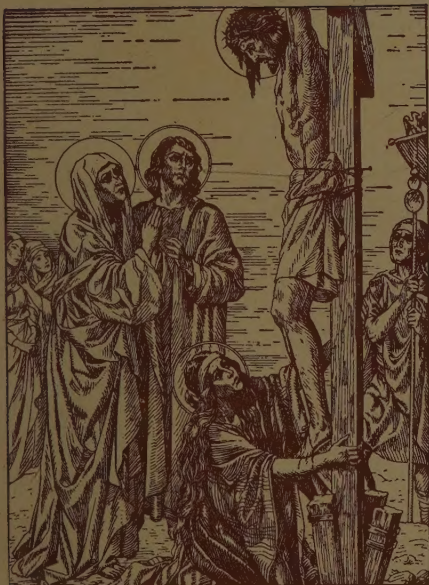


BEHOLD THY MOTHER

Father Jerome O.S.M.



For three long hours, Mary stood at the Crucifixion. Every agony was reflected in her maternal heart. At Bethlehem she had given the Savior to us; now the Savior dying gives Mary to us, and she accepts us as her children.

THE SERVITE MANUAL

BEHOLD
THY MOTHER

A Collection of Devotions

CHIEFLY IN HONOR OF
OUR LADY OF SORROWS

COMPILED BY
THE SERVITE FATHERS

“After that He saith to the disciple,
Behold thy mother!”

— JOHN, XIX, 27

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CONTENTS

	PAGE
PREFACE	xi
INTRODUCTION—	
Origin and Propagation of the Devotion to the Seven Dolors of our Blessed Lady	xv
The true Nature of the Devotion to our Lady of Sorrows; its Excellence and Advantages	xxiii
Table of Feasts and Fasts	xxxii
Table of Movable Feasts	xxxii
An Abridgment of Christian Doctrine	xxxv
Rules of Christian Life	xli
PRACTICES OF CHRISTIAN LIFE—	
Morning Prayers	1
The Angelus	6
The Regina Coeli	7
Grace Before and After Meals	8
Other usual Prayers	8
Ejaculations	12
Night Prayers	15
Ordinary of the Mass, with the Proper of our Lady of Dolors	18
Another Mass in Honor of our Lady of Dolors	43
Method of Hearing Mass in Union with Passion	46
Devotions for Confession	56
Devotions for Communion	68
Prayers for a Visit to the Blessed Sacrament	87
Benediction of the Most Holy Sacrament	99
The Forty Hours' Adoration	108

	PAGE
The Seven Penitential Psalms	112
Litany of the Saints	120
Litany of St. Joseph	128
Litany of the Most Holy Name of Jesus	131
Vespers of the Blessed Virgin Mary	140
Vigil of the Blessed Virgin Mary	134
Compline	151
Prayers after Compline	163
Litany of the Blessed Virgin	164
EXERCISES AND PRAYERS IN HONOR OF OUR LADY OF SEVEN DOLORS—	
The Crown or Rosary of the Seven Dolors of our Lady	169
The Stabat Mater	171
Via Matris Dolorosæ, or the Way of the Seven Dolors of Mary	177
A Shorter Form	187
The Little Office of our Lady of Seven Dolors	193
Septenary in Preparation for the Feast of the Com- passion of Mary	199
Supplication for Passiontide and Holy Week	207
Maria Desolata, a Devotion for Good Friday Evening	208
The Coronation of our Blessed Lady, a Devotion for Holy Saturday	217
The Devotion of the Seven Fridays	220
The Month of September	234
Septenary in Preparation for the Feast of the Seven Dolors of Mary	235
The Feast of our Lady of Seven Dolors	239
Devotions for the Third Sunday of the Month	261

	PAGE
An Hour of Prayer in Honor of our Lady of Dolors once a year	265
The Ave Maria and the Verse <i>Sancta Mater</i>	266
Litany of our Lady of Seven Dolors	267
Pious Exercise in Honor of the Afflicted Heart of Mary	270
Consecration to our Blessed Lady	272
Consecration to our Lady of Sorrows :	272
Another Form	273
Prayer for the Wants of the Church	274
Thanksgiving for the Reception of the Black Scapular	274
Various Prayers to Our Lady of Sorrows—	
Universal Prayer	275
For a Particular Grace	276
For Mary's Assistance	277
For Resignation in Tribulations	277
To our Lady Consoler of the Afflicted	278
For the Love of the Cross	279
For the Conversion of Sinners	281
To Avert the Anger of God	282
For Holy Church	283
For the Forgiveness of Sins and Perseverance	283
For Sincere Contrition	284
For True Contrition and a Good Death	285
For a Happy Death	286
Another Form	287
A Shorter Form	287
For a Sick Person	288
For the Dying	290

	PAGE
For the Faithful in their Last Agony.	291
The Dominican Rosary	293
The Thirty Days' Prayer to the Blessed Virgin Mary	295
For the Holy Souls in Purgatory	299
For the Faithful Departed	302
DEVOTIONS IN HONOR OF THE PASSION OF OUR BLESSED LORD—	
The Way of the Cross	303
Seven Offerings of the Precious Blood	317
The Crown of the Five Wounds of our Lord	319
Devotions for Fridays	320
Prayer "O Sweet Jesus"	321
SEPTENARIES AND NOVENAS PRACTISED IN THE CHURCHES OF THE SERVITE ORDER—	
Septenary in Honor of the Seven Holy Founders.	324
Septenary in Honor of St. Peregrine Laziosi	333
Septenary in Honor of St. Juliana Falconieri	339
Septenary in Honor of St. Philip Benizi	345
The Octave for the Holy Souls in Purgatory	352
Novena in Preparation for the Feast of the Immaculate Conception of the Blessed Virgin Mary.	354
Novena in Preparation for the Feast of Christmas	360
Prayers for the Last Day of the Year	367
Prayer to St. Joachim	368
Prayer to St. Anne	368
Prayer to the Little Flower	369
Prayer to St. Jude	369
Prayer for the Heathen	370
Prayer of Archbishop Carroll	370

	PAGE
A Universal Prayer (Clement XI)	372
Te Deum	373
RITUAL—	
The Rite of Erecting the Confraternity of our Lady of Seven Dolors	375
Diploma of Erection	378
Advice to Those who Desire to be Enrolled	382
The Rite of Giving the Black Scapular of the Seven Dolors	384
The Rite of Blessing the Crowns of the Seven Dolors	385
Rules of the Confraternity of our Lady of Seven Dolors	388
The Rite of Blessing the Sick with the Relic of the Seven Founders	391
The Rite of Blessing the Sick with the Relic of St. Philip Benizi	394
The Rite of Blessing the Water in Honor of St. Philip Benizi	401
The Rite of Blessing the Bread in Honor of St. Philip Benizi	403
The Rite of Using the Blessed Water and Bread of St. Philip Benizi	407
The Rite of Giving the Papal Blessing.	408
The Rite of Giving the Blessing, with a Plenary In- dulgences, to the Tertiaries of the Servite Order	410
The Rite of Giving the Absolution <i>in articulo mortis</i>	412
INDULGENCES—	
Important Remarks	414
Indulgences of the Confraternity of our Lady of Seven Dolors	421
Indulgences of the Third Order of the Servites	425

Indulgences of the Crown of our Lady of Seven Dolors	431
Indulgences Granted to the Faithful Who Visit the Churches of the Servite Order	434
Dedication to Mary	436
INDEX	438

PREFACE

THE Order of the Servants of Mary, or Servites, instituted in Italy in the thirteenth century by seven rich men of Florence, has for its special vocation to meditate on the Dolours of the most holy Virgin, and to feel and share them with her, as well as to propagate this devotion among the faithful. This mission was given by Mary herself to the Seven Holy Founders in the celebrated apparition on Good Friday, wherein she gave them their habit, and commanded them to found a new Order, consecrated to the cultus of her Dolours. Faithful to this vocation, the Servants of Mary, wherever established, have worked zealously, by example, by preaching, by the publication of manuals of prayers and meditations, and by the institution of pious exercises, to create in the hearts of the faithful a tender compassion for the sufferings of the most holy Mother of God.

This is the main purpose of this Manual, which is especially adapted to the needs of the Confraternity of the Seven Dolours.

In the compilation of the Manual we have chiefly made use of the following works: "I figliuoli del Dolore di Maria," published at Venice in 1742 by the Rev. Fr. Vincenzo Maria Gregori; "Pratiche devote in onore di Maria SS. Addolorata," by the Rev. Fr. Francesco Pecoroni, both of the Servite Order; and lastly, "Manuale del Divoto di Maria Vergine Addolorata," published in 1874 at Bologna by the Very Rev. Fr. Bonfilius Troscia, also of the Servite Order. The first two of these works have often been largely used in the compilation of Manuals of devotion in honor of our Lady of Sorrows.

Besides these special prayers and exercises, it has

been thought well for the greater convenience of the faithful, and especially those who attend Servite churches, to add the chief practices of Christian life, as well as some special services celebrated in these churches.

Souls devoted to Mary, hear and meditate on the words of Jeremias, which the Church applies to the most holy Virgin: "Weeping she hath wept in the night, and her tears are on her cheeks; there is none to comfort her among all them that were dear to her;" and again: "They have heard that I sigh, and there is none to comfort me." (Lam. i, ii, xxi). Alas! it is but too true: few among the faithful, even among those who profess devotion to Mary, think of her Dolors, few think how they may console her by their compassion. Let it not be so with you. Forget not the groanings of your heavenly Mother, but honor her all the days of your life, being mindful what and how great perils she has suffered for you in her heart, when she was standing by the cross of Jesus. Take this book; it will aid you to fulfil your duty of love, gratitude, and pity. Cultivate this salutary devotion, and you will soon marvel to see how great a treasure is therein stored up for the Christian soul. And when you have drawn upon this treasury, make it known to others; pray that this beautiful devotion may be better known and more widely practised, that it may produce in many souls the saving fruits of holiness which it contains.

Declaration

IF in the following pages we have given the name of Venerable or Blessed to any whose cultus has not as yet been approved by Holy Church, it is only in pursuance of ancient and general usage, not at all with the intention of prejudging the decision of the Holy See, to which we submit unconditionally all that is contained in the present Manual.

N.B.—The Indulgences specified in this Manual are taken from the "Raccolta."

INTRODUCTION

The Devotion and Confraternity

OF

Our Lady of Seven Dolors

*Origin and Propagation of the Devotion to the
Seven Dolors of our Blessed Lady*

THE devotion to the Dolors of Mary is as old as Holy Church: it had its birth on the day of the Passion at the foot of the cross, when our Lord gave us His Mother to be our Mother also. She to whom He bade us turn our eyes, when in the person of St. John He said to us, "Behold thy Mother," is not Mary in her Immaculate Conception, in her Annunciation, or her Assumption, but Mary plunged in sorrow and bathed in tears, the Mother of Dolors. Thus we see that among the manifestations of Christian piety towards the most holy Mother of God, compassion for her Dolors is one of the most ancient; and among the oldest archæological remains it is by no means rare to find her image at the foot of the cross beside that of the crucified Savior.

Like all the devotions of Holy Church, that to the Dolors of Mary developed by degrees and took a more precise and definite form. In the middle ages it had become extremely popular; and we may venture to say that there was no cathedral or principal church wherein was not exposed for the veneration of the faithful the image or statue of Mary at the foot of

the cross, or holding the dead body of Jesus on her knees. Nay more, the same was often found in even the humblest village churches. But in order that this worship might be still more extended, God willed that there should be in His Church an Order especially set apart for its propagation, and in the persons of the Seven Holy Founders of the Servite Order, of St. Philip Benizi and their successors, He raised up indefatigable apostles to travel through Italy and the whole of Europe, preaching everywhere compassion for the sufferings of Jesus crucified and of Mary desolate, as well as hatred for sin, the accursed cause of these sufferings.

Nothing is more touching and wonderful than the manner in which this mission was entrusted to the Seven Holy Founders. These men were seven Florentine patricians who, according to the custom of that period, were also engaged in commerce. Their names were Bonfilius Monaldi, Bonagiunta Manetti, Amideus de Amedei, Manettus dell Antella, Sosteneus Sostegni, Hugh Uguccioni and Alexius Falconieri. They were enrolled in the ranks of canonized Saints by Pope Leo XIII, January 5, 1888.

We designate them now by the names of Saints Bonfil, Bonajunt, Amideus, Manettus, or Manette, Sostene, Hugh and Alexis. Members of a pious Confraternity of the most holy Virgin, they were engaged in reciting her office on the 15th of August, the feast of her Assumption, in the year 1233, when she herself appeared to them in the glory of her triumph, and exhorted them to leave the world, in order to dedicate themselves under her auspices to the service of God. They renounced their riches and their families without delay, and retiring to an hermitage near their native town of Florence, lived a life of prayer and penance in the closest brotherly love. God was soon pleased to manifest by a wondrous miracle how pleasing to Mary were these

holy men. In the following month of January, when two of them were traversing the streets of Florence and asking alms, infants still unweaned cried: "Behold the Servants of Mary; give alms to the Servants of Mary." Among these infants was St. Philip Benizi, who was to become one of the most glorious in the Order of Servites. Owing to the crowds drawn to them by this miracle, the Seven Holy Founders were obliged to seek a more secluded retreat, and chose Mount Senario, a wild and desert spot about nine miles north of Florence. There, after six years passed in extreme austerities, Mary showed them, by many miracles, the design she had had in calling them out of the world. First of all, in the month of March 1240, a time of the year in which the mountain is still covered with hoar frost, a young vine, which they had planted in the previous year, grew miraculously during the night, and was clothed at once with foliage, flower, and fruit, symbol of the speedy increase of their little company, as was revealed at the same time to the Bishop of Florence, Ardingo Trotti. Shortly afterwards, on Good Friday in the same year, after having meditated and wept all day over the sufferings of Jesus and the Dolours of His most holy Mother, the Holy Founders were gathered together at eventide in their little oratory, when our Lady of Dolours appeared to them, gentle and majestic in aspect, her eyes streaming with tears, in black garments, and covered with a long mourning robe. She bore in her hands habits of like color and form. Around her was a numerous choir of angels and heavenly spirits. One of these bore a kind of label, on which, in letters as of gold, glowed the words, "Servi Mariæ" (Servants of Mary), another held an open book, whereon were inscribed the first words of the Rule of St. Augustine, while a third gently waved a magnificent palm, emblem of victory. Looking upon them with love,

while she slowly drew near, she signed to them to approach and take the habits which she delivered to them, saying in gentle tones: "It is I, my beloved, I upon whom you have so often called. I have chosen you out of the world, in order that you may be my Servants, and under that name work in the vineyard of my Son, producing fruits of salvation in abundance. Look upon the habit wherewith I am clothed: symbol of mourning and sadness, it indicates the profound grief which filled my soul at the death of my only Son. Take this mourning habit," and as she said this, she gave to them the garments which she held in her hands, "this habit like unto mine, and, in memory of the extreme dolor which I suffered, when I witnessed the cruel death of my dear Son, wear it through life and until the hour of your death, spreading everywhere the memory of my Dolours and of the Passion of my Jesus." Then she gave them the Rule of St. Augustine, and commanded them to observe it diligently, as also to keep always the name of Servants of Mary, promising as their reward the palm of eternal life. Thus having spoken, she vanished from the eyes of the Seven Founders, leaving their hearts filled with pity, gratitude, and sweet consolation.¹

Such is the origin of the black scapular of our Lady of Dolours, such its touching significance. It recalls to us the profound grief of the most holy Virgin, and associates us with it, in making us wear with her a garb of mourning. It should be still more venerable in our eyes from its great antiquity, since it even preceded that of Mount Carmel, which is often supposed to be the most ancient in the Church, but was given

¹ These facts, as well as those which follow, are told with greater detail in the "Story of the Seven Holy Founders," by Fr. Ledoux (Burns & Oates), and in the "Storia dei Sette Santi Fondatori," published in Rome at Propaganda, in 1888, on the occasion of their canonization.

to St. Simon Stock only several years after the gift of that of the Seven Dolors.

But this did not terminate the favors of Mary towards her well-beloved Servants. In 1242, Ardingo, Bishop of Florence, having ordered a general procession in his episcopal city to implore the cessation of the troubles then affecting the Church, and having invited the Seven Holy Founders to take part therein, infants once again were constrained by a supernatural impulse to cry: "Behold the Servants of Mary." Two years later, in 1244, when St. Peter of Verona came to Florence to combat the heresy of the Patarines, Mary, several times, when he was praying, showed him in a vision a high mountain covered with fair flowers, amidst which were seven lilies, dazzling white, of exquisite perfume. Angels descended from heaven to gather these flowers and weave them into garlands, which she graciously accepted, above all the seven lilies, which were her peculiar choice. This mountain, as Mary herself explained to St. Peter, represented Mount Senario; the flowers were the religious who dwelt thereon, the seven lilies the seven first Fathers. "All these flowers," she said, "are precious and dear to me, but the seven lilies are precious above all, and are my favorite flowers. I and I only have planted and nurtured them for my special delight, and I desire that thou treat with veneration and honor those whom I so highly esteem." At another time she appeared to the holy Martyr clad all in black, covering with her large mantle Religious in the same habit, among whom he recognized St. Bonfil and St. Alexis, and said to him: "Know, Peter, my beloved son, that these Religious are my Servants. I have chosen them from among men, and honored them with that title, that they may serve me in a special manner. They are dedicated to me, and their Order is founded by me and for me."

To so many testimonies of her love Mary added yet another, which was to last through the ages, even to our own days. This was her miraculous picture of the Annunciation in the Servite Church at Florence, hence called the Virgin of the Annunciation. In 1252, St. Bonfil and St. Alexis desired to have a beautiful picture of the most holy Virgin in their church, and confided the work to a painter named Bartolomeo. He succeeded in finishing the picture, with the exception of the face of the most holy Virgin, which he was unable to represent as he wished. Aware of his incompetence, he applied himself to prayer and the sacraments, and God rewarded his trust. During his absence an angel finished the fresco, painting in that face of the most holy Virgin which is the admiration of all who see it. Graces without number at once bore witness to the miraculous origin of the sacred portrait, and made that church one of the most celebrated sanctuaries of Italy. Before that picture St. Philip, two years afterwards, had the vision wherein our Lady of Dolours exhorted him to enter her Order. The devotion which St. Aloysius Gonzaga bore to it is well known, and during his stay at Florence he allowed no day to pass without spending a time before it in prayer.

In gratitude for favors so many and so great, the Holy Founders and their spiritual children worked everywhere with boundless zeal to extend the devotion to their heavenly Lady, and above all compassion for her Dolours. St. Philip Benizi followed in their steps, and during the eighteen years he was General of the Order he gave an extraordinary impulse both to the Order and the devotion of which it is the standard-bearer. Thus less than half a century after its foundation, thanks to the labors of the Founders, of St. Philip, and of their Religious, the devotion to our Lady of Dolours had been preached not only

in Italy, but also in France, in Germany, on the shores of the North Sea, and throughout the vast regions of Poland. The work so well begun by the Holy Founders and St. Philip was zealously continued by their successors, especially in the sixteenth and seventeenth centuries, during which this beautiful devotion had an extraordinary development.

Many illustrious persons asked for and received the Black Scapular, out of love for the Mother of Dolors. According to some authors, St. Louis and Philip the Bold in France, and the Emperor Rudolph of Hapsburg in Germany, received it from the hands of the Holy Founders and St. Philip; but there is no certainty about this matter. In the fourteenth century a zealous religious, Fr. Luke of Prato, preached in Spain, and gave the scapular to Ferdinand, King of Portugal, and many princes of his court; to Henry, King of Castille; Peter IV., King of Aragon; and John, King of Navarre. In Germany the Emperor Charles IV. and his consort the Empress Anne received it, and shortly afterwards Ladislas IV. in Poland. But among all those who were distinguished by their devotion towards our Lady of Dolors, must be named, in the sixteenth century, Philip I., King of Spain and Archduke of Austria, who, wishing to remedy the troubles which desolated Flanders, there instituted the Confraternity of the Seven Dolors, and had the consolation of seeing those troubles soon brought to an end. The Emperors Maximilian, Ferdinand, Matthias, Leopold, and others of the house of Austria continued this holy tradition of devotion to our Lady of Dolors and to the Order founded by her. In 1734, the Emperor Charles VI. requested that the Feast of our Lady of Dolors in September should be extended to all his States, and his example was followed in the following year by Philip V. for Spain. Anna Juliana, Archduchess of Austria, who reestablished the Servite Order in Germany,

considered this devotion so salutary to her soul that she retired as a tertiary with her daughter into one of the three convents she had herself built in Innsbruck and frequently remarked that she considered the wearing of the scapular as above privileges of wealth and exalted rank. So great was the esteem in which this pious princess held the holy habit of Our Lady of Dolors, that in order to receive it, she refused the nuptial alliance of the emperors Rudolph II and Matthias, and her daughter that of Philip III of Spain.

Nor has this devotion slackened in our own days; on the contrary, it would appear to have gained a new impulse of late years, if we may judge from the many petitions addressed to the Right Reverend Father General of the Order for powers to establish the Confraternity and give the Scapular. At present a large number of Bishops and Cardinals not only belong to the Confraternity, but also to the Third Order, and manifest a great devotion to our Lady of Sorrows.

Now, owing doubtless to the sad times we are going through, Christian souls turn instinctively to Mary, the sorrowful Mother. Their pains are so like an echo to Mary's pains.

In meditating on her sorrow, they find much relief and strength. The contemplation of the Passion of Christ is a fruitful source of spiritual help, nor can we ever know or understand His sufferings, as when we meditate on them in the company of His most Holy Mother. For no one in this world ever entered so deeply into those sorrowful mysteries. Houses of the Servite Order being established in England and America are so many means to help the development of that so Christian devotion to the Mother of Christ in English speaking countries.

O sweet Virgin, made sad by our sins and former ingratitude to Jesus and to thee, to thee we turn,

humbled and contrite that thou mayest show thy mercy towards us, as thou didst upon the seven glorious Saints called by thee to establish the Order of thy Servants.

Yes make us thy true servants, make us serve Jesus faithfully, increase the number of thy faithful ones and their fidelity, that even as thy pains merited for thee the queenly diadem, so our affection for thee may entitle us to be thy happy subjects forever. Amen.

The true Nature of the Devotion to our Lady of Sorrows; its Excellence and Advantages

In the practice of every devotion it is before all things needful to know its nature, object, and end; otherwise we are in danger of taking the wrong path, and thus of losing the fruits attached to that devotion. We have therefore to examine the nature and precise object of the devotion to our Lady of Sorrows. It consists of a heartfelt and sincere compassion for the Sorrows which the most holy Virgin endured through her whole life, especially for her long martyrdom, which began with the prophecy of holy Simeon, and was consummated on Calvary. The sight of a great misfortune always moves us, sometimes even to tears; but our compassion is increased, when the sufferer is united to us by ties of affection; above all when it is a beloved mother who weeps, when we have caused her tears, when she suffers for love of us. Now Mary is the most tender of mothers; her grief was greater than we can imagine; we pierced her heart in crucifying her Son by our sins; for us she sacrificed herself with her divine Son. As Holy Church sings—

“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?”

But in order to compassionate the sorrows of Mary, we must understand and feel them, and to this end we must meditate deeply on them, considering also the sufferings of Jesus which caused them. Meditation, therefore, on the Dolors of Mary and the Passion of Jesus is a necessary condition of this devotion. But our compassion for Jesus and Mary must not be sterile, nor be the mere utterance of a few sighs or the shedding of a few tears. Every true devotion must be practical, solid, and substantial, and therefore a true devotion to our Lady of Sorrows should tend to excite in us a profound horror of all sin. For it was for our sins that Jesus died on the cross and Mary suffered such bitter woe, and every time we sin, as St. Paul expresses it, we crucify again to ourselves the Son of God, and make Him a mockery (Heb. vi. 6). This hatred of sin should be extended even to venial sins. It would indeed be a "crown of cruelty," when Jesus is covered with blood from head to foot, to inflict on Him new wounds under the pretence that they are not mortal.

Such, in a few words, is the true nature of the devotion to our Lady of Sorrows, as it was revealed to the Seven Holy Founders, and has been handed down to their children from age to age. We may here cite the words of one of the most ancient chroniclers, who lived but a short time after St. Alexis, the last survivor of the Holy Founders. They express in a language simple indeed, but striking and precise, what we have endeavored to explain. Speaking to the Religious of the Order, and we may apply what he says to the members of the Confraternity also, he says: "The spirit of our Order consists in meditating often, nay continually, on the Dolors of the most holy Mother of God, and in striving that all should meditate on them. But our brethren must make no mistake, as though meditation on, and compassion for, the most holy Virgin of Sorrows were to end

in the meditation itself. Far different is that which the holy Mother of God expects from us. She desires that, while we excite our hearts to compassionate her, we should far more move them not to increase the occasion of her Dolors, which is sin. She wills us to be good religious, fearing God, and free from sins, at least from grievous and heavy sins, and to make seculars the same, so that through us all may be holy.

“The Friars of St. Francis have by their poverty to teach us contempt of the world. The Friars of St. Dominic have to teach and preach the holy faith, God having chosen that Saint to be the master of Preachers. But we have a spirit no less worthy and notable, that is, to be holy ourselves and to make every one else holy, and that easily, namely, by meditating, and causing others to meditate, on the sufferings of the most holy Mother of God and those of her most holy Son.

“Such has been the intention of our Lady in instituting our Order; and our holy father Alexis during his life never ceased to declare this, nor ever tired of the declaration; and he added that we need not fear the destruction of the Order, however great the persecutions raised against it, if we were exact and diligent to fulfil our Lady’s holy will, but that woe was laid up for us, if we had neglected it. And he was wont to say, ‘My children, this I know from the mouth of our Mistress, whose Servants we are; therefore believe and trust in it; happy are you if you do it.’”

Although the most holy Virgin only asks of us not to increase her sorrows by committing sin, her devout servants will never rest in that alone. A good and loving child, if he sees his mother in grief, especially if it be he who has caused her grief, is not content that he does not cause her to weep more, but does his best to console her. This we should do in regard

to our well-beloved Mother, the most holy Virgin. We should endeavour to console her and cause her joy, at least in proportion to the affliction we have wrought. We should do this, in the first place, by showing ourselves fervent in the service of God, in loving Jesus above all in His Holy Eucharist, in being devout to His Passion; we should do this, next, in working to destroy the reign of sin around us, in leading others to good, in teaching them to know and to love our Lady of Sorrows. So only can we worthily repair the evil we have done, and the sorrow we have caused to our beloved Mother.

Having thus set forth, as briefly as possible, the true idea of the devotion to our Lady of Sorrows, let a few words be said on its excellence and its advantages. Its excellence arises in the first place from the object it sets before us, which is no other than the Dolors of Mary, and consequently the Passion of our Lord. Now among all the mysteries of the life and death of our Lord, that which the Saints recommend above all others for our contemplation is His bitter Passion; nor can we ever so understand His sufferings, as when we meditate on them in the company of His most holy Mother. For no one in this world ever entered so deeply into those dolorous mysteries, no one ever felt them so deeply, no one suffered more from the ingratitude of men to Jesus crucified, no one desired more ardently to see His love requited. Therefore, when any soul gives itself to our Lady of Sorrows, it receives at once from her the most tender devotion to the Passion of our Lord, and to the Holy Eucharist, which is the memorial thereof.

Likewise, among all the mysteries of the life of Mary, none offers to our meditation an object more noble and sublime than the sorrows which she has endured for us. There she shone in the brightest light, therein she, as it were, repaid her God for the

ineffable privileges which she received from Him, therein she most evidently manifested her love for us, and therein finally we shall find the explanation of her power over the Heart of Jesus.

The excellence of this devotion arises also from the fact that Jesus deigned to be Himself the first to indicate it, and to urge it on us at the most solemn time. When He willed to give us the most holy Virgin for our Mother, He chose, as we have already said, the greatest and saddest moment of her life, when she was in agony at the foot of His cross, so that the sweet name of Mother, which we love to give to Mary, should be, if we wish to answer to the desire of the Heart of Jesus, intimately connected with the memory of her sufferings and her martyrdom. This is the true devotion to Mary which Jesus has taught us and bequeathed to us as His last will, a thought which infinitely raises the dignity of the devotion to the Mother of Sorrows.

Again its excellence is shown herein, that when in the fulness of time God would more widely spread this devotion in the Christian world, Mary herself chose the Seven Holy Founders, prepared them carefully, and at length revealed to them their mission, which was that of consecrating their whole life to the cultus of her Dolors, and founding one of the great Orders of the Middle Ages, with this object. Thus, after Jesus, devotion to the Sorrows of Mary has herself for its authoress, and it can have no higher claim to excellence.

If we now consider the advantages which are attached to it, we shall be still more eager to embrace it. From what has been said above, it is clear it inspires and nourishes in us the most tender devotion to the Passion of Jesus, than which devotion there is no more powerful means of sanctification. We have seen also that no consideration makes us know and love Mary better, and gives us more confidence in her

power, than that of her Dolors. It gives us, therefore, a true devotion to Mary, at once tender and strong. Now devotion to Mary, when true and solid, is eminently sanctifying, and in the judgment of all the Saints it is a certain sign of predestination. It is impossible not to hate sin and not to love and tend to virtue, when we often have before our mind the thought of Jesus crucified and of His afflicted Mother.

Under another aspect devotion to the Dolors of Mary is the source of most abundant graces. From the height of His cross Jesus looks down with love on those who compassionate His sufferings in union with His Mother, as well as on those who feel compassion for her own Sorrows. Seeing them, He can no longer say, "I looked for one that would grieve together with Me, but there was none; and for one that would comfort Me, and I found none." (Psalm lxxviii. 21). And seeing them faithful to Him in misfortune and humiliation, He opens in their behalf the richest treasures of His Heart, as He did for St. John and St. Mary Magdalen. When in their turn they are in trouble and affliction, He will come to console them lovingly, will pour balm into their wounds, uphold and fortify them, and after their trial give them the purest joy. So also Mary can no more say as of old: "They have heard that I sigh, and there is none to comfort me" (Lam. i. 21); and, as her Son, she opens with love the treasures which are placed in her hands by Him, and in her turn consoles them that comfort her and gives them her choicest blessings.

One of the most precious of these gifts is the grace of a good and holy death. In recompense for her fidelity in remaining near Jesus as He died on the cross, our Lady of Sorrows has received from Him a special power to assist souls in their last agony, and no doubt she will above all exercise this power in behalf of those who have wept with her and compas-

sionated her. The peaceful deaths of the Seven Holy Founders, of St. Philip, St. Peregrine, and so many Blessed of the Servite Order, are all striking proofs of this. If she does not always assist her devout servants in a visible manner, she assists them in an invisible, but not less efficacious, way. Now there is no grace more precious than that of a good and holy death; it is, we may say, the grace of graces. It gives the crown to all others, and without it the most precious gifts are for ever useless.

Our Blessed Lady revealed to St. Mechtilde and St. Bridget that those who practice a tender devotion to her Sorrows will enjoy the following advantages:

1. Contrition at the hour of death.
2. Assistance in all their afflictions, and especially at the hour of death.
3. Jesus Christ will imprint in their hearts compassion for His sufferings and the sorrows of Mary, that He may hereafter reward them for it in heaven.
4. Jesus promised His mother, who had suffered so much on His account, that He would grant whatever grace may be to the advantage of those amongst her children who are devout to her Sorrows.

Let us then embrace with love a devotion so touching and so excellent, a devotion so full of advantages. Let us ask it often of the Sacred Heart of Jesus, which is its source, of St. Joseph and St. John, who were the witnesses of the Sorrows of Mary and shared them, of the Seven Holy Founders and St. Philip Benizi, who were the admirable models of this devotion and its zealous propagators. Oh, that it might be with us as with St. Philip, of whom it was said that there was nothing else in his heart than the Passion of Jesus and the great Sorrow of Mary!

Table of Feasts and Fasts

HOLYDAYS OF OBLIGATION

All Sundays

The Circumcision, January 1

The Ascension—Forty days after Easter

The Assumption, August 15

The Feast of All Saints, November 1

The Immaculate Conception, Dec. 8

The Nativity of our Lord, Dec. 25

THE CHURCH LAW OF ABSTINENCE AND FAST

1. The Law of Abstinence forbids the use of flesh meat and of the juice thereof (soup etc.). Eggs, cheese, butter and seasonings of food are permitted. The law of fasting forbids more than one full meal a day, which must not be taken before noon.

2. All Catholics seven years old and over are obliged to abstain. All Catholics from the completion of their twenty-first to the beginning of their sixtieth year, unless lawfully excused, are bound to fast.

3. Abstinence alone is prescribed every Friday, unless a holyday of obligation falls thereon. Fasting and abstinence are prescribed to the United States on the Wednesdays and Fridays of LENT and Holy Saturday forenoon, (on all other days of LENT fasting alone is prescribed and meat is allowed once a day), the Ember Days, viz.: the Wednesday, Friday and Saturday following the first Sunday of LENT Pentecost or Whitsunday, the 14th of September, and the third Sunday of Advent, the vigil of Pentecost, Assumption, All Saints and Christmas. There is no fast or abstinence if a vigil falls on Sunday. Whenever meat is permitted, fish may be taken at the same meal. A dispensation is granted to the

laboring classes and their families on all days of fast and abstinence except Friday, Ash-Wednesday, Wednesday in Holy Week, Holy Saturday forenoon and the vigil of Christmas. When any member of such a family lawfully uses this privilege all the other members may avail themselves of it also; but those who fast may not eat meat more than once a day.

