of May 26, 1429. Afterwards Pope Eugenius IV., in his Constitution *Excellentissimum*, of May 26, 1433, confirmed the Indulgences of Martin V., and added others, as follows :

i. THE INDULGENCE OF 200 DAYS, on the vigil of the feast of Corpus Christi, to all who, being truly contrite and having Confessed, shall fast, or do some other good work enjoined them by their confessor.

ii. THE INDULGENCE OF 400 DAYS, on the feast itself, to all who, being contrite and having Confessed, shall devoutly assist at or be present at any of the following functions: First or Second Vespers, Matins, and Mass. THE INDULGENCE OF 160 DAYS for each of the little hours, Prime, Tierce, Sext, None, and Compline.

iii. THE INDULGENCE OF 200 DAYS, during the octave, for each Vespers, Matins, and Mass. THE INDULGENCE OF 80 DAYS for each of the little hours.

iv. THE INDULGENCE OF 200 DAYS for accompanying the procession of the Blessed Sacrament, which takes place on the feast or during the octave, to every priest who has said Mass, and to every layman who has Communicated on these days, and shall pray for the Holy Church, &c.

v. **THE INDULGENCE OF 200 DAYS** for accompanying the procession made by the Confraternity of the Blessed Sacrament the third Sunday in every month, and on Holy Thursday.

N.B. Members of Confraternities of the Blessed Sacrament enjoy many other Indulgences, which have been granted to them by Pope Paul V., in the Brief *Cum certas unicuique*, of Nov. 3, 1606, wherever, that is, these Confraternities have been, or shall be, canonically erected; which Indulgences were confirmed by the same Pope Paul V., by a decree of the S. Congr. of Indulgences, Feb. 15, 1608, and by Pope Clement X., by a decree of the same S. Congr., April 23, 1677. And our present holy Pontiff, Pius IX., by a decree of the S. Congr. of Indulgences of June 14, 1853, extended these Indulgences, and added many others to the Pious Union canonically erected in Rome in the year 1852, for accompanying the most holy Viaticum through the streets.

## 45.

**THE HOUR SANCTIFIED ON HOLY THURSDAY, ON CORPUS CHRISTI, AND EVERY OTHER THURSDAY.**

In order to awaken the gratitude of the faithful towards their Lord and Saviour Jesus Christ, for His institution of the Holy Eucharist, on those days when the Church commemorates that act of His love, Pope Pius VII., by two Rescripts delivered through the medium of the *Segretaria* of the Memorials, dated Feb. 14, 1815, and April 6, 1816, kept in the *Segretaria* of the S. Congr. of Indulgences, granted—

i. **THE PLENARY INDULGENCE** to all who on Holy Thursday, either in public or private, shall, for one hour, practise some devotion in remembrance of the institution of the Most Holy Eucharist; to be gained after having Confessed and Communicated on that day, or any one day in the following week.

ii. **THE PLENARY INDULGENCE**, on the same conditions, on the Feast of Corpus Christi.

iii. **THE INDULGENCE OF 300 DAYS** on any other Thursday, when this exercise is made with a contrite heart.

## 46.

## PRAYERS TO BE SAID BY PRIESTS BEFORE MASS.

Pope Gregory XIII. granted—

THE INDULGENCE OF 50 YEARS, to all priests secular and regular, who, before celebrating the Holy Sacrifice of the Mass, shall say the following prayer :

Ego volo celebrare Missam, et conficere Corpus et Sanguinem Domini nostri Jesu Christi juxta ritum Sanctæ Romanæ Ecclesiæ ad laudem omnipotentis Dei, totiusque curiæ triumphantis, ad utilitatem meam, totiusque curiæ militantis ; pro omnibus, qui se commendarunt orationibus meis in genere et in specie, ac pro felici statu Sanctæ Romanæ Ecclesiæ. Amen.

Gaudium cum pace, emendationem vitæ, spatium veræ pœnitentiæ, gratiam et consolationem Sancti Spiritus, perseverantiam in bonis operibus tribuat nobis, omnipotens et misericors Dominus. Amen.

## TRANSLATION.

I purpose to celebrate Holy Mass, and to consecrate the Body and Blood of our Lord Jesus Christ, according to the rites of the Holy Roman Church, to the praise of Almighty God and of all the Church triumphant, for the good of myself and of all the Church militant, for all who have recommended themselves to my prayers in general or in particular, and for the happy estate of the Holy Roman Church. Amen.

May the almighty and merciful Lord God grant unto us all joy and peace, amendment of our lives, time for true penance, the grace and the comfort of the Holy Ghost, and perseverance in every good work. Amen.



And Pius VII., of blessed memory, granted, through his Eminence the Cardinal Vicar, by a Rescript kept in the *Segretaria* of his tribunal, dated Sept. 23, 1802—

THE INDULGENCE OF ONE YEAR to all priests, secular and regular, who, before Mass, shall say devoutly the following prayer in honour of St. Joseph, the pure spouse of most holy Mary.

O felicem virum beatum Joseph, cui datum est Deum, quem multi reges voluerunt videre et non viderunt, audire et non audierunt; non solum videre et audire, sed portare, deosculari, vestire, et custodire.

*V.* Ora pro nobis B. Joseph.

*R.* Ut digni, etc.

Oremus.

Deus, qui dedisti nobis regale sacerdotium; præsta quæsumus, ut sicut Beatus Joseph Unigenitum Filium tuum natum ex Maria Virgine suis manibus reverenter tractare meruit, et portare, ita nos facias cum cordis munditia, et operis innocentia tuis sanctis altaribus deservire, ut sacrosanctum Filii tui Corpus et Sanguinem hodie digne sumamus, et in futuro sæculo præmium habere mereamur æternum. Per Christum Dominum nostrum. *R.* Amen.

TRANSLATION.

Thrice happy man, blessed Joseph, to whom it was granted to see and hear that which many kings wished to see, and yet saw not, to hear, and yet heard not, namely, to see and to hear God; and not only see and hear, but to carry, to caress, to clothe, and to guard.

*V.* Pray for us, blessed Joseph.

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

Let us pray.

God, who hast given to us Thy servants a royal priesthood; grant, we beseech Thee, that like as blessed Joseph was made worthy reverently to touch with his hands and to carry Thy only-begotten Son, born of Mary the Virgin, so Thou wouldest make us worthy to serve at Thy holy altars with cleanness of heart and innocence of life, that we may this day worthily receive the holy Body and Blood of Thy Son, and in the world to come may have an eternal reward. Through Christ our Lord. Amen.

47.

PRAYER TO BE SAID BY PRIESTS AFTER MASS.

Our sovereign lord Pope Pius IX., at the prayer of many priests of the Roman clergy, granted, by a decree of the S. Congr. of Indulgences, dated Dec. 11, 1846, to all priests who, after celebration of Mass, shall say the following prayer, *Obsecro te, &c.*—

THE INDULGENCE OF THREE YEARS. Moreover, he directed that this decree should be set up in the sacristy of all churches and public oratories, until by the publication of fresh cards of Preparation for Mass the error should be rectified which occurs in them concerning certain Indulgences connected with the saying of this prayer.

THE PRAYER.

Obsecro te, dulcissime Domine Jesu Christe, ut Passio tua sit mihi virtus, qua muniar, protegar, atque defender: vulnera tua sint mihi cibus potusque, quibus pascar, inebrier, atque delecter; aspersio Sanguinis tui sit mihi ablutio omnium delictorum meorum, mors tua sit mihi gloria sempiterna. In

his sit mihi refectio, exultatio, sanitas, et dulcedo cordis mei. Qui vivis et regnas in sæcula sæculorum. Amen.

## TRANSLATION.

I beseech Thee, most sweet Lord Jesus, let Thy Passion be to me strength to guard me, protect me, and defend me; Thy wounds my meat and drink to feed me, inebriate me, and delight me; the sprinkling of Thy Blood on me the cleansing away of all faults; and Thy Death my everlasting glory. In these be my food, my rejoicing, my health, the sweetness of my heart. Who livest and reignest for ever and ever. Amen.

## 48.

## INVOCATIONS TO BE SAID AFTER MASS, OR COMMUNION, OR ANY OTHER TIME.

Pope Pius IX., at the prayer of several ecclesiastics, secular and regular, whilst revoking by a decree of the S. Congr. of Indulgences of Jan. 9, 1854, all other grants of Indulgences which might ever have been made to any who should say the following Invocations of St. Ignatius, made a new grant of—

i. THE INDULGENCE OF 300 DAYS to all the faithful, every time they shall say them with contrite heart.

ii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to all priests who shall say them after Mass, or faithful who shall say them after Holy Communion.

iii. THE PLENARY INDULGENCE, once a month, to all who have the good custom of saying them at least once a day; to be gained on that day when, after Confession and Communion, they shall visit some church or public oratory, and pray there for some time according to the mind of his Holiness.

## THE INVOCATIONS.

Anima Christi, sanctifica me.

Corpus Christi, salva me.

Sanguis Christi, inebria me.  
 Aqua lateris Christi, lava me.  
 Passio Christi, conforta me.  
 O bone Jesu, exaudi me.  
 Intra tua vulnera, absconde me.  
 Ne permittas me separari a Te.  
 Ab hoste maligno defende me.  
 In hora mortis meæ voca me,  
 Et jube me venire ad Te.  
 Ut cum sanctis tuis laudem Te  
 In sæcula sæculorum. Amen.

## TRANSLATION.

Soul of Christ, be my sanctification ;  
 Body of Christ, be my salvation ;  
 Blood of Christ, fill all my veins ;  
 Water of Christ's side, wash out my stains ;  
 Passion of Christ, my comfort be ;  
 O good Jesu, listen to me :  
 In Thy wounds I fain would hide,  
 Ne'er to be parted from Thy side ;  
 Guard me, should the foe assail me ;  
 Call me when my life shall fail me ;  
 Bid me come to Thee above,  
 With Thy saints to sing Thy love  
 World without end. Amen.

## 49.

## FREQUENT COMMUNION.

Pope Gregory XIII., in his Constitution dated April 10, 1580, *Ad excitandum*, granted—

i. THE INDULGENCE OF FIVE YEARS to the faithful, every time on festival-days they Confess, Communicate, and pray for the Sovereign Pontiff.

ii. THE INDULGENCE OF TEN YEARS to those who have

the good habit of Communicating on the feasts of our Lord, of the Blessed Virgin, of the holy Apostles, and birthday of St. John Baptist.

iii. **THE PLENARY INDULGENCE**, once a year, on the day when the principal feast of the city or country where they live is celebrated; on condition of their Confessing, Communicating on this day, and praying as above.

## 50.

**ADORATION OF THE BLESSED SACRAMENT AT THE ELEVATION IN THE MASS, AT THE RINGING OF THE HOUR-BELL WHEN THERE IS SOLEMN EXPOSITION, AND AT BENEDICTION.**

The same Pope Gregory XIII., in the above-named Constitution, granted to the faithful—

i. **THE INDULGENCE OF ONE YEAR**, every time that, at the sound of the bell for the Elevation of the Blessed Sacrament at High Mass, Conventual Mass, or Parochial Mass, they adore on their knees Jesus Christ in the Blessed Sacrament, saying at the same time some short prayer.

ii. **THE INDULGENCE OF TWO YEARS**, if they then go into church for this object, and adore the Blessed Sacrament there during the Elevation as aforesaid.

Pope Pius VII., moreover, by a decree of the S. Congr. of Indulgences, dated Dec. 7, 1819, granted—

iii. **THE INDULGENCE OF 100 DAYS**, every time any one assisting at Mass shall, at the Elevation of both the sacred species, adore Jesus Christ in the Blessed Sacrament, and say devoutly and with contrition the well-known Ejaculation, or eucharistic tribute of praise:

**O Sacrament most holy ! O Sacrament divine !  
All praise and all thanksgiving be every moment Thine.**

Lastly, the same Pope Pius VII., whose constant wish it always was to promote more and more the frequent use of acts of adoration to Jesus in the Blessed Sacrament, granted, by a decree of the same Congr. of Indulgences, of date prior to the last, viz. June 30, 1818—

iv. THE INDULGENCE OF 100 DAYS to the faithful, every time they adore their Lord in the Blessed Sacrament, saying, with contrite hearts and devotion, the above ejaculation, "O Sacrament most holy!" &c. at the ringing of the bell at the hours in the churches where there is Solemn Exposition, either for the Forty Hours or for any other occasion, and at Benediction given with the Blessed Sacrament in church.

## 51.

## ACCOMPANYING THE BLESSED SACRAMENT TO THE SICK.

It often happens that the Blessed Sacrament has to be carried to the sick as Viaticum; and in order to induce the faithful to accompany Jesus Christ upon this occasion, the Sovereign Pontiffs Paul V., on Nov. 3, 1606, and the Venerable Innocent XI., on Oct. 1, 1688, granted certain Indulgences, which were confirmed and extended by Pope Innocent XII., in his Constitution *Debitum Pastoralis Officii*, of Jan. 5, 1695. These Indulgences are—

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to all who accompany the Blessed Sacrament with a lighted taper or any other light.

ii. THE INDULGENCE OF FIVE YEARS AND FIVE QUARANTINES to those who accompany it without a light.

iii. THE INDULGENCE OF THREE YEARS AND THREE QUARANTINES to those who, being lawfully hindered from going themselves, send some one in their stead to carry a light in attendance upon the most holy Viaticum.

iv. THE INDULGENCE OF 100 DAYS to those who cannot go themselves with the Blessed Sacrament, provided they say one *Pater noster* and one *Ave Maria* for the intention of the Pope when they see it being carried to the sick. This Indulgence was again confirmed by Pope Clement X., by a decree of the S. Congr. of Indulgences, April 23, 1676.

N.B. These Indulgences continue in force in the holy year of Jubilee, by the declaration of Benedict XIV., in the Bull *Cum nos nuper*, of May 17, 1749, for the holy year 1750, of Clement XIV. in a similar Bull of May 15, 1774, for the holy year 1775, and lastly, of Leo XII., in his Bull of June 20, 1824, for the holy year 1825.

## 52.

VISIT TO THE BLESSED SACRAMENT WHEN EXPOSED FOR  
THE FORTY HOURS' PRAYER.

The Prayer for forty hours together before the Blessed Sacrament, in memory of the forty hours during which the sacred Body of Jesus was in the Sepulchre, began in Milan about the year 1534.<sup>(1)</sup> Thence it spread into other cities of Italy, and was introduced into Rome for the first Sunday in every month by the Archconfraternity of the Most Holy Trinity of the Pilgrims (founded by St. Philip Neri in the year 1548), and for the third Sunday in the month by the Archconfraternity of our Lady of Prayer, called *La Morte*, in the year 1551.

This Prayer of the Forty Hours, often used probably in one church or other at various times of the year out of devotion, was established for ever by Pope Clement VIII. for the whole course of the year, in regular prescribed continuous succession from one church in Rome to another, commencing on the first Sunday in Advent with the chapel in the Apostolical Palace. (See the Constitution of Clement VIII., *Graves et diuturnæ*, of Nov. 25, 1592.) This Pope was moved to establish this devotion by reason of the public troubles of the Holy Church, in order that day and night the faithful might appease their Lord by prayer before the Blessed Sacrament in Solemn Exposition, imploring there His divine mercy; and to this end, he granted holy Indulgences to those who should assist at prayer during the said solemn exposition. To the same end Paul V., by his Brief *Cum felicis recordationis*, May 10, 1606, further confirmed the Indulgences which had been granted by his predecessor. They are—

- i. THE PLENARY INDULGENCE to all who, after having Confessed and Communicated, shall devoutly visit any church during the Exposition of the Blessed Sacrament there, and pray for as long as they conveniently can.
- ii. THE INDULGENCE OF TEN YEARS AND AS MANY QUARANTINES for every visit made with firm intention of Confession.
- iii. INDULGENCE OF THE PRIVILEGED ALTAR to all the

altars of these churches during the time of exposition there. This is granted by a Rescript of May 12, 1817, kept in the *Segretaria* of the Vicariate.<sup>(2)</sup>

## NOTES.

(1) Gardellini in *Commentariis ad Institutionem Clementis XI. latam prima vice die 21 Jan. 1705, pro Expositione Sanctissimi Sacramenti in oratione xi horarum. Romæ, apud Bourliè, 1819, p. 4.*

(2) In November 1810, a Pious Union of worshippers of the Blessed Sacrament was instituted for the purpose of keeping up a watch all night in the churches where there is Exposition. Pope Pius VII. approved of this Pious Union, and granted to all its members, both those who made the prayer themselves, as well as those who contributed to the expenses of the Exposition, several privileges and Indulgences, for which see his Rescript of Aug. 6, 1814, kept in the *Segretaria* of the Vicariate.

## 53.

## VISIT TO THE BLESSED SACRAMENT DURING THE WEEKS FOLLOWING SEPTUAGESIMA SUNDAY TO ASH WEDNESDAY.

The devotion has been long introduced, not only in Rome but in other places, of exposing the Blessed Sacrament for the adoration of the Forty Hours from the week following Septuagesima Sunday to Ash Wednesday, in order to make reparation by prayer for all the offences which are committed against the Divine Majesty during the Carnival, as also to ask the help of God and His mercy at that dangerous time. To animate the faithful to the practice of this holy exercise, so pleasing to Almighty God, Pope Clement XIII., by a decree of the S. Congr. of Indulgences, July 23, 1765, granted—

THE PLENARY INDULGENCE to all who, after having Confessed and Communicated, shall visit the Blessed Sacrament when exposed for three days in any church in Christendom, on each and every one of the weeks from Septuagesima up to Ash Wednesday; and the same Indulgence to those who shall visit it when exposed only on the Thursday after



Sexagesima Sunday, the day commonly called in Rome "Giovedì grasso."

## 54.

VISIT TO THE HOLY SEPULCHRE ON HOLY THURSDAY AND  
GOOD FRIDAY.

The favourite devotion of the faithful of making a visit on Holy Thursday or Good Friday to Jesus Christ in the Blessed Sacrament, represented as enclosed in the Holy Sepulchre, will always be considered a praiseworthy custom, very conformable to the spirit of our holy religion. In order that these visits may be made in the true spirit of our faith, and to our greater spiritual profit, Pope Pius VII., by a Rescript delivered through the S. Congr. of Indulgences, March 7, 1815, granted to all the faithful who should visit the Holy Sepulchre on the two aforementioned days, and remain there a time praying according to the intention of the Sovereign Pontiff, the same Indulgences which are gained for visiting the Blessed Sacrament during the Exposition of the Forty Hours; viz.—

i. THE PLENARY INDULGENCE, on condition of Confession and Communion on Holy Thursday or Easter Week.

ii. THE INDULGENCE OF TEN YEARS AND TEN QUARANTINES for visiting It with a firm resolution of Confession.

## 55.

VISIT TO THE BLESSED SACRAMENT ON THURSDAYS, AND  
PRAYER, "RESPICE, DOMINE," ETC.

Pope Pius VI., by a Rescript of the *Segretaria* of the Memorials, dated Oct. 17, 1796, granted—

i. THE PLENARY INDULGENCE to all the faithful who, being contrite, and having Confessed and Communicated on the first Thursday in the month, shall on that day visit the Blessed Sacrament, either at Exposition time or when enclosed in the Tabernacle, and say there the following prayer, *Respice, Domine, &c.*, composed, it is said, by St. Caietan,

founder of the Theatines, in order to implore the mercy of God, and to pray for the good estate of the Church.

ii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every Thursday in the year, to all who, after having Confessed and Communicated, shall say the above prayer, on their knees, before the Blessed Sacrament.

iii. THE INDULGENCE OF 100 DAYS for saying it, with contrite heart, before the Blessed Sacrament, on any day whatever.

The Rescript granting these Indulgences is kept in the Archivium of the Venerable Congregation of Clerks Regular of the Theatine Order, at St. Andrea della Valle in Rome, who first prayed for this grant.

#### THE PRAYER.

Respice, Domine, de sanctuario tuo, et de excelso cœlorum habitaculo, et vide hanc sacrosanctam Hostiam, quam Tibi offert magnus Pontifex noster Sanctus Puer tuus Dominus Jesus pro peccatis fratrum suorum; et esto placabilis super multitudinem malitiæ nostræ. Ecce vox Sanguine fratris nostri Jesus clamat ad Te de Cruce. Exaudi, Domine; placare, Domine; attende, et fac, ne moreris propter temetipsum, Deus meus quia nomen tuum invocatum est super civitatem istam, et super populum tuum; et fac nobiscum secundum misericordiam tuam. Amen.

#### TRANSLATION.

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 Thine 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.

## 56.

## THE HYMN "PANGE LINGUA," ETC., AND "TANTUM ERGO."

Pope Pius VII., in order to inflame the devotion of the faithful towards Jesus in the Blessed Sacrament, that they might adore Him in spirit and in truth, giving Him thanks for the inestimable benefits bestowed upon them by the offering Himself to be their food in this most awful Sacrament, at the prayer of many bishops and the college of the Parish Priests of Rome, granted, by a decree of the S. Congr. of Indulgences, Aug. 25, 1818—

i. THE INDULGENCE OF 300 DAYS, once a day, to all the faithful who, devoutly and with a contrite heart, say the hymn *Pange lingua gloriosi*, &c., with the Versicle and Response, and Prayer of the most Holy Sacrament.

ii. THE INDULGENCE OF 100 DAYS to those who say the "Tantum ergo," &c. only, with the said Versicles and Prayer.

iii. THE PLENARY INDULGENCE every year on Holy Thursday, Corpus Christi, or one day in its octave, and any one other day, on condition of visiting some church, after Confessing and Communicating on those days, and praying there for the intention of the Sovereign Pontiff.

## THE HYMN.

Pange lingua gloriosi  
 Corporis Mysterium,  
 Sanguinisque pretiosi,  
 Quem in mundi pretium,  
 Fructus ventris generosi  
 Rex effudit gentium.

Nobis datus, nobis natus  
 Ex intacta Virgine,

Et in mundo conversatus  
 Sparso verbi semine,  
 Sui moras incolatus  
 Miro clausit ordine.

In supremæ nocte cœnæ  
 Recumbens cum fratribus,  
 Observata lege plene  
 Cibis in legalibus,  
 Cibum turbæ duodenæ  
 Se dat suis manibus.

Verbum caro, panem verum  
 Verbo carnem efficit :  
 Fitque Sanguis Christi merum,  
 Et si sensus deficit :  
 Ad firmandum cor sincerum  
 Sola fides sufficit.

Tantum ergo Sacramentum  
 Veneremur cernui :  
 Et antiquum documentum  
 Novo cedat ritui :  
 Præstet fides supplementum  
 Sensuum defectui.

Genitori, Genitoque  
 Laus et jubilatio,  
 Salus, honor, virtus quoque  
 Sit et benedictio,  
 Procedenti ab utroque  
 Compar sit laudatio. Amen.

*V.* Panem de cœlo præstitisti eis.

*R.* Omne delectamentum in se habentem.

## Oremus.

Deus, qui nobis sub Sacramento mirabili, Passionis tuæ memoriam reliquisti : tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari ; ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas, &c.

## TRANSLATION.

Sing, my tongue, the Saviour's glory,  
Of His Flesh the mystery sing ;  
Of the Blood, all price exceeding,  
Shed by our immortal King,  
Destin'd, for the world's redemption,  
From a noble womb to spring.

Of a pure and spotless Virgin  
Born for us on earth below,  
He, as Man with Man conversing,  
Stay'd, the seeds of truth to sow ;  
Then He clos'd in solemn order  
Wondrously his life of woe.

On the night of that Last Supper,  
Seated with His chosen band,  
He the paschal victim eating,  
First fulfils the Law's command ;  
Then as Food to all His brethren  
Gives Himself with His own hand.

Word made Flesh, the bread of nature  
By His word to Flesh He turns ;  
Wine into His Blood He changes :—  
What though sense no change discerns ?  
Only be the heart in earnest,  
Faith her lesson quickly learns.

[Tantum ergo sacramentum.]

Down in adoration falling,  
 Lo! the sacred Host we hail;  
 Lo! o'er ancient forms departing,  
 Newer rites of grace prevail;  
 Faith for all defects supplying,  
 Where the feeble senses fail.

To the everlasting Father,  
 And the Son who reigns on high,  
 With the Holy Ghost proceeding  
 Forth from each eternally,  
 Be salvation, honour, blessing,  
 Might, and endless majesty.

V. Thou gavest them Bread from heaven.  
 R. And therein was sweetness of every kind.

Let us pray.

God, who beneath this marvellous Sacrament hast left unto us the memorials of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Thy Blood, that we may ever experience within us the fruit of our redemption. Who livest and reignest, &c.

## 57.

EJACULATION, "O SACRAMENT MOST HOLY."

Pope Pius VI., by a Rescript of the *Segretaria* of the Memorials, May 24, 1776, granted—

i. THE INDULGENCE OF 100 DAYS, once a day, to all the faithful who, with contrite hearts, say the Ejaculation in honour of the Blessed Sacrament:

O Sacrament most holy ! O Sacrament divine !  
All praise and all thanksgiving be every moment Thine.

ii. THE INDULGENCE OF 300 DAYS, every Thursday in the year, and in the octave of Corpus Christi, to those who say it three times.

iii. THE PLENARY INDULGENCE, once a month, on any one day, to those who, having said it every day for a month, shall, after Confession and Communion, pray for the Holy Church, &c.

These Indulgences were confirmed afresh by Pope Pius VII., by a decree of the S. Congr. of Indulgences, June 30, 1818; and he extended the INDULGENCE OF 100 DAYS to all who say the above Ejaculation at Exposition, Benediction, and the Elevation in the Mass. See p. 117, above.

## 58.

ACTS OF ADORATION, WITH FIVE "PATER NOSTER," FIVE  
"AVE MARIA," AND FIVE "GLORIA PATRI," ETC.

Pope Pius VII., by a Rescript of Aug. 26, 1814, issued through his Eminence the Cardinal Prefect of the said S. Congr. of Rites, kept in the Acts of the S. Congr. of Rites, and of which there is an authentic copy in the *Segretaria* of the S. Congr. of Indulgences, declared his approbation of the following Acts of Adoration and Reparation to Jesus in the Blessed Sacrament, and granted to all the faithful—

THE INDULGENCE OF 300 DAYS, every time they are said devoutly, with five *Pater noster*, five *Ave Maria*, and five *Gloria Patri*, &c.

ACTS OF ADORATION AND REPARATION TO JESUS IN THE  
BLESSED SACRAMENT.

i. Profoundly I adore Thee, Jesus, hid beneath the mystic emblems; I acknowledge Thee, very God and very Man. Accept this my act of adoration, by which I fain would make Thee reparation for the

cold hearts of so many of Thy people, who pass before Thy holy temples, nay, before Thy very tabernacle, where hour after hour Thou dost deign to dwell with loving impatience to give Thyself to be Thy people's food, who yet do not even bow the knee before Thee, their God; but, like the Israelites in the wilderness, seem by their low esteem to loathe this Bread of heaven. I offer Thee, then, Thine own most Precious Blood which Thou didst shed from the wound in Thy Left Foot, in reparation for this hateful coldness, and entering within this same gracious wound, I cry aloud in never ending praise :

O Sacrament most holy ! O Sacrament divine !  
All praise and all thanksgiving be every moment Thine.

*Pater noster. Ave Maria. Gloria Patri.*

ii. Profoundly I adore Thee, Jesus, my God; I acknowledge Thee present in this most holy Sacrament. By this my act of adoration, fain would I make amends for Thy people, so many of whom seem as though they knew Thee not; but while they see Thee go to the poor sick, to be their strength in their great journey to eternity, leave Thee unescorted, nor ever give Thee even one outward sign of homage. I offer Thee, in reparation for this coldness, Thine own most Precious Blood which Thou didst shed from the wound in Thy Right Foot, and entering therein again I cry ten thousand thousand times :

O Sacrament most holy ! O Sacrament divine !  
All praise and all thanksgiving be every moment Thine.

*Pater noster. Ave Maria. Gloria Patri.*

iii. Profoundly I adore Thee, Jesus, my God, *True Bread* of life eternal; and by this my act of ado-



ration I fain would make Thee compensation for all the wounds with which daily Thy Sacred Heart doth bleed to see the profanation of those churches wherein Thou dost vouchsafe to abide beneath the sacramental emblems, to receive the love and adoration of Thy people. I offer Thee, in reparation for all these defilements, Thine own most Precious Blood which Thou didst shed from the wound in Thy Left Hand, and entering therein I every moment say :

O Sacrament most holy ! O Sacrament divine !  
All praise and all thanksgiving be every moment Thine.

*Pater noster. Ave Maria. Gloria Patri.*

iv. Profoundly I adore Thee, Jesus, my God, Living Bread come down from heaven ; and by this act of adoration I fain would make amends for all the acts of irreverence which Thy people day by day commit assisting at Holy Mass, wherein Thou dost renew, though bloodless, that self-same Sacrifice which once Thou didst consummate on Calvary for our salvation. I offer Thee, in reparation for all this ingratitude, Thine own most Precious Blood which Thou didst shed from the wound in Thy Right Hand ; and entering within it, I uplift my voice, and together with Thy holy angels who stand before Thy throne, I say :  
O Sacrament most holy ! O Sacrament divine !  
All praise and all thanksgiving be every moment Thine.

*Pater noster. Ave Maria. Gloria Patri.*

v. Profoundly I adore Thee, my Jesus, true Victim of Atonement for our sins ; and I offer this my act of adoration in compensation for the sacrilegious wrongs Thou dost receive from so many of Thy ungrateful people, who dare to draw nigh Thee and

receive Thee in communion with mortal sin upon their souls. In reparation for these hateful sacrileges, I offer Thee those last drops of Thy most Precious Blood which Thou didst shed from the wound in Thy most sacred Side; and entering in there, I approach Thee with acts of adoration, love, and thanksgiving, and with all holy souls who love Thee in the most holy Sacrament, I say :

O Sacrament most holy ! O Sacrament divine !  
All praise and all thanksgiving be every moment Thine.

*Pater noster. Ave Maria. Gloria Patri.*

Tantum ergo Sacramentum, &c. *as above*, p. 124. *Ÿ. Panem de celo, &c. Prayer, Deus qui nobis, &c.*

## 59.

## REPARATION AND EJACULATIONS.

Pope Pius VII., at the prayer of the nuns of the monastery of the Perpetual Adorers of the Blessed Sacrament here in Rome, granted by a Rescript of Jan. 21, 1815—

THE INDULGENCE OF 200 DAYS to every one who, with contrition for his sins and with devotion, says the following Act of Reparation to Jesus in the Blessed Sacrament, which it is the practice of these religious to say each in her turn in the hour of her adoration. This Indulgence was confirmed by Pope Leo XII., by an autograph Rescript of Aug. 13, 1828, kept in the Archivium of the said monastery.

## THE REPARATION.

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 yet to come. I adore Thee, my God, not indeed according to the measure of Thy merits, nor 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, mayest Thou be ever known, adored, loved, and praised every moment, every day, in the most holy and most heavenly Sacrament. Amen.

## EJACULATIONS.

I adore Thee every moment, O Living Bread of Heaven, Great Sacrament!

Jesus, Heart of Mary, I pray Thee send Thy blessing on my soul.

Holiest Jesu! loving Saviour! I give Thee all my heart.

The same Pope Leo XII., by the same Rescript, granted—  
THE INDULGENCE OF 100 DAYS to every one who says the above Ejaculations with contrition, adding the following:

May all know, adore, and praise every moment, always, the most holy and most divine Sacrament.

## 60.

PRAYER TO THE MOST HOLY SACRAMENT AND TO THE  
SACRED HEART OF JESUS.

Pope Pius VI., of holy memory, by a Rescript of Nov. 7, 1787, granted—

THE INDULGENCE OF 100 DAYS, once a day, to all the faithful who say devoutly the following Prayer, "See where Thy boundless Love," to the Most Holy Sacrament and the most loving Heart of Jesus. Pope Pius VII., by another Rescript of the *Segretaria* of the Memorials, dated Feb. 9, 1818, confirmed this Indulgence. This Rescript is kept here in Rome, in the Archivium of the Pious Union of the Sacred Heart of Jesus at S. Maria in Capella, now transferred to S. Maria in Pace.

## THE PRAYER.

See where Thy boundless love has reached, my loving Jesus! Thou, of Thy Flesh and Precious Blood, hast made ready for me a banquet whereby to give me all Thyself. Who drove Thee to this excess of love for me? Thy Heart, Thy loving Heart. O Adorable Heart of Jesus! burning furnace of Divine Love! within Thy sacred wound take Thou my soul; that in that school of charity I may learn to love that God who has given me such wondrous proofs of His great love. Amen.

**SACRED HEART OF JESUS.**

## 61.

## THE FEAST.

The most loving Heart of our Saviour Jesus Christ has ever been the object of the special devotion of the greatest saints; and in our own times It may be said to have become also the devotion of all the just without exception, from the time that our Lord Jesus Christ Himself chose a holy Salesian nun, the Venerable Sister Margaret Mary Alacoque, of the convent of Paràile Monial, in the diocese of Autun, in Burgundy, to manifest this devotion, and to establish and propagate it universally in the Church by her means. This we learn from the acts of the process of her beatification. Thus, then, it was that this devotion was established and approved with public rite by the Sovereign Pontiff; and at the present day it is extended to the whole Catholic world, the Feast of the Sacred Heart being every where celebrated on the first Friday after the Octave of Corpus Christi. Pope Pius VII., by a Rescript of the *Segretaria* of the Memorials, July 7, 1815, granted—

THE PLENARY INDULGENCE on this feast to all the faithful who, after having Confessed and Communicated, shall visit a church or public oratory where the feast is celebrated, and pray there according to the intention of the Pope. He gave permission also that this feast might be transferred to any other day in the year with leave of the ordinary, and that the proper Mass, &c., might be celebrated on the day of the transferred feast.

The original of this Rescript is kept in the Archivium of the Pious Union of the Sacred Heart of Jesus, at the church of S. Maria in Capella, afterwards transferred to the church of S. Maria della Pace, where many other Rescripts and Briefs are kept regarding the devotion to the Sacred Heart of Jesus, to which reference will be made in the following pages.

## 62.

## VISIT TO A PICTURE OF THE SACRED HEART.

Pope Pius VI., to increase devotion to the Sacred Heart

of Jesus, granted, by a Rescript dated from Florence, Jan. 2, 1799, to all the faithful in the whole Catholic world,—

THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, as often as, with contrite hearts and devotion, they visit a picture of the Sacred Heart of Jesus, exposed for public veneration at any church, or oratory, or altar, and pray there for a time according to the intention of the Pope. The original Rescript is kept in the Archivium of the Bishopric of Fiesole at Florence, near S. Maria in Campo, where it was deposited by the pious persons who prayed the Holy Father for the grant of this Indulgence; and an authentic copy of it is kept in the Archivium of the Pious Union of the Sacred Heart above named.

## 63.

“PATER NOSTER,” “AVE MARIA,” “CREDO,” WITH THE EJACULATION, “DEAREST HEART OF JESUS.”

Pope Pius VII., by the Rescripts of March 7, 1801; Mar. 20 and Nov. 13, 1802; July 12 and 15, 1803; July 7, 1815; Sept. 26, 1817, granted to all the faithful who shall say devoutly every day one *Pater noster*, one *Ave Maria*, one *Credo*, and the Ejaculation—

Dearest Heart of Jesus!

Make me love Thee ever more and more :

i. TWO PLENARY INDULGENCES : 1, on the first Friday or first Sunday in every month ; 2, on any one other day in the month, provided that on those days they, after Confession and Communion, pray according to the intention of the Sovereign Pontiff.

ii. THE PLENARY INDULGENCE on the Feast of the Sacred Heart, *i.e.* the Friday or Sunday after the octave of Corpus Christi, provided that on one of those days they pray, &c., as aforesaid.

iii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES on the four Sundays immediately preceding the Feast of the Sacred Heart.

iv. THE INDULGENCE OF 60 DAYS for every good work done

devoutly by the faithful who have the pious custom of saying these prayers.

v. **THE PLENARY INDULGENCE**, in the article of death, to all who have been accustomed during life to say these prayers, provided that being penitent they invoke the Holy Name of Jesus, at least with their heart, if not able to do so with their lips.

Moreover the same Pope granted, by a Rescript of Sept. 10, 1814—

i. **THE INDULGENCE OF 300 DAYS** to all who say three times a day, morning, noon, and evening, three *Gloria Patri* in thanksgiving to the Most Holy Trinity for the particular privileges granted to the Blessed Virgin, and above all for her Assumption into heaven.

ii. **THE INDULGENCE OF 100 DAYS** each time these prayers are said, and—

iii. **PLENARY INDULGENCE**, once a month, to all who say them three times a day for a month together, on any one day after having Confessed and Communicated.

N.B. The general condition of all these Indulgences, besides the prayers above-named, is, Enrolment in the Pious Union of the Sacred Heart of Jesus, canonically erected in Rome; Feb. 14, 1801, in S. Maria in Capella, transferred to S. Maria della Pace, or else in some other Congregation of the Sacred Heart out of Rome aggregated to this Pious Union.

## 64.

### OTHER DEVOTIONS.

The same Pope Pius VII., besides these Indulgences, granted, by two Briefs of April 2, 1805, to all members of Congregations of the Sacred Heart—

i. **THE INDULGENCES OF THE STATIONS AT ROME**, for visiting the church of their Congregation on the days of the Stations, as described in the Roman Missal, and praying there according to the intention of the Pope. These Indulgences are granted in a decree of the S. Congr. of Indulgences of July 9, 1777, which will be referred to again in its proper place.

ii. **THE PLENARY INDULGENCE**, on the Feasts of the Immaculate Conception B.M.V., the Nativity B.M.V., the *Annunciation* B.M.V., the Purification B.M.V., the Assumption



B.M.V., St. Joseph, the Holy Apostles SS. Peter and Paul, St. John the Evangelist, and All Saints, and also on All Souls' day, provided that the members of the association, after Confession and Communion, visit the church of their Congregation.

iii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES on all other feasts of our Lady and of the Apostles, on condition of visiting the church of the Congregation.

iv. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, by another Rescript of March 4, 1806, to all members of these Congregations who shall keep a devout novena before the Feast of the Sacred Heart, visiting with contrition the church or public oratory where the feast is kept, and praying there for the intention of the Sovereign Pontiff; to be gained each day of the said novena.

v. THE PLENARY INDULGENCE each of the six Sundays or Fridays before the feast, to all who, after having Confessed and Communicated, visit the church or oratory where the feast is kept, and pray there as before. And observe, that in order that all these Indulgences may be the more easily gained, the two Pontifical Rescripts quoted above, which are in force both in Rome and out of Rome, state that if, on the days of the said novena, or the said six Sundays and Fridays before the feast, the faithful are not able to make the visit there enjoined to the church of the Pious Union or Congregation where they are enrolled; or if they cannot visit the church or public oratory where the feast is celebrated, through sickness, absence from home, or any other sufficient reason,—they may still gain all the above-named Indulgences on condition of their doing on the days stated some good work enjoined them by their own confessor.

Furthermore, the same Pope Pius VII., by another Rescript of the *Segretaria* of the Memorials of May 15, 1816, made the additional concession that all the above-named Indulgences for members of the Pious Union of the Sacred Heart of Jesus might be gained by all the faithful, wherever, in any part of the whole world, they might be residing, where no confraternities or pious unions can be erected, or where, for any sufficient reason, it may be difficult for them to aggregate themselves to the Pious Union here in Rome, provided they only fulfil the other pious works enjoined in the grants and mentioned above.

Again, Pope Leo XII., of blessed memory, by a Rescript of the S. Congr. of Indulgences, May 21, 1828, granted to all the members of the Pious Union as above, who keep devoutly a Triduo upon the Feast of the Sacred Heart of Jesus—

vi. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every day of the Triduo, on condition of visiting, with a contrite heart, the church or public oratory where the feast is kept, and praying there according to the intention of the Sovereign Pontiff.

Further, in order to keep up a continual "cultus," or adoration of the Sacred Heart of Jesus, that there may always be some one to adore Him, to glorify Him, and to give Him some special homage, every member of the said Pious Union may also get himself enrolled for the Perpetual Adoration, choosing one or more fixed days in the year whereon to dedicate himself to the Most Sacred Heart of Jesus in the following manner:—1. By Confessing and Communicating. 2. By visiting a church or public oratory, and praying there for a time,—i. For the intention of the Sovereign Pontiff, and for all the sacred ministers of the altar; ii. For the conversion of sinners; iii. For all the associates in this pious practice, and the souls in purgatory. 3. By making mental or vocal prayer, either for one whole hour *continuously*, or else, provided he have a good reason for so doing, *at intervals* during the day; and also by offering up frequently during the day some ejaculatory prayers in honour of the Sacred Heart of Jesus. 4. By renewing to our Blessed Lord the promises he made in his baptism, as well as any other particular promises he has made in his lifetime. On all days when any one of the association shall practise this exercise, he shall gain—

vii. THE PLENARY INDULGENCE, granted by Pope Leo XII., at the prayer of the priests of the said Pious Union, by a decree of the S. Congr. of Indulgences, Feb. 18, 1826.

Lastly, Pope Gregory XVI., of blessed memory, by a Brief of June 20, 1834, kept in the Archivium of the said Pious Union, confirmed anew for ever all these Indulgences for the associates as above; and, in addition to the above, granted—

viii. THE PLENARY INDULGENCE, on the Feast of Pope Gregory the Great (March 12), commencing with First Ves-

pers; provided that, after having Confessed and Communicated, they visit the church or oratory of their Congregation, and pray there for our holy mother the Catholic Church, &c.

## 65.

## OFFERING.

Pope Pius VII., by Rescripts of June 9, 1807, and Sept. 26, 1817, issuing from the *Segretaria* of the Memorials, granted—

i. THE PLENARY INDULGENCE, once a month, and remission of all sins, to all the faithful who, every day for a month, shall have said the following offering to the Most Sacred Heart of Jesus before a picture of It; to be gained on any one day when, after having Confessed and Communicated, they shall pray according to the intention of the Sovereign Pontiff.

ii. THE INDULGENCE OF 100 DAYS, once a day, to all who shall make this offering with contrite hearts.

## THE OFFERING.

My loving Jesus, I (N. N.) give Thee my heart; and I consecrate myself wholly to Thee out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness to grace; and with Thine aid I purpose never to sin again.

## 66.

## PRAYERS, WITH THE "PATER NOSTER," ETC.

The same Pope Pius VII., at the prayer of several bishops, priests, and devout lovers of the Sacred Heart of Jesus, confirmed for ever by a Rescript of Feb. 12, 1808—

i. THE INDULGENCE OF 300 DAYS, granted previously, once a day, to all the faithful who shall say with devotion the following prayers to the Sacred Heart of Jesus, with three

*Pater noster*, three *Ave Maria*, and three *Gloria Patri*; and he added the grant of—

ii. THE PLENARY INDULGENCE, once a month, to all who shall have said them daily for a month, on any one day when, after having Confessed and Communicated, they shall pray to God for the wants of the Church, &c.

#### THE PRAYERS.

i. *Verbum caro factum est, et habitavit in nobis.*  
*The Word was made Flesh, and dwelt amongst us.*

Eternal Word, made Man for love of us, humbly prostrate at Thy feet we adore Thee with our soul's deepest veneration; and to repair our ingratitude towards this great boon of Thy Incarnation, we join our poor hearts with the hearts of all who love Thee, offering Thee with them our humble prayer of thanksgiving and praise. Pierced with the thought of the exceeding great humility, goodness, and tenderness which we behold in Thy Divine Heart, we pray Thee of Thy grace, give grace, that in our lives we too may be Thy followers in the practice of these virtues to Thee so dear.

*Pater noster. Ave Maria. Gloria Patri.*

ii. *Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est.*

*He was crucified also for us, suffered under Pontius Pilate, and was buried.*

Jesu, loving Saviour, humbly prostrate at Thy feet we adore Thee with our soul's deepest veneration, and to give Thee proof of our real sorrow for our hardness of heart towards Thee, in all those outrages and woes which Thy loving Heart made Thee suffer for our salvation in Thy sad Passion and

most bitter Death, we here unite ourselves with the hearts of all who love Thee, and with them we give Thee thanks with our whole soul. We marvel at the boundless patience and the generosity of Thy Sacred Heart; and we pray Thee fill our poor hearts with the spirit of true Christian penance, that thereby we may courageously embrace all suffering, and make Thy cross our greatest comfort and our glory.

*Pater noster. Ave Maria. Gloria Patri.*

- iii. Panem de cœlo præstitisti eis,  
 Omne delectamentum in se habentem.  
*Thou didst give them bread from heaven to eat,  
 In whose taste was every heavenly sweetness.*

Jesu, burning with love for us, humbly prostrate at Thy feet we adore Thee with our soul's deepest veneration; and in reparation for the outrages which Thy Sacred Heart daily receives in the most holy Sacrament of the altar, we unite ourselves with the hearts of all those who love Thee, and give Thee tenderest thanks. We love too, in that Sacred Heart of Thine, the incomprehensible fire of Thy love of Thy Eternal Father; and we pray Thee inflame our poor hearts with burning charity towards Thee and towards our neighbours.

*Pater noster. Ave Maria. Gloria Patri.*

Lastly, most loving Jesu, we pray Thee, by the sweetness of Thy Sacred Heart, convert the sinner, console the sufferer, help the dying, succour the souls in purgatory. Make our hearts one with Thine in the bonds of true peace and charity, deliver us from death sudden and unforeseen, and grant us death holy and peaceful. Amen.

*V.* Cor Jesu, flagrans amore nostri,  
*R.* Inflamma cor nostrum amore Tui.

Oremus.

Concede quæsumus, omnipotens Deus, ut qui in Sanctissimo dilecti Filii tui Corde gloriantes, præcipua in nos charitatis ejus beneficia recolimus; eorum pariter et actu delectemur et fructu. Per eundem Christum, &c.

*V.* Heart of Jesus, burning with the love of us,  
*R.* Set our hearts on fire with love of Thee.

Let us pray.