LAY BAPTISM

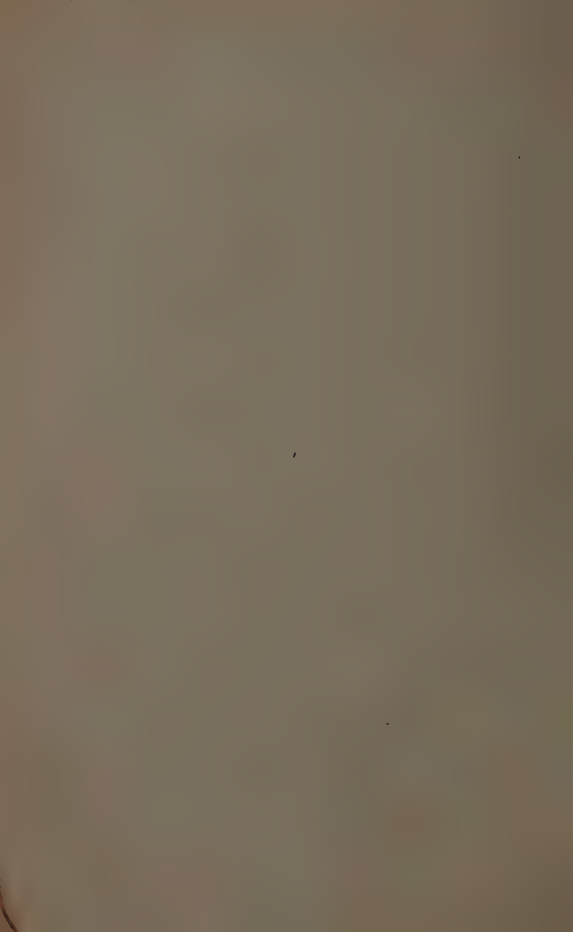
Any person, whether man, woman or child, may baptize an infant, in danger of death, and ought to do so, without waiting to send for a priest.

Take common water, pour it on the head or face of the child, and, while pouring it say: "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost."

The Year of Our Lord.	Ash Wednesday	Easter Day	Ascension Day	Whit-Sunday	First Sunday of Advent
1947	Feb. 19	Apr. 6	May 15	May 25	Nov. 30
1948	Feb. 11	Mar. 28	May 6	May 16	Nov. 28
1949	Mar. 2	Apr. 17	May 26	June 5	Nov. 27
1950	Feb. 22	Apr. 9	May 18	May 28	Dec. 3
1951	Feb. 7	Mar. 25	May 3	May 13	Dec. 2
1952	Feb. 27	Apr. 13	May 22	June 1	Nov. 30
1953	Feb. 18	Apr. 5	May 14	May 24	Nov. 29
1954	Mar. 3	Apr. 18	May 27	June 6	Nov. 28
1955	Feb. 23	Apr. 10	May 19	May 29	Nov. 27
1956	Feb. 15	Apr. 1	May 10	May 20	Dec. 2
1957	Mar. 6	Apr. 21	May 30	June 9	Dec. 1
1958	Feb. 19	Apr. 6	May 15	May 25	Nov. 30
1959	Feb. 11	Mar. 29	May 7	May 17	Nov. 29
1960	Mar. 2	Apr. 17	May 26	June 5	Nov. 27
1961	Feb. 15	Apr. 2	May 11	May 21	Dec. 3
1962	Mar. 7	Apr. 22	May 31	June 10	Dec. 2

TABLE OF FEASTS AND FASTS xxxiii

The Year of Our Lord	Ask Wednesday	Easter Day	Ascension Day	Whit- Sunday	First Sunday of Advent
1963	Feb. 27	Apr. 14	May 23	June 2	Dec. 1
1964	Feb. 12	Mar. 29	May 7	May 17	Nov. 29
1965	Mar. 3	Apr. 18	May 27	June 6	Nov. 28
1966	Feb. 23	Apr. 10	May 19	May 29	Nov. 27
1967	Feb. 8	Mar. 26	May 4	May 14	Dec. 3



An Abridgment of Christian Doctrine

THE TEN COMMANDMENTS OF GOD

1. I am the Lord thy God, Who brought thee out of the land of Egypt and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor likeness of anything that is in heaven above, or in the earth beneath nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them. I am the Lord thy God, mighty, zealous, visiting the iniquity of fathers upon their children unto the third and fourth generation of those that hate Me, and showing mercy unto thousands of those that love Me and keep my commandments.

2. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the Name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and shalt do all thy works; but on the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day, therefore the Lord blessed the seventh day and sanctified it.

4. Honor thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's house, nor his servant, nor his ox, nor his ass, nor anything that is his.

THE SIX PRECEPTS OF THE CHURCH

1. To hear Mass on Sundays and all holydays of obligation.
2. To fast and abstain on the days commanded.
3. To confess our sins at least once a year.
4. To receive the Blessed Eucharist at Easter, or within the time appointed; in the United States, from the first Sunday of Lent till Trinity Sunday.
5. To contribute to the support of our pastors.
6. Not to solemnize marriage at the forbidden times i.e. Advent and Lent; nor to marry persons within the third degree of kindred, or otherwise prohibited by the Church, nor clandestinely.

THE SEVEN SACRAMENTS

Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.

THE THREE THEOLOGICAL VIRTUES

Faith, Hope and Charity.

THE FOUR CARDINAL VIRTUES

Prudence, Justice, Fortitude, and Temperance.

THE SEVEN GIFTS OF THE HOLY GHOST

Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and the Fear of the Lord.

THE TWELVE FRUITS OF THE HOLY GHOST

Charity, Joy, Peace, Patience, Long-Suffering,

Goodness, Benignity, Mildness, Faith, Modesty, Continency, and Chastity.

THE SPIRITUAL WORKS OF MERCY

To give counsel to the doubtful.—To instruct the ignorant.—To admonish sinners.—To comfort the afflicted.—To forgive offences.—To bear patiently the troublesome.—To pray for the living and the dead.

THE CORPORAL WORKS OF MERCY

To feed the hungry.—To give drink to the thirsty.—To clothe the naked.—To harbor the harborless.—To visit the sick.—To visit the imprisoned.—To bury the dead.

THE EIGHT BEATITUDES

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.

2. Blessed are the meek; for they shall possess the land.

3. Blessed are they that mourn; for they shall be comforted.

4. Blessed are they that hunger and thirst after justice; for they shall be filled.

5. Blessed are the merciful for they shall obtain mercy.

6. Blessed are the clean of heart; for they shall see God.

7. Blessed are the peace-makers; for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven.

THE SEVEN DEADLY SINS

Pride.—Covetousness.—Lust.—Anger.—Gluttony.—Envy.—Sloth.—

CONTRARY VIRTUES

Humility. — Liberality. — Chastity. — Meekness. — Temperance.—Brotherly Love.—Diligence.

SINS AGAINST THE HOLY GHOST

Presumption of God's mercy.—Despair.—Resisting the known truth.—Envy at another's spiritual good.—Obstinacy in sin.—Final impenitence.

SINS CRYING TO HEAVEN FOR VENGEANCE

Wilful murder.—The sin of Sodom.—Oppression of the poor.—Defrauding laborers of their wages.

NINE WAYS OF BEING ACCESSORY TO ANOTHER'S SIN

By counsel.—By command.—By consent.—By provocation.—By praise or flattery.—By concealment.—By partaking.—By silence.—By defence of the ill done.

THREE EMINENTLY GOOD WORKS

Alms-deeds, or works of mercy, Prayer and Fasting.

THREE EVANGELICAL COUNSELS

Voluntary Poverty, Chastity, and Obedience.

SUBJECTS FOR DAILY MEDITATION

Remember, Christian soul, that thou hast this day, and every day of thy life.—

God to glorify—Jesus to imitate—The angels and Saints to invoke.—A soul to save.—A body to mortify.—Sins to expiate.—Virtues to acquire—Hell to avoid—Heaven to gain. Eternity to prepare for—Time to profit by—Neighbors to edify—The world to despise—Devils to combat—Passions to subdue—Death perhaps to suffer—Judgment to undergo.

Among the truths which faith teaches us, there are several which all ought to know and believe, explicitly, viz., the existence of one God; the Mystery of the Holy Trinity; the Mystery of the Redemption of mankind by the incarnation and death of Jesus Christ, and the future state of reward and punishment.

There are things which every Catholic is also bound to know, by the express command either of God or of the Church.

These things are: 1. The three most ordinary Christian prayers, viz., The Lords Prayer, The Hail Mary, and the Apostles Creed; and also, at least in substance: 2. The Commandments of God, 3. The Precepts of the Church, 4. The doctrine of the Sacraments, and especially of these three, which are necessary to every one, viz., Baptism, Penance and the Holy Eucharist. 5. The duties and obligations of one's state of life. It is a mortal sin for a Christian to be ignorant of these things, if it be through his own wilfulness or neglect.

Rules of Christian Life

I.—As the right employment of time is of the greatest importance in the spiritual life, draw up for yourself, with the advice of your director, a rule or order of the day, assigning to each duty its proper time; observe this rule punctually.

II.—Begin the day by making the sign of the cross as soon as you wake, and by saying some short prayer such as: "O my God, I offer my heart and soul to Thee. Grant that during this day all my intentions, thoughts, words, and actions may be directed to the praise and service of Thy Divine Majesty." Rise diligently at the appointed time, dress yourself modestly, and then kneel down before the Crucifix and the image of our Lady of Dolours, and say your morning prayers.

III.—If your occupations and condition of life allow you, make a daily meditation for at least a quarter of an hour or half hour. Meditate especially on the four last things; the Life and Passion of our Blessed Lord; the virtues, privileges, and sorrows of our Blessed Lady; and on feast days, on the mystery or Saint of the day.

IV.—You should also hear Mass, if you have time and opportunity; for to hear Mass is by far the best and most profitable of all devotions.

V.—During the day endeavor to dwell in the Divine Presence. Sanctify your ordinary actions and employments of the day, by offering them to God in the beginning, and often raising up your heart to Him whilst you are about them, and saying some short prayer.

VI.—As to your eating, drinking, sleeping, and amusements, use all these things with moderation, and

with a desire to please God. Be faithful to the Christian practice of saying Grace before and after meals.

VII.—Every day endeavor, during at least a quarter of an hour or more, to make a spiritual reading from the Holy Gospel, the Lives of the Saints, and other spiritual works, which nourish our faith and piety, and arm us against the false maxims of the world.

VIII.—If possible, recite daily the Crown of the Seven Dolors. Never forget the *Angelus* or *Regina cæli*, in the morning, at noon, and in the evening.

IX.—Avoid dangerous occasions, companies, and conversations, and keep a strict guard over your senses, especially the eyes and the tongue. Be not idle, "for idleness hath brought much evil" (Ecclus. xxxiii. 29.) Do not waste your time in profane, or light reading, which but too often is a poison to the soul.

X.—When you find yourself tempted to sin, make the sign of the cross on your heart, and call on God as earnestly as you can, saying "Lord, save me, or I perish;" invoking also the holy names of Jesus and Mary. Then, in order to forget the temptation, give all your attention to the work you are about, or occupy it with holy thoughts, such as the Passion of Jesus, the Sorrows of Mary, or death and eternity.

XI.—If unfortunately you have fallen into sin, be not discouraged, but cast yourself in spirit at the feet of Christ, and humbly beg His pardon by a sincere act of contrition; and in the case of mortal sin, go to Confession as soon as possible.

XII.—When God sends you any cross or humiliation, sickness or pain, accept it with resignation from His hand, offer it up to Him, in union with Jesus and Mary, saying: "Lord, Thy will be done; I take this for my sins. May I suffer patiently with Jesus and Mary."

XIII.—Every evening, if you can, pay a visit to the Blessed Sacrament, and to the Altar of our Blessed Lady, as this practice is most sanctifying and the source of many a choice grace.

XIV.—Finish the day, as you have begun, by kneeling down and saying your night prayers. Examine carefully your conscience, humbly ask pardon of God for the faults of the day, and take good resolutions. Then observe due modesty in going to bed, occupy yourself with the thoughts of death, and endeavor to compose yourself to rest at the foot of the cross near our Lady of Sorrows, giving your last thoughts to your crucified Saviour and His afflicted Mother.

XV.—On Sundays and Holydays give more time to prayer and works of charity, hear the Word of God, and attend as much as possible all the services.

XVI.—Go to Confession and receive Holy Communion at least once a month, and on the principal feasts of the year. Go oftener, if you can, even daily. For this, and everything else pertaining to your soul, choose a good and prudent confessor, whose advice you should seek and faithfully follow.

XVII.—If you can, make a spiritual retreat once a year, under the guidance of an enlightened director. It is also a very salutary practice to make a monthly retreat, choosing for it the day when you are less busy.

XVIII.—Lastly, if you fall seriously ill, think that it may be your last illness, and make the sacrifice of your life to God, resigning yourself entirely to His holy will. Make a good confession, and receive Holy Communion, as if it was the last time, even before there is any danger. And when you are in danger, do not delay receiving the last Sacraments, but be the first to ask for them, so as to receive them in your full senses. And in order to learn how to die well, than which nothing is more important, make the exercise of Preparation for death in every monthly retreat.

XIX.—Read this Rule of life from time to time, in order not to forget it: see how you observe it, and take resolutions accordingly.

“THIS DO AND THOU SHALT LIVE.”

—*St. Luke x. 28.*

Morning Prayers

✠ IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.¹

Blessed be the Holy and Undivided Trinity now and for ever. Amen.

O MY God, I believe in Thee; do Thou strengthen my faith. All my hopes are in Thee; do Thou secure them. I love Thee with my whole heart; teach me to love Thee daily more and more. I am sorry that I have offended Thee; do Thou increase my sorrow.

An Act of Thanksgiving

O MY God, how good Thou hast been to me, and how little have I done for Thee! Thou hast created me out of nothing, redeemed me by the death of Thy Son, and sanctified me by the grace of Thy Holy Spirit. Thou hast called me into Thy Church, and Thou givest me all the graces necessary for my salvation. Thou hast preserved me during the night past, and given me the present day, wherein I may serve Thee. What return can I make to Thee, O God, for all that Thou hast done for me? I will bless Thy Holy Name, and serve Thee all the days of my life.

An Oblation

I OFFER to Thee, O my God, all my thoughts, words, actions, and sufferings; and I beseech Thee to give me Thy grace, that I may not offend

¹I. 50 DAYS, for making the sign of the cross, while thus invoking the Most Holy Trinity. II. 100 DAYS, if holy water be taken at the same time.

Thee this day, but that I may faithfully serve Thee and in all things do Thy holy will.

The Lord's Prayer

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

The Angelical Salutation

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

The Apostles' Creed

I BELIEVE in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, sitteth at the right hand of God the Father Almighty; thence He shall come to judge the living and the dead. I believe in the Holy Ghost: the holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

Glory Be to the Father

GLORY be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

An Act of Faith

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

An Act of Hope

O MY God, relying on Thine almighty power and Thine infinite mercy and goodness, and because Thou art faithful to Thy promises, I trust in Thee that Thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ Thy Son; and that Thou wilt give me the assistance of Thy grace, with which I may labor to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which Thou hast promised in heaven.

An Act of Charity

O LORD my God, I love Thee with my whole heart, and above all things, because Thou, O God, art the Sovereign Good, and for Thine own

infinite perfections art most worthy of all love; and for Thy sake I also love my neighbor as myself.¹

An Act of Contrition

O MY God, I am sorry, and beg pardon for all my sins, and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my loving Savior Jesus Christ, and, most of all, because they offend Thine infinite goodness; and I firmly resolve, by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin.

Holy Mary, be a mother to me.

O my good Angel, whom God has appointed to be my guardian, enlighten and protect me, direct and govern me during this day.²

Make an intention to gain during this day all the Indulgences which may be attached to any of your prayers or good works.

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

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

Hail, holy Queen! Mother of Mercy, hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile, show

¹ I. SEVEN YEARS AND SEVEN QUARANTINES, each time, to them that say the acts of faith, hope, and charity. Any form may be used. II. PLENARY, once a month, if said daily. III. PLENARY, *in articulo mortis*, i. e., at the point of death.

² I. 100 DAYS, each time. II. PLENARY, if said daily, morning and evening. III. PLENARY, on the Feast of Guardian Angels, 2nd October if said as above. IV. PLENARY, *in articulo mortis*, if said often during life.

unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Make me worthy to praise thee, O Holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints.

R. Amen.¹

¹To all the faithful who being moved by a spirit of true religion to make some reparation for the injuries done to the honor of Mary, Mother of God, and to the saints, and to defend and propagate the worship and veneration of their sacred images and pictures, shall to this end say at morn the Hail, Holy Queen, with the VV. Make me worthy, and Blessed be God, and at even, We fly to thy patronage, with the same versicles. I. 100 days, once a day. II. seven years and seven quarantines, on Sundays. III. Plenary, twice a month, on any two Sundays in the month. IV: Plenary, on every feast of Our Blessed Lady, and on the feast of All Saints. V. Plenary, at the point of death, to all who have been accustomed during life to say the prayers, providing they have been to Confession and Communion, or are at least contrite in heart:

The Angelus

V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Hail Mary.

2. V. Behold the handmaid of the Lord.

R. May it be done unto me according to thy word.

Hail Mary.

3. V. And the Word was made flesh,

R. And dwelt among us.

Hail Mary.

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

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

Let Us Pray

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His resurrection. Through the same Christ our Lord. R. Amen.

N.B.—The *Angelus* is said standing on Saturday evening and on Sunday, at other times kneeling.

The Regina Coeli

Said in Paschal time instead of the *Angelus*.

O QUEEN of heaven, rejoice, alleluia,
 For He whom thou didst merit to bear, alleluia,
 Hath arisen, as He said, alleluia.
 Pray for us to God, alleluia.
V. Rejoice and be glad, O Virgin Mary, alleluia.
R. For the Lord hath risen indeed, alleluia.

Let Us Pray

O GOD, who didst vouchsafe to give joy to the world through the resurrection of Thy Son, our Lord Jesus Christ, grant, we beseech Thee, that, through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.¹

N.B.—The *Regina* is always said standing.

¹ *INDULGENCES* attached to the *Angelus* and *Regina Cæli*:—

I. *PLENARY*, once a month, if said every day, morning, noon, and evening, at the sound of the bell, when possible.

II. *100 DAYS*, each time, as above, if truly penitent.

In many religious communities it is customary after the *Angelus* or *Regina cæli* to say three *Gloria Patri* in thanksgiving to the Most Holy Trinity for the sublime privileges granted to the Blessed Virgin, especially for her Assumption in heaven.

I. *100 DAYS*, each time.

II. *PLENARY*, once a month, if said three times daily.

GRACE BEFORE AND AFTER MEALS

Before Meals

Let us pray

BLESS us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty: through Christ our Lord. Amen.

After Meals

WE give Thee thanks, Almighty God, for all Thy benefits; who livest and reignest, world without end. Amen.

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

OTHER USUAL PRAYERS

Before Work

COME, O Holy Spirit, fill the hearts of Thy faithful, 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

O GOD, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that, by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation. Through Christ our Lord. R. Amen.

Hail Mary.

*An Act of Consecration to the Holy Family
to be recited by Christian Families*

O JESUS, our most loving Redeemer, who wast sent down from heaven to enlighten the world by Thy teaching and example, and who didst will to

pass the greater part of Thy mortal life in the humble home of Nazareth, being subject to Mary and Joseph, and didst so consecrate that Family which was to be the model of all Christian families: do Thou mercifully receive the offering of this our home, which now dedicates itself entirely to Thee. Do Thou protect and guard it and confirm in it Thy holy fear, together with the peace and harmony of Christian charity, that it may become like unto the divine model of Thine own Family, and that all its members, without exception, may attain unto eternal happiness.

O most loving Mother of Jesus Christ and our Mother, Mary, out of thy loving-kindness and clemency, obtain for us that Jesus may accept this our consecration, and may pour forth upon us His graces and blessings.

O most holy Joseph, guardian of Jesus and Mary, do thou help us by thy prayers in all necessities of soul and body; so that together with thee and the Blessed Virgin Mary we may return praise and thanks to our Divine Redeemer Jesus Christ for ever and ever. Amen. Three times, our Father, hail Mary, glory to the Father.¹

"Memorare"

REMEMBER, O most loving Virgin Mary, that it is a thing unheard of that any one ever had recourse to thy protection, implored thy help, and sought thy intercession, and was left forsaken. Filled, therefore, with confidence in thy goodness, I fly to thee, O Mother, Virgin of virgins, to thee I come, before thee I stand a sorrowful sinner. Despise not my words, O

¹ PLENARY, once a month, if said as above daily.

Mother of the Word, but graciously hear and grant my prayer. Amen.¹

Prayer, "My Queen"

MY Queen, my Mother, I give thee all myself, and, to show my devotion to thee, I consecrate to thee this day my eyes, ears, mouth, heart, myself wholly and without reserve. Wherefore, O loving Mother, as I am thine own, keep me, defend me, as thy property and thine own possession.²

Ejaculation

MY Queen, my Mother, remember I am thine own. Keep me, defend me, as thy property and thine own possession.³

Prayer to the Blessed Virgin to obtain a happy death

O MARY, conceived without stain, pray for us who fly to thee. Refuge of sinners, Mother of those who are in their agony, leave us not in the hour of our death, but obtain for us perfect sorrow, sincere contrition, remission of our sins, a worthy reception of the most holy Viaticum, the strengthening of the Sacrament of Extreme Unction, so that we may be able to stand with safety before the throne of the just but merciful Judge, our God and our Redeemer. Amen.⁴

To Saint Joseph

Prayer of St. Bernardine of Siena

BE mindful of us, O blessed Joseph, and by thy prayers intercede for us with Jesus, thy Foster-Son, and obtain for us the favor of the Most Blessed

¹ I. 300 DAYS, each time. II. PLENARY, once a month, if said daily.

² I. 100 DAYS, once a day, if said morning and evening, after one Hail Mary. II. PLENARY, once a month, if said as above daily.

³ 40 DAYS, each time.

⁴ 100 DAYS, once a day.

Virgin, thy Spouse, the Mother of Him, who with the Father and the Holy Ghost liveth and reigneth, world without end. Amen.¹

Prayer to St. Joseph,

Spouse of the Virgin Mary and Patron of the Church

O GLORIOUS St. Joseph, elected by God to be the reputed father of Jesus, the most pure Spouse of Mary, ever a Virgin, and head of the Holy Family, and hence chosen by the Vicar of Christ to be the heavenly Patron and Protector of the Church founded by Jesus Christ, with the greatest confidence I now implore thy powerful assistance for the whole Church militant. Protect in a special manner, with thy truly paternal love, the Sovereign Pontiff, and all the Bishops and Priests who are in union with the See of Peter. Be the defender of all who are laboring for souls amid the troubles and tribulations of this life; and make all the peoples of the earth docile and submissive to the Church, which is the necessary means of salvation for all.

Deign also, O dearest St. Joseph, to accept the consecration which I make of myself to thee. I consecrate myself entirely to thee, that thou mayest always be my father, my protector, and my guide in the way of salvation. Obtain for me a great purity of heart and a fervent love of the interior life. After thine example may I do all mine actions for the greater glory of God, in union with the Divine Heart of Jesus, with the Immaculate Heart of Mary, and with thee. And finally, do thou pray for me that I may share in the peace and joy of thy holy death. Amen.²

¹ 100 DAYS, once a day, 14th December 1889.

² 300 DAYS, once a day.

EJACULATIONS

It is a holy and most salutary devotion to sanctify our ordinary actions and employments by often raising our heart to God whilst we are about them, and saying some short prayer to Him. The better to help the faithful in this, we here subjoin some of the most commonly used ejaculations, sanctioned by the approval of the Church or the practice of the Saints. Every one will choose amongst them, according to his own devotion, or as the circumstances in which he may be placed or the Holy Ghost will suggest to him.

GLORY be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

O my God, teach me to love Thee, teach me to serve Thee as I ought.

O the God of my heart, and my portion for ever!
My God and my all!

As the hart panteth after the fountains of water, so panteth my soul after Thee, my God.

Lord, what wilt Thou have me to do?

In all things may the most holy, the most pure, and most lovable will of God be done, praised, and exalted above all for ever!¹

Praised be Jesus Christ, praised for evermore.²

Jesus, my God, I love Thee above all things.³

O Jesus, I desire to be dissolved and to be with Thee.

My Jesus, mercy!⁴ Mary, help!

Jesus, Son of David, have mercy on me.⁵

Lord, be merciful to me a sinner.

¹ I. 100 DAYS, once a day. II. PLENARY, once a year, if said daily. III. PLENARY, *in articulo mortis*, to those who during life shall have frequently recited it, provided they accept death with resignation from the hands of God.

² 50 DAYS, each time one says, "PRAISED BE JESUS CHRIST," or answers, "PRAISED FOR EVERMORE."

³ 50 DAYS, to all who say it or exhort others to say it.

⁴ 300 DAYS, each time.

⁵ 100 DAYS, once a day.

O sweetest' Jesus, be not to me a Judge, but a Savior.¹

Blessed and praised every moment, -

Be the most holy and Divine Sacrament.²

We adore Thee, O most holy Lord Jesus Christ, we bless Thee, because through Thy holy Cross Thou hast redeemed the world.³

Sweet Heart of my Jesus, grant that I may love Thee ever more and more.⁴

May the Heart of Jesus be loved everywhere!⁵

Jesus, meek and humble of Heart, make my heart like unto Thine Heart.⁶

O good Jesus, I entreat Thee by the love with which Thou lovest Thy Mother, grant that as Thou truly lovest her and wishest her to be loved, I may truly love her.⁷

Blessed be the holy, immaculate, and most pure Conception of the Blessed Virgin Mary, Mother of God.⁸

O Mary, conceived without sin, pray for us who have recourse to thee.⁹

Sweet Heart of Mary, be my salvation.¹⁰

Most afflicted Mother, I deeply compassionate thy sorrows.

Mary, Mother of God, Mother of mercy, pray for us and for the departed.¹¹

Saint Joseph, model and patron of those who love the sacred heart of Jesus, pray for us.¹²

¹ I. 50 DAYS, each time. II. PLENARY, if said at least once a day for a year, to be gained on the Feast of St. Jerome Aemilian, July 20, or during its octave.

² I. 300 DAYS, once a day. II. PLENARY, once a month, if said daily.

³ 100 DAYS, once a day.

⁴ I. 300 DAYS, each time. II. PLENARY, once a month.

⁵ 100 DAYS, once a day.

⁶ 300 DAYS, once a day.

⁷ 100 DAYS, once a day, to priests and those in sacred orders.

⁸ 300 DAYS, each time.

⁹ 100 DAYS, once a day.

¹⁰ I. 300 DAYS, each time. II. PLENARY, once a month.

¹¹ 100 DAYS, once a day.

¹² 100 DAYS, once a day.

In time of Temptation

LORD, save me or I perish.

Lord, make haste to help me.

Oh, rather let me die than offend Thee mortally!

My Jesus mercy! Mary, help!

Jesus, Mary!¹

My Queen, my Mother, remember I am thine own
keep me, defend me, as thy property and thine own
possession.²

Mother of love, of sorrow, and of mercy, pray
for us.³

¹ 25 DAYS.

² 40 DAYS.

³ 300 DAYS, each time.

Night Prayers

✠ IN THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY GHOST. AMEN.

Our Father. Hail Mary. I believe in God.

The Confiteor

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

May Almighty God have mercy on us, and forgive us our sins, and bring us to life everlasting. Amen.

May the almighty and merciful Lord give us pardon, absolution, and remission of our sins. Amen.

O MY God, I firmly believe that Thou art here and perfectly seest me, and that Thou observest all mine actions, all my thoughts, and the most secret motions of my heart. I adore Thee, and I love Thee with my whole heart.

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

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

O MY God, who art infinitely good in Thyself, and infinitely good to me, I am sorry, and beg pardon for all my sins, and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my loving Savior Jesus Christ, and most of all, because they offend Thine infinite goodness; and I firmly resolve, by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin.

Here put yourself in the disposition you desire to be found in at the hour of death.

O MY God, I accept of death as a homage and adoration which I owe to Thy Divine Majesty, and as a punishment justly due to my sins, in union with the death of my dear Redeemer, and as the only means of coming to Thee, my beginning and last end.

Father, into Thy hands I commend my spirit: Lord Jesus, receive my soul.

O Holy Mary, be a mother to me.

May the Blessed Virgin Mary, St. Joseph, and all the Saints pray for us to the Lord, that we may be preserved this night from sin and all evils. Amen.

O my good Angel, whom God has appointed to be my guardian, watch over me during this night.

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

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting. Amen.

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

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

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

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you. Amen.¹

¹ 100 DAYS, for each of these three ejaculations.

Prayer for the Faithful in their Agony

O MOST merciful Jesus, Lover of souls, I pray Thee, by the agony of Thy most Sacred Heart, and by the Sorrows of Thy Immaculate Mother, cleanse in Thine own Blood the sinners of the whole world who are now in their agony and to die to-day. Amen.

Heart of Jesus, once in agony, pity the dying.¹

For the Faithful Departed

Psalmus CXXIX

De profundis.—See Prayers after Compline.²

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

V. Make me worthy to praise thee, O holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints.

R. Amen.³

¹ I. 100 DAYS, each time. II. PLENARY, once a month, to those who recite it three times at least on three different times every day.

² I. 100 DAYS, if said kneeling at nightfall, or if one *Our Father* and one *Hail Mary*, with the versicle *Eternal Rest*, is said. II PLENARY, once in the year, on any one day, if said as above for a year.

³ Indulgences, page 5.

Ordinary of the Mass

THE ASPERGES

Before High Mass

Ant. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to Thy great mercy.

V. Glory be.

Ant. Thou shalt sprinkle me.

The Priest, being returned to the foot of the Altar, says:

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

Hear us, O holy Lord, Almighty Father, Eternal God; and vouchsafe to send Thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung: Vidi Aquam

Ant. I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they shall say, Alleluia.

Ps. Praise the Lord, for He is good: for His mercy endureth for ever.

V. Glory be.

Ant. I saw water.

V. Show us, O Lord, Thy mercy, Alleluia.

R. And grant us Thy salvation, Alleluia.

V. O Lord, hear, etc. (*as above*).

A Prayer to be said before Mass

ETERNAL FATHER, I unite myself with the intentions and affections of Our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which thy beloved Son Jesus made of himself on the Cross, and now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Thou who art our one and last end. 2. To thank Thee for innumerable benefits received. 3. To appease THY justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for . . ., for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in Purgatory.¹

THE MASS

The Priest begins at the foot of the Altar

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

Server. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.²

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

¹ 300 DAYS. II. PLENARY, once a month, if said every Sunday and holyday of obligation.

² This invocation at the beginning of the Mass is proper to the Servite Order and a few others. In ordinary churches it is omitted.

Ant. I will go unto the altar of God.

S. To God, who giveth joy to my youth.

Psalm xlii.¹

P. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

S. For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

S. And I will go unto the altar of God: to God, who giveth joy to my youth.

P. I will praise Thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

S. Hope in God, for I will still give praise to Him, who is the salvation of my countenance, and my God.

P. Glory be to the Father, &c.

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

P. Ant. I will go unto the altar of God.

S. To God, who giveth joy to my youth.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

*Then, joining his hands and humbly bowing down,
he says the Confession*

P. I confess to Almighty God, &c.

S. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

S. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed

¹ This Psalm is omitted in Masses for the Dead.

John Baptist, to the holy Apostles Peter and Paul, [to our Seven Holy Fathers,]¹ to all the Saints, and to you, father, that I have sinned 'exceedingly in thought, word, and deed [*here strike the breast thrice*], through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, [our Seven Holy Fathers,] and all the Saints, and you, father, to pray to the Lord our God for me.

Then the Priest, with his hands joined, gives the Absolution, saying:—

P. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
S. Amen.

Signing himself with the sign of the Cross, he says:—

P. ✠ May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.
S. Amen.

Then, bowing down, he says:—

V. Thou wilt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

Ascending to the Altar, he says secretly:—

Take away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

¹ In Churches of the Servite Order.

Bowing down over the Altar, he says:—

We beseech Thee, O Lord, by the merits of Thy Saints whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

[*At high Mass the Altar is here incensed.*] Then the Priest, signing himself with the Cross, reads the Introit.¹ The following, taken from the Mass of Our Lady of Seven Dolours may be used instead:—

INTROIT

THERE stood by the Cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Salome, and Mary Magdalen. *V.* Woman, behold thy son, said Jesus; and to the disciple, Behold thy Mother.

V. Glory be.

There stood by the Cross.

P. Lord, have mercy upon us.

S. Lord, have mercy upon us.

P. Lord, have mercy upon us.

S. Christ, have mercy upon us.

P. Christ, have mercy upon us.

S. Christ, have mercy upon us.

P. Lord, have mercy upon us.

S. Lord, have mercy upon us.

P. Lord, have mercy upon us.

*Afterwards, standing at the middle of the Altar, extending and then joining his hands, he says the Gloria in excelsis:*²—

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee; we give Thee thanks for Thy great glory, O Lord God, heavenly

¹ The Introit, as well as the Collects, Epistle, Gradual, Gospel, Offertory, Secrets, Communion and Post-Communions, are variable, and may be found in the Missal.

² The *Gloria* is omitted during Lent and Advent, and in Masses for the Dead.