Grant, we beseech Thee, Almighty God, that we who glory in the Most Sacred Heart of Thy well-beloved Son, and renew in our minds the remembrance of the great benefits of His heavenly charity towards us, may feel the delight of those same benefits by their operation and fruit within our souls. Through the same Christ our Lord.

Sacred Heart of my Jesus! I adore Thee with the three powers of my soul; I consecrate to Thee my thoughts, my words, my works, myself. I purpose to give Thee like acts of adoration, love, and glory, to those Thou givest Thine Eternal Father. Be Thou, I beseech Thee, the reparation of my transgressions, the protection of my life, my refuge and asylum in the hour of my death. By Thy sighs, and by that sea of bitterness in which Thou wast drowned for me throughout Thy whole mortal life, grant me, O grant me true contrition for my sins, contempt of earthly things, burning desire of eternal glory, trust

in Thy boundless merits, final perseverance in Thy grace.

Heart of Jesus, all love ! I offer Thee these humble prayers for myself and for all who unite with me in spirit to adore Thee ; vouchsafe of Thy great goodness to hear and answer them, chiefly for that one of us who first shall close this mortal life. Sweet Heart of Jesus, pour into his heart in his death-agony Thine inward consolations ; take him within Thy sacred wounds ; cleanse him from all stains in that Furnace of Love, that so Thou mayest soon open to him the gate of Thine eternal glory, there to intercede with Thee for all those who tarry yet in this their land of exile.

Holiest Heart of my most loving Jesu ! I purpose to renew and offer Thee these acts of adoration and these prayers for myself the wretched sinner, and for all who are associated with me in adoration of Thee, every moment that I live, down to the last moment of my life. I recommend to Thee, my Jesus, the Holy Church, Thy well-beloved Spouse, my own true Mother, the souls who are satisfying Thy justice, the sinner, the sorrowful, the dying, all men on the whole face of the earth : let not Thy Blood be shed in vain for them ; and vouchsafe lastly to apply it to the relief of the souls in purgatory, and above all to those who in life were wont devoutly to adore Thee.

Most loving heart of Mary, who amongst the hearts of all God's creatures art at once purest, most inflamed with love for Jesus, and most pitiful towards us poor sinners, gain for us from the Heart of Jesus our Redeemer all the graces which we ask thee. Mother of mercies, one throb, a single beat of thy

burning heart offered by thee to the Heart of Jesus has power to console us to the full. Grant us, then, this favour; and then the Heart of Jesus, full of that filial love He had for thee, and will ever have, will not fail to hear and answer our request. Amen.

## 67.

## LITTLE CHAPLET AND PRAYERS.

Pope Pius VII., that he might extend throughout the Christian world devotion to the Sacred Heart of Jesus, granted, by a decree of the S. Congr. of Indulgences, of March 20, 1815, and Rescript of the *Segretaria* of the Memorials of September 26, 1817,—

i. THE INDULGENCE OF 300 DAYS, once a day, to all the faithful who, with contrition and devotion, say the following little Chaplet and prayers to the Sacred Heart of Jesus.

ii. THE PLENARY INDULGENCE, once a month, to all who say them once a day for a month together; to be gained on that day when, after having Confessed and Communicated, they shall pray for the intention of the Sovereign Pontiff.

## THE CHAPLET AND PRAYERS.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

Gloria, &c.

i. My most loving Jesus, my heart leaps for joy to think upon Thy loving Sacred Heart, all tenderness and sweetness for sinful man; and with trust unbounded it never doubts thy ready welcome. Ah me! my sins! how many and how great! With Peter and with Magdalene, in tears I bewail and abhor them, because they are an offence to Thee, my sole and chief Good. Grant me, O grant me pardon for them all. O might I die or ever I offend Thee more: this too I ask Thy Sacred Heart,—to live to love Thee.



*Say one Pater and five Gloria Patri in honour of the Sacred Heart, then—*

My Jesu's Heart, I Thee adore;  
O make me love Thee more and more.

ii. My Jesu, I bless Thy most humble Heart, and I give thanks to Thee, who in making It my model not only dost urge me with strong pleadings to imitate It, but at the cost of so many humiliations dost Thyself stoop to point me out the path, and smooth for me the way to follow Thee. Fool and ungrateful that I am, how have I wandered far away from Thee! Mercy, my Jesu, mercy! Away, ye hateful pride and love of worldly honour; with lowly heart I would follow Thee, my Jesus, amidst humiliations and the cross, so to gain peace and salvation. Only be Thou at hand to strengthen me, and I will ever bless Thy Sacred Heart.

*One Pater and five Gloria Patri.*

My Jesu's Heart, &c.

iii. My Jesu, I marvel at Thy most patient Heart, and I thank Thee for all those wondrous examples of unwearied patience Thou didst leave me to guide me on my way. It grieves me that these examples still have to reproach me all in vain with my extravagant delicacy, shrinking from the slightest pain. O pour then into my poor languid heart, dear Jesu, eager and enduring love of suffering and the cross, of mortification and of penance, that, following Thee to Calvary, I may with Thee attain to glory, and the joys of Paradise.

*One Pater and five Gloria Patri.*

My Jesu's Heart, &c.

iv. Dear Jesu, beside Thy gentlest Heart I set my

own; and shudder to see how unlike is mine to Thine, while at a shadow, look, or word to thwart me, I fret and grieve. O, then, pardon my excesses; and give me grace, that in every contradiction I may follow the example of Thy unvaried meekness, and so enjoy an everlasting holy peace.

*One Pater and five Gloria Patri.*

My Jesu's Heart, &c.

v. Sing praise to Jesu for His most generous Heart, the Conqueror of death and hell; yet never wilt thou reach His due with all thy praise. Still more than ever am I confounded, looking upon my coward heart which dreads even a rough word or injurious taunt. Courage, my soul! it shall be so with me no more. My Jesus, I pray Thee for such strength that, on earth fighting and conquering self, I may one day rejoice triumphantly with Thee in heaven.

*One Pater and five Gloria Patri.*

My Jesu's Heart, &c.

Mary, to thee we turn; Mary, to thee we consecrate ourselves more and yet more, and trusting in thy mother's heart, we say to thee: By every virtue of thy sweetest heart obtain for me, great Mother of my God, my Mother Mary, a true and lasting devotion to the Sacred Heart of Jesus, thy well-beloved Son, that, bound up in every thought and affection in union with that Heart of His, I may fulfil each duty of my state, with ready heart serving my Jesus evermore; but specially this day.

*V. Cor Jesu, flagrans amore nostri,  
R. Inflamma cor nostrum amore tui.*

Oremus.

Illo nos igne, quæsumus Domine, Spiritus Sanctus inflammet, quem Dominus noster Jesus Christus e penetralibus cordis sui misit in terram, et voluit vehementer accendi. Qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

TRANSLATION.

*V.* Heart of Jesus, burning with love of us,  
*R.* In flame our hearts with love of Thee.

Let us pray.

Lord, we beseech Thee, let Thy Holy Spirit kindle in our hearts that fire of charity which our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn exceedingly. Who liveth and reigneth with Thee in the unity of the same Holy Spirit, God for ever and ever. Amen.

68.

FATHER BORGIO'S NOVENA.

The same Pope Pius VII., in his desire to increase the devotion of the faithful to the Sacred Heart of Jesus, granted, by a decree of his Eminence the Cardinal Pro-Vicar, of March 15, 1809 (kept in the *Segretaria* of his court), and a Rescript of the S. Congr. of Indulgences of Jan. 13, 1818, to all the faithful who should make, with contrite hearts, the above-named Novena before the Feast of the Sacred Heart—

i. THE INDULGENCE OF 300 DAYS, each day of the said Novena, and—

ii. THE PLENARY INDULGENCE, to be gained either on the Feast of the Sacred Heart or some one day in the Octave when, after having assisted at every day of the Novena,

having Confessed and Communicated, they shall pray for the intention of the Sovereign Pontiff.

This Novena may be used any one other time in the year, with power to gain these Indulgences on the same conditions as above.

Any of the faithful who are not in possession of F. Alphonso Rodriguez's book on Perfection, which F. Borgo's Novena assigns as spiritual reading during the Novena, may, by the permission of the same Pope Pius VII., use any other book of devotion or spiritual reading they like.

This Novena of F. Charles Borgo, S.J., is divided into several meditations full of doctrine and spiritual unction; it had passed through three editions before it was printed by Bourliè, in Rome, in the year 1800, who has also published several other editions of the work. Its idea was suggested by a devout exercise composed concisely by the Ven. Sister Margaret Mary Alacoque of the Visitation, already mentioned above, bearing for its title "The Life of Jesus Christ in the Blessed Sacrament, and way of honouring Him throughout the Octave of His Feast." See her life, reprinted at Rome in 1768, book vii.

## 69.

### THE PRAYER, "SEE WHERE," ETC.

*This Prayer is to be found at the end of the Indulgences relating to the Blessed Sacrament, p. 132.*

**MARY.**

## 70.

## OFFICE.

St. Pius V., in his Bull, *Quod a nobis*, of July 9, 1568, granted—

i. THE INDULGENCE OF 100 DAYS to all the faithful who shall of obligation devoutly say the Office of the Blessed Virgin on the days prescribed in the rubric of the Roman Breviary.

ii. THE INDULGENCE OF FIFTY DAYS, by another Bull, *Superni omnipotentis*, April 5, 1574, to all the faithful who shall say this office solely out of devotion and not of obligation.

## 71.

## ROSARY.

St. Dominic, the founder of the order of Friar Preachers, having recourse to the Blessed Virgin in order to stem the flood of the Albigensian heresy, which was spreading itself like a plague over many countries, but especially over France, instituted, by special revelation from her, in the year 1206, and afterwards very effectually promulgated, the devotion of the holy Rosary, which ever since has produced now for many ages the most marvellous results in the Christian world. In order to animate all the faithful often to have recourse to the Blessed Virgin by using this devotion, Pope Benedict XIII granted, by his Brief *Sanctissimus*, of April 13, 1726, to all who say with contrition the whole Rosary of fifteen decades, or a third part of it of five decades—

i. THE INDULGENCE OF 100 DAYS for every *Pater noster* and every *Ave Maria*.

ii. THE PLENARY INDULGENCE to all who shall have said the third part of it once every day for a year, on any one day in the year, after Confession and Communion.

The present Sovereign Pontiff Pius IX., by a decree of the S. Congr. of Indulgences of May 12, 1851, confirmed these Indulgences, and granted besides—

iii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to every one who with contrition shall say a third part of the Rosary in company with others, either in public or private.

iv. THE PLENARY INDULGENCE, on the last Sunday in every month, to all who are in the habit of saying with others, at least three times a week, the said third part of the Rosary; provided that on that Sunday they shall, after Confession and Communion, visit a church or public oratory, and pray there for a time according to the mind of his Holiness.

To gain these Indulgences it is requisite that the Rosaries should be blessed by religious of the order of Friar Preachers, and that, whilst the prayers are being said, meditation be made on the mysteries of the Birth, Passion, Death, Resurrection, &c. of our Lord Jesus Christ, according to the decree of the S. Congr. of Indulgences of August 12, 1726, approved by the above-named Pope Benedict XIII. Note, however, that he declared, in his Constitution *Pretiosus* of May 26, 1727, § 4, that simple people who could not meditate might obtain the Indulgence by merely saying the Rosary devoutly.

Observe also that all persons enrolled in the Confraternity of the Rosary, wherever it has been canonically erected, gain many other Indulgences when they say the Rosary, or do any other pious work. See the Brief of the venerable Pontiff Innocent XI., *Nuper pro parte*, of July 31, 1679; also another Brief of Pius VII., *Ad augendam*, of February 16, 1808, and the above-named decree of Pope Pius IX. of May 12, 1851.

THE MYSTERIES ON WHICH WE ARE TO MEDITATE WHILE  
WE SAY THE ROSARY.

*The Joyful Mysteries.*

1. In the First joyful Mystery we meditate on the Annunciation made by the angel Gabriel to most holy Mary; how she was to conceive and bear a Son, our Lord Jesus Christ.

*One Pater noster, ten Ave Maria, and one Gloria Patri, and so on in all the Mysteries.*

2. In the Second joyful Mystery we meditate how, when Mary heard that Elizabeth was pregnant, she went to her house to visit her, and stayed with her three months.

3. In the Third joyful Mystery we meditate how, when the full time of Mary's delivery was come, she brought forth, in the city of Bethlehem, our Saviour Jesus Christ at midnight, and laid Him in a manger between two brute beasts.

4. In the Fourth joyful Mystery we meditate how most holy Mary, on the day of her Purification, presented Christ our Lord in the Temple, and placed Him in the arms of the holy old man Simeon.

5. In the Fifth joyful Mystery we meditate how the Virgin Mary lost her Son, sought for Him three days, and at the end of the third day found Him in the Temple amid the doctors, holding at twelve years of age disputation with them.

#### *The Sorrowful Mysteries.*

1. In the First sorrowful Mystery we meditate how our Lord Jesus Christ prayed in the garden of Olivet, and sweated blood.

2. In the Second sorrowful Mystery we meditate how our Lord Jesus Christ was cruelly scourged in Pilate's house, and had countless blows laid upon Him.

3. In the Third sorrowful Mystery we meditate how our Lord Jesus Christ was crowned with sharp thorns.

4. In the Fourth sorrowful Mystery we meditate



how Jesus was condemned to die, and for His greater ignominy and pain had laid upon His shoulders the heavy tree of the cross.

5. In the Fifth sorrowful Mystery we meditate how, when Jesus came to Calvary, He was stripped and nailed with iron nails to the cross, whereon He died before His sorrowing Mother's eyes.

*The Glorious Mysteries.*

1. In the First glorious Mystery we meditate how Jesus Christ our Lord rose glorious the third day after His Death and Passion, triumphant over death, and never more to die.

2. In the Second glorious Mystery we meditate how Jesus Christ, the fortieth day from His Resurrection, ascended into heaven with great pomp and triumph, before the face of His most holy Mother and His disciples.

3. In the Third glorious Mystery we meditate how Jesus Christ sat down on the right hand of the Father, and thence did send the Holy Ghost into the chamber where were assembled the apostles with the most holy Virgin.

4. In the Fourth glorious Mystery we meditate how, twelve years after our Lord Jesus rose from the dead, His Mother herself passed from this mortal life, and was carried into heaven by the angels.

5. In the Fifth glorious Mystery we meditate how, in heaven, Mary was crowned by her Son; in this Mystery also we meditate upon the glory of the saints.

*This Rosary may end with the Litanies. See the Indulgences for them below, p. 157.*

## 72.

## THE ROSARY HOUR.

Pope Pius VII., by the Brief *Ad augendam*, of Feb. 16, 1808, granted—

THE PLENARY INDULGENCE once a year to all the faithful who, being truly penitent, having Confessed and Communicated, should, on the day and hour assigned to them, say with devotion the Rosary and other prayers.

## 73.

## THE ROSARY OR CHAPLET CALLED AFTER ST. BRIDGET.

Pope Leo X., in his Bull of July 10, 1515, and Pope Clement XI., in his Bull *De salute Dominici gregis*, of Sept. 22, 1714, granted many Indulgences to all who carry about them, or who say, the Chaplet, called after St. Bridget because she first conceived the idea of it and promulgated the usage of it. These Indulgences were confirmed by Pope Benedict XIV., in his Brief of Jan. 15, 1743, wherein he added others, of all which a summary will now be given.

This Chaplet is said in honour of the sixty-three years which the most holy Mary lived upon this earth, being made up of six divisions, each division consisting of one *Pater noster*, ten *Ave Maria*, and one *Credo*; after these is said one more *Pater noster*, and three more *Ave Maria*: thus in all there will be seven *Pater noster*, to mark the number of her Seven Dolours and Seven Joys; the three *Ave Maria* being added to make up the full number of sixty-three years. (See the Archivium of the *Segretaria* of the S. Congr. of Indulgences, tom. vi. p. 144.) It will be seen in the following summary that the Indulgences may be gained by saying the fifteen decades, or five decades only, as mentioned in the Rosary above.

It is requisite, in order to gain these Indulgences, that the Chaplet, being made, as has been said, of six decades, &c., should be blessed by the superiors of the monastic houses or other priests of the order of St. Saviour, sometimes called

the order of St. Bridget, deputed for this purpose; and after they have been blessed they cannot be sold, or lent for the purpose of communicating the Indulgences to others, according to the express command of the said Pope Clement XI. in the Bull above named, and according to the general decrees of the S. Congr. of Indulgences, confirmed by Benedict XIV., under date Feb. 9, 1743.

**SUMMARY OF INDULGENCES ANNEXED TO THE CHAPLET OF ST. BRIDGET.**

i. **THE INDULGENCE OF 100 DAYS** for each *Pater*, 100 days for each *Ave*, and 100 days for each *Credo*, to all the faithful who say the Rosary, or Chaplet of St. Bridget. Pope Leo X., July 10, 1515.

ii. **THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES**, besides the above, to every one who says the said Rosary or Chaplet of fifteen decades. Grant of the same Pope Leo. (Whenever this Rosary is said with others, each person may gain the Indulgences I. and II. precisely the same as when the said Rosary is said by one person alone. The same Pope Leo.)

iii. **THE PLENARY INDULGENCE** to all who shall say at least five decades daily for a year, on any one day in the year when, after Confession and Communion, they shall pray for the Holy Church. Pope Clement XI., Sept. 22, 1714.

iv. **THE PLENARY INDULGENCE**, on the Feast of St. Bridget (Oct. 8), to all who say the said Rosary of five decades at least once a week, and, after Confession and Communion, visit their own parish church, or any other church, and pray to God there for the Church as above. Benedict XIV., Jan. 15, 1743.

v. **THE PLENARY INDULGENCE** to all who have been accustomed to say this Rosary, as in No. IV., when, *in articulo mortis*, recommending their soul to God, they say the holy name JESUS with their hearts, if unable to do so with their lips, having at the same time Confessed and Communicated; or, if these conditions are impossible, being contrite of heart. Benedict XIV.

vi. **THE PLENARY INDULGENCE**, once a month, to all who say this Chaplet daily for a month, on any one day when, after Confession and Communion, they visit a church and pray as above. Benedict XIV.

vii. THE INDULGENCE OF FORTY DAYS to all who carry this Rosary with them, if, at the tolling of the bell for a passing soul, they kneel down and pray for that soul. Benedict XIV.

viii. THE INDULGENCE OF TWENTY DAYS, to all who carry this Rosary, whenever they make examination of conscience, and say three *Pater noster* and three *Ave Maria*. Ben. XIV.

ix. THE INDULGENCE OF 100 DAYS to all who carry this Rosary whenever they hear Mass (feast-day or ferial), or assist at a sermon, or accompany the Most Holy Viaticum, or bring back any sinner to his way of salvation, or do any other good work in honour of our Lord Jesus Christ, the Blessed Virgin, or St. Bridget, provided they say also three *Pater noster* and three *Ave Maria*. Benedict XIV., as before.

## 74.

## THE LITANIES.

The Litanies commonly called "Litanies of our Lady" received the name of Litanies of Loretto in the Constitutions of several Sovereign Pontiffs—viz. *Reddituri*, of Sixtus V., July 11, 1687; *Sanctissimus*, of Clement VIII., Sept. 6, 1601; and *In supremo*, of Alexander VII., May 28, 1664—by reason of their being sung with great solemnity every Saturday in the Holy House of Loretto. They are made up of humble supplications and devout prayers to Almighty God (for this is the meaning of the word "Litanies"), offered up through the intervention of our Blessed Lady, whose most sacred person is especially honoured by the application to her of the mystic figures, high titles of honour, and glorious appellations whereby she is invoked in them. That these Litanies might always, when said by the faithful—in church in public, or at home in private—remain word for word exactly as they have been handed down to us from ancient tradition, Pope Alexander VII., in the Constitution above named, strictly forbade the making of any alteration in them.

That the faithful might the more frequently have recourse to the intercession of most holy Mary in their behalf with Almighty God, doing her honour at the same time, Pope Sixtus V., in the above-named Constitution, granted—

i. THE INDULGENCE OF 200 DAYS, every time these Litanies are said with devotion and contrition.

Pope Benedict XIII., by a decree of the S. Congr. of Indulgences, Jan. 12, 1728, confirmed this Indulgence; and Pope Pius VII., whilst also confirming it afresh by a decree of the same S. Congr. of Sept. 30, 1817, extended it to 300 DAYS.

He granted, moreover, to all who say them daily—

ii. THE PLENARY INDULGENCE on the five Feasts of Obligation of our Blessed Lady, according to the Roman Calendar, viz. the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption, on condition that, being truly contrite for their sins, having Confessed and Communicated, they visit a public church and pray according to the intention of the Pope.

LITANY OF THE BLESSED VIRGIN ;

*Commonly called the Litany of Loretto.*

Kyrie eleison.	Lord have mercy.	
<i>Kyrie eleison.</i>	<i>Lord have mercy.</i>	
Christe eleison.	Christ have mercy.	
<i>Christe eleison.</i>	<i>Christ have mercy.</i>	
Kyrie eleison.	Lord have mercy.	
<i>Kyrie eleison.</i>	<i>Lord have mercy.</i>	
Christe audi nos.	Christ hear us.	
<i>Christe exaudi nos.</i>	<i>Christ graciously hear us.</i>	
Pater de ocelis Deus,	God the Father of heaven,	<i>Have mercy on us.</i>
Fili Redemptor mundi	God the Son, Redeemer	
Deus,	of the world,	
Spiritus Sancte Deus,	God the Holy Ghost,	
Sancta Trinitas, unus	Holy Trinity, one God,	
Deus,		

*Miserere nobis.*

Sancta Maria,  
 Sancta Dei Genitrix,  
 Sancta Virgo Virginum,  
 Mater Christi,  
 Mater divinæ gratiæ,  
 Mater purissima,  
 Mater castissima,  
 Mater inviolata,  
 Mater intemerata,  
 Mater amabilis,  
 Mater admirabilis,  
 Mater Creatoris,  
 Mater Salvatoris,  
 Virgo prudentissima,  
 Virgo veneranda,  
 Virgo prædicanda,  
 Virgo potens,  
 Virgo clemens,  
 Virgo fidelis,  
 Speculum justitiæ,  
 Sedes sapientiæ,  
 Causa nostræ lætitiæ,  
 Vas spirituale,  
 Vas honorabile,  
 Vas insigne devotionis,

Rosa mystica,  
 Turris Davidica,  
 Turris eburnea,  
 Domus aurea,  
 Fœderis arca,  
 Janua cœli,  
 Stella matutina,  
*Salus infirmorum,*

Holy Mary,  
 Holy Mother of God,  
 Holy Virgin of Virgins,  
 Mother of Christ,  
 Mother of divine grace,  
 Mother most pure,  
 Mother most chaste,  
 Mother inviolate,  
 Mother undefiled,  
 Mother most amiable,  
 Mother most admirable,  
 Mother of our Creator,  
 Mother of our Saviour,  
 Virgin most prudent,  
 Virgin most venerable,  
 Virgin most renowned,  
 Virgin most powerful,  
 Virgin most merciful,  
 Virgin most faithful,  
 Mirror of justice,  
 Seat of Wisdom,  
 Cause of our joy,  
 Spiritual Vessel,  
 Vessel of honour,  
 Singular Vessel of devo-  
 tion,

Mystical Rose,  
 Tower of David,  
 Tower of ivory,  
 House of gold,  
 Ark of the covenant,  
 Gate of heaven,  
 Morning star,  
 Health of the sick,

*Ora pro nobis.*

*Pray for us.*

Refugium peccatorum,  
 Consolatrix afflictorum,  
 Auxilium Christianorum,

Refuge of sinners,  
 Comforter of the afflicted,  
 Help of Christians,

Regina Angelorum,  
 Regina Patriarcharum,  
 Regina Prophetarum,  
 Regina Apostolorum,  
 Regina Martyrum,  
 Regina Confessorum,  
 Regina Virginum,  
 Regina Sanctorum omnium,

Ora pro nobis.

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,

Pray for us.

Regina sine labe originali concepta,

Queen conceived without original sin,

Agnus Dei, qui tollis peccata mundi,

Lamb of God, who takest away the sins of the world,

*Parce nobis, Domine.*

*Spare us, O Lord.*

Agnus Dei, qui tollis peccata mundi,

Lamb of God, who takest away the sins of the world,

*Exaudi nos, Domine.*

*Graciously hear us, O Lord.*

Agnus Dei, qui tollis peccata mundi,

Lamb of God, who takest away the sins of the world,

*Miserere nobis.*

*Have mercy on us.*

Christe audi nos.

Christ hear us.

*Christe exaudi nos.*

*Christ graciously hear us.*

V. Ora pro nobis, sancta Dei Genitrix.

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.

Oremus.

Let us pray.

Gratiam tuam, quæsumus Domine, mentibus

Pour down, we beseech Thee, O Lord, Thy grace

nostris infunde : ut qui, into our souls ; that as we  
 angelo nuntiante, Christi have known the Incarna-  
 Filii tui Incarnationem tion of Christ Thy Son by  
 cognovimus per Passionem the message of an angel,  
 ✠ ejus et Crucem ad re- so by His Passion ✠ and  
 surrectionis gloriam per- Cross we may be brought  
 ducamur. Per eundem to the glory of the resurrec-  
 Christum Dominum nos- tion. Through the same  
 trum. Christ our Lord.

R. Amen.

R. Amen.

V. Divinum auxilium  
 maneat semper nobiscum.

V. May the divine as-  
 sistance remain always  
 with us.

R. Amen.

R. Amen.

### 75.

#### THE "ANGELUS DOMINI," ETC., OR THE "REGINA CÆLI," ETC.

The seraphic Doctor St. Bonaventura, in the General Chapter of his Order, held at Pisa in the year 1262, directed his religious to exhort the faithful to say, at the sound of the church-bell at even, three times the *Ave Maria*, in veneration of the mystery of the Incarnation of the Son of God in the most pure womb of the Blessed Virgin, by the operation of the Holy Ghost. This same devotion was also introduced into the episcopal church of Saintes (the capital of Saintogne in Western France), and was approved by Pope John XXII., by a Bull dated from Avignon, Oct. 13, 1318, who granted several days of Indulgence to all who should practise it with contrition ; and this grant was renewed May 7, 1327, by him in the injunction he sent to his Cardinal Vicar, to issue at even in the Holy City a signal, by the sounding of the church-bell, to remind all persons to say these three *Ave Maria*. See F. Theodore *A Spiritu Sancto de Indulgentiis*, part ii. art. iv. § 7.



In later times Pope Benedict XIII. opened the treasury of the Church to bestow greater Indulgences in furtherance of this pious practice; being desirous that all the faithful, not once only but many times a day, should implore the protection of the Ever-blessed Virgin, and venerate the grand mystery of the Incarnation. Accordingly, by a universal Bull, *Injuncta nobis*, of Sept. 14, 1724, he granted to all Christians who, at the sound of the bell, morning, noon, and even at sunset, shall say on their knees daily the *Angelus Domini*, &c., with three *Ave Maria*—

i. THE PLENARY INDULGENCE and remission of all sins, once a month, on any one day when, after Confession and Communion, they should pray for the Holy Church, &c.

ii. THE INDULGENCE OF 100 DAYS, every time that, being truly penitent, they say the *Angelus Domini*, as above.

These Indulgences are not suspended in the Holy Year, as the same Pope Benedict XIII. expressly declared, Jan. 10, 1725, and as other Popes afterwards, viz. Benedict XIV., Clement XIV., and Leo XII. have declared in their respective Bulls quoted above at page 118, on the suspension of Indulgences in the Holy Year.

Afterwards Pope Benedict XIV., by a formal notice issued by his Cardinal-Vicar, published in the year 1742, April 20, confirmed the above-named Indulgences, at the same time declaring that the *Angelus Domini* was to be said, standing, every Sunday in the year, beginning from first Vespers, that is, Saturday evening; and that in Paschal-tide the *Regina cæli*, &c., be said in its stead, always standing, with its proper *Ÿ.*, *Ÿ.*, and prayer.

Note, that those who do not know the *Regina cæli* may obtain the same Indulgences by saying the *Angelus Domini* as above.

Observe also: i. That religious of both sexes, or others who live in community, if they cannot say the *Angelus Domini* or *Regina cæli* at the sound of the bell as afore-said, by reason of their being engaged upon some work prescribed by their rule or constitution, may obtain the above-named Indulgences, provided that immediately on the conclusion of their respective duties they say the *Angelus Domini* or *Regina cæli*. This is evident from the Papal Rescript of the S. Congr. of Indulgences of Sept. 5, 1727. And observe: ii. That all the faithful who happen to be so-

journing where there is no such bell, may obtain the above-named Indulgences if, at the hours specified or thereabouts, they say the *Angelus Domini* or *Regina cali*, according to the season. See the Rescript of Pope Pius VI. of March 18, 1781.

V. *Angelus Domini nuntiavit Mariæ, et concepit de Spiritu Sancto.*

*Ave Maria.*

V. *Ecce ancilla Domini, fiat mihi secundum verbum tuum.*

*Ave Maria.*

V. *Et verbum caro factum est, et habitavit in nobis.*

*Ave Maria.*

*The following ending may be added :*

V. *Ora pro nobis, Sancta Dei Genitrix.*

R. *Ut digni efficiamur promissionibus Christi.*

Oremus.

Gratiam tuam, quæsumus Domine, mentibus nostris infunde : ut qui, angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ejus et Crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

R. *Amen.*

TRANSLATION.

V. *The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.*

*Ave Maria.*

V. *Behold the handmaid of the Lord; be it done unto me according to Thy word.*

*Ave Maria.*

V. And the Word was made Flesh, and dwelt among us.

*Ave Maria.*

V. Pray for us, Holy Mother of God.

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

Let us pray.

Pour down Thy grace into our souls, we beseech Thee, O Lord; that as we have known the Incarnation of Christ Thy Son by the message of an angel, so by His Passion and Cross we may come to the glory of the resurrection. Through the same Christ our Lord. R. Amen.

*At Paschal-tide, that is, from Holy Saturday at midday to midday on the Saturday preceding the Feast of the Most Holy Trinity, inclusive, instead of the Angelus Domini the following is to be said, standing.*

Regina cœli lætare. Alleluia.

Quia quem meruisti portare. Alleluia.

Resurrexit sicut dixit. Alleluia.

Ora pro nobis Deum. Alleluia.

V. Gaude et lætare, Virgo Maria. Alleluia.

R. Quia surrexit Dominus vere. Alleluia.

Oremus.

Deus, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta quæsumus, ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. R. Amen.

TRANSLATION.

Queen of Heaven, rejoice. Alleluia.

He whom thou wast made worthy to bear. Alleluia.

Hath risen as He said. Alleluia.

Pray for us to our God. Alleluia.

V. Rejoice and be glad, O Mary the Virgin. Alleluia.

R. For the Lord hath risen indeed. Alleluia.

Let us pray.

God, who through the resurrection of Thy Son our Lord Jesus Christ hast vouchsafed to make glad the whole world; grant us, we beseech Thee, that through the intercession of the Virgin Mary His Mother we may attain the joys of eternal life. Through the same our Lord Jesus Christ. Amen.

## 76.

### THE "SALVE REGINA," ETC., AND THE "SUB TUUM PRÆSIDIUM," ETC.

Pope Pius VI., by a decree of the S. Congr. of Indulgences, April 5, 1786, after expressing his approbation of the following devout practice introduced and propagated by certain pious persons in Germany (as mentioned in the decree already quoted), granted—

i. THE INDULGENCE OF 100 DAYS, every day; and—

ii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, on all Sundays, to all the faithful who, being moved by a spirit of true religion to make some reparation for the injuries done to the honour of Mary, Mother of God, and to the saints, by heretics, and to defend and propagate the worship (*cultus*) and veneration of their sacred images and pictures, shall to this end say at morn the *Salve Regina*, &c., with the *ŸŸ. Dignare me*, &c. and *Benedictus Deus in sanctis suis*, and at even the *Sub tuum præsidium*, &c. with the same *versicles*.

Moreover, to all who say these prayers every day, he granted—

iii. THE PLENARY INDULGENCE twice a month, on any two Sundays when, having Confessed and Communicated, they shall pray according to the intention of the Sovereign Pontiff.

iv. THE PLENARY INDULGENCE, on the same conditions, on every Feast of our Blessed Lady, and on the Feast of All Saints.

v. THE PLENARY INDULGENCE at the hour of death to all who have been accustomed during life to say these prayers, provided they have Confessed and Communicated, or are at least contrite in heart.

## AT MORN.

Salve regina, mater misericordiæ, vita, dulcedo, et spes nostra salve. Ad te clamamus exules filii Hevæ; ad te suspiramus, gementes et flentes in hac lacrymarum valle. Eja ergo, advocata nostra, illos tuos misericordes oculos ad nos converte; et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende, O clemens, O pia, O dulcis Virgo Maria.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Benedictus Deus in sanctis suis.

R. Amen.

## AT EVEN.

Sub tuum præsidium confugimus, Sancta Dei Genitrix; nostras deprecationes ne despicias in necessitatibus nostris, et a periculis cunctis libera nos semper Virgo gloriosa et benedicta.

*The ♀♀. Dignare, &c. as before.*

## TRANSLATION.

## AT MORN.

Hail, Queen, Mother of Mercy, our Life, our

Sweetness, and our Hope, hail! Exiles, children of Eve, we cry to thee; to thee we sigh, mourning and weeping in this vale of tears. Turn, gracious Advocate, turn thou upon us the eyes of thy tender mercy; and after this our exile ended, show unto us Jesus, the blessed Fruit of thy womb, O gentle, O tender, O sweet Virgin Mary.

*V.* Make me worthy to praise thee, Holy Virgin.

*R.* Give me strength against thine enemies.

*V.* Blessed be God in His saints.

*R.* Amen.

AT EVEN.

Beneath thy shelter we take refuge, Holy Mother of God; despise not thou our prayers in our necessities, and deliver us always from all dangers, O Virgin glorious and blessed.

77.

EJACULATION IN HONOUR OF THE IMMACULATE CONCEPTION.

Pope Pius VI., by a Rescript of Nov. 21, 1793, at the prayer of the seraphic order of St. Francis, granted to all the faithful, in order to increase the fervour of their devotion to the great mystery of the Immaculate Conception of most holy Mary—

THE INDULGENCE OF 100 DAYS, every time they say with devotion either of the following ejaculations:

Blessed be the Holy and Immaculate Conception of Blessed Mary the Virgin.

*Or,*

In conceptione tua, Virgo Maria, immaculata fuisti: ora pro nobis Patrem cujus Filium Jesum de Spiritu Sancto conceptum peperisti.

## TRANSLATION.

In thy Conception, Mary, thou wast Immaculate. Pray for us to the Eternal Father, whose only-begotten Son Jesus thou didst bear, conceived in thy womb by the Holy Ghost.

## 78.

## INVOCATION OF THE MOST HOLY NAME OF MARY.

Mary is the name of her who is at once our tender Mother, our loving Mediatrix, the Stewardess of God's graces, the Queen of the Universe, and Mother of God. This name has many mystic meanings—as, Star of the Sea, Light of the World, Princess; titles of glory to her, and of consolation to us. The name of Mary, then, ought to be ever in our hearts and often on our lips during life, and specially at the moment of our death. To animate the faithful often to invoke this name in union with the name of Jesus, Pope Sixtus V., in his Bull *Reddituri*, of July 11, 1587, granted many Indulgences, afterwards confirmed by Benedict XIII. See above, at page 32, Indulgences for the Most Holy Name of Jesus.

## 79.

## PSALMS IN HONOUR OF HER MOST HOLY NAME.

Amongst the devout practices devised to honour the most holy name of Mary, our Mother and our Queen, one of the most ancient is that of saying Five Psalms whose initial letters compose her name. This devotion was known in Italy and France, and in other kingdoms also; and it has much more extensively circulated ever since the Venerable Pope Innocent XI., in 1684, established throughout the whole Catholic world the Feast of the Glorious Name of Mary, at the same time that he instituted the archconfraternity which bears this name as its title, having power to aggregate to itself other confraternities out of Rome; to all of whose mem-

bers who should recite these five psalms in honour of the name of the mighty Virgin, he granted certain Indulgences, confirmed by subsequent Popes.

Pope Pius VII., desirous that all the faithful should practise this devotion, by a decree of the S. Congr. of Indulgences of June 13, 1815, granted them the following fresh Indulgences :

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES every time they say these psalms.

ii. THE PLENARY INDULGENCE once a month to all who say them daily for a month together, on any one day when, after Confession and Communion, they pray according to the intention of the Sovereign Pontiff.

iii. THE PLENARY INDULGENCE on the Sunday in the octave of our Lady's Nativity (the Feast of her Name), provided that on that day, after having Confessed and Communicated, they pray as above.

## THE FIVE PSALMS.

*Ant.* Mariæ nomen.

*M. Cantic. B.M.V. Luc. 1.*

Magnificat \* anima mea Dominum.

Et exultavit spiritus meus \* in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ; \* ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna, qui potens est, \* et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies \* timentibus eum.

Fecit potentiam in brachio suo: \* dispersit superbos mente cordis sui.

Deposuit potentes de sede, \* et exaltavit humiles.

Esurientes implevit bonis, \* et divites dimisit *inanes.*



Suscepit Israel puerum suum, \* recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, \* Abraham et semini ejus in sæcula.

Gloria Patri, &c.

*Ant.* Mariæ nomen cunctas illustrat ecclesias, cui fecit magna, qui potens est, et sanctum nomen ejus.

*Ant.* A solis ortu.

A. *Ps.* 119.

Ad Dominum cum tribularer, clamavi : \* et exaudivit me.

Domine, libera animam meam a labiis iniquis, \* et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi \* ad linguam dolosam ?

Sagittæ potentis acutæ, \* cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est ! habitavi cum habitantibus Cedar : \* multum incola fuit anima mea.

Cum his, qui oderunt pacem, eram pacificus : \* cum loquebar illis, impugnabant me gratis.

Gloria Patri, &c.

*Ant.* A solis ortu usque ad occasum laudabile nomen Domini, et Mariæ matris ejus.

*Ant.* Refugium est.

R. *Ps.* 118.

Retribue servo tuo, vivifica me ; \* et custodiam sermones tuos.

Revela oculos meos, \* et considerabo mirabilia de lege tua.

Incola ego sum in terra, \* non abscondas a me mandata tua.

Concupivit anima mea desiderare justificationes tuas \* in omni tempore.

Increpasti superbos: \* maledicti qui declinant a mandatis tuis.

Aufer a me opprobrium, et contemptum, \* quia testimonia tua exquisivi.

Etenim sederunt principes, et adversus me loquebantur: \* servus autem tuus exercebatur in justificationibus tuis.

Nam et testimonia tua meditatio mea est: \* et consilium meum justificationes tuæ.

Adhæsit pavimento anima mea: \* vivifica me secundum verbum tuum.

Vias meas enuntiavi, et exaudisti me: \* doce me justificationes tuas.

Viam justificationum tuarum instrue me, \* et exercebor in mirabilibus tuis.

Dormitavit anima mea præ tædio: \* confirma me in verbis tuis.

Viam iniquitatis amove a me, \* et de lege tua miserere mei.

Viam veritatis elegi: \* judicia tua non sum oblitus.

Adhæsi testimoniis tuis, Domine: \* noli me confundere.

Viam mandatorum tuorum cucurri, \* cum dilatasti cor meum.

Gloria Patri, &c.

*Ant.* Refugium est in tribulationibus Mariæ nomen omnibus illud invocantibus.

*Ant.* In universa terra.

I. *Ps.* 125.

In convertendo Dominus captivitatem Sion, \* facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum, \* et lingua nostra exultatione.

Tunc dicent inter gentes : \* magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum ; \* facti sumus lætantes.

Converte, Domine, captivitatem nostram, \* sicut torrens in austro.

Qui seminant in lacrymis, \* in exultatione metent.

Euntes ibant, et flebant, \* mittentes semina sua.

Venientes autem venient cum exultatione \* portantes manipulos suos.

Gloria Patri, &c.

*Ant.* In universa terra admirabile est nomen tuum,  
O Maria.

*Ant.* Annuntiaverunt.

A. *Ps.* 122.

Ad te levavi oculos meos, \* qui habitas in cœlis.

Ecce sicut oculi servorum \* in manibus dominorum suorum.

Sicut oculi ancillæ in manibus dominæ suæ ; \* ita oculi nostri ad Dominum Deum nostrum, donec miseretur nostri.

Miserere nostri Domine, miserere nostri, \* quia multum repleti sumus despectione.

Quia multum repleta est anima nostra \* opprobrium abundantibus, et despectio superbis.

Gloria Patri, &c.

*Ant.* Annuntiaverunt cœli nomen Mariæ, et viderunt omnes populi gloriam ejus.

*V.* Sit nomen Virginis Mariæ benedictum,

*R.* Ex hoc nunc et usque in sæculum.

Oremus.

Concede quæsumus, omnipotens Deus, ut fideles tui, qui sub sanctissimæ Virginis Mariæ nomine, et protectione lætantur; ejus pia intercessione a cunctis malis liberentur in terris, et ad gaudia æterna pervenire mereantur in cœlis. Per Dominum, &c.

TRANSLATION.

*V.* Blessed be the name of Mary the Virgin,

*R.* From henceforth and for evermore.

Let us pray.

Grant, we beseech Thee, Almighty God, that we Thy faithful people, who rejoice in the name and protection of the most holy Virgin Mary, may by her loving intercession be delivered from all evils here on earth, and be made worthy to attain eternal glory in the life to come. Through our Lord Jesus Christ. Amen.

80.

THE FORTY "AVE MARIA" IN HONOUR OF HER SACRED DELIVERY.

The devotion commonly called the Forty *Ave Maria* was first devised and afterwards continually practised by St. Catherine of Bologna; its object being to dispose the faithful during Advent for the devout celebration of the Sacred *Delivery of Mary* on Christmas Day. To further this devotion,

Pope Pius VII., by a Rescript of the S. Congr. of Indulgences, Nov. 14, 1815, granted—

i. THE INDULGENCE OF 100 DAYS to the faithful, for each day that they practise this devotion fervently and with a contrite heart; and—

ii. THE PLENARY INDULGENCE to those who shall have practised it at least twenty times, provided that, being truly contrite, having Confessed and Communicated, they visit a church and pray there according to the intention of the Sovereign Pontiff.

*Order to be observed in this devotion, commencing Nov. 29,  
and ending Dec. 23.*

OFFERING AND PRAYER, TO BE SAID EVERY DAY.

In lowly reverence at thy feet we bow, great Mother of our God, most holy Mary, advocate of sinners; by the merits of thy Divine Son's Precious Blood, shed for us sinners, and by the intercession of thy well-beloved servant, holy Catherine, humbly praying thee to gain us by thy prayers true fervour of spirit in this our holy exercise, and the grace to walk in the way of all thy virtues, after the example of St. Catherine, to the honour and glory of Jesus Christ, thine only Son our Saviour. In thy tender pity look not on our sins, forget our monstrous ingratitude, finding for us a refuge in the depths of thy lovingkindness; and for that great love wherewith thou didst ever love thy faithful servant Catherine, obtain for us the remission of our sins, that so we may hope confidently to attain all that we desire for our spiritual wants. Amen.

*For the first day.*

With holy Catherine we purpose now to praise the great Mother of our God, in honour of her Sacred

Delivery, saying to her these forty Angelical Salutations and forty Benedictions, thereby to obtain her powerful aid at the hour of our death, and a true contrition for our sins, that so we may pass from this land of our pilgrimage to eternal joys.

*For the other days.*

Still will we praise the great Mother of our God, in honour of her Sacred Delivery, with these forty Angelical Salutations and forty Benedictions, to obtain thereby her powerful aid at the hour of our death, and true contrition for our sins, that so we may pass from this land of our pilgrimage to eternal joys.

*For the last day.*

To-day we shall end this exercise, praising yet once again the great Mother of our God, in honour of her Sacred Delivery, with these forty Angelical Salutations and forty Benedictions, thereby to obtain her powerful aid at the hour of our death, and true contrition for our sins, that so we may pass from this land of our pilgrimage to eternal joys.

FOR THE FIRST DECADE.

Whilst saying the first ten *Ave Maria* and ten Benedictions, we will meditate on the ineffable mystery of the Incarnation of the Eternal Word, and the great dignity of the Virgin who was elected to be the Mother of the Highest.

*Ave Maria ten times, and after each Ave say*

Blessed be that hour, Mary, when thou didst become Mother of Jesus, Son of God.

## FOR THE SECOND DECADE.

Whilst saying the second ten *Ave Maria* and ten Benedictions, we will meditate on the humility of the King of heaven, who for His birthplace chose a poor stable, and on the joy of Mary when first she saw the only-begotten of the Father, the Fruit of her womb.

*Ave Maria ten times, and after each,*

Blessed be that hour, Mary, when thou didst bring forth Jesus, the Son of God.

## FOR THE THIRD DECADE.

Whilst saying the third ten *Ave Maria* and ten Benedictions, we will fix our minds in devout contemplation on the exact carefulness of Mary, fulfilling perfectly the offices of Martha and of Magdalene, whilst contemplating her Son as her Redeemer, and at the same time ministering to Him as her Child.

*Ave Maria ten times, and after each,*

Blessed be that hour, Mary, when thou didst give suck to Jesus, Son of God.

## FOR THE FOURTH DECADE.

Whilst saying the fourth ten *Ave Maria* and ten Benedictions, we will devoutly ponder on the great reverence with which Mary embraced and pressed to her very heart, rather than to her bosom, kissed and adored her God and ours, made man for love of us; then with great awe and devout affection we will say *Ave Maria*.

*Ave Maria ten times, and after each,*

Blessed be that hour, Mary, when thou didst embrace Jesus, Son of God.

*Then say,*

Praise to our God, because in imitation of St. Catherine we { have begun (*first day*) } this holy  
 { continue (*other days*) } exercise.  
 { have ended (*last day*) }

We pray the Queen of Angels that for these our thousand *Ave Maria* and thousand Benedictions which we { say } { have said (*last day*) }, the Mother may obtain of the Infant which is born of her these two blessings only, viz. the first, in life, grace to repent us truly of our sins; the second, in death, certain salvation. Wherefore let every such one here present say heartily with St. Catherine:

*Eja ergo, advocata nostra, illos tuos misericordes oculos ad nos converte; et Jesum benedictum fructum ventris tuæ nobis post hoc exilium ostendè, O clemens, O pia, O dulcis Virgo Maria.*

TRANSLATION.

Do thou, then, our Advocate, turn on us the eyes of thy tender mercy; and after this our exile show us Jesus, the blessed Fruit of thy womb, O merciful, O tender, O sweet Virgin Mary.

*Then say the Litanies B.M.V., and then,*

*V. Dignare me laudare te, Virgo sacrata.*

*R. Da mihi virtutem contra hostes tuos.*

Oremus.

*Deus, qui de beatæ Mariæ Virginis utero Verbum*



tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur.

Conscientias nostras, quæsumus Domine, visitando purifica: ut veniens Jesus Christus Filius tuus Dominus noster cum omnibus sanctis, paratam sibi in nobis inveniat mansionem. Qui tecum vivit et regnat in sæcula sæculorum. *R. Amen.*

## TRANSLATION.

*V.* Make me worthy to praise thee, Virgin ever-blessed.

*R.* Give me strength to overcome all thine enemies.

Let us pray.

God, who by the message of an angel didst will that Thy Divine Word should take to Himself human flesh in the womb of the Blessed Virgin Mary; grant unto us Thy suppliants that we, who believe her to be verily and indeed Mother of God, may be aided by her intercession with Thee.

Visit us, O Lord, we beseech Thee, and cleanse our hearts within us; that our Lord Jesus Christ Thy Son may, when He comes with all His saints, find a dwelling-place prepared for Himself within us. Who with Thee liveth and reigneth for ever and ever. *Amen.*

81.

## PRAYER TO THE IMMACULATE HEART OF MARY.

The devotion to the Sacred Heart of Jesus having been firmly established in the Catholic world, it seemed fitting

that a similar devotion should be established in honour of the Immaculate Heart of Mary. Accordingly Benedict XIV., with a Bull of March 7, 1753, erected in the church of the Most Holy Redeemer, near Ponte Sisto in Rome, the first Confraternity which took its name from the Immaculate Heart of Mary; and Pope Pius VII., whilst approving the devotion, by a decree of the S. Congr. of Rites of Aug. 31, 1805, granted also an office and Mass for its feast, thereby awakening the love of the faithful towards it.

In the year 1807, in order the more still to advance this devotion, he erected in Rome, in the deaconry of St. Eustachius, a "Primary Congregation (*Congregazione Primaria*) of the Sacred Heart of Mary," granting to its members many Indulgences, with power to aggregate other confraternities out of Rome, participating also in the Indulgences. Then, in order that not only the members of both sexes of the said confraternities and congregations in Rome and elsewhere, but all the faithful everywhere, might be moved to honour the Sacred Heart of Mary, the same Pope Pius VII., at the prayer of many bishops and priests, by Rescripts given from the *Segretaria* of the Memorials, Aug. 18, 1807, Feb. 1, 1816, and Sept. 26, 1817 (all of which are preserved in the Archivium of the Pious Union of the Sacred Heart of Jesus before named), granted—

i. THE INDULGENCE OF SIXTY DAYS, once a day, to all who say devoutly the following prayer to the Sacred Heart of Mary, with the act of praise to the SS. Hearts of Jesus and Mary; and—

ii. THE PLENARY INDULGENCE to those who say it every day for a year, on each of the following three feasts of our Lady, viz. the Nativity, Assumption, and her Sacred Heart; provided that, after Confession and Communion, they visit a church or altar dedicated to the Blessed Virgin, and pray there according to the Pope's intention.

Lastly he granted—

iii. THE PLENARY INDULGENCE at the hour of death to all who in life are careful to say this prayer.

#### THE PRAYER.

Heart of Mary, Mother of God, our Mother, Heart most amiable, Delight of the ever Adorable Trinity,

worthy of all the veneration and tenderness of angels and of man ; Heart most like the Heart of Jesus, whose most perfect image thou art ; Heart full of goodness, ever compassionate towards our miseries,— vouchsafe to thaw our icy hearts, and change them to the likeness of the Heart of Jesus. Infuse into them the love of thy virtues, inflame them with that blessed fire with which thou dost ever burn. In thee let the Holy Church find safe shelter ; be thou its guardian, and its ever-sweet asylum, its tower of strength, impregnable against the inroads of its enemies. Be thou the road leading to Jesus ; be thou the channel whereby we receive all graces needful for our salvation. Be thou our help in need, our comfort in trouble, our strength in temptation, our refuge in persecution, our aid in dangers ; but most in the last struggle of our life, at the moment of our death, when all hell shall be unchained against us to snatch away our souls,—in that dread moment, that hour so terrible, whereon hangs our endless doom, ah, then, most tender Virgin, do thou make us sensible how great is the sweetness of thy Mother's Heart, and the power of thy might with Jesu's Heart, opening to us in the very fount of mercy itself a safe refuge, that so one day we too may join with thee in paradise in praising Jesu's Heart for ever and for ever. Amen.

ACT OF PRAISE TO THE SS. HEARTS OF JESUS AND MARY.

May the Divine Heart of Jesus and the Immaculate Heart of Mary be known, praised, blessed, loved, worshipped, and glorified always and in all places. Amen.

## 82.

EJACULATION, " DEAREST HEART," p. 135.

## 83.

EJACULATION, " SWEET HEART OF MARY," ETC.

At the humble prayer of a pious promoter of the devotion to the Sacred Heart of Mary, our Sovereign Pontiff Pius IX., by a decree of the S. Congr. of Indulgences dated Sept. 30, 1852, granted to the faithful—

i. THE INDULGENCE OF 300 DAYS, every time they say with contrition and devotion the following ejaculation.

ii. THE PLENARY INDULGENCE, once a month, to all who say it daily devoutly for a month; provided that, after Confession and Communion, they visit a church or public oratory, and pray there according to the mind of his Holiness.

THE EJACULATION.

Sweet Heart of Mary, be my salvation.

*Or else,*

Sweet Heart of Marie,  
My salvation be.

## 84.

PRAYERS FOR EVERY DAY OF THE WEEK, WITH THREE  
" AVE MARIA," ETC.

Pope Pius VII. of holy memory, at the prayer of the Chapter of the Basilica of St. Mary in Cosmedin here in Rome, by a Rescript of the S. Congr. of Indulgences, dated June 21, 1808, kept in the Archivium of the said Basilica, granted—

i. THE INDULGENCE OF 300 DAYS, once a day, to all the faithful who, with contrite hearts, say the following prayers to our Blessed Lady, extracted from the spiritual works of the sainted Bishop Alphonsus Maria de' Liguori, each on

that day of the week to which it has been assigned, together with three *Ave Maria*, with the intention of making her some reparation for the many blasphemies which have been, and are daily uttered against her, not only by unbelievers, but even by bad Christians.

ii. THE PLENARY INDULGENCE, once a month, to all who say these prayers, with three *Ave Maria*, daily for a whole month, with the intention above named, on any one day when, after having Confessed and Communicated, they shall pray to God for the Holy Church, &c.

#### PRAYER FOR SUNDAY.

See, Mother of my God, at thy feet a wretched sinner, who has recourse to thee, and puts his trust in thee. I am not worthy that thou shouldst even cast thine eyes upon me; yet well I know that thou, beholding Jesus thy Son dying for sinners, dost thyself yearn exceedingly to save them. O Mother of Mercy, look on my miseries and have pity. Men say thou art the refuge of the sinner, the hope of the desperate, the aid of the lost: be thou then my refuge, hope, and aid. It is thy prayers which must save me. For Jesu's tender love be thou my help, reach forth thy hand to the poor fallen wretch who cries to thee for succour. I know that thy heart delights to aid the sinner when thou canst; help me, then, thou who canst. My sins have forfeited the grace of God and my own soul. Behold me in thy hands; O tell me what to do that I may regain my Saviour's grace, and lo, I do it. My Saviour bids me go to thee for help; He wills that I should seek thy tender pity's refuge, that so, not thy dear Son's merits only, but thine own prayers too, may unite to save me. To thee, then, I have recourse: pray thou to Jesus for me; and make me know and feel what

thou canst do for one who trusts in thee. Be it done unto me according to my hope. Amen.

*Then say three Ave Maria to the Blessed Virgin Mary, in reparation for the blasphemies uttered against her.*

PRAYER FOR MONDAY.

Most holy Mary, Queen of Heaven, I who was once the slave of Satan now dedicate myself to thy service for ever; wherefore, to honour and to serve thee while I live, I give thee all myself. Accept me for thy willing servant, nor cast me from thee as I merit. Mother, in thee I set all my hope. All blessing and thanksgiving be to God, who in His mercy giveth me this trust in thee. True it is that once I was miserably fallen in sin. But for Jesu's merits, and by thy prayers, I hope God pardoned me my sins. Yet it is not enough, my Mother, to be forgiven, whilst the thought appals me that I may still lose the grace of God. Danger is ever nigh; the devil sleeps not; temptations fresh assail me. Protect me, then, my Sovereign Mistress; help me in the assaults of hell. O never, never let me sin again, or offend Jesus thy Son. No never, never more suffer me to lose my soul, heaven, and my God, by sin. For this one grace I ask thee, Mary; this I desire; this may thy prayers obtain me. Such is my hope. Amen.

*The three Ave Maria as before.*

PRAYER FOR TUESDAY.

Holiest Mary, Mother of Goodness, Mother of Mercy, when I reflect upon my sins and upon the moment of my death, trembling and confusion then

possess me wholly. My sweetest Mother, in the Blood of Jesus, in thy intercession are my hopes. Comforter of the sad, abandon me not at my death-agony; fail not to console me in that great affliction. If even now I am so appalled by remorse for sin committed, the danger of a relapse and strictness of thy judgments, how will it be with me then? Mother, before death o'ertake me, gain for me great sorrow for my sins, a true amendment and constant fidelity to God in all my life that yet remains to me. And when indeed mine hour is come, then do thou, Mary, be my hope, be thou mine aid in the anguish wherein my soul will be o'erwhelmed; when the enemy sets before my face my sins, O comfort me then, that I may not despair. Obtain for me at that moment to invoke thee often, that with thine own sweet name and thy most holy Son's upon my lips, I may breathe forth my spirit. This grace thou hast granted to many of thy servants: let me not fail of this my hope and my desire.

*The three Ave Maria as before.*

PRAYER FOR WEDNESDAY.

Mother of God, most holy Mary, how oft by sin have I merited hell! Ere now the judgment had gone forth against my first mortal sin, hadst not thou in thy tender pity stayed awhile God's justice, and then drawn me on by thy sweetness to take confidence in thee. And O, how very oft in dangers which beset my steps my feet had well nigh gone, when thou, loving Mother that thou art, didst preserve me by the graces thou by thy prayers didst win me. My Queen, what will thy pity and thy favours still avail me, if in my wilfulness I perish in the flames of hell?

Hear thou yet once again. True though it be that once I loved thee not, now, next to God, I love thee before all. Wherefore henceforth for ever suffer me not to turn away contemptuous from thee and from that God who through thee hath granted me so many mercies. Lady most worthy of all love, let it not be that I thy child hate thee and curse thee for ever racked in endless torments. What! thy servant, thy child, damned to hell-fire who loves thee? Canst thou bear to see it? O Mary, say not so!—say not I ever can be lost! Yet lost am I assuredly if I abandon thee. But where is he who will have heart to leave thee? Who ever can forget the love which thou hast ever borne me? No: impossible it is for him to perish who hath recourse to thee; and who with loyal heart commits himself to thee. Only save me from myself, my Mother, or I am lost! Let me but cling to thee! Save me, my hope! save me from hell; and before hell itself, save me from sin, which alone gives hell its terrors.

*The three Ave Maria as before.*

PRAYER FOR THURSDAY.

Queen of Heaven, sitting enthroned above the nine choirs of angels nighest to God, from this vale of tears I, poor sinner, hail thee, praying thee in thy love to turn on me those gracious eyes of thine. See, Mary, see the dangers wherein I dwell, and shall ever dwell whilst I live upon this earth. I may yet lose my soul, paradise, and God. In thee, Lady, is my hope. I love thee; and I sigh after the time when I shall see thee and praise thee in heaven's courts. O Mary, when will come that blessed day that I



shall see myself safe at thy feet? When kiss that hand so oft outstretched to minister to me graces? Alas, too true it is, my Mother, that in my life I have ever been an ingrate; but when I reach heaven's haven, there will I love thee every moment of a whole eternity, and make thee reparation in some sort for my ingratitude by ever blessing and praising thee. Thanks be to God for that He hath vouchsafed me such trust in Jesu's Precious Blood and in thy powerful intercession. For this heaven thy true lovers have ever hoped, nor has any one of them been defrauded of his hope. No: neither shall I be deceived of mine. O Mary, pray to thine own Son Jesus, and I will pray Him too, by all the merits of His Passion, to strengthen and increase this hope.

*The three Ave Maria as before.*

PRAYER FOR FRIDAY.

Mary, of all creation noblest, highest, purest, fairest, holiest work of God! O that all men knew thee, loved thee, my Queen, as thou deservest to be loved! Yet great is my consolation, Mary, that there are blessed souls in heaven's courts, and just souls still on earth, whose hearts thou leadest captive with thy beauty and thy goodness. But above all I joy in this, that our God Himself loves thee alone more than all men and angels. I too, loveliest Queen, I, miserable sinner, dare to love thee, mean though my love be; I would I had a greater love, a more tender love: this thou must gain for me, since to love thee is the surest mark of predestination, and a grace which God vouchsafes the children of salvation. Then too, my Mother, when I reflect upon the debt

I owe thy Son, I see His love for me demands for Him of me naught less than an immeasurable love. Do thou, then, whose desire it ever is to see Him solely loved, pray that I may have this grace:—great love of Jesus Christ. Obtain it, thou who obtainest what thou wilt. Nor goods of earth, nor honours, nor riches do I covet, but that which thine own heart desires most,—to love my God alone. O, can it ever be thou wilt not aid me in a desire so acceptable to thee? Impossible! even now I feel thy help, even now thou prayest for me. Pray, Mary, pray; nor ever cease to pray, till thou dost see me safe in paradise, sure of possessing and of loving my God and thee, my dearest Mother, for ever and for ever. Amen.

*The three Ave Maria as before.*

PRAYER FOR SATURDAY.

Mary most holy, on the one hand I see the graces thou hast obtained for me; and on the other, the ingratitude I have shown thee. The ingrate is unworthy of all favours; yet not for this will I distrust thy mercy. Great Advocate, have pity on me. Thou, Mary, art the stewardess of every grace which God vouchsafes us sinners, and therefore did He make thee mighty, rich, and kind, that so thou mightest succour us. Behold me now, then, *willing* my salvation: in thy hands I place it; to thee I here consign my soul. I *will* to be of those who are thy special servants; cast me not, then, away. Thou goest up and down seeking the wretched, to console them. Cast not away, then, this poor wretched sinner who has recourse to thee. Speak for me, Mary; thy Son grants what thou askest. Take me beneath thy shel-

ter, and it is enough; because with thee to guard me I fear no ill. No, not my sins; because thou wilt obtain God's pardon for them: no, nor yet devils; because thou art far mightier than hell: no, nor my Judge Jesus Christ; for at thy prayer He will lay by His wrath. Protect me, then, my Mother; obtain for me pardon of my sins, love of Jesus, holy perseverance, good death, and paradise. Too true, I merit not these graces; yet do thou only ask them of our God, and lo, they shall be mine. Pray, then, to Jesus for me. Mary, my Queen, in thee I trust; in this trust I rest, I live; in this trust I hope to die. Amen.

*The three Ave Maria as before; then the Litanies, it being Saturday, for which there is the Indulgence, as at p. 157.*

## 85.

PRAYER, "MOTHER OF GOD," ETC., WITH THE "SALVE REGINA" THREE TIMES, ETC.

The same Pope Pius VII., in his desire that all the faithful should by means of various devotional exercises have recourse with confidence to most holy Mary, praying her to obtain for us grace to live as becometh good Christians, and so obtain everlasting salvation, granted, by a decree of the S. Congr. of Indulgences of May 15, 1821—

i. THE INDULGENCE OF 300 DAYS, once a day, to all who, with contrite heart and with devotion, say the following prayer with the *Salve Regina* three times.

ii. THE PLENARY INDULGENCE to all who practise this pious exercise once a day for a month, on any one day in that month when, after Confession and Communion, they visit some church or public oratory, and pray to God according to the intention of the Sovereign Pontiff.

The prayer prescribed, "Mother of God," &c., is the same as that above for Wednesday, p. 183. The *Salve Regina*

three times is added at the end of this prayer to gain the Indulgences just mentioned.

## 86.

PRAYER, "VIRGIN MOST HOLY," WITH THREE "AVE MARIA,"

Pope Leo XII., by a decree of the S. Congr. of Indulgences of Aug. 11, 1824, besides confirming—

i. THE INDULGENCE OF 100 DAYS already granted in the year 1804 by Pope Pius VII. to all the faithful who say with contrite hearts, in honour of most holy Mary, the following prayer with three *Ave Maria*, granted by a fresh Rescript of the same S. Congr. of May 10, 1828—

ii. A FURTHER INDULGENCE OF 100 DAYS to the said devotion.

## THE PRAYER.

Virgin most holy, Mother of the Word Incarnate, Treasures of graces, Refuge of us wretched sinners; to thy Mother's love we fly, asking of thee grace ever to do God's will and thine own. Into thy holiest hands we commit our hearts; beseeching thee for health of soul and body, in certain hope that thou, most loving Mother, wilt hear our prayer. Wherefore with lively faith we say

*Ave Maria three times.*

Oremus.

Defende, quæsumus Domine, ab omni infirmitate, Beata Maria semper Virgine intercedente, famulos tuos: et toto corde tibi prostratos ab hostium propitius tuere clementer insidiis. Per Christum Dominum nostrum. R. Amen.

Let us pray.

Defend, O Lord, we beseech Thee, us Thy ser-

vants from all infirmity both of body and soul, through the intercession of the Blessed Mary ever-Virgin; and in Thy goodness mercifully protect from all the snares of their enemies all who with their whole heart humbly bend the knee before Thee. Through Christ our Lord. Amen.

## 87.

## THREE PRAYERS WITH THREE "AVE MARIA."

Pope Leo XII., by an autograph Rescript of October 21, 1823 (kept in the Archivium of the FF. Minor Observants here in Rome), granted to all the faithful—

i. THE INDULGENCE OF 100 DAYS, every time they say the following three short prayers, with three *Ave Maria*, to the Blessed Virgin, to ask her protection in the practice of every Christian virtue, and specially the virtue of chastity.

To all who shall say them daily for a month together, he granted at the end of the month—

ii. THE PLENARY INDULGENCE, on any one day when, after Confession and Communion, they pray according to the intention of the Sovereign Pontiff.

## THE THREE PRAYERS.

i. Holiest Virgin, with my whole heart I worship thee above all angels and saints in paradise. Daughter of the eternal Father, to thee I consecrate my soul and all its powers.

*Ave Maria.*

ii. Holiest Virgin, with my whole heart I worship thee above all angels and saints in paradise. Mother of the Only-begotten Son, to thee I consecrate my body with all its senses.

*Ave Maria.*

iii. Holiest Virgin, with my whole heart I worship thee above all angels and saints in paradise.

Spouse of the Holy Ghost, to thee I consecrate my heart and all its affections, praying thee to gain for me from the ever-blessed Trinity all the means I need for my salvation.

*Ave Maria.*

88.

CHAPLET OF TWELVE STARS.

Pope Gregory XVI., of blessed memory, by a Rescript of Jan. 8, 1838, kept in the Archivium of the Fathers of the Pious Schools at St. Pantaleon in Rome, granted to all the faithful—

THE INDULGENCE OF 100 DAYS, every time they devoutly say the following Chaplet of the Twelve Stars of the Blessed Virgin, composed by St. Joseph Calasantius, founder of these schools, who used to make his scholars repeatedly say them.

THE CHAPLET.

All praise and thanksgiving be to the ever-blessed Trinity, who hath manifested to us Mary, ever-Virgin, clothed with the sun, with the moon beneath her feet, and on her head a mystic crown of twelve stars.

*R.* For ever and ever. Amen.

Let us praise and give thanks to God the Father, who elected her for His Daughter.

*R.* Amen.

*Pater noster.*

Praise be to God the Father, who predestined her for the Mother of His Son.

*R.* Amen.

*Ave Maria.*

Praise be to God the Father, who saved her from all stain in her conception.

*R.* Amen.

*Ave Maria.*

Praise be to God the Father, who on her birth-day decked her with His choicest gifts.

R. Amen.

*Ave Maria.*

Praise be to God the Father, who gave her Joseph for her pure spouse and companion.

R. Amen.

*Ave Maria and Gloria Patri.*

Let us praise and give thanks to God the Son, who chose her for His Mother.

R. Amen.

*Pater noster.*

Praise be to God the Son, who became Incarnate in her bosom, and abode in her nine months.

R. Amen.

*Ave Maria.*

Praise be to God the Son, who was born of her, and gave to her her milk wherewith to nourish Him.

R. Amen.

*Ave Maria.*

Praise be to God the Son, who in His childhood willed that Mary should teach Him.

R. Amen.

*Ave Maria.*

Praise be to God the Son, who revealed to her the mysteries of the redemption of the world.

R. Amen.

*Ave Maria and Gloria Patri.*

Let us praise and give thanks to God the Holy Ghost, who made her His Spouse.

R. Amen.

*Pater noster.*

Praise be to God the Holy Ghost, who first revealed to her His name of Holy Ghost.

*R. Amen.*

*Ave Maria.*

Praise be to God the Holy Ghost, through whose operation it was that she became at once Virgin and Mother.

*R. Amen.*

*Ave Maria.*

Praise be to God the Holy Ghost, through whom she became the living temple of the Most Holy Trinity.

*R. Amen.*

*Ave Maria.*

Praise be to God the Holy Ghost, by whom she was exalted in heaven high above all creatures.

*R. Amen.*

*Ave Maria and Gloria Patri.*

For the Holy Catholic Church, for the propagation of the faith, for peace among Christian princes, and for the uprooting of all heresy, we will say,

*Salve Regina, &c.*

**PRAYER TO THE BLESSED VIRGIN AND TO ST. ANNE.**

Pope Pius VII., by a Rescript of the S. Congr. of Indulgences of Jan. 10, 1815, granted to the faithful—

i. THE INDULGENCE OF 100 DAYS, every time that, with contrite heart and devotion, they say the following prayer in honour of the most holy Virgin and her mother, St. Anne.

ii. THE PLENARY INDULGENCE to those who shall say this prayer at least ten times every month, on the Feast of St. Anne, July 26, provided that, being truly penitent, they do on



that day, after Confession and Communion, devoutly visit a church and pray according to the intention of the Sovereign Pontiff.

Ave gratia plena, Dominus tecum, tua gratia sit mecum ; benedicta tu in mulieribus, et benedicta sit S. Anna mater tua, ex qua sine macula et peccato processisti, Virgo Maria ; ex te autem natus est Jesus Christus Filius Dei vivi. Amen.

## TRANSLATION.

Hail to thee, Mary, full of grace, the Lord is with thee ; be thy grace with me. Blessed art thou amongst women, and blessed be holy Anne thy mother, from whom, O Virgin Mary, thou didst come forth, stainless and sinless ; then of thee was born Jesus Christ, Son of the living God. Amen.

## 90.

## MONTH OF MAY.

It is a well-known devotion, to consecrate to the most holy Mary the month of May, as the month most beautiful and full of bloom in the whole year. This devotion has long since prevailed throughout Christendom ; and it is in usage here in Rome not only in private families, but as a public devotion in very many churches.

Pope Pius VII., in order to animate all Christian people to the practice of a devotion so tender and agreeable to the most blessed Virgin, and calculated to be of such great spiritual benefit to themselves, granted, by a Rescript of the *Segretaria* of the Memorials, March 21, 1815 (kept in the *Segretaria* of his Eminence the Cardinal-Vicar), to all the faithful of the Catholic world, who either in public or in private should honour the Blessed Virgin with some special homage or devout prayers, or the practice of other virtuous acts—

- i. THE INDULGENCE OF 100 DAYS for each day.

ii. THE PLENARY INDULGENCE once in this month; to be gained on that day when, having Confessed and Communicated, they shall pray to God for the Holy Church, &c.

These Indulgences were confirmed for ever by the same holy Pontiff, through the medium of the S. Congr. of Indulgences, June 18, 1822.

## 91.

PRAYER, "AVE AUGUSTISSIMA," TO OUR LADY FOR PEACE.

In order to encourage the faithful to have frequent recourse to the most holy Virgin, imploring her most efficacious aid in difficulties, our Sovereign Lord his Holiness Pope Pius IX., by a decree of the S. Congr. of Indulgences, of Sept. 23, 1846, grants—

i. THE INDULGENCE OF 100 DAYS to all the faithful, as often as they say, with contrite hearts and devotion, the following prayer.

ii. THE PLENARY INDULGENCE to all who say it at least once a day for a month, on any one day in the said month when, after Confession and Communion, they visit some church or public oratory, and pray there according to the mind of the Sovereign Pontiff.

Ave Augustissima, Regina pacis, sanctissima Mater Dei, per Sacratissimum Cor Jesu Filii tui Principis Pacis fac ut quiescat ira ipsius et regnet super nos in pace. Memorare, O piissima Virgo Maria, non esse auditum a sæculo quemquam tua petentem suffragia esse derelictum. Ego tali animatus confidentia ad te venio. Noli, Mater Verbi, verba mea despiciere; sed audi propitia, et exaudi, O clemens, O pia, O dulcis Virgo Maria.

## TRANSLATION.

Hail, Empress, Queen of Peace; hail, holiest Mother of God; by the Sacred Heart of Jesus thy

Son, the Prince of Peace, cause His anger to cease from us, that so He may reign over us in holy peace. Be mindful, Mary, tenderest Virgin, that from of old never hath it been heard that he who asks thy prayers was forsaken of God. In this lively trust I come to thee. Cast not my words behind thee, Mother of the Word; but in thy lovingkindness hear and do, gentle, tender, sweet Virgin Mary.

## 92.

## THE PRAYER, "MEMORARE," ETC.

The same Sovereign Pontiff Pius IX., in order to satisfy the earnest wish of his Eminence Cardinal Louis James Maurice de Bonald, Archbishop of Lyons, by a Rescript of the S. Congr. of Indulgences of July 25, 1846, granted to all the faithful in the kingdom of France—

i. THE INDULGENCE OF 300 DAYS every time this most efficacious and devout prayer of St. Bernard to the Blessed Virgin is said with contrite heart.

ii. THE PLENARY INDULGENCE, to all those who have the devout habit of saying this prayer at least once a day every month, on any one day in the month, provided that, having Confessed and Communicated, they visit a church or public oratory, and pray there according to the mind of the Sovereign Pontiff.

Afterwards his Holiness, at the prayer of several ecclesiastics and persons of consideration in Rome, vouchsafed, by a decree of the S. Congregation of Indulgences of Dec. 11, 1846, to extend these Indulgences to all the faithful in the whole Catholic world for ever, under the conditions above-named.

## THE PRAYER.

Memorare, O piissima Virgo Maria, non esse auditum a sæculo quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia,

esse derelictum. Ego tali animatus confidentia, ad te, Virgo virginum, Mater, curro, ad te venio, coram te gemens peccator assisto; noli, Mater Verbi, verba mea despiciere, sed audi propitia, et exaudi. Amen.

## TRANSLATION.

Remember, Mary, tenderest-hearted Virgin, how from of old the ear hath never heard that he who ran to thee for refuge, implored thy help, and sought thy prayers, was forsaken of God. Virgin of virgins, Mother, emboldened by this confidence I fly to thee, to thee I come, and in thy presence I a weeping sinner stand. Mother of the Word Incarnate, O cast not away my prayer; but in thy pity hear and answer. Amen.

## 93.

## PRAYER, "O DOMINA MEA!"

Our Sovereign Pontiff Pius IX., at the prayer of the Father-General of the Society of Jesus, granted, by a decree of the S. Congr. of Indulgences, of Aug. 5, 1851—

i. THE INDULGENCE OF 100 DAYS, to be gained once a day by saying, morning and evening, with contrite heart, one *Ave Maria*, with the accompanying Prayer and Ejaculation, *O Domina mea!* &c., for the purpose of imploring the aid of the most holy Virgin in temptations, especially in those against chastity.

ii. THE PLENARY INDULGENCE, once a month, to all who keep up this devotion for a month together, on any one day in the month, provided that, after having Confessed and Communicated, they visit a church or public oratory, and pray there according to the mind of his Holiness. He granted also—

iii. THE INDULGENCE OF FORTY DAYS, every time any one, when assaulted by any temptation, shall have recourse to the most holy Virgin solely with the ejaculation, *O Domina mea! O Mater mea! Memento, &c.*

## PRAYER.

O Domina mea! O Mater mea! Tibi me totum offero, atque ut me tibi probem devotum, consecro tibi hodie oculos meos, aures meas, os meum, cor meum, plane me totum. Quoniam itaque tuus sum, O bona Mater, serva me, defende me, ut rem et possessionem tuam.

## EJACULATION IN ANY TEMPTATION.

O Domina mea! O Mater mea! Memento me esse tuum.

Serva me, defende me, ut rem et possessionem tuam.

## TRANSLATION.

My Queen! my Mother! I give thee all myself; and to show my devotion to thee, I consecrate to thee this day eyes, ears, mouth, heart, myself wholly, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as a thing of thine, thine own possession.

## EJACULATION.

My Queen! my Mother! remember I am thine own.

Keep me, guard me, as a thing of thine, thine own possession.

*Three Ejaculations, Jesus, Mary, Joseph, &c., see p. 49.*

## PRAYER, "O BEATA VIRGO," ETC.

Our Sovereign Pontiff Pius IX., at the prayer of several

devout persons, vouchsafed to grant, by a Rescript of the *Segretaria* of the Memorials, dated May 19, 1854—

THE INDULGENCE OF FIFTY DAYS, every time that, with contrite heart, the following prayer is said to the most holy Virgin, extracted from the eighteenth Sermon of St. Augustine, *De Sanctis*.

## PRAYER.

O Beata Virgo Maria! Quis tibi digne valeat jura gratiarum, ac laudum præconia rependere, quæ singulari tuo assensu mundo succurristi perditæ? Quas tibi laudes fragilitas humani generis persolvat, quæ solo tuo commercio recuperandi aditum irvenit? Accipe itaque quascunque exiles, quascunque meritis tuis impares, gratiarum actiones, et cum susciperis vota, culpas nostras orando excusa. Admitte nostras preces intra sacrarium exauditionis, et reporta nobis antidotum reconciliationis. Sit per te excusabile, quod per te ingerimus, fiat impetrabile quod fida mente poscimus. Accipe quod offerimus, redona quod rogamus, excusa quod timemus, quia tu es spes unica peccatorum. Per te speramus veniam delictorum, et in te, beatissima, nostrorum est expectatio præmiorum. Sancta Maria, succurre miseris, juva pusillanimes, refove flebiles, ora pro populo, interveni pro clero, intercede pro devoto fœmineo sexu; sentiant omnes tuum juvamen quicunque celebrant tuam sanctam commemorationem. Assiste parata votis poscentium, et reporta nobis optatum effectum. Sint tibi studia assidua orare pro populo Dei, quæ meruisti, benedicta, Redemptorem ferre mundi, qui vivit et regnat in sæcula sæculorum. Amen.

## TRANSLATION.

Mary, Virgin ever-blessed! who can worthily

repay thee just thanks, or herald forth thy praises, who, by the assent of thy single will, didst rescue a fallen world? What honours can the weakness of our human nature pay to thee, which by thy intervention alone hath found the way to restoration? Accept, then, such poor thanks as we have here to offer, unequal to thy merits though they be; and receiving our vows, obtain by thy prayers the remission of our offences. Carry thou our prayers within the sanctuary of the heavenly audience, and bring forth from it the medicine of our reconciliation. Through thee may that be pardoned which through thee we bring before God; and that be granted which we ask with faithful heart. Accept our offerings, grant us our petitions, pardon us what we fear; for thou art the sole hope of sinners. Through thee we hope for the forgiveness of our shortcomings; and in thee, most blessed one, is the hope of our reward. Holy Mary, succour the wretched, help the faint-hearted, comfort the sorrowful, pray for the people, shield the clergy, intercede for the devout female sex, let all feel thy helping hand who celebrate thy holy commemoration. Be thou at hand, ready to aid our prayers, when we pray; and return to us laden with the answers we desire. Make it thy care, blessed one, to intercede ever for the people of God—thou who didst deserve to bear the Redeemer of the world, who liveth and reigneth for ever and ever. Amen.

## 95.

LITTLE CHAPLET IN HONOUR OF THE IMMACULATE HEART  
OF MARY.

His Holiness Pope Pius IX., in order that the fervour of the devotion of the faithful might be the more inflamed towards the Sacred and Immaculate Heart of Mary, granted, at the prayer of the Bishop of Verona—

i. THE INDULGENCE OF 300 DAYS, once a day, to every one who should say with contrite heart the following little chaplet.

ii. THE PLENARY INDULGENCE to all who have the devout custom of saying it once a day; to be gained once a month, on the day when, after having Confessed and Communicated, they visit a church or public oratory, and pray there for a while according to the mind of his Holiness. See decree of the S. Congr. of Indulgences, Dec. 11, 1854.

## THE LITTLE CHAPLET.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, &c.

R. Sicut erat, &c.

i. Virgin Immaculate, who, conceived without sin, didst direct every movement of thy pure heart to that God who was ever the object of thy love, and who wast ever most submissive to His will; O obtain for me the grace to hate sin with my whole heart, and learn of thee to live in perfect resignation to the will of God.

*One Pater noster, seven Ave Maria.*

Heart of Mary, pierced with pain, make my heart all on fire with the love of God.



*Or else,*

My heart, O heart of Mary,  
Sore pierced for me with pain,  
With burning fire of charity,  
Cleanse thou from sinful stain.

ii. I marvel, Mary, at thy deep humility, whereby thy blessed heart was troubled at the gracious message brought thee by Gabriel the Archangel, how that thou wast chosen Mother of the Son of God Most High, and didst then proclaim thyself His humble handmaid; wherefore, in great confusion at my pride, I ask thee for the grace of a contrite humbled heart, that, knowing my own misery, I may obtain that crown of glory promised to the true humble heart.

*One Pater, &c. ; Heart of Mary, &c.*

iii. Sweetest heart of Mary, treasure-house most precious, wherein this Virgin blest did keep the words of Jesus, pondering on the lofty mysteries she heard from her Son's lips, whereby she learned to live for God alone; how doth my ice-bound heart confound me! O Mother dearest, get me grace so to meditate within my heart upon God's holy law, that I may strive to follow thee in the fervent practice of every Christian virtue.

*One Pater, &c. ; Heart of Mary, &c.*

iv. Glorious Queen of the martyr band, whose sacred heart was reft in thy Son's bitter Passion by the sword whereof the holy old man Simeon prophesied; gain for my heart true courage and a holy patience to bear well the troubles and mishaps of this poor life, that so, crucifying my flesh with its desires

whilst following the mortification of the cross, I may indeed show myself a true son of thine.

*One Pater, &c.; Heart of Mary, &c.*

v. O Mary, Mystic Rose, whose loving heart burning with living fire of charity, didst accept us for thy sons at the cross's foot, becoming thus our tender Mother; make me feel the sweetness of thy Mother's heart of thine, and thy strong power with Jesus, that when menaced by the perils of this mortal life, and most of all in the dread hour of death, my heart, united with thine own, may love my Jesus through and through all ages. Amen.

*One Pater, &c.; Heart of Mary, &c.*

Now let us betake ourselves to the Most Sacred Heart of Jesus, that He may inflame us with His holy love.

O Divine Heart of Jesus, to Thee I consecrate myself, full of deep gratitude for the many blessings I have had, and daily have, from Thy boundless charity. With my whole heart I thank Thee that, in addition to them all, Thou hast vouchsafed to give me Thine own Mother to be my Mother also, in the person of the beloved disciple consigning me to her; then let my heart ever burn with love for Thee, finding in Thy sweetest Heart its peace and sweet repose.

**MARY SORROWING.**

## 96.

## THE HYMN "STABAT MATER."

The venerable Pontiff Innocent XI.,—desirous that all faithful Christians should often call to mind the bitter sorrow endured by most holy Mary when she stood beneath the cross of her divine Son Jesus, and entreat her that through that great sorrow of hers she would obtain for them spiritual favours in their life and in their death,—granted, by his Brief, *Commissæ nobis*, of Sept. 1, 1681—

THE INDULGENCE OF 100 DAYS to all the faithful every time that, in honour of Mary's sorrow, they devoutly say the sequence or hymn *Stabat Mater*; a hymn which,\* though not composed by St. Gregory the Great or St. Bonaventure, as some suppose, yet acknowledges for its author the learned Pope Innocent III., as attested by many writers of great authority.

Stabat Mater dolorosa  
 Juxta crucem lacrymosa  
 Dum pendebat Filius.  
 Cujus animam gementem,  
 Contristatam et dolentem,  
 Pertransivit gladius.

O quam tristis et afflicta  
 Fuit illa benedicta  
 Mater Unigeniti !  
 Quæ mœrebat, et dolebat,  
 Pia Mater dum videbat  
 Nati pœnas incliti.

Quis est homo qui non fleret,  
 Matrem Christi si videret  
 In tanto supplicio ?

\* Benedict XIV. on the Feasts of our Lord and the B.V.M. Part ii, cap. iv. § 1, at the end.

Quis non posset contristari  
Christi Matrem contemplari  
Dolentem cum Filio.

Pro peccatis suæ gentis  
Vidit Jesum in tormentis,  
Et flagellis subditum.  
Vidit suum dulcem Natum  
Moriendo desolatum,  
Dum emisit Spiritum.

Eja Mater, fons amoris,  
Me sentire vim doloris  
Fac, ut tecum lugeam.  
Fac, ut ardeat cor meum  
In amando Christum Deum,  
Ut sibi complaceam.

Sancta Mater istud agas,  
Crucifixi fige plagas  
Cordi meo valide.  
Tui Nati vulnerati,  
Tam dignati pro me pati,  
Pœnas mecum divide.

Fac me tecum pie flere,  
Crucifixo condolere,  
Donec ego vixero.  
Juxta cruce[m] tecum stare,  
Et me tibi sociare  
In planctu desidero.

Virgo Virginum præclara  
Mihi jam non sis amara,  
Fac me tecum plangere.

Fac, ut portem Christi mortem,  
 Passionis fac consortem,  
 Et plagas recolare.

Fac me plagis vulnerari,  
 Fac me cruce inebriari,  
 Et cruore Filii.  
 Flamis ne urar succensus,  
 Per te, Virgo, sim defensus  
 In die iudicii.

Christe, cum sit hinc exire,  
 Da per Matrem me venire  
 Ad palmam victoriae.  
 Quando corpus morietur,  
 Fac ut animæ donetur  
 Paradisi gloria. Amen.

## TRANSLATION.

At the cross her station keeping,  
 Stood the mournful Mother weeping,  
 Close to Jesus to the last:  
 Through her heart His sorrow sharing,  
 All His bitter anguish bearing,  
 Now at length the sword had passed.

O, how sad and sore distressed  
 Was that Mother, highly blest,  
 Of the sole begotten One!  
 Christ above in torment hangs;  
 She beneath beholds the pangs  
 Of her dying glorious Son.

Is there one who would not weep,  
 Whelmed in miseries so deep,  
 Christ's dear Mother to behold?  
 Can the human heart refrain  
 From partaking in her pain,  
 In that Mother's pain untold?

Bruised, derided, cursed, defiled,  
 She beheld her tender Child,  
 All with bloody scourges rent;  
 For the sins of His own nation,  
 Saw Him hang in desolation  
 Till His Spirit forth He sent.

O thou Mother! Fount of love!  
 Touch my spirit from above,  
 Make my heart with thine accord:  
 Make me feel as thou hast felt;  
 Make my soul to glow and melt  
 With the love of Christ my Lord.

Holy Mother! pierce me through;  
 In my heart each wound renew  
 Of my Saviour crucified;  
 Let me share with thee His pain,  
 Who for all my sins was slain,  
 Who for me in torment died.

Let me mingle tears with thee,  
 Mourning Him who mourned for me,  
 All the days that I may live:  
 By the cross with thee to stay;  
 There with thee to weep and pray,  
 Is all I ask of thee to give.

Virgin of all Virgins best!  
 Listen to my fond request:  
 Let me share thy grief divine ;  
 Let me to my latest breath,  
 In my body bear the death  
 Of that dying Son of thine.

Wounded with His every wound,  
 Steep my soul till it hath swooned  
 In His very Blood away ;  
 Be to me, O Virgin, nigh,  
 Lest in flames I burn and die  
 In His awful judgment-day.

Christ, when Thou shalt call me hence,  
 Be Thy Mother my defence,  
 Be Thy cross my victory:  
 While my body here decays,  
 May my soul Thy goodness praise  
 Safe in Paradise with Thee.

## 97.

## CHAPLET OF THE SEVEN DOLOURS.

It was about the year 1238 that seven holy men of noble birth, by name Bonfiglio, Monaldio, Bonagiunta, Manetto, Amadeo, Uguccio, and Alessio Falconieri, withdrew from the city of Florence into the solitude of Mount Senario, afterwards receiving from the Church the appellation of the "Seven Blessed Founders." For it was in that solitude that, passing their days in the constant exercise of prayer, penitence, and other virtues, they, by a special revelation from the Blessed Virgin, instituted the Order called "Servants of Mary," taking for the object of their institution, meditation on the bitter pains she suffered in the Life, Passion, and Death of her Son Jesus, and undertaking to promulgate this de-



votion amongst Christian people. One of the devout practices which they made use of for their purpose was a Chaplet or Rosary of Seven Divisions, in remembrance of the seven principal Dolours of the Blessed Virgin, which were to form the subject of the reciter's meditation according to his ability; the prayers to be said during such meditation being one *Pater noster* and seven *Ave Maria* for each division, with three more *Ave Maria* at the end of all, in honour of the tears shed by the same most holy Virgin in her Dolours.

This devout prayer, so acceptable to our most holy Sorrowful Mother, and so useful to Christian souls, was propagated throughout the Christian world by these Servants of Mary; and it afterwards received much encouragement from Pope Benedict XIII., who, in order to induce more of the faithful to adopt it, granted, by his Brief *Redemptoris*, of Sept. 26, 1724—

i. THE INDULGENCE OF 200 DAYS for every *Pater noster*, and the same for every *Ave Maria*, to every one who, having Confessed and Communicated, or at least made a firm resolution to Confess, should say this Chaplet in the churches of the Order of the Servants of Mary.

ii. THE SAME INDULGENCE OF 200 DAYS may be gained by saying it every where on Fridays, and—

iii. THE INDULGENCE OF 100 DAYS, on any other day; and lastly the same Pope added—

iv. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to any one who says this Chaplet either alone or in company with others.

Afterwards Pope Clement XII., "that the faithful might often recollect and sympathise with the Dolours of Mary," confirmed by his Bull of *Unigeniti*, Dec. 12, 1734, the before-named Indulgences, adding also the following:

v. THE PLENARY INDULGENCE and remission of all sins to every one who shall say this Chaplet daily for a month together, and shall then, after having Confessed and Communicated, pray for Holy Church, &c.

vi. THE INDULGENCE OF 100 YEARS, every time it is said, to all who say this Chaplet, being truly penitent and having Confessed, or having at least a firm resolution to Confess.

vii. THE INDULGENCE OF 150 YEARS, every Monday, Wednesday, Friday, and Feast of Obligation of the Holy Church, after having Confessed and Communicated.

viii. THE PLENARY INDULGENCE to all who say it four times a week, on any one day in the year when, after having Confessed and Communicated, they shall say the said Chaplet of Seven Dolours.

ix. THE INDULGENCE OF 200 YEARS\* also to those who shall say it devoutly after their Confession.

x. THE INDULGENCE OF TEN YEARS to those who keep one of these Chaplets about them, and are in the habit of saying it frequently, every time that, after having Confessed and Communicated, they shall hear Mass, be present at a sermon, accompany the Blessed Sacrament to the sick, make peace between enemies, bring sinners to Confession, &c. &c.; or whenever, saying at the same time seven *Pater noster* and seven *Ave Maria*, they shall do any spiritual or temporal good work in honour of our Lord Jesus Christ, the Blessed Virgin, or their Patron Saint.

All these Indulgences were confirmed by decrees of the S. Congr. of Indulgences issued at the command of Pope Benedict XIV. on January 16, 1747, and Clement XIII., March 15, 1763. It is, however, requisite, in order to gain these Indulgences, that these Chaplets should be blessed by the Superiors of the Order of the Servants of Mary, or by other priests of the Order deputed by them; and when blessed, they cannot be sold or lent for the purpose of communicating these Indulgences to others, in which case they would be deprived of their blessing. See the above-named Brief of Benedict XIII.

#### WAY OF SAYING THE CHAPLET.

##### *Act of Contrition.*

Saviour, my sole and only love, see me before Thy Divine Presence standing all confusion by rea-

\* In some summaries of these Indulgences, and more particularly in that reprinted in Rome in 1818, we read 200 *days*, and a few lines above 150 *days*; but in the Bull above named, published at the Office of the Reverend Apostolic Chamber in 1735, we read in both places not days but years.

son of the many grievous injuries I have done Thee. With my whole heart I ask Thy pardon for them; repenting of them out of Thy pure love, and at the thought of Thy great goodness hating and loathing them above every other evil of this life. I would that I had died a thousand times ere ever I had offended Thee; but now most firmly am I resolved rather to lose my life by every death than offend Thee again. My Jesus crucified, I firmly purpose to cleanse my soul forthwith by Thy most Precious Blood in the Sacrament of Penance. And thou, most tender Virgin, Mother of Mercy and Refuge of the sinner, do thou by thy bitter pains obtain for me the pardon of sins; whilst I, praying according to the mind of so many holy Pontiffs for the indulgences granted to this holy Rosary of thine, hope thereby to obtain remission of all pains due to my many sins.

i. With this trust laid up within my heart, I begin my meditation on the *First Sorrow*, when Mary, Virgin Mother of my God, presented Jesus, her only Son, in the Temple, laid Him in the arms of holy aged Simeon, and heard his word of prophecy, "This thy Son shall be a sword of pain to pierce thine own heart," foretelling thereby the Passion and Death of her Son Jesus.