King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: Thou who takest away the sins of the world, receive our prayers: Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest kisses the Altar, and, turning to the people, says:—

V. The Lord be with you.

R. And with thy spirit.

Then follow the Collects, which may be found in the Missal, or the following may be used instead:—

COLLECT

O GOD, in whose Passion, according to the prophecy of Simeon, a sword of grief pierced through the most sweet soul of Thy glorious virgin mother Mary; mercifully grant that we, who celebrate the memory of her Dolors, may obtain the happy effect of Thy Passion. Who livest and reignest, with God the Father, in the unity of the Holy Ghost, one God, world without end. Amen.

Then is read the Epistle, or the following may be read instead:—

EPISTLE. *Judith* xiii. 22-25

THE LORD hath blessed thee by His power, because by thee He hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, because He hath so magnified thy name this day, that thy praise shall

not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

After which:—

S. Thanks be to God.

GRADUAL

THOU art mournful and full of sorrow, O Virgin Mary, standing by the cross of the Lord Jesus, thy Son, our Redeemer. *V.* Virgin, Mother of God, He whom the whole world cannot contain, the Author of life made man, suffers the death of the cross.

Alleluia, alleluia. *V.* Holy Mary, the Queen of Heaven and Mistress of the world, stood by the cross of our Lord Jesus Christ, full of sadness. Alleluia.

From Septuagesima till Easter

GRADUAL

THOU art mournful and full of sorrow, O Virgin Mary, standing by the cross of the Lord Jesus, thy Son, our Redeemer.

TRACT

HOLY Mary, the Queen of Heaven and Mistress of the world, stood by the cross of our Lord Jesus Christ, full of sadness. *V.* (*Lam. i.*) O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow.

In Paschal time

Alleluia, alleluia. *V.* Holy Mary, the Queen of Heaven and Mistress of the world, stood by the cross of our Lord Jesus Christ full of sadness.

Alleluia. *V.* (*Lam. i.*) O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow. Alleluia.

Before the Gospel

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

The Lord be in my heart and on my lips, that I may worthily, and in a becoming manner, announce His Holy Gospel. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. The continuation (*or* beginning) of the holy Gospel according to N.

R. Glory be to Thee, O Lord.

Then is read the Gospel, or the following may be used instead:—

GOSPEL. *John xix. 25-27*

AT that time there stood by the cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He said to His Mother, Woman, behold thy son. After that He saith to the disciple, Behold thy mother. And from that time the disciple took her to his own.

S. Praise be to Thee, O Christ.

P. By the words of the Gospel may our sins be blotted out.

NICENE CREED¹

I BELIEVE in one God the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. [*Here all kneel.*] And was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures: and ascended into heaven, and sitteth at the right hand of the Father: and He shall come again with glory to judge both the living and the dead: of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Life-giver, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified: who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

Then the Priest reads the Offertory, or the following may be read instead:—

OFFERTORY. *Jer. xviii. 20*

BE mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good for us, and to turn away His indignation from us.

¹ The Nicene Creed is omitted on ordinary days.

Then the Priest, taking the paten with the Host, says:—

Accept, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Pouring wine and water into the chalice, he says:—

O God, † who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord; who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

Offering up the chalice, he says:—

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that, in the sight of Thy Divine Majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Bowing down, he says:—

In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord, and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

Elevating his eyes and stretching out his hands, he says:—

Come, O Sanctifier, almighty, eternal God, and bless † this sacrifice, prepared to Thy holy Name.

[*At High Mass, he blesses the incense:—*

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all His elect, vouchsafe to bless† this incense, and receive it as an odor of sweetness. Through Christ our Lord. Amen.

He incenses the bread and wine, saying:—

May this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then he incenses the altar, saying:—

Let my prayer, O Lord, ascend like incense in Thy sight: and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

Giving the censer to the deacon, he says:—

May the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.]

Washing his fingers, he recites the following:—

I will wash my hands among the innocent: and will encompass Thy altar, O Lord.

That I may hear the voice of praise, and tell of all Thy marvellous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with bloody men.

In whose hands are iniquities; their right hand is filled with gifts.

As for me, I have walked in my innocence: redeem me, and have mercy upon me.

My foot hath stood in the right path: in the churches
I will bless Thee, O Lord.
Glory be to the Father.

Bowing before the altar, he says:—

Receive, O Holy Trinity, this oblation, which we make to Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these, and of all the Saints: that it may be available to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ, our Lord. Amen.

Turning to the people, he says:—

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

S. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.

He then recites the Secret Prayers, or the following may be said instead:—

SECRET

WE offer to Thee prayers and sacrifices, O Lord Jesus Christ, humbly beseeching Thee that we, who celebrate in our prayers the transfixion of the most sweet soul of blessed Mary Thy Mother, may by the multiplied and most loving intercession of her and her holy companions under the cross, have our reward with the Blessed, through the merits of Thy death. Who livest and reignest.

The Secret Prayers being finished, he says in an audible voice:—

V. World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O Holy Lord, Father Almighty, Eternal God. And to praise, bless, and extol Thee on the Transfixion of blessed Mary ever Virgin; who both conceived Thy only-begotten Son by the overshadowing of the Holy Ghost, and without losing the glory of virginity, brought forth to the world the eternal light, Jesus Christ our Lord. Through whom the angels praise Thy Majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom, we beseech Thee that Thou wouldst command our voices also to be admitted, with suppliant confession saying:

The bell is rung

Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

CANON OF THE MASS

WE therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord [*he kisses the Altar*], that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these

✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer Thee for Thy Holy Catholic Church, to which vouchsafe to grant peace, as also to protect, unite, and govern it throughout the world, together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

Commemoration of the Living

Be mindful, O Lord, of Thy servants, men and women, N. and N.

He pauses, and prays silently for those he intends to pray for, and proceeds:—

And of all here present, whose faith and devotion are known unto Thee; for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

Communicating with and honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints: by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says:—

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy

whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouchsafe in all things to make bless^d, approv^d, rati^fied, reasonable, and acceptable, that it may become to us the Body ⁺ and Blood ⁺ of Thy most beloved Son Jesus Christ our Lord.

Who the day before He suffered took bread [*he takes the Host*] into His holy and venerable hands, [*he raises his eyes to heaven*] and with His eyes lifted up towards heaven, to God, His Almighty Father, giving thanks [*he bows*] to Thee, did ⁺ bless, break, and give to His disciples, saying: Take, and eat ye all of this:

FOR THIS IS MY BODY.

After pronouncing the words of consecration, the Priest, kneeling, adores the Sacred Host, and rising, elevates it

(At the Elevation the bell is rung thrice.)

The ejaculation, My Lord and my God, may be recited.¹

In like manner, after He had supped [*he takes the chalice in both his hands*], taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks He bless^d, and gave to His disciples, saying: Take, and drink ye all of this:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of Me.

¹ SEVEN YEARS AND SEVEN QUARANTINES. II. PLENARY, once a week, if used daily. These words are to be said with faith, piety, and love, while looking upon the Blessed Sacrament, either during the Elevation in the Mass, or when exposed on the altar. Available for the Blind.

*Kneeling, he adores, and rising elevates the chalice
Here also the bell is rung thrice*

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from hell, and glorious Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high-priest Melchisedech offered to Thee, a holy sacrifice, an immaculate Host.

Bowing down, he says:—

We most humbly beseech Thee, Almighty God command these things to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy Divine Majesty, that as many of us [*he kisses the Altar*] as, by participation at this Altar, shall receive the most sacred Body ✠ and Blood ✠ of Thy Son, may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Commemoration of the Dead

Be mindful, O Lord, of Thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and sleep in the sleep of peace.

He prays for such of the Dead as he intends to pray for

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

*Here, striking his breast and slightly raising his voice,
he says:—*

And to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints, into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things. Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

He then sings or says:—

V. For ever and ever.

R. Amen.

Let us pray

Instructed by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, who art in heaven, hallowed be Thy name: Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation.

S. But deliver us from evil.

He then says in a low voice, "Amen," and continues:—

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary ever Virgin,

Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints, [*making the sign of the Cross on himself with the paten, he kisses it, and says:*] mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ Thy Son our Lord, who with Thee in the unity of the Holy Ghost liveth and reigneth God.

Then he says aloud:—

V. World without end.

R. Amen.

V. May the peace ✠ of the Lord be ✠ always with ✠ you.

R. And with thy spirit.

In a low voice:—

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it, effectual to eternal life. Amen.

Striking his breast three times, he says:—

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

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

Lamb of God, who takest away the sins of the world, grant us peace.

[In Masses for the Dead, the following is said instead:—

Lamb of God, who takest away the sins of the world, grant them rest.

Lamb of God, who takest away the sins of the world, grant them rest.

Lamb of God, who takest away the sins of the world, grant them eternal rest.]

*Prayers before Communion*¹

LORD Jesus Christ, who saidst to Thy Apostles, Peace I leave with you, My peace I give unto you; regard not my sins, but the faith of Thy Church, and vouchsafe to it that peace and unity which is agreeable to Thy will: who livest and reignest God for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world, deliver me by this Thy most sacred Body and Blood, from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee: who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Let not the participation of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be to me a safeguard and remedy, both of soul and body: who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

Making a genuflection, the Priest rises and says:—

I will take the Bread of heaven, and call upon the name of the Lord.

Then, striking his breast, and raising his voice a little, he says three times:—

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

¹The first of the three following prayers is omitted in Masses for the Dead.

After which he says:—

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives the Sacred Host, and after a short pause, says:—

What shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

Receiving the chalice, he says:—

The Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

[Those who are to communicate go up to the Sanctuary at the Domine, non sum dignus, when the bell rings: the Acolyte spreads a cloth before them, and says the Confiteor.

Then the Priest, turning to the communicants, pronounces the Absolution:—

May Almighty God have mercy, &c. May the almighty and merciful Lord, &c.

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says:—

Behold the Lamb of God, behold Him who taketh away the sins of the world.

And then repeats three times, Lord, I am not worthy that Thou shouldst enter under my roof. Say but the word and my soul shall be healed

He then administers the Holy Communion, saying to each:—

May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.]

A Spiritual Communion

During this time, if you are not going to receive Holy Communion, make a Spiritual Communion. This

means to wish to receive Our Lord. My Jesus, I believe that Thou art in the Blessed Sacrament. I love Thee above everything, and I long for Thee in my soul. Since I cannot receive Thee Sacramentally, come at least spiritually into my heart. As though Thou wert already come, I embrace Thee and unite myself entirely to Thee; allow me not to be separated from Thee. Jesus, my good, my sweet love, wound, influence this heart of mine, so that it may be always and all on fire for Thee.¹

Taking the first ablution, he says:—

Grant, Lord, that what we have taken with our mouth we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Taking the second ablution, he says:—

May Thy Body, O Lord, which I have received, and Thy Blood, which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest and reignest, world without end. Amen.

He then wipes the chalice, which he covers; and having folded the corporal, places it on the Altar; he then reads the Communion. The following may be read instead:—

COMMUNION

Happy were the senses of the blessed Virgin Mary, which, without dying, deserved the palm of martyrdom beneath the cross of our Lord.

Then he turns to the people, and says:—

V. The Lord be with you.

R. And with thy spirit.

Then he reads the Post-Communion. The following may be said instead:—

¹ 300 DAYS, once a day. II. PLENARY, once a month.

POST-COMMUNION

O Lord Jesus Christ, may the sacrifices of which we have been partakers, in the devout celebration of the transfixion of Thy virgin Mother, obtain for us of Thy clemency the effect of every salutary blessing. Who livest and reignest, world without end. Amen.

Afterwards he turns again towards the people, and says:—

V. The Lord be with you.
R. And with thy spirit.
V. Go, the Mass is ended.
R. Thanks be to God.

[In Masses for the Dead, instead of Ite missa est, the Priest says:—

V. May they rest in peace.
R. Amen.]

Bowing down before the altar, he says:—

O Holy Trinity, let the performance of my homage be pleasing to Thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the altar, and raising his eyes, extending, raising, and joining his hands, he bows his head to the Crucifix, and says:—

May Almighty God, the Father, Son, ✠ and Holy Ghost, bless you. Amen.

At the word "Deus," he turns towards the people, and makes the sign of the Cross on them.¹ Then turning to the Gospel side of the Altar, he says:—

V. The Lord be with you.
R. And with thy spirit.

¹ The *Benediction* is omitted in Masses for the Dead.

P. The beginning of the holy Gospel according to St. John.

S. Glory be to Thee, O Lord.

P. In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH [*here all kneel*], and dwelt among us; and we saw His glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

S. Thanks be to God.

When a feast falls on a Sunday or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.

After a High or Conventual Mass, according to the rite of the Servite Order, the Salve Regina with the V. Oro pro nobis, and the prayer Omnipotens sempiterne Deus is recited by the Priest at the foot of the Altar.

Prayers ordered by our Holy Father**POPE LEO XIII**

To be said kneeling, after the celebration of Low Mass, in all Churches of the world

Hail, Mary. *To be said thrice by the Priest and People.*

HAIL, holy Queen, Mother of Mercy, hail, our life our sweetness, and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

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

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

Let us pray

O GOD, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners and for the liberty and exaltation of our holy Mother the Church. Through Christ our Lord. Amen.

Holy Michael Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, Prince of the heavenly host, by the power of God, thrust down to hell Satan and all

wicked spirits who wander through the world for the ruin of souls. Amen.¹

Most Sacred Heart of Jesus, have mercy upon us. (*Thrice.*)²

Prayer after Mass

I RETURN Thee humble thanks, O Lord, that Thou hast permitted me, the most unworthy of Thy creatures, to bear a part in this great sacrifice. Pardon, O Lord, all my distractions; and may Thy merits enable me to enter the august temple of that heavenly country, where the great sacrifice of Thy love is fulfilled, and where the soul lives eternally in God, and God in the soul.

Another Prayer

ALMIGHTY God, we humbly beseech Thee graciously to look down upon this congregation, and mercifully hear and accept the prayers of Thy Church. Of Thine infinite mercy, be pleased to grant us pardon of all our sins, soundness of mind, health of body, and all the necessaries of life; grant also peace in our days, freedom from tempests, and fruitful seasons. Grant also to our prayers the unity of the Catholic Faith, the extirpation of heresies, the destruction of wicked counsels, the increase of orthodox religion, fervor of love and piety, sincere devotion, patience and long-suffering in affliction, and joy in hope. Finally, grant us all things needful for the welfare of our souls and bodies; but, above all, whatever may promote the increase of Thy glory. Through Jesus Christ our Lord. Amen.

¹ 300 DAYS, to all who recite the above Prayers.

² SEVEN YEARS AND SEVEN QUARANTINES.

Another Prayer

I GIVE Thee praise and grateful thanks, O Sovereign Creator, that Thou hast permitted me this day to be present and to assist at this holy sacrifice. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotion: and grant, by the strength and virtue of those divine mysteries, that I may go on cheerfully in the path of Thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at Thy heavenly kingdom, where, with the blessed angels and saints, I shall more clearly contemplate Thee, more perfectly enjoy Thee, and more worthily celebrate Thy infinite goodness and mercy with uninterrupted canticles of eternal praise, admiration, and gratitude.

Happy are they who dwell in Thy house, O Lord! For ever and ever they will praise Thee.

Thou art worthy, O Lord, to receive honor, glory, and power.

Praise the Lord, for He is good, for His mercy is everlasting.

Who shall relate the wonders of the Lord? Who shall publish His praises?

Another Mass

IN HONOR OF OUR LADY OF DOLORS

(For the Vigil of the Feast)

INTROIT. *Ruth*, i. 20.

CALL me not beautiful, but bitter: for the Almighty hath quite filled me with bitterness.

Ps. iii. Why, O Lord, are they multiplied that afflict me? Many are they who rise up against me. Glory be.

Call me not, &c.

COLLECT

O LORD Jesus Christ, who for our sins didst deign to suffer: grant, we beseech Thee, that we, who venerate the Transfixion of the most sweet Virgin Thy Mother, may so compassionate with her sorrows on earth, that we may deserve to share her joys in heaven. Who livest and reignest.

EPISTLE. *Lamentations* ii. 15-18

ALL they that passed by the way have clapped their hands at thee: they have hissed and wagged their heads at the daughter of Jerusalem, saying, Is this the city of perfect beauty, the joy of all the earth? The Lord hath done that which He purposed, He hath fulfilled His word, which He commanded in the days of old: He hath destroyed and hath not spared, and He hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries. Let tears run down like a torrent day and night: give thyself no rest, and let not the apple of thy eye cease.

GRADUAL. *Cant.* v. 8

I ADJURE you, O daughters of Jerusalem, if you find my Beloved, that you tell Him that I languish with love.

V. Isaias liii. 2, 3. We have seen Him and there was no sightliness, despised and the most abject of men, a man of sorrows and acquainted with infirmity; whereupon we esteemed Him not.

GOSPEL. *Luke* ii. 33-35

AT that time the father and Mother of Jesus were wondering at those things which were spoken concerning Him. And Simon blessed them, and said to

Mary, His Mother: Behold, this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

OFFERTORY. *Cant. ii. 5*

STAY me up with flowers, compass me about with apples, because I languish with love.

SECRET

MERCIFULLY receive, O Almighty God, the prayers and offerings which we present to Thy Majesty in honor of the sorrowful Mother, and kindle in our hearts the fire of Thy love. Through our Lord.

COMMUNION. *Lament. i. 20, 21*

MY heart is turned within me, for I am full of bitterness. They have heard that I sigh, and there is none to comfort me.

POST-COMMUNION

WHILST venerating, O Lord, the mystery of the sorrowful Virgin, Thy Mother, grant, through these mysteries which we have received, that we may always be transfixed by her sorrows and inflamed with her love. Who livest and reignest.

Method of hearing Mass

IN UNION WITH THE SACRED PASSION
OF JESUS CHRIST

BY ST. FRANCIS DE SALES

WHEN THE PRIEST GOES TO THE FOOT OF THE ALTAR

Jesus enters the Garden

O Lord Jesus Christ, Son of the living God, who wast pleased voluntarily to endure mortal terror and anguish, at the view of Thy approaching Passion, give me grace henceforth to consecrate all my sorrows to Thee. O God of my heart, assist me to support my trials in union with Thy agony, that through the merits of Thy Passion they may become profitable to my soul.

AT THE BEGINNING OF MASS

Prayer of Jesus in the Garden

Lord Jesus Christ, Son of the living God, who wast pleased to be comforted by an Angel in Thy dreadful agony, grant, through the merits of Thy prayer in the Garden that Thy consoling Angel may ever assist me in mine.

AT THE CONFITEOR

Jesus prostrate in the Garden

Lord Jesus Christ, who in the excess of Thy anguish wast bathed in a sweat of blood while praying to Thy Father in the Garden of Olives, grant that I may participate in Thy sorrows by sympathy, and unite bitter tears of repentance with Thy tears of blood.

THE PRIEST KISSES THE ALTAR

Judas betrays Jesus with a kiss

LORD JESUS CHRIST, who didst submit to the embrace of Judas, preserve me, by Thy grace, from the misfortune of ever betraying Thee, and assist me to repay calumny and injustice with cordial charity and active kindness.

THE PRIEST GOES TO THE EPISTLE SIDE

Jesus is dragged to prison

LORD JESUS CHRIST, who didst submit to be bound with ropes by the hands of wicked men, break, I beseech Thee, the chains of my sins, and attach the powers of my soul and body so closely to Thee by the bonds of charity, that they may never escape from the salutary restraint of perfect submission to Thy divine will.

AT THE INTROIT

Jesus receives a blow

Lord Jesus Christ, who was conducted as a criminal to the house of Annas, grant that I may never suffer myself to be led into sin by the temptations of the evil spirit or the evil suggestions of my fellow-creatures, but that I may be securely guided by Thy divine spirit in the perfect accomplishment of Thy holy ordinances.

AT THE KYRIE ELEISON

Jesus is thrice denied by St. Peter

Lord Jesus Christ, who didst submit to be thrice denied in the house of Caiphas, by the head and prince of the Apostles, preserve me from danger of evil company, that I may not be exposed to the misfortune of separation from Thee.

AT THE DOMINUS VOBISCUM

Jesus looks at St. Peter and touches his heart

Lord Jesus Christ, who by one glance of love didst melt the heart of St. Peter into a fountain of penitential tears, grant, by Thy mercy, that I may weep for my sins, and never by word or deed deny Thee. Who art my Lord and my God.

AT THE EPISTLE

Jesus is conducted to the house of Pilate

Lord Jesus Christ, who wast pleased to be led before Pilate, and there falsely accused, teach me to avoid the deceits of the wicked, and to profess my faith by the constant practice of good works.

AT THE MUNDA COR MEUM

Jesus is led to Herod

Lord Jesus Christ, who didst silently endure to be again falsely accused before Herod, grant me patience under calumny, and silence under outrages.

AT THE GOSPEL

Jesus is mocked as a fool, and sent back to Pilate

Lord Jesus Christ, who didst submit to be sent as a fool by Herod to Pilate, who, though enemies before, then became friends, strengthen me so powerfully by Thy grace, that instead of apprehending the machinations of the wicked, I may learn to bear their malice as Thou didst, and thus render their injustice profitable to my soul.

THE PRIEST UNCOVERS THE CHALICE

Jesus is stripped of His garments

Lord Jesus Christ, who wast pleased to be de-

spoiled of Thy garments, and most inhumanly to be scourged for love of me, grant me grace to lay aside the burden of my sins by a good confession and never to appear before Thee despoiled of the virtues of a Christian.

AT THE OFFERTORY

Jesus is scourged

Lord Jesus Christ, who wast pleased to be fastened to the pillar and torn with stripes, grant me grace patiently to endure the scourges of Thy paternal correction, and never more to grieve Thy Heart by my sins.

THE PRIEST OFFERS THE CHALICE

Jesus is crowned with thorns

Lord Jesus Christ, who didst submit through love for me to be crowned with thorns, grant that my heart may be so penetrated with the thorns of repentance in this world, that I may deserve to be hereafter crowned with Thee in glory.

THE PRIEST WASHES HIS FINGERS

Pilate washes his hands

Lord Jesus Christ, Son of the living God, who although declared innocent by Pilate, was subjected to the insults and outrages of the Jews, grant me the grace to lead an irreproachable life, and at the same time to maintain a holy indifference to the opinions of men.

AT THE ORATE FRATRES

Pilate says to the Jews:

"Behold the Man"

Lord Jesus Christ, who didst submit to the derision

of the Jews, and voluntarily wear the badges of their insolent mockery, grant that I may faithfully resist all emotions of vain-glory and appear before Thee on the day of judgment clothed in the sacred garment of Thy humility.

AT THE PREFACE

Jesus is condemned to death

Lord Jesus Christ, who though the God of all sanctity didst submit, through love for me, to a most ignominious condemnation, grant me the grace to avoid rash judgments, and strengthen me to bear with patience the injustice of men.

AT THE MEMENTO FOR THE LIVING

Jesus carries His cross

Lord Jesus Christ, who didst carry Thy heavy cross for my salvation, grant that I may voluntarily embrace the cross of mortification, and carry it daily for Thy love.

AT THE COMMUNICANTES

Veronica wipes with a linen cloth the Face of Jesus

Lord Jesus Christ, who on Thy way to Calvary, didst say to the holy women that wept for the love of Thee, "Weep not for Me, but for yourselves;" give me the grace to weep for my sins with tears of holy contrition and love that will render me agreeable to Thy Divine Majesty.

THE PRIEST MAKES THE SIGN
OF THE CROSS OVER THE CHALICE

Jesus is nailed to the cross

Lord Jesus Christ, who wast nailed to the cross for my redemption, attaching to it through Thy sacred

flesh my sins and the eternal punishment due to them, grant me Thy saving fear, that resolutely observing Thy holy precepts, I may be ever attached to the cross with Thee.

AT THE ELEVATION OF THE HOST

My Lord and my God: (1)

*The cross of Jesus is elevated between
heaven and earth*

Lord Jesus Christ, who was pleased to be elevated on the cross and exalted above the earth for the love of me, detach my heart, I beseech Thee, from all terrestrial affections and elevate my understanding to the consideration of heavenly things.

(1) Look upon the Sacred Host with faith, piety and love, saying: "My Lord and my God."—Indulgence of 7 years and 7 quarantines. Plenary, once a week, if used daily.

THE ELEVATION OF THE CHALICE

The Blood of Jesus flows from His wounds

Lord Jesus Christ, Thy sacred wounds are the inexhaustible source of all grace; grant, then that Thy precious Blood may purify my soul from all evil thoughts, and prove a salutary remedy for all my spiritual miseries.

AT THE MEMENTO FOR THE DEAD

Jesus prays for all men

Lord Jesus Christ, who didst pray on the Cross for all men, even for Thy executioners, grant me the spirit of meekness and patience, that according to Thy precepts and example, I may love my enemies and cordially return good for evil.

AT THE NOBIS QUOQUE PECCATORIBUS

The conversion of the thief

Lord Jesus Christ, who didst promise the joys of heaven to the penitent thief, look on me with eyes of compassion, and say to my soul at the last moment of my life, "This day shalt thou be with Me in Paradise."

AT THE PATER NOSTER

The Seven Words of Jesus

Lord Jesus Christ, who from the Cross didst recommend Thy blessed Mother to the beloved disciple, and the disciple to Thy Mother, receive me, I beseech Thee, under Thy protection, and grant that amidst the snares and perils of this world I may never lose the treasure of Thy friendship.

AT THE DIVISION OF THE HOST

Jesus expires on the cross

Lord Jesus Christ, who before expiring on the Cross, didst commend Thy soul to Thy Father, grant that I may die spiritually with Thee now, and so confide my eternal destiny with confidence to Thy hands at the hour of my death.

THE PRIEST PUTS A PARTICLE OF THE
HOST INTO THE CHALICE*The soul of Jesus descends into Limbo*

Lord Jesus Christ, who, after overthrowing the empire of Satan, didst descend into limbo, to liberate the souls imprisoned there; apply, I beseech Thee, the merits of Thy Blood and Passion to the suffering souls in purgatory, that, being absolved from their sins, they may be received into Thy bosom, and enjoy eternal peace.

AT THE AGNUS DEI

The conversion of many

Lord Jesus Christ, the contemplation of Thy torments has excited repentance in many hearts; grant me, through the efficacy of Thy painful sufferings and ignominious death, perfect contrition for my past offences, and the grace to avoid all wilful sin.

AT THE COMMUNION

Jesus is buried

Lord Jesus Christ, who wast pleased to be buried in a new monument, give me a new heart, so that being buried with Thee, I may attain to the glory of Thy Resurrection.

AT THE ABLUTION

Jesus is embalmed

Lord Jesus Christ who, wast pleased to be embalmed and wrapped in a clean linen cloth by Joseph and Nicodemus, give me the grace to receive most worthily Thy precious Body and Blood in the holy Sacrament of the Altar, with a heart embalmed with the precious ointment of Thy virtues.

AFTER THE COMMUNION

The Resurrection of Jesus Christ

Lord Jesus Christ, who didst triumphantly issue from the fast sealed monument, grant that, rising from the tomb of my sins, I may walk in newness of life, so that when Thou shalt appear in glory I may merit to appear with Thee.

AT THE DOMINUS VOBISCUM

Jesus appears to His Disciples

Lord Jesus Christ, who didst gladden the hearts of Thy blessed Mother and Thy Apostles by manifesting Thyself to them after Thy Resurrection, grant that, since I cannot be so happy as to behold Thee in this mortal life, I may hereafter enjoy the unclouded vision of Thy glory.

AT THE POST COMMUNION

Jesus converses for forty days with His Disciples

Lord Jesus Christ, who, after Thy resurrection, didst deign to converse for forty days with Thy Disciples, instructing them in the Mysteries of our faith, increase, I beseech Thee, my knowledge of those divine truths, and confirm my belief in them.

THE LAST DOMINUS VOBISCUM

Jesus ascends to Heaven

Lord Jesus Christ who didst ascend gloriously into heaven, in presence of Thy disciples, grant me so to love Thee, that I may desire none but eternal joys, and aspire to the possession of Thee as the first and best of all blessings.

AT THE PRIEST'S BLESSING

The descent of the Holy Ghost

Lord Jesus Christ, who didst send the Holy Ghost on Thy Apostles while engaged in unanimous and persevering prayer, purify my soul I conjure Thee, that the Paraclete finding therein a dwelling well pleasing to Him, may adorn it with His gifts and replenish it with His consolations.

THANKSGIVING AFTER MASS

Lord Jesus Christ, Son of God and Redeemer of men, I humbly thank Thee for having permitted me to assist today at the most holy Sacrifice of the Mass. I beseech Thee, through the efficacy of that adorable sacrifice, to strengthen me against all temptations and to grant that, having served Thee faithfully in this life, I may hereafter attain to the possession of Thy glory.

Devotions for Confession

BEFORE CONFESSION

Prayer before Examination of Conscience

O MOST merciful God, I most humbly thank Thee for all Thy mercies unto me, and, particularly at this time, for Thy forbearance and long-suffering with me, notwithstanding my many and grievous sins. It is of Thy great mercy that I have not fallen into greater and more grievous sins than those which I have committed, and that I have not been cut off and cast into hell. O my God, although I have been so ungrateful to Thee in times past, yet now I beseech Thee to accept me, returning to Thee with an earnest desire to repent and devote myself to Thee, my Lord and my God, and to praise Thy holy name for ever.

Receive my confession, and spare me, O most gracious Lord Jesus Christ, whom I, an unworthy sinner, am not worthy to name, because I have so often offended Thee. Rebuke me not in Thine anger, and cast me not away from Thy face, O good Jesus, who hast said that Thou willest not the death of a sinner, but rather that he should be converted and live. Receive me, I beseech Thee, returning to Thee with a penitent and contrite heart. Spare me, O most kind Jesus, who didst die upon the cross, that Thou mightest save sinners. To whom shall I flee but unto Thee, my only hope and my salvation? Have mercy upon me, O most gracious Lord, and despise not the humble and contrite heart of Thy servant. Grant me, I beseech Thee, perfect contrition for my sins, that I may detest them with the deepest sorrow of heart. Send forth Thy light into my soul, and discover to me all those sins which I ought to confess at this time. Assist

me by Thy grace, that I may be able to declare them to the priest, Thy vicar, fully, humbly and with a contrite heart, and so obtain perfect remission of them all through Thine infinite goodness. Amen.

O most gracious Virgin Mary, beloved Mother of Jesus Christ my Redeemer, intercede for me to Him. Obtain for me the full remission of my sins, and perfect amendment of life, to the salvation of my soul, and the glory of His name. Amen.

I implore the same grace through thee, my angel guardian, through you, my holy patrons, through you, holy Peter and holy Magdalen, and through you, all the Saints of God. Intercede for me a sinner, repenting my sins, and resolving to confess and amend them. Amen.

AN EXAMINATION OF CONSCIENCE

For those who confess their sins regularly and frequently, according to the threefold duty we owe to God, to our neighbor, and to ourselves.

I. IN RELATION TO GOD

1. Have you omitted morning or evening prayer, or neglected to make your daily examination of conscience? Have you prayed negligently, and with wilful distractions?

2. Have you been negligent in the discharge of any of your religious duties? Have you taken care that those under your charge have not wanted the instructions necessary for their condition, or time for prayer, or to prepare for the sacraments?

3. Have you spoken irreverently of God and holy things? Have you taken His name in vain?

4. Have you omitted your duty through human respect or interest, etc.?

5. Have you been zealous for God's honor, for justice, virtue, and truth, and, when you could, reprov'd such as act otherwise?

6. Have you resigned your will to God in troubles, necessities, sickness?

7. Have you carefully avoided all kinds of impurity, and faithfully resisted thoughts of infidelity, distrust, presumption? Have you told untruths?

II. IN RELATION TO YOUR NEIGHBOR

1. Have you disobeyed your superiors, murmured against their commands, or spoken of them contemptuously?

2. Have you been troubled, peevish, or impatient, when told of your faults, and not corrected them? Have you scorned the good advice of others, or censured their proceedings?

3. Have you offended any one by injurious words or actions, or given way to hatred, jealousy, or revenge?

4. Or lessened their reputation by any sort of detraction, or in any matter of importance?

5. Have you formed rash judgments, or spread any report, true or false, that exposed your neighbor to contempt, or made him undervalued?

6. Have you, by carrying stories backward and forward, or otherwise, created discord and misunderstanding between neighbors?

7. Have you been froward or peevish towards any one in your carriage, speech, or conversation?

8. Or taken pleasure to vex, mortify, or provoke them?

9. Have you mocked or reproached them for their corporal or spiritual imperfections?

10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof?

11. Have you borne with their oversights and imperfections, and given them good counsel?

12. Have you been solicitous for such as are under your charge, and provided for their souls and bodies?

III. IN RELATION TO YOURSELF

1. Have you been obstinate in following your own will, or in defending your own opinion in things either indifferent, dangerous, or scandalous?

2. Have you taken pleasure in hearing yourself praised, or acted from motives of vanity or human respect?

3. Have you indulged yourself in too much ease and sloth, or any ways yielded to sensuality or impurity?

4. Has your conversation been edifying and moderate; or

have you been forward, proud, or troublesome to others?

5. Have you spent overmuch time in recreation or useless employments, and thereby omitted or put off your devotions to unseasonable times?

6. Have you yielded to intemperance, rage, impatience, or jealousy.

Invocation to our Lady of Sorrows

O MOTHER most sorrowful, behold me kneeling at thy feet; have compassion on me, a sinner, and help me by thy powerful intercession. I have sinned against Jesus, by whose precious Blood I was redeemed. By my grievous sins I have renewed the Passion and Death of my Savior, I have added to the anguish of thine immaculate heart. Oh! obtain that I may now be truly converted; intercede for me that I may have a contrite and humble heart, that I may make my confession in good dispositions, and be restored to the favor and love of Christ. O Mother most sorrowful, show thyself to be my Mother, and obtain that all poor sinners may have recourse to this healing remedy, prepared for us from all eternity by the love and mercy of our Redeemer. Amen.

A Prayer for Contrition

I HAVE now here before me, O Lord, a sad prospect of the manifold offences by which I have displeased Thy Divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed, by a hearty sorrow, to receive Thy pardon. But this sorrow, O Lord, this repentance, must be Thy free gift, and if it comes not from the hand of Thy mercy, all my endeavors will be in vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of mercies, and pour forth into my heart Thy grace, whereby I may sincerely repent of all my sins; give me a true con-

trition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended Thee, so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness and neglect; but let it be now Thy gift, descending from Thee, the Father of lights, that so my repentance may be accompanied with amendment and change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of Thy servants. Through Jesus Christ our Lord. Amen.

A Prayer to Jesus

MY Jesus, mercy! I know I have provoked Thee to wrath against me by my many sins and my great ingratitude; but, I beseech Thee, do not look at my guilty soul, but do Thou turn Thine eyes to Thy-Mother, who is mine also. By the many tears she shed over me a sinner in her sorrows, by the sword which pierced her heart in Thy Passion and Death, by the prayers she offered for me at the foot of the cross, by her expiation of my sins, by the compassion Thy sacred Heart felt for her, do Thou have pity on me. Thou canst not resist her prayers, her tears. Convert me, therefore, O God my Savior, and turn away Thine anger from me; touch my heart with true contrition, pardon me, and save me. May Thy tender love give that consolation to Thy sorrowful Mother. Amen.

CONSIDERATIONS

To excite in our mind true Contrition for our sins

1. Place before yourself, as distinctly as you can, all the sins which you are going to confess.

2. Consider who God is, and how good and gracious He has been to you, whom you have so often and so much offended by these sins. He made you, He made you for Himself, to know, love, and serve Him, and to be happy

with Him for ever. He redeemed you by His Blood. He has borne with you and waited for you so long. He it is who has called you and moved you to repentance. Why have you thus sinned against Him? Why have you been thus ungrateful? What more could He have done for you? Oh, be ashamed, and mourn, and hate yourself, because you have sinned against your Maker and your Redeemer, whom you ought to have loved above all things.

3. Consider the full consequences of even one mortal sin. By it you lose the grace of God, you destroy peace of conscience, you forfeit the happiness of heaven, for which you were created and redeemed, and you prepare for yourself eternal punishment. If we grieve for the loss of temporal and earthly things, how much more for those which are eternal and heavenly? If we grieve at the departure of a soul from the body, how much more at the death of a soul, which is the loss of the presence and of the grace of God? "What shall it profit a man if he gain the whole world and lose his own soul?" And "who can dwell with everlasting burnings?" Who can endure to be cast out from the presence of God for ever?

4. Consider how great has been and is the love of God for you, if only from this, that He hath so long waited for you, and spared you, when He might have so justly cast you into hell. Behold Him fastened to the cross for love of you! Behold Him pouring forth His precious Blood to be a fountain to cleanse you from your sins! Hear Him saying, "I thirst," as it were with an ardent desire for your salvation. Behold Him stretching out His arms to embrace you, and expecting you, until you should come to yourself, and turn unto Him, and throw yourself before Him, and say, "Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son." Let the consideration of these things touch your heart with love for Him who hath so loved you, and love will beget true contrition, most acceptable to God.

An Act of Contrition

O LORD Jesus Christ, lover of our souls, who, for the great love wherewith Thou hast loved us, willest not the death of a sinner, but rather that he

should be converted and live; I grieve from the bottom of my heart that I have offended Thee, my most loving Father and Redeemer, unto whom all sin is infinitely displeasing, who hast so loved me that Thou didst shed Thy Blood for me, and endured the bitter torments of a most cruel death. O my God, O infinite Goodness, would that I had never offended Thee! Pardon me, O Lord Jesus, most humbly imploring Thy mercy, have pity upon a sinner for whom Thy Blood pleads before the face of the Father.

O most merciful and forgiving Lord, for the love of Thee I forgive all who have ever offended me. I firmly resolve to forsake and flee from all sins, and to avoid the occasions of them; and to confess, in bitterness of spirit, all those sins which I have committed against Thy divine goodness, and to love Thee, O my God. Grant me grace so to do, O most gracious Lord Jesus, for Thine own sake, above all things and for ever.

ASPIRATIONS

Before or after Confession

MY Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in Thy presence; but do Thou have mercy on me, and save me.

Most loving Father, I have sinned against heaven and before Thee, and am unworthy to be called Thy child; make me as one of Thy servants, and may I for the future be ever faithful to Thee.

It truly grieves me, O my God, to have sinned and so many times transgressed Thy law; but wash me now from my iniquity, and cleanse me from my sin. O loving Father, assist me by Thy grace, that I may bring forth worthy fruits of penance.

Oh, that I had never transgressed Thy commandments! Oh, that I had never sinned! Happy those

souls who have preserved their innocence! Oh, that I had been so happy!

But now I am resolved, with the help of Thy grace, to be more watchful over myself, to amend my failings, and fulfil Thy law. Look down on me with the eyes of mercy, O God, and blot out my sins.

Forgive me what is past, and, through Thine infinite goodness, secure me, by Thy grace, against all my wonted failings for the time to come.

Thou didst come, O dear Redeemer, not to call the just, but sinners to repentance; behold a miserable sinner here before Thee: oh, draw me powerfully to Thyself.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies, blot out my iniquities. Sprinkle me with Thy precious Blood, and I shall be whiter than snow.

How great is Thy goodness, O Lord, in having so long spared such a worthless servant, and waited with so much patience for his amendment. What return shall I make for Thine infinite mercies? Oh, let this mercy be added to the rest, that I may never more offend Thee; this single favor I earnestly beg of Thee, O Lord, viz.: That I may for the future renounce my own way to follow Thine.

Help me, O Lord my God, and have compassion on my sinful soul. Amen.

Other prayers for Contrition will be found below, among the Prayers to our Lady of Sorrows.

The Miserere or any of the Penitential Psalms may here be said.

The Method of Confession

Kneeling down, make the sign of the cross, saying:

✠ IN THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY GHOST. AMEN.

Then ask a blessing in these words:

Pray, father, give me your blessing, for I have sinned.

Then say the first part of the Confiteor as follows:

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the Saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault.

Then say:

Since my last confession, which was so many days, weeks, or months ago, I accuse myself, &c.

After this accuse yourself of your sins, either according to the order of God's commandments, or such other order as you find most helpful to your memory; adding, after each sin, the number of times that you have been guilty of it, and such circumstances as may very considerably aggravate the guilt; but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations.

After you have confessed all that you can remember, conclude with this or the like form:

For these and all my other sins which I cannot at present call to my remembrance, I am heartily sorry, purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my ghostly father.

Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the Saints, and you, father, to pray to the Lord our God for me.

Then give attentive ear to the instructions and advice of

your confessor, and humbly accept the penance enjoined by him.

Whilst the priest gives you absolution, bow down your head, and with great humility call upon God for mercy; and beg of Him that He would be pleased to pronounce the sentence of absolution in heaven, whilst His minister absolves you upon earth; and devoutly make an Act of Contrition.

After confession, give God thanks for having admitted you, by means of this sacrament, to the grace of reconciliation, and received you like the prodigal child returning home: make an offering of your confession to Jesus Christ, begging pardon for whatever defects you may have been guilty of in it; offering up your resolutions to your Savior, and asking grace that you may fulfil them.

Be careful to perform your penance in due time, and in a penitential spirit. The recitation of the Confiteor is not essential. One may recite it before entering the confessional. If a number are waiting to go to confession it is advisable to omit its recitation in confession.

After Confession

ACCEPT, O Lord, I beseech Thee, this my confession, and mercifully pardon all my deficiencies, that, according to the greatness of Thy mercy, I may be fully and perfectly absolved in heaven; who livest and reignest with the Father in the unity of the Holy Ghost, God, world without end. Amen.

A Thanksgiving after Confession

OMNIPOTENT and most merciful God, who, according to the multitude of Thy tender mercies, hast vouchsafed once more to receive Thy prodigal child, after so many times going astray from Thee, and to admit me to this sacrament of reconciliation; I give Thee thanks with all the powers of my soul for this and all other mercies, graces, and blessings bestowed

on me; and, prostrating myself at Thy sacred feet, I offer myself to be henceforth for ever Thine. Oh! let nothing in life or death ever separate me from Thee. I renounce with my whole soul all my treasons against Thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to Thy love and service. Oh! grant that for the time to come I may abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it. This I resolve to do, by the aid of Thy divine grace, without which I can do nothing. I beg Thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made; for, O Lord, without Thee I am nothing but misery and sin. Supply also, by Thy mercy, whatever defects have been in this my confession, and give me grace to be now and always a true penitent, through the same Jesus Christ Thy Son. Amen.

Or,

I RETURN unto Thee, O Lord Jesus, and give Thee thanks that Thou hast been pleased to cleanse me from the foul leprosy of my sins. Blessed be Thy name, O Lord, for ever and ever. Truly Thou art a Saviour who rejectest none that come unto Thee seriously desiring to repent, but receivest them into Thy favor, and numberest them with Thy children. I acknowledge and adore Thy mercy, and dedicate myself wholly to Thy service hereafter. Assist my weakness, and suffer me not again to fall into my past sins, and to be separated from Thee; but so bind my heart and soul to Thee with the cords of Thy love, that I may say with the Apostle, "Who shall separate me from the love of Christ?"

AN INVOCATION TO OUR LADY

"Behold thy Mother"

MOTHER of my Jesus, remember that thou art my Mother. My soul was committed to thy care by Jesus on Calvary, and He Himself has given Thee to be my Mother. My sins have caused thee pain and anguish, but now, by God's assisting grace, it shall be so no more. Obtain for me that I may be able to keep my good resolutions, and that I may receive from this Holy Sacrament grace to resist temptation, and all the fruits which His Divine will would produce in my soul. Obtain for me, although unworthy of such unmerited mercy, that love of my Savior which will help me to work out my own salvation, and keep me united to Him in time and eternity. Amen.

Devotions for Communion

BEFORE COMMUNION

O SACRED banquet, in which Christ is received; the memory of His Passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us. Alleluia.

O Lord, how sweet is Thy Spirit, who, to show Thy sweetness to Thy children, by most sweet food from heaven, dost fill the hungry with good things, sending the rich empty away.

I am the Bread of Life. Your fathers did eat manna in the desert, and they died. This is the Bread that came down from heaven, that if any one eat of it he may not die.

I am the living Bread which came down from heaven: if any man eat of this Bread he shall live for ever.

The merciful Lord hath given food to them that fear Him, in remembrance of His wonderful works.

He fed them with the fat of wheat; and filled them with honey out of the rock. Alleluia.

Direct your Intention

LORD Jesus, King of everlasting glory, behold I desire to come to Thee this day, and to receive Thy Body and Blood in this heavenly Sacrament, for Thy honor and glory, and the good of my soul. I desire to receive Thee, because it is Thy desire, and Thou hast so ordained: blessed be Thy name for ever. I desire to come to Thee like Magdalen, that I may be delivered from all my evils, and embrace Thee, my only good. I desire to come to Thee, that I may be happily united to Thee, that I may henceforth abide in Thee and Thou in me, and that nothing in life or death may ever separate me from Thee.

Commemorate the Passion of Christ

I DESIRE, in these holy mysteries, to commemorate, as Thou hast commanded, all Thy sufferings: Thy agony and sweat of blood; Thy being betrayed and apprehended; all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets, Thou hast endured for me; Thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; Thy crucifixion and death, together with Thy glorious resurrection and triumphant ascension. I adore Thee, and give Thee thanks for all that Thou hast done and suffered for us; and for giving us, in the most blessed Sacrament, this pledge of our redemption, this Victim of our ransom, this Body and Blood which was offered for us.

An Act of Faith

I MOST firmly believe, O Jesus, that in this holy Sacrament Thou art present verily and indeed; that here is Thy Body and Blood, Thy Soul and Thy Divinity. I believe that Thou, my Saviour, true God and true Man, art really here, with all Thy treasures; that here Thou communicatest Thyself to us, makest us partakers of the fruit of Thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive Thee worthily, nor a greater misery than to receive Thee unworthily. All this I most steadfastly believe, because it is what Thou hast taught us by Thy Church.

An Act of Contrition

O LORD, I detest, with my whole heart, all the sins by which I have offended Thy Divine Majesty, from the first moment that I was capable of sinning to this very hour. I desire to lay them all at Thy feet, to be cancelled by Thy precious Blood. Hear

me, O Lord, by that infinite love by which Thou hast shed Thy Blood for me. Oh, let not that Blood be shed in vain! I detest my sins, because they have offended Thy infinite goodness. By Thy grace I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live; and according to the best of my power, will do penance for them. Forgive me, dear Lord, for Thy mercy's sake; pardon me all that is past; and be Thou my keeper for the time to come, that I may never more offend Thee.

An Act of Divine Love

O LORD Jesus, the God of my heart and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after Thee, the fountain of life, and the ocean of all good. I am overjoyed at hearing the happy tidings that I am to go into the house of the Lord; or rather, that my Lord is to come into my house, and take up His abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my soul languishes with love! Come, Lord Jesus, and take full possession of my heart for ever! I offer it to Thee without reserve; I desire to consecrate it eternally to Thee. I love Thee with my whole soul above all things; at least, I desire so to love Thee. It is nothing less than infinite love that brings Thee to me; oh, teach me to make a suitable return of love!

A Petition

BUT, O my God, Thou knowest my great poverty and misery, and that of myself I can do nothing: Thou knowest how unworthy I am of this infinite favour, and Thou alone canst make me worthy. Since Thou art so good as to invite me thus to Thyself, add this one bounty more to all the rest, to prepare me

for Thyself. Cleanse my soul from its stains, clothe it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for Thee. Drive sin and the devil far from this dwelling, which Thou art here pleased to choose for Thyself, and make me one according to Thy own heart; that this heavenly visit, which Thou designest for my salvation, may not, by my unworthiness, be perverted to my own damnation. Never let me be guilty of Thy Body and Blood by an unworthy communion. For the sake of this same precious Blood, which Thou hast shed for me, deliver me, O Jesus, from so great an evil.

Prayer of St. Ambrose

O GRACIOUS Lord Jesus Christ, I, a sinner, presuming nothing on my own deserts, but trusting in Thy mercy and goodness, with fear and trembling approach to the table of Thy most sweet feast, for my heart and body are stained with many sins, my thoughts and lips not diligently guarded. Wherefore, O gracious God, O awful Majesty, in my extremity I turn to Thee, the Fountain of mercy, to Thee I hasten to be healed, and take refuge under Thy protection, and Thee, before whom as my Judge I cannot stand, I long for as my Saviour. To Thee, O Lord, I show my wounds; to Thee I lay bare my shame. I know my sins are many and great, for which I am afraid. My trust is in Thy mercies, which are past numbering. Look on me with the eyes of Thy mercy, O Lord Jesus Christ, everlasting King, God and Man, who wast crucified for man. Graciously hear me who hope in Thee; have mercy on me who am full of miseries and of sins, O Thou full and ever-flowing Fountain of pity and of mercy. Hail! Thou saving Victim, offered for me and all mankind upon the tree of the cross. Hail! Thou noble and Precious Blood, which dost ever flow forth from the Wounds

of my crucified Lord Jesus Christ, and wash away the sins of the whole world. Remember Thy creature, O Lord, whom Thou hast redeemed with Thine own Blood. I grieve that I have sinned; I do earnestly desire to amend what I have done amiss. Wherefore, O most merciful Father, take away from me all my iniquities and my sins, that, being cleansed in soul and in body, I may worthily receive the holy Food of the holy; and grant that the sacred taste of Thy Body and Blood, which I, unworthy, am about to receive, may be to me the remission of my sins, the perfect expiation and cleansing of all my faults and putting to flight of evil thoughts, the quickening and renewal of all good feelings, the healthful energy of all good works, the most assured protection of my body and soul from all the snares of my enemies. Amen.

Prayer of St. Thomas of Aquin

O ALMIGHTY, everlasting God, behold I draw near to the sacrament of Thine only-begotten Son, our Lord Jesus Christ; I draw near as a sick man to the Physician of life, as one defiled to the Fountain of mercy, as one blind to the Light of the eternal splendor, as one poor and needy to the Lord of heaven and earth. Wherefore, I implore the fullness of Thine infinite bounty, that Thou wouldst vouchsafe to heal all my sickness, to wash away my defilement, to give light to my blindness, to enrich my poverty, and to clothe my nakedness, so that I may receive the Bread of angels, the King of kings and Lord of lords, with such contrition and devotion, such purity and faith, such purpose and intention, as may avail to the welfare and salvation of my soul. Grant me, I beseech Thee, to receive not only the sacrament of the Body and Blood of my Lord, but also the very fruit and effects of the sacrament. O most gracious God, grant me so to receive the Body of Thine only-begotten Son, our

Lord Jesus Christ, that very Body which He took of the Virgin Mary, that I may be truly incorporated into His mystical body, and so numbered amongst its members. O most loving Father, grant me at last to behold, with open face and for evermore the same Thy beloved Son, whom I purpose to receive now in my pilgrimage beneath the veils of the sacrament. Who liveth and reigneth, world without end. Amen.

In spiritual union with the faithful on earth and the saints in heaven and most humbly prostrate on my knees, I adore Thee O Jesus, true God and true Man, here present in the Holy Eucharist, and profoundly thankful for so great a benefit, with my whole heart I love Thee my Jesus, who art infinitely perfect and infinitely worthy of love. Grant me the grace never to offend Thee in anything, and that refreshed by the Eucharistic presence here on earth, I may deserve to enter into the enjoyment with Mary of Thy everlasting and blessed presence in Heaven. Amen.¹

All for Thee, most Sacred Heart of Jesus.²

Sacred Heart of Jesus, Thy kingdom come.³

Honor, Love and thanksgiving to the Sacred Heart of Jesus.⁴

Sweet Heart of Jesus, be my love.⁵

O sweetest Heart of Jesus, I implore that I may ever love Thee more and more.⁶

Divine Heart of Jesus, convert sinners, save the dying, deliver the holy souls from purgatory.⁷

¹ 300 DAYS, once a day.

² 300 DAYS.

³ 300 DAYS.

⁴ 100 DAYS.

⁵ 300 DAYS.

⁶ 300 DAYS.

⁷ 300 DAYS.

O Jesus in the Blessed Sacrament, have mercy on us. ¹

O Jesus Christ, Son of the living God, light of the world, I adore Thee, for Thee I live, for Thee I die. ²

May the most holy Sacrament be forever praised and adored. ³

O Sacrament most holy, O Sacrament divine, all praise and all thanksgiving, be every moment Thine. ⁴

Eucharistic Heart of Jesus, increase in us our faith, hope and charity. ⁵

Sacred Heart of Jesus, be Thou known, be Thou loved, be Thou imitated. ⁶

Heart of Jesus burning with love for us, inflame our hearts with love for Thee. ⁷

May the Sacred Heart of Jesus in the Most Blessed Sacrament be praised, adored, loved with grateful affection at every moment, in all the Tabernacles of the world, even to the end of time. Amen. ⁸

To our Blessed Lady

O MARY, most blessed Mother of God, Immaculate Virgin, I call upon thee to protect and assist me in all my necessities, but now more than ever I implore thee most earnestly to come and guide me thyself to Communion. O dear Mother, give me Jesus, as thou didst give Him into the arms of the shepherds and the wise men, and to the holy old man Simeon. Yes, when I see the priest about to give me Com-

¹ 300 DAYS.

² 100 DAYS, once a day.

³ I—300 DAYS. II—PLENARY, once a month.

⁴ I—300 DAYS. II—PLENARY, once a month.

⁵ 300 DAYS.

⁶ 300 DAYS, once a day.

⁷ 100 DAYS, once a day.

⁸ 100 DAYS, once a day.

munion, I will think that I see Jesus in thy arms: and if thou wilt let me, blessed Mother, I will imagine that thou bestowest Him with thy pure hands upon me, that I may receive Him with greater reverence, fervor, and profit. Amen. ST. PHILIP NERI.

Implore the Prayers of the Blessed Virgin and of the Saints

ALL ye blessed Angels and Saints of God, who see Him face to face whom I here receive under these humble veils; and thou most especially, ever blessed Virgin, Mother of this same God and Savior, in whose sacred womb He was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive Him here, in this place of banishment, as to be brought one day to enjoy Him with you in our true country, there to praise Him and love Him for ever.

AFTER COMMUNION

Aspirations

BEHOLD, O Lord, I have Thee now, who hast all things, I possess Thee, who possessest all things, and who canst do all things: take off my heart, then, O my God and my All, from all other things but Thee, for in them there is nothing but vanity and affliction of spirit. Let my heart be fixed on Thee alone, let me ever repose in Thee; for in Thee is my treasure, in Thee is the sovereign truth, true happiness, and a blessed eternity.

Let my soul, O Lord, feel the sweetness of Thy presence, let me taste how sweet Thou art, O Lord, that, being allured by Thy love, I may never more run after wordly pleasures; for Thou art the joy of my heart, and my portion for ever.

Thou art the Physician of my soul, who healest all our infirmities by Thy sacred Blood. I am that sick man whom Thou camest from heaven to heal: oh, heal my soul, for I have sinned against Thee.

Thou art the good Shepherd, who hast laid down Thy life for Thy sheep; behold, I am that sheep that was lost, and yet Thou vouchsafest to feed me with Thy Body and Blood: take me now upon Thy shoulders to carry me home. What canst Thou deny me, who hast given me Thyself? Guide Thou me, and I shall want nothing in the place of pasture where Thou hast put me, until Thou bringest me to the happy pastures of eternal life.

O true Light, which enlightenest every man that cometh into this world, enlighten my eyes, that I may never sleep in death.

O King of heaven and earth, rich in mercy, behold I am poor and needy: Thou knowest what I stand most in need of; Thou alone canst assist and enrich me. Help me, O God, and out of the treasures of Thy bounty succor my needy soul.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world: oh, take away from me whatever may hurt me and displease Thee, and give me what Thou knowest to be pleasing to Thee, and profitable to myself.

O my God and my All, may the sweet flame of Thy love consume my soul, that so I may die to the world for the love of Thee, who hast vouchsafed to die upon the cross for the love of me.

Acts of Devotion, Praise, and Thanksgiving

O LORD Jesus Christ, my Creator and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor

dwelling, this house of clay of my earthly habitation? Bow down thyself, with all thy powers, O my soul, to adore the Sovereign Majesty which hath vouchsafed to come to visit thee; pay Him the best homage thou art able, as to thy first beginning, and thy last end; pour thyself forth in His presence in praises and thanksgiving; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for His mercy and bounty to thee.

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

Bless, then, thy Lord, O my soul, and let all that is within thee praise and magnify His Name. Bless thy Lord, O my soul, and see thou never forget all that He hath done for thee. O all ye works of the Lord, bless the Lord, praise and glorify Him for ever. O all ye Angels of the Lord, bless the Lord, praise and glorify His holy Name. Bless the Lord, all ye Saints, and let the whole Church of heaven and earth join in praising and giving Him thanks for all His mercies and graces to me, and so, in some measure, supply for what is due from me. But as all this still falls short of what I owe Thee for Thy infinite love, I offer Thee, O Eternal Father, the same Son of Thine whom Thou hast given me, and His thanksgiving, which is infinite in value. Look not, then, upon my insensibility and ingratitude, but upon the face of Thy Christ, and with

Him, and through Him, receive this offering of my poor self, which I desire to make to Thee.

N.B.—Here also may be recited the *Canticle of the Three Children*, the *Te Deum*, the *Magnificat*, or some Psalms or Hymns of praise.

Petitions

O MOST merciful Savior, behold I have presumed to receive Thee this day into my house, relying on Thy infinite goodness and mercy, and hoping, like Zaccheus, to obtain Thy benediction. But, alas, with how little preparation! with how little devotion! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of Thee. Thou seest, O Searcher of hearts, all my maladies, and all the wounds of my soul. Thou knowest how prone I am to evil, and how backward and sluggish to good. Who can heal all these my evils but Thou, the true Physician of my soul, who givest me Thy Body and Blood in this blessed Sacrament, as a sovereign medicine for all my infirmities? Dispel the darkness of ignorance from my understanding by Thy heavenly light; drive away the corruption and malice of my will by the fire of divine love and charity; strengthen my weakness with heavenly fortitude; subdue in me all evil passions, particularly that which is most deeply rooted in me; stand by me henceforward in all my temptations, that I may never more be overcome; and grant me that I may rather die a thousand deaths than live to offend Thee mortally.

O my Jesus, Thou art infinitely rich, and all the treasures of divine grace are locked up in Thee. These treasures Thou bringest with Thee, when Thou dost visit us in this blessed Sacrament, and Thou takest an infinite pleasure in opening them to us to enrich our poverty. This it is that gives me confidence to present now my petitions to Thee, and to beg of Thee

those graces and virtues of which I stand so much in need. Oh, increase and strengthen my belief in Thy heavenly truths; and grant that henceforward I may ever live by faith and be guided by the maxims of Thy Gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity. Teach me, by Thy divine example and by Thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure; that I may ever bewail my past sins, and by daily mortification, restrain all irregular inclinations and passions for the future. Teach me to love Thee, to be ever recollected in Thee, and to walk always in Thy presence; teach me to love my friends in Thee and my enemies for Thee. Grant me grace to persevere to the end in this love, and so to come one day to that blessed place where I may love and enjoy Thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am bound to pray, that we may all love Thee and faithfully serve Thee. Have mercy on Thy whole Church, especially on the clergy and religious men and women, that all may live up to their callings and sanctify Thy name. Give Thy grace and blessing to all princes and magistrates and to all Christian people. Convert all unbelievers and sinners, and bring all strayed sheep back to Thy fold. Particularly have mercy on N. and N.

O blessed Virgin, Mother of my God and Savior, recommend all these my petitions to thy Son. O all ye Angels and Saints, citizens of heaven, unite your prayers with mine. You ever stand before His throne and see Him face to face, whom I here receive under veils; be ever mindful of me, and obtain from Him, and through Him, that with you I may bless Him and love Him for ever. Amen.

Prayer of St. Thomas of Aquin

I GIVE Thee thanks, O holy Lord, Father Almighty, eternal God, that Thou hast vouchsafed, for no merit of my own, but of the mere condescension of Thy mercy, to satisfy me a sinner and Thine unworthy servant with the precious Body and Blood of Thy Son, our Lord Jesus Christ. I implore Thee, let not this Holy Communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness; let it be to me the armour of faith and shield of good will. Grant that it may work the extinction of my vices, the rooting out of my concupiscence and lust, and the increase within me of charity and patience, of humility and obedience. Let it be my strong defence against all the snares of my enemies visible and invisible, the stilling and the calming of all my impulses, carnal and spiritual, my indissoluble union with Thee the one and true God, and a blessed consummation at my last end. And I beseech Thee that Thou wouldst vouchsafe to bring me, sinner as I am, to that ineffable banquet where Thou, with the Son and the Holy Ghost, art to Thy Saints true and unfailing light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting bliss. Through the same Christ our Lord. Amen.

Prayer of St. Bonaventure

O SWEETEST Lord Jesus Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and holy apostolical charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee, and pine for Thee in the courts of Thy house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread

of Angels, Thou refreshment of holy souls, our daily supersubstantial Bread, having all manner of sweetness and savor and all most thrilling delights. May my heart ever hunger for Thee and feed on Thee on whom Angels long to look; and may my inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou well of life, Thou fountain of wisdom and knowledge, Thou source of everlasting light, Thou torrent of pleasures, Thou fatness and abundance of the house of God. May it ever yearn towards Thee, seek Thee, find Thee, tend towards Thee, attain to Thee, meditate ever on Thee, speak of Thee, and work all things to the praise and glory of Thy Name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even unto the end. And be Thou alone and evermore my hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet content, my fragrance and my sweetness, my food and my refreshment, my refuge and my help, my wisdom, my portion, my own possession and my treasure, in whom my mind and my heart may be fixed and rooted firmly and irrevocably for evermore. Amen.

Another Prayer

I HUMBLY implore Thine ineffable mercy, O my Lord Jesus Christ, that this Sacrament of Thy Body and Blood, which I unworthy have now received, may be to me the cleansing of all my sins, the strengthening of what is weak within me, and my sure defence against all the perils of the world. May it bestow on me Thy forgiveness and establish me in grace, may it be to me the medicine of life, the abiding memory of Thy Passion, my stay in weakness, the Viaticum and sure supply of all my pilgrimage. May it lead me as I go, bring me back when I wander, receive me when I

return, uphold me when I stumble, raise me again when I fall, strengthen me to persevere even unto the last end, and bring me to Thy glory. O most high God, may the blissful presence of Thy Body and Blood so change the taste of my heart that it may find no sweetness more in aught besides Thee alone, may love no other beauty, seek no unpermitted love, desire no consolation, admit no other delight, care for no honor but Thine, stand in fear of no enemy or suffering. Who livest and reignest, world without end. Amen.

To the Sacred Heart of Jesus

REMEMBER, O kind and most sweet Jesus, that one of the chief sufferings of Thy adorable Heart during Thy dolorous Passion was the sight of the sea of woe in which Thy most holy Mother was plunged, and the foresight of the neglect with which this sorrow would be treated by men, who were its cause. Alas, even among them that are dear to her, how few offer her consolation in her grief! O sweet Saviour, grant that it may not be so with me; and at this moment, when my poor heart is so intimately united with Thine, deign to infuse into it that tender and profound compassion for her with which Thou art filled. Grant that henceforth I may never forget the groanings of my Mother, but may for ever be mindful of the cruel pains she endured for me during the whole course of her life. This grace I instantly beg of Thee, O my crucified Savior, for myself and for my brethren. Thou wilt not refuse me. Amen.

Another Prayer

I BESEECH Thee, O Lord Jesus Christ, to imprint deeply upon my heart the remembrance of Thy Passion and Death, and of the bitter sorrows of Thy blessed and immaculate Mother Mary, that nothing henceforth may blot them from my mind, but that they may be my perpetual meditation night and day,

that to my last breath I may dwell on Calvary and with our blessed Mother of Sorrows stand at the foot of the Cross. Amen.

O Virgin Mary, Our Lady of the Blessed Sacrament, glory of the Christian people, joy of the universal Church, salvation of the world, pray for us, and awaken in all the faithful devotion to the Holy Eucharist in order that they may render themselves worthy to receive it daily.¹

Indulged Prayer before a Crucifix



BEHOLD, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment; whilst with deep affection and grief of soul I ponder within myself, and mentally contemplate Thy five most precious Wounds, having before my eyes that which David spake in prophecy: "They pierced my hands and my feet, they have numbered all my bones."²

¹ 300 DAYS.

² PLENARY, when said before a Crucifix after Communion, if some prayers besides, for instance, five Our Father's and five Hail Mary's, are offered for the intention of the Sovereign

Prayer of St. Ignatius

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 Jesus, listen to me.
 In Thy wounds I fain would hide,
 Never 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.¹

—CARDINAL NEWMAN'S *Translation*.

Act of Resignation to the Divine Will

O LORD my God, I now, at this moment, readily and willingly accept at Thy hand whatever kind of death it may please Thee to send me, with all its pains, penalties, and sorrows.

Plenary indulgence after confession and Communion.

PIUS X—March 9, 1904

N.B.—Other prayers suitable for Holy Communion may be found in the "Aspirations" inserted in the "Visits to the Blessed Sacrament" of St. Alphonsus, and also in the fourth Book of the "Imitation of Christ."

SPIRITUAL COMMUNION

The Council of Trent invites all the faithful to make a spiritual Communion on the days they do not receive Holy Communion, "that feeding in spirit on the heavenly Bread placed before them, they may through a lively faith which worketh through love, receive the fruit and recompense thereof." This is a holy

¹ 300 DAYS, every time. II. SEVEN YEARS, once a day, if said after Communion. III. PLENARY, once a month, if said daily.

practice, as easy as full of advantage; and St. Alphonsus advises us to make it at least three times a day, in the morning, at noon, and in the evening. For which you may use the following forms composed by the same Saint:—

Act for a Spiritual Communion

MY Jesus, I believe that Thou art truly present in the most blessed Sacrament. I love Thee above all things, and I desire to possess Thee within my soul. But since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being already there, and unite myself wholly to Thee; never permit me to be separated from Thee.

A shorter Act

I BELIEVE that Thou, O Jesus, art in the most holy Sacrament. I love Thee and desire Thee. Come into my heart. I embrace Thee; oh, never leave me!

THE DECREE: QUAM SINGULARI

A decree of the S. Congregation of the Council, confirmed by His Holiness Pope Pius X on the 20th of December 1905 enacts as follows:—

WHAT DISPOSITIONS ARE REQUIRED FOR DAILY COMMUNION?

1. Frequent and daily Communion, as a thing most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the holy table with a right and devout intention, can lawfully be hindered therefrom.

2. A right intention consists in this; that he who approaches the holy table should do so, not out of routine, or

vainglory or human respect, but for the purpose of pleasing God, of being more closely united with Him by Charity, and of seeking this divine remedy for His weaknesses and defects.