*One Pater noster and seven Ave Maria.*

ii. The *Second Sorrow* of the Blessed Virgin was when she had to fly into Egypt by reason of the persecution of cruel Herod, who impiously sought to slay her well-beloved Son.

*One Pater noster and seven Ave Maria.*

iii. The *Third* Sorrow of the Blessed Virgin was when, after having gone up to Jerusalem at the Paschal Feast with Joseph her spouse and Jesus her beloved Son, she lost Him on her return to her poor house, and for three days bewailed the loss of her sole-beloved One.

*One Pater noster and seven Ave Maria.*

iv. The *Fourth* Sorrow of the Blessed Virgin was when she met her most loving Son Jesus carrying on His tender shoulders the heavy cross whereon He was to be crucified for our salvation.

*One Pater noster and seven Ave Maria.*

v. The *Fifth* Sorrow of the Blessed Virgin was when she saw her Son Jesus raised upon the cross's tree, and all His Sacred Body pour forth Blood ; and then, after three long hours' agony, beheld Him die.

*One Pater noster and seven Ave Maria.*

vi. The *Sixth* Sorrow of the Blessed Virgin was when she saw the lance cleave the Sacred Breast of Jesus, her beloved Son, and then received His Holy Body laid in her purest bosom.

*One Pater noster and seven Ave Maria.*

vii. The *Seventh* and last Sorrow of the Blessed Virgin, Queen and Advocate of us her servants, miserable sinners, was when she saw the Holy Body of her Son buried in the grave.

*One Pater noster and seven Ave Maria.*

*Then say three Ave Maria in veneration of the tears which Mary shed in her sorrows, to obtain thereby true sorrow for sins and the holy Indulgences attached to this pious exercise.*

*V.* Ora pro nobis, Virgo dolorosissima.  
*R.* Ut digni efficiamur promissionibus Christi.

Oremus.

Interveniat pro nobis, quæsumus, Domine Jesu Christe, nunc et in hora mortis nostræ, apud tuam clementiam beata Virgo Maria Mater tua, cujus sacratissimam animam in hora tuæ Passionis doloris gladius pertransivit. Per te, Jesu Christe, Salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas, &c. *R.* Amen.

*V.* Pray for us, Virgin most sorrowful.

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

Let us pray.

Grant, we beseech Thee, O Lord Jesus Christ, that the most blessed Virgin Mary, Thy Mother, may intercede for us before the throne of Thy mercy, now and at the hour of our death, through whose most holy soul in the hour of Thine own Passion the sword of sorrow passed. Through Thee, Jesus Christ, Saviour of the world, who livest and reignest with the Father and the Holy Ghost for ever and ever. Amen.

98.

#### ONE HOUR'S PRAYER IN THE YEAR.

Pope Clement XII., by a decree of the S. Congr. of Indulgences, Feb. 4, 1736, and Benedict XIV., by another decree of July 14, 1757, granted—

THE PLENARY INDULGENCE, once in the year, to all the faithful who on any one day should, after having Confessed and Communicated, make one hour's prayer in honour of

most holy Mary sorrowing; calling to mind her sorrows, saying the Chaplet of them, or other prayers adapted to this devotion. Pope Pius VI., of blessed memory, granted this Indulgence afresh, and confirmed it for ever, July 8, 1785.

## 99.

## EXERCISE IN HONOUR OF HER SORROWFUL HEART.

Pope Pius VII., at the prayer of the priests of the Pious Union of the Sacred Heart of Jesus, sometimes called "Pious Union of St. Paul" (already several times referred to above), granted, by a Rescript of Jan. 14, 1815, issued through the Archbishop of Philippi, at that time vicegerent here in Rome, and kept in the *Segretaria* of his Eminence the Cardinal-Vicar—

THE INDULGENCE OF 300 DAYS to all Christians every time they say with devotion the following pious exercise in honour of the sorrowing heart of most holy Mary.

## THE EXERCISE.

V. Deus in adiutorium meum intende.

R. Domine ad adjuvandum me festina.

Gloria Patri et Filio, &c.

i. I compassionate thee, sorrowing Mother, in the grief thy tender heart underwent when the holy old man Simeon prophesied to thee. Dear Mother, by the griefs of thy heart then so wounded, obtain for me the virtue of humility and the gift of holy fear of God.

*Ave Maria.*

ii. I compassionate thee, sorrowing Mother, for the anxiety which thy heart so sensitive underwent in the flight and sojourn in Egypt. Dear Mother, by thy heart then so sorrowful, obtain for me the virtue of liberality, specially towards the poor, and the gift of piety.

*Ave Maria.*

iii. I compassionate thee, sorrowing Mary, for the terrors felt by thy anxious heart when thou didst lose thy dear Son Jesus. Dear Mother, by thy heart then so agitated, obtain for me the virtue of holy chastity, and with it the gift of knowledge.

*Ave Maria.*

iv. I compassionate thee, sorrowing Mary, for the shock thy Mother's heart experienced when Jesus met thee as He carried His cross. Dear Mother, by that loving heart of thine, then so afflicted, obtain for me the virtue of patience and the gift of fortitude.

*Ave Maria.*

v. I compassionate thee, sorrowing Mary, for the martyrdom thy generous heart bore so nobly whilst thou didst stand by Jesus agonising. Dear Mother, by thy heart then so martyred, obtain for me the virtue of temperance and the gift of counsel.

*Ave Maria.*

vi. I compassionate thee, sorrowing Mary, for the wound with which thy tender heart was riven when Jesu's sacred Side was cleft with the lance. Dear Mother, by thy heart then pierced through, obtain for me the virtue of fraternal charity and the gift of understanding.

*Ave Maria.*

vii. I compassionate thee, sorrowing Mary, for the anguish felt by thy loving heart when Jesu's Body was buried in the grave. Dear Mother, by all the bitterness of desolation thou didst then know, obtain for me the virtue of diligence and the gift of wisdom.

*Ave Maria.*

V. Ora pro nobis, Virgo dolorosissima (*as before*).  
 R. Ut digni efficiamur, &c.

Oremus.

Interveniat pro nobis, &c. p. 213.

100.

SEVEN "AVE MARIA" AND FIVE "SANCTA MATER," ETC.

Pope Pius VII., by a Brief of Dec. 1, 1815, in order to augment in all the faithful devotion towards the sorrows of most holy Mary, and the more to excite in them grateful recollection of the Passion of her Son Jesus, granted—

i. THE 300 DAYS' INDULGENCE, once a day, to all who, contrite in heart, shall say seven *Ave Maria*, with the versicle to each

Sancta Mater istud agas,  
 Crucifixi fige plagas  
 Cordi meo valide.

*Or in English,*

Holy Mother, pierce me through,  
 In my heart each wound renew  
 Of my Saviour crucified.

ii. THE PLENARY INDULGENCE, once every month, and remission of all sins, to all who should have devoutly practised this pious exercise for a month together, on any one day when, after having Confessed and Communicated, they shall pray for the Holy Church, &c.

This Brief is kept in the Capitular Archivium of the cathedral of Arezzo, whose bishop made prayer to the Holy Father for the Indulgence.

101.

PIOUS PRACTICE ON THE LAST DAYS OF THE CARNIVAL.

Pope Pius VII., in order to augment the devotion of the



faithful towards the Sacred Sorrowing Heart of most holy Mary, and at the same time to make some compensation for the many offences which are committed against God on the days of the carnival, granted, by a Rescript given through the *Segretaria* of the Memorials, Dec. 9, 1815, and kept in the *Segretaria* of his Eminence the Cardinal-Vicar—

i. THE 300 DAYS' INDULGENCE, to all the faithful of the Catholic world, every time they shall assist at any devout exercise in honour of the Sorrows of most holy Mary, on the ten last days of the carnival, in any church or public oratory, or in any church of regulars of either sex, or in any oratory or chapel in monasteries, seminaries, or other pious places where prayer is wont to be made.

ii. THE PLENARY INDULGENCE, to those who shall assist at this pious exercise for at least five out of the ten days; provided that, on one of these ten days, they, after having Confessed and Communicated, pray to God for the Holy Church, &c.

These Indulgences were confirmed for ever by the same Pius VII., through the S. Congr. of Indulgences, June 18, 1822.

## 102.

THE HOUR OR HALF-HOUR OF PRAYER ON GOOD FRIDAY  
AND OTHER FRIDAYS.

In order to engage the faithful to endeavour to give an increase of consolation to most holy Mary in her desolation, Pius VII., by two Rescripts given through the *Segretaria* of the Memorials, Feb. 25 and March 21, 1815, kept in the *Segretaria* of his Eminence the Cardinal-Vicar, granted—

i. THE PLENARY INDULGENCE to all those who, from three o'clock on Good Friday until midday on Holy Saturday (the hour on that day when the Holy Church invites the faithful to rejoice in the Resurrection of Jesus Christ), shall, either in public or in private, keep one hour, or at least half an hour, in honour of most holy Mary in desolation, by meditating on her seven dolours, saying the Chaplet of her Dolours, or any other prayers having reference to her desolation. This Indulgence is gained when, by Confession and Communion, they satisfy the precept of Paschal Communion.

ii. **THE INDULGENCE OF 300 DAYS**, on other Fridays, ever, between three o'clock on that day and the day of Sunday, they practise this devotion.

iii. **THE PLENARY INDULGENCE** each month to a have practised it every week in the month, provide they Confess and Communicate on one of the last of this devotion.

All these Indulgences were confirmed by the same Pius VII. for ever, through the S. Congr. of Indulgences, June 18, 1822.

## 103.

**SHORT PRAYER TO THE MOST HOLY VIRGIN IN HER  
DESOLATION.**

His Holiness our Sovereign Lord Pope Pius IX. by a decree of the S. Congr. of Indulgences, of Dec. 23, 1854, vouchsafed to grant—

**THE INDULGENCE OF 100 DAYS** to all the faithful, at any time they say with contrite heart the following prayer in honour of the most holy Virgin in her desolation.

*Ave Maria doloribus plena: Crucifixus te  
lacrymabilis tu in mulieribus, et lacrymabilis  
filius ventris tui Jesus. Sancta Maria, Mater Crucifixi,  
lacrymas impertire nobis crucifixoribus Filii tui,  
et in hora mortis nostræ. Amen.*

## TRANSLATION.

Hail Mary, full of sorrows, the Crucified is thee: tearful art thou amongst women, and thou art the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, give tears to us, crucifixors of thy Son, now and at the hour of our death. Amen

**NOVENAS OF MOST HOLY MARY.**

## 104.

To all faithful Christians who, by themselves or with others, in church or in their own houses, shall keep any of the following Novenas, in preparation for the principal feasts of most holy Mary, Pope Pius VII., at the prayer of several holy persons, granted, by Rescripts issued through his Eminence the Cardinal-Vicar, Aug. 4 and Nov. 24, 1808, and Jan. 11, 1809 (all of which are kept in the *Segretaria* of the Vicariate)—

i. THE INDULGENCE OF 300 DAYS, daily.

ii. THE PLENARY INDULGENCE to all who shall assist at these Novenas every day; and shall afterwards, either on the Feast-day itself to which each Novena respectively has reference, or on some one day in its Octave, after Confession and Communion, pray to our Lord and to the Blessed Virgin according to the pious intention of the Sovereign Pontiff.

## FIRST NOVENA.

FOR THE FEAST OF THE IMMACULATE CONCEPTION.

Veni Sancte Spiritus, reple tuorum corda fidelium,  
et tui amoris in eis ignem accende.

V. Emitte Spiritum tuum, et creabuntur.

R. Et renovabis faciem terræ.

Oremus.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum.

R. Amen.

TRANSLATION.

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

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray.

God, who hast taught the hearts of Thy faithful people by the light of Thy Holy Spirit; grant us in the same Spirit to relish what is right, and evermore to rejoice in His holy comfort. Through Christ our Lord.

R. Amen.

PREPARATORY PRAYER FOR EVERY DAY OF THE NOVENA.

Virgin most pure, conceived without sin, from thy conception fair and stainless; glorious Mary, full of grace, Mother of my God, Queen of angels and of men,—I humbly venerate thee as Mother of my Saviour, who, though He was God, taught me by His own veneration, reverence, and obedience to thee, the honour and homage that I owe thee. Vouchsafe, I pray thee, to accept the Novena which I dedicate to thee. Thou, Mother, art the safe refuge of the penitent sinner; fit, then, it is I should have recourse to thee. Thou art the Mother of compassion; will not, then, my miseries, so manifold, move the bowels of thy mercy? Mary, my best hope after Jesus, thou canst not but accept the loving trust I have in thee; make me thy son in very deed, and not in name alone, that with a son's confidence I may cry to thee,

Monstra te esse matrem.

*Show thyself a mother.*

*Say nine Ave Maria and one Gloria Patri, then the following*

PRAYER. FIRST DAY. *Novemb. 29.*

Lo, at thy sacred feet I bow, Virgin Immaculate, the while my heart o'erflows with joys in unison with thine own, because, before time was, thou wast the Mother elect of the Eternal Word, and preserved stainless from the taint of Adam's sin. For ever praised, for ever blessed be the Most Holy Trinity, who in thy conception poured out upon thy soul the riches of that matchless privilege. I humbly pray thee, gracious Mother, obtain for me grace to be triumphant over my birth-sin's bitter fruits; ah yes! make me victorious over them, that I may never cease to love my God.

*Then say the Litanies of the Blessed Virgin, or else*

*V. Tota pulchra es, Maria.*

*R. Tota pulchra es, Maria.*

*V. Et macula originalis non est in te.*

*R. Et macula originalis non est in te.*

*V. Tu gloria Jerusalem.*

*R. Tu lætitia Israel.*

*V. Tu honorificentia populi nostri.*

*R. Tu advocata peccatorum.*

*V. O Maria.*

*R. O Maria.*

*V. Virgo prudentissima.*

*R. Mater clementissima.*

*V. Ora pro nobis.*

*R. Intercede pro nobis ad Dominum Jesum Christum.*

*After the Litanies, or Hymn as above, say as follows:*

*V. In Conceptione tua, Virgo, immaculata fuisti.*

*R. Ora pro nobis Patrem, cujus Filium peperisti.*

Oremus.

Deus, qui per Immaculatam Virginis Conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii sui prævisa eam ab omni labe præservasti; nos quoque mundos ejus intercessione ad te pervenire concedas.

Deus omnium fidelium pastor et rector famulum tuum N., quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respicere: da ei quæsumus, verbo et exemplo, quibus præest, proficere, ut ad vitam una cum grege sibi credito perveniat sempiternam.

Deus refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis, et præsta; ut quod fideliter petimus, efficaciter consequamur. Per Christum Dominum nostrum.

*R.* Amen.

TRANSLATION.

- V.* All fair art thou, O Mary.  
*R.* All fair art thou, O Mary.  
*V.* The stain original is not in thee.  
*R.* The stain original is not in thee.  
*V.* Thou art the glory of Jerusalem.  
*R.* Thou art the joy of Israel.  
*V.* Thou art the honour of our people.  
*R.* Thou the advocate of sinners.  
*V.* O Mary.  
*R.* O Mary.  
*V.* Virgin most prudent.  
*R.* Mother most tender.  
*V.* Pray for us.  
*R.* Intercede for us to our Lord Jesus Christ.

V. In thy Conception, Virgin, thou wast immaculate.

R. Pray for us to the Father, whose Son was born of thee.

Let us pray.

God, who through the Immaculate Conception of a Virgin didst prepare a worthy dwelling-place for Thy Divine Son; grant that, as by the anticipation of the death of the same Thy Son, Thou didst preserve her from all taint, so Thou wouldst vouchsafe unto us that, cleansed from all sin by her intercession, we too may arrive at Thine eternal glory.

O God, the Pastor and Ruler of all the faithful, graciously look upon Thy servant Pius, whom Thou hast set over Thy Holy Church; grant him, we beseech Thee, by his word and example, so to direct those over whom Thou hast placed him, that, together with the flock Thou hast intrusted to his care, he may attain eternal life.

O God, our refuge and strength, who art the source of all piety; let the pious prayers of Thy Church enter into Thy presence, and grant, that what we ask in faith we may in deed obtain. Through Christ our Lord. Amen.

*The same order is to be observed on all the other days of the Novena, the Prayers for the Day alone being changed.*

PRAYER FOR THE SECOND DAY. *Novemb. 30.*

Mary, unsullied Lily of heavenly purity, I rejoice with thee, because from thy Conception's earliest dawn thou wast filled full of grace, and wast gifted



with our reason's perfect use. I thank and I adore the Ever-blessed Trinity, who gave thee those high gifts. Lo, at thy feet I bow, my face o'erwhelmed with shame to see myself so poor in grace. O thou, who wast filled full of heavenly grace, from that same fount of grace shed some few drops upon my soul, making me share the treasures of thy Immaculate Conception.

*Litanies, &c., as before.*

PRAYER FOR THE THIRD DAY. *Dec. 1.*

Mary, thou Mystic Rose of purity, my heart rejoices with thine own for the glorious triumph thou didst gain over the infernal serpent by thy Immaculate Conception, and because thy soul knew not the stains of Adam's sin. I thank and laud with my whole heart the Ever-blessed Trinity, who granted thee that glorious privilege; and I pray thee, gracious Lady, obtain for me such spiritual courage, that I too may overcome the wiles of the great enemy, nor ever stain my soul with mortal sin. Mother, be thou mine aid; standing beneath thy shelter, make me victorious over the common foe of our eternal welfare.

*Litanies, &c., as before.*

PRAYER FOR THE FOURTH DAY. *Dec. 2.*

Mirror of holy purity, Mary, Virgin Immaculate, great is my joy to gaze upon thy soul, and see how there were infused into it from thy Immaculate Conception all high and most perfect virtues, with all the gifts of God's Most Holy Spirit. I thank and laud the Ever-blessed Trinity, who bestowed on thee

these high honours. I pray thee, gentle Mother, let me beneath thy fostering hand show forth each Christian virtue, and so be worthy to be partaker of the gifts and graces of the Holy Ghost.

*Litanies, &c., as before.*

PRAYER FOR THE FIFTH DAY. *Dec. 3.*

Mary, bright Moon of purity, I rejoice with thee, because the mystery of thy Immaculate Conception first brought light and salvation to the race of man, and was the joy of a benighted world. I thank and bless the Ever-blessed Trinity, who thus did magnify and glorify the person of thy humanity. Lady, of thee I beg the grace so to profit by thy dear Son's Death and Passion, that not in vain that Precious Blood be shed for me upon the cross, but that after a holy life I may reach heaven in safety.

*Litanies, &c., as before.*

PRAYER FOR THE SIXTH DAY. *Dec. 4.*

Mary Immaculate, most brilliant Star of purity, I rejoice with thee, because thy Immaculate Conception has bestowed upon the angels in Paradise the greatest joy. I thank and bless the Ever-blessed Trinity, enriching thee with that high privilege. O let me too one day enter into this heavenly joy, in the company of angels praising and blessing thee world without end. Amen.

*Litanies, &c., as before.*

PRAYER FOR THE SEVENTH DAY. *Dec. 5.*

Mary, Immaculate Morn of purity, with thee I rejoice, gazing in wonder upon thy soul confirmed

in grace at the first moment of thy Conception, and rendered inaccessible to sin. I thank and magnify the Ever-blessed Trinity, from all our race electing thee alone to this especial privilege. Holiest Virgin, let thy mighty prayers work in my soul such utter hatred of all sin, as of our ills the worst, that I may rather die than ever again commit a mortal sin.

*Litanies, &c., as before.*

PRAYER FOR THE EIGHTH DAY. *Dec. 6.*

O spotless Sun, O Virgin Mary, I congratulate thee, I rejoice with thee, because in thy Conception God gave thee grace greater and more boundless than He ever shed on all His angels and His saints together, when all their merits culminated highest. I thank and marvel at the vast beneficence of the Ever-blessed Trinity, who with open hand dispensed to thee alone this privilege. O make me too correspond with the grace of God, nor ever spurn it from me. O Mother, change this heart of mine, make me in good earnest now begin to tread my penitential path.

*Litanies, &c., as before.*

PRAYER FOR THE NINTH DAY. *Dec. 7.*

O living Light of holiness, Sample of purity, Mary Immaculate, Virgin and Mother, as soon as thou wast conceived, thou didst adore thy God, giving Him thanks that in thee the ancient curse was disannulled, and blessing come again upon the sinful sons of Adam. O make this blessing kindle in my heart love towards God; and do thou fan this flame of love within me, that I may ever love Him more constantly, and then in heaven eternally enjoy Him, there

to thank and praise Him more and more fervently for all His wondrous privileges conferred on thee, and to rejoice with thee for thy high crown of glory.

*Litanies, &c., as before.*

105.

## SECOND NOVENA.

IN PREPARATION FOR THE FEAST OF OUR LADY'S NATIVITY.

*(Commencing Aug. 30.)*

Veni Sancte Spiritus, &c., p. 220.

Most holy Mary, Lady elect, predestined from all eternity by the Most Holy Trinity to be Mother of the only-begotten Son of the Eternal Father, foretold by the Prophets, waited for by the Patriarchs, desired by all nations, Sanctuary, and living Temple of the Holy Ghost, Sun without blemish, because conceived free from original sin, Mistress of Heaven and of Earth, Queen of angels:—humbly prostrate at thy feet we give thee our homage, rejoicing that the year has brought round again the memory of thy sweet Nativity: then with all our hearts we pray thee, Lady, vouchsafe in thy goodness now to come down again and be reborn spiritually in our souls, that, led captive by thy loveliness and sweetness, we may ever live united to thy most sweet and loving heart.

i. So now with nine angelic salutations here we hail thy coming, pondering the while upon the nine months thou didst pass within the cloister of thy Mother's womb; and we tell thee of thine origin from David's royal house, and how thou didst come forth

to the light of heaven with high honour from the womb of holy Anna, thy most happy mother.

*Ave Maria.*

ii. We hail thee, heavenly Babe, white Dove of purity; who despite the serpent wast conceived free from the taint of Adam's sin.

*Ave Maria.*

iii. We hail thee, brightest Morn; who, forerunner of the Heavenly Sun of Justice, didst first bring light to earth.

*Ave Maria.*

iv. We hail thee, Elect; who like the untarnished Sun didst burst forth in the dark night of sin.

*Ave Maria.*

v. We hail thee, beauteous Moon; who didst shed light upon a world wrapt in the darkness of idolatry.

*Ave Maria.*

vi. We hail thee, dread Warrior-Queen; who, in thyself a host, alone didst put to flight all hell.

*Ave Maria.*

vii. We hail thee, fair Soul of Mary; who from all eternity wast God's and God's alone.

*Ave Maria.*

viii. We hail thee, dear Child, and we humbly worship thy most holy infant body; we venerate the sacred swaddling-clothes wherewith they bound thee, the sacred crib wherein they laid thee, and we bless the hour and the day when thou wast born.

*Ave Maria.*

ix. We hail thee, much-loved Infant, decked with

every virtue, immeasurably high above all saints, and therefore worthy Mother of the Saviour of the world; who, made fruitful by the Holy Spirit, didst bring forth the Incarnate Word.

*Ave Maria.*

PRAYER.

Infant most lovely, who by thy holy birth hast comforted the world, made glad the heavens, struck terror into hell, brought help to the fallen, consolation to the sad, salvation to the weak, joy to all men living; we pray thee, with all fervent love and gratitude, be thou spiritually reborn in our souls by means of thy most holy love; renew our spirits to thy service, rekindle in our hearts the fire of charity, bid all the virtues blossom there, that so we may find more and more favour in thy gracious eyes. Mary! be thou our Mary, and may we feel the saving power of thy sweetest name; let it ever be our comfort to call on that great name in all our troubles; be it our hope in dangers, our shield in temptation, and in death our last murmuring. *Sit nomen Mariæ mel in ore, melos in aure, et júbilus in corde. Amen.* Let the name of Mary be honey in the mouth, melody in the ear, ecstasy in the heart. Amen.

*V. Nativitas tua, Dei Genitrix Virgo,*

*R. Gaudium annuntiavit universo mun lo.*

Oremus.

Famulis tuis, quæsumus Domine, cœlestis gratiæ munus impertire: ut quibus Beatæ Virginis partus extitit salutis exordium, nativitatis ejus votiva solemnitas pacis tribuat incrementum.

Deus omnium fidelium pastor, &c., with the other Prayers at p. 223.

## TRANSLATION.

V. Thy Nativity, O Virgin Mother of God,  
R. Hath brought joy to a whole world.

Let us pray.

Grant to us Thy servants, we beseech Thee, Lord, the gift of heavenly grace; that to those, for whom the delivery of the Virgin was the commencement of salvation, this her votive festival may give increasing peace. Through, &c.

O God, &c., p. 224.

106.

## THIRD NOVENA.

IN PREPARATION FOR THE FEAST OF THE ANNUNCIATION.

(Commencing March 16.)

Veni Sancte Spiritus, &c., p. 220.

i. With wonder I revere thee, holiest Virgin Mary; for of all God's creatures thou wast humblest on the very day of thy Annunciation, when God Himself exalted thee to the sublimest dignity of His own Mother. O mightiest Virgin, make me, wretched sinner that I am, know the depths of my own nothingness, and at once with all my heart humble myself beneath the feet of all men.

*Ave Maria.*

ii. When, Mary, holiest Virgin, Gabriel the archangel hailed thee in thy Annunciation, thou wast raised by God above all angel choirs; yet didst thou then confess thyself the handmaid of the Lord (*Ecce*

*ancilla Domini*). O Mary, obtain for me true humility and angelic purity, that I may so live on earth as ever to be worthy of the blessings of my God.

*Ave Maria.*

iii. With thee I rejoice, O Virgin ever blest, because by thy sole *fiat*, uttered by thee so lowly, thou didst draw down from the bosom of the Eternal Father the Divine Word into thine own pure bosom. O draw, then, ever my heart to God; and with God draw grace into my heart, that I may ever bless thy *fiat*, and with devotion cry, O mighty *Fiat!* O *Fiat* efficacious! O *Fiat* to be venerated above all *Fiat*s! (St. Thom. de Villan.)

*Ave Maria.*

iv. Mary, mighty Virgin, thou on thy Annunciation wast found by Gabriel the archangel on thy watch, quick to do God's will, and correspond with the desires of the August Trinity for man's redemption, willing thy consent in order to redeem the world. Let me, whatever happens, good or ill, turn ever to my God, and with resignation say, *Fiat, fiat mihi secundum verbum tuum* (Be it unto me according to Thy word).

*Ave Maria.*

v. I see that thy obedience, holiest Mary, wrought so close a bond between thy God and thee, that all creation never shall know again union so fair and perfect. (*Magis Deo conjungi, nisi fieret Deus, non potuit*: "She could not have been more united to God except by being God herself."—B. Albert. Magnus.) My soul within me faints to see how sin hath severed me from God. Help me then, gentle Mother, with



true heart to do fit penance for my sins, that thy own loving Jesus may yet once more live in me and I in Him.

*Ave Maria.*

vi. Beholding, holiest Mary, how by reason of thy modesty thou wast troubled when Gabriel the archangel stood before thee in thy house, I also when I come before thee am troubled for my monstrous pride; wherefore do thou, in thy incomparable humility, "which brought forth God for men, re-opened paradise, and let the captive souls go free from hell beneath" (*Quæ Deum hominibus peperit, paradisum aperuit et animas ab inferno liberavit*—St. Augus., Serm. de Sanct.), draw me, I pray thee, out of the deep pit wherein my sins have cast me, enabling me to save my soul.

*Ave Maria.*

vii. Though my tongue is unhallowed, yet, purest Virgin, I am bold to hail thee each hour of the day: "Hail, hail, Mary, full of grace" (*Ave, ave, gratiâ plena*). From my heart I pray thee, replenish my soul some little with that mighty grace wherewith the Holy Spirit overshadowed thee, and filled thee to the full.

*Ave Maria.*

viii. I believe, holiest Mary, that that mighty God, who was ever with thee from thy conception (*Dominus tecum*), is, by His Incarnation in thy purest womb, made still more closely one with thee; make it thy care, I pray thee, that I may be with that same dear Lord Jesus ever one heart and soul by means of sanctifying grace.

*Ave Maria.*

ix. O holiest Mary, shed over my heart and soul all heavenly benedictions, as thou thyself wast ever blest of God among all women (*benedicta tu in mulieribus*); for I have this sure hope, that if, dear Mother, thou shalt bless me while I live, then when I die I shall be blest of God in the everlasting glory of heaven.

*Ave Maria. Then the Litanies, &c.*

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Oremus.

Deus, qui de Beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur.

Deus omnium fidelium pastor, &c.

TRANSLATION.

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Let us pray.

O God, who by the message of an angel didst will that Thy Divine Word should take flesh of the Blessed Virgin Mary; grant unto us Thy suppliants, that we, who believe her to be verily the Mother of God, may be helped by her intercession with Thee. Through, &c.

O God, &c., p. 224.

107.

## FOURTH NOVENA.

IN PREPARATION FOR THE FEAST OF THE PURIFICATION.

*(Commencing Jan. 24.)*

Veni Sancte Spiritus, &amp;c., p. 220.

i. Bright Mirror of all virtues, holiest Mary, the forty days were hardly run from thy delivery when thou, though the purest of all virgins, didst will to be presented in the Temple to be purified; O help us then, after thy likeness, to keep our hearts unstained by sin, that so we too may be made worthy some day to be presented to our God in His eternal glorious Temple.

*Ave Maria.*

ii. Virgin most obedient, thou wouldest offer at thy Presentation the wonted sacrifice of women; teach us by holy living to offer ourselves, as thou didst, a living sacrifice to God, by practising every virtue.

*Ave Maria.*

iii. Virgin most pure, in observing the precept of the Law, thou didst despise the reproach of men; ask for us grace to keep our hearts for ever pure, however blamable the world may think us.

*Ave Maria.*

iv. Virgin most holy, in offering thy Son, the Word Divine, to His Eternal Father, thou didst gladden all the courts of heaven; present our poor hearts

to God, that His sustaining grace may keep them ever free from mortal sin.

*Ave Maria.*

v. Virgin most humble, in consigning Jesus into old Simeon's holy arms, thou didst fill his spirit full of heavenly joy; consign our hearts into God's holy keeping, that He may fill them full of His Holy Spirit.

*Ave Maria.*

vi. Virgin most zealous, co-operating in the salvation of the world by thy redemption of thy Son Jesus according to the Law; ransom now our poor hearts from the slavery of sin, that so they may be ever pure before the face of God.

*Ave Maria.*

vii. Virgin most meek, on hearing the prophecy of Simeon foretelling thy woes, thou didst humbly stoop to the good pleasure of thy God; enable us ever to be resigned to His divine Providence, bearing all troubles with patience.

*Ave Maria.*

viii. Virgin most compassionate, when thou didst fill the soul of Anna the prophetess with light, by means of thy divine Son, thou didst make her magnify the mercies of God, and recognise Jesus Redeemer of the world; enrich our spirit too with heavenly grace, that we may rejoice indeed for all the *goods* which the Blood of our God has bought for  
*us.*

*Ave Maria.*

ix. Virgin most patient, who didst feel thy soul transfixed with sorrow when in spirit thou didst foresee all the bitter Passion of thy Son, and knowing the grief of Joseph thy Spouse for all thy sufferings, didst with thy tender words console him; pierce through and through our souls with true sorrow for our sins, that we may one day come to rejoice with thee in everlasting bliss, partakers of thy glory.

*Ave Maria.*

*Then the Litanies, and the following Responses, &c.*

*V. Responsum accepit Simeon a Spiritu Sancto,*

*R. Non visurum se mortem nisi videret Christum Domini.*

*Oremus.*

Omnipotens sempiterne Deus, majestatem tuam supplices exoramus : ut sicut Unigenitus Filius tuus cum nostræ carnis substantia in Templo est præsentatus, ita nos facias purificatis tibi mentibus præsentari.

*Deus omnium fidelium pastor, &c.*

*With the other Prayers, as at p. 223.*

TRANSLATION.

*V. Simeon received answer from the Holy Spirit,*

*R. That he should not see death till he had seen the Christ of God.*

*Let us pray.*

Almighty, everlasting God, we humbly pray Thy Majesty, that like as Thine only-begotten Son was presented in the Temple in the substance of our

flesh, so Thou wouldest enable us to present our  
before Thee with clean hearts. Through, &c.

O God, &c., p. 224.

## 108.

## FIFTH NOVENA.

IN PREPARATION FOR THE FEAST OF THE ASSUMPTI

(*Commencing Aug.'6.*)

## FIRST DAY.

Veni Sancte Spiritus, &c., p. 220.

## HYMN.

O gloriosa Virginum  
Sublimis inter sidera,  
Qui te creavit, parvulum  
Lactente nutris ubere.

Quod Heva tristis abstulit,  
Tu reddis almo germine :  
Intrent ut astra flebiles,  
Cœli recludis cardines.

Tu regis alti janua,  
Et aula lucis fulgida :  
Vitam datam per Virginem,  
Gentes redemptæ plaudite.

Jesu, tibi sit gloria,  
Qui natus es de Virgine,  
Cum Patre, et almo Spiritu  
In sempiterna sæcula. Amen.

## GLORY OF MARY IN DEATH.

*She was well prepared to die.*

Ponder, O my soul, how glorious was Mary at the moment of her death, because in life she was so well prepared to die : first, by reason of her ardent longing to see her God and be again united to her Son ; and next, by the unapproachable merit of her consummate perfection. Then will we reflect within ourselves, and learn how different we are from Mary in our own practice of preparation for our death.

Wherefore let us pray to her :

i. Holiest Virgin, who, to prepare thyself for a holy death, didst live in one long ceaseless thirst for the vision of thy God ; O do thou, Virgin Mother, in mercy take from us the vain desire of the frail things of earth.

*Three Ave Maria.*

ii. Holiest Virgin, who, to prepare thyself holily to die, didst in life ever sigh to be united to thy Son Jesus ; O obtain for us fidelity to Jesus, even unto death.

*Three Ave Maria.*

iii. Holiest Virgin, who, holily to die, madest it thy care to heap up merit to a height unapproachable by other than thyself ; O intercede for us, that we may know that virtue and the grace of God alone lead to salvation.

*Three Ave Maria.*

Now will we raise high our voice in praise of Mary, so prudent to prepare for death ; and whilst we hymn her glories in unison with the nine angel choirs who made her escort on her Assumption into heaven, we will with the first choir sing—

*The Litanies; then—*

*V. Exaltata est Sancta Dei Genitrix*

*R. Super choros angelorum ad cœlestia regna*

*Oremus.*

Famulorum tuorum, quæsumus Domine, deli-  
ignosce: ut qui tibi placere de actibus nostris  
valemus, Genitricis Filii tui Domini nostri inter-  
sione salvemur.

Deus omnium fidelium pastor, &c., p. 223.

TRANSLATION.

*V. The holy Mother of God is exalted*

*R. High above the angel choirs to the heav-  
kingdom.*

Let us pray.

We beseech thee, Lord, pardon the shortcom-  
of Thy servants; that we who by our own works  
not able to please Thee, may be saved by the in-  
cession of the Mother of Thy Son our Lord J  
Christ. Who, &c.

O God, &c., p. 224.

SECOND DAY. *Aug. 7.*

Veni Sancte Spiritus, &c., p. 220.

O gloriosa Virginum, &c., p. 238.

GLORY OF MARY IN DEATH.

*She died in the midst of the Apostles, her Son Jes  
assisting.*

*Ponder how glorious was Mary at her death,*



forted not only by the apostles and by the saints above, but by her dear Son Jesus also; and while we contemplate the unspeakable joy which filled her soul at such surpassing favours, let us entreat her for ourselves :

i. Glorious Virgin, who for thy consolation didst deserve to die in the blest company of apostles and of saints; O may we feel thee nigh when we breathe forth our dying sigh, and may our holy patrons too be there to lend their aid.

*Three Ave Maria.*

ii. Glorious Virgin, who at the moment of thy death wast comforted by the sight of thy dear Son Jesus; O pray for us, that at that awful moment we too may be comforted by receiving Jesus in the most holy Viaticum.

*Three Ave Maria.*

iii. Glorious Virgin, who in the arms of Jesus didst lay down thy spirit; aid us, that we may lay down our souls also in the arms of the same dear Lord, with this one desire, that His most holy will may be for ever done in us.

*Three Ave Maria.*

Come, then, let us magnify our Lady's glory, assisted at her death by her Son Jesus and His apostles, joining in jubilee at her triumph with the second choir of the Heavenly Host.

*Litanies. Then ̑. and ̒. and Oremus as before, p. 240.*

THIRD DAY. *Aug. 8.*

Veni Sancte Spiritus, &c., p. 220.

O gloriosa Virginum, &c., p. 238.

GLORY OF MARY IN DEATH.

*She died in an ecstasy of love.*

Ponder how glorious was holiest Mary in her death, for she breathed forth her soul from a very ecstasy of the love of God; wherefore with eager longing ourselves to gather strength by that all-holy fire of love, we now ask Mary's help:

i. Mary, happiest Virgin, who didst abandon life by the sheer vehemence of thy love of God; make it thy care that in our hearts, as God doth will, there be lit up this living fire of His love.

*Three Ave Maria.*

ii. Mary, happiest Virgin, who dying of love didst teach what love of God could do; O pray for us, that never, never we may leave our God, in life or death.

*Three Ave Maria.*

iii. Mary, happiest Virgin, leaving this mortal life by the strong ecstasy of love thou didst make known the fire which ever burnt within thy breast; O pray for us, that but one solitary spark of that same fire may burn in us, giving us true penitential sorrow for our sins.

*Three Ave Maria.*

With the third choir of angels we will now exalt the ineffable glory of Mary, inflamed with burning love of God.

*Litanies. Then V. and R. and Oremus as before, p. 240.*

FOURTH DAY. *Aug. 9.*

Veni Sancte Spiritus, &c., p. 220.

O gloriosa Virginum, &c., p. 238.

## GLORY OF MARY AFTER DEATH.

*In her dead body.*

Ponder how glorious Mary was after death ; for from her body, clothed with majesty, most wondrous lustre shone, whilst it diffused around odours of sanctity, breathing the fragrancy of Paradise ; nor were there wanting at the sight of it innumerable miracles. Then, conscious of our many miseries, let us entreat her :

i. Lady unsullied, who for thy virginal purity didst merit the glory to be so bright and so majestic in thy body after death ; O obtain for us the strength to detach ourselves from every foul spirit of impurity.

*Three Ave Maria.*

ii. Lady unsullied, who for thy rare virtue, from thy dead body didst exhale sweet fragrance of Paradise ; make it thy care, that by our life we may both edify our neighbour, and never more by our bad example become a stumbling-block to others.

*Three Ave Maria.*

iii. Lady unsullied, before whose body were healed innumerable maladies ; O may thy prayers heal all our spiritual ills.

*Three Ave Maria.*

Come let us rejoice for the glory given to the dead body of Mary, while with the fourth choir of the angels we sing :

*Litanies. Then V. and R. and Oremus as before, p. 240.*

FIFTH DAY. *Aug. 10.*

Veni Sancte Spiritus, &c., p. 220.

O gloriosa Virginum, &c., p. 238.

## GLORY OF MARY AFTER DEATH.

*In the resurrection of her body.*

Ponder how glorious was Mary after death, since by the power of the Highest, her body, raised to life, acquired the four gifts of brightness, subtlety, agility, and impassibility; and, filled with consolation at the excellency of her surpassing glory, let us thus invoke her:

i. Lady exalted; by thy God so gloriously raised to life, help us so on earth to live, that we too may rise again after thy likeness in the last judgment-day.

*Three Ave Maria.*

ii. Lady exalted, who hadst given thee in thy risen body the gifts of brightness and of subtlety; by reason of the bright example and the humility of thy life on earth, O take from us all contemptuous affectation, so shall our souls, freed from the trammels of self-love, be decked in the robe of holy humility.

*Three Ave Maria.*

iii. Lady exalted, God made thy risen body glorious with the gifts of agility and impassibility, for great was thy spiritual zeal and patience while on earth; O obtain for us courage valiantly to mortify our bodies, and patiently to curb our headstrong passions.

*Three Ave Maria.*

Now will we render worthy praise to Mary, and magnify the glory which adorns her risen body; while with the fifth choir we sing aloud her honours.

*Litanies. Then V. and R. and Oremus as before, p. 240.*

SIXTH DAY. *Aug. 11.*

Veni Sancte Spiritus, &c., p. 230.

O gloriosa Virginum, &c., p. 238.

GLORY OF MARY AFTER DEATH.

*In her Assumption into heaven.*

Ponder how gloriously Mary was taken up to heaven, for she was escorted by legions of the heavenly hosts and blessed souls drawn by her merits forth from Purgatory; and joining in that imperial triumph, let us with all humility offer to her our supplications:

i. Great Queen, assumed so royally into the kingdom of eternal peace; O take from us all sordid earthly thoughts, and give us grace firmly to fix our hearts on hopes of the changeless bliss of heaven.

*Three Ave Maria.*

ii. Great Queen, assumed to heaven amidst a cortege of the heavenly hosts; O get us strength to master Satan's wiles, and lend a docile ear to the good counsels of that blessed Spirit who directs our path and aids our tottering steps.

*Three Ave Maria.*

iii. Great Queen, assumed most gloriously amidst

a crowd of holy souls drawn by thy merits out of Purgatory; O by thy majesty set us free from sin's dark slavery, and make us worthy heralds of thy praise for all eternity.

*Three Ave Maria.*

Then let us never cease to applaud at Mary's royal triumph, but with loud voices sing the special glories of her solemn Assumption into heaven, lending our homage still to swell the note of the sixth angel choir.

*Litanies. Then V. and R. and Oremus as before, p. 240.*

#### SEVENTH DAY. *Aug. 12.*

Veni Sancte Spiritus, &c., p. 220.

O gloriosa Virginum, &c., p. 238.

#### GLORY OF MARY AFTER DEATH.

##### *In her Assumption into heaven.*

Ponder how glorious in heaven is Mary; where, as Queen of the universe, she is enthroned, and from countless hosts of angels and of saints is ever receiving homage and veneration: wherefore, bending before her royal throne, we too implore her aid:

i. Empress-Queen of the whole world, who for thy incomparable merit art raised to such high glory in the heavens; O in thy pity look on us and on our miseries, and by the gentle sway of thy protection direct our steps.

*Three Ave Maria.*

ii. Empress-Queen of the whole world, who on thy throne art ever receiving worship and homage from all the heavenly hosts ; O hear, we pray thee, these our invocations, offered with such reverence as befits thy dignity and greatness.

*Three Ave Maria.*

iii. Empress-Queen of the whole world; by that surpassing glory which adorns thee on thy pinnacle of greatness in the heavens, O vouchsafe to take us for thy servants, and obtain grace for us, that with quick and ready will, we faithfully may keep His precepts, who is at once our God and Saviour.

*Three Ave Maria.*

Wherefore let us enter into the joy which angels feel while they praise Mary, and be exceeding glad, because we know that she is raised to the dignity of Queen of the whole universe; while with the seventh choir we sing,

*Litanies. Then V̄. and R̄. and Oremus as before, p. 240.*

EIGHTH DAY. *Aug. 13.*

Veni Sancte Spiritus, &c., p. 220.

O gloriosa Virginum, &c., p. 238.

GLORY OF MARY AFTER DEATH.

*For the crown which decks her brow.*

Ponder how glorious is Mary in the heavens, for the royal crown wherewith her Divine Son hath

crowned her, and for her vast knowledge which she now has of the deep mysteries of God, past, present, and to come; and, full of reverence for the incomparable honours bestowed upon our Queen, let us entreat her mighty aid:

i. Peerless Queen, who in heaven on high dost rejoice in the great glory done thee by thy Son, when on thy head He set a royal diadem; O get us grace to share thy matchless virtues, nor ever cease thy care of us till, purified in heart and mind, we too be made worthy to wear a crown with thee in Paradise.

*Three Ave Maria.*

ii. Peerless Queen, by that wide knowledge granted thee of all things upon earth; O for thy glory's sake win pardon for our past shameless deeds, nor ever let us anger thee again by froward tongue or wanton thought.

*Three Ave Maria.*

iii. Peerless Queen, who wouldest see us pure and clean, that we may be fit to stand before thy God; obtain for us forgiveness of our sins, and help us ever, by look, word, and deed, to please His heavenly Majesty.

*Three Ave Maria.*

Now will we purify our hearts to give meet praise to Mary, and to the glory she possesses in that bright crown which decks her royal brow we will add these humble tokens of our love, while with the eighth choir joyfully we sing,

*Litanies. Then V. and R. and Oremus as before, p. 240.*



NINTH DAY. *Aug. 14.*

## GLORY OF MARY AFTER DEATH.

*In her patronage of man.*

Ponder how glorious is Mary in the heavens, by reason of her patronage of man, and because she now is able and most solicitous to aid him in his need; wherefore with most lively confidence, because for our patroness we have the very Mother of our God, let us with all our hearts beseech her:

i. Mary, our most potent Patroness, who in heaven dost glory in being the advocate of men; O preserve us thy children from the talons of our fiendish foe, and place us in the arms of Him who is our God and our Creator.

*Three Ave Maria.*

ii. Mary, our most potent Patroness, who in heaven art the advocate of man, and wouldest all men should be saved; see thou that none of us despair when we behold all our past relapses into sin.

*Three Ave Maria.*

iii. Mary, our most potent Patroness, whose delight it ever is, in the fulfilment of thine office, to be invoked by men; obtain for us true devotion, and make it thy care that we never fail to call thee to our aid in life, and above all at the awful moment of our death.