3. Although it is most expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate, and from any affection thereto, nevertheless it is sufficient that they be free from Mortal sin, with the purpose of never sinning mortally in the future, and, if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves from even venial sins, and from all affection thereto.

4. But whereas the Sacraments of the New Law, though they take effect *ex opere operato*, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better, therefore, care is to be taken that Holy Communion be preceded by serious preparation, and followed by a suitable thanksgiving according to each one's strength, circumstances, and duties.

Observe faithfully the following prescriptions of the Sacred Congregation of Sacramental Discipline published on the 8th day of August 1910.

I. The age of discretion required both for Confession and Communion, is the time when the child begins to reason, that is, about the seventh year more or less. From this time on the obligation of satisfying the precept of both Confession and Communion begins.

II. Neither for First Confession nor Communion is a complete and perfect knowledge of Christian Doctrine necessary. The child will however, be obliged gradually to learn the whole Catechism according to its ability.

III. The knowledge of Christian Doctrine required in children in order to be properly prepared for First Holy Communion, is that they understand according to their capacity those mysteries of Faith, which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and also approach the sacred table with the devotion becoming their age.

Prayers

FOR A

Visit to the Blessed Sacrament

Jesus, My God, I Adore Thee here present in the Sacrament of Thy Love.¹

Ant. O sacred banquet, in which Christ is received, the memory of His Passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us. [*In Paschal Time, Alleluia.*]

V. Thou didst give them Bread from heaven [*P. T. Alleluia*]. *R.* Containing in itself all sweetness. [*P. T. Alleluia.*]

Let us pray

O God, who, under a wonderful Sacrament, hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy Redemption. Who livest and reignest world without end. *R.* Amen.

Prayer of St. Alphonsus Liguori

O MY Lord Jesus Christ, who, for the love which Thou dost bear to men, dost remain night and day in this Sacrament, full of tenderness and love, expecting, inviting, and welcoming all who come to visit

¹ 100 DAYS, before the tabernacle. II. 300 DAYS, at exposition—On both knees, for this ejaculation or any words expressive of adoration.

Thee; I believe Thee present in the Sacrament of the Altar, I adore Thee in the depths of mine own nothingness, and I thank Thee for all the graces which Thou hast granted me, especially for having vouchsafed to bestow Thyself upon me in this Sacrament, for having given me Thine own most holy Mother Mary for mine advocate, and for having called me to visit Thee in this church.

I pay my homage this day to Thine adorable Heart; and I do so, first, in thanksgiving for this great gift itself, secondly, as a reparation for all the injuries which Thou hast received from all Thine enemies in this Sacrament; thirdly, I intend by this visit to adore Thee in all those places on earth where Thou art sacramentally present, and in which Thou art the least revered and the most abandoned.

My Jesus, I love Thee with my whole heart. I repent of having so many times offended Thine infinite goodness; by Thy grace I resolve never to offend Thee more for the time to come; and at this present moment, poor sinner as I am, I consecrate myself wholly to Thee. I renounce for myself, and I give to Thee, my will, mine affections, my desires, all that I possess. From this day forth do Thou dispose of me, and of everything that belongs to me, as Thou pleasest. All that I ask of Thee and desire is Thy holy love, final perseverance, and the perfect fulfilment of Thy will. I commend to Thee the souls in purgatory, especially those most devoted to the most Blessed Sacrament, and to the Blessed Virgin Mary.

Moreover, I commend to Thee all poor sinners. For this intention, O my dear Savior Jesus, I unite all mine affections with the affections of Thy most loving Heart; and, thus united, I offer them to Thine Eternal Father, and I entreat Him, in Thy name and for Thy love, to accept and answer them.¹

¹ I. 300 DAYS. II. PLENARY, once a month.

ACTS OF ADORATION,

*To be made at a Visit to, or during Exposition of, the Blessed Sacrament*¹

V. We adore Thee, Christ, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

I ADORE Thee, Eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thine only-begotten Son to redeem me, and to become the food of my soul. I offer Thee all the acts of adoration and thanksgiving that are offered to Thee by the Angels and Saints in heaven, and by the just on earth. I praise, love, and thank Thee with all the praise, love, and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised, and worthily received by all, in this most divine Sacrament.

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

I adore Thee, Eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the most Blessed Sacrament to be the food of

¹ 100 DAYS, once a day. II. SEVEN YEARS AND SEVEN QUARANTINES, on any Thursday, after Confession and Communion, if made for the intention of the Pope. III. PLENARY, on the first Thursday of every month, if made for the intention of the Pope.

my soul. I adore Thee in all the consecrated Hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all, in this Sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy blessed Mother, and with the love and affection of Thine own most pure Heart. Grant, O most amiable Spouse of my soul, in coming to me in this most holy Sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

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

I adore Thee, Eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which Thou didst form the Sacred Body of our Lord Jesus Christ out of the most pure blood of the Blessed Virgin Mary, to become in this Sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart, and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this most Blessed Sacrament.

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

Here should follow the Tantum ergo, with the versicle Panem de cælo, and the prayer Deus qui nobis, as below, p. 103.

Act of Reparation

TO THE BLESSED SACRAMENT

JESUS, my God, my Savior, true God and true Man, in that lowly homage with which the faith itself inspires me, with my whole heart I adore and

love Thee in the most august Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which I myself may have been so unhappy as to have committed, as well as for all such like acts as have ever been committed, or may yet be committed—though God forbid—in ages to come. I adore Thee, my God, not indeed as Thou deservest, nor as much as I ought to adore Thee, but as far as I am able; and I would that I could adore Thee with all the perfection of which a reasonable creature is capable. 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, atheists, blasphemers, sorcerers, Turks, Jews, and idolaters. Jesus, my God, mayest Thou be ever known, adored, loved, and praised every moment, in the most holy and divine Sacrament. Amen.

I adore Thee every moment, O living Bread of Heaven, great Sacrament!

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

Holiest Jesus, loving Saviour, I give Thee my heart.¹

DEVOTIONS ON THE FIVE SACRED WOUNDS

I. **I** ADORE Thee profoundly, O my Jesus, in the most holy Sacrament; I confess Thee to be very God and very Man; and with this act of adoration I desire to compensate for the coldness of so many of Thy people, who, like the Israelites in the wilderness loathing the heavenly manna, pass with so little reverence before Thy temples, and even before the holy Tabernacle, where Thou dost vouchsafe to abide day and night, impatiently longing, in Thy love, to bestow

¹ 200 DAYS, each time the above Act of Reparation is recited.

Thyself upon them. And in reparation for such sinful lukewarmness, I offer Thee the most precious Blood which Thou didst shed from the wound in Thy left foot, within which wound I will say without ceasing:

Blessed and praised every moment
Be the most holy and most divine Sacrament.
Pater. Ave. Gloria.

II. I adore Thee profoundly, O my Jesus; I confess Thee to be present in the most holy Sacrament; and with this act of adoration I desire to compensate for the ingratitude of so many of Thy people, who leave Thee without attendance, and almost without an act of external adoration, as Thou goest to the dwellings of the sick to be their support through their last passage to eternity. And in reparation for such coldness of heart, I offer Thee the most precious Blood which Thou didst shed from the wound in Thy right foot, within which I will say without ceasing:

Blessed and praised every moment
Be the most holy and most divine Sacrament.
Pater. Ave. Gloria.

III. I adore Thee profoundly, O my Jesus, true Bread of eternal life; and with this act of adoration I desire to compensate for the many wounds Thou sufferest in Thy Sacred Heart day by day, through the profanation of Thy churches, where Thou dost deign to abide under the sacramental species, to receive the love and homage of Thy people. And in reparation for so great irreverence, I offer Thee the most precious Blood which Thou didst shed from the wound in Thy left hand, within which I will say without ceasing:

Blessed and praised every moment
Be the most holy and most divine Sacrament.
Pater. Ave. Gloria.

IV. I adore Thee profoundly, O my Jesus, Living Bread, who camest down from heaven; and with this act of adoration I desire to compensate for the many irreverences committed by Thy people in assisting at the holy Mass, in which by an excess of love Thou renewest, though after an unbloody manner, the same sacrifice which Thou didst complete on Calvary for our salvation. And in reparation for so great ingratitude, I offer Thee the most precious Blood which Thou didst shed from the wound in Thy right hand, within which I unite my voice with the voices of the Angels who surround Thy throne, saying with them:

Blessed and praised every moment
 Be the most holy and most divine Sacrament.
Pater. Ave. Gloria.

V. I adore Thee profoundly, O my Jesus, true Victim of expiation for our sins; and I offer to Thee this act of adoration to compensate for the sacrilegious outrages done Thee by so many ungrateful Christians, who dare to approach and receive Thee in communion with mortal sin upon their souls. In reparation for a sacrilege so hateful, I offer Thee the last drops of Thy most precious Blood which Thou didst shed from the wound in Thy side, within which I adore, praise, and love Thee, and say with all those who are united in devotion to the most holy Sacrament:

Blessed and praised every moment
 Be the most holy and most divine Sacrament.
Pater. Ave. Gloria.

Then the *Tantum ergo*, with the versicle *Panem de cælo*,
 and the prayer *Deus qui nobis*.¹

† ¹ 300 DAYS, each time.

Act of Reparation and Consecration

O MOST merciful Heart of Jesus, divine propitiation, through which the Eternal Father has promised to hear our prayers. I unite with Thee in offering to Him, contrite and humble, my poor mean heart, and I desire to make complete reparation for all the offenses committed against Thee, especially in the Holy Eucharist, and more particularly still those which to my shame I have myself committed. Willingly would I, O divine Heart, wash away with my tears and cleanse with the blood of my veins the acts of ingratitude with which we have all of us repaid thy tender love. I unite my own sorrow, poor as it may be, with that excessive anguish which Thou didst endure in the garden, when at the memory of our sins Thou didst sweat blood, and I offer it, O Lord, in union with thy most loving heart to Thy Eternal Father. Do Thou return Him infinite thanks for all the great benefits He continually bestows upon us, and supply by thy love for our neglect and ingratitude.

Give me the grace always to appear with great reverence in the presence of thy divine Majesty, thus to make, in some measure, amends for all the irreverences and outrages I have committed in thy sight. Henceforth from to-day I propose with all my strength to draw by word and example as many souls as possible to know Thee and rejoice in the delights of thy Sacred Heart. From this moment, then, I henceforth offer and dedicate myself to increase the glory of thy most Sacred and loving Heart, I choose it as the sole object of all my affections and desires. Adoring and loving with all my powers, as the heart of my most loving Jesus, of my King and Sovereign Lord, spouse of my soul, my Shepherd and Master, true friend and loving Father, safe Guide, most strong help and source of

blessedness, henceforth and forever I establish in this Heart of my Lord my enduring abode. Amen.²

Act of Consecration

TO THE SACRED HEART OF JESUS. TO
BE MADE ON THE FEAST OF THE
SACRED HEART, OR OF
CHRIST THE KING

Most sweet Jesus, Redeemer of the human race, look down upon us (humbly prostrate before Thy Altar). We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy Most Sacred Heart. Many indeed have never known Thee, many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children, who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race, once Thy chosen people. Of old, they called down upon themselves the Blood of the Savior; may it descend upon them a laver of redemption, and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to

² 300 DAYS. II. PLENARY, once a month.

pole with one cry—"Praise to the Divine Heart that wrought our salvation; to It be glory and honor forever. Amen."¹

EJACULATION

Blessed and praised every moment
Be the most holy and most divine Sacrament.²

St. Cajetan's Prayer

LOOK down, O Lord, from Thy sanctuary and Thy high habitation of heaven, and behold this sacred Victim, which our great High Priest, Thy holy Son our Lord Jesus, offers up to Thee for the sins of His brethren, and be appeased upon the multitude of our transgressions. Behold the voice of the Blood of Jesus, our Brother, cries to Thee from the cross. Give ear, O Lord, be appeased, O Lord, hearken and do not tarry, for Thine own sake, O my God; for Thy Name is invoked upon this city, and upon Thy people; and deal with us according to Thy mercy. Amen.

That Thou wouldst vouchsafe to defend, pacify, keep, preserve, and bless this city, we beseech Thee, hear us.³

N.B.—Other prayers suitable for Visits to the Blessed Sacrament may be found in the third Book of the "Imitation of Christ," and in the "Visits to the most Holy Sacrament," by St. Alphonsus Liguori.

¹ 300 DAYS. II. PLENARY, once a month. To all who on the feast of Christ the King assist in any church or public or semi-public oratory where the Dedication is made with the Litany of the Sacred Heart, in presence of the Blessed Sacrament solemnly exposed. III. SEVEN YEARS AND SEVEN QUARANTINES. IV. PLENARY, after Confession and Communion.

² I. 100 DAYS, once a day. II. 100 DAYS, three times a day, on Thursdays and during the octave of Corpus Christi. III. PLENARY, once a month. IV. 100 DAYS, during Mass, if said at each elevation. V. 100 DAYS, at the ringing of the bell at the hours during the Forty Hours Exposition, or at other times, and at Benediction.

³ 100 DAYS, once a day.

Litany of the Sacred Heart

(Approved April 2, 1899. Three hundred days' indulgence are attached to its recitation in public or in private)

Lord, have mercy on us

Christ, have mercy on us

Lord, have mercy on us

Christ, hear us

Christ, graciously hear us

God the Father of heaven, have mercy on us

God the Son, Redeemer of the World,*

God the Holy Ghost

Holy Trinity, one God

Heart of Jesus, Son of the eternal Father,

Heart of Jesus, formed by the Holy Ghost in the
womb of the Virgin Mother

Heart of Jesus, substantially united to the Word of
God,

Heart of Jesus, of infinite Majesty,

Heart of Jesus, sacred temple of God,

Heart of Jesus, tabernacle of the Most High,

Heart of Jesus, house of God and gate of heaven,

Heart of Jesus, burning furnace of charity,

Heart of Jesus, abode of justice and love,

Heart of Jesus, full of goodness and love,

Heart of Jesus, abyss of all virtues,

Heart of Jesus, most worthy of all praise,

Heart of Jesus, King and centre of all hearts,

Heart of Jesus, in Whom are all the treasures of wis-
dom and knowledge,

Heart of Jesus, in Whom dwells the fulness of divinity,

Heart of Jesus, in Whom the Father was well pleased,

Heart of Jesus, of Whose fulness we have all received,

Heart of Jesus, desire of the everlasting hills,

Heart of Jesus, patient and most merciful,

Heart of Jesus, enriching all who invoke Thee,

Heart of Jesus, fountain of life and holiness,

* Have mercy on us.

Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobrium,
Heart of Jesus, bruised for our offences,
Heart of Jesus, obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, salvation of those who trust in Thee,
Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, delight of all the Saints,*
Lamb of God, Who takest away the sins of the world,
 spare us, O Lord.
Lamb of God, Who takest away the sins of the world,
 graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world,
 have mercy on us,
V. Jesus, meek and humble of Heart,
R. Make our hearts like unto Thine.

Let us pray

O Almighty and eternal God, look upon the Heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in the name of sinners and for those who seek Thy mercy; be Thou appeased, and grant us pardon in the Name of the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

* Have mercy on us.

Benediction

DE

The Most Holy Sacrament

O SALUTARIS

O SALUTARIS Hostia,
Quæ cœli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria.
Amen.

O SAVING Victim,
opening wide
The gate of heaven to
man below,
Our foes press on from
every side;
Thine aid supply, Thy
strength bestow.

To Thy great Name be
endless praise,
Immortal Godhead, one
in three!
Oh, grant us endless
length of days
In our true native land
with Thee. Amen.

Litany of the Blessed Virgin

KYRIE eleison.
Christe eleison.
Kyrie eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de cœlis Deus,
Miserere nobis.
Fili Redemptor mundi
Deus,

LORD, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
Have mercy on us.
God the Son, Redeemer
of the world,

DE

Miserere nobis.	Have mercy on us.
Spiritus Sancte Deus,	God the Holy Ghost,
Miserere nobis.	Have mercy on us.
Sancta Trinitas, unus Deus,	Holy Trinity, one God,
Miserere nobis.	Have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Most pure Mother,
Mater castissima,	Most chaste Mother,
Mater inviolata,	Inviolable Mother,
Mater intemerata,	Undefiled Mother,
Mater amabilis,	Amiable Mother,
Mater admirabilis,	Admirable Mother,
Mater boni consilii,	Mother of Good Counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Savior,
Virgo prudentissima,	Most prudent Virgin,
Virgo veneranda,	Venerable Virgin,
Virgo prædicanda,	Renowned Virgin,
Virgo potens,	Powerful Virgin,
Virgo clemens,	Merciful Virgin,
Virgo fidelis,	Faithful Virgin,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual Vessel,
Vas honorabile,	Vessel of honor,
Vas insigne devotionis,	Vessel of singular devotion,
Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,

Ora pro nobis

Pray for us.

Janua cœli,	Gate of heaven,	
Stella matutina,	Morning star,	
Salus infirmorum,	Health of the sick,	
Refugium peccatorum,	Refuge of sinners,	
Consolatrix afflictorum,	Comforter of the afflicted,	
Auxilium Christiano- rum,	Help of Christians,	
Regina Angelorum,	Queen of Angels,	Pray for us.
Regina Patriarcharum,	Queen of Patriarchs,	
Regina Prophetarum,	Queen of Prophets,	
Regina Apostolorum,	Queen of Apostles,	
Regina Martyrum,	Queen of Martyrs,	
Regina Confessorum,	Queen of Confessors,	
Regina Virginum,	Queen of Virgins,	
Regina Sanctorum om- nium,	Queen of all Saints,	
Regina sine labe ori- ginali concepta,	Queen conceived with- out original sin,	
Regina sacratissimi Rosarii,	Queen of the most holy Rosary,	
Regina pacis,	Queen of Peace,	
Regina Servorum tuo- rum,	Queen of Thy Servants,	
Agnus Dei, qui tollis pec- cata mundi, parce nobis, Domine.	Lamb of God, who takest away the sins of the world, spare us, O Lord.	
Agnus Dei, qui tollis pec- cata mundi, exaudi nos, Domine.	Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.	
Agnus Dei, qui tollis pec- cata mundi, miserere nobis. ¹	Lamb of God, who takest away the sins of the world, have mercy on us. ¹	

¹ I. 300 DAYS, each time. II. PLENARY, if said daily, on the Feasts of the Immaculate Conception, the Nativity, the Annunciation, the Purification and Assumption of the Blessed Virgin Mary.

V. Ora pro nobis,
Sancta Dei Genitrix.

R. Ut digni efficiamur
promissionibus Christi.

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

R. That we may be
made worthy of the prom-
ises of Christ.

From Advent to Christmas

Let us pray

O GOD, who didst will that Thy eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the Angel delivered his message: grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession. Through the same Christ our Lord. Amen.

From Christmas to the Purification

O GOD, who, by the fruitful virginity of Blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of Life, our Lord Jesus Christ. Who with Thee liveth and reigneth, world without end. Amen.

From the Purification to Advent

GRANT, we beseech Thee, O Lord God, that we, Thy servants, may enjoy perpetual health of mind and body; and by the glorious intercession of the Blessed Mary, ever Virgin, be delivered from present sorrow, and possess eternal joy. Through Christ our Lord. Amen.

For the Pope

O GOD, the Pastor and Ruler of all the faithful, mercifully regard Thy servant N., whom Thou hast placed as Chief Pastor over Thy Church: grant, we beseech Thee, that both by word and example

he may edify all those who are under his charge, that, together with the flock committed to his care, he may arrive at life everlasting. Through Christ our Lord. Amen.

TANTUM ERGO

TANTUM ergo Sacra-
mentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplemen-
tum
Sensuum defectui.

DOWN in adoration
falling,
Lo! the sacred Host we
hail!
Lo! o'er ancient forms
departing,
Newer rights of grace
prevail;
Faith for all defects sup-
plying
Where the feeble senses
fail.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quo-
que
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

To the everlasting Father,
And the Son who reigns
on high,
With the Holy Ghost pro-
ceeding
Forth from each eter-
nally,
Be salvation, — honor,
blessing,
Might, and endless ma-
jesty!

Then are sung the following Versicle and Prayer

V. Panem de cœlo præ-
stitisti eis. [Alleluia.]
R. Omne delectamen-
tum in se habentem.
[Alleluia.]

V. Thou didst give
them bread from heaven.
[Alleluia.]
R. Containing in itself
all sweetness. [Alleluia.]

*Alleluia is said in Paschal time, and during the Octave of
Corpus Christi*

Oremus.

Let us pray.

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 in sæcula sæculorum. Amen.¹

GOD, who under a wonderful Sacrament, hast left us a memorial of Thy passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption. Who livest and reignest for ever and ever. Amen.¹

Here the Benediction is given with the Blessed Sacrament, all bowing down in profound adoration, and beseeching His blessing on themselves, and on the whole Church, and upon the world.

After the Benediction

DIVINE PRAISES

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 His most Sacred Heart.

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.

¹ I. 100 DAYS, for saying the *Tantum ergo* with the versicle and the prayer. II. PLENARY, on Holy Thursday, Corpus Christi, or one day in its octave and any other day in the year, for saying it at least ten times a month.

Blessed be St. Joseph, her most chaste spouse.
 Blessed be God in His Angels and in His Saints.¹

Ant. Adoremus in æternum Sanctissimum Sacramentum.

Ant. May we for ever adore the most holy Sacrament.

Psalmus cxvi.

Psalm cxvi.

LAUDATE Dominum, omnes gentes;* laudate eum, omnes populi.

PRAISE the Lord, all ye gentiles:* praise Him, all ye people.

Quoniam confirmata est super nos misericordia ejus;* et veritas Domini manet in æternum.

For His mercy is confirmed upon us:* and the truth of the Lord endureth for ever.

Gloria Patri, et Filio.* et Spiritui Sancto.

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

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

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

Ant. Adoremus in æternum Sanctissimum Sacramentum.

Ant. May we for ever adore the most holy Sacrament.

N.B.—The hymns and canticles which are occasionally sung at Benediction will be found in the Hymn-book.

OCCASIONAL PRAYERS
 WHICH ARE SOMETIMES SUNG AT BENEDICTION

In any Necessity

O GOD, our refuge and strength, who art the author of all goodness; hear, we beseech Thee, the devout prayers of Thy Church, and grant that

¹ I. ONE YEAR, each time. II. PLENARY, once a month.

what we faithfully ask we may effectually obtain. Through Jesus Christ our Lord. Amen.

For Rain

O GOD, in whom we live, and move, and are, grant us seasonable rain; that we, enjoying a sufficiency of support in this life, may with more confidence strive after the things which are eternal. Through Christ our Lord. Amen.

For Fair Weather

HEAR us, O Lord, who cry unto Thee, and grant fair weather to us, Thy suppliant servants; that we, who are justly afflicted for our sins, may by Thy preventing piety find mercy. Through Christ our Lord. Amen.

Consecration of the Family to the Sacred Heart

Sacred Heart of Jesus, who didst manifest to Saint Margaret Mary the desire of reigning in Christian Families, we today wish to proclaim Thy most complete regal dominion over our own.

We would live in the future with Thy life, we would cause to flourish in our midst those virtues to which Thou hast promised peace here below, we would banish far from us the spirit of the world, which Thou hast cursed; and Thou shalt reign, over our minds in the simplicity of our faith, and over our hearts by the whole-hearted love with which they shall burn for Thee, the flame of which we shall keep alive by the frequent reception of Thy Divine Eucharist.

Deign, O Divine Heart, to preside over our assemblings, to bless our enterprises, both spiritual and temporal, to dispel our cares, to sanctify our joys, to alleviate our sufferings. If ever one or other of us

should have the misfortune to afflict Thee, remind him, O Heart of Jesus, that Thou art good and merciful to the penitent sinner. And when the hour of separation strikes, when death shall come to cast mourning into our midst, we will all both those who go and those who stay, be submissive to Thy eternal decrees. We will console ourselves with the thought that a day will come when the entire family, reunited in Heaven, can sing for ever Thy glories and Thy mercies.

May the Immaculate Heart of Mary and the glorious Patriarch St. Joseph, present this consecration to Thee, and keep it in our minds all the days of our life. All glory be to the Heart of Jesus, our King and our Father.

(Indulged June 15, 1908. Prescribed for the ceremony of consecration, March 1, 1918.)

(A Plenary indulgence may be gained by the members of the family on the day of consecration, and every year on the day of renewal on the usual conditions, Confession Communion, visit and prayers for the Pope's intention.)

The consecration should be renewed each year on the Feast of the Sacred Heart or on the Feast of Christ the King.

The Forty Hours' Adoration

The Forty Hours' Adoration is a devotion in honor of the Blessed Sacrament in memory of the forty hours which the sacred Body of Jesus remained in the sepulchre. It was first instituted in Milan in the year 1534 to avert public calamities, whence it spread throughout Italy. In Rome it was first kept on the first and third Sundays of the month by two confraternities in turn. Clement VIII., seeing the great calamities which were afflicting the Church, commanded by his Constitution *Graves et diuturnæ*, 25th November 1592, that it should be perpetual in the Holy City, and kept in succession in the various churches of Rome, thus to appease the Lord and implore His infinite mercies. And in order the more efficaciously to move the faithful to assist at these solemn functions, he largely opened the treasure of holy indulgences.

The rite commanded by the same Pontiff for the Forty Hours' Prayer is as follows: On the first and the last day the solemn votive Mass of the Blessed Sacrament is sung, except on Sundays of first and second class, Feasts of first and second class, and some other privileged days, when the Mass of the day is sung with commemoration of the Blessed Sacrament; on the second day, the votive Mass *Pro pace* (for peace) is sung at an altar different from that of the Exposition. On the first day, at the end of the Mass, the Blessed Sacrament is exposed, and then follows the procession, during which the hymn *Pange lingua*, and other hymns and psalms are sung, in honor of the Holy Eucharist. When the procession has returned to the Sanctuary, after the *Tantum ergo*, the Litany of the Saints, with other prayers, is sung; after which the Blessed Sacrament remains exposed to the adoration of

the faithful. On the third day after the Mass, the Litany of the Saints and the same prayers, up to *Domine exaudi orationem meam*, are sung again. Then follows the procession as on the first day; when it has returned to the Sanctuary, the *Tantum ergo* is sung, after which the Priest says the prayer *Deus qui nobis*, and the others which follow: which being ended, the Benediction of the Blessed Sacrament is given in the usual manner, thus concluding the solemn function.

PRAYERS FOR THE FORTY HOURS

The hymns *Pange lingua*, *Sacris solemniis*, *Lauda Sion*, are sung during procession.

Then follows the Litany of the Saints, which may be found hereafter, page 120; but instead of the prayers which usually follow it, these are said:—

Let us pray

O GOD, who under a wonderful Sacrament hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption.

From Advent to Christmas

O God, who didst will that Thy eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the Angel delivered his message; grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession.

From Christmas to the Purification

O God, who by the fruitful virginity of Blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may ex-

perience her intercession for us, by whom we deserved to receive the Author of life, our Lord Jesus Christ, Thy Son.

From the Purification to Advent

Grant, we beseech Thee, O Lord God, that we Thy servants may enjoy perpetual health of mind and body; and by the glorious intercession of the Blessed Mary ever Virgin, be delivered from present sorrow, and possess eternal joy.

Almighty, everlasting God, have mercy upon Thy servant N., our sovereign Pontiff, and direct him, according to Thy clemency, into the way of everlasting salvation; that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

O God, our refuge and strength, who art the Author of all piety, hearken unto the devout prayers of Thy Church; and grant that what we ask faithfully we may obtain effectually.

Almighty, everlasting God, in whose hand are all the powers and all the rights of kingdoms, come to the assistance of Thy Christian people, that all pagan and heretical nations, who trust in their own violence and fraud, may be broken by the might of Thy right hand.

Almighty, everlasting God, who hast dominion over the living and the dead, and art merciful to all who Thou foreknowest shall be Thine by faith and works; we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their mortal bodies, may, through the intercession of all Thy Saints, by the clemency of Thy goodness, obtain the remission of all their sins. Through Jesus Christ, Thy Son, our Lord, who with Thee, in the unity of the Holy

Ghost, liveth and reigneth, God, world without end.

R. Amen.

V. Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the almighty and merciful God graciously hear us.

R. And ever preserve us. Amen.

V. And may the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

INDULGENCES

I. TEN YEARS AND TEN QUARANTINES for each visit, if made with contrition, and with the resolution of going to Confession. II. PLENARY, for those who, having been to Confession and Holy Communion, shall visit for some space of time the Blessed Sacrament exposed, praying for the usual intentions.

The Seven Penitential Psalms

PROPER TO BE RECITED ON FASTING DAYS AND AT
OTHER PENITENTIAL TIMES

Anthem. Remember not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

PSALM VI

DOMINE NE IN FURORE

O LORD, rebuke me not in Thine indignation,* nor chastise me in Thy wrath.

Have mercy on me, O Lord, for I am weak;* heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly;* but Thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul:* oh, save me for Thy mercy's sake.

For there is no one in death that is mindful of Thee;* and who shall confess to Thee in hell?

I have labored in my groanings;* every night I will wash my bed, I will water my couch with my tears.

Mine eye is troubled through indignation;* I have grown old amongst all mine enemies.

Depart from me, all ye workers of iniquity;* for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication;* the Lord hath received my prayer.

Let all mine enemies be ashamed, and be very much troubled;* let them be turned back and be ashamed very speedily.

Glory be to the Father, &c.

PSALM XXXI

BEATI QUORUM

BLESSED are they whose iniquities are forgiven,*
and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin,* and in whose spirit there is no guile.

Because I was silent, my bones grew old;* whilst I cried out all the day long.

For day and night Thy hand was heavy upon me;* I am turned in mine anguish, whilst the thorn is fastened.

I have acknowledged my sin to Thee;* and mine injustice I have not concealed.

I said, I will confess against myself mine injustice to the Lord;* and Thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to Thee* in a seasonable time.

And yet in a flood of many waters,* they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me;* my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way in which thou shalt go:* I will fix Mine eyes upon thee.

Do not become like the horse and the mule,* which have no understanding.

With bit and bridle bind fast their jaws,* who come not near unto Thee.

Many are the scourges of the sinner,* but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just;* and glory, all ye right of heart.

Glory be to the Father, &c.

PSALM XXXVII

DOMINE NE IN FURORE

REBUKE me not, O Lord, in Thine indignation; *
nor chastise me in Thy wrath.

For Thine arrows are fastened in me, * and Thy hand hath been strong upon me.

There is no health in my flesh, because of Thy wrath; * there is no peace for my bones, because of my sins.

For mine iniquities are gone over my head; * and as a heavy burden, are become heavy upon me.

My sores are putrefied and corrupted, * because of my foolishness.

I am become miserable, and am bowed down even to the end: * I walked sorrowful all the day long.

For my loins are filled with illusions: * and there is no health in my flesh.

I am afflicted and humbled exceedingly: * I roared with the groaning of my heart.

Lord, all my desire is before Thee; * and my groaning is not hidden from Thee.

My heart is troubled, my strength hath left me: * and the light of mine eyes itself is not with me.

My friends and my neighbors have drawn near, * and have stood against me.

And they that were near me stood afar off: * and they that sought my soul used violence.

And they that sought evils to me spoke vain things: * and studied deceits all the day long.

But I, as a deaf man, heard not: * and was as a dumb man, not opening his mouth.

And I became as a man that heareth not: * and that hath no reproofs in his mouth.

For in Thee, O Lord, have I hoped: * Thou wilt hear me, O Lord my God.

For I said, lest at any time mine enemies rejoice

over me: * and whilst my feet are moved, they speak great things against me.

For I am ready for scourges: * and my sorrow is continually before me.

For I will declare mine iniquity: * and I will think for my sin.

But mine enemies live, and are stronger than I: * and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, * because I followed goodness.

Forsake me not, O Lord my God: * do not Thou depart from me.

Attend unto my help, * O Lord, the God of my salvation.

Glory be to the Father, &c.

PSALM L

MISERERE

HAVE mercy on me, O God, * according to Thy great mercy.

And according to the multitude of Thy tender mercies * blot out mine iniquity.

Wash me yet more from mine iniquity, * and cleanse me from my sin.

For I know mine iniquity, * and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee; * that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

For behold I was conceived in iniquities; * and in sins did my mother conceive me.

For behold Thou hast loved truth: * the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: * Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness; *

and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, * and blot out all mine iniquities.

Create a clean heart in me, O God; * and renew a right spirit within my bowels.

Cast me not away from Thy face, * and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy saving mercy, * and strengthen me with a perfect spirit.

I will teach the unjust Thy ways; * and the wicked shall be converted to Thee.

Deliver me from the guilt of blood, O God Thou God of my salvation; * and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips; * and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it; * with burnt-offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: * a contrite and humble heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good will with Sion, * that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings; * then shall they lay calves upon Thine altar.

Glory be to the Father, &c.

PSALM .CI

DOMINE EXAUDI

HEAR, O Lord, my prayer, * and let my cry come unto Thee.

Turn not away Thy face from me; * in the day when I am in trouble, incline Thine ear to me.

In what day soever I shall call upon Thee, * hear me speedily.

For my days are vanished like smoke; * and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered, * because I forgot to eat my bread.

Through the voice of my groaning, * my bone hath cleaved to my flesh.

I am become like a pelican of the wilderness; * I am like a night raven in the house.

I have watched, and am become as a sparrow * alone on the house top.

All the day long mine enemies reproached me; * and they that praised me did swear against me.

For I did eat ashes like bread, * and mingled my drink with weeping.

Because of Thine anger and indignation; * for having lifted me up Thou hast thrown me down.

My days have declined like a shadow, * and I am withered like grass.

But Thou, O Lord, endurest for ever; * and Thy memorial to all generations.

Thou shalt arise and have mercy on Sion; * for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased Thy servants, * and they shall have pity on the earth thereof.

And the Gentiles shall fear Thy name, O Lord, * and all the kings of the earth Thy glory.

For the Lord hath built up Sion; * and He shall be seen in His glory.

He hath had regard to the prayer of the humble; * and He hath not despised their petition.

Let these things be written unto another generation * and the people that shall be created shall praise the Lord.

Because He hath looked forth from His high sanctuary; * from heaven the Lord hath looked upon the earth.

That He might hear the groans of them that are in fetters; * that He might release the children of the slain.

That they may declare the Name of the Lord in Sion, * and His praise in Jerusalem.

When the people assemble together, * and kings, to serve the Lord.

He answered them in the way of His strength; * declare unto me the fewness of my days.

Call me not away in the midst of my days: * Thy years are unto generation and generation.

In the beginning, O Lord, Thou foundedst the earth: * and the heavens are the works of Thy hands.

They shall perish, but Thou remainest; * and all of them shall grow old like a garment.

And as a vesture Thou shalt change them, and they shall be changed; * but Thou art always the self-same, and Thy years shall not fail.

The children of Thy servants shall continue, * and their seed shall be directed for ever.

Glory be to the Father, &c.

PSALM CXXIX.

DE PROFUNDIS.

OUT of the depths I have cried to Thee, O Lord; * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, O Lord, shalt observe iniquities; * Lord, who shall endure it?

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

My soul hath relied on His word; * my soul hath hoped in the Lord.

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

Because with the Lord there is mercy, * and with Him plentiful redemption.

And He shall redeem Israel * from all his iniquities. Glory be to the Father, &c.

PSALM CXLII

DOMINE EXAUDI

HEAR, O Lord, my prayer; * give ear to my supplication in Thy truth: hear me in Thy justice. And enter not into judgment with Thy servant; * for in Thy sight no man living shall be justified.

For the enemy hath persecuted my soul, * he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old; * and my spirit is in anguish within me, my heart within me is troubled.

I remembered the days of old, I meditated on all Thy works; * I mused upon the works of Thy hands.

I stretched forth my hands to Thee; * my soul is as earth without water unto Thee.

Hear me speedily, O Lord; * my spirit hath fainted away.

Turn not away Thy face from me, * lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning, * for in Thee have I hoped.

Make the way known to me wherein I should walk; * for I have lifted up my soul to Thee.

Deliver me from mine enemies, O Lord; to Thee have I fled: * teach me to do Thy will, for Thou art my God.

Thy good spirit shall lead me into the right land; * for Thy Name's sake, O Lord, Thou wilt quicken me in Thy justice.

Thou wilt bring my soul out of trouble: * and in Thy mercy Thou wilt destroy mine enemies.

And Thou wilt cut off all them that afflict my soul; * for I am Thy servant.

Glory be to the Father, &c.

Anthem. Remember not, O Lord, our offences, nor those of our parents; and take not revenge of our sins.

Litany of the Saints

LORD, have mercy on us.
L Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of virgins, pray.
St. Michael, pray.
St. Gabriel, pray.
St. Raphael, pray.
All ye holy Angels and Archangels, pray.
All ye holy orders of blessed Spirits, pray.
St. John Baptist, pray.
St. Joseph, pray.
All ye holy Patriarchs and Prophets, pray.
St. Peter, pray.
St. Paul, pray.
St. Andrew, pray.
St. James, pray.
St. John, pray.
St. Thomas, pray.
St. James, pray.
St. Philip, pray.
St. Bartholomew, pray.
St. Matthew, pray.
St. Simon, pray.
St. Thaddeus, pray.
St. Matthias, pray.

St. Barnabas,	pray.
St. Luke,	pray.
St. Mark,	pray.
All ye holy Apostles and Evangelists,	pray.
All ye holy Disciples of our Lord,	pray.
All ye holy Innocents,	pray.
St. Stephen,	pray.
St. Lawrence,	pray.
St. Vincent,	pray.
SS. Fabian and Sebastian,	pray.
SS. John and Paul,	pray.
SS. Cosmas and Damian,	pray.
SS. Gervase and Protase,	pray.
All ye holy Martyrs,	pray.
St. Sylvester,	pray.
St. Gregory,	pray.
St. Ambrose,	pray.
St. Augustine,	pray.
St. Jerome,	pray.
St. Martin,	pray.
St. Nicholas,	pray.
All ye holy Bishops and Confessors,	pray.
All ye holy Doctors,	pray.
St. Anthony,	pray.
St. Benedict,	pray.
St. Bernard,	pray.
St. Dominic,	pray.
St. Francis,	pray.
[St. Bonfil,	pray.
St. Bonajunt,	pray.
St. Manettus,	pray.
St. Amideus,	pray.
St. Hugh,	pray.
St. Sostene,	pray.
St. Alexis,	pray.
St. Philip,	pray.
St. Peregrine,	pray.] ¹

¹ In Servite churches.

All ye holy Priests and Levites,	pray.
All ye holy Monks and Hermits,	pray.
St. Mary Magdalene,	pray.
St. Agatha,	pray.
St. Lucy,	pray.
St. Agnes,	pray.
St. Cecilia,	pray.
St. Catherine,	pray.
St. Anastasia,	pray.
[St. Juliana,	pray.] ¹
All ye holy Virgins and Widows,	pray.
All ye holy men and women, Saints of God, make intercession for us.	
Be merciful, spare us, O Lord.	
Be merciful, graciously hear us, O Lord.	
From all evil, deliver us, O Lord.	
From all sin,	deliver.
From Thy wrath,	deliver.
[From all dangers that threaten us,	deliver.
From the scourge of earthquake,	deliver.
From plague, famine, and war,	deliver.] ²
From sudden and unprovided death,	deliver.
From the snares of devil,	deliver.
From anger, hatred, and all ill-will,	deliver.
From the spirit of fornication,	deliver.
From lightning and tempest,	deliver.
From the scourge of earthquake,	deliver. ³
From plague, famine, and war,	deliver. ³
From everlasting death,	deliver.
Through the mystery of Thy holy incarnation,	deliver.
Through Thy coming,	deliver.
Through Thy nativity,	deliver.
Through Thy baptism and holy fasting,	deliver.
Through Thy cross and passion,	deliver.
Through Thy death and burial,	deliver.

¹ In Servite churches. ² For the Forty Hours only.

³ Omit at the Forty Hours.

- Through Thy holy resurrection, deliver.
 Through Thine admirable ascension, deliver.
 Through the coming of the Holy Ghost the Paraclete, deliver.
 In the day of Judgment, deliver.
- We sinners, beseech Thee, hear us.
 That Thou wouldst spare us, we beseech.
 That Thou wouldst pardon us, we beseech.
 That Thou wouldst bring us to true penance, we beseech.
 That Thou wouldst vouchsafe to govern and preserve
 Thy holy Church, we beseech.
 That Thou wouldst vouchsafe to preserve our apostolic
 prelate, and all orders of the Church in holy religion,
 we beseech.
 [That Thou wouldst vouchsafe to repress and reduce
 to nought the attacks of the Turks and all heretics
 we beseech.]¹
 That Thou wouldst vouchsafe to humble the enemies
 of holy Church, we beseech.
 That Thou wouldst vouchsafe to give peace and true
 concord to Christian kings and princes, we beseech.
 That Thou wouldst vouchsafe to grant peace and unity
 to all Christian people, we beseech.
 That Thou wouldst vouchsafe to recall to the unity
 of the Church all who are in error and lead all un-
 believers to the light of faith, we beseech.
 That Thou wouldst vouchsafe to confirm and preserve
 us in Thy holy service, we beseech.
 That Thou wouldst lift up our minds to heavenly
 desires, we beseech.
 That Thou wouldst render eternal blessings to all our
 benefactors, we beseech.
 That Thou wouldst deliver our souls, and the souls
 of our brethren, relations, and benefactors, from
 eternal damnation, we beseech.
 That Thou wouldst vouchsafe to give and preserve
 the fruits of the earth, we beseech.

¹ For the Forty Hours only.

That Thou wouldst vouchsafe to grant eternal rest
to all the faithful departed, we beseech.

That Thou wouldst vouchsafe graciously to hear us,
we beseech.

Son of God, we beseech.

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

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

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

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father. *Secretly.*

V. And lead us not into temptation.

R. But deliver us from evil.

PSALM LXIX

O GOD, come to mine assistance: * O Lord, make
haste to help me.

Let them be confounded and ashamed: * that seek
after my soul.

Let them be turned backward, and blush for shame:
* that desire evils unto me.

Let them be straightway turned backward blushing
for shame, * that say unto me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee: *
and let such as love Thy salvation say always, The
Lord be magnified.

But I am needy and poor: * O God, help me.

Thou art my helper and my deliverer: * O Lord,
make no delay.

Glory be to the Father.

V. Save Thy servants. *R.* Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength. *R.* From the face of the enemy.

V. Let not the enemy prevail against us. *R.* Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins. *R.* Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N. *R.* The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors. *R.* Vouchsafe, O Lord, for Thy Name's sake, to reward with eternal life all those who do us good. Amen.

V. Let us pray for the faithful departed. *R.* Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace. *R.* Amen.

V. For our absent brethren. *R.* Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from the holy place. *R.* And from Sion protect them.

V. O Lord, hear my prayer. *R.* And let my cry come unto Thee.

V. The Lord be with you. *R.* And with thy spirit.

Let us pray¹

O GOD, whose property is always to have mercy and to spare, receive our petition; that we, and all Thy servants who are bound by the chains of sin, may by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of

¹ The prayers for the Forty Hours' adoration are different. See above, p. 109.

them that confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

In Thy clemency, O Lord, show unto us Thine unspeakable mercy; that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

O God, who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon Thy servant N., our Sovereign Pontiff, and direct him, according to Thy clemency, into the way of everlasting salvation; that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

O God, from whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts being devoted to the keeping of Thy commandments, and the fear of enemies being removed, our times, by Thy protection, may be peaceful.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may begin always from Thee, and through Thee be happily ended.

Almighty, everlasting God, who hast dominion over the living and the dead, and art merciful to all who

Thou foreknowest shall be Thine by faith and good works; we humbly beseech Thee, that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, through the intercession of all Thy Saints, by the clemency of Thy goodness, obtain the remission of all their sins. Through Jesus Christ Thy Son our Lord, who with Thee in the unity of the Holy Ghost liveth and reigneth God world without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

NOTE.—The word “prevent” in the last but one prayer is used in its technical and theological sense, and is a petition for the bestowal of that prevenient grace which originates all good thoughts and actions in order to salvation. The verb “direct” may be used in its stead.

Litany of St. Joseph.

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

Have mercy on us.

Holy Mary
St. Joseph
Renowned offspring of David
Light of Patriarchs
Spouse of the Mother of God
Chaste Guardian of the Virgin
Foster Father of the Son of God
Diligent protector of Christ
Head of the Holy Family
Joseph most just
Joseph most chaste
Joseph most prudent
Joseph most strong
Joseph most obedient
Joseph most faithful
Mirror of patience
Lover of poverty
Model of laborers
Glory of home life
Guardian of Virgins
Pillar of families
Solace of the wretched
Hope of the sick
Patron of the dying,
Terror of demons

Pray for us.

Protector of Holy Church

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

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

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

V. He made him the lord of His household,

R. And prince over all his possessions.

Let us Pray

O God who in Thy ineffable providence didst vouchsafe to choose Blessed Joseph to be the spouse of Thy most holy Mother grant we beseech Thee, that we may have him for an intercessor in heaven, whom we venerate as our protector on earth; who livest and reignest world without end. Amen.¹

Novena to St. Joseph

This novena may be made at any time of the year and with any form of prayer sanctioned by competent ecclesiastical authority.²

Month of *March* in honor of St. Joseph

The month may be either that of March, or a month terminating on the feast of St. Joseph, March 19.

Persons legitimately hindered from practicing this devotion in March may substitute any other month. The devotion consists of any prayers or other pious practice in honor of the Saint.³

Prayer to Saint Joseph

Remember, most pure spouse of Mary ever Virgin, my loving protector, St. Joseph, that never has it been

¹ 300 DAYS once a day.

² I. 300 DAYS once a day. II. PLENARY, during the novena.

³ I. 300 DAYS each day. II. PLENARY, on any one day.

heard that any one ever invoked thy protection, or sought aid of Thee without being consoled. In this confidence I come before Thee, I fervently recommend myself to thee. Despise not my prayer, foster father of our Redeemer, but do thou in thy pity receive it. Amen.¹

Prayer to Saint Joseph

Guardian of Virgins, and holy father Joseph, to whose faithful custody Christ Jesus, Innocence itself, and Mary, Virgin of virgins, were committed; I pray and beseech thee, by these dear pledges, Jesus and Mary, that, being preserved from all uncleanness I may with spotless mind, pure heart and chaste body, ever serve Jesus and Mary most chastely all the days of my life.²

¹ I. 300 DAYS once a day.

² 100 DAYS once a day..

Litany

OF

The Most Holy Name of Jesus

LORD, have mercy on us.
CHrist, have mercy on us.
LORD, have mercy on us.
JESUS, hear us.
JESUS, graciously hear us.
GOD, the Father of heaven,
GOD the Son, Redeemer of the world,
GOD the Holy Ghost,
HOLY Trinity, one God,
JESUS, Son of the living God,
JESUS, splendor of the Father,
JESUS, brightness of eternal light,
JESUS, King of glory,
JESUS, Sun of justice,
JESUS, Son of the Virgin Mary,
JESUS, most amiable,
JESUS, most admirable,
JESUS, mighty God,
JESUS, Father of the world to come,
JESUS, Angel of great counsel,
JESUS, most powerful,
JESUS, most patient,
JESUS, most obedient,
JESUS, meek and humble of heart,
JESUS, lover of chastity,
JESUS, lover of us,
JESUS, God of peace,
JESUS, Author of life,

Have mercy on us.

Jesus, example of virtues,
 Jesus, zealous lover of souls,
 Jesus, our God,
 Jesus, our refuge,
 Jesus, Father of the poor,
 Jesus, treasure of the faithful,
 Jesus, Good Shepherd,
 Jesus, true light,
 Jesus, eternal wisdom,
 Jesus, infinite goodness,
 Jesus, our way and our life,
 Jesus, joy of Angels,
 Jesus, King of Patriarchs,
 Jesus, Master of Apostles,
 Jesus, Teacher of Evangelists,
 Jesus, strength of Martyrs,
 Jesus, light of Confessors,
 Jesus, purity of Virgins,
 Jesus, crown of all Saints,
 Be merciful unto us, spare us, O Jesus.
 Be merciful unto us, graciously hear us, O Jesus.
 From all evil,
 From all sin,
 From Thy wrath,
 From the snares of the devil,
 From the spirit of uncleanness,
 From everlasting death,
 From the neglect of Thy inspirations,
 Through the mystery of Thy holy Incarnation.
 Through Thy Nativity,
 Through Thine infancy,
 Through Thy most divine life,
 Through Thy labours,
 Through Thine agony and Passion,
 Through Thy cross and dereliction,
 Through Thy faintness and weariness,
 Through Thy death and burial,
 Through Thy resurrection,

Have mercy on us.

Have mercy on us.

Jesus, deliver us.

Through Thine ascension,
Through Thy institution of the most holy Eucharist,
Through Thy joys,
Through Thy glory,
Lamb of God, who takest away the sins of the world,
spare us, O Jesus.
Lamb of God, who takest away the sins of the world,
graciously hear us, Jesus.
Lamb of God, who takest away the sins of the world,
have mercy on us, O Jesus.
Jesus, hear us.
Jesus, graciously hear us.

Let us pray

O LORD Jesus Christ, who hast said: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: grant, we beseech Thee, to us who ask, the gift of Thy most divine love, that with all our heart, words, and works, we may love Thee, and never cease to praise Thee.

Make us, O Lord, to have a perpetual fear and love of Thy holy Name, for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Who livest and reignest world without end. Amen.

INDULGENCES

300 DAYS, once a day.

Vigil

OF

The Blessed Virgin Mary

The Vigil of the Blessed Virgin Mary, called also the "Benedicta," from the first word of the first anthem, is an ancient devotion in honor of our Lady practised by the Seven Holy Founders from the beginning of their withdrawal from the world. It consists of the antiphons and psalms of the first nocturn of our Lady's office. The Lessons are borrowed from the "Dominican use" or rite, for the little office of the Blessed Virgin. It is said daily in the choir before Vespers or Compline, except during the three last days of Holy Week, when it is recited privately. It is said *ritu simplici*, that is to say, the antiphons are said only after the psalms, and only the first word before; but on Fridays it is said, and in some churches sung, *ritu duplici*, the antiphons being repeated before and after the psalms. It is also the custom in several churches of the Order to say or sing it, *ritu duplici*, all the days within the octave of the Feast of Our Lady of Seven Dolors. Paul V. granted 200 days' indulgence to all members of the Order for reciting it.

Ant. Blessed art thou

PSALM VIII

O LORD, our Lord, * how wonderful is Thy name in all the earth!

For Thy greatness is exalted * above the heavens.

Out of the mouths of babes and sucklings hast Thou perfected praise, because of Thine enemies, * that Thou mayest destroy the enemy and the avenger.

For I will behold Thy heavens, the works of Thy fingers, * the moon and the stars, which Thou hast founded:

What is man, that Thou art mindful of him? * or the son of man that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honor, * and hast set him over the works of Thy hands.

Thou hast put all things in subjection under his feet: * all sheep and oxen, yea, and the beasts of the field,

The birds of the air, and the fishes of the sea, * that walk through the paths of the sea.

O Lord, our Lord, * how wonderful is Thy name in all the earth!

Glory be to the Father.

Ant. Blessed art thou among women, and blessed is the fruit of thy womb.

Ant. Like the choicest myrrh.

PSALM XVIII

THE heavens declare the glory of God,* and the firmament proclaimeth the works of His hands.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is neither tongue nor language, * in which their voices are not heard.

Their sound is gone forth into all the earth, * their words unto the ends of the world.

He hath set his tabernacle in the sun, * and He cometh forth as a bridegroom from his chamber.

He hath rejoiced as a giant to run his course: * His going forth is from the topmost part of the heaven,

And His circuit even unto the height thereof;* neither is there any that can hide himself from His heat.

The law of the Lord is undefiled, converting souls; * the testimony of the Lord is faithful, giving wisdom unto little ones.

The statutes of the Lord are right, rejoicing the heart; * the commandment of the Lord is clear, enlightening the eyes.

The fear of the Lord is holy, enduring for ever and ever; * the judgments of the Lord are true, justified in themselves,

More to be desired are they than gold and all precious stones; * sweeter also than honey and the honeycomb.

For Thy servant keepeth them; * and in keeping them there is great reward.

Who understandeth sins? cleanse Thou me from my secret faults, * and from the sins of others spare Thy servant.

If they have had no dōminion over me, then shall I be undefiled, * and shall be cleansed from the greatest sin.

And the words of my mouth shall be pleasing to Thee; * and the meditation of my heart shall be always in Thy sight.

O Lord, my helper, * and my redeemer.

Glory be to the Father.

Ant. Like the choicest myrrh, thou hast yielded an odor of sweetness, O holy Mother of God.

Ant. Before the couch.

PSALM XXIII

THE earth is the Lord's, and the fulness thereof; * the compass of the world, and all that dwell therein.

For He hath founded it upon the seas, * and prepared it upon the floods.

Who shall ascend into the mountain of the Lord? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * that hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

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

This is the generation of them that seek Him, * of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors; * and the King of glory shall come in.

Who is this King of glory? * The Lord, strong and mighty; the Lord, mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, ye everlasting doors; * and the King of glory shall come in.

Who is this King of glory? * The Lord of hosts, He is the King of glory.

Glory be to the Father.

Ant. Before the couch of this Virgin sing often unto us sweet chants with solemnity.

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

R. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Our Father. Secretly.

V. And lead us not into temptation.

R. But deliver us from evil.

The Absolution

By the prayers and merits of the blessed Mary ever Virgin, and of all the Saints, may the Lord bring us to the kingdom of heaven. *R.* Amen.

V. Pray, sir, a blessing.

The Blessing

May the Virgin Mary bless us with her loving child.
R. Amen.

LESSON I

O HOLY Mary, Virgin of virgins, Mother and Daughter of the King of kings, bestow upon us thy consolation, that through thee we may deserve to

have the reward of the heavenly kingdom, and to reign with the elect of God through all eternity. But Thou, Lord, have mercy on us.

R. Thanks be to God.

R. O holy and immaculate Virgin, with what praises I shall extol thee, I know not: * For He whom the heavens could not contain rested in thy bosom. V. Blessed art thou among women, and blessed is the fruit of thy womb. *For He whom.

V. Pray, sir, a blessing.

The Blessing

May the Virgin of virgins intercede for us with the Lord. R. Amen.

LESSON II

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

R. Thanks be to God.

R. Blessed art thou, O Virgin Mary, who didst bear the Lord, the Creator of the world: * Thou wast the Mother of Him who made thee, and thou remainest a virgin for ever.

V. Hail Mary, full of grace, the Lord is with thee. *Thou wast the Mother.

Glory be to the Father, and to the Son, and to the Holy Ghost. *Thou wast the Mother.

V. Pray, sir, a blessing.

The Blessing

Through the Virgin Mother may the Lord grant unto us salvation and peace.

R. Amen.

LESSON III

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

Anthem

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

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

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

Let us pray

ALMIGHTY, everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, the glorious Virgin Mother, to become the worthy habitation of Thy Son; grant that we may be delivered from instant evils and from everlasting death by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord.

R. Amen.

Vespers of the Blessed Virgin Mary

Ave Maria, etc.

V. Deus in adiutorium meum intende.

R. Domine, ad adiuvandum me festina.

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

R. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. Alleluia. Ant. Laus tibi, Domine, Rex aeternae gloriae.

Antiphona. Dum esset Rex.

PSALMUS CIX

Dixit Dominus Domino meo: Sede a dextris meis:

Donec ponam inimicos tuos scabellum pedum tuorum.

Virgam virtutis tuae emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuae in

Hail Mary, etc.

V. O God, come to my assistance.

R. O Lord make haste to help me.

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

R. As it was in the beginning, is now and ever shall be, world without end. Amen. Alleluia or Praise be to Thee O Lord, King of eternal glory.

Anthem. While the King was at his repose.

PSALM CIX

The Lord said to my Lord: Sit thou at my right hand:

Until I make thy enemies thy footstool.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness

splendoribus sanctorum:
ex utero ante luciferum
genui te.

Juravit Dominus et non
poenitebit eum, tu es
Sacerdos in aeternum,
secundum ordinem Mel-
chisedech.

Dominus a dextris
tuis: confregit in die irae
suae reges.

Judicabit in nationibus:
implebit ruinas; con-
quassabit capita in terra
multorum.

De torrente in via
bibet: propterea exaltabit
caput.

Gloria Patri, et Filio,
et Spiritui Sancto.

Sicut erat in principio,
et nunc et semper, et in
Saecula saeculorum
Amen.

Antiphona. Dum esset
Rex in accubitu suo, nar-
dus mea dedit odorem
suavitatis.

Antiphona. Laeva ejus.

PSALMUS CXII

Laudate pueri Domi-
num: laudate nomen
Domini.

of the saints, from the
womb before the day-star
I begot thee.

The Lord hath sworn,
and he will not repent:
thou art a priest forever
according to the order of
Melchisedech.

The Lord at Thy right
hand hath crushed kings
in the day of his wrath.

He shall judge among
nations, he shall fill them
with ruins: he shall crush
the heads in the land of
many.

He shall drink of the
torrent in the way:
Therefore, shall he lift
up the head.

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

As it was in the be-
ginning, is now, and ever
shall be world without
end. Amen.

Anthem. While the
king was at his repose my
spikenard sent forth the
odor thereof.

Anthem. His left hand
under my head.

PSALM CXII

Praise the Lord ye chil-
dren: praise ye the name
of the Lord.

Sit nomen Domini benedictum, ex hoc nunc et usque in saeculum.

A solis ortu usque ad occasum laudabile nomen Domini.

Excelsus super omnes gentes Dominus, et super coelos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat, et humilia respicit a coelo et in terra?

Suscitans a terra inopem, et de stercore erigens pauperem:

Ut collocet eum cum principibus, cum principibus populi sui.

Qui habitare facit sterilem in domo, matrem filiorum laetantem.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Antiphona. Laeva ejus sub capite meo: et dextera illius amplexabitur me.

Blessed be the name of the Lord, from henceforth, now and forever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations, and His glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and on earth.

Raising up the needy from the earth, and lifting up the poor out of the dunghill.

That he may place him with princes, with the princes of the people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

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

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

Anthem. His left hand under my head and his right hand shall embrace me.

PSALMUS CXXI

Laetatus sum in his
quae dicta sunt mihi: in
domum Domini ibimus.

Stantes erant pedes
nostri, in atriis tuis Jeru-
salem.

Jerusalem, quae aedi-
ficatur ut civitas: cujus
participatio ejus in idip-
sum.

Illuc enim ascenderunt
tribus, tribus Domini:
testimonium Israel ad
confitendum nomiai
Domini.

Quia illic sederunt sedes
in judicio, sedes super do-
num David

Rogate quae ad pacem
sunt Jerusalem et abun-
dantia diligentibus te.

Fiat pax in virtute tua:
et abundantia in turribus
tuis.

Propter fratres meos,
et proximos meos, loque-
bar pacem te de:

Propter donum Domini
Dei Nostri, quaesivi bona
tibi.

Gloria Patri, et Filio,
et Spiritui Sancto.

PSALM CXXI

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

Our feet were standing
in thy courts, O Jeru-
salem.

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

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

Because there are set
thrones of judgment, seats
upon the house of David

Pray ye for the peace
of Jerusalem: and abun-
dantia for them that love
thee.

Let peace be in thy
strength: and abundantia
in thy towers.

For the sake of my
brethren and my neigh-
bors, I wished peace to
thee.

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

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

Sicut erat in principio
et nunc, et semper, et in
saecula saeculorum.
Amen.

Antiphona. Nigra sum,
sed formosa filiae Jeru-
salem: ideo dilexit me
Rex, et introduxit me in
cubiculum sum.

Antiphona. Jam hiems
transiit.

PSALMUS CXXVI

Nisi Dominus aedifica-
verit domum, in vanum
laboraverunt qui aedifi-
cant eam.

Nisi Dominus custo-
dierit civitatem, frustra
vigilat qui custodit eam.

Vanum est vobis antem
lucem surgere: surgite
postquam sederitis, qui
manducatis panem do-
loris.

Cum dederit dilectis
tuis somnum: ecce heredi-
tas Domini filii: merces
fructus ventris.

Sicut sagittae in manu
potentis: ita filii excus-
sorum.

As it was in the be-
ginning, is now and ever
shall be, world without
end. Amen.

Anthem. I am black
but beautiful, O ye
daughters of Jerusalem:
and, therefore hath the
King loved me and
brought me into his
chamber.

Anthem. For winter is
now past.

PSALM CXXVI

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

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

It is vain for you to
rise before light: rise
after ye have rested ye
that eat the bread of sor-
row.

When he shall give
sleep to his beloved: be-
hold the inheritance of the
Lord are children: the re-
ward the fruit of the
womb.

As arrows in the hand
of the mighty: so the chil-
dren of them that are
shaken.

Beatus vir qui implevit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

Gloria Patri, etc.

Antiphona. Jam hiems transiit, imber abiit, et recessit: surge amica mea, et veni.

Antiphona. Speciosa facta es.

PSALMUS CXLVII

Lauda Jerusalem Dominum: lauda Deum tuum Sion.

Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

Qui posuit fines tuos pacem: et adipe frumenti satiat te.

Qui emittit eloquium suum terrae: velociter currit sermo ejus.

Qui dat nivem sicut lanam: nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas: ante faciem frigoris ejus quis sustinebit.

Emittet verbum suum, et liquefaciet ea: flabit

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

Glory be to the Father

Anthem. For winter is now past the rain is over and gone: arise, my beloved, and come.

Anthem. Thou art become beautiful.

PSALM CXLVII

Praise the Lord O Jerusalem; praise thy God, O Sion.

Because he hath strengthened the bolts of thy gates he hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the finest corn.

Who sendeth forth his speech to the earth: his word runneth swiftly.

Who giveth snow like wool: Scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send out his word, and shall melt

spiritus ejus, et fluent
aquae.

Qui annuntiat verbum
suum Jacob: justitias, et
judicia sua Israel.

Non fecit taliter unni
nationi: et judicia sua
non manifestavit eis.

Gloria Patri, etc.

Antiphona. Speciosa
facta es et suavis in de-
liciis tuis, sancta Dei
genitrix.

CAPITULUM

Eccl. xxiv

Ab initio, et ante saecula
creata sum, et usque ad
futurum saeculum non
desinam, et in habitatione
sancta coram ipso minis-
travi.

R. Deo Gratias.

HYMNUS

Ave Maris Stella
Dei mater alma,
Atque semper virgo
Felix caeli porta

them: his wind shall
blow, and the waters shall
run.

Who declareth his word
to Jacob: his precepts and
his judgments to Israel.

He hath not done in
like manner to every na-
tion: and his judgments
he hath not made mani-
fest to them.

Glory be to the Father
Anthem. Thou art be-
come beautiful and sweet
in thy delights, O Holy
Mother of God.

THE LITTLE CHAPTER

Ecclus, xxiv. 14

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

R. Thanks be to God.

HYMN

Bright Mother of our
Maker hail,
Thou Virgin ever blest,
The ocean's star by which
we sail
And gain the port of rest.

Sumens illud Ave
Gabrielis ore
Funda nos in pace
Mutans Hevae nomen.

Solve vincla reis
Profer lumen caecis
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem
Sumat per te preces,
Qui pro nobis natus
Tulit esse tuus.

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

Vitam praesta puram
Iter para tutum
Ut videntes Jesum,
Semper colletemur.

Sit laus Deo Patri
Summo Christo decus

Whilst we this Ave thus
to thee,
From Gabriel's mouth
rehearse;
Obtain that peace our lot
may be
And Eva's name reverse.
Release our long en-
tangled mind
From all the snares of ill
With heavenly light in-
struct the blind
And all our vows fulfill.
Exert for us a mother's
care
And us thy children own
Prevail with him to hear
our prayer
Who chose to be Thy
Son.
O spotless Maid whose
virtues shine
With brightest purity
Each action of our lives
refine.
And make us pure like
thee.
Preserve our lives un-
stained with ill
In this infectious way
That heaven alone our
souls may fill
With joys that ne'er de-
cay.
To God the Father end-
less praise,
To God the Son the
same;

Spiritui sancto
Tribus honor unus.
Amen.

V. Diffusa est gratia in
labiis tuis.

R. Propterea benedixit
te Deus in aeternum.

Antiphona. Beata
mater.

And Holy Ghost whose
equal rays
One equal glory claim.
Amen.

V. Grace is poured
abroad on thy lips.

R. Therefore hath God
blessed Thee forever.

Anthem. Blessed
Mother.

THE CANTICLE OF THE BLESSED VIRGIN,
Luke, i 46—The Magnificat

Magnificat anima mea
Dominum.

Et exultavit spiritus
meus in Deo Salutari
meo.

Quia respexit humilita-
tem ancillae suae ecce
enim ex hoc beatam me
dicent omnes genera-
tiones.

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.

My soul doth magnify
the Lord.

And my spirit hath re-
joiced in God My
Savior.

Because he hath looked
down on the lowliness of
his handmaid, for behold
henceforth all generations
will call me blessed.

Because he that is
mighty hath done great
things for me: and holy
is his name.

And his mercy is from
generation unto genera-
tion to them that fear
him.

He hath shown might
in his arm: he hath scat-
tered the proud in the
conceit of their heart.

He hath put down the
mighty from their throne,

Esurientes implevit
bonis: et divites dimisit
inanes.

Suscepit Israel puerum
suum: recordatus miseri-
cordiae suae.

Sicut locutus est ad
patres nostros, Abraham
et semini ejus in saecula.

Gloria Patri, etc.

Antiphona. Beata
Mater, et intacta virgo,
gloriosa regina mundi,
intercede pro nobis ad
Dominum.

Kyrie eleison. Christe
eleison. Kyrie eleison.

V. Domine exaudi
orationem meam,

R. Et clamor meus ad
te veniat.

OREMUS

CONCEDE nos famu-
los tuos, quaesumus
Domine Deus perpetua
mentis et corporis sani-
tate gaudere: et gloriosa
beatae Mariae semper
virginis intercessione a
praesenti liberari tristitia,

and hath exalted the
humble.

He hath filled the hun-
gry with good things and
the rich he hath sent
away empty.

He hath received his
servant Israel, being
mindful of his mercy.

As he spake to our
fathers, to Abraham and
to his seed forever.

Glory be to the Father,
etc.

Anthem. Blessed
Mother and inviolate Vir-
gin, glorious queen of the
world, intercede for us
with the Lord.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.

V. O Lord hear my
prayer.

R. And let my cry
come unto thee.

Let us pray

GRANT, we beseech
thee, O Lord God,
that we, thy servants,
may enjoy perpetual
health, both of mind and
body; and by the glorious
intercession of the blessed
Mary ever Virgin, may be

et aeterna perfrui laetitia.
 Per Christum Dominum
 nostrum, qui tecum vivit
 et regnat in unitate
 Spiritus Sancti, Deus per
 omnia saecula saeculorum.
 Amen.