*Three Ave Maria.*

Now with all heart let us celebrate Mary's glories; and because our comfort is so great in having Mary for our advocate in heaven, let us join the ninth

choir of the angels in lauding her and praising her while we sing :

*Litanies. Then ♯. and ♮. and Oremus as before, p. 240.*

## 109.

## VARIOUS OTHER NOVENAS.

The following Novenas were published in one volume by the Rev. Joseph Mary Falcone, of the Congregation of the Mission at Naples; and were printed in Naples in the year 1849 :

His Holiness Pius IX., by a Rescript dated Gaeta, Jan. 5, 1849, granted to the faithful—

i. THE INDULGENCE OF 300 DAYS for every day of each Novena, no matter at what time of the year it is made.

ii. THE PLENARY INDULGENCE for each Novena; to be gained in the course of the Novena, or within the space of eight days after it, on that day when, after Confession and Communion, they shall pray for the Holy Church and Sovereign Pontiff.

These Novenas are—

1. Purification of our Blessed Lady.
2. St. Gabriel the Archangel.
3. St. Joseph, the Husband of our Blessed Lady.
4. The Annunciation of our Blessed Lady.
5. The Seven Dolours of our Blessed Lady.
6. The Patronage of the Immaculate Heart of Mary.
7. The Holy Ghost.
8. The Sacred Heart of Jesus.
9. The Visitation of our Blessed Lady.
10. St. Vincent of Paul.
11. The Assumption of our Blessed Lady.
12. The Nativity of our Blessed Lady.
13. St. Michael the Archangel.
14. The Holy Guardian Angels.
15. The Most Holy Rosary.
16. The Holy Souls in Purgatory.
17. St. Raphael the Archangel.
18. The Presentation of our Blessed Lady.
19. The Immaculate Conception.
20. The Nativity of our Blessed Lord and Saviour Jesus Christ.

**ST. MICHAEL THE ARCHANGEL**

**AND**

**OTHER SAINTS.**

## 110.

## THE HYMN "TE SPLENDOR," &amp;c.

Pope Pius VII., by a Rescript of the S. Congr. of Indulgences, May 6, 1817, granted—

i. THE INDULGENCE OF 200 DAYS ONCE A DAY TO ALL THE faithful who, with contrite hearts and devotion, say the following hymn, with the antiphon and prayer, in honour of St. Michael the Archangel; to obtain for themselves the mighty aid which his patronage affords to all in the assaults of the enemy of man, and in all temptations, whether in life or death.

ii. THE PLENARY INDULGENCE TO ALL WHO SHALL HAVE SAID this hymn every day for a month together, on any one day when, after Confession and Communion, they shall pray according to the intention of the Sovereign Pontiff.

Te splendor et virtus Patris,  
Te vita, Jesu, cordium,  
Ab ore qui pendent tuo,  
Laudamus inter Angelos.

Tibi mille densa millium  
Ducum corona militat:  
Sed explicat victor crucem  
Michael salutis signifer.

Draconis hic dirum caput  
In ima pellit tartara,  
Ducemque cum rebellibus  
Cœlesti ab arce fulminat.

Contra ducem superbæ  
Sequamur hunc nos Principem,  
Ut detur ex Agni throno  
Nobis corona gloriæ.

Patri, simulque Filio,  
 Tibique sancte Spiritus,  
 Sicut fuit, sit jugiter,  
 Sæclum per omne gloria. Amen.

*Ant.* Princeps gloriosissime, Michael Archangele, esto memor nostri : hic et ubique semper precare pro nobis Filium Dei.

*V.* In conspectu angelorum psallam tibi, Deus meus.

*R.* Adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Oremus.

Deus, qui miro ordine angelorum ministeria, hominumque dispensas: concede propitius, ut, a quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniatur. Per Dominum nostrum, &c.

TRANSLATION.

O Jesu, life-spring of the soul,  
 The Father's pow'r, and glory bright!  
 Thee with the angels we extol;  
 From Thee they draw their life and light.

Thy thousand thousand hosts are spread  
 Embattled o'er the azure sky;  
 But Michael bears Thy standard dread,  
 And lifts the mighty cross on high.

He in that sign the rebel powers  
 Did with their dragon prince expel;  
 And hurl'd them from the heaven's high towers  
 Down like a thunderbolt to hell.

Grant us with Michael still, O Lord,  
 Against the Prince of Pride to fight;

So may a crown be our reward,  
Before the Lamb's pure throne of light.

To God the Father glory be,  
And to His sole-begotten Son ;  
The same, O Holy Ghost, to Thee,  
While everlasting ages run.

*Ant.* Most glorious Prince, Michael the Arch-  
angel, be thou mindful of us ; here, and in all places,  
pray for us to the Son of God most high.

*V.* I will sing praises to Thee, my God, before  
the Angelic Host.

*R.* I will adore Thee in Thy holy temple, and  
confess unto Thy Name.

Let us pray.

God, who in the dispensation of Thy providence  
dost admirably dispose the ministry of angels and of  
men ; mercifully grant that they who ever minister  
before Thy throne in heaven, may also be the pro-  
tectors of our life on earth. Through Jesus Christ  
our Lord.

111.

ANGELICAL CROWN IN HONOUR OF ST. MICHAEL THE  
ARCHANGEL.

It is a pious tradition, that the Archangel Michael told a  
holy personage that he would be well pleased by that per-  
son's bringing into use the following prayers in his honour  
and in honour of all the angelic host ; and that he would  
repay those who practised this devotion with signal favours,  
particularly in such times as the Catholic Church should ex-  
perience some special trial. In this belief, a holy Carmelite  
nun, of the convent of Vetralla, in the diocese of Viterbo,  
who died with the reputation of sanctity in the year 1751,  
made it her delight to practise this method of prayer, com-  
monly called the " Angelic Chaplet ;" and it was at the prayer

of the nuns of her convent that his Holiness Pius IX., by a decree of the S. Congr. of Rites, dated August 8, 1851, granted the following Indulgences :

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES every time the Chaplet is said.

ii. THE INDULGENCE OF 100 DAYS daily to any one who carries this Chaplet about him, or kisses the medal with the representation of the holy angels appended to the said Chaplet.

iii. THE PLENARY INDULGENCE once a month to every one who says daily this Chaplet; on any one day when, after Confession and Communion, he shall pray for the exaltation of our holy Mother the Church and the safety of the Sovereign Pontiff.

iv. THE PLENARY INDULGENCE, with the conditions above named, on—

1. The Feast of the Apparition of St. Michael, May 18.
2. The Dedication of St. Michael. September 29.
3. St. Gabriel the Archangel. March 18.
4. St. Raphael the Archangel. October 24.
5. Holy Angel Guardians. October 2.

To gain these Indulgences, a Chaplet must be used consisting of nine *Pater noster* and three *Ave Maria* after each *Pater noster*, with four *Pater noster* at the end; the following corresponding salutations being said at the same time in their proper order, with the antiphon and prayer at the end as given below. These Chaplets must be blessed by the actual father confessor of the convent of Vetralla, or some other priest who has obtained faculties for this purpose.

#### METHOD OF PRACTISING THIS DEVOTION.

*Every one, according to his ability, makes an act of sincere contrition by way of preface, kneeling before a representation of the holy Archangel; then he says with devotion the following salutations :*

V. Deus in adiutorium meum intende.

R. Domine ad adjuvandum me festina.

*Gloria Patri, &c.*

## FIRST SALUTATION.

*One Pater noster and three Ave Maria, to the First Angelic Choir.*

By the intercession of St. Michael and the heavenly choir of the Seraphim, may it please God to make us worthy to receive into our hearts the fire of His perfect charity. Amen.

## SECOND SALUTATION.

*One Pater noster and three Ave Maria, to the Second Angelic Choir.*

By the intercession of St. Michael and the heavenly choir of the Cherubim, may God in His good pleasure grant us grace to abandon the ways of sin, and follow the path of Christian perfection. Amen.

## THIRD SALUTATION.

*One Pater noster and three Ave Maria, to the Third Angelic Choir.*

By the intercession of St. Michael and the sacred choir of the Thrones, may it please God to infuse into our hearts a true and earnest spirit of humility. Amen.

## FOURTH SALUTATION.

*One Pater noster and three Ave Maria, to the Fourth Angelic Choir.*

By the intercession of St. Michael and the heavenly choir of the Dominations, may it please God to grant us grace to have dominion over our senses, and to correct our depraved passions. Amen.

## FIFTH SALUTATION.

*One Pater noster and three Ave Maria, to the Fifth Angelic Choir.*

By the intercession of St. Michael and the hea-



venly choir of the Powers, may God vouchsafe to keep our souls from the wiles and temptations of the devil. Amen.

## SIXTH SALUTATION.

*One Pater noster and three Ave Maria, to the Sixth Angelic Choir.*

By the intercession of St. Michael and the choir of the admirable heavenly Virtues, may it please God to keep us from falling into temptation, and may He deliver us from evil. Amen.

## SEVENTH SALUTATION.

*One Pater noster and three Ave Maria, to the Seventh Angelic Choir.*

By the intercession of St. Michael and the heavenly choir of the Principalities, may it please God to fill our souls with the spirit of true and hearty obedience. Amen.

## EIGHTH SALUTATION.

*One Pater noster and three Ave Maria, to the Eighth Angelic Choir.*

By the intercession of St. Michael and the heavenly choir of Archangels, may it please God to grant us the gift of perseverance in the faith and in all good works, that we may thereby be enabled to attain unto the glory of Paradise. Amen.

## NINTH SALUTATION.

*One Pater noster and three Ave Maria, to the Ninth Angelic Choir.*

By the intercession of St. Michael and the heavenly choir of all Angels, may God vouchsafe to grant

us their safe-conduct through this mortal life, and after death a happy entrance into the everlasting glory of heaven. Amen.

*Then say four Pater noster in conclusion; the first to St. Michael, the second to St. Gabriel, the third to St. Raphael, the fourth to our Angel Guardian.*

*This exercise then ends with the following Antiphon :*

ANTIPHON.

Michael, glorious Prince, chief and champion of the heavenly host, guardian of the souls of men, conqueror of the rebel angels, steward of the palace of God, under Jesus Christ our worthy captain, endowed with super-human excellence and virtue; vouchsafe to free us all from every ill, who with full confidence have recourse to thee; and by thy incomparable protection enable us to make progress each day in the faithful service of our God.

*V.* Pray for us, most blessed Michael, prince of the Church of Jesus Christ.

*R.* That we may be made worthy of His promises.

PRAYER.

Almighty and eternal God, who in Thine own marvellous goodness and pity didst, for the common salvation of man, choose the glorious Archangel Michael to be the prince of Thy Church; make us worthy, we pray thee, to be delivered by his beneficent protection from all our enemies, that at the hour of our death no one of them may approach to harm us; rather do Thou vouchsafe unto us that by the same Archangel Michael we may be introduced into the presence of Thy high and heavenly Majesty. Through the merits of the same Jesus Christ our Lord. Amen.

## 112.

## THE ANGEL GUARDIAN.

## “ANGEL OF GOD,” ETC.

While we give thanks to God for having granted to each of us a holy angel for our guardian, we ought ever to bear in mind the respect, devotion, and loving confidence we owe to this blessed spirit; and with these feelings we should often think of him, and implore his constant aid with the following well-known invocation :

Angele Dei, qui custos es mei, me tibi commissum pietate superna illumina, custodi, rege, et gubernas. Amen.

## TRANSLATION.

Angel of God, my guardian dear,  
To whom His love commits me here,  
Ever this day be at my side,  
To light and guard, to rule and guide.

Amen.

Pope Pius VI., in order to kindle the fervour of the faithful to have frequent recourse to their holy Angel Guardian, granted, *motu proprio*, by a Brief of October 2, 1795—

i. THE INDULGENCE OF 100 DAYS, every time the above-named short prayer is said devoutly and with a contrite heart.

ii. THE PLENARY INDULGENCE to those who have been accustomed to say it morning and evening throughout the year, on the Feast of the Holy Guardian Angels, October 2; provided that on that day, after Confession and Communion, they visit a church or public oratory and pray for the Sovereign Pontiff.

iii. THE PLENARY INDULGENCE, *in articulo mortis*, was added by the same Pope, in another Brief of September 2, 1796, to all who had been accustomed during life frequently to say the said prayer. In this Brief also, *motu proprio*, he confirmed the Indulgences already granted.

His successor, Pius VII., afterwards, by a decree of the S. Congr. of Indulgences, of May 15, 1821, besides confirming afresh the above-named Indulgences, granted

iv. THE PLENARY INDULGENCE to all the faithful who say at least once a day, for a month together, the said prayer, *Angele Dei, &c.*, on any one day when, after Confession and Communion, they visit a church and pray as above.

## 113.

## ST. JOSEPH.

## THE FIVE PSALMS IN HONOUR OF HIS SACRED NAME.

The devotion of the faithful to Jesus and Mary having induced them to honour even their sacred names by reciting certain psalms and hymns, as was mentioned above at pp. 33 and 167, holy persons have in like manner desired to honour the glorious patriarch Joseph, the adopted father of Jesus and pure spouse of the ever-Virgin Mary, by saying five psalms, whose initial letters compose the name of Joseph.\*

To encourage Christian people to practise this devotion to St. Joseph, thereby to obtain his efficacious protection in life, and still more in death, Pope Pius VII., by a Rescript and subsequent decree of June 26, 1809, issued by his Eminence the Cardinal-Vicar, and preserved in his *Segretaria*, granted—

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every time these psalms are said devoutly and with contrite heart, together with the hymn and prayer proper to the saint.

ii. THE PLENARY INDULGENCE, once a month, to all who shall have said them daily for a month together; on any one day when, after Confession and Communion, they shall, being truly penitent, pray according to the intention of the Sovereign Pontiff.

iii. THE PLENARY INDULGENCE on the Feast of the Patronage of St. Joseph (the third Sunday after Easter) was added by Pope Pius VII., by a Rescript of the S. Congr. of Indulgences of June 13, 1815, in which he also confirmed the above-named Indulgences. This may be gained by the faith-

\* F in the Italian standing for PH.

ful after having Confessed and Communicated on that day, provided that they have said these five psalms frequently in the course of the year.

## THE FIVE PSALMS.

*Ant.* Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus.

J. *Ps.* 99.

Jubilate Deo omnis terra : \* servite Domino in lætitia (*as at p. 34*).

Gloria Patri, &c.

*Ant.* Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus.

*Ant.* Joseph de domo David, et nomen Virginis Maria.

O. *Ps.* 46.

Omnes gentes plaudite manibus : \* jubilate Deo in voce exultationis.

Quoniam Dominus excelsus, terribilis, \* rex magnus super omnem terram.

Subjecit populos nobis, \* et gentes sub pedibus nostris.

Elegit nobis hæreditatem suam, \* speciem Jacob, quam dilexit.

Ascendit Deus in jubilo, \* et Dominus in voce tubæ.

Psallite Deo nostro, psallite ; \* psallite regi nostro, psallite.

Quoniam rex omnis terræ Deus ; \* psallite sapienter.

Regnabit Deus super gentes ; \* Deus sedet super sedem sanctam suam.

Principes populorum congregati sunt cum Deo

Abraham : \* quoniam dii fortes terræ vehemēter elevati sunt.

Gloria Patri.

*Ant.* Joseph de domo David, et nomen Virginis Maria.

*Ant.* Joseph vir ejus, cum esset justus, et nollet eam traducere.

S. *Ps.* 128.

Sæpe expugnaverunt me a juventute mea : \* dicat nunc Israel (*as at p.* 37).

Gloria Patri.

*Ant.* Joseph vir ejus, cum esset justus, et nollet eam traducere.

*Ant.* Joseph fili David, noli timere accipere Mariam conjugem tuam.

E. *Ps.* 80.

Exultate Deo adjutori nostro ; \* jubilate Deo Jacob.

Sumite psalmum, et date tympanum, \* psalterium jucundum cum cithara.

Buccinate in Neomenia tuba, \* in insigni die solemnitatis vestræ.

Quia præceptum in Israel est, \* et judicium Deo Jacob.

Testimonium in Joseph posuit illud, cum exiret de terra Ægypti : \* linguam, quam non noverat, audivit.

Divertit ab oneribus dorsum ejus : \* manus ejus in cophino servierunt.

In tribulatione invocasti me, et liberavi te : \* ex-audivi te in abscondito tempestatis ; probavi te apud aquam contradictionis.

Audi populus meus, et contestabor te : \* Israel si audieris me, non erit in te deus recens, neque adorabis deum alienum.

Ego enim sum Dominus Deus tuus, qui eduxi te de terra Ægypti : \* dilata os tuum, et implebo illud.

Et non audivit populus meus vocem meam : \* et Israel non intendit mihi.

Et dimisi eos secundum desideria cordis eorum : \* ibunt in adinventionibus suis.

Si populus meus audisset me, \* Israel si in viis meis ambulasset ;

Pro nihilo forsitan inimicos eorum humiliassem : \* et super tribulantes eos misissem manum meam.

Inimici Domini mentiti sunt ei : \* et erit tempus eorum in sæcula.

Et cibavit eos ex adipe frumenti ; \* et de petra melle saturavit eos.

Gloria Patri.

*Ant.* Joseph fili David, noli timere accipere Mariam conjugem tuam.

*Ant.* Joseph exurgens a somno fecit, sicut præcepit ei angelus.

PH. Ps. 86.

Fundamenta ejus in montibus sanctis : \* diligit Dominus portas Sion super omnia tabernacula Jacob.

Gloriosa dicta sunt de te, \* civitas Dei.

Memor ero Rahab, et Babylonis \* scientium me.

Ecce alienigenæ, et Tyrus, et populus Æthiopum, \* hi fuerunt illic.

Numquid Sion dicet : Homo, et homo natus est in ea, \* et ipse fundavit eam altissimus ?

Dominus narrabit in scripturis populorum, et principum : \* horum, qui fuerunt in ea.

Sicut lætantium omnium \* habitatio est in te.  
Gloria Patri.

*Ant.* Joseph exurgens a somno fecit, sicut præcepit ei angelus.

*V.* Constituit eum dominum domus suæ,

*R.* Et principem omnis possessionis suæ.

Oremus.

Deus, qui ineffabili providentia beatum Joseph sanctissimæ Genitricis tuæ sponsum eligere dignatus es: præsta quæsumus, ut quem protectorem veneramus in terris, intercessorem habere mereamur in cælis. Qui vivis et regnas, &c.

HYMNUS.

Dei qui gratiam impotes,  
Cœlestium dona expetunt,  
Josephi nomen invocent,  
Opemque poscant supplices.

Joseph vocato nomine  
Deus adest petentibus,  
Auget piis justitiam,  
Culpamque delet impiis.

Joseph piis quærentibus  
Dantur beata munera,  
Datur palma victoriæ  
Agonis in certamine.

Amplexus inter Virginis,  
Castæque prolis placido  
Vitam sopore deserens,  
Morientium fit regula.

Illo nihil potentius,  
Cujus parentem nutibus,



Et subditum imperiis  
Deum viderunt æthera.

Illo nihil perfectius,  
Qui sponsus almæ Virginis  
Electus est, Altissimi  
Custos, parensque creditus.

O ter beata et amplius  
Honor sit tibi, Trinitas,  
Pater, Verbunque, et Spiritus,  
Sanctoque Joseph nomini. Amen.

*Ant.* Adjutor est in tribulationibus, et protector  
omnibus beatus Joseph nomen suum pie invocantibus.

*V.* Sit nomen beati Josephi benedictum,

*R.* Ex hoc nunc et usque in sæculum.

Oremus.

Deus, qui mirabilis in sanctis tuis, mirabilior in  
beato Josepho, eum cœlestium donorum dispensatorem  
super familiam tuam constituisti: præsta quæsumus,  
ut cujus nomen devoti veneramur, ejus precibus et  
meritis adjuti ad portum salutis feliciter perveniamus.  
Per Dominum, &c.

TRANSLATION.

*V.* He made him lord over His house,

*R.* And prince of all that was His.

Let us pray.

God, who in Thine ineffable providence didst  
vouchsafe to choose blessed Joseph to be the husband  
of Thy most holy Mother; grant, we beseech Thee,  
that we may be made worthy to receive him for our

intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.

## HYMN.

Seek ye the grace of God,  
 And mercies from on high ?  
 Invoke St. Joseph's holy name,  
 And on his aid rely.

So shall the Lord, well-pleas'd,  
 Your earnest prayer fulfil ;  
 The guilty cleanse from guilt, and make  
 The holy holier still.

So shall His tender care  
 To you through life be nigh ;  
 So shall His love with triumph crown  
 Your dying agony.

Lock'd in the Virgin arms  
 Of Mary and her Son ;—  
 Embracing each in speechless joy  
 And sweetest union.

O Joseph, in what peace  
 Was breath'd thy latest sigh !  
 Dear pattern of all those to come  
 Who should in Jesus die !

Hail, mightiest of saints !  
 To whom submissive bent  
 He whose Creator-hand outstretch'd  
 The starry firmament.

Hail, Mary's spouse elect !  
 Hail, guardian of the Word !  
 Nurse of the Highest, and esteem'd  
 The father of the Lord !

Blest Trinity, to Thee,  
 From all in earth, in heaven,  
 And to St. Joseph's holy name,  
 Be praise and honour given.

*Ant.* Blessed Joseph is the helper in troubles and protector of all who piously call upon his name.

*V.* Blessed be the name of Joseph,

*R.* Henceforth and evermore.

Let us pray.

God, who art wonderful in Thy saints, and more wonderful in Blessed Joseph, making him dispenser of heavenly gifts over Thy family; grant, we beseech Thee, that we who devoutly venerate his name on earth may, through the assistance of his prayers and merits, happily attain unto the haven of salvation. Through our Lord Jesus Christ. Amen.

114.

RESPONSORIUM: "QUICUMQUE," ETC.

Pope Pius VII., by a Rescript of Sept. 6, 1804, given through his Eminence the Cardinal-Vicar, and kept in his *Segretaria*, granted—

THE INDULGENCE OF ONE YEAR to all the faithful in the whole Catholic world, every time that with contrite heart and devoutly they say the following Responsorium in honour of the glorious Patriarch St. Joseph, to implore his efficacious protection in life and in death :

## THE RESPONSORIUM.

Quicumque sanus vivere,  
 Cursumque vitæ claudere  
 In fine lætus expetit,  
 Opem Josephi postulet.

Hic sponsus almæ Virginis,  
 Paterque Jesu creditus,  
 Justus, fidelis, integer  
 Quod poscit, orans impetrat.  
 Quicumque, &c.

Fœno jacentem parvulum  
 Adorat, et post exulem  
 Solatur ; inde perditum  
 Quærit dolens, et invenit.  
 Quicumque, &c.

Mundi supremus artifex  
 Ejus labore pascitur,  
 Summi Parentis Filius  
 Obêdit illi subditus.  
 Quicumque, &c.

Adesse morti proximus  
 Cum Matre Jesum conspicit,  
 Et inter ipsos jubilans  
 Dulci sopore solvitur.  
 Quicumque, &c.

Gloria Patri, et Filio, et Spiritui Sancto.

Quicumque, &c.

*Ant.* Ecce fidelis servus, et prudens, quem constituit Dominus super familiam suam.

V. Ora pro nobis, beate Joseph.

R. Ut digni efficiamur, &c.

*For prayer see p. 264, Deus qui ineffabili, &c.*

TRANSLATION.

To all who would holily live,  
 To all who would happily die,  
 St. Joseph is ready to give  
 Sure guidance, and help from on high.

Of Mary the spouse undefil'd,  
 Just, holy, and pure of all stain,  
 He asks of his own foster Child ;  
 And needs but to ask to obtain.

*Here the first stanza is repeated.*

To all who would holily live,  
 To all who would happily die,  
 St. Joseph is ready to give  
 Sure guidance, and help from on high.

In the manger that Child he ador'd,  
 And nurs'd Him in exile and flight;  
 Him, lost in His boyhood, deplor'd,  
 And found with amaze and delight.  
 To all, &c.

The Maker of heaven and earth  
 By the labour of Joseph was fed;  
 The Son by an infinite birth  
 Submissive to Joseph was made.  
 To all, &c.

And when his last hour drew nigh,  
 O, full of all joy was his breast;

Seeing Jesus and Mary close by,  
 As he tranquilly slumber'd to rest.  
 To all, &c.

All praise to the Father above ;  
 All praise to His glorious Son ;  
 All praise to the Spirit of love,  
 While the days of eternity run.  
 To all, &c.

*Ant.* Behold the faithful and prudent servant,  
 whom the Lord set over His house.

*V.* Pray for us, Blessed Joseph,

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

*Prayer as before, p. 265, God, who in Thine ineffable  
 providence, &c.*

## 115.

## SEVEN DOLOURS AND SEVEN JOYS.

The same Pope Pius VII., by a Rescript of Dec. 9, 1819, issued through his Eminence the Cardinal-Vicar, and kept in the *Segretaria* of his court, granted—

i. THE INDULGENCE OF 100 DAYS, once a day, to all the faithful who with contrite heart practise the following devotion in honour of the Seven Sorrows and Seven Joys of the glorious Patriarch St. Joseph.

ii. THE INDULGENCE OF 300 DAYS, every Wednesday in the year, and every day of the two Novenas preceding the two feasts of St. Joseph, *i. e.* his principal feast, March 19, and the feast of his Patronage, third Sunday after Easter.

iii. THE PLENARY INDULGENCE, on each of these two feasts, after having Confessed and Communicated and said the prayers.

iv. THE PLENARY INDULGENCE once a month to all who say these prayers daily for a month, on any one day in the month when, after Confession and Communion, they shall pray according to the intention of the Sovereign Pontiff.

Pope Gregory XVI., of holy memory, granted farther Indulgences to all the faithful who say the prayers on any seven consecutive Sundays in the year, viz.—

v. THE 800 DAYS' INDULGENCE on each of these Sundays, and—

vi. THE PLENARY INDULGENCE on the seventh, after having Confessed and Communicated and prayed for the Sovereign Pontiff. Vide Rescript of the S. Congr. of Indulgences, Jan. 22, 1836.

In addition to this grant, his Holiness Pope Pius IX., by two decrees of the S. Congr. of Indulgences, Feb. 1 and March 22, 1847, after confirming the above, granted—

vii. THE PLENARY INDULGENCE, on each of the seven Sundays kept as above in honour of the holy Patriarch St. Joseph, at any time in the year whatever, provided only they be kept consecutively, and provided also the usual conditions are observed of Confession, Communion, visit to a church, and prayer according to the mind of his Holiness. The same Indulgence is also granted by him to the poor and illiterate, wherever this devotion is not publicly practised, provided only they say seven *Pater noster*, seven *Ave Maria*, and seven *Gloria Patri*, instead of the prayers above enjoined, and provided also they fulfil the other prescribed conditions.

#### THE SEVEN SORROWS AND SEVEN JOYS.

i. Pure Husband of most holy Mary, glorious Joseph, great was the travail and anguish of thy heart when, in sore perplexity, thou wast minded to put away thy stainless spouse, yet thy joy unspeakable when the archangel revealed to thee the high mystery of the Incarnation.

Then by this thy sorrow and thy joy, we pray thee comfort our souls now and in their dying agony with the sweet consolation of a well-spent life, and a death like unto thine own, in the embrace of Jesus and of Mary.

*Pater, Ave, and Gloria.*

ii. Thrice happy Patriarch, glorious Joseph, cho-

sen Father of the Word made Man, keen was the pain that thou didst feel when thou didst see the Infant Jesus born in abject poverty ; yet was thy pain no more remembered for the celestial bliss which filled thy heart when upon thee burst the harmony of angel-choirs, and thou didst behold the glory of that refulgent night.

Then by this thy sorrow and thy joy, we pray thee obtain for us that, when the journey of our life is done, we too may pass to that blessed land where we shall hear the angel-chants, and enjoy the brightness of celestial glory.

Pater, Ave, and Gloria.

iii. O thou who wast ever most obedient to execute the law of God, glorious Joseph, when at His circumcision the Infant Saviour's Precious Blood was shed, thy heart was pierced through and through ; yet with the Name of Jesus came again to thee new life and heavenly joy.

Then by this thy sorrow and thy joy, obtain for us that, freed in life from the vile yoke of sin, we too may die with joy, with the sweet Name of Jesus in our hearts and on our lips.

Pater, Ave, and Gloria.

iv. Faithful Saint, who wast admitted to take part in man's redemption, glorious Joseph, old Simeon's prophecy of the coming woes of Jesus and of Mary shot through thy soul with agony like death ; yet did he fill thy spirit to the brim with blessedness when he foretold salvation to innumerable souls in ages yet unborn.

Then by this thy sorrow and thy joy, O help us *with thy prayers* to be of those who, by the merits of



Jesus and His Virgin Mother, shall be partakers of the glorious Resurrection.

*Pater, Ave, and Gloria.*

v. Watchful Guardian, bosom-friend of the Incarnate Son of God, glorious Joseph, how didst thou toil to nurture and to serve the Son of the Most High, then too especially in the flight thou madest with Him into Egypt! yet didst thou rejoice ever to have with thee God Himself, and to see the headlong downfall of Egypt's idol gods.

Then by this thy sorrow and thy joy, O obtain for us to keep aloof from the infernal tyrant, quitting all dangerous occasions, that so all earthly sensual idols may be cast down from our hearts' throne, and we all, wrapt in the sweet service of Jesus and of Mary, may ever live for them alone, and with them calmly die.

*Pater, Ave, and Gloria.*

vi. Angel on earth, all-glorious Joseph, who didst so marvel to see the King of Heaven obedient to thy bidding, when thou didst bring Him back from Egypt, fear of the tyrant chilled thy joy; yet did the angel cheer thee, and then afterwards thou didst dwell at Nazareth with glad heart, in the sweet company of Jesus and of Mary.

Then by this thy sorrow and thy joy, obtain for us that, with heart set free from every idle noxious fear, we too may taste the quiet of a tranquil conscience, safely dwelling with Jesus and with Mary, and one day to die within their loving arms.

*Pater, Ave, and Gloria.*

vii. Pattern of all holiness, glorious Joseph, when

blamelessly thou didst lose Jesus, the Holy Child, to thy great sorrow, thou for three long days didst search for Him, until with joy unspeakable thou didst find thy Life amidst the doctors in the Temple.

Then by this thy sorrow and thy joy, we pray thee, heart and voice, stand betwixt us and danger, that so we lose not Jesus by any mortal sin; and if (which God avert) we ever be so wretched as to lose Him, then by thy aid, with such ceaseless sorrow, grant us to seek Him till we find Him, and see again His gracious countenance; and this especially when death draws nigh, that when we go hence, we may enjoy Him for ever in the heavens, and with thee sing His heavenly mercies without end.

*Pater, Ave, and Gloria.*

*Ant.* Ipse Jesus erat incipiens quasi annorum triginta, ut putabatur filius Joseph.

*V.* Ora pro nobis, sancte Joseph,

*R.* Ut digni efficiamur promissionibus Christi.

*Oremus.*

Deus, qui ineffabili providentia beatum Joseph, sanctissimæ Genitricis tuæ sponsum eligere dignatus es: præsta quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cælis. Qui vivis et regnas in sæcula sæculorum.

*R.* Amen.

TRANSLATION.

*Ant.* Jesus was about thirty years old, being, as was supposed, the son of Joseph.

*V.* Pray for us, blessed Joseph,

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

Let us pray.

God, who in Thine ineffable providence didst vouchsafe to choose Blessed Joseph to be the husband of Thy most holy Mother; grant, we beseech Thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.

## 116.

THE PRAYER "VIRGINUM CUSTOS," TO BE SAID BY  
PRIESTS.

Pope Pius VII., by a Rescript of Sept. 23, 1802, issued through his Eminence the Cardinal-Vicar, and kept in his *Segretaria*, granted to all priests, secular and regular—

THE INDULGENCE OF ONE YEAR every time they say with devotion the following prayer to St. Joseph.

The other prayer, "O felicem virum," with the INDULGENCE, to be said by priests before saying Mass, is to be found at p. 113.

## EFFICAX ORATIO.

Virginum custos et pater, Sancte Joseph, cujus fidei custodiæ ipsa innocentia Christus Jesus, et Virgo virginum Maria commissa fuit; te per hoc utrumque carissimum pignus Jesum et Mariam, obsecro, et obtestor, ut me ab omni immunditia præservatum, mente incontaminata, puro corde, et casto corpore Jesu et Mariæ semper facias castissime famulari.

R. Amen.

## THE PRAYER.

Guardian of virgins and Father, holy Joseph, to whose faithful custody Christ Jesus, very Innocence,

and Mary, Virgin of virgins, were committed; I pray and beg of thee by these dear pledges Jesus and Mary, free me from all uncleanness, and make me with spotless mind, pure heart, and chaste body, ever most chastely to serve Jesus and Mary all the days of my life. Amen.

*For the Ejaculatory Prayers, Jesus, Mary, Joseph, &c., and the Indulgences attached to them, see above, p. 49.*

## 117.

## THE HOLY APOSTLES PETER AND PAUL.

VISIT TO THEIR CHURCHES ON THEIR FEAST  
AND ITS OCTAVE.

If the solemn festival of the holy Apostles Peter and Paul ought to be celebrated with feelings of gratitude and veneration throughout the whole Catholic world, as the first preachers of the faith of Jesus Christ and of the Holy Gospel, much more ought it to be so celebrated in this our city of Rome; for it was Rome which, being first enlightened by the heavenly teaching of these Apostles, became, from a disciple of error, Mistress of the Truth; and it was this city of Rome that these Apostles consecrated with their blood. The more, then, to augment the gratitude and devotion of the people of Rome towards these holy Apostles, and the more always to implore their efficacious protection with God, Pope Benedict XIV., in his constitution *Admirabiles* of April 1, 1743, granted—

i. THE 100 DAYS' INDULGENCE to all the faithful who, being truly penitent and having Confessed, shall visit the undermentioned churches on their festival and during its octave.

ii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to those who shall make this visit processionally, with their respective Arch-confraternity or Confraternity.

## CHURCHES TO BE VISITED.

*June 29, St. Peter in Vaticano: where lies the body of*

the Apostle St. Peter. There is also a **PLENARY INDULGENCE** to be obtained by those who make this visit after Confession and Communion.

June 30, St. Paul outside the walls; where rests his holy body.

July 1, St. Pudenziana; once the house of St. Pudens, Roman senator, where St. Peter lodged the first time he came to Rome.

July 2, St. Mary *in Via Lata*; in the crypt of which church St. Paul was imprisoned.

July 3, St. Peter *in Vinculis*; where are venerated the chains of St. Peter.

July 4, St. Peter *in Carcere*; where St. Peter and St. Paul were kept in prison.

July 5, St. Peter *in Montorio*; in which place this Apostle was crucified with his head downwards.

July 6, St. John *in Laterano*; where are venerated the sacred heads of the two great Apostles.

NOTE.—Pope Urban VIII., in his Constitution *Inter Primarias*, Nov. 15, 1630 (Bullar. *Basil. Vatic.*, tom. iii. p. 242, Edit. Rom. 1752), granted to all faithful Christians who, devoutly visiting the sacred Confession of St. Peter the Apostle in the Vatican Basilica, shall say the prayer, “*Ante oculos tuos, Domine,*” &c., or who, not being able to do so from not knowing how to read, shall say twelve *Pater noster* and twelve *Ave Maria* to implore the divine mercy—

i. THE **PLENARY INDULGENCE**, after Confession and Communion, on all the following festivals, viz.—

The Most Holy Trinity.

All the Feasts of our Lord Jesus Christ and of the Blessed Virgin Mary.

The Feast of St. John Baptist.

The Feast of the holy Apostles SS. Peter and Paul, and the Feasts of all the other holy Apostles.

The Feast of All Saints.

All the Fridays in March.

ii. THE **INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES**, on all other days, to those who have a firm purpose of confessing.

To this Prayer, composed by St. Augustine in a time of grievous public calamity, the same Pope Urban VIII. added

the versicles, &c., recommending them to be inserted at the end of all Roman Breviaries. It is printed on a board at the altar of the said Confession.

THE PRAYER, EXTRACTED FROM THE ROMAN BREVIARY.\*

Ante oculos tuos, Domine, culpas nostras ferimus; et plagas quas accepimus, conferimus.

Si pensamus malum quod fecimus, minus est quod patimur, majus est quod meremur.

Gravius est quod commisimus, levius est quod toleramus.

Peccati pœnam sentimus, et peccandi pertinaciam non vitamus.

In flagellis tuis infirmitas nostra teritur, et iniquitas non mutatur.

Mens ægra torquetur, et cervix non flectitur.

Vita in dolore suspirat, et in opere non se emendat.

Si expectas, non corrigimur; si vindicas, non duramus.

Confitemur in correctione quod egimus; obliviscimur post visitationem quod flevimus.

Si extenderis manum, facienda promittimus; si suspenderis gladium, promissa non solvimus.

Si ferias, clamamus ut parcas; si peperceris, iterum provocamus ut ferias.

Habes, Domine, confitentes reos; novimus quod nisi dimittas, recte nos perimas.

Præsta, Pater omnipotens, sine merito quod rogamus, qui fecisti ex nihilo qui te rogarent. Per Christum Dominum nostrum. Amen.

V. Gregem tuam, Pastor æternæ, non deseras;

\* As this prayer is little known, it is here given at length in Latin and English, though only referred to in the Roman *Raccolta*.

*R.* Sed per beatos Apostolos tuos perpetua defensione custodias.

*V.* Protege, Domine, populum tuum ad te clamantem, et Apostolorum tuorum patrocinio confidentem,

*R.* Perpetua defensione custodias.

*V.* Orate pro nobis, sancti Apostoli Dei,

*R.* Ut digni efficiamur promissionibus Christi.

## ORATIO.

Præsta, quæsumus, omnipotens Deus, ut nullis nos permittas perturbationibus concuti, quos in Apostolicæ confessionis petra solidasti. Per Dominum.

*R.* Amen.

Imploret, clementissime Domine, nostris opportunam necessitatibus opem devote a nobis prolata meditatio, qua sanctus olim Joannes Chrysostomus, in hac basilica conditus, te cum beatissimis Apostolis Petro et Paulo representavit sic colloquentem: "Circumdate hanc novam Sion et circumvallate eam: hoc est, custodite, munite, precibus firmate; ut quando irascor in tempore, et orbem terræ concutio, aspiciens sepulcrum vestrum nunquam desitutum, et quæ libenter propter me geritis stigmata, iram misericordia vincam, et ob hanc percipiam vestram intercessionem. Etenim quando Sacerdotium et Regnum video lacrymari, statim quasi compatiens ad commiserationem flector, et illius meæ vocis reminiscor: 'Protegam urbem hanc propter David servum meum et Aaron sanctum meum.'" Domine, fiat, fiat. Amen, Amen.

## TRANSLATION.

Lord, before Thine eyes we bring our sins, and with them we compare the stripes which we have received.

When we think of the evil we have done, little is that we suffer, great that we deserve.

Heaviest are our offences, lightest our burden.

We are afflicted by the punishment of our sin, yet we avoid not the obstinate lust of sinning.

The weakness of our flesh faints under Thy scourges, yet is not our iniquity changed.

The sick soul is sore tormented, yet is not the neck bowed down.

In pain our life ebbeth away; yet are its deeds in no wise amended.

If Thou waitest for us, we are not corrected; if Thou takest vengeance, we endure it not.

In our correction we confess our shortcomings; when Thou visitest, we forget that which we bewailed.

If Thou stretchest forth Thy hand, we promise what we will do; if Thou delayest to draw Thy sword, we perform not our promises.

If Thou strikest us, we cry unto Thee to spare; if Thou sparest, we provoke Thee again to strike.

Lord, hear the confession of Thy guilty people; well know we that unless Thou shouldest pardon, Thou dost righteously consume us.

Almighty Father, grant us that which when we pray we do not deserve to obtain; Thou, who didst create out of nothing creatures to pray to Thee. Through Jesus Christ our Lord. Amen.

*V.* Shepherd everlasting, desert not Thy flock;

*R.* But by Thy blessed Apostles guard and defend it evermore.

*V.* Protect, O Lord, Thy people, who cry unto Thee trusting in the patronage of Thy Apostles.

*R.* Yea, guard them with an everlasting defence.



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

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

Let us pray.

O Almighty God, suffer not, we beseech Thee, those whom Thou hast firmly founded upon the rock of apostolical confession ever to be shaken by any storms of the enemy. Through our Lord Jesus Christ. Amen.

O most merciful God, let that prayer devoutly offered by us before Thy mercy-seat obtain for us timely help in the day of our necessity, in which blessed John Chrysostom, who lies buried in this basilica, has represented Thee thus addressing Thy most holy Apostles Peter and Paul: "Surround this new city of Zion, and compass it about with breast-work, that is, guard it, fortify it, establish it with your prayers, that when, in time to come, My wrath is kindled within Me, and I begin to shake terribly the earth, I may look on the place where your bodies are lying, and beholding the wounds which ye willingly bear in your bodies for My sake, I may overcome anger with mercy, and in My tender pity hear your intercession. For in very deed, when I behold the tears of the Kingdom and of the Priesthood, straightway My bowels are moved to compassion, and I call to mind the words of My mouth: 'I will protect this city for the sake of David My servant, and Aaron Mine holy one.'" Amen, O Lord, and Amen.

## 118.

PRAYER, "O BLESSED APOSTLES," WITH ONE PATER NOSTER,  
ONE AVE MARIA, AND ONE GLORIA PATRI.

Pope Pius VI., by a Rescript of July 28, 1778, issued through the *Segretaria* of the memorials, granted :

i. THE INDULGENCE OF 100 DAYS to all the faithful who, being contrite, shall say at least once a day the following prayer, with one *Pater, Ave,* and *Gloria,* in honour of the blessed Apostles Peter and Paul.

ii. THE PLENARY INDULGENCE, on all Feasts of SS. Peter and Paul, provided that, after having Confessed and Communicated, they shall on such feast-day itself, or one of the nine days preceding it, or eight days following it, visit a church or altar dedicated to those Saints, saying there the following prayer, and remembering the Holy Church and its Sovereign Pontiff.

## THE PRAYER.

O blessed Apostles Peter and Paul, I, NN. take you this day for my special protectors and advocates with God. In all humility I rejoice with thee, blessed Peter, Prince of the Apostles, because thou art the rock whereon God hath built His Church ; and I rejoice with thee too, blessed Paul, because thou wast chosen of God for a vessel of election, and preacher of the truth throughout the world. Ask for me, I pray you both, a lively faith, firm hope, and perfect charity, entire detachment from myself, contempt of the world, patience in adversity, humility in prosperity, attention in prayer, purity of heart, right intention in my works, diligence in the fulfilment of all the duties of my state of life, constancy in my good resolutions, resignation to the holy will of God, perseverance in His grace even unto death ; that by your joint intercession and your glorious merits

ay overcome the temptations of the world, the  
 , and the devil, and be made worthy to stand  
 e the face of the chief and eternal Bishop of  
 , Jesus Christ our Lord, to enjoy Him and to  
 Him for all eternity, who ; with the Father and  
 Ioly Ghost, liveth and reigneth ever world with-  
 nd. Amen.

Pater, Ave, and Gloria.

## 119.

RESPONSORIUM : "SI VIS PATRONUM."

pe Pius VI., in order to increase the devotion of the  
 il to Peter, Prince of the Apostles, granted by a Rescript  
 S. Congr. of Indulgences, Jan. 19, 1782 :

THE INDULGENCE OF 100 DAYS to all who shall devoutly  
 ily the following Responsorium.

THE PLENARY INDULGENCE, on the Feast of St. Peter's  
 in Rome, Jan. 18, and also on the Feast of St. Peter's  
 s, August 1; provided that on those days they, being  
 penitent, after Confession and Communion, visit a  
 i or altar dedicated to St. Peter, and pray according  
 intention of the Sovereign Pontiff.

## THE RESPONSORIUM.

Si vis patronum quærere,  
 Si vis potentem vindicem,  
 Quid jam moraris? invoca  
 Apostolorum principem.

O sancte cœli Claviger,  
 Tu nos precando subleva ;  
 Tu redde novis pervia  
 Aulæ supernæ limina.

Ut ipse multis pœnitens  
 Culpam rigasti lacrymis,

Sic nostra tolli poscimus  
Fletu perenni erimina.

O sancte cœli.

Sicut fuisti ab angelo  
Tuis solutus vinculis,  
Tu nos iniquis exue  
Tot implicatos nexibus.

O sancte cœli.

O firma Petra Ecclesiæ,  
Columna flecti nescia,  
Da robur et constantiam,  
Error fidem ne subruat.

O sancte cœli.

Romam tuo qui sanguine  
Olim sacrasti, protege;  
In teque confidentibus  
Præsta salutem gentibus.

O sancte cœli.

Tu rem tuère publicam,  
Qui te colunt, fidelium,  
Ne læsa sit contagiis,  
Ne scissa sit discordiis.

O sancte cœli.

Quos hostis antiquus dolos  
Instruxit in nos, destrue;  
Truces et iras comprime,  
Ne clade nostra sæviat.

O sancte cœli.

Contra furentis impetus  
In morte vires suffice,  
Ut et supremo vincere  
Possimus in certamine.

O sancte cœli.

*Ant.* Tu es Pastor ovium, Princeps Apostolorum ;  
tibi traditæ sunt claves regni cœlorum.

*V.* Tu es Petrus,

*R.* Et super hanc petram ædificabo ecclesiam  
meam.

Oremus.

Apostolicis nos, Domine quæsumus, beati Petri  
Apostoli tui attolle præsiidiis : ut quanto fragiliores  
sumus, tanto ejus intercessione validioribus auxiliis  
foveamur ; et jugiter apostolica defensione muniti, nec  
succumbamus vitiis, nec opprimamur adversis. Per  
Christum, &c.

THE RESPONSORY OF ST. PETER.

Seek ye a patron to defend  
Your cause ?—then, one and all,  
Without delay upon the Prince  
Of the Apostles call.

Blest holder of the heavenly keys,  
Thy prayers we all implore ;  
Unlock to us the sacred bars  
Of heaven's eternal door.

By penitential tears thou didst  
The path of life regain ;  
Teach us with thee to weep our sins,  
And wash away their stain.

Blest holder, &c.

The angel touch'd thee, and forthwith  
Thy chains from off thee fell ;  
O, loose us from the subtle coils  
That bind us fast to hell.

Blest holder, &c.

Firm rock whereon the Church is based,  
 Pillar that cannot bend,  
 With strength endue us; and the faith  
 From heresy defend.

Blest holder, &c.

Save Rome, which from the days of old  
 Thy blood hath sanctified ;  
 And help the nations of the earth  
 That in thy help confide.

Blest holder, &c.

O, worshipp'd by all Christendom,  
 Her realms in peace maintain ;  
 Let no contagion sap her strength,  
 No discord rend in twain.

Blest holder, &c.

The weapons which our ancient foe  
 Against us doth prepare,  
 Crush thou; nor suffer us to fall  
 Into his deadly snare.

Blest holder, &c.

Guard us through life ; and in that hour  
 When our last fight draws nigh,  
 O'er death, o'er hell, o'er Satan's power,  
 Gain us the victory.

Blest holder, &c.

All glory to the Father be ;  
 Praise to the Son who rose ;  
 Praise to the Spirit Paraclete ;  
 While age on ages flows.

Blest holder, &c.

*Ant.* Thou art the shepherd of the sheep, P1

of the Apostles ; to thee were given the keys of the kingdom of heaven.

V. Thou art Peter,

R. And upon this *petra* (rock) will I build My Church.

Let us pray.

Lord, we beseech Thee, raise us up by the Apostolic might of blessed Peter Thine Apostle; that the weaker we are in ourselves, the more powerful may be the succours whereby, through his intercession, we are strengthened; and that thus, ever fortified by the protection of Thine Apostle, we may never yield to sin, nor be overwhelmed by adversity. Through Christ our Lord. Amen.

## 120.

THE RESPONSORIUM: "PRESSI MALORUM," ETC.

Pope Pius VII., through his Eminence the Cardinal-Vicar, by a Rescript of Jan. 23, 1806, kept in the Archivium of the Pious Union of St. Paul aforementioned, granted, in order to increase in all the faithful devotion towards the blessed Apostle Paul, the Vessel of Election and Doctor of the Gentiles—

i. THE INDULGENCE OF 100 DAYS to all those who shall devoutly say daily the following Responsorium.

ii. THE PLENARY INDULGENCE on the 25th of January, the Feast of the Conversion of this Apostle, and on June the 30th, the Feast of his Commemoration, to all who on those days, being truly penitent, having Confessed and Communicated, shall visit some church or altar dedicated to the Apostle, and pray according to the intention of the Sovereign Pontiff.

DICTUM RESPONSORIUM.

Pressi malorum pondere  
Adite Paulum supplices,

Qui certa largus desuper  
Dabit salutis pignora.

O grata cælo Victima,  
Doctorque, amorque gentium,  
O Paule, nos te vindicem,  
Nos te patronum poscimus.

Nam tu beato concitus  
Divini amoris impetu,  
Quos insecutor oderas,  
Defensor inde amplecteris.

O grata.

Non te procellæ, et verbera,  
Non vincla, et ardor hostium,  
Non dira mors deterruit,  
Ne sancto adesses cœtui.

O grata.

Amoris eja pristini  
Ne sis, precamur, immemor,  
Et nos supernæ languidos  
In spem reducas gratiæ.

O grata.

Te destruantur auspice  
Sævæ inferorum machinæ,  
Et nostra templa publicis  
Petita votis insonent.

O grata.

Te deprecante floreat  
Ignara damni charitas,  
Quam nulla turbent jurgia,  
Nec ullus error sauciet.

O grata.



Qua terra cumque diditur,  
 Jungatur uno fœdere,  
 Tuisque semper affluat  
 Salubre nectar litteris.

O grata.

Det velle nos quod imperat,  
 Det posse Summus Arbiter,  
 Ne fluctuantes horridæ  
 Caligo noctis obruat.

O grata.

Gloria Patri, et Filio, &c.

O grata.

*Ant.* Vas electionis est mihi iste, ut portet nomen meum coram gentibus, et regibus, et filiis Israel.

*V.* Ora pro nobis S. Paule Apostole.

*R.* Ut digni efficiamur promissionibus Christi.

Oremus.

Omnipotens sempiterne Deus, qui beato Apostolo tuo Paulo, quid faceret ut impleretur Spiritu Sancto, divina miseratione præcepisti: ejus dirigentibus monitis, et suffragantibus meritis concede, ut servientes tibi in timore, et tremore cœlestium donorum consolatione repleamur. Per Christum Dominum nostrum.

*R.* Amen.

THE RESPONSORY OF ST. PAUL.

All ye who groan beneath  
 A load of ills oppress'd,  
 Entreat St. Paul, and he will pray  
 The Lord to give you rest.

C C

O victim, dear to Heaven !  
 O Paul, thou teacher true !  
 Thou love and joy of Christendom,  
 To thee for help we sue.

Pierced by the flame of love,  
 Descending from on high ;  
 'Twas thine to preach the faith which once  
 Thou soughtest to destroy.  
 O victim, &c.

Nor toil, nor threaten'd death,  
 Nor tempest, scourge, or chain,  
 Could from th' assembly of the saints  
 Thy loving heart detain.  
 O victim, &c.

Oh, by that quenchless love  
 Which burnt in thee of yore,  
 Take pity on our miseries,  
 Our fainting hope restore.  
 O victim, &c.

True champion of the Lord,  
 Crush thou the schemes of hell ;  
 And with adoring multitudes  
 The sacred temples fill.  
 O victim, &c.

Through thy prevailing prayer,  
 May charity abound ;  
 Sweet charity, which knows no ill,  
 Which nothing can confound.  
 O victim, &c.

To earth's remotest shores  
 May one same faith extend ;  
 And thy epistles through all climes  
 Their blessed perfume send.  
 O victim, &c.

Grant us the will and power  
 To serve Thee, God of might ;  
 Lest, wav'ring still and unprepar'd,  
 We sink in depths of night.  
 O victim, &c.

Praise to the Father be ;  
 Praise to the Son who rose ;  
 Praise to the Spirit Paraclete ;  
 While age on ages flows.  
 O victim, &c.

*Ant.* This is My vessel of election, to carry My  
 Name among the Gentiles and kings and the children  
 of Israel.

*V.* Pray for us, O blessed Apostle Paul.

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

Let us pray.

Almighty and Eternal God, who in Thy divine  
 compassion didst direct Thy blessed Apostle Paul  
 what to do that he might be filled with Thy Holy  
 Spirit ; grant that we may be so counselled by his  
 teaching, and aided by the suffrage of his merits,  
 that, serving Thee in fear and trembling, we too may  
 be filled with the consolation of Thy heavenly gifts.  
 Through Christ our Lord. Amen.

121.

## ST. PIUS V.

## THE HYMN "BELLI TUMULTUS," ETC.

Pope Pius VII., by his Rescript of August 14, 1801, granted—

i. THE PLENARY INDULGENCE to all the faithful who, on the Feast of Saint Pius V., May 5, being truly penitent, having Confessed and Communicated, shall say on this day with devotion the following hymn before an altar or great relic of this Saint, or else in some church dedicated in his honour, praying according to the intention of the Sovereign Pontiff.

ii. THE INDULGENCE OF FORTY DAYS, once a day, on saying this hymn with devotion. These Indulgences Pope Pius VIII. of blessed memory granted afresh for ever by a decree of the S. Congr. of Indulgences of Oct. 2, 1830.

## HYMNUS.

Belli tumultus ingruit,  
Cultus Dei contemnitur;  
Ultrixque culpam persequens  
Jam pœna terris imminet.

Quem nos in hoc discrimine  
Cœlestium de sedibus  
Præsentiorem vindicem,  
Quam te, Pie, invocabimus ?

Nemo, beate Pontifex,  
Intensiore robore  
Quam tu, superni numinis  
Promovit in terris decus.

Quem nos.

Ausisve fortioribus  
 Avertit a cervicibus,  
 Quod Christianis gentibus  
 Jugum parabant barbari.  
 Quem nos.

Tu comparatis classibus,  
 Votis magis sed fervidis  
 Ad insulas Echinadas  
 Fundis tyrannum Thraciæ.  
 Quem nos.

Absensque eodem tempore,  
 Hostis fuit quo perditus,  
 Vides, et adstantes doces  
 Pugnae secundos exitus.  
 Quem nos.

Majora qui cælo potes,  
 Tu supplices nunc aspice,  
 Tu civium discordias  
 Compesce, et iras hostium.  
 Quem nos.

Precante te, pax aurea  
 Terras revisat ; ut Deo  
 Tutî queamus reddere  
 Mox lætiora cantica.  
 Quem nos.

Tibi, Beata Trinitas  
 Uni Deo sit gloria,  
 Laus, et potestas omnia  
 Per sæculorum sæcula. Amen.

V. Ora pro nobis, Beate Pie.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Deus, qui ad conterendos ecclesiæ tuæ hostes ad divinum cultum reparandum beatum Pium pontificem maximum eligere dignatus es : fac nos in defendi præsiidiis, et ita tuis inhærere obsequiis omnium hostium superatis insidiis perpetua pace temur. Per Dominum nostrum Jesum Christum filium tuum, &c.

*R.* Amen.

## THE HYMN.

Wars and tumults fill the earth ;  
Men the fear of God despise ;  
Retribution, vengeance, wrath,  
Brood upon the angry skies.

Holy Pius ! Pope sublime !  
Whom, in this most evil time,  
Whom, of saints in bliss, can we  
Better call to aid than thee ?

None more mightily than thou  
Hath, by holy deed or word,  
Through the spacious earth below  
Spread the glory of the Lord.  
Holy Pius, &c.

Thine it was, O pontiff brave !  
Pontiff of eternal Rome !  
From barbaric yoke to save  
Terror-stricken Christendom.  
Holy Pius, &c.

When Lepanto's gulf beheld,  
Strewn upon its waters fair,

Turkey's countless navy yield  
 To the power of thy prayer :  
 Holy Pius, &c.

Who meanwhile, with prophet's eye,  
 Didst the distant battle see ;  
 And announce to standers-by  
 That same moment's victory.  
 Holy Pius, &c.

Mightier now and glorified,  
 Hear the suppliant cry we pour ;  
 Crush rebellion's haughty pride ;  
 Quell the din of rising war.  
 Holy Pius, &c.

At thy prayer may golden peace  
 Down to earth descend again :  
 License, discord, trouble cease ;  
 Justice, truth, and order reign.  
 Holy Pius, &c.

To the Lord of endless days,  
 One Almighty Trinity,  
 Sempiternal glory, praise,  
 Honour, might, and blessing be.  
 Holy Pius, &c.

*V.* Pray for us, blessed Pius.

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

Let us pray.

God, who to the utter destruction of the enemies  
 Thy Church, and to the restoration of Thy holy  
 ship, didst vouchsafe to elect blessed Pius to be  
 High-Priest ; grant us so to be defended by his

protection, and so to remain steadfast in Thy service that overcoming the snares of all our enemies, we may enjoy everlasting repose. Through our Lord Jesus Christ Thy Son. Amen.

122.

## ST. NICHOLAS OF BARI.

Pope Gregory XVI., of blessed memory, by a Rescript the S. Congr. of Indulgences of Dec. 22, 1832, granted—

THE INDULGENCE OF FIFTY DAYS, once a day, to all the faithful who, with a contrite heart and devoutly, shall say the following prayer in honour of St. Nicholas of Bari, with one *Pater* and *Ave*.

Glorious Nicholas, my own Protector, from thy bright throne where thou dost enjoy the vision of thy God, in pity turn thine eyes upon me; ask for me from God those graces and helps most seasonable in my present necessities, whether spiritual or temporal, and specially the grace of N. . . ., if such expedient for my eternal welfare; and forget not glorious holy bishop, our Sovereign Pontiff, the Holy Church, and this pious city. Bring back to the right way of salvation those who live steeped in sin, buried in the darkness of ignorance, error, and heresy. Comfort the sorrowing, provide for the need, strengthen the weak-hearted, defend the oppressed, help the sick; let all know the effects of thy strong patronage with Him who is Supreme Giver of all good. Amen.

*One Pater and one Ave.*

*V. Ora pro nobis beate Nicolae.*

*R. Ut digni efficiamur promissionibus Christi.*



Oremus.

Deus, qui beatum Nicolaum gloriosum Confes-  
sorem tuum atque Pontificem innumeris decorasti, et  
quotidie non cessas illustrare miraculis : tribue quæ-  
sumus, ut ejus meritis et precibus a gehennæ incen-  
diis, et a periculis omnibus liberemur. Per Christum  
Dominum nostrum. Amen.

TRANSLATION.

*V.* Pray for us, blessed Nicholas.

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

Let us pray.

God, who hast honoured, and ceasest not daily  
to honour, Thy High-Priest and glorious Confessor  
Blessed Nicholas with innumerable miracles ; grant,  
we beseech Thee, that by his merits and prayers  
we may be delivered from the fires of hell and  
from all other dangers. Through Christ our Lord.  
Amen.

123.

## ST. FRANCIS OF PAOLA.

### DEVOTION OF THE THIRTEEN FRIDAYS.

Pope Clement XII., in the Brief *Cælestium munerum dispensatio* of Dec. 2, 1738, granted—

i. THE PLENARY INDULGENCE to all the faithful who, upon  
thirteen Fridays continuously preceding the Feast of St.  
Francis of Paola (April 2), or at any other time of the year,  
shall, in honour of this Saint, being truly penitent, having  
Confessed and Communicated, visit a church of the Min-  
ims, commonly called the Paolotti, either already erected or  
hereafter to be erected, and pray there for our Holy Mother

Church. This Indulgence may be gained on any one of the said Fridays; and

ii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES on each of the other Fridays.

Moreover, wherever there are not churches of the above-named order, or where they are distant at least a mile from a person's own dwelling, the same Clement XII. granted in these two cases, by a Brief *Nuper edita* of March 20, 1739, the same indulgences to the faithful as are mentioned above, conditional of course upon their previous Confession and Communion; with permission to visit any other church whatsoever dedicated to God in honour of St. Francis of Paola, or any altar existing in any church where there is a picture of this glorious Saint; and if none of these conditions can be complied with, then permission to visit their own parish church. This devotion originated with St. Francis himself, from his practising it in honour of and veneration of our Lord Jesus Christ and His twelve Apostles: with this intent, on each of the thirteen Fridays he used to recite thirteen *Pater noster* and as many *Ave Maria*; and this devotion he promulgated by word of mouth and by letter to his own devout followers, as an efficacious means of obtaining from God the graces they desired, provided they were for the greater good of their souls. Since the death of the Saint, which took place April 2, 1507, the day on which in that year Good Friday fell, this devotion has always been practised by the faithful throughout the whole Catholic world in honour of the holy Founder; and so it came at last to be approved by the said Clement XII., who granted the Indulgences above named, in order to animate all good Christians to adopt it.

## 124.

## ST. ALOYSIUS GONZAGA.

## THE SIX SUNDAYS AND HIS FEAST.

Pope Clement XII., in order to inspire the faithful, and especially the young, with greater devotion towards the angelic youth St. Aloysius Gonzaga, granted, by two decrees of the S. Congr. of Indulgences, Dec. 11, 1739, and Jan. 17, 1740—

i. THE PLENARY INDULGENCE on each of the six Sundays which are wont to be kept in honour of this Saint, either immediately before his Feast, on June 21, or else at some other time of the year. In order to gain *this Plenary Indulgence*, it is requisite that the six Sundays should be kept consecutively; and that on each of them the faithful, being truly penitent and having Communicated, should employ themselves in pious meditations or vocal prayers, or other works of Christian piety, in honour of the Saint: on which subject there are several books of devotion pointing out what pious exercises are to be done on these six Sundays.

ii. THE PLENARY INDULGENCE may also be gained on the Feast of this saintly youth by all the faithful who, having Confessed and Communicated, shall make a visit to the Saint and pray for the Holy Church, &c. This Indulgence may be gained on that day in the year when, and in that place or at that altar where, his Feast is celebrated *de licentia Ordinarii*, whenever and wheresoever that day and place may be. See Brief of Benedict XIII., Nov. 22, 1729; of Clement XII., Nov. 21, 1737; and Benedict XIV., April 22, 1742.

## 125.

PRAYER "O BLESSED ALOYSIUS," ETC., WITH ONE  
"PATER" AND ONE "AVE."

Pope Pius VII., at the prayer of many bishops, the more to increase devotion towards St. Aloysius Gonzaga, who from the time of his canonisation was given by Benedict XIII. as the special protector of the young, granted, by a decree of the S. Congr. of Indulgences, March 6, 1802—

THE INDULGENCE OF 100 DAYS, once a day, to all the faithful who, being contrite, shall devoutly say the following prayer, with one *Pater noster* and one *Ave Maria*.

## THE PRAYER.

O blessed Aloysius, adorned with angelic graces, I thy most unworthy suppliant recommend specially to thee the chastity of my soul and body, praying thee by thy angelic purity to plead for me with Jesus Christ the Immaculate Lamb, and His most holy Mother,

Virgin of virgins, that they would vouchsafe to keep me from all grievous sin. O never let me be defiled with any stain of fleshly sin; but when thou dost see me in temptation, or in danger of falling, then far from my heart remove all bad thoughts and unclean desires, and awaken in me the memory of eternity to come and Jesus crucified: impress deeply in my heart a sense of the holy fear of God; and thus kindling in me the fire of Divine love, enable me so to follow thy footsteps here on earth, that in heaven with thee I may be made worthy to enjoy the vision of our God for ever. Amen.

*One Pater noster and one Ave Maria.*

126.

### ST. STANISLAS KOSTKA.

At the repeated prayer of the Father Procurator-General of the Venerable Congregation called *Pii Operarii* (Pious Labourers) here in Rome, to propagate amongst the faithful the devotion towards St. Stanislas Kostka, as especially calculated to augment the love of our blessed Lady, Pope Pius VII., by two decrees, April 3 and May 1, 1821, and Leo XII., by two other decrees, Jan. 21 and Feb. 25, 1826 (all of which were published by the S. Congr. of Indulgences, May 13, 1826), granted—

i. THE PLENARY INDULGENCE on the Feast of the Saint, Nov. 13, or on that Sunday on which, for the convenience of the people, this feast shall be celebrated *de licentia Ordinarii*, to all the faithful who, having Confessed and Communicated, shall visit the church or public oratory where it is celebrated, and pray according to the intention of the Sovereign Pontiff.

ii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES on every one of the ten Sundays before his feast, kept in honour of the ten months of novitiate made by the Saint; to be gained by visiting the church or oratory where *these Sundays* are kept, and praying as above.

iii. THE INDULGENCE OF 100 DAYS every day of the Novena preceding his feast, for assisting devoutly at the said Novena with contrite heart and praying as above.

iv. THE INDULGENCE OF 100 DAYS, once a day, to all who shall say a *Pater* and *Ave* before a picture of the Saint exposed in any church or public oratory, and pray as above, &c.

v. THE PLENARY INDULGENCE may be gained by the faithful by practising this exercise for a month continuously, on any one day in the month when, after Confession and Communion, they shall pray as above. Whoever, by reason of a lawful impediment, shall be unable to say in church the *Pater* and *Ave* prescribed, may say it wherever he likes on the days he is hindered, and gain this *Plenary Indulgence*.

vi. THE INDULGENCE OF 100 DAYS, in addition to the seven years and seven quarantines granted for the above-named ten Sundays, to all who, being contrite in heart, shall assist at the day's Retreat called "the Retreat of St. Stanislas," wherever it is made once in the week, and shall pray according to the mind of the Sovereign Pontiff.

All these Indulgences, at first granted for the kingdom of the Two Sicilies, were afterwards extended to the Pontifical States for any church or public oratory where the devotion to St. Stanislas is or shall be introduced, as appears from the decree above named, Feb. 25, 1826; and the same Pope Leo XII., by another decree of the S. Congr. of Indulgences, March 3, 1827, made them available for the whole Catholic world, even for private monastic churches and oratories of seminaries, colleges, conservatories, monasteries and houses of retreat for both sexes.

Furthermore our Sovereign Lord Pope Pius IX., by an autograph Rescript kept in the *Segretaria* of the S. Congr. of Indulgences, dated March 22, 1847, granted—

vii. THE INDULGENCE OF 300 DAYS, to be gained once a day by all the faithful who in honour of this Saint shall say the three following prayers for Purity, Charity, and a Good Death, adding to each one *Pater*, one *Ave*, and one *Gloria*.

And the same Pope, by a decree of the same S. Congr. of July 10, 1854, has vouchsafed to add—

viii. THE PLENARY INDULGENCE to all the faithful who shall say these prayers, with the *Pater*, *Ave*, and *Gloria*, once a day for a month together; to be gained by them on that

day in each month when, after having Confessed and Communicated, they shall visit a church or public oratory, and pray there for a time according to the mind of his Holiness.

THE PRAYERS.

*For Purity.*

My most pure patron Stanislas, Angel of purity, I rejoice with thee for that marvellous gift of virginal purity which graced thy spotless heart; I humbly pray thee, obtain for me strength against all impure temptations, and inspire me with constant watchfulness to guard my purity,—that virtue most glorious in itself, and most acceptable to God.

*Pater. Ave. Gloria.*

*For Charity.*

My most loving patron Stanislas, Seraphim of charity, I rejoice with thee for the burning flame of love which ever kept thy pure and innocent heart elevated to and united with its God; I humbly pray thee, kindle in me a flame of the love of God, so burning bright as to consume away all earthly love and set me all on fire with His love alone.

*Pater. Ave. Gloria.*

*For a Good Death.*

My most tender and most mighty patron Stanislas, Angel of purity and Seraphim of charity, I rejoice with thee for thy most happy death, originating in thy desire to contemplate Mary assumed to heaven, and caused at last by a gushing burst of love for her. I give thanks to Mary, because she willed to accomplish thy desires; and I pray thee, gracious Saint, by

all the lustre of thy happy death, be thou my advocate, my patron in my death. O intercede with Mary for me, to obtain for me a death, if not all happiness like thine, yet calm and peaceful, under the safe-conduct of Mary my advocate and thee my special patron.

*Pater. Ave. Gloria.*

## 127.

## ST. PHILIP NERI.

The Holy Father Pius IX., by a Rescript of the S. Congr. of Indulgences, dated May 17, 1852, granted—

THE INDULGENCE OF FIFTY DAYS; to be gained once a day for saying with a contrite heart the following prayers, each on its appointed day, in order to obtain thereby the intercession of this Saint for the acquisition of certain special virtues.

## THE PRAYERS. FOR SUNDAY.

*Prayer to obtain the virtue of Humility.*

Philip, my glorious Patron, who on earth wast so enamoured of humility as to count as dross the praise and even the good esteem of men; obtain for me also this fair virtue by thy prayers. How haughty in my thoughts, how contemptuous in my words, how ambitious in my works, I am, thou knowest. Ask for me, then, humility of heart; that so my soul may be divested of all pride, and in its place may dwell deep-seated that low esteem of self which thou hadst of thyself, counting thyself worst of all men, and for that reason rejoicing when thou didst suffer contempt, and thyself seeking out occasions of it. Ah, my great saint, obtain for me a true humble heart and the knowledge of my own nothingness; that I may rejoice when I am despised, and resent not when others

are preferred before me ; be never proud when praised, but ever seek only to be great in the eyes of God, desiring to receive from Him alone all my exaltation.

*Pater. Ave. Gloria.*

FOR MONDAY.

*Prayer to obtain the virtue of Patience.*

Philip, my holy Advocate, whose heart was ever so constant in time of trouble, and whose spirit was so loving under suffering, as, whether persecuted by the jealous, or calumniated by the wicked who thought to bring shame upon thee, or tried by God with many long, painful infirmities, ever to bear all with wondrous tranquillity of heart and soul ; O obtain for me too by thy prayers, dear Saint, a spirit of true courage in all the trials of this life. Alas, how do I stand in need of patience ! I shrink from every little trouble ; I sicken under every light affliction ; I fire up at and resent every trifling contradiction ; nor ever learn that through the thorny path of tribulation lies the road to paradise. Yet was this the road our divine Master Jesus deigned to tread ; this too was trod by thee, my darling Saint. Obtain for me this strong courage, with good hearty will to embrace the crosses which every day I receive from God, and to bear all with such endurance and such ready will as thou didst when on earth ; that so I may be made worthy to enjoy the blessed fruit of sufferings with thee in heaven above.

*Pater. Ave. Gloria.*

FOR TUESDAY.

*Prayer to obtain the virtue of Purity.*

Glorious Philip, who didst ever keep unsullied



the white lily of thy purity, with such great honour to thyself that the brightness of this fair virtue dwelt in thine eyes, shone forth from thy hands, and cast its fragrance over thy whole body, causing it to exhale such sweet perfume as gave consolation, fervour, and devotion, to all who abode with thee; O obtain for me from the Holy Spirit of God so true a love for that most beauteous virtue, that neither the words nor bad examples of sinners may ever make impression on my soul. O never suffer me in any way to lose that lovely virtue; and seeing that avoidance of occasions, prayer, labour, humility, mortification of the senses, frequent use of the sacraments, were the arms with which thou didst conquer the dread enemy of the flesh, even so obtain for me, I pray thee, grace to use these very arms to vanquish this same foe. Take not away thy help from me; show forth that zeal in my behalf which in thy life thou hadst for thy penitents, keeping them far removed from all infection of the senses. Do this for me, my holy advocate; in this fair virtue be thou ever my protector.

*Pater. Ave. Gloria.*

FOR WEDNESDAY.

*Prayer to obtain the Love of God.*

Wondering I contemplate, Philip, the great miracle wrought in thee by God's Most Holy Spirit, when into thy heart He poured such floods of heavenly charity, that to give them place within thy breast, through vehemence of love thy ribs were burst asunder; then, beholding thy heart and mine own, I am sore confounded. I see thy heart all burning with love; mine, all frozen, wrapt up in creatures. I see thine

inflamed with a fire from heaven, whose brilliance was so diffused throughout thy body that it shone forth from thy face like sparks of fire; while mine is full of earthly love. I love the world, which allures me and can never make me happy; I love the flesh, which ever wears me with its cares, and can never render me immortal; I love riches, which I can enjoy but for a moment. O, when ever shall I learn of thee to love naught else save God, my incomprehensible and only Good! Make it thy care, then, Blessed Advocate, by thy intercession that I begin at least to-day: obtain for me an efficacious love, made known by works; a pure love, making me love God most perfectly; a strong love, enabling me to surmount all obstacles which might hinder my union with God in life, that so I may become one with Him for ever after death.

*Pater. Ave. Gloria.*

FOR THURSDAY.

*Prayer to obtain the Love of our Neighbour.*

Glorious Saint, who didst employ thyself wholly in thy neighbour's good, thinking for all, sympathising with all, helping all, and who throughout thy whole life didst ever try to secure the salvation of all, nor ever shrink from labour or from burden, keeping for thyself no time or comfort, that thou mightest win all hearts to God; obtain for me, I pray thee, together with the pardon of my sins, charity for my neighbour, that henceforth I may be to him all compassion in his needs, and grace to love every man with pure, unselfish love, as mine own brother, succouring each one, if not with temporal goods, at least with prayers and good advice. And teach me too

on every occasion to defend my neighbour's honour, and never to say to him a hurtful or displeasing word; but ever to maintain, even with my enemies, sweetness of spirit like thine own, whereby thou didst triumph over thy persecutors. Ah, then, my blessed Saint, obtain for me this lovely virtue, which already thou hast obtained for so many of thy clients; that so we may all one day come to praise our God with thee in an eternity of bliss.

*Pater. Ave. Gloria.*

FOR FRIDAY.

*Prayer to obtain Detachment from Temporal Goods.*

Great Saint, who didst prefer a poor and austere life to the comforts of thy home, despising its honours and its glories; obtain for me grace ever to keep my heart detached from the passing goods of this life. O thou, whose desire it ever was to become so poor as one day to beg thy bread, and not to find the charitable hand to offer thee a crumb wherewith to support life; ask for me of God a love of poverty so great that I may turn all my thoughts to goods which never fail. Thou who wouldst rather live in humble guise than be exalted to the highest honours of the Holy Church; still intercede for me, that I go not in ceaseless search of dignities, but content myself ever with that state where God has set me. My heart, alas, is too anxious after the empty fleeting things of earth; but thou—ah what a maxim didst thou leave us by thy two words: "And then." O wonder-working words, be ye ever deep impressed upon my soul; that despising the nothingness of earth, God alone may reign sole object of my affections, and be all my thoughts.

*Pater. Ave. Gloria.*

FOR SATURDAY.

*Prayer to obtain Perseverance in Good Works.*

Philip, Holy Advocate, who, ever constant in good works and full of merit, didst receive of God Most High the crown of glory in reward of all thy labours; obtain for me grace never to weary in God's holy service. Thou who didst ever so well recompense those who loved thee by gaining for them the gift of perseverance in good, gain, then, this gift for me; fight thou for me, dear father, at the last moment of my life, and obtain for me the grace to depart this life strengthened with the Holy Sacraments. Meanwhile be thou, great Saint, my intercessor, that through thy prayers I may do penance for my sins, and bitterly deplore them all my days. O thou, who from on high beholdest all my miseries, and the bonds which yet yoke me to my sins and to this earth; pray for my liberation from them, and that with fixed purpose I may be all for God. Obtain for me an eager desire to co-operate in my own salvation, and inviolable constancy in the good which I have begun; that so by thy intercession I may deserve to be for ever in thy company in an eternity of bliss.

*Pater. Ave. Gloria.*

128.

## ST. CAMILLUS OF LELLIS.

The Sovereign Pontiff Pius IX., by a decree of the S. Congr. of Indulgences, August 8, 1853, granted, at the prayer of the Clerks Regular, ministers of the sick, thereby to augment devotion towards this Saint—

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, whenever any one shall, at any time of the year, in public or in private, practise the pious exercise of keeping

seven Sundays in honour of St. Camillus, saying some devout prayer in honour of this Saint. This Indulgence may be gained on each of these Sundays, provided the prayer be said with contrite heart.

ii. THE PLENARY INDULGENCE, instead of the SEVEN YEARS, &c., on the seventh Sunday, to all the faithful who, after having Confessed and Communicated, and said the prayer as above, shall visit a church or public oratory and pray there according to the mind of his Holiness.

## 129.

## FOR THE FAITHFUL IN THEIR AGONY.

THREE "PATER NOSTER," IN MEMORY OF THE AGONY OF OUR LORD JESUS CHRIST, AND THREE "AVE MARIA," IN MEMORY OF THE DOLOURS OF THE BLESSED VIRGIN MARY.

Pope Pius VII., by a Rescript and subsequent decree of April 18, 1809, of his Eminence the Pro-Vicar (kept in the *Segretaria* of his Vicariate) granted—

i. THE INDULGENCE OF 300 DAYS to all Christians every time that, praying for the faithful in their agony, they shall say, with contrite heart and with devotion, three *Pater noster* in remembrance of the Passion and Agony of Jesus Christ, and three *Ave Maria* in memory of the bitter sorrows undergone by most holy Mary in assisting at the agony of her beloved Son Jesus.

ii. THE PLENARY INDULGENCE and remission of all sins to those who shall have practised this pious exercise once a day at least for an entire month; to be gained on any one day in the month when, after Confession and Communion, they shall pray according to the mind of the Sovereign Pontiff. These Indulgences may be also applied to the souls in purgatory.

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PIOUS EXERCISE IN MEMORY OF THE AGONY OF OUR LORD  
JESUS CHRIST.

For this devout exercise, and the notices respecting the Indulgences attached to it, see p. 78.

PRAYER "DEUS QUI PRO REDEMPTIONE," ETC., WITH  
"PATER," "AVE," AND "GLORIA."

For the prayer and Indulgences, see p. 88.

## 130.

PRAYER "O CLEMENTISSIME JESU," ETC.

In order to animate the faithful to pray many times a day for those who are in their agony, thereby to obtain the aid of divine grace, the Sovereign Pontiff Pius IX. by a Rescript dated from Portici near Naples, Feb. 2, 1854, granted—

i. THE INDULGENCE OF 100 DAYS every time the following prayer is said with contrite heart and devotion.

ii. THE PLENARY INDULGENCE to those who shall at least three times a day, for a month together, at distinct intervals; to be gained on that day when, after Confession and Communion, they shall visit a church or oratory, and pray there for a time according to the measure of his Holiness.

## THE PRAYER.

O clementissime Jesu, amator animarum; obsecro te per agoniam cordis tui sanctissimi, et per dardanium Matris tue immaculatæ, lava in sanguine tuo catenatos totius mundi, nunc positos in agonia et morituros. Amen.

Cor Jesu in agonia factum, miserere morientibus.

## TRANSLATION.

Merciful Jesus, Lover of souls; I pray Thee through the agony of Thy most sacred Heart, and by the wounds of Thy Immaculate Mother, wash in Thy Blood the sinners of the whole world who are now in their agony and to die this day. Amen.

*Heart of Jesus, once in agony, pity the dying.*

## 131.

## FOR A GOOD DEATH.

## PRAYER "LORD JESUS," ETC.

In order to implore the divine assistance in the last moments of our life, Pius VII., by a Rescript of May 12, 1802, granted—

i. THE INDULGENCE OF 100 DAYS, once a day, to all the faithful who with contrite heart shall say the following prayers.

ii. THE PLENARY INDULGENCE to those who have said them every day for a month, on any one day in the said month when, after Confession and Communion, they shall visit a church or public oratory, and offer up prayer to God according to the intention of the Sovereign Pontiff.

The grant of these Indulgences was renewed by Pope Leo XII., by a decree of the S. Congr. of Indulgences, Aug. 11, 1824. The original decree is preserved in the Archivium of the Pious Union of St. Paul, of which mention has already been frequently made above, the priests of the said Pious Union being the petitioners for this grant.

## THE PRAYERS.

Lord Jesus, God of goodness, Father of mercies, I stand before Thee with heart humbled, contrite, and full of compunction; to Thee I commend my last hour and all that awaits me after it.

When my feet motionless shall warn me that my course is well-nigh run,

Merciful Jesus, have pity upon me.

When my hands, trembling and benumbed, shall no more be able to clasp Thee crucified, and spite of myself I am forced to let Thee fall upon my painful bed,

Merciful Jesus, have pity upon me.

When my eyes, dim and distorted at the dread

of approaching death, shall fix on Thee their languid dying balls,

Merciful Jesus, have pity upon me.

When my lips, cold and quivering, shall say for the last time Thy most adorable Name,

Merciful Jesus, have pity upon me.

When my cheeks, pale and livid, inspire the bystanders with compassion and awe, and my hair, bathed in the sweat of death, stands up upon my head and declares my hour is come,

Merciful Jesus, have pity upon me.

When my ears, soon to be shut for ever to the words of men, shall be opened to hear Thy voice pronouncing the sentence by which my condition is to be irrevocably fixed for all eternity,

Merciful Jesus, have pity upon me.

When my imagination, preyed upon by horrible and fearful spectres, shall be drowned in mortal woe, and my spirit, stricken with the sight of my ill-doings and the fear of Thy justice, shall wrestle with the powers of darkness, striving to take from me the consoling sight of Thy mercies and to cast me down headlong into the pit of despair,

Merciful Jesus, have pity upon me.

When my weak heart, borne down with the pain of my disease, shall be overtaken with the horror of death, and be exhausted by the efforts it has made against the enemies of my salvation,

Merciful Jesus, have pity upon me.

When I shed my last tears, sign of my dissolution,



do Thou receive them as an expiatory sacrifice, that so I may expire a victim of penance; then in that dread moment,

Merciful Jesus, have pity upon me.

When relatives and friends, compassing me round about, melt into tears at my sad state, and invoke Thee in my behalf,

Merciful Jesus, have pity upon me.

When my senses are gone, and the world has vanished from my sight; and when in the anguish of my last agony and in the affright of death I groan,

Merciful Jesus, have pity upon me.

When the heart's last sobs shall force my soul to depart from my body, do Thou accept these sobs as the children of a holy impatience, eager to come to Thee; and then do Thou,

Merciful Jesus, have pity upon me.

When my soul, long tarrying upon the brink of my lips, shall issue for ever out of this world, and leave my body pale, cold, and lifeless, O do Thou accept this dissolution of my being as the homage which I render Thy divine majesty; and then do Thou,

Merciful Jesus, have pity upon me.

Last of all, when my soul shall appear before Thee, and for the first time see the immortal brightness of Thy majesty, O cast it not away from Thy presence, but vouchsafe to receive it into the loving bosom of Thy tender mercy, there for ever to sing Thy praises world without end.

Merciful Jesus, have pity upon me.

## PRAYER.

O God, who condemning all men once to die, hast yet concealed from them the moment and the hour of their death ; grant that I, passing all the days of my life in justice and in holiness, may be made worthy to depart out of this world in Thy holy love. Through the merits of our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost. Amen.

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THREE OFFERINGS TO THE MOST HOLY TRINITY TO OBTAIN  
A GOOD DEATH.

See p. 11 above for the prayers themselves, and the Indulgences attached to them.

## 132.

PRAYERS, ETC. FOR DELIVERANCE FROM UNPREPARED  
DEATH.

Pope Pius VII., by a decree of the S. Congr. of Indulgences, March 2, 1816, granted—

i. THE INDULGENCE OF 100 DAYS to all the faithful every time that, praying to God for this intention, they shall with contrite heart and devotion say the following prayers and antiphons, first collected by the blessed Cardinal Joseph Mary Tommasi, by order of Pope Clement XI., and published in the two languages, Latin and Italian.

ii. THE PLENARY INDULGENCE to all who say them every day for a year ; to be gained on the Feasts of the Holy Cross, viz. May 3 and Sept. 14, on Holy Thursday, and on Good Friday, provided that on those days, being penitent, having Confessed and Communicated, they pray according to the intention of the Sovereign Pontiff in any church where there is the Blessed Sacrament : for the Indulgence on Good Fri-

day, the Confession and Communion required may be made on the preceding day.

## THE PRAYERS.

1. Hear us, O God of our salvation, and issue not the decree for the completion of our days before Thou forgivest us our sins ; and because penance avails not in hell, and there is no room for amendment in the pit, therefore do we humbly pray and beseech Thee here on earth, that giving us time to pray for pardon, Thou wouldst give us also forgiveness of our sins. Through our Lord Jesus Christ. Amen.

2. Take away, merciful Lord, all errors from Thy faithful people, avert from them the sudden destruction of the wasting pestilence ; that those whose wanderings Thou dost justly chastise, Thou wouldst vouchsafe in Thy tender pity to prosper when corrected. Through Jesus Christ our Lord.

## ANTIPHON.

3. Sin no longer, O my soul ; think upon the sudden change from sin to endless woe. There, in hell, penance is not accepted, and tears profit not. Turn, then, whilst thou hast time ; cry out and say, Have mercy upon me, O my God.

## ANTIPHON.

4. In the midst of life we are in death ; whom, then, O Lord, shall we seek to be our helper save Thee, O Lord, although Thou art indeed angry with us because of our sins ? O holy God, holy and strong, holy and merciful Saviour, deliver us not over to a bitter death.

5. *V.* Lest, overtaken by the day of death, we seek time for penance, and be not able to find it:

*R.* Hearken, O Lord, and have mercy on us ; for we have sinned against Thee.

6. We beseech Thee, Almighty God, receive in Thy fatherly pity Thy people flying to Thee from Thine anger ; that they who fear to be chastised by the rod of Thy majesty in the suddenness of death, may be made worthy to rejoice in Thy gracious pardon. Through our Lord Jesus Christ, &c.

7. We beseech Thee, Almighty God, graciously incline Thine ear to the assembly of Thy Church, and let Thy mercy prevent Thine anger in our behalf ; for if Thou shouldest mark iniquities, there shall no creature be able to stand before Thee : but in that marvellous charity, through which Thou didst create us, pardon us sinners, and destroy not the work of Thine own hands by sudden death. Through our Lord Jesus Christ, &c.

8. Hear our prayers, O Lord, and enter not into judgment with Thy servants ; because although we well know that justice is not in us, yet do we acknowledge no other fount of mercy whereby we may be washed from our sins, delivered from our infirmities, and especially from sudden death, but only Thou, O God. Through Jesus Christ our Lord.

9. O God, in whose sight every heart trembles and every conscience is awed ; show forth Thy mercy upon us Thy suppliants, that we, who trust not in the excellence of our own merit, may never know Thy judgments in the suddenness of our death, but

may receive Thy pardon. Through our Lord Jesus Christ, &c.

## PRAYER.

Most merciful Lord Jesus, by Thy agony and bloody sweat, and by Thy death, deliver me, I beseech Thee, from sudden unprepared death. O most gentle Lord Jesus, by Thy cruel and ignominious scourging and crowning with thorns, by Thy cross and bitter passion, and by Thine own great goodness, I humbly pray Thee, let me not die unprepared, and pass from this life without the Holy Sacraments. Jesus, my best beloved, my Lord! by all Thy travails and all Thy sorrows, by Thy Precious Blood and by Thy most holy wounds, and by those last words spoken on the cross by Thee—“*Deus meus, Deus meus, ut quid dereliquisti me?*” My God, my God, why hast Thou forsaken Me?”—and again, “*Pater in manus tuas commendo spiritum meum,*” Father, into Thy hands I commend My spirit,”—most ardently I pray Thee, free me from sudden death. Thy hands, O my Redeemer, have wholly made and formed me; ah suffer not death to take me unawares; give me, I beseech Thee, time for penance; vouchsafe me a happy passage in Thy grace, that I may love Thee with my whole heart, and praise and bless Thee for ever and for ever. Amen.

*Then say five Pater noster and five Ave Maria in memory of the Passion of our Lord Jesus Christ, and three Ave Maria to the Blessed Virgin Mother of Sorrows.*

## DD. ORATIONES.

1. Exaudi nos, Deus salutaris nostri, et ne dies nostros ante finiri jubeas, quam peccata dimittas: et quia in inferno superna penitentia est, et nullus

spatium corrigendi ; hinc te supplices rogamus et petimus, ut ubi das spatium supplicandi, jubeas et peccata dimitti. Per Dominum, &c.

2. Averte Domine, quæsumus, a fidelibus tuis cunctos miseratus errores ; et sævientium morborum repentinam depelle perniciem, ut quos merito flagellas devios, foveas tua miseratione correctos. Per Dominum, &c.

## ANTIPHONA.

3. Anima mea cessa jam peccare ; cogita de subitanea transpositione ad æterna tormenta. Ibi enim non suscipitur pœnitentia, nec lucri faciunt lacrymæ. Dum tempus adest convertere, clama dicens : Deus meus, miserere mei.

## ANTIPHONA.

4. Media vita in morte sumus : quem quærimus adiutorem nisi te, Domine, qui pro peccatis nostris irascaris ? Sanctus Deus, sanctus fortis, sanctus misericors, Salvator, amaræ mortis ne tradas nos.

5. V. Ne subito præoccupati die mortis quæramus spatium pœnitentiæ, et invenire non possimus.

R. Attende, Domine, et miserere, quia peccavimus tibi.

6. Populum tuum, quæsumus, omnipotens Deus, ab ira tua ad te confugientem paterna recipe pietate : ut qui tuæ majestatis flagello in repentina morte formidant, de tua mereantur venia gratulari. Per Dominum, &c.

7. Ecclesiæ tuæ, quæsumus, omnipotens Deus, placatus intende conventum, et misericordia tua nos potius quam ira præveniat ; quia si iniquitates nos-

tras observare volueris, nulla poterit creatura subsistere : sed admirabili pietate, qua nos fecisti, ignosce peccantibus, ut opera manuum tuarum repentina morte non facias interire. Per Dominum, &c.

8. Exaudi, Domine, preces nostras, et ne velis cum servis tuis adire iudicium : quia sicut in nobis nulla justitia reperitur, de qua præsumere valeamus ; ita te fontem pietatis agnoscimus, a quo et a peccatis nostris ablui, et ab infirmitatibus, ac repentina morte liberari confidimus. Per Dominum, &c.

9. Deus, sub cujus oculis omne cor trepidat, et omnes conscientie pavescunt, misericordiam tuam effunde supplicibus ; ut qui de meritorum qualitate diffidimus, non iudicium tuum in repentina morte nostra, sed indulgentiam tuam sentiamus. Per Dominum, &c.

*Prayer as above, p. 317.*

### 133.

#### EJACULATION OF RESIGNATION TO THE WILL OF GOD.

At the prayer of the priests devoted to the instruction of the poor in the church of St. Gallia here in Rome, Pope Pius VII., by a decree of the S. Congr. of Indulgences, May 19, 1818, granted—

i. THE INDULGENCE OF 100 DAYS once a day to all the faithful who say with contrite hearts and devotion the following ejaculation of resignation to the will of God.

ii. THE PLENARY INDULGENCE, once a year, to all who say it daily ; to be gained on any one day when, after Confession and Communion, they shall pray according to the intention of the Sovereign Pontiff.

iii. Lastly, THE PLENARY INDULGENCE *in articulo mortis* to those who during life shall have frequently recited this ejaculation, *provided they accept death with resignation from the hands of God.*

Fiat laudetur, atque in æternum superexaltetur justissima, altissima, et amabilissima voluntas Dei in omnibus.

May the most just, most high, most adorable will of God be in all things done, and praised, and for ever magnified.

## 134.

## PLENARY INDULGENCE AT THE HOUR OF OUR DEATH

(*in articulo mortis*).

The origin of this Plenary Indulgence is most ancient, as appears from the thirteenth letter of St. Cyprian, martyr, written after the middle of the third century of the Church; mention is also made of it by Baronius under the year 878, when speaking of John VIII., who granted it to those Christians who died in the war against the Saracens. On occasion of a pestilence, it was granted also by Clement VI., created Pope in the year 1342; and by Gregory XI., created in the year 1370. In after ages, bordering upon our own times, Paul V., Alexander VII., and all other succeeding Popes after them, have with pious liberality granted this Indulgence, in order that the faithful, by the acquisition of it at the end of their lives, may be able to satisfy the justice of God for the temporal punishment due to their sins, and so pass at once to eternal bliss. [P. Theodore de Indulg. pars ii. cap. ii. art. v. §§ 1 et seq.]