V. Benedicamus Do-
 mino.

R. Deo Gratias.

V. Fidelium animae
 per misericordiam Dei re-
 quiescant in pace.

R. Amen.

delivered from present
 sorrow, and attain unto
 eternal joy. Through our
 Lord Jesus Christ thy
 Son, who liveth and
 reigneth with thee in the
 unity of the Holy Ghost,
 God world without end.
 Amen.

V. Let us bless the
 Lord.

R. Thanks be to God.

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

R. Amen.

Compline

The Reader begins:

V. Pray, sir, a blessing.

The Blessing

May the Lord Almighty grant us a quiet night and a perfect end.

R. Amen.

SHORT LESSON

1 Pet. v. 8

BRETHREN, be sober, and watch: because your adversary the devil as a roaring lion goeth about, seeking whom he may devour; whom resist ye strong in faith. But do Thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth

Our Father. *All in secret.*

Then the Hebdomadarius makes the Confession

I CONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, [to our Seven holy Fathers],¹ to all the Saints, and to you, brethren: that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the

¹ In Servite churches.

holy Apostles Peter and Paul, [our Seven holy Fathers],¹ all the Saints, and you, brethren, to pray to the Lord our God for me.

The Choir answers:

May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

R. Amen.

Then the Choir repeats the Confession

I CONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul [to our Seven holy Fathers],² to all the Saints, and to you, father: that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul [our Seven holy Fathers],² all the Saints, and you, father, to pray to the Lord our God for me.

The Hebdomadarius says:

May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Then is said:

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

R. Blessed art thou amongst women, and blessed is the fruit of thy womb Jesus.]³

¹ In Servite churches.

² In Servite churches.

³ In Servite churches.

V. Convert us, O God our Savior.

R. And turn away Thy anger from us.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, and to the son, and to the Holy Ghost.

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

Alleluia, *or*, Praise be to Thee, O Lord, King of everlasting glory.

Ant. Have mercy.

In Paschal time

Ant. Alleluia.

PSALM IV

CUM INVOCAREM

1. **W**HEN I called upon Him, the God of my justice heard me: when I was in distress, Thou didst enlarge me.

2. Have mercy upon me: and hear my prayer.

3. O ye sons of men, how long will ye be dull of heart: why do ye love vanity, and seek after lying?

4. Know ye also that the Lord hath exalted His holy one: the Lord will hear me when I cry unto Him.

5. Be ye angry and sin not: the things which ye say in your hearts, be sorry for upon your beds.

6. Offer up the sacrifice of justice, and hope in the Lord: there are many that say, Who showeth us good things?

7. The light of Thy countenance, O Lord, is signed upon us: Thou hast put gladness in my heart.

8. By the fruit of their corn and wine and oil: are they multiplied.

9. In peace in the selfsame; I will sleep and take my rest.

10. For Thou only, O Lord: hast established me in hope.

Glory be to the Father.

PSALM XC

QUI HABITAT

1. **H**E that dwelleth in the help of the Most High: shall abide under the protection of the God of heaven.

2. He shall say unto the Lord, Thou art my upholder, and my refuge: my God, in Him will I hope.

3. For He hath delivered me from the snare of the hunters: and from the sharp word.

4. He shall overshadow thee with His shoulders: and under His wings shalt thou trust.

5. His truth shall compass thee with a shield: thou shalt not be afraid for the terror of the night,

6. For the arrow that flieth in the day, for the plague that walketh in the darkness: for the assault of the evil one in the noonday.

7. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8. But with thine eyes shalt thou behold: and shalt see the reward of the wicked.

9. For Thou, O Lord, art my hope: Thou hast set Thy refuge very high.

10. There shall no evil approach unto thee; nor shall the scourge come nigh thy dwelling.

11. For He hath given His angels charge over thee: to keep thee in all thy ways.

12. In their hands shall they bear thee up; lest haply thou dash thy foot against a stone.

13. Thou shalt walk upon the asp and the basilisk: the lion and the dragon shalt thou tread under thy feet.

14. Because he hath hoped in Me, I will deliver him: I will protect him, because he hath known My name.

15. He shall cry unto Me, and I will hear him: I am with him in trouble; I will deliver him, and glorify him.

16. With length of days will I fill him: and I will show unto him My salvation.

Glory be to the Father.

PSALM CXXXIII

ECCE NUNC

1. **B**EHOLD now, bless ye the Lord: all ye servants of the Lord.

2. Who stand in the house of the Lord: in the courts of the house of our God.

3. Lift up your hands by night to the holy places: and bless the Lord.

4. May the Lord out of Sion bless thee: who hath made heaven and earth.

Glory be to the Father.

Ant. Have mercy on me, O Lord, and graciously hear my prayer.

In Paschal time

Ant. Alleluia, alleluia, alleluia.

HYMN

NOW with the fast departing light,
 Maker of all, we ask of Thee,
 Of Thy great mercy, through the night
 Our guardian and defence to be.
 Far off let idle visions fly;
 No phantom of the night molest;

Curb Thou our raging enemy,
 That we in chaste repose may rest.
 Father of mercies, hear our cry;
 Hear us, O sole-begotten Son;
 Who, with the Holy Ghost most high,
 Reignest while endless ages run.
 Amen.

On the feasts of our Blessed Lady, the following is said instead:

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

LITTLE CHAPTER. *Jerem. xiv. 9*

THOU, O Lord, art among us, and Thy holy name is invoked upon us, forsake us not, O Lord our God.

R. Thanks be to God.

Short Responsory

Into Thy hands, O Lord, * I commend my spirit.

Choir. Into Thy hands, O Lord, * I commend my spirit.

V. Thou hast redeemed us, O Lord, the God of truth.

Choir. I commend my spirit.

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

Choir. Into Thy hands, O Lord, * I commend my spirit.

V. Keep us, O Lord, as the apple of an eye.

R. Protect us under the shadow of Thy wings.

Ant. Save us.

In Paschal time, the above is said thus:

R Into Thy hands, O Lord, I commend my spirit, * Alleluia, alleluia.

Choir. Into Thy hands, O Lord, I commend my spirit, * Alleluia, alleluia.

V. Thou hast redeemed us, O Lord, the God of truth.

Choir. Alleluia, alleluia.

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

Choir. Into Thy hands, O Lord, I commend my spirit, * Alleluia, alleluia.

V. Keep us, O Lord, as the apple of an eye, Alleluia.

V. Protect us under the shadow of Thy wings, Alleluia.

Ant. Save us.

CANTICLE OF SIMEON

1. **N**OW dost Thou dismiss Thy servant, O Lord, in peace: according to Thy word.

2. For mine eyes have seen: Thy salvation.

3. Which Thou hast prepared: before the face of all people.

4. A light to enlighten the Gentiles: and the glory of Thy people Israel.

Glory be to the Father.

Ant. Save us, O Lord, when we are awake, and keep us while we sleep: that we may watch with Christ, and rest in peace. (*P. T.* Alleluia.)

[*The following Prayers are omitted on Doubles and within Octaves*

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father. *In secret.*

V. And lead us not into temptation. *R.* But deliver us from evil.

I believe in God. *In secret.*

V. The resurrection of the body. *R.* And life everlasting. Amen.

V. Blessed art Thou, O Lord, the God of our fathers. *R.* And worthy to be praised, and glorious for ever.

V. Let us bless the Father and the Son with the Holy Ghost. *R.* Let us praise and exalt Him for ever.

V. Blessed art Thou, O Lord, in the firmament of heaven. *R.* And worthy to be praised, and glorious, and exalted for ever.

V. May the almighty and merciful Lord bless and preserve us. *R.* Amen.

V. Vouchsafe, O Lord, this night. *R.* To keep us without sin.

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

V. Let Thy mercy, O Lord, be upon us. *R.* As we have hoped in Thee.

V. O Lord, hear my prayer. *R.* And let my cry come unto Thee.

V. The Lord be with you. *R.* And with thy spirit.

Let us pray

VISIT, we beseech Thee, O Lord, this habitation, and drive far from it all snares of the enemy: let Thy holy angels dwell herein, to preserve us in peace: and may Thy blessing be always upon us. Through our Lord.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

The Blessing

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

R. Amen.

Then is said one of the Antiphons of the Blessed Virgin, according to the season

From Vespers of Saturday before First Sunday in Advent to the Purification, inclusive

MOTHER of Christ, hear thou thy people's cry,
 Star of the deep, and Portal of the sky,
 Mother of Him who thee from nothing made,
 Sinking we strive, and call to thee for aid:
 Oh, by that joy which Gabriel brought to thee,
 Thou Virgin first and last, let us thy mercy see.

In Advent

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Let us pray

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

R. Amen.

V. May Thy divine assistance remain always with us.

R. Amen.

Our Father. Hail, Mary. I believe. *In secret.*

From the First Vespers of Christmas to the Purification

V. After child-birth thou didst remain a pure virgin.

R. Intercede for us, O Mother of God.

Let us pray

O GOD, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, through whom we have deserved to receive the Author of life, our Lord Jesus Christ, Thy Son.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Our Father. Hail, Mary. I believe. *Secretly.*

II

*From Compline on the Feast of the Purification to
Maundy Thursday, exclusively*

HAIL, O Queen of Heaven enthroned,

Hail, by angels mistress owned;

Root of Jesse, Gate of morn,

Whence the world's true Light was born.

Glorious Virgin, joy to thee,

Loveliest whom in Heaven they see.

Fairest thou where all are fair,

Plead with Christ our sins to spare.

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Give me strength against thine enemies.

Let us pray

GRANT, O merciful God, support to our frailty; that we who commemorate the holy Mother of God, may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Our Father. Hail, Mary. I believe. *Secretly.*

III

*From Compline on Holy Saturday till First Vespers
of Trinity Sunday*

O QUEEN of heaven rejoice, alleluia.
For He whom thou didst merit to bear, alleluia.
Hath arisen, as He said, alleluia.

Pray for us to God, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. For the Lord hath risen indeed, alleluia.

Let us pray

O GOD, who didst vouchsafe to give joy to the world through the resurrection of Thy Son our Lord Jesus Christ; grant, we beseech Thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Our Father. Hail, Mary. I believe. *Secretly.*

IV

From First Vespers of Trinity Sunday to Advent

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

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

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

Let us pray

ALMIGHTY, everlasting God, who by the co-operation of the Holy Ghost didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son; grant that we may be delivered from instant evils and from everlasting death by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Our Father. Hail Mary. I believe. *Secretly.*

Prayers after Compline

THE custom of singing the *Salve Regina* daily after Compline was instituted in the Servite Order from the beginning by the Seven Holy Founders, most likely in imitation of what was practised in several other religious orders and in many cathedrals and collegiate churches. In the year 1609, Fr. Philip of Alexandria, the General of the Order, directed that the Loreto Litany should be said after. This Litany, as well as the prayer which follows, is said for the propagation of the Order and the welfare of the province or town in which the monastery is. The *De profundis* which follows is said in suffrage for the souls of the religious, of their parents, and of the benefactors of the Community and of the Order.

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

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

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

Let us pray .

ALMIGHTY, everlasting God, who by the co-operation of the Holy Ghost didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son; grant that we may be delivered from instant evils and from everlasting death by her glorious intercession, in whose commemoration we rejoice. Through the same Christ our Lord. *R.* Amen.

Litany of the Blessed Virgin

K YRIE eleison.	L ORD, have mercy.
Christe eleison.	Christ, have mercy.
Kyrie eleison.	Lord, have mercy.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus,	God the Father of heaven,
Miserere nobis.	Have mercy on us.
Fili Redemptor mundi	God the Son, Redeemer
Deus,	of the world,
Miserere nobis.	Have mercy on us.
Spiritus Sancte Deus,	God the Holy Ghost,
Miserere nobis.	Have mercy on us.
Sancta Trinitas, unus	Holy Trinity, one God,
Deus,	
Miserere nobis.	Have mercy on us.
Sancta Maria, ora pro	Holy Mary, pray for us.
nobis.	
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Most pure Mother,
Mater castissima,	Most chaste Mother,
Mater inviolata,	Inviolate Mother,
Mater intemerata,	Undeiled Mother,
Mater amabilis,	Amiable Mother,
Mater admirabilis,	Admirable Mother,
Mater boni consilii,	Mother of Good Counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Saviour,
Virgo prudentissima,	Most prudent Virgin,
Virgo veneranda,	Venerable Virgin,
Virgo prædicanda,	Renowned Virgin,
Virgo potens,	Powerful Virgin,

Oro pro nobis

Pray for us.

Virgo clemens,	Ora pro nobis	Merciful Virgin,	Pray for us.
Virgo fidelis,		Faithful Virgin,	
Speculum justitiæ,		Mirror of justice,	
Sedes sapientiæ,		Seat of wisdom,	
Causa nostræ lætitiæ,		Cause of our joy,	
Vas spirituale,		Spiritual Vessel,	
Vas honorabile,		Vessel of honor,	
Vas insigne devotionis,		Vessel of singular devo- tion,	
Rosa mystica,		Mystical Rose,	
Turris Davidica,		Tower of David,	
Turris eburnea,	Tower of ivory,	Pray for us.	
Domus aurea,	House of gold,		
Fœderis arca,	Ark of the covenant,		
Janua cœli,	Gate of heaven,		
Stella matutina,	Morning star,		
Salus infirmorum,	Health of the sick,		
Refugium peccatorum,	Refuge of sinners,		
Consolatrix afflictorum,	Comforter of the afflicted,		
Auxilium Christiano- rum,	Help of Christians,		
Regina Angelorum,	Queen of Angels,		Pray for us.
Regina Patriarcharum,	Queen of Patriarchs,		
Regina Prophetarum,	Queen of Prophets,		
Regina Apostolorum,	Queen of Apostles,		
Regina Martyrum,	Queen of Martyrs,		
Regina Confessorum,	Queen of Confessors,		
Regina Virginum,	Queen of Virgins,		
Regina Sanctorum om- nium,	Queen of all Saints,		
Regina sine labe ori- ginali concepta,	Queen conceived with- out original sin,		
Regina sacratissimi Rosarii,	Queen of the most holy Rosary,		
Regina pacis,	Queen of Peace,		
Regina Servorum tuo- rum,	Queen of Thy Servants,		

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.¹

V. Ora pro nobis, Sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

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

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

Lamb of God, who takest away the sins of the world, have mercy on us.¹

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

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

V. Vouchsafe, O sacred Virgin, to accept my praises.
R. Give me strength against thine enemies.

Let us pray

IN Thy loving mercy we beseech Thee, O Lord, loose the chains of our sins, and, through the intercession of Mary the blessed and ever Virgin, Mother of God, of our Seven Holy Founders, St. Philip, Thy confessor, and all the Saints, preserve in all holiness N. the Supreme Pontiff, N. our Cardinal Protector, N. our General, us Thy servants, our benefactors, and our dwelling-places; cleanse from the stain of vice and fill with virtue all who are united to us by blood, affinity, and friendship; bestow upon us peace and salvation, drive from us our enemies, visible and invisible, curb the desires of the flesh; give us wholesome air and

¹ I. 300 DAYS, each time. II. PLENARY, if said daily, on the Feast of the Immaculate Conception, the Nativity, the Annunciation, the Purification and Assumption of the Blessed Virgin Mary.

fruitfulness of the soil; grant charity to our friends and enemies; guard this city and all that dwell therein from all plague, famine, war, and earthquake; and to all the faithful departed do thou grant eternal rest. Through Christ our Lord. Amen.

For the Souls of the Brethren, Sisters, parents, relations, benefactors, and all Faithful departed.

Ant. If Thou, O Lord.

Psalm cxxix. De Profundis

OUT of the depths I have cried to Thee, O Lord: *
Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, O Lord, shalt observe iniquities, * Lord, who shall endure it?

For with Thee there is merciful forgiveness, * and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word, * my soul hath hoped in the Lord.

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

Because with the Lord there is mercy, * and with Him plentiful redemption.

And He shall redeem Israel * from all his iniquities.

Eternal rest give unto them, O Lord, * and let perpetual light shine upon them.

Ant. If Thou, O Lord, shalt observe iniquities, Lord, who shall endure it?

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

Our Father. *In secret.*

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gate of hell.

R. Deliver their souls. O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

ABSOLVE, we beseech Thee, O Lord, the souls of our brethren, sisters, relations, benefactors, and of all the faithful departed from every bond of sin, that being raised in the glory of the resurrection, they may be refreshed among Thy Saints and Elect. Through Christ our Lord. Amen.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

After the De profundis all the Religious, kneeling, turn towards the Superior, and say:

Pray, sir, a blessing.

The Superior, standing, gives them his blessing, saying:

May He bless you, Who liveth and reigneth, world without end.

To which all, whilst making the sign of the cross, answer:
Amen.

EXERCISES AND PRAYERS

IN HONOR OF

Our Lady of Seven Dolors

The Crown or Rosary

OF THE

Seven Dolors of our Lady

An Act of Contrition

O MY most loving Savior, behold me before Thy divine presence, full of confusion for the many offences I have committed against Thee. I repent of them from my whole heart, and detest them above all evils, because they offend Thine infinite goodness; and I firmly purpose to wash my soul in the Sacrament of Penance, and never to offend Thee again. Forgive me, my crucified Savior, in Thine infinite mercy. And thou, most tender Virgin, Refuge of Sinners, do thou, by thy bitter pains, obtain for me the pardon of all my sins, and grace never to crucify thy Son again.

Come, O Holy Spirit, fill the hearts of Thy faithful, 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.

V. Remember Thy congregation.

R. Which Thou hast possessed from the beginning.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

ENLIGHTEN our minds, we beseech Thee, O Lord, with the light of Thy brightness, that we may see what we ought to do, and be able to do what is

right. Through Jesus Christ our Lord. Amen.

I. THE FIRST SORROW of our Blessed Lady was when, having presented Jesus, her Divine Son, in the Temple, she heard the words of holy Simeon, "Thy own soul a sword shall pierce;" by which he foretold the Passion and Death of her Son Jesus.

Our Father, once. Hail Mary, seven times.

II. THE SECOND SORROW of our Blessed Lady was when she was obliged to flee into Egypt, because King Herod was seeking the Child to destroy Him.

Our Father, once. Hail Mary, seven times.

III. THE THIRD SORROW of our Blessed Lady was when, returning from Jerusalem after the feast of the Pasch, she lost her beloved Son Jesus, and for three days, with St. Joseph, sought Him sorrowing.

Our Father, once. Hail Mary, seven times.

IV. THE FOURTH SORROW of our Blessed Lady was when she met on the way to Calvary her dear Son Jesus, carrying on His bruised shoulders a heavy cross, whereon He was to be crucified for our salvation.

Our Father, once. Hail Mary, seven times.

V. THE FIFTH SORROW of our Blessed Lady was when she saw her Divine Son nailed to the cross, shedding blood from all parts of His sacred Body, and after three hours' agony beheld Him die.

Our Father, once. Hail Mary, seven times.

VI. THE SIXTH SORROW of our Blessed Lady was when a soldier with a spear opened the sacred Side of Jesus, and when His sacred Body, being taken down from the cross, was laid on her most pure bosom.

Our Father, once. Hail Mary, seven times.

VII. THE SEVENTH SORROW of our Blessed Lady was when she saw the most sacred Body of her Son Jesus laid in the sepulchre.

Our Father, once. Hail Mary, seven times.

Let us now say three *Hail Marys*, in honor of the tears which our Lady shed in her Dolors, that we may obtain a true sorrow for our sins and gain the holy indulgences.

Hail Mary, three times.

The Stabat Mater

S T A B A T Mater
dolorosa,
Juxta crucem lacrymosa,
Dum pendebat Filius.

Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

Oh, quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

Quæ mœrebat et dolebat,
Pia Mater, dum videbat,
Nati pœnas inclyti.

Quis est homo, qui non
fleret,
Matrem Christi si videret
In tanto supplicio?

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.

Oh, 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?

Quis non posset contri- stari, Christi Matrem contem- plari Dolentem cum Filio?	Can the human heart re- frain From partaking in her pain, In that Mother's pain un- told?
Pro peccatis suæ gentis Vidit Jesum in tormentis, Et flagellis subditum.	Bruised, derided, cursed, defiled, She beheld her tender Child All with bloody scourges rent;
Vidit suum dulcem Natum Moriendo desolatum, Dum emisit spiritum.	For the sins of His own nation Saw Him hang in desola- tion, Till His spirit forth He sent.
Eja Mater, fons amoris, Me sentire vim doloris Fac, ut tecum lugeam.	O thou Mother, fount of love, Touch my spirit from above; Make my heart with thine accord.
Fac ut ardeat cor meum In amando Christum Deum, Ut sibi complaceam.	Make me feel as thou hast felt, Make my soul to glow and melt With the love of Christ my Lord.
Sancta Mater, istud agas, Crucifixi fige plagas	Holy Mother, pierce me through; In my heart each wound renew

Cordi meo valide.	Of my Saviour crucified.
Tui Nati vulnerati,	Let me share with thee
Tam dignati pro me pati,	His pain
Pœnas mecum divide.	Who for all my sins was slain,
	Who for me in torment died.
Fac me tecum pie flere,	Let me mingle tears with thee,
Crucifixo condolere,	Mourning Him who mourned for me,
Donec ego vixero.	All the days that I may live.
Juxta crucem tecum stare,	By the cross with thee to stay,
Et me tibi sociare	There with thee to weep and pray,
In planctu desidero.	Is all I ask of thee to give.
Virgo virginum præclara,	Virgin of all virgins best,
Mihi jam non sis amara,	Listen to my fond re- quest:
Fac me tecum plangere.	Let me share thy grief divine.
Fac ut portem Christi	Let me to my latest
mortem,	breath,
Passionis fac consortem,	In my body bear the death,
Et plagas recolere.	Of that dying Son of thine.
Fac me plagis vulnerari,	Wounded with His every wound,

Fac me cruce inebriari, Et cruore Filii.	Steep my soul till it hath swooned In His very Blood away.
Flammis ne urar succensus Per te, Virgo, sim defensus In die iudicii.	Be to me, O Virgin, nigh, Lest in flames I burn and die, In His awful judgment-day.
Christe, cum sit hinc exire, Da per Matrem me venire Ad palmam victoriæ.	Christ, when Thou shalt call me hence, Be Thy Mother my defence; Be Thy cross my victory.
Quando corpus morietur, Fac ut animæ donetur, Paradisi gloria. Amen. ¹	While my body here decays, May my soul Thy goodness praise, Safe in Paradise with Thee. Amen. ²

V. Pray for us, most sorrowful Virgin.

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

¹ 100 DAYS, each time the *Stabat Mater* is said.—N.B. In some churches it is customary to divide the *Stabat Mater* in three parts, as below, pp. 209, 211, and 213, and to repeat the verse *Stabat* after each verse. The first part is then said on Sundays, Mondays, and Thursdays, the second on Tuesdays and Fridays, and the third on Wednesdays and Saturdays. But the indulgence of the *Stabat* is not gained by such practice.

Let us pray

GRANT, we beseech Thee, O Lord Jesus Christ, that the most blessed Virgin Mary, Thy Mother, whose most holy soul was pierced with the sword of sorrow in the hour of Thy Passion, may intercede for us before the throne of Thy mercy, now and at the hour of our death. Through Thee, Jesus Christ, Savior of the world, who, with the Father and the Holy Ghost, livest and reignest world without end. Amen.

Let us say one *Pater, Ave, and Gloria* in honor of the Seven Holy Founders, who were so devoted to our Blessed Lady.

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

Let us say a *Salve Regina* for our benefactors, living and dead, and for those who practise this devotion.

Hail, holy Queen.

Lastly, let us invoke our Lady of Sorrows for the Sovereign Pontiff, the wants of Holy Church, and for all our necessities, spiritual and temporal.

V. Virgin most sorrowful, pray for us. *Three times.*

V. May the sorrowful Virgin Mary. *R.* Bless us with her loving Child.

N. B.—The *Stabat Mater* and the prayers which follow, though generally added when the Crown is said in public, are not necessary to gain the indulgences; it is enough, after the three *Hail Marys*, to say the *V.* Pray for us, and the prayer, Grant, we beseech. The act of contrition, in the beginning, must express the purpose of going to confession, unless one has already been. Any form may be used for it. The indulgences attached to the recitation of the Crown of the Seven Dolors will be found at the end of the MANUAL.

MONTH OF THE HOLY ROSARY

By an Indult of the Holy See, the Crown of the Seven

Dolors may be recited instead of the Dominican Rosary during the month of October in the churches of the Servite Order. The Crown is therefore recited as above; then is added the following prayer to St. Joseph, ordered by the Holy Father to be said publicly after the Rosary.

Prayer to St. Joseph

FOR THE MONTH OF OCTOBER

IN our tribulation we fly to thee, O Blessed Joseph; and, after imploring the help of thy most holy Spouse, we ask also with confidence for thy patronage. By the affection which united thee to the Immaculate Virgin Mother of God, and the paternal love with which thou didst embrace the Child Jesus, we beseech thee to look kindly upon the inheritance which Jesus Christ acquired by His precious Blood, and by thy powerful aid to help us in our needs.

Protect, most careful Guardian of the Holy Family, the chosen people of Jesus Christ. Keep us, most loving father, from all pestilence of error and corruption. Be merciful to us, most powerful protector, from thy place in heaven, in this warfare with the powers of darkness; and, as thou didst snatch the Child Jesus from danger of death, so now defend the holy Church of God from the snares of the enemy and from all adversity. Guard each of us by thy perpetual patronage, so that, sustained by thy example and help, we may live in holiness, die a holy death, and obtain the everlasting happiness of heaven. Amen.

INDULGENCES

- I. SEVEN YEARS AND SEVEN QUARANTINES, to all who shall assist at the public recitation of the Rosary during the month of October, or being prevented, shall say it privately.
- II. PLENARY, one day of the month, for those who shall have done the same at least ten times during the same month.
- III. PLENARY, on the feast of the most holy Rosary, or on one day of the octave.

Way of the Sorrowful Mother

Via Matris Dolorosae

OR,

The Stations of the Way of the Seven Dolors of Mary

Kneeling before the image of our Lady of Dolors, say in the first place:—

COME, O Holy Spirit, fill the hearts of Thy faithful, 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.

V. Remember Thy congregation. *R.* Which Thou hast possessed from the beginning.

V. O Lord, hear my prayer. *R.* And let my cry come unto Thee.

V. The Lord be with you. *R.* And with Thy spirit.

Let us pray

ENLIGHTEN our minds, we beseech Thee, O Lord, with the light of Thy brightness, that we may see what we ought to do, and be able to do what is right. Through Christ our Lord. Amen.

An Act of Contrition

VIRGIN most afflicted, how ungrateful have I been in the past to my God, in return for all His benefits. Now, I repent in bitterness of heart, humbly asking pardon for the offence done to His infinite goodness, and resolved by the help of heavenly grace to offend Him no more. Ah! by all the pains which thou didst suffer in the cruel Passion of thy dear Jesus,

I pray thee, with fervent sighs, to obtain for me pardon and mercy for all my grievous sins. Receive this holy exercise wherein I am going to engage in memory of thy Sorrows. Obtain that the same sword which pierced thy soul may pierce mine also, that I may live and die in the love of my Lord, and share eternally in that glory, which He has purchased for me with His most precious Blood. Amen.

Then say, when passing from Station to Station:

Sancta Mater, istud agas.	Holy Mother, pierce me through;
Crucifixi fige plagas,	In my heart each wound renew
Cordi meo valide.	Of my Savior crucified.

Or,

With all the blessings which thou dost impart,
Oh, print thy sorrows, Mary, on my heart.

First Dolor

In this First Dolor the soul imagines herself to be in the Temple at Jerusalem, where the Virgin heard the prophecy of Simeon.

Meditation

Standing.—How great was the shock to Mary's heart at hearing the sorrowful words, in which holy Simeon told the bitter Passion and death of her sweet Jesus, since in that same moment she realised in her mind all the insults, blows, and torments which the impious Jews were to offer to the Redeemer of the world. But a still sharper sword pierced her soul. It was the thought of men's ingratitude to her beloved Son. Now consider, that because of thy sins thou art unhappily among the ungrateful, and casting thyself at the feet of the Mother of Dolors, say with sorrow:

Kneeling.—Virgin beloved, who didst feel so bitter pangs of soul at seeing the abuse which I, wretch that I am, would make of the Blood of thy dear Son, obtain for me, I pray thee, by thy riven heart, that in time to come I may better correspond to God's mercies, profit by His heavenly grace, receive not in vain His lights and inspirations, and so be among the blessed number of those who are saved by the bitter Passion of Jesus. Amen.

Hail, Mary

Virgin most sorrowful, pray for us.

Sancta Mater, or,

With all the blessings which thou dost impart,
Oh, print thy sorrows, Mary, on my heart.

Second Dolor

In this Second Dolor the soul considers that most dolorous flight which the Virgin made into Egypt, to deliver Jesus from the cruel persecution of Herod.

Meditation

CONSIDER the sharp sorrow which Mary felt when, St. Joseph being warned by an angel, she had to flee by night in order to preserve her beloved Child from the slaughter decreed by Herod. What anguish was hers, in leaving Judea, lest she should be overtaken by the soldiers of the cruel king! How great her privations in that long journey! What sufferings she bare in that land of exile, what sorrow amid that people given to idolatry! But consider how often thou hast renewed that bitter grief of Mary, when thy sins have caused her Son to flee from thine heart. Wherefore repent, and turn to her, humbly saying:

Sweetest Mother, once and once only Herod obliged thee to fly with thy Jesus, to escape the slaughter which he had commanded; but I, how often have I forced my Redeemer, and thee with Him, to flee from my heart, when I have admitted into it accursed sin, hateful to thee and to my loving Lord. With tears and contrition I humbly sue for pardon. Mercy, dear Lady mine, mercy! and I promise thee that, for the future, with the help of God, I will ever maintain my Savior and thee in complete possession of my soul. Amen.

Hail, Mary.

Virgin, most sorrowful, pray for us.

Sancta Mater, *or,*

With all the blessings which thou dost impart,
Oh, print thy sorrows, Mary, on my heart.

Third Dolor

In this Third Dolor the soul pictures to herself the most afflicted Virgin, when she went weeping to seek her Jesus lost.

Meditation

HOW dread was the grief of Mary, when she saw that she had lost her beloved Son! And as if to increase her sorrow, when she sought him diligently among her kinsfolk and acquaintance, she could hear no tidings of Him. No hindrances stayed her, no weariness, nor danger; but she forthwith returned to Jerusalem, and for three long days sought Him sorrowing. Great be thy confusion, O my soul, who has so often lost thy Jesus by thy sins, and hast given no heed to seek Him at once, a sign that thou dost make of very little or of no account the precious treasure of divine love. Weep then for thy blindness, and turning thee to that Lady of sighs, thy Mother, say with compunction:

Virgin most afflicted, obtain that I may learn from thee to seek Jesus, when I have lost Him by giving ear to my passions and to the evil suggestions of the devil; obtain that I may find Him again, and when I possess Him once more, that I may ever repeat the words of the Spouse, "I found Him whom my soul loveth; I held Him, and I will not let Him go." Amen.

Hail, Mary.

Virgin, most sorrowful, pray for us.

Sancta Mater, *or,*

With all the blessings which thou dost impart,
Oh, print thy sorrows, Mary, on my heart.

Fourth Dolor

In this Fourth Dolor the soul pictures to herself our Lady of Sorrows when she met her Son on His way to Calvary.

Meditation

COME, O ye sinners, come and see if ye can endure so sad a sight. This Mother, so tender and loving, meets her beloved Son, meets Him amid an impious rabble, who drag Him to a cruel death, wounded, torn by stripes, crowned with thorns, streaming with blood, bearing His heavy cross. Ah, consider, my soul, the grief of the blessed Virgin thus beholding her Son! Who would not weep at seeing this Mother's grief? But who has been the cause of such woe? I, it is I, who with my sins have so cruelly wounded the heart of my sorrowing Mother! And yet I am not moved; I am as a stone, when my heart should break because of my ingratitude.

O Virgin most holy, I crave pardon for the sorrows I have caused thee. I know and confess that I deserve it not, for it is I through whom thy Jesus was so treated; yet do thou call to mind that thou art the Mother of mercy. Show mercy, then, to me, and I promise to be more faithful to my Redeemer in the time to come, and thus to console thee for the many sorrows I have offered to thine afflicted heart. Amen.

Hail, Mary.

Virgin, most sorrowful, pray for us.

Sancta Mater, or,

With all the sorrows which thou dost impart,
Oh, print thy sorrows, Mary, on my heart.

Fifth Dolor

In this Fifth Dolor the soul pictures to herself Calvary, where the Virgin saw her beloved Son die in a sea of sufferings.

Meditation

LOOK, devout soul, look to Calvary, whereon are raised two altars of sacrifice, one on the body of Jesus, the other on the heart of Mary. Sad is the sight of that dear Mother drowned in a sea of woe, seeing her beloved Son, part of her very self, cruelly nailed to the shameful tree of the cross. Ah me! how every blow of the hammer, how every stripe which fell on the Saviour's form, fell also on the disconsolate spirit of the Virgin. As she stood at the foot of the cross, pierced by the sword of sorrow, she turned her eyes on Him, until she knew that He lived no longer and had resigned His spirit to His Eternal Father. Then her own soul was like to have left the body and join itself to that of Jesus.