This Plenary Indulgence (which may also be gained by any one who receives *in articulo mortis* the Benediction given by the Sovereign Pontiff, by bishops, parish priests, or others who have the necessary faculties) having been frequently mentioned in these pages, it will be well to observe here, that in order to gain it, the faithful, besides being in the grace of God, ought—*first*, to have fulfilled, or to be fulfilling, the good works enjoined in the grant of this Indulgence, as, for example, they either *ought to have* frequently “said such and such a prayer as above,” or, “invoke at the moment of death with their mouth and with their heart the most holy names of Jesus and Mary,” or, “do so at least inwardly with contrite hearts,” &c.; and *secondly*, it is requisite that the dying



person should accept death from the hands of God with resignation and conformity to the divine pleasure. See the 34th Constitution of Benedict XIV., *Pia Mater*, April 5, 1747; and note, that this Plenary Indulgence *in articulo mortis* is not suspended in the year of the Jubilee, according to the special declarations of Benedict XIV., of Clement XIV., and of Leo. XII., in their respective Bulls above named (p. 118) on the suspension of Indulgences during the year of the Jubilee.

## 135.

## FOR THE FAITHFUL DEPARTED.

## THE OFFICE.

Saint Pius V., in his Bull *Quod a nobis*, July 9, 1568, granted—

i. THE INDULGENCE OF 100 DAYS to all the faithful, as often as they shall devoutly say of obligation the Office of the Dead on the days prescribed by the rubrics of the Roman Breviary.

ii. FIFTY DAYS' INDULGENCE to all the faithful, every time they say it out of their own devotion. See another Bull, *Superni Omnipotentis Dei*, April 8, 1571.

## 136.

## THE "DE PROFUNDIS" AT THE FIRST HOUR AFTER NIGHTFALL.

Pope Clement XII. was the first who, in order to move the piety of Christians to pray for the souls in Purgatory, granted, by a Brief of Aug. 14, 1736, *Celestes Ecclesie thesauros*—

i. THE INDULGENCE OF 100 DAYS to all the faithful, every time that at the sound of the bell, at the first hour after nightfall, they say devoutly on their knees the psalm *De profundis*, with a *Requiem æternam* at the end of it.

ii. THE PLENARY INDULGENCE to those who perform this pious exercise at the hour appointed for a whole year, once in the year, on any one day, after having Confessed and Communicated. Those who do not know by heart the *De profundis*, may gain these Indulgences by saying in the way already mentioned for the *De profundis* one *Pater noster* and one *Ave Mariu*, with the *Requiem æternam*.

Observe also, that the aforesaid Clement XII. declared, Dec. 12, 1736, that these Indulgences might be gained by saying the *De profundis*, &c., as above, although, according to the custom of a particular church or place, the "signal for the dead," as it is called, be given by the sound of the bell either before or after one hour after nightfall.

Pope Pius VI., by a Rescript of March 18, 1781, granted the above-named Indulgences to all the faithful who should chance to dwell in any place where no bell for the dead is sounded, and shall yet say the *De profundis* or *Pater noster*, &c., as aforesaid, about nightfall.

*Ps.* 129.

De profundis clamavi ad te, Domine : \* Domine, exaudi vocem meam.

Fiant aures tuæ intendentes \* in vocem deprecationis meæ.

Si iniquitates observaveris, Domine : \* Domine, quis sustinebit ?

Quia apud te propitiatio est : \* et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus : \* speravit anima mea in Domino.

A custodia matutina usque ad noctem \* speret Israel in Domino.

Quia apud Dominum misericordia, \* et copiosa apud eum redemptio.

Et ipse redimet Israel \* ex omnibus iniquitatibus ejus.

Requiem æternam \* dona eis, Domine.  
 Et lux perpetua luceat eis.  
 Requiescant in pace.  
 Amen.

*End at pleasure with the following.*

V. Domine, exaudi orationem meam,  
 R. Et clamor meus ad te veniat.

Oremus.

Fidelium Deus omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

TRANSLATION.

*Ps. 129.*

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

Let Thine ears hearken: to the voice of my supplication.

If Thou, O Lord, shalt mark our iniquities: O Lord, who can abide it?

For with Thee there is mercy: and by reason of Thy law I have waited on Thee, O Lord.

My soul hath waited on His word: my soul hath hoped in the Lord.

From the morning watch even unto night: let Israel hope in the Lord.

For with the Lord there is mercy: and with Him plenteous redemption.

And He shall redeem Israel: from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

May they rest in peace.

Amen.

*V.* Lord, hear my prayer,

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

Let us pray.

O God, the Creator and Redeemer of all the faithful; grant to the souls of Thy servants and Thy handmaids departed the remission of all their sins, that through the devout prayers of Thy Church on earth they may obtain that remission of pain which they have ever desired. Who livest and reignest world without end. Amen.

*V.* Eternal rest give to them, O Lord.

*R.* And let everlasting light enlighten them.

*V.* May they rest in peace.

*R.* Amen.

*Five Pater and Ave, with the ŷ. Te ergo, &c.*

### 137.

Pope Pius VII., by a Brief dated Feb. 7, 1817, the original of which is kept in the Archivium of the Chapter of the Cathedral Church of Arezzo, whose bishop first prayed for *this Indulgence*, granted—

i. THE INDULGENCE OF 300 DAYS to all the faithful who, being contrite in heart, and devoutly meditating on the Pas-

sion of our Lord Jesus Christ, shall say in suffrage for the faithful departed the *Pater noster* and the *Ave Maria* five times, with the versicle *Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti*, or, "Eternal Father, we pray Thee help the souls of Thy servants, whom Thou hast redeemed with the Blood of Jesus Christ," and afterwards the *Requiem æternam*.

ii. THE PLENARY INDULGENCE and remission of all sins to all who shall have practised this pious exercise every day for a month, on any one day in each month when, being truly penitent, having Confessed and Communicated, they shall pray for our holy Mother the Church, &c., and for the eternal repose of the departed.

### 138.

#### PRAYERS FOR THE WHOLE WEEK.

"Purgatory opened to the Piety of the Living," or "A Brief daily Exercise in aid of the Souls in Purgatory," is the title of a little book of which many editions have been printed in Rome and elsewhere, and which is in the hands of every devout person.

Pope Leo. XII., in order to hold out a greater inducement to the faithful to aid the departed, granted, by a Rescript of the S. Congr. of Indulgences, Nov. 18, 1826—

THE INDULGENCE OF 100 DAYS, to all who say with contrite heart and devotion once a day the prayers assigned in the above-named exercise to each day in the week, with one *Pater*, *Ave*, and the *De profundis*; and his Holiness expressed at the same time his desire that the little books containing these devotions should be distributed *gratis*, as indeed has hitherto been the constant practice. Those, however, who use the prayers, are exhorted in the little book just mentioned to say every day two *Ave Maria* additional; one for all those who are associated in the exercise, and the other for all those who of their charity assist in promulgating it.

#### THE PRAYERS.

##### *For Sunday.*

*O Lord God Almighty, I pray Thee, by the Pre-*

cious Blood which Thy Divine Son Jesus shed in the garden, deliver the souls in purgatory, and specially amongst them all that soul which is most destitute of aid; and bring it to Thy glory, there to praise and bless Thee for ever. Amen.

Pater, Ave, and De profundis.

*For Monday.*

O Lord God Almighty, I pray Thee, by the Precious Blood which Thy Divine Son Jesus shed in His cruel scourging, deliver the souls in purgatory, and amongst them all that soul specially which is nearest to its entrance into Thy glory; that so it may soon begin to praise and bless Thee for ever. Amen.

Pater, Ave, and De profundis.

*For Tuesday.*

O Lord God Almighty, I pray Thee, by the Precious Blood which Thy Divine Son Jesus shed in His bitter crowning with thorns, deliver the souls in purgatory, and in particular amongst them all, deliver that one which would be the last to issue out of those pains; that it tarry not so long a time before it come to praise Thee in Thy glory and bless Thee for ever. Amen.

Pater, Ave, and De profundis.

*For Wednesday.*

O Lord God Almighty, I pray Thee, by the Precious Blood which Thy Divine Son Jesus shed through the streets of Jerusalem when He carried the cross upon His sacred shoulders, deliver the souls in purgatory, and specially that soul which is richest in merits before Thee; that so, in that throne of glory

which awaits it, it may magnify Thee and bless Thee for ever. Amen.

*Pater, Ave, and De profundis.*

*For Thursday.*

O Lord God Almighty, I beseech Thee, by the Precious Body and Blood of Thy Divine Son Jesus, which He gave with His own Hand upon the eve of His Passion to His beloved apostles to be their meat and drink, and which He left to His whole Church to be a perpetual sacrifice and life-giving food of His own faithful people, deliver the souls in purgatory, and specially that one which was most devoted to this Mystery of infinite love; that with the same Thy Divine Son, and with Thy Holy Spirit, it may ever praise Thee for this Thy wondrous love in Thy eternal glory. Amen.

*Pater, Ave, and De profundis.*

*For Friday.*

O Lord God Almighty, I pray Thee, by the Precious Blood which Thy Divine Son shed on this day upon the wood of the cross from His most sacred Hands and Feet, deliver the souls in purgatory, and specially that soul for which I am most bound to pray; that the blame rest not with me that Thou bringest it not forthwith to praise Thee in Thy glory and to bless Thee for ever. Amen.

*Pater, Ave, and De profundis.*

*For Saturday.*

O Lord God Almighty, I beseech Thee, by the Precious Blood which burst forth from the Side

Thy Divine Son Jesus, in the sight of, and to the extreme pain of His most holy Mother, deliver the souls in purgatory, and specially that one amongst them all which was ever the most devout to this great Lady; that it may soon attain unto Thy glory, there to praise Thee in her and her in Thee world without end. Amen.

*Pater, Ave, and De profundis.*

## 139.

THE HOUR OF PRAYER ON THE THREE LAST DAYS OF HOLY WEEK.

By a decree of the S. Congr. of Indulgences for Italy and the adjacent islands, April 6, 1745, Benedict XIV. granted—

THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, to all the faithful, on each and all the three days, Thursday, Friday, and Saturday in Holy Week, provided that on those days they devoutly make an hour's mental or vocal prayer for the benefit of the souls in purgatory.

## 140.

HEROIC ACT OF CHARITY,

OR

OFFERING OF ALL WORKS OF SATISFACTION AND SUFFRAGES  
IN BEHALF OF THE SOULS IN PURGATORY.

This heroic act of charity in behalf of the souls in purgatory consists in a voluntary offering made to them by any one of the faithful of all works of satisfaction done by him in this life, as well as of all suffrages which shall be offered for him after his death; he thereby depositing them *into the hands* of the Blessed Virgin, that she may *distribute them* in behalf of those holy souls whom it is her good *pleasure to deliver* from the pains of purgatory, declaring at



the same time that by this offering he only foregoes in their behalf that special fruit of the Mass which belongs to himself; so that if, being a priest, he make this offering, he is not hindered from applying the Holy Sacrifice of the Mass according to the intention of those who give him alms to that end.

This heroic act of charity, called also a vow or oblation, was instituted by F. Gaspar Oliden, a Theatine; for although it was not unknown in former ages, it was he who propagated it, and it was at his prayer that it was enriched with many Indulgences: first by Pope Benedict XIII., in a decree of August 23, 1728; and then by Pope Pius VI., in a decree of Dec. 12, 1788; and lastly, these Indulgences were specified by the Sovereign Pontiff Pius IX., in a decree of the S. Congr. of Indulgences of Sept. 30, 1852. They are as follows:

i. THE INDULT OF A PRIVILEGED ALTAR, personally, every day in the year, to all priests who have made this offering.

ii. THE PLENARY INDULGENCE, applicable only to the departed, to all the faithful who have made this offering, whenever they go to Holy Communion, provided they visit a church or public oratory, and pray there for a time according to the mind of his Holiness.

iii. THE PLENARY INDULGENCE, every Monday, to all who hear Mass in suffrage for the souls in purgatory, provided they visit, &c., and pray as above.

iv. All Indulgences granted or to be granted, even though not applicable to the dead, which are gained by the faithful who have made this offering, may be applied to the holy souls in purgatory.

v. Lastly, our Holy Father and Lord Pope Pius IX., having regard to the young who are not yet communicants, as well as to the poor sick, to those who are afflicted with chronic disorders, to the aged, to farm-labourers, prisoners, and others who are debarred from communicating and unable to hear Mass on Mondays, vouchsafed by another decree of the S. Congr. of Indulgences, of November 20, 1854, to declare, that for all the faithful who cannot hear Mass on Monday, the Mass heard on Sundays should be available for gaining the Indulgence No. iii.; and that in favour of those who are not yet communicants, or who are hindered from communicating, he has also left it to the will of their respective ordinaries to authorise confessors to commute the works there enjoined.

And note lastly, that although this act of charity is denominated a vow in some printed tracts, in which also is given a formula for making the offering, no inference is to be drawn therefrom that this offering binds under sin, neither is it necessary to make use of the said formula, since, in order to share in the said Indulgences, no more is required than an act of the will issuing from the heart.

## 141.

ALL INDULGENCES DURING THE HOLY YEAR OF THE JUBILEE,  
APPLICABLE IN SUFFRAGE FOR THE SOULS IN PURGATORY.

Pope Benedict XIII., in the Bull *Salvatoris*, April 28, 1725, granted in his good pleasure to all the faithful power to apply in suffrage for the souls in purgatory all the Indulgences which are suspended throughout the Catholic world during the year of the Universal Jubilee, and this even although in the grant of any of these Indulgences there should never have been given the power to apply them for this purpose.

Benedict XIV., Clement XIV., and Leo XII., renewed this grant in their respective Bulls, quoted at page 118, on the suspension of Indulgences during the Holy Year.

## 142.

THE DIVINE OFFICE AND THE OFFICE  
OF THE BLESSED VIRGIN.

THE PRAYER "SACROSANCTÆ," WITH "PATER" AND  
"AVE" AFTER THE OFFICE.

Pope Leo X. granted to all persons under obligation to recite the Divine Office, or the Office of the Blessed Virgin, provided that, kneeling, and with devotion, they say after *it the following prayer, Sacrosanctæ*, composed by Saint Bonaventura, Doctor of the Church, together with one *Pater noster* and one *Ave Maria*, the remission of all defects and faults committed through human frailty in reciting it. And

as this grant is not properly an Indulgence, but rather a compensation for, or a supplying of the defects committed in the recitation of the Office, it follows that it is not suspended during the Holy Year like the other Indulgences.

Dicta Oratio.

Sacrosanctæ et Individuæ Trinitati, Crucifixi Domini nostri Jesu Christi humanitati, beatissimæ et gloriosissimæ semperque Virginis Mariæ fœcundæ integritati, et omnium Sanctorum universitati sit sempiterna laus, honor, virtus, et gloria ab omni creatura; nobisque remissio omnium peccatorum, per infinita sæcula sæculorum. Amen.

*V.* Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

*R.* Et beata ubera quæ lactaverunt Christum Dominum.

*Pater noster. Ave Maria.*

The Prayer.

To the most holy and undivided Trinity, to the Humanity of our Lord Jesus Christ, to the fruitful virginity of the most blessed and glorious Mary ever Virgin, and to the whole company of saints, be for ever praise, honour, power, and glory from every creature; and to us be remission of all our sins, world without end. Amen.

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

*R.* And blessed are the breasts which gave suck to Christ the Lord.

*Pater noster. Ave Maria.*

143.

## THE GRADUAL AND PENITENTIAL PSALMS.

St. Pius V., in his Bull *Quod a nobis*, July 9, 1568, granted—

i. THE INDULGENCE OF FIFTY DAYS, to all the faithful, every time that under obligation they say devoutly the Gradual or Penitential Psalms on the days prescribed by the rubrics of the Roman Breviary.

ii. FORTY DAYS' INDULGENCE to those who say them at any other time for their own devotion. See his Bull *Superni omnipotentis Dei*, April 5, 1571.

144.

## MENTAL PRAYER.

Pope Benedict XIV., in his Bull *Quemadmodum* of Dec. 16, 1746, granted—

THE PLENARY INDULGENCE, once a month, to all the faithful who make mental prayer devoutly for half an hour, or at least a quarter of an hour, a day; to be gained on that day when, after Confession and Communion, they shall pray to God for the Holy Church, &c.

145.

## TEACHING AND LEARNING MENTAL PRAYER.

The same Pope Benedict XIV., in the above-named Bull, granted—

i. THE PLENARY INDULGENCE, once a month, as well to those who frequently teach, either in public or private, the way to meditate or make mental prayer, as to those who frequently learn it; to be gained on the day when, being penitent, having Confessed and Communicated, they shall pray for the Holy Church, &c.

ii. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, every time that, being truly penitent and having Confessed and Communicated, they teach or are present at the instruction on meditation.

146.

## DEVOUT VISITS.

## VISIT TO THE CHURCHES OF THE STATIONS.

The practice of visiting the churches of the Stations, where are preserved the most striking religious memorials of the saints, and of the martyrs especially, dates its institution from the first ages of Christianity; and on certain days in the year the people, clergy, and even Popes, used to go there in procession to pray. This pious and time-honoured devotion, constantly maintained, moved Pope Gregory the Great to make a list of the Stations, assigning the churches to be visited, not only during Lent, but also on certain other days and times in the year; and these days he had inscribed in the Roman Missal, as is related by John the Deacon in his *Life of St. Gregory*, book ii. cc. 2 and 6.

In order to induce the faithful to make these visits to the churches of the Stations on the appointed days, and to pray there according to the intention of the Sovereign Pontiff, the same Pope St. Gregory, and others his successors, granted various Indulgences, which were all confirmed afresh for ever by Pope Pius VI. in a decree of the S. Congr. of Indulgences, July 9, 1777; a list of these Indulgences will presently be given, as well as of the days and churches of the Stations.

Afterwards, Leo XII., *motu proprio*, given through the same S. Congr. of Indulgences, Feb. 28, 1827, granted—

i. THE INDULGENCE OF FORTY YEARS AND AS MANY QUARANTINES, to all the faithful, every time that during Lent, with contrite hearts and devotion, they visit the churches of the Stations in the manner he prescribed; and he ordered this method of visiting the churches to be published in a book for the purpose printed at the press of the Camera Apostolica. He granted also—

ii. THE PLENARY INDULGENCE to all persons who shall have made the visit as above three times, each visit on a different day; to be gained on any one day when, being penitent, having Confessed and Communicated, they shall visit some church or public oratory, and pray there for our holy mother the Church, &c.

The method prescribed to be used is as follows: First, to visit some church, and say there the prayers appointed in the book, to the Blessed Sacrament, to the Blessed Virgin, and to the holy martyrs; then to go to the church of the Station, saying on the way the psalm *Miserere*, five *Pater noster*, five *Ave Maria*, and five *Gloria Patri*, and then the *Steps of the Passion of our Lord Jesus Christ*; and lastly, whilst at the church itself, to say the Litanies of the Saints with the versicles and prayers assigned, and at the end the psalm *De profundis*, &c. All unlearned persons, however, and others who do not possess this book of the Stations, may gain the same Indulgences by saying at the two churches which they visit such prayers as their own devotion suggests to them and as are suitable to their capacity; and while they go from one church to the other, they are to say a third part of their rosary with the Litanies; and on leaving the church of the Station, to end their visit with the psalm *De profundis*, or else with one *Pater noster*, one *Ave Maria*, and a *Requiem aeternam* for the holy souls in purgatory.

The same Pontiff declared his will that all nuns and others dwelling in monasteries and communities should participate in the benefit of these Indulgences, provided that they keep the method prescribed and visit their own churches; and he also extended these Indulgences to the sick and to prisoners, provided they supply what they were unable to perform by doing some good work enjoined them by their own confessor.

Observe also, that besides the churches set down in the Roman Missal for the Stations, there are, on certain days, several other churches enjoying the same Indulgences (although it is only necessary to visit one of these churches in order to gain the Indulgences) through grants of various Sovereign Pontiffs, as, for instance, of Leo XII. above named, who, by a Brief of Jan. 8, 1828, confirmed a privilege already granted by Clement VIII., Feb. 4, 1603, viz. that the church of St. Gregory on the Celian Hill should be one of the station churches for the Friday after Ash-Wednesday; whilst at the same time he desired that on the second Sunday in *Lent* there should be another Station at this church, as appears from a notice of his Eminence the Cardinal-Vicar, Feb. 20, 1828.

## DAYS AND CHURCHES OF THE STATIONS IN ROME.

Jan. 1. *Circumcision of our Lord Jesus Christ.* Station, St. Mary beyond the Tiber. INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.

Jan. 6. *The Epiphany of our Lord.* St. Peter, on the Vatican. THE SAME.

*Septuagesima Sunday.* St. Laurence, outside the Walls. THE SAME.

*Sexagesima.* St. Paul, outside the Walls. THE SAME.

*Quinquagesima.* St. Peter, on the Vatican. THE SAME.

*Ash-Wednesday.* St. Sabina in St. Alexius, and St. Mary in Cosmedin, called Bocca della Verità. INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.

*Thursday after Ash-Wednesday.* St. George in Velabro, and the Church of Jesus and Mary. INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

*Friday.* SS. John and Paul, and St. Gregory, on the Caelian Hill. THE SAME.

*Saturday.* St. Tryphon, and St. Augustine. THE SAME.

*First Sunday in Lent.* St. John Lateran. THE SAME.

*Monday.* St. Peter's Chains and St. John della Pigna.

THE SAME.

*Tuesday.* St. Anastasia. THE SAME.

*Wednesday (Ember day).* St. Mary Major. THE SAME.

*Thursday.* St. Laurence in Pane e Perna. THE SAME.

*Friday (Ember day).* The Twelve Holy Apostles. THE SAME.

*Saturday (Ember day).* St. Peter, on the Vatican. THE SAME.

*Second Sunday in Lent.* St. Mary in Domnica, called the Church of the Navicella, and St. Gregory, on the Caelian. THE SAME.

*Monday.* St. Mary Major and St. Clement. THE SAME.

*Tuesday.* St. Balbina. THE SAME.

*Wednesday.* St. Cecilia beyond the Tiber. THE SAME.

*Thursday.* St. Mary beyond the Tiber. THE SAME.

*Friday.* St. Vitalis. THE SAME.

*Saturday.* SS. Marcellinus and Peter, near the Lateran Basilica. THE SAME.

*Third Sunday in Lent.* St. Laurence outside the Walls.  
INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

*Monday.* St. Mark. THE SAME.

*Tuesday.* St. Pudentiana. THE SAME.

*Wednesday.* SS. Sixtus, Nereus, and Achilleus. THE SAME.

*Thursday.* SS. Cosmas and Damian, in the Forum.  
THE SAME.

*Friday.* St. Laurence in Lucina. THE SAME.

*Saturday.* SS. Cainus and Susanna, and St. Mary of the Angels, at the Baths. THE SAME.

*Fourth Sunday in Lent.* The Holy Cross in Jerusalem.  
INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.

*Monday.* The Four Saints crowned with Martyrdom.  
INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

*Tuesday.* St. Laurence in St. Damasus, and St. Andrew della Valle. THE SAME.

*Wednesday.* St. Paul, outside the Gates. THE SAME.

*Thursday.* SS. Martin and Silvester, on the Hills, and St. Silvester in Capite. THE SAME.

*Friday.* St. Eusebius and St. Bibiana. THE SAME.

*Saturday.* St. Nicholas, in the Gaol. THE SAME.

*Passion Sunday.* St. Peter, on the Vatican, and St. Lazarus. THE SAME.

*Monday.* St. Crysogonus, beyond the Tiber. THE SAME.

*Tuesday.* St. Cyriacus and St. Mary, on the Broad Way, and SS. Quiricus and Julitta, on the Hills. THE SAME.

*Wednesday.* St. Marcellus. THE SAME.

*Thursday.* St. Apollinaris. THE SAME.

*Friday.* St. Stephen, on the Celian, and the Round Church of Stephen. THE SAME.

*Saturday.* St. John before the Latin Gate, and St. Cæsareus. THE SAME.

*Palm Sunday.* St. John Lateran. INDULGENCE OF TWENTY-FIVE YEARS AND TWENTY-FIVE QUARANTINES.

*Monday in Holy Week.* St. Praxedè. INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

*Tuesday in Holy Week.* St. Prisca and St. Mary, at the Gate of the People. THE SAME.

*Wednesday in Holy Week.* St. Mary Major. THE SAME.

*Thursday in Holy Week.* St. John Lateran. PLENARY INDULGENCE, after Confession and Communion.



*Good Friday.* Holy Cross in Jerusalem. INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.

*Holy Saturday.* St. John Lateran. THE SAME.

*Easter Day.* St. Mary Major. PLENARY INDULGENCE, after Confession and Communion.

*Easter Monday.* St. Peter, on the Vatican, and St. Onuphrius. INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.

*Easter Tuesday.* St. Paul, outside the Walls. THE SAME.

*Wednesday in Easter Week.* St. Laurence, outside the Walls. THE SAME.

*Thursday in Easter Week.* The Twelve Holy Apostles. THE SAME.

*Friday in Easter Week.* St. Mary of the Martyrs, called La Rotonda (The Round Church). THE SAME.

*Saturday in Easter Week.* St. John Lateran. THE SAME.

*Low Sunday.* St. Pancratius and St. Mary della Scala. THE SAME.

April 25. *Feast of St. Mark the Evangelist.* St. Peter, on the Vatican. THE SAME.

*Rogation Monday.* St. Mary Major. THE SAME.

*Rogation Tuesday.* St. John Lateran. THE SAME.

*Rogation Wednesday.* St. Peter, on the Vatican. THE SAME.

*Ascension Day.* St. Peter, on the Vatican. PLENARY INDULGENCE after Confession and Communion.

*Saturday, Vigil of Pentecost.* St. John Lateran. INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

*Whit-Sunday.* St. Peter, on the Vatican. INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.

*Whit-Monday.* St. Peter's Chains. THE SAME.

*Whit-Tuesday.* St. Anastasia. THE SAME.

*Wednesday in Whitsun Week (Ember day).* St. Mary Major. THE SAME.

*Thursday in Whitsun Week.* St. Laurence outside the Walls. THE SAME.

*Friday in Whitsun Week (Ember day).* The Twelve Holy Apostles. THE SAME.

*Saturday in Whitsun Week (Ember day). Eve of the Feast of the Most Holy Trinity.* St. Peter, on the Vatican. THE SAME.

*Wednesday in September (Ember-day).* St. Mary Major. INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

*Friday in September (Ember day).* The Twelve Holy Apostles. THE SAME.

*Saturday in September (Ember day).* St. Peter, on the Vatican. THE SAME.

*First Sunday in Advent.* St. Mary Major. THE SAME.

*Second Sunday in Advent.* Holy Cross in Jerusalem. THE SAME.

*Third Sunday in Advent.* St. Peter, on the Vatican. INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.

*Wednesday in December (Ember day).* St. Mary Major. INDULGENCE OF TEN YEARS AND TEN QUARANTINES.

*Friday in December (Ember day).* The Twelve Holy Apostles. THE SAME.

*Saturday in December (Ember day).* St. Peter, on the Vatican. THE SAME.

*Fourth Sunday in Advent.* The Twelve Holy Apostles. THE SAME.

Dec. 24. *Christmas Eve.* St. Mary Major. INDULGENCE OF FIFTEEN YEARS AND FIFTEEN QUARANTINES.

Dec. 25. *Christmas Day. First Mass.* The Altar of the Holy Crib, in St. Mary Major. THE SAME.

*Second Mass.* St. Anastasia. THE SAME.

*Third Mass and the rest of the day.* St. Peter, on the Vatican, and St. Mary Major. PLENARY INDULGENCE, after Confession and Communion.

Dec. 26. *St. Stephen the First Martyr.* St. Stephen, on the Celian Hill, commonly called the Round Church of St. Stephen. INDULGENCE OF THIRTY YEARS AND THIRTY QUARANTINES.

Dec. 27. *St. John the Apostle and Evangelist.* St. Mary Major. THE SAME.

Dec. 21. *Holy Innocents, Martyrs.* St. Paul, outside the Walls. THE SAME.

## 147.

## VISIT TO THE SEVEN CHURCHES AND SEVEN PRIVILEGED ALTARS.

The custom of visiting the seven principal churches in

Rome is of most ancient institution :—They are as follows : St. Peter, on the Vatican ; St. Paul and St. Sebastian, outside the Walls ; St. John Lateran ; the Holy Cross in Jerusalem ; St. Laurence outside the Walls ; and St. Mary Major. This devotion was introduced by the piety of our ancestors ; and it has the authoritative approval of the Sovereign Pontiffs, as Sixtus V. observes in his Bull *Egregia populi Romani pietas*, Feb. 13, 1586, in which he speaks of the visit to the seven churches. It was almost the daily devotion of St. Joseph Calasancius, it was frequently practised by St. Philip Neri as well as by other saints, and it is now in continual use with persons of every rank, not only those who dwell in Rome, but with strangers also, who come to Rome in order to venerate in these churches the relics deposited there, especially those of the holy apostles and martyrs. Whoever, having Confessed and Communicated, shall visit these seven churches after this pious custom, and pray there according to the intention of the Sovereign Pontiff, may gain very many INDULGENCES, with which heavenly treasures these churches have been deservedly enriched for every day in the year. See several Bulls and Pontifical Briefs, the originals of which are to be found in the archives of these churches.

Most ancient also is the custom of visiting in these churches, but especially in St. Peter on the Vatican, the seven privileged altars ; a record of this custom being found in the archives of this church as far back as the times of Pope Innocent II., who flourished in 1130. These seven altars in St. Peter's are—

1. The Altar of our Lady, commonly called the "Gregoriana ;"
2. Of SS. Processus and Martinianus ;
3. Of St. Michael the Archangel ;
4. Of St. Petronilla, Virgin ;
5. Of Our Lady, commonly called "of the Pillar ;"
6. Of the Holy Apostles St. Simon and St. Jude ; and
7. Of St. Gregory the Great.

Any of the faithful who, with due dispositions, and (if intending to gain the PLENARY INDULGENCE) after Confession and Communion, shall visit devoutly these seven altars, may obtain many INDULGENCES granted by various Sovereign Pontiffs, and confirmed by St. Pius V., by Sixtus V., Paul V., Clement VIII., and Urban VIII., which last Pope

issued many Bulls in favour of the churches outside the walls, in which he grants to the seven altars of these churches the same Indulgences as are granted to the seven altars in St. Peter on the Vatican.

## 148.

FOR THE INDULGENCE COMMONLY CALLED "IL PERDONO,"  
"THE PARDON."

The little church of our Lady of the Angels, near Assisi, commonly called *Della Porziuncula*, from a villa near it, was given to St. Francis by the Benedictine monks. It was in this holy chapel, or rather little church, as it then was, that the seraphic Father so urgently besought our Lord Jesus Christ that all the faithful who should visit it after Confession and Communion might obtain the **PLENARY INDULGENCE**.

His prayers, made in union with the prayers of our Blessed Lady, were answered; and the Indulgence he had asked was granted by our Divine Lord, on condition of its being afterwards confirmed by His Vicar Honorius III., at that time Sovereign Pontiff, who, having ascertained that such was the Divine pleasure, did, in the year 1223, confirm for ever this Plenary Indulgence for the 2d of August, beginning with the First Vespers, the anniversary of the dedication of this church, which was afterwards magnificently enlarged and decorated with the title of Basilica.<sup>(1)</sup>

This Indulgence, commonly called the Indulgence of the Sacred Pardon, or of the *Sacro Perdono*, was afterwards extended by many Popes to all the churches of the three orders instituted by St. Francis, more particularly by Gregory XV., in a Bull, *Splendor paternæ gloriæ*, July 4, 1622, who prescribed Communion as well as Confession as a good work to be done for gaining this Indulgence.

The Venerable Innocent XI., by a brief of Jan. 22, 1689, confirming this Bull of Gregory XV., declared that this Indulgence might also be applied in suffrage for the holy souls in purgatory.<sup>(2)</sup>

The peculiarity of this Indulgence is, that it may be *gained toties quoties*, that is, as many times as it is visited, though on the same day; and this pious custom of visiting

again and again many times the same chapel or church of the *Porziuncula*, or any other of the churches of the order of St. Francis, in order to gain this Indulgence in suffrage for the departed on each of these visits, has never been reprobated,<sup>(3)</sup> as has been twice decided by the S. Congr. of the Council—on July 17, 1700, and on Dec. 4, 1723.<sup>(4)</sup> Nay more, when in the S. Congr. of Indulgences, held Feb. 22, 1847, the question was proposed, “Whether in visiting on the 2d of August churches of the order of St. Francis, the Plenary Indulgence could be gained every time the visit was repeated?” the S. Congr. decided in the affirmative, and at the same time declared that the Holy Communion, requisite for the Indulgence, need not be made in the Franciscan church. These resolutions were all confirmed by the Sovereign Pontiff Pius IX., in a decree of the said S. Congr., July 12, 1847:

## NOTES.

(1) Lections of the 2d Noct. for Aug. 2, in the *Breviary* and *Martyrology* of the Franciscan Order.

(2) See Lambertini (afterwards Benedict XI.), as promoter of the faith, in the petition concerning this Indulgence addressed to a special Congregation deputed for this purpose by Pope Clement XI., in the year 1700, § ii. no. 26.

(3) See the same author, in his Report to the S. Congr. of the Council, of which he was at that time secretary, *i. e.* in the year 1723, on the ancient custom *toties quoties* of the said Indulgence.

(4) *Thesaurus* of the Resolutions of the S. Congr. of the Council, tom. ii. on the 4th Dec. 1723, p. 398.

## 149.

## CHRISTIAN DOCTRINE.

## FOR TEACHING AND LEARNING IT.

On Sundays and other festivals it is the duty of all parish priests, in their respective parishes, to teach children Christian doctrine (see *Council of Trent*, sess. xxiv. cap. iv. *De Reformation*): and all masters of schools are under the same obligation towards their scholars, and all fathers of families towards their children and domestics, &c. St. Pius V., in his

Constitution *Ex debito pastoralis officii*, Oct. 6, 1571, calls this "a most holy work." "His work is the salvation of souls and the preservation of Christian commonwealths," says Paul V., in his Constitution *Ex credito nobis*, Oct. 6, 1607. For the same reason this Pope, besides erecting into an arch-confraternity, in the patriarchal basilica of St. Peter, a Congregation of Christian Doctrine, which was held there under the direction of the *Padri Dottrinarij*, or Fathers of Christian Doctrine, and endowing it with various privileges and indulgences communicable to similar confraternities aggregated to it in any diocese out of Rome, granted in the aforesaid Constitution, "in order to animate the faithful the more diligently to teach and to learn Christian Doctrine," the following Indulgences—

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, to all masters of schools who, on feast-days, shall take their scholars to be instructed in Christian doctrine, and shall themselves instruct them in it; and to those masters who, on working days, explain Christian doctrine in their schools, 100 DAYS' INDULGENCE.

ii. THE INDULGENCE OF 100 DAYS to fathers and mothers every time they instruct their children and domestics in Christian doctrine.

iii. THE INDULGENCE OF 100 DAYS to all the faithful every time they employ themselves for half an hour in teaching or learning Christian doctrine.

iv. THE INDULGENCE OF THREE YEARS, on all the feasts of the Blessed Virgin, to the faithful of every age who are accustomed to assemble in school or church to learn Christian doctrine, provided they confess on the said feasts; and the INDULGENCE OF SEVEN YEARS to those who, being of age to communicate, shall on those days receive the Blessed Sacrament.

v. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES was added to these Indulgences by Clement XII., by a Brief, June 27, 1732, to all the faithful every time that, having Confessed and Communicated, they assist at catechism, or doctrinal teaching, or catechise, or teach doctrine.

vi. He granted also the PLENARY INDULGENCE, after Confession and Communion, to those who have the pious custom of assisting at or teaching Christian doctrine, on the Feast of the Nativity of our Lord Jesus Christ, on Easter Day, and on the Feast of the Holy Apostles SS. Peter and Paul.

150.

## EXPLANATION OF THE GOSPEL.

## FOR ASSISTING AT THE SAME.

Pope Benedict XIV., by a decree, July 31, 1736, of the S. Congr. of Indulgences, granted—

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, to all the faithful every time that they devoutly assist at the Explanation of the Gospel, which is made by their Reverences the Parish Priests, in their respective parishes, on Sundays and the greater festivals of the year, according to the decrees of the holy Council of Trent. (Sess. v. *De Reform.* cap. ii., and sess. xxii. cap. viii.)

ii. THE PLENARY INDULGENCE on the Feast of the Nativity of our Lord Jesus Christ, on Easter Day, and on the Feast of the Holy Apostles SS. Peter and Paul, provided that on those days, having Confessed and Communicated, they also assist at the said Explanation.

At the prayer of the venerable College of the Parish Priests of Rome, Pius VI., by a Rescript of the S. Congr. of Indulgences, Dec. 12, 1784 (which is preserved in the *Segretaria* of the Vicariate), confirmed these Indulgences, and granted also an additional PLENARY INDULGENCE on the Epiphany of our Lord, Jan. 6, and on Whit-Sunday, on the same conditions as above.

These Indulgences may likewise be gained by the Parish Priests themselves, or by others who from time to time supply their place in the Explanation of the holy Gospel; as appears from the said decree.

151.

## WORKS OF MERCY.

## VISITS TO THE SICK IN THE HOSPITALS.

By an Edict of his Eminence the Cardinal-Vicar, Feb. 28, 1778, regarding the spiritual and temporal assistance of the sick in the hospitals in Rome, Pope Pius VI. exhorts in an especial manner all ecclesiastics and congregations of

seculars, and in general all the faithful, to frequent the hospitals, each one those of his or her own sex, instructing, consoling, and serving the sick, or ministering to them some restorative, medicine, &c.; and the more to animate the faithful to these charitable duties, he granted—

THE INDULGENCE OF 100 DAYS every time they do this good work.

## 152.

## FOR THE PIOUS HOUSE OF THE REFUGE.

Pius VII., by a Rescript of the *Segretaria* of the Memorials, Sept. 16, 1806, granted the following Indulgences to all the faithful who shall co-operate to the spiritual or temporal welfare of the pious house called the *Refuge*, erected in Rome in the same year 1806, near St. Mary, beyond the Tiber, solely for those women who, after the expiration of their sentence in the public gaol of St. Michael, desire of their own accord to enter this pious house, and to live there removed from dangerous occasions of sin, doing penance for their past transgressions—

i. THE PLENARY INDULGENCE on the day on which, after Confession and Communion, they are enrolled as Deputies or Benefactors.

ii. THE PLENARY INDULGENCE on the Feast of St. John, Evang., Dec. 27; provided that, after Confession and Communion, they visit the church of St. John in *Ayno*, now St. Nicholas of the Martyrs crowned, where the divine offices are celebrated by the directors of the said pious house of "the Refuge."

iii. THE PLENARY INDULGENCE *in articulo mortis*, if, being penitent, they invoke with contrite hearts the most holy Names of Jesus and Mary.

iv. THE INDULGENCE OF 200 DAYS, to those who themselves shall give, or in any other way make it their care that spiritual or corporal assistance is given to these poor penitent women.

v. THE INDULGENCE OF SIXTY DAYS to those who shall give bread to these poor women, or alms to this pious house, as well as every time they shall prevail on others to give, or in any other way contribute to the support of the same.

vi. THE INDULGENCE OF SIXTY DAYS every time they give



alms to settle them in honourable marriage, or in a cloistered monastery.

vii. THE INDULGENCE OF 100 DAYS every time they shall assist at, or, if priests, celebrate the anniversaries, or recite the office for the deputies or benefactors deceased.

viii. Finally, those who are deputies or benefactors shall during life share in all the prayers, works of piety, &c., which shall be done by these women; and at the death of each deputy or benefactor three Masses shall be celebrated for his soul, provided that this charity of his shall have been persevered in up to the moment of his death.

## 153.

## ALMSGIVING IN HONOUR OF JESUS, MARY, AND JOSEPH.

Pope Pius VII., by a Rescript of June 13, 1815, of the S. Congr. of Indulgences, confirmed the following Indulgences previously granted to any one who shall feed three poor persons in memory of, and to the special honour of, Jesus, Mary, and Joseph—

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES every time he does this with a heart penitent for its sins.

ii. THE PLENARY INDULGENCE, if, on the same day, after having Confessed and Communicated, he shall pray according to the intention of the Sovereign Pontiff.

iii. THE INDULGENCE OF 100 DAYS to all the members of the family, or domestics of him, by whom this charitable work is administered, or who shall contribute to this work of mercy, whether by lending their own services, or by their mere presence.

This Rescript is kept in the *Segretaria* of the Tribunal of his Eminence the Cardinal-Vicar, and an authentic copy in the Archivium of the Pious Union of St. Paul, elsewhere named.

## 154.

## TIMES OF CALAMITY.

*The following prayers and ejaculations are suggested to*

the faithful, that they may thereby have recourse to God to vouchsafe to free them, through the Passion of Jesus Christ, and through the intercession of most holy Mary, from any scourge which they have too justly deserved for their sins; and to all who say them with a contrite heart and with devotion, Pope Gregory XIV., of holy memory, by a Rescript of the S. Congr. of Indulgences, Aug. 21, 1637, granted—

THE INDULGENCE OF FORTY DAYS, ONCE A DAY.

PRAYERS AND EJACULATIONS.

Mercy of our God, embrace us, and deliver us from every plague.

*Gloria Patri, &c.*

Eternal Father, sign us with the Blood of the Immaculate Lamb, as Thou didst sign the dwellings of Thy people.

*Gloria Patri, &c.*

Most Precious Blood of Jesus our Lord, cry for mercy for us from Thy Divine Father, and deliver us.

*Gloria Patri, &c.*

Wounds of my Jesus, mouths of love and mercy, speak for us, in pity, to the Eternal Father; hide us within yourselves, and deliver us.

*Gloria Patri, &c.*

Eternal Father, Jesus is ours; ours His Blood, ours His infinite Merits; to Thee we offer ourselves wholly: then if Thou lovest Him, and holdest precious to Thee this gift we make Thee, Thou oughtest to deliver us; and for this we hope with fullest confidence.

*Gloria Patri, &c.*

Eternal Father, Thou desirest not the death of a

sinner, but rather that he should be converted and live: in Thy mercy grant that we may live before Thee and be ever Thine.

*Gloria Patri, &c.*

Salva nos, Christe Salvator, per virtutem sanctæ crucis; qui salvasti Petrum in mari, miserere nobis.

*Save us, Christ our Saviour, by the virtue of Thy holy cross; Thou who didst save Peter in the sea, have mercy upon us.*

Mary, Mother of mercy, pray for us, and we shall be delivered; Mary, our advocate, speak for us, and we shall be saved.

The Lord justly scourgeth us for our sins; but do thou, Mary, plead for us, for thou art our most tender Mother.

Mary, in thy Jesus, and in thee, have we put our hope; O let us never be confounded.

*Salve Regina, &c.*

## 155.

### FOR TROUBLED TIMES.

Our Sovereign Lord Pope Pius IX., by an Autograph Rescript, kept in the *Segretaria* of the S. Congr. of Indulgences, of April 6, 1848, grants—

i. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, to all the faithful, every time they say the following prayers with devotion, or make the accompanying pious intention and offering, especially in times of trouble and of the merited chastisement of God.

ii. THE PLENARY INDULGENCE, once a month, to those who shall have said them once a day for a month together; to be gained on that day when, after having Confessed and

Communicated, they shall pray according to the mind of his Holiness.

PRAYERS.

Respice, Domine, sancte Pater, de sanctuario tuo et de excelso cœlorum habitaculo, et vide hanc sacrosanctam Hostiam, quam tibi offert Magnus Pontifex noster sanctus, innocens, dilectus Filius tuus Dominus noster Jesus Christus pro peccatis fratrum suorum, et esto placabilis super multitudinem malitiæ mundi. Ecce vox sanguinis fratris nostri Primogeniti Jesu clamat ad te de cruce. Exaudi Domine, placare Domine, attende, et fac ; ne moreris propter temetipsum, Deus noster, quia nomen tuum invocatum est super domum et civitatem istam, et super universum populum tuum, et fac nobiscum secundum infinitam misericordiam tuam. Per eundem Christum Dominum nostrum. Amen.

*V.* Ut ad veram pœnitentiam nos perducere digneris,

*R.* Te rogamus audi nos.

*V.* Ut domum, civitatem istam, et universum populum tuum, Domine, defendere, pacificare, custodire, conservare, et piissima misericordia tua respicere digneris,

*R.* Te rogamus audi nos.

*V.* Per sacrosancta humanæ redemptionis Myseria,

*R.* Cito anticipent nos, Domine, misericordiæ tuæ, et parce populo tuo.

*V.* Per merita, et intercessionem Beatissimæ Genitricis tuæ, et omnium Angelorum, atque Sanctorum,

*R.* Cito anticipent nos, Domine, misericordiæ tuæ, et parce populo tuo.

*V.* Sancta Maria sine labe originali concepta, et omnes Angeli, et Sancti, intercedite pro nobis ad Dominum,

*R.* Ut cito anticipent nos misericordiæ Domini, et parcat populo suo; ut omnes cum ipso gaudere possimus in sæcula sæculorum. Amen.

Oremus.

Omnipotens et misericors Deus, fiat semper, et in omnibus sanctissima voluntas tua secundum infinitam, et æternam misericordiam tuam. Per Christum Dominum nostrum. Amen.

TRANSLATION.

Look down, O Lord, Holy Father, from Thy sanctuary, and from the heaven on high, Thy dwelling-place, and behold this sacred victim, which our great High-Priest, Thy holy, innocent, and well-beloved Son, our Lord Jesus Christ, offers to Thee for the sins of His brethren; and let not Thy wrath be kindled for the multitude of the transgressions of the world. Behold the voice of the blood of our Brother, Thy first-born Jesus, cries to Thee from the cross. Give ear, O Lord; be appeased, O Lord; hearken and do: tarry not for Thine own sake, O our God; for Thy name is called upon this house and city, and upon all Thy people; and deal with us according to Thine infinite mercy. Through the same our Lord Jesus Christ. Amen.

*V.* That Thou wouldest vouchsafe to bring us to true penance,

*R.* We beseech Thee, hear us.

*V.* That Thou wouldest vouchsafe to defend this house and city, and all Thy people, to keep them in

peace, to guard, preserve, and look down on them with Thy most tender pity,

*R.* We beseech Thee, hear us.

*V.* Through the Holy Mysteries of the redemption of man,

*R.* Let Thy mercies quickly prevent us, O Lord, and spare Thy people.

*V.* Through the merit and intercession of Thy most blessed Mother, and all the angels and saints,

*R.* Let Thy mercies quickly prevent us, O Lord, and spare Thy people.

*V.* Holy Mary, conceived without original sin, and all ye Angels and Saints, intercede for us to our Lord,

*R.* That the mercies of our Lord may quickly prevent us, and that He may spare His people, that so we all may rejoice with Him for ever and ever. Amen.

Let us pray.

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

#### DEVOUT INTENTION AND OFFERING.

Eternal Father, in union with all the heavenly host, and with the Hearts of Jesus and of Mary, I would fain have offered to Thee from all eternity, and I here offer Thee for all eternity, the most Precious Blood of Jesus Christ, His infinite merits, and the merits of His Church, in discharge of my debt of sin, of the sin of the whole world, for the deliverance of the holy souls in purgatory, and in thanksgiving for

that Thou hast granted to us, and to all who are at present in this world, and wilt grant to all who ever shall be, such gifts, graces, and mercies as redound to Thine own greater glory and the greater sanctification of souls in these present tribulations : and this although we have justly merited Thy divine chastisement. Moreover we give Thee thanks for that Thou hast formed of the whole world one Fold and one Shepherd, whereby all we who on earth live in the faith, hope, and charity of our Lord Jesus Christ shall meet together in heaven, to sing Thy divine mercies for ever and ever. Amen.

## 156.

## ANOTHER PRAYER IN ANY PLAGUE OR TROUBLE.

In order that the faithful may with the greater fervour address their humble supplications to God, and by the invocation of His holy Name may mercifully be delivered from the scourge of His divine wrath, as well as from every other trouble, our holy Father Pope Pius IX., by a decree of Nov. 8, 1849, dated from Portici in the kingdom of Naples, granted—

THE INDULGENCE OF 100 DAYS every time the following prayer is said with contrite heart and devotion.

## THE PRAYER.

*Adjuva nos Deus salutaris nostri, et propter gloriam nominis tui, libera nos ; et propitius esto peccatis nostris propter nomen tuum.*

*Ps. 53.*

*Deus in nomine tuo salvum me fac : et in virtute tua judica me.*

*Deus exaudi orationem meam : auribus percipe verba oris mei.*

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me: et Dominus susceptor est animæ meæ.

Averte mala inimicis meis: et in veritate tua disperde illos.

Voluntarie sacrificabo tibi, et confitebor nomini tuo Domine: quoniam bonum est.

Quoniam ex omni tribulatione eripuisti me, et super inimicos meos despexit oculus meus.

Gloria Patri, &c.

V. Propter gloriam nominis tui, libera nos.

R. Et propitius esto peccatis nostris propter nomen tuum.

Oremus.

Preces populi tui, quæsumus, Domine, clementer exaudi: ut qui juste pro peccatis nostris affligimur, pro gloria nominis tui misericorditer liberemur. Per Christum Dominum nostrum.

R. Amen.

Te ergo quæsumus tuis famulis subveni, quos Pretioso Sanguine redemisti.

TRANSLATION.

Help us, O God of our salvation, and for the glory of Thy name deliver us: be merciful to our sins for Thy Name's sake.

Save me, O Lord, in 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.

For behold, God is my helper, and the Lord is the protector of my soul.

Turn away evil from me upon my enemies, and scatter them in Thy truth.

I will freely sacrifice to Thee; and will give praise, O God, to Thy Name, because it is good.

For Thou hast delivered me out of all my trouble, and mine eye hath looked down upon mine enemies.

Glory be to the Father, &c.

*V.* For the glory of Thy name, deliver us.

*R.* And deal mercifully with our sins for Thy name's sake.

Let us pray.

Lord, we beseech Thee, in Thy pity hear the prayers of Thy people; that we who suffer justly for our sins, may for the glory of Thy Name mercifully be delivered. Through Christ our Lord.

*R.* Amen.

We beseech Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

## 157.

### PRAYER TO OBTAIN A GRACE AND THE MERCY OF GOD IN EVERY NECESSITY, PLAGUE, AND TROUBLE.

The Sovereign Pontiff Pius IX., by a Rescript of his Eminence the Cardinal-Vicar of August 5, 1854, kept in the Archivium of the Venerable Congregation of Missionaries of the Most Precious Blood in Rome, granted to the faithful—

THE INDULGENCE OF 100 DAYS every time that, with contrite hearts and devotion, they say the following prayer so efficaciously worded by the Venerable Joseph Labrè.

## THE PRAYER.

Jesus Christus, Rex gloriæ, venit in pace.  
 Deus homo factus est.  
 Verbum caro factum est.  
 Christus de Maria Virgine natus est.  
 Christus per medium illorum ibat in pace.  
 Christus crucifixus est.  
 Christus mortuus est.  
 Christus sepultus est.  
 Christus resurrexit.  
 Christus ascendit in cælum.  
 Christus vincit.  
 Christus regnat.  
 Christus imperat.  
 Christus ab omni malo nos defendat.  
 Jesus nobiscum est.

Pater, Ave, and Gloria.

## TRANSLATION.

Jesus Christ, the King of Glory, comes in peace.  
 God was made man.  
 The Word was made flesh.  
 Christ was born of Mary the Virgin.  
 Christ went through the midst of them in peace.  
 Christ was crucified.  
 Christ died.  
 Christ was buried.  
 Christ rose from the dead.  
 Christ ascended into heaven.  
 Christ is victorious.  
 Christ reigns.  
 Christ is Lord of all.

May Christ defend us from all evil.  
Jesus is with us.

*Pater, Ave, and Gloria.*

Eternal Father, by the Blood of Jesus have mercy; sign us with the Blood of the Immaculate Lamb Jesus Christ, as Thou didst sign the people of Israel, in order to deliver them from death: and do thou, Mary, Mother of mercy, pray to God and appease Him for us, and obtain for us the grace we ask.

*Gloria Patri, &c.*

Eternal Father, by the Blood of Jesus have mercy; save us from the shipwreck of the world, as Thou didst save Noe from the universal deluge: and do thou, Mary, Ark of salvation, pray to God and appease Him for us, and obtain for us the grace we ask.

*Gloria Patri, &c.*

Eternal Father, by the Blood of Jesus have mercy; deliver us from the plagues which we have deserved for our sins, as Thou didst deliver Lot from the flames of Sodom: and do thou, Mary, our Advocate, pray to God and appease Him for us, and obtain for us the grace we ask.

*Gloria Patri, &c.*

Eternal Father, by the Blood of Jesus have mercy; comfort us under our present necessities and troubles, as Thou didst comfort Job, Anna, and Tobias in their afflictions: and do thou, Mary, Comforter of the afflicted, pray to God and appease Him for us, and obtain for us the grace we ask.

*Gloria Patri, &c.*

Eternal Father, by the Blood of Jesus have mercy;

Thou who wouldest not the death of a sinner, but rather that he should be converted and live, grant us through Thy mercy time for penance, that, filled with contrition and penance for our sins, which are the cause of all our evils, we may live in the holy faith, hope, charity, and peace of our Lord Jesus Christ: and do thou, Mary, Refuge of sinners, pray to God and appease Him for us, and obtain for us the grace we ask.

*Gloria Patri, &c.*

Precious Blood of Jesus, our Love, cry unto the Divine Father for mercy, pardon, grace, and peace upon us, upon N., and upon all the world.

*Gloria Patri, &c.*

Mary, our Mother and our Hope, pray to God for us, for N., and for all, and obtain for us the grace we ask.

*Gloria Patri, &c.*

Eternal Father, I offer Thee the Blood of Jesus Christ in discharge of all my debt of sin, for the wants of Holy Church, and for the conversion of sinners.

*Gloria Patri, &c.*

Mary Immaculate, Mother of God, pray to Jesus for us, for N., and for all. Jesu, Mary, mercy! St. Michael Archangel, St. Joseph, SS. Peter and Paul, protectors of all the faithful in the Church of God, and all ye Angels and Saints of Paradise, men and women, pray to God, and by your intercession obtain grace and mercy for me, for N., and for all. Amen.

## 158.

## TO IMPLORE PEACE.

The same Sovereign Pontiff Pius IX., by a decree of the S. Congr. of Indulgences of May 18 and Sept. 18, 1848, grants—

i. THE INDULGENCE OF 100 DAYS, to all the faithful, every time that with contrite hearts they say the following Antiphon and Prayer to implore peace from God.

ii. THE PLENARY INDULGENCE to those who shall have said it once a day for a whole month; to be gained on the day when, having Confessed and Communicated, they shall visit a public church, and pray there for a time according to the mind of his Holiness.

*Ant.* Da pacem, Domine, in diebus nostris: quia non est alius qui pugnet pro nobis, nisi tu Deus noster.

*V.* Fiat pax in virtute tua,

*R.* Et abundantia in turribus tuis.

Oremus.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per Christum Dominum nostrum. Amen.

## TRANSLATION.

*Ant.* Give peace, O Lord, in our days; for there is none other that fighteth for us, but only Thou, our God.

*V.* Peace be in Thy strength, O Lord,

*R.* And plenty in Thy strong places.

Let us pray.

O God, from whom come all holy desires, all right counsels and just works; grant unto us Thy servants that peace which the world cannot give, that our hearts may be devoted to Thy service, and, delivered from the terror of our enemies, we may pass our time in peace beneath Thy protection. Through Christ our Lord. Amen.

## 159.

## SPIRITUAL CANTICLES.

At the prayer of the priests of the Union of St. Paul, and in order to hinder, as far as possible, the singing of corrupting profane songs, introduced by the profligacy of many at the present time, Pius VII., by a Rescript of Jan. 16, 1817, through the *Segretaria* of the Memorials, the original of which is kept in the *Segretaria* of the court of his Eminence the Cardinal-Vicar, granted—

i. THE INDULGENCE OF ONE YEAR, to all the faithful, every time they promote the singing of the Spiritual Canticles, revised, approved, and collected together in the new Roman edition of 1817, published by Bourliè for the said Pious Union. Also—

ii. THE INDULGENCE OF 100 DAYS every time any one, with contrition of heart, practises this devotion.

iii. THE PLENARY INDULGENCE, once a month, to all who promote or frequent this exercise; to be gained in the course of the said month on any one day when, after Confession and Communion, they shall pray according to the intention of the Sovereign Pontiff.

## 160.

## BLESSED CROSSES, CRUCIFIXES, ROSARIES, MEDALS, ETC.

However ancient may have been the custom of the Sovereign Pontiff to bless and distribute to the faithful sacred

articles of gold, silver, or other metal (whence originated the pontifical blessing and distribution of crosses, crucifixes, rosaries, medals, &c.), yet is it certain that, previous to the sixteenth century, no Indulgences were annexed to such articles. It was Pope Sixtus V. who, when, on the rebuilding of the Lateran Arch-Basilica, many medals of gold were found in various places by the falling of the walls of the former building on which were impressed the Holy Cross and other figures bearing the cross, caused a distribution to be made of them, and granted many Indulgences to those who had any one of these medals in their possession, provided they fulfilled certain works enjoined them: this we learn from the Constitution *Laudemus viros*, of Dec. 1, 1587. From that time the Popes, his successors, annexed the Indulgences to other objects besides medals blessed by them,—such as chaplets, rosaries, crosses, crucifixes, &c.,—persuaded that the usage of these sacred objects excites in the minds of the faithful faith and acts of adoration towards God, and reverence for the Blessed Virgin and the Saints.

Having given this short historical sketch upon this matter, we will now transcribe

### THE SUMMARY OF INDULGENCES

Granted by his Holiness Pope Pius IX. to the faithful who shall do the pious works mentioned in this summary, and possess one of the chaplets, rosaries, crosses, crucifixes, statues, or medals blessed by his Holiness, or by some one who has faculties for the purpose. This grant is renewed by every fresh Sovereign Pontiff elect, being published in Latin and the vulgar tongue; and it has been reformed and augmented by the above-named Sovereign Pontiff Pius IX., through the S. Congr. of Indulgences, May 14, 1853.

All the faithful of both sexes are instructed:—In the first place, that in order to gain the Indulgences with which his Holiness the Pope by his apostolic blessing enriches chaplets, rosaries, crosses, crucifixes, statues, and medals, it is necessary to *wear* or to keep in their possession some one of the aforesaid chaplets, &c.

And, in the second place, that they must say the devout prayers described below as the conditions required in order to gain the Indulgences, *at the time that they are wearing*

some one of the aforesaid chaplets, crucifixes, &c.; or, if not wearing them, they must keep them in their own room, or in some other fitting place in their abode, and recite their prayers before them.

Furthermore, his Holiness does not allow for this purpose *prints* or *pictures*, nor yet crosses, crucifixes, statues, and medals of tin, lead, or of any material that can be easily broken or destroyed. He does, however, allow them to be made of iron, although that material has been hitherto forbidden.

He also desires that the images of saints engraved upon them should be of those who are already canonised, or of others mentioned in the Roman martyrology.

Having said thus much to make his Holiness's intention as clear as possible, the Indulgences which can be gained by those who possess one of the aforesaid objects when blessed, and the pious works to be performed, are as follows:

i. **THE PLENARY INDULGENCE**, on the undermentioned days, to all who shall say at least once a week the Chaplet of our Lord, or of the Blessed Virgin Mary, or the Rosary, or a third part thereof, or the Divine Office, or the Office of the Blessed Virgin, and of the Dead, or the Seven Penitential or the Gradual Psalms; or whose custom it is to teach the Catechism, or visit prisoners, or the sick in a hospital, or help the poor, or hear Mass, or say Mass if they be priests, provided that they be truly penitent and have Confessed to a confessor approved by the ordinary, and shall go to Communion on any of the following days, viz. Christmas Day, the Epiphany, Easter Day, Ascension Day, Pentecost, the Feast of the Most Holy Trinity, of Corpus Christi, the Purification, Annunciation, Assumption, and Nativity of the Blessed Virgin Mary, the Nativity of St. John Baptist, the Holy Apostles Peter and Paul, Andrew, James, John, Thomas, Philip and James, Bartholomew, Matthew, Simon and Jude, Matthias, St. Joseph the espoused husband of the Blessed Virgin, and All Saints; at the same time praying to God for the extirpation of heresies and schisms, for the propagation of the Catholic faith, for peace and concord amongst Christian princes, and for the other necessities of Holy Church.

ii. **THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARAN-**



TINES, on the other Feasts of our Lord and of the Blessed Virgin Mary, to all who shall do the aforesaid good works on these feasts; and THE INDULGENCE OF FIVE YEARS AND FIVE QUARANTINES to those who shall do them on any Sunday or feast in the year; and lastly, THE INDULGENCE OF 100 DAYS to those who shall do them on any other day in the year.

iii. THE INDULGENCE OF 100 DAYS to those who are accustomed to say at least once a week the Chaplet, or the Rosary, or the Office of the Blessed Virgin Mary, or of the Dead, or the Vespers, or at least one Nocturn of it, together with Lauds; or who shall say the Seven Penitential Psalms with the Litanies and Prayers; to be gained on the day on which they shall say the same.

iv. THE PLENARY INDULGENCE to all who, at the point of death, shall devoutly recommend their souls to God; and who, according to the instruction of Benedict XIV. of happy memory, expressed in his Constitution of the 5th of April 1747, which begins *Pia Mater*, shall be ready to receive death with resignation from the hands of God; provided they be truly penitent and have Confessed and Communicated, or, if unable to comply with this duty, shall at least have invoked with contrition the most holy Name of Jesus with the heart, if not able to do so with the lips.

v. THE INDULGENCE OF FIFTY DAYS to those who shall use any kind of prayer as a preparation before saying Mass, or before the Holy Communion, or before saying the Divine Office, or the Office of the Blessed Virgin.

vi. THE INDULGENCE OF 200 DAYS to the faithful every time they shall visit prisoners, or the sick in hospitals, assisting them by some pious action, or who shall teach the Catechism in church, or teach it at home to their own children, relations, and servants.

vii. THE INDULGENCE OF 100 DAYS every time, to all who at the sound of the bell of some church in the morning, midday, or evening, shall say the usual prayers *Angelus Domini*, &c.; or, not knowing them, one *Pater noster* and one *Ave Maria*: or who, in like manner, when the signal-bell for the dead is rung at one hour after nightfall, shall say the Psalm *De profundis*, &c.; or, not knowing it, one *Pater noster* and one *Ave Maria*.

viii. THE INDULGENCE OF 100 DAYS to those who, on Friday, shall devoutly meditate on the Passion and Death of our

Lord Jesus Christ, and say three *Pater noster* and three *Ave Maria*.

ix. THE INDULGENCE OF 100 DAYS to all those who, being truly sorry for their sins, shall, with a firm purpose of amendment, examine their conscience and say with devotion three times the *Pater noster* and *Ave Maria* in honour of the Most Holy Trinity, or the *Pater noster* and *Ave Maria* five times in memory of the Five Wounds of Jesus Christ.

x. THE INDULGENCE OF FIFTY DAYS to those who shall pray devoutly for the faithful who are near their departure out of this life, or at least shall say for them one *Pater noster* and one *Ave Maria*.

All and each of the Indulgences above named, his Holiness permits every one to gain for himself, or to apply by way of suffrage to the souls in purgatory.

His Holiness further declares, that by the grant of the aforesaid Indulgences he in no way intends to derogate from the Indulgences already granted by different Popes, his predecessors, in favour of certain pious works named above; but desires that they should all remain in their full force.

His Holiness also commands that in the distribution and use of the chaplets, rosaries, &c. blessed as above, the decree of Pope Alexander VII., of holy memory, issued the 6th of February 1657, shall be observed, viz. that the Indulgences annexed to the said objects shall not go beyond the person of him to whom these blessed objects shall be confided, or at least of those to whom that person shall distribute them for the first time; and that when one of them is lost, another shall not be substituted for it at pleasure, all grants or privileges to the contrary notwithstanding; and that they shall not be lent or given to others for a time and for the purpose of communicating the Indulgences, otherwise they lose the Indulgences themselves: as also that the said objects, when they have received the papal blessing, shall not be sold, according to the decree of the S. Congr. of Indulgences and Holy Relics published the 5th of June 1721.

His Holiness also confirms the decree of Benedict XIV. of holy memory, issued the 19th of August 1752, by which he expressly declares that in virtue of crucifixes, medals, &c. blessed as above, Mass said at an altar where such crucifixes, medals, &c. may be placed, or which is celebrated by a priest who wears them, does not become privileged.

Moreover it is forbidden to all persons who assist the dying to give them the blessing, with the Plenary Indulgence *in articulo mortis*, by means of these crucifixes or medals, without a special faculty obtained in writing, as the said Sovereign Pontiff Benedict XIV. has already sufficiently provided for that blessing in his Constitution *Pia Mater* already quoted.

Finally, his Holiness desires and enjoins that this present list of Indulgences, now revised and corrected for the greater convenience of the faithful, be printed, not only in Latin and Italian, but in any other language whatever, provided that each such version have the approbation of the Holy See, or of the S. Congr. of Indulgences, and be not printed out of Rome in any language *before* this approbation has been obtained; all other decrees, constitutions, or dispositions to the contrary, however deserving they might be of special mention, notwithstanding.

## 161.

## CROSSES, CHAPLETS, AND ROSARIES OF THE HOLY LAND.

All the Indulgences mentioned in the aforesaid summary may be obtained by any of the faithful who possess any of the crosses, chaplets, or rosaries which have touched the Holy Places and Sacred Relics of the Holy Land, by the concession of the Venerable Pope Innocent XI., as appears by his brief *Unigeniti Dei Filii*, of January 28, 1688, confirmed by Pope Innocent XIII., in a decree of the S. Congr. of Indulgences of June 5, 1721, prohibiting the selling of these crosses, &c. after they have touched these Sacred Relics, or the exchange of them for other wares, or the lending of them for the purpose of communicating the Indulgences to others. See also decrees of the same Sacred Congregation, March 11, 1721, and Feb. 11, 1722.

## APPENDIX

### OF INDULGENCES FOR RELIGIOUS PERSONS OF BOTH SEXES.

Religious of both sexes of every order and institute are able, on fulfilling the works enjoined, to gain the above Indulgences, since all, a very few excepted, are granted to persons in every state of life.

Moreover Pope Paul V., by his universal Brief, May 23, 1606, commencing *Romanus Pontifex*, after revoking all and every Indulgence (not including, however, the Indulgences annexed to churches, as the S. Congr. of Indulgences declared, Sept. 7, 1607, and the S. Congr. of Bishops and Regulars, Aug. 21, 1615) previously granted to the Regular orders of both sexes being religious of any denomination whatsoever, and having taken the three solemn vows according to the declaration of the S. Congr. of Indulgences of May 8, 1713; and April 23, 1714,—granted anew for ever the following Indulgences to the religious of every order, whether monastic or mendicant, and to the nuns of every approved rule living under the three solemn vows in perpetual cloister, viz. :

i. THE PLENARY INDULGENCE to all the faithful of both sexes who, in accordance with the Apostolical Constitutions, wear the religious habit for the purpose of professing that Regular Institute which they have chosen; to be gained on the first day of their entrance into religion, or on the day of their clothing, on condition of their being truly penitent for their sins and having Confessed and Communicated.

ii. THE PLENARY INDULGENCE to every novice, male and female, on the day of their making their religious profession, after having finished the year of their clothing, on condition of their being truly penitent, having Confessed and Communicated.

(With regard to nuns, Pope Benedict XIII., by a Brief (universal and perpetual), *In supremo*, of April 11, 1728, granted THE PLENARY INDULGENCE afresh, on the same conditions as above, on the day of their veiling, benediction, or consecration, the same as if it were their religious profession.)

iii. THE PLENARY INDULGENCE to every religious of both sexes, as above, who, having Confessed, shall Communicate

on the principal Feast of his or her order; or who, being a priest, shall celebrate the Holy Mass and pray to God for the Holy Church, &c.

iv. THE PLENARY INDULGENCE *in articulo mortis*, to all religious of both sexes, as above, who, being penitent, have Confessed and Communicated; or who, being unable to do so, shall be at least contrite for their sins, and invoke devoutly with their lips or heart the most holy Name of Jesus.

v. THE PLENARY INDULGENCE to every religious man on the day that, after having been canonically promoted to the priesthood, he shall, after Confession, celebrate for the first time Holy Mass; and also THE PLENARY INDULGENCE to his fellow religious who shall be present at his first Mass, provided that they have Confessed and Communicated on that day, or, being priests, have celebrated Holy Mass.

vi. THE PLENARY INDULGENCE and remission of all sins to all religious of both sexes, as often as they shall, with the leave of their respective superiors, make for ten days the spiritual exercises, applying themselves during that time to meditation on the four last things, on the Passion of our Lord Jesus Christ, on the blessings of God, &c., and passing at least two hours each day in mental prayer, and exercising themselves in other practices of virtue, mortification, vocal prayer, or ejaculatory prayer, or the like; and provided also that, having made either a general, or annual, or ordinary Confession, they shall Communicate, or, if priests, celebrate Holy Mass.

vii. THE INDULGENCES OF THE STATIONS to all religious of both sexes, as above, who, on the days of the Stations described in the Roman Missal, shall visit devoutly their own church, and pray there as if they were making the visit personally to the churches of the Stations in Rome on the days prescribed.

viii. THE INDULGENCE OF FIVE YEARS AND FIVE QUARANTINES to all religious of both sexes, as above, who shall say five *Pater noster* and five *Ave Maria* before the altar of their church. The same Indulgence to those religious who, being for a legitimate reason away from home on a journey, or dwelling outside the walls of their monastery in the capacity of lecturers, preachers, &c., with leave of their superiors, shall say the said five *Pater noster* and *Ave Maria* before any altar whatever.

ix. THE INDULGENCE OF SIXTY YEARS AND SIXTY QUARANTINES on the last Sunday in the month, after having Confessed and Communicated, or, if priests, celebrated Holy Mass, to all religious of both sexes, as above, who for an entire month shall make daily half an hour's mental prayer.

x. THE INDULGENCE OF THREE YEARS AND THREE QUARANTINES to all religious of both sexes, as above, who, being contrite in heart and penitent, shall at Chapter say *Mea culpa*, accusing themselves of their sins, defects, and imperfections, or whenever they shall hold spiritual conference together.

xi. THE PLENARY INDULGENCE to every religious each time that, in obedience to the Sovereign Pontiff and with leave of superiors, he goes into the countries of the infidels or heretics to preach the faith of Jesus Christ and instruct them, &c., after having Confessed and Communicated, or, if a priest, celebrated Holy Mass, as well on setting out for his journey, as on entering the aforesaid provinces or kingdoms, *i. e.* after Confession, &c.

xii. Finally, THE PLENARY INDULGENCE to all religious of both sexes, when, on some General Visitation, the Superior sets up the Quarant' Ore in the convents and monasteries of his order for the happy event of the same, as often as they make two hours' prayer at intervals before the Blessed Sacrament for peace amongst Christian princes, &c., for the better observance of rule and regular discipline; to be gained after having Confessed and Communicated, or, if priests, celebrated Holy Mass.

These are the Indulgences which regard all the aforesaid religious of both sexes in general; and according to the tenor of the said Brief of Paul V., they are also conceded generally to other congregations and colleges of religious men, as well as to monasteries, congregations, and communities of nuns, who live without cloister, and with simple vows alone. In particular, however, every regular order, every convent, monastery, college, and congregation of religious persons of both sexes, enjoy many other Plenary and Partial Indulgences, of which we do not here undertake to make mention, inasmuch as our object in this *Raccolta* is to restrict ourselves to the mention of those prayers and pious works enriched with holy Indulgences, which are for the most part universal, and common to every condition of person.

# INDEX

## OF PRAYERS AND PIOUS WORKS CONTAINED IN THIS COLLECTION.

THE MOST HOLY TRINITY.	PAGE
1. The Angelic Trisagion, <i>Sanctus, Sanctus</i> . . . . .	1
2. Seven <i>Gloria Patri</i> , three times a day, said by three persons conjointly . . . . .	2
3. Three <i>Gloria Patri</i> three times a day . . . . .	3
4. Mass and Thanksgiving Prayers for the Privi- leges granted to most holy Mary . . . . .	<i>id.</i>
5. Other Thanksgiving Prayers for the Privileges granted to most holy Mary in her Assump- tion . . . . .	7
6. Three Offerings, with Three <i>Pater noster</i> for a good Death . . . . .	11
7. Triduo, or Novena, before the Feast of the Most Holy Trinity, or at some other time of the year . . . . .	12
<b>ALMIGHTY GOD.</b>	
8. Acts of the Theological Virtues, Faith, Hope, and Charity . . . . .	14
9. Praises to His Holy Name . . . . .	15
10. Chaplet of Acts of the Love of God . . . . .	16
11. Prayers and Petitions . . . . .	20
12. Prayer <i>Pietate tuâ</i> . . . . .	22
13. Prayer for Confessors . . . . .	23
<b>HOLY GHOST.</b>	
14. The Hymn <i>Veni Creator</i> , and Sequence <i>Veni Sancte Spiritus</i> . . . . .	26
15. Seven <i>Gloria Patri</i> . . . . .	30
<b>JESUS.</b>	
16. Invocation of His Most Holy Name, together with the Name of Mary . . . . .	32

	PAGE
17. Hymns and Psalms in honour of His Most Holy Name . . . . .	33
18. Chaplet of our Lord . . . . .	40
19. Three Ejaculations: Jesus, Mary, Joseph . . . . .	49
20. Another Ejaculation, <i>Dulcissime Jesu</i> . . . . .	50
<b>THE CHILD JESUS.</b>	
21. Novena preparatory to Christmas Day . . . . .	52
22. Another Novena for every Month . . . . .	<i>id.</i>
23. For assisting at, or saying the Divine Office, &c. on Christmas Day . . . . .	54
24. Mysteries of the Holy Childhood . . . . .	55
<b>JESUS CRUCIFIED.</b>	
25. Visit to the Sacred Stairs . . . . .	64
26. Visit of the Way of the Cross . . . . .	<i>id.</i>
27. Five <i>Pater noster</i> , &c. Fridays at three o'clock . . . . .	72
28. Devotion in memory of His Agony . . . . .	73
29. Devotion for the Seven Fridays in Lent, &c. . . . .	79
30. The Three Hours' Agony on Good Friday, &c. . . . .	80
31. Prayers to the Most Holy Wounds . . . . .	81
32. Chaplet of the Five Wounds . . . . .	86
33. Prayer <i>En ego</i> , &c. before a crucifix . . . . .	88
34. The Prayer <i>Deus qui pro redemptione</i> , &c. . . . .	90
<b>PRECIOUS BLOOD.</b>	
35. Chaplet . . . . .	92
36. Seven Offerings, with Seven <i>Gloria Patri</i> . . . . .	97
37. Prayer and Aspiration . . . . .	100
38. Ejaculation or Offering . . . . .	102
39. Another Offering, with <i>Pater, Ave</i> , and <i>Gloria</i> . . . . .	<i>id.</i>
40. Short Chaplet of the Precious Blood . . . . .	103
41. Month consecrated to the Precious Blood . . . . .	105
42. Feast of the Most Precious Blood . . . . .	<i>id.</i>
43. Three Offerings of the Precious Blood . . . . .	106
<b>JESUS IN THE BLESSED SACRAMENT.</b>	
44. Feast and Octave of Corpus Christi . . . . .	110
45. Hour sanctified on Holy Thursday, on <i>Corpus Christi</i> , and other Thursdays . . . . .	111
46. Prayers to be said by Priests before Mass . . . . .	112
47. Prayers to be said by Priests after Mass . . . . .	114



	PAGE
48. Invocations to be said after Mass or Communion, or at any other time . . . . .	115
49. Frequent Communion . . . . .	116
50. Adoration of the B. Sacrament at the Elevation in Mass, &c. . . . .	117
51. Accompanying the B. Sacrament to the Sick .	118
52. Visit to the B. Sacrament when exposed for the Forty Hours' Prayer . . . . .	119
53. Visit to the B. Sacrament exposed from Septuagesima Sunday to Ash-Wednesday . . . . .	120
54. Visit to the Holy Sepulchre on Holy Thursday and Good Friday . . . . .	121
55. Visit to the B. Sacrament on Thursdays, and Prayer <i>Respice, Domine, &amp;c.</i> . . . .	<i>id.</i>
56. The Hymn <i>Pange lingua, &amp;c.</i> , and <i>Tantum ergo</i> . . . . .	123
57. Ejaculation, "O Sacrament most holy" . . . . .	126
58. Acts of Adoration, with Five <i>Pater noster, &amp;c.</i> .	127
59. Reparation and Ejaculations . . . . .	130
60. Prayer to the B. Sacrament, "See where Thy boundless love," &c. . . . .	132

#### SACRED HEART OF JESUS.

61. The Heart . . . . .	134
62. Visit to a Picture of the Sacred Heart . . . . .	<i>id.</i>
63. <i>Pater, Ave, and Credo</i> , with Ejaculation . . . . .	135
64. Other Devotions . . . . .	136
65. Offering . . . . .	139
66. Prayers, with Three <i>Pater noster</i> . . . . .	<i>id.</i>
67. Little Chaplet and Prayers . . . . .	144
68. Novena of F. Borgo . . . . .	147
69. Prayer, "See where Thy boundless love," &c. .	148

#### MOST HOLY MARY.

70. Office . . . . .	150
71. Rosary . . . . .	<i>id.</i>
72. Rosary Hour . . . . .	154
73. The Rosary of St. Bridget . . . . .	<i>id.</i>
74. Litanies . . . . .	156
75. The <i>Angelus</i> and <i>Regina celi</i> . . . . .	160
76. The <i>Salve Regina</i> and <i>Sub tuum præsidium</i> , with <i>ŸŸ</i> . &c. . . . .	164

77. Ejaculation in honour of the Immaculate Conception . . . . .
78. Invocation of her holy Name . . . . .
79. The Five Psalms in honour of her holy Name . . . . .
80. The Forty *Ave Maria* in honour of her Sacred Delivery . . . . .
81. Prayer to her Immaculate Heart . . . . .
82. Ejaculation, "Dearest Heart" . . . . .
83. Ejaculation, "Sweet Heart of Mary" . . . . .
84. Prayers for every Day in the Week, with Three *Ave Maria* in reparation of Blasphemy . . . . .
85. Prayer, "O Mother of God," with Three *Salve Regina* . . . . .
86. Prayer, "Virgin most holy," with Three *Ave Maria* . . . . .
87. Three Prayers, Three *Ave Maria*, to ask for the Practice of all virtues, especially Chastity . . . . .
88. Crown of Twelve Stars . . . . .
89. Prayer to the B. Virgin, and St. Anne, her Mother, *Ave gratia* . . . . .
90. Sanctification of the month of May in her honour . . . . .
91. Prayer, *Ave Augustissima* . . . . .
92. Prayer, *Memorare* . . . . .
93. Prayer, *O Domina mea!* . . . . .
94. Prayer, *O beata Virgo* . . . . .
95. Little Chaplet in honour of the Immaculate Heart of Mary . . . . .

### MARY SORROWING.

96. The Hymn *Stabat Mater* . . . . .
97. Chaplet of Seven Dolours . . . . .
98. One hour of Prayer in the Year . . . . .
99. Exercise in honour of her sorrowing Heart . . . . .
100. Seven *Ave Maria*, with *Ÿ. Sancta Mater* . . . . .
101. Pious Practice for the last Ten Days of the Carnival . . . . .
102. Hour or half-hour's Prayer on Good Friday, or other Fridays, at three o'clock . . . . .
103. Short Prayer to the Blessed Virgin in her Desolation . . . . .

NOVENAS OF THE B. VIRGIN.		PAGE
104.	Novena of her Immaculate Conception . . . . .	220
105.	"    "    Nativity . . . . .	228
106.	"    "    Annunciation . . . . .	231
107.	"    "    Purification . . . . .	235
108.	"    "    Assumption . . . . .	238
109.	Various Novenas . . . . .	250
ST. MICHAEL THE ARCHANGEL.		
110.	The Hymn <i>Te splendor, &amp;c.</i> . . . .	252
111.	Angelical Chaplet in his honour . . . . .	254
ANGEL GUARDIAN.		
112.	The Ejaculation <i>Angele Dei</i> . . . . .	259
ST. JOSEPH.		
113.	The Five Psalms in his honour . . . . .	260
114.	The Responsorium <i>Quicumque</i> . . . . .	267
115.	The Seven Dolours and Seven Joys . . . . .	270
116.	The Prayer <i>Virginum custos</i> , to be said by the priests . . . . .	275
HOLY APOSTLES SS. PETER AND PAUL.		
117.	Visit to their Churches on their Feast and its Octave, and Prayer at the S. Confession . . . . .	276
118.	Prayer, "O Blessed Apostles," and with one <i>Pater, Ave, and Gloria</i> . . . . .	282
119.	Responsorium in honour of St. Peter, <i>Si vis patronum</i> . . . . .	283
120.	Another in honour of St. Paul, <i>Pressi ma- lorum</i> . . . . .	287
ST. PIUS V.		
121.	The Hymn <i>Belli tumultus</i> . . . . .	292
ST. NICHOLAS OF BARI.		
122.	Prayer, with one <i>Pater, Ave, and Gloria</i> . . . . .	296
ST. FRANCIS OF PAOLA.		
123.	Devotion of Thirteen Fridays . . . . .	297

ST. ALOYSIUS GONZAGA.	PAGE
124. The Six Sundays and Feast . . . . .	298
125. Prayer, "O blessed Aloysius," with one <i>Pater</i> and <i>Ave</i> . . . . .	299
 ST. STANISLAS KOSTKA.	
126. The Ten Sundays, Novena, Feast, and other Devotions . . . . .	300
 ST. PHILIP NERI.	
127. Prayers for every Day in the Week . . . . .	303
 ST. CAMILLUS OF LELLIS.	
128. The Seven Sundays . . . . .	308
 FOR THE FAITHFUL IN THEIR AGONY.	
129. Three <i>Pater noster</i> to the Agony of Jesus, and three <i>Ave Maria</i> to the Dolours of most holy Mary . . . . .	309
130. Prayer <i>O clementissime Jesu</i> . . . . .	310
 FOR A GOOD DEATH.	
131. Prayers, "Lord Jesus," &c. . . . .	311
132. Prayers for Deliverance from Sudden Death . . . . .	314
133. Ejaculation of Resignation to the Will of God . . . . .	319
134. Plenary Indulgence <i>in articulo mortis</i> . . . . .	320
 FOR THE FAITHFUL DEPARTED.	
135. Office . . . . .	321
136. The <i>De profundis</i> , one hour after nightfall . . . . .	321
137. Five <i>Pater noster</i> and five <i>Ave Maria</i> , with the <i>V̄. Te ergo quæsumus</i> and <i>Requiem æternam</i> . . . . .	324
138. Prayers for every Day in the Week, with <i>Pater</i> , <i>Ave</i> , and <i>De profundis</i> . . . . .	325
139. One Hour's prayer on the last three days of the Holy Week . . . . .	328
140. Heroic Act of Charity, or Offering of all our works of Satisfaction and Suffrages made for us in favour of the Souls in Purgatory . . . . .	328
141. All the Indulgences in the Year of Jubilee ap- plicable to these Holy Souls . . . . .	330

**DIVINE OFFICE AND OFFICE OF THE BLESSED VIRGIN. PAGE**

142. The Prayer *Sacrosanctæ*, with one *Pater* and  
*Ave*, after saying Office . . . . . 330

**GRADUAL AND PENITENTIAL PSALMS.**

143. For saying them . . . . . 332

**MENTAL PRAYER.**

144. For making it daily . . . . . 332  
145. For Teaching and Learning how to make it . 332

**DEVOUT VISITS.**

146. The Churches of the Stations . . . . . 333  
147. The Seven Churches and Seven Privileged  
Altars . . . . . 338  
148. The Churches of the Franciscan Order, for  
the Indulgence of the *Perdono* . . . . . 340

**CHRISTIAN DOCTRINE.**

149. Teaching it and Learning it . . . . . 341

**EXPLANATION OF THE GOSPEL.**

150. Assisting at it. . . . . 343

**WORKS OF MERCY.**

151. To the Sick in the Hospitals . . . . . *id.*  
152. To the Pious House called "The Refuge" in  
Rome . . . . . 344  
153. Almsgiving in honour of Jesus, Mary, and  
Joseph . . . . . 345

**TIMES OF CALAMITY.**

154. Prayer and Ejaculation . . . . . 346

**TROUBLED TIMES.**

155. Other Prayers . . . . . 347  
156. Another Prayer to be used in trouble . . . 351  
157. Prayer to obtain a grace . . . . . 353

**TO IMPLORE PEACE.**

158. Prayer . . . . . 357

SPIRITUAL CANTICLES.		PAGE.
159.	Promoting them in order to hinder the singing of profane Songs . . . . .	358
CROSSES, CRUCIFIXES, CHAPLETS, MEDALS, ETC.		
160.	Those blessed by the Sovereign Pontiff; Summary of Indulgences annexed to them . . . . .	<i>id.</i>
161.	Crosses, Chaplets, and Rosaries which have touched the Holy Places in Jerusalem . . . . .	363
APPENDIX.		
	Indulgences for Religious of both sexes . . . . .	364
INDEX . . . . .		367

*Laus Deo, Virginique Matri.*

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TRANSLATION OF THE HYMN "O GLORIOSA VIRGINUM."

(*Insert at p. 238.*)

O Queen of all the Virgin choir!  
 Enthroned above the starry sky!  
 Who with pure milk from thy own breast  
 Thy own Creator didst supply.

What man had lost in hapless Eve,  
 Thy sacred womb to man restores;  
 Thou to thy wretched here beneath  
 Hast open'd Heaven's eternal doors.

Hail, O refulgent Hall of light!  
 Hail, Gate sublime of Heaven's high King!  
 Through thee redeem'd to endless life,  
 Thy praise let all the nations sing.

O Jesu! born of Virgin bright,  
 Immortal glory be to Thee;  
 Praise to the Father infinite,  
 And Holy Ghost eternally.

## DECRETUM.

Romani Pontifices, quibus præcipua demandata est cura de Christi gregis æterna procuranda salute, apertis Ecclesiæ thesauris, pene innumeras Indulgentias concesserunt ad spiritualem Christianorum utilitatem, cum "*Indulgentiarum usum Christiano populo maxime salutarem esse*," Sacra Tridentina Synodus doceat. (Sess. xxv. in *Decret. de Indulg.*) Accidit tamen, et persæpe evenire solet, ut a fidelibus præfata Indulgentiæ non acquirantur ex eo quod vel earum concessionibus, aut injunctæ conditiones adimplendæ omnino ignorantur, vel ex eo quod in nonnullis præsertim opusculis, aut impressis foliis, quæ per orbem absque hujus Sacræ Congregationis approbatione circumferuntur, ne quid de illis Indulgentiis dicatur, quæ apocriphæ quoque sunt et falsæ, nec singulæ nec integræ conditiones declarentur. Quamobrem opportunum et necessarium jamdudum S. Eidem Congregationi videbatur, ut preces ac pia opera illa præcipue quibus ex generalibus Summorum Pontificum elargitionibus Indulgentiæ sunt annexæ ex suis germanis fontibus fideliter hausta et simul collecta, atque ordine digesta in vulgus ederentur. Quod quidem ad annum usque millesimum octogesimum quadragesimum quartum perfecit clar. me. Canonicus Telesphorus Galli hujus S. Congregationis consultor. Ne autem posteriores Indulgentiarum concessionibus tum a felic. rec. Gregorio Papa XVI. a Pio IX. Pontifice Optimo Maximo, peractæ in præfata collectione deessent, ipsas Aloisius Prinzivalli Archipresbyter insignis Basilicæ S. Mariæ in Cosmedin de urbe, Secretariæ ejusdem Sacræ Congregationis substitutus, in decima secunda editione collectas, in hac urbe evulgavit, atque iterum ab eo ex Typographia Salvioniana novis generalibusque concessionibus locupletata in lucem editur.

Itaque Sacra hæc Congregatio Indulgentiis Sacrisque Reliquiis præposita non solum prædictum opus omnibus Christi fidelibus vivis atque defunctis maxime perutile fore probavit et ut authenticum recognovit, verum etiam monuit, ut si in quacunque ejusdem operis editione seu versione cujuscunque idiomatis tam intra quam extra urbem jam ex-

arata, vel in posterum exaranda, dubium aliquod subinde emergerit, sive quoad Indulgentiarum concessionem, sive quod præscriptas condiciones adimplendas ad præsentem decimam tertiam Romanam editionem in Actis ipsius S. Congregationis relatam recursus habeatur; ac propterea ut hoc Decretum omnibus omnino pateat, typis similiter tum Latino tum Italico idiomate impressum, ad calcem præfatæ Editionis apponi mandavit.

Datum Romæ ex Secretaria ejusdem S. Congregationis Indulgentiarum, die 15 Decembris 1854.

F. CARD. ASQUINIUS, *Praefectus*.

Loco ✠ Signi.

ALOISIUS COLOMBO, *Secretarius*.

---

(TRANSLATION.)

DECREE.

The Sovereign Pontiffs of Rome, to whom especially has been committed the care of advancing the eternal salvation of the flock of Christ, have granted an almost countless number of Indulgences for the spiritual benefit of Christians, the holy Council of Trent teaching that "the use of Indulgences is most wholesome to Christian people." (Sess. xxv. in *the Decree of Indulgences*.) Cases, however, occur, and that not unfrequently, when the said Indulgences are not gained by the faithful, either because the grants of the Indulgences, or the conditions enjoined to be fulfilled, are altogether unknown, or because, in certain little tracts or printed papers hawked about without the approbation of this Holy Congregation (not to speak of those Indulgences which are apocryphal and false), the conditions are not singly and integrally specified. For this reason, it has long seemed to the said Sacred Congregation fitting and necessary that the prayers and good works, and especially those to which, from the *general* grants of Sovereign Pontiffs, Indulgences have been annexed, should be *faithfully* extracted from their genuine sources, collected



together, and published in order under their proper headings. Accordingly these Indulgences, up to the year 1844, were collected and published by Canon Telesporus Galli, Consultor of this Holy Congregation. In order, however, that the later grants of Indulgences, made both by Pope Gregory XVI., of happy memory, and by our present great and good Pope Pius IX., might not be omitted in the said collection, Aloysius Prinzivalli, Archpresbyter of the illustrious basilica of St. Mary in Cosmedin, in this holy city, substitute of the Secretary and Office of the said Holy Congregation, has published them together with the rest in this thirteenth edition, this being now the second time that this collection has been published by him from the Salvionian Press, enriched with the new general grants.

Wherefore this Holy Congregation presiding over Indulgences and Sacred Relics hath not only approved of this work of his, as most useful to the living and dead, and recognised it as authentic, but has also issued an admonition that in future, if in any edition of this work, or version in any language, any doubt hereafter arise, either as regards the grants of Indulgences themselves or the conditions prescribed, recourse is to be had to this thirteenth Roman edition, referred to in the Acts of the said Holy Congregation; and accordingly, that all men may every where have access to this Decree, the said Holy Congregation hath commanded it to be printed in Latin and the vulgar tongue, and annexed to the end of the said thirteenth edition.

Given at Rome, from the Secretary's Office of the said Holy Congregation of Indulgences, this fifteenth of December 1854.

F. CARD. ASQUINIUS, *Prefect.*

In the place ✠ of the Seal.

ALOYSIUS COLOMBO, *Secretary.*

**LONDON :**  
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