O Mother of Sorrows, who wouldst not leave Calvary until thou hadst drunk the last drop of the chalice of thy woe, how great is my confusion of face, that I so often refuse to take up my cross, and in all ways endeavor to avoid those slight sufferings which the Lord, for my good, is pleased to send upon me. Obtain for me, I pray thee, that I may see clearly the value of suffering, and may be enabled, if not to cry with St. Francis Xavier, "More to suffer, my God! ah, more!" at least to bear meekly all my crosses and trials. Amen.

Hail, Mary.

Virgin, most sorrowful, pray for us.

Sancta Mater, or,

With all the blessings which thou dost impart,
Oh, print thy sorrows, Mary, on my heart.

Sixth Dolor

In this Sixth Dolor the soul pictures to herself the most afflicted Virgin when she received into her arms her dead Son on His deposition from the cross.

Meditation

CONSIDER the most bitter sorrow which rent the soul of Mary, when she saw the dead body of her dear Jesus on her knees, covered with blood, all torn with deep wounds. O mournful Mother, a bundle of myrrh, indeed, is thy Beloved to thee. Who would not pity thee? Whose heart would not be softened, seeing affliction which would move a stone? Behold John not to be comforted, Magdalen and the other Mary in deep affliction, and Nicodemus, who can scarcely bear his sorrow.

And I! Shall I alone be tearless amid such grief? Ingrate and hard am I! Grant, dear Mother, that my heart may be pierced with that same sword that pierced thy sorrowful soul, that it may be softened, and may indeed lament those my heavy sins which were the cause of thy cruel suffering. Amen.

Hail, Mary.

Virgin, most sorrowful, pray for us.

Sancta Mater, or,

With all the blessings which thou dost impart,
Oh, print thy sorrows, Mary, on my heart.

Seventh Dolor

In this Seventh Dolor the soul pictures to herself the most sorrowful Virgin, who saw the tomb close on her dead Son.

Meditation

CONSIDER the sighs which burst from Mary's sad heart, when she saw her beloved Jesus laid within the tomb. What grief was hers when she saw the stone lifted to cover that sacred tomb! She gazed a last time on the lifeless body of her Son, and could scarce detach her eyes from those gaping wounds. And when the great stone was rolled to the door of the sepulchre, oh, then indeed her heart seemed torn from her body!

O Mother most desolate, who didst indeed in body depart from the sepulchre, but didst leave thy heart where was thine only treasure, obtain that all our desires, all our love may rest there with thee. Surely our hearts must melt with love to our Saviour, who has shed his Blood for our salvation. Surely we must love thee, who hast suffered so much for us. Oh! by all thy sorrows, grant that the memory of them may be ever imprinted on our mind, that our hearts may burn with love to God, and to thee, sweet Mother, who didst pour out all thy soul in sorrow for the Passion of Jesus: to Him be honor, glory, and thanksgiving for ever and ever. Amen.

Hail, Mary.

Virgin, most sorrowful, pray for us.

Sancta Mater, or,

With all the blessings which thou dost impart,
Oh, print thy sorrows, Mary, on my heart.

To Mary in her Desolation

I PITY thee, most holy Mother, with all the tenderness of which my heart is capable, in thine extreme desolation. Deep indeed was thy grief, when thou didst witness the Passion and death of thy beloved Son. But then His presence could in a measure sustain thee and comfort thee in the stormy waves of sorrow. Now art thou wholly desolate. Oh, grief unequalled! Oh, lonely bitterness! Oh, by that grievous loss, have pity on me, who so often have, by my sins, lost my beloved Lord. Obtain, O tender Mother, that I may never again cause my Jesus to remove from me through my wickedness and want of fervor, but may serve Him faithfully in this earthly life, to see and enjoy Him hereafter in heaven.

Say three times Hail Mary, in memory of the Desolation of the most holy Virgin.

Then say the Stabat Mater, as above, p. 171.

V. Pray for us, most sorrowful Virgin.

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

Let us pray

O GOD, in whose Passion, according to the prophecy of Simeon, a sword of grief pierced through the most sweet soul of Thy glorious Virgin Mother Mary, mercifully grant that we who celebrate the memory of her Dolors may obtain the benefit of Thy Passion. Who livest and reignest, God, world without end. Amen.

INDULGENCES

Gregory XVI, July 13, 1837, Leo XIII, July 23, 1898, Pius X, April 14, 1913, granted or confirmed the following indulgences: Seven Years and Seven Quarantines, once a day. Plenary, 1. On any day to be selected after it has

been made seven times. 2. Once a day if for seven Fridays preceding the feast of Our Lady of Sorrows in Passion Week. 3. Once a day on the seven Fridays before the feast of Our Lady of Sorrows in September. 4. On feast of Our Lady of Sorrows in Passion Week. 5. On the Feast of Our Lady of Sorrows in September.

Way of The Sorrowful Mother

A SHORTER FORM

Come, O Holy Spirit, *as above*, p. 177.

An Act of Contrition

MOST afflicted Virgin, humbly prostrate before thee, and overwhelmed with the multitude of my sins, I detest them in bitterness of heart, and repent that by them I have offended my most loving Redeemer, thy Son Jesus. By all the grief which thou didst bear in His Passion, I pray thee to obtain for me from Him mercy and pardon, and grace to offend Him no more. In memory of thy sufferings I offer thee this holy exercise, in which I am about to engage. Have pity on me, O dear Mother Mary, and obtain that the sword which pierced thy heart may pierce mine also, that I may live and die in the love of my Lord.

Then going to the First Station, say:

Sancta Mater, isiuđ agas,	Holy Mother, pierce me through;
Crucifixi fige plagas	In my heart each wound renew
Cordi meo valide.	Of my Savior crucified.

And repeat this in passing from one Station to another.

FIRST DOLOR

Mary in the Temple hears the prophecy of holy Simeon.

O VIRGIN most sorrowful, by the bitter pain which thy soul did suffer when thy Son Jesus was presented in the Temple, and thou didst hear from the prophetic mouth of Simeon that He was set for the fall of many on account of their malice, and for a sign which should be contradicted, and that a sword should pierce thine own soul; I pray thee, obtain for me this grace that the infinite merits of Jesus may not be vain and unfruitful through my fault.

Hail, Mary.

O most sorrowful Virgin, pray for us.

Sancta Mater, &c.

SECOND DOLOR

Mary flees into Egypt to withdraw her Son Jesus from the persecution of Herod.

O VIRGIN most sorrowful, by the grief which thou didst suffer when, in order to withdraw thy most innocent Son from the cruelty of impious Herod, who was seeking Him to destroy Him, thou wast obliged in the midst of hardship and privation to flee by stealth into Egypt; obtain, I beseech thee, that I may never through sin force my Redeemer to leave my heart.

Hail, Mary.

O most sorrowful Virgin, pray for us.

Sancta Mater, &c.

THIRD DOLOR

Mary seeks Jesus when He was lost.

O VIRGIN most sorrowful, by the anguish which thou didst suffer when, without any fault of thine, thou didst lose thy most beloved Son Jesus, who had remained in the Temple to fulfil the will of the Eternal Father, and didst seek Him anxiously for three days; obtain for me the grace to find Jesus at once, if by any misfortune I ever come to lose Him through sin.

Hail, Mary.

O most sorrowful Virgin, pray for us.

Sancta Mater, &c.

FOURTH DOLOR

Mary meets Jesus carrying His cross to Calvary.

O VIRGIN most sorrowful, by that keen grief with which thy soul was embittered when thou didst meet thy beloved Son on the way to Calvary, lacerated by the scourges, wet with blood, crowned with thorns, and bearing on His shoulders the heavy cross, on which He was to die for my salvation; obtain for me strength and courage, that, like thee, I may follow my Redeemer on the way of the cross, and submit myself with willingness to whatever tribulations it may please Him to send me.

Hail, Mary.

O most sorrowful Virgin, pray for us.

Sancta Mater, &c.

FIFTH DOLOR

Mary at the foot of the cross sees her beloved Son die in a sea of torments.

O VIRGIN most sorrowful, and my sweet Mother Mary, since thou wert left to me as such by the last will of thy Jesus, by those unspeakable pangs which thou didst experience on Calvary at the foot of the cross, when, abandoned by all, despised by the people, given gall to drink, after three hours of agony and having cried out with a loud voice, thy dearest Son commended His spirit to His Eternal Father; obtain for me a great love of suffering, and the grace to love and serve thee as my most sorrowful Mother.

Hail, Mary.

O most sorrowful Virgin, pray for us.

Sancta Mater, &c.

SIXTH DOLOR

Mary receives in her arms her dead Son.

O VIRGIN most sorrowful, by that grief which so bitterly afflicted thy most pure soul, when thy well-beloved Son, taken down from the cross, was placed in thy bosom, and thou didst see in all its detail the cruel torment which my sins had caused Him; soften, I pray thee, my ungrateful heart, that I may bewail my sins and learn truly to compassionate thee.

Hail, Mary.

O most sorrowful Virgin, pray for us.

Sancta Mater, &c.

SEVENTH DOLOR

Mary accompanies Jesus to the Sepulchre.

O VIRGIN most sorrowful, by the bitter grief which thou didst bear when thou didst accompany the inanimate body of thy beloved Jesus and wert constrained to consign Him to the tomb; grant that the memory of His sacred Passion and Death may be deeply impressed on my heart, and that I may be consumed with love for my God and for thee, my sweetest Mother.

Hail, Mary.

O most sorrowful Virgin, pray for us.

Sancta Mater, &c.

Returning at the foot of the Altar, say the following prayer:—

To Mary in her Desolation

I COMPASSIONATE thee, O most holy Mother with all the tenderness of my heart in thy extreme desolation. He who was all thy delight, the centre of thy affections, thy Son and thy God, lies in the darkness of the tomb, and thou art under the sway of a sorrow immense as the sea. O dear Mother of Sorrows, I would that I could console thee in thy grief. With the grace of Jesus and thine own aid, I promise that I will no more renew thy sorrows with my sins, but will serve my God faithfully on earth, that I may come to share with thee the joys of Paradise. Amen.

*From Septuagesima to Easter, instead of Alleluia, is said:
of the most holy Virgin.*

Sancta Mater, &c.

V. Pray for us, O most sorrowful Virgin.

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

Let us pray

O GOD, in whose Passion, according to the prophecy of Simeon, a sword of sorrow pierced the most sweet soul of the glorious Mary, Virgin and Mother; grant in Thy mercy that we, who remember her sorrows, may obtain the blessed effects of Thy Passion. Who livest and reignest, world without end. Amen.

O most sorrowful Virgin, pray for us. *Three times.*

May the sorrowful Virgin Mary, with her dear Son, bless us.

INDULGENCES.—As above, p. 186.

The Little Office

OF

Our Lady of Seven Dolors

MATINS

First Dolor.—The Prophecy of holy Simeon.

Hail, Mary. *In secret.*

V. O Lord, open Thou my lips. *R.* And my mouth shall declare Thy praise.

V. O God, come unto mine aid. *R.* O Lord, make haste to help me.

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

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

From Septuagesima to Easter, instead of Alleluia, is said:

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

Hymn

HAIL to Thee, Christ's Mother dearest,
Who, by sad prophetic word,
In the sacred temple hearest

Of the keen heart-piercing sword.
Make me mindful of Thy sorrow.

Guard me, that, the valley past,
I may, in the eternal morrow,

Give Thee thanks in heaven at last.

Ant. LAM. ii. 13. To what shall I compare thee, or to what shall I liken thee, O daughter of Jerusalem?

To what shall I equal thee, that I may comfort thee,
O virgin daughter of Sion? For great as the sea is
thy destruction.

V. Thine own soul a sword shall pierce.

R. That out of many hearts thoughts may be revealed.

Let us pray

O LORD Jesus Christ, we beseech Thee that the blessed Virgin Mary, Thy Mother, whose most holy soul was pierced by the sword of sorrow in the hour of Thy Passion, may appeal for us to Thy clemency, now and at the hour of our death. Through Thee, Jesus Christ, Saviour of the world, who with the Father and the Holy Ghost, livest and reignest, world without end. Amen.

PRIME

Second Dolor.—The Flight into Egypt.

Hail, Mary. *In secret.*

V. O God, come unto mine aid. *R.* O Lord, make haste to help me.

V. Glory be to the Father, &c. *R.* As it was in the beginning, &c. Alleluia; *or,* Praise be to Thee, O Lord, King of everlasting glory.

Hymn

HAIL, thou Christ's sweet Mother, flying
From an angry tyrant's hand,
In thy heart's deep sorrow sighing,
Banished from thy fatherland.
O thou Queen of blessed spirits,
Exiles never seek in vain;
Safe from evil man inherits,
Grant me with thy Son to reign.

Ant. LAM. i. 20. Behold, O Lord, for I am in distress; my bowels are troubled, my heart is turned within me, for I am full of bitterness: abroad the sword destroyeth, and at home there is death alike.

V. Lord, all my desire is before Thee.

R. And my groaning is not hidden from Thee.

Prayer as above

TERCE

Third Dolor.—The Loss of the Child Jesus.

Hail, Mary. *In secret.*

V. O God, come unto mine aid. *As above.*

Hymn

HAIL, to thee, Christ's Mother sweetest,
 When was lost thy Son, thy King,
 Thou, with mother's woe completest,
 Three days sought Him sorrowing.
 Ne'er be this remembrance over,
 Let me find thy Son by grace,
 And when I have found my lover,
 Hold Him in a long embrace.

Ant. LAM. i. 2. Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her.

V. He hath made me desolate.

R. Wasted with sorrow all the day long.

Prayer as above

SEXT

Fourth Dolor.—The Meeting of Jesus carrying His cross.

Hail, Mary. *In secret.*

V. O God, come unto mine aid. *As above.*

Hymn

HAIL, Christ's sweetest Mother, looking
 While thy Son was led along,
 And from cruel hands was brooking
 Blows and thorns and torture-thong.
 By the pains which ne'er another
 Bare as He, may we find peace;
 By the love of His dear Mother
 Suffering, may our love increase.

Ant. LAM. i. 9, 10. Behold, O Lord, my affliction,
 because the enemy is lifted up: the enemy hath put
 out his hand to all her desirable things.

V. Who will give water to my head and a fountain
 of tears to my eyes?

R. And I will weep day and night.

Prayer as above

NONE

Fifth Dolor.—The Crucifixion of Jesus.

Hail, Mary. *In secret.*

V. O God, come unto mine aid. *As above.*

Hymn

HAIL, Christ's sweetest Mother, sighing
 'Neath the cross predestined tree,
 When thy Son, so sadly dying,
 Turned His eyes to look on thee.
 By the sword of bitter sorrow,
 Which then cleft thy soul in twain,
 Grant that I love's might may borrow,
 And o'er death the victory gain.

Ant. LAM. i 12. O all ye that pass by the way, at-
 tend and see if there be any sorrow like to my sorrow.

V. All they that passed by the way have clapped
 their hands at thee.

R. They have hissed, and wagged their head at the daughter of Jerusalem.

Prayer as above

VESPERS

Sixth Dolor.—The Taking down from the Cross.

Hail, Mary. *In secret.*

V. O God, come unto mine aid. *As above.*

Hymn

HAIL, Christ's sweetest Mother, craving
 Dead, thy Son, let down from rood,
 In thine arms to bear, and laving
 Him with thy tears' holy flood.
 May the power of that great anguish,
 Mary Mother full of grace,
 Keep me, when in death I languish,
 Till I see my Savior's face.

Ant. RUTH i. 20. Call me not Noemi (that is, beautiful), but call me Mara (that is, bitter), for the Almighty hath quite filled me with bitterness.

V. A bundle of myrrh is my Beloved to me.

R. He shall abide between my breasts.

Prayer as above.

COMPLINE

Seventh Dolor.—The Burial of Jesus.

Hail, Mary. *In secret.*

V. Convert us, O God our Saviour. *R.* And turn off Thine anger from us.

V. O God, come unto mine aid. *As above.*

Hymn

HAIL, Christ's sweetest Mother, weeping
Jesus hidden in the tomb,
Done to death and lowly sleeping,
Thou dost mourn His early doom.
By the might of anguished hours,
Suffered with a constant heart,
'Gainst the force of evil powers,
Help us bear a manly part;
Till with Saints on heavenly towers
We may join thee where thou art.

Ant. LAM. i. 16. Therefore do I weep, and my eyes
run down with water, because the Comforter, the
relief of my soul, is far from me.

V. My eyes have failed with weeping.

R. My bowels are troubled.

*Prayer as above**Offering*

TO thee, O Blessed Virgin, I recite
Prayers that are fitting for each holy rite;
May'st thou with loving mother's heart be nigh
To be my help, what time I come to die.
Amen.

Septenary

IN PREPARATION FOR THE

Feast of the Compassion of Mary

It is a holy custom of pious souls to prepare themselves for the greater feasts by a novena, a triduum, or other like exercises. It will therefore be well for the souls devout to our Lady of Dolors to prepare for her feast by a septenary, or a novena, in honor of her compassion. This septenary will begin on the Friday before Passion Sunday. It may also be made in any time of the year, to obtain a special grace of our Lady of Sorrows. Any prayers or meditations may be used; but the best method will be to devote each day of the Septenary to one distinct Sorrow: for which purpose you may use the meditations of the *Via Matris*, or those of "The Seven Fridays," or the following prayers.

Supplication to the Most Holy Virgin

O MOST holy and sorrowful Mary, ever Virgin, Mother of God, and refuge of sinners, although unworthy, because of my many sins, to be numbered among thy children, yet encouraged by the words of thy most loving Son, when He gave me to thee from the cross, and relying on thy great sweetness and goodness, which incline thee to pity those in misery, I come to thee with confidence. I desire to love thee and serve thee, because by doing so I shall render myself pleasing and agreeable to thy divine Son. I choose thee for my Mother, Protectress, and Queen. I beseech thee, most gracious Lady, by the precious Blood of thy sweet Jesus and by thy bitter Sorrows, to admit me to the number of thy servants and children. Assist me in all my thoughts, words, and works, and regard me as thy possession. Let that sword of grief

which pierced thy heart penetrate mine, and fill me with sorrow when I consider the multitude of my sins. Dear Mother, never let me separate myself from God and from thee; never let this contract of love be broken by my tepidity or my sin; obtain for me grace to amend my life, so that through thy intercession I may enjoy eternal happiness. Amen.

An Act of Contrition

To be said every day of the Septenary.

MOST afflicted Mother of God, and most dear Lady, behold me before thee, filled with grief at having offended thy beloved Son, our Lord Jesus Christ; and confessing that the blows with which my sins bruised His body were the swords which pierced thy heart, I sincerely repent that I have sinned against my God and my Redeemer, who is infinitely good and perfect, and I determine in all the sincerity of my soul never more to cause thee fresh sorrow by sin. Sweet Mother, I humbly pray thee in thy goodness to gain for me that I may keep my resolution, and never more lose the precious treasure of divine grace. Amen.

Petition to Our Lady

To be said likewise every day.

MOST sorrowful and most desolate Mother, immaculate Virgin Mary, prostrate at thy feet, I humbly pray thee, my Mother, that if the favors which I ask in this seven days' devotion tend to the glory of God and the good of my soul, thou wilt obtain them for me from the divine Majesty; but in all things may the divine will be accomplished. Amen.

FIRST DAY

Friday before Passion Sunday

First Sorrow.—The Prophecy of Holy Simeon.

VIRGIN most sorrowful, Mary, Mother of God and Mother of sinners, how great was thy sorrow, when, presenting thy most holy Son in the Temple, thou didst hear from the mouth of holy Simeon the terrible prophecy that this Child was set for a sign which would be contradicted, and that a sword should pierce thine own soul, by which were foretold the cruel torments and most painful death He would have to suffer for our redemption. By this thy bitter sorrow, O afflicted Mother, I humbly pray thee, obtain for me perfect contrition for all my sins and offences against God. Pray also, I beseech thee, for the intentions of this seven days' devotion, if they be for the glory of God and the good of my soul, and implore eternal rest for the souls in Purgatory. Amen.

Hail Mary, *seven times*, and Gloria Patri *once*, in honor of the Sorrows of our Lady.

Offering and Supplication, as below, pp. 205, 206.

SECOND DAY

Saturday before Passion Sunday

An Act of Contrition and Petition, as above, p. 200.

Second Sorrow.—The Flight into Egypt.

VIRGIN most sorrowful, Mary, Mother of God and Mother of sinners, who, learning from St. Joseph the message of the Angel, wast obliged to arise and take the Child by night, and to flee into Egypt, to avoid the perfidy of Herod, who was seeking the life

of thy Beloved One; by the cruel fears and anxieties which rent thy maternal heart during that perilous journey, by the hardships of thine exile, I humbly pray thee, obtain for me grace to flee all occasions of sin, and to live in this transitory world as a pilgrim, whose heart is constantly yearning after his eternal home. Pray also, dearest Mother, for the intentions of this seven days' devotion, if they be for the glory of God and the good of my soul, and implore eternal rest for the souls in Purgatory. Amen.

Hail Mary, *seven times*, and Gloria Patri *once*.

Offering and Supplication, *as below*, pp. 205, 206.

THIRD DAY

Passion Sunday

An Act of Contrition and Petition, *as above*, p. 200.

Third Sorrow.—The Loss of Jesus in the Temple.

VIRGIN most sorrowful, Mary, Mother of God and Mother of sinners, who, on thy return from Jerusalem to thy humble house, didst lose thy dear Son Jesus, and didst seek Him for three long days, grieving and sorrowing at the privation of His sweet presence; by this thy bitter sorrow, I humbly pray thee, obtain for me from thy Son, that I may keep Him close to my soul, and that, observing His holy commandments, I may arrive at the enjoyment of celestial happiness. Pray also, I beseech thee, for the intentions of this seven days' devotion, if they be for the glory of God and the good of my soul, and implore eternal rest for the souls in Purgatory. Amen.

Hail Mary, *seven times*, and Gloria Patri *once*.

Offering and Supplication, *as below*, pp. 205, 206.

FOURTH DAY

Monday in Passion Week

An Act of Contrition and Petition, as above, p. 200.

Fourth Sorrow.—Jesus carrying His cross.

VIRGIN most sorrowful, Mary, Mother of God and Mother of sinners, who, with broken heart, didst meet on the way to Calvary thy sweet Jesus crowned with thorns, covered with wounds, fainting under the heavy weight of the cross, and most cruelly treated by the Jews, who hurried Him to the place of torments; by thy bitter sorrow, I humbly pray thee, ask of God to take away my stony heart and to give me a heart of flesh, that with contrition and tender compassion I may contemplate thy Son and thyself in this sorrowful meeting. Pray also, I beseech thee, for the intentions of this seven days' devotion, if they be for the glory of God and the good of my soul, and implore eternal rest for the souls in Purgatory. Amen.

Hail Mary, *seven times*, and Gloria Patri *once*.

Offering and Supplication, as below, pp. 205, 206.

FIFTH DAY

Tuesday in Passion Week

An Act of Contrition and Petition, as above, p. 200.

Fifth Sorrow.—Jesus crucified.

VIRGIN most sorrowful, Mary, Mother of God and Mother of sinners, who didst generously follow thy beloved Son to Calvary, didst behold Him stripped of His garments, stretched on the cross, and nailed to it, His most precious blood flowing in abundance from His hands and feet and all His wounds, and lastly didst see Him give up the ghost, after He had left us His Seven Words as His last bequest; by His most

dolorous Passion and thine own intense sorrow, I beseech thee, sweet Mother, obtain for me such compunction that my heart may melt with sorrow and my eyes flow with tears for having caused Him and thee so much suffering. Pray also, I beseech thee, for the intentions of this seven days' devotion, if they be for the glory of God and the good of my soul, and implore eternal rest for the souls in Purgatory. Amen.

Offering and Supplication, *as below*, pp. 205, 206.

Hail Mary, *seven times*, and Gloria Patri *once*.

SIXTH DAY

Wednesday in Passion Week

An Act of Contrition and Petition, *as above*, p. 200.

Sixth Sorrow.—Jesus taken down from the cross.

VIRGIN most sorrowful, Mary, Mother of God and Mother of sinners, who, standing steadfast at the foot of the cross, even after the death of thy most sweet Son, didst behold a cruel soldier open His side with a lance, and, after His body was taken down from the cross, didst receive it into thy tender arms, and didst bathe it with thy tears, when considering its beauty hidden under the spitting, the dust, and His precious Blood, and how He had been wounded for our iniquities, how He was bruised for our sins; by these thy burning tears, by these thy bitter torments, I beseech thee, most loving Mother, obtain for me that my heart being rent with thine by the most intense grief, I may be pierced with bitter sorrow for my sins. Pray also, I beseech thee, for the intentions of this seven days' devotion, if they be for the glory of God and the good of my soul, and implore eternal rest for the souls of Purgatory. Amen.

Hail Mary, *seven times*, and Gloria Patri *once*.

Offering and Supplication, *as below*, pp. 205, 206.

SEVENTH DAY

Thursday in Passion Week

An Act of Contrition and Petition, as above, p. 200.

Seventh Sorrow.—The Burial of Jesus.

VIRGIN most sorrowful, Mary, Mother of God and Mother of sinners, whose heart seemed to break when thou hadst to part with the lifeless body of thy most holy Son, and didst see a great stone rolled to the door of the sepulchre where it was laid; by the extreme desolation which thou didst feel when thus left alone, entirely deprived of thy Beloved One, obtain for me the gift of tears, that I may accompany and compassionate thee in thy sorrow, and, above all, that I may never more cause thee to weep by my sins, but may console thee and please thy Son Jesus by a new and holy life. Pray also, I beseech thee, for the intentions of this seven days' devotion, if they be for the glory of God and the good of my soul, and implore eternal rest for the souls in Purgatory. Amen.

Hail Mary, *seven times*, and Gloria Patri *once*.

Offering to Our Lady

To be recited every day of the Septenary.

SOVEREIGN Virgin Mary and compassionate Mother of sinners, who didst behold thy only begotten Son offering Himself to the Eternal Father on the altar of the cross as an agreeable sacrifice for the redemption of men, and an entire satisfaction for their innumerable sins, obtain for us that, looking on Him crucified, we may be penetrated with the same bitter sorrow which filled thy heart. I beg of thee, also, to have pity on all who know not our dear Lord.

that they may be brought into the bosom of Holy Church. Amen.

Here, raising your heart to God and His most holy Mother, form your intentions.

Supplication to Jesus

To be recited likewise every day.

O LORD Jesus Christ, Son of the living God, because Thou wilt have all men to be saved, Thou wast nailed to the cross and didst give the infinite price of Thy precious Blood in atonement for their sins; and in order that we might consider ourselves the children of the sorrows and the fruit of the tears of Thy most holy Mother, Thou didst place us under her protection. We, therefore, who are here joined together to offer her this our grateful remembrance of her pains and sorrows, implore Thy mercy; and as we proclaim ourselves to be her servants, we hope that at the hour of death, she, our gracious Mother, recognising us as her children, will lead us to that heavenly country where Thou with the Father and the Holy Ghost livest and reignest for endless ages. Amen.

N.B.—Prayers and Considerations for the Feast of the Compassion of our Lady will be found hereafter, at the "Feast of the Seven Dolors of Mary."

Supplication

FOR

Passiontide and Holy Week

REMEMBER, O most sorrowful Virgin, that never was it known that any one who fled to thy protection and compassionated thee in thy Sorrows was left forsaken. Thou didst shudder at the sight of Thy divine Son and our Redeemer bound with chains and led away captive; didst mourn Him scourged with rods and crowned with thorns; didst weep over Him when condemned to a shameful and cruel death; wast transfixed with poignant grief when, standing by His cross, whereon He was dying for the salvation of the world, thou didst hear His dying words, by which He gave thee John, and us, miserable sinners, to be thy sons in place of Himself, and called thee Woman instead of Mother. O sorrowful Mother, be not mindful of our sins and our unworthiness, do not spurn and despise us, but rather have compassion on our misery and open to us the bowels of thy mercy. We pray and beseech thee, O Mother of Dolors, bestow upon us thy sorrow, that being made worthy children of a sorrowing Mother, we may here below suffer patiently with Jesus Christ, thy Son, our Lord, and one day share thy joy for ever and ever. Amen.

Hour of Mary in Desolation

A DEVOTION FOR GOOD FRIDAY EVENING

One of the greatest sorrows of Mary was when, her Son being taken from her and laid in the tomb, she remained entirely alone and desolate: for the time when a mother most feels the loss of her son is after he has been buried and she sees him no more. For this reason those who love Mary try, as of old did John and Magdalen, to comfort her in her profound grief. This the Holy Founders did when, on Good Friday 1240, after having followed Jesus in spirit through all the circumstances of His cruel Passion and sorrowed with His afflicted Mother, they passed the night weeping and mourning with her. And she, in return for their love, deigned to appear to them, and gave them for their vocation to mourn with her over the sufferings and death of Jesus, and to propagate devotion to her Sorrows. In imitation of the Holy Founders, the custom has been introduced in the churches of the Servite Order, on Good Friday night, to have, in honor of the Desolation of Mary, a special service which is called the "Hour of Mary in Desolation." This devotion began in a monastery of the kingdom of Naples, whence it spread in other provinces and cities, but became more solemn when it was introduced in the church of San Marcello at Rome in 1814 by Cardinal Odescalchi, who was most devout to our Lady of Sorrows. Pius VII. encouraged this touching devotion by granting indulgences. It may also be practised privately on any Friday of the year.

Invitation

By the sealed and rock-hewn grave,
Where her Son in death is sleeping,
Stands the Mother, mournful, weeping,
And her heart in twain is torn.
Now bereft of Him, her dearest,
All her joy in Him is dying;
Come to Mary in her sighing,
Come, ye faithful souls, and mourn.

An Act of Contrition

GOD of infinite mercy, behold me humbly prostrate at Thy feet, filled with confusion for my ingratitude against Thy divine majesty and goodness. Full well I know that my sins were the cause that my dear Jesus died. Pity me, Lord, who ask pardon with tears, and am firmly resolved to offend Thee no more. And thou, O Mary, my sorrowful Mother, entreat forgiveness for me, and permit me to keep thee company in thy sorrow for the loss of thy dear Son; may I weep with thee and never more pierce, by my sins, thy loving heart and the Heart of thy Son.

Ejaculation

Mother, my Mother desolate, I will not leave thee alone to weep. I will join my tears to thine. With thee I will bewail thy Dolors, and those of my dead Redeemer.

FIRST MEDITATION

Mary desolate at the Sepulchre of her Son

CONSIDER, O my soul, the desolation of thy Mother, as she stands by the sepulchre, wherein the lifeless body of her dear Son has just been laid. A cold stone is now between the Son and the Mother, and how great is her woe! See with what love her eyes are fixed on the tomb! Before she had some comfort, however sad, in holding her Son, though dead, in her arms. But now He is parted from her, and she sees Him no more. What a cruel separation! She longs to be buried with Him, and in spirit hides herself in the wound of His sacred Heart. Do thou also, O my soul, hide thyself with thy Mother, in the sacred side of Jesus, and with her mourn the ingratitude which caused thee by thy sins to wound so deeply that loving heart.

Colloquy

O MARY, my dear Mother, with what grief do I see thee weeping at the tomb of thy Jesus! The more I grieve that I cannot bring thee any comfort, the more stand I reprov'd that I am the cause of thy Sorrows. But if the tears of a contrite heart may at all console thee, lo! dear Mother, aided by thee, I shed them at thy feet. Do thou deign to receive them and lay them at the Heart of thy Son, who despises not, but welcomes a contrite and humbled heart, and so by thy intercession may these my tears gain from Jesus pardon for my past transgressions.

Say seven Hail Marys, then one Gloria Patri, and the first part of the Stabat Mater

BY the cross of Jesus dying
Stood the mournful Mother crying,
While her Son was hanging there.

For her soul was full of moaning,
Anguish, and of bitter groaning,
And her heart the sword-thrusts bare.

O how sad and sore distressed
Now was she, the Mother blessed,
Of the sole-begotten One!

How she grieved, fond Mother, viewing
All the pain He was enduring,
He, the Christ, her glorious Son!

Lives there any so untender,
Thus could see Christ's Mother bend her,
Under woe, and never weep?

Who that saw her anguish, could not
Share it, and once sharing would not
Drink her cup of sorrows deep.

For the sins of sinful nature
Which she bare, a human creature,
She must see her Son in death.

When my body, Lord, is dying,
Bring my soul, on Thee relying,
To the realm of Paradise.

Ye, who in the way of dolors,
Pass, and turn your eyes on me,
Tell me, did you ever see
Grief like mine and bitter smart?

When I gaze upon the tomb
Where my Jesus lies at rest,
I too die; my head, my breast,
Faint for bitterness of heart.

SECOND MEDITATION

Mary returning to Jerusalem, passes by Calvary

FOLLOW, O my soul, thy mournful Mother, when with John and the holy women, she leaves the sepulchre to return to her home. She cannot but pass again and see the place where her Son suffered, where He died. Behold her on Calvary. What anguish, what grief were renewed in her heart at the sight of that hill, whereon still was planted the tree of the cross on which her Son expired. She sees the earth still drenched, the cross still stained with His precious Blood. Again there pass through her mind the barbarous Crucifixion, the bitter drink given to Jesus, the insults, the scorn, the agony, His last words, those especially wherein He asked forgiveness for sinners, and gave her to us for our Mother. She prostrates herself at the foot of that sacred tree, to reverence it, and embraces it with tears. Take thy stand, O my soul, with Mary at the foot of the cross, clasp the

pledge of thy salvation, and weep for the death to which on that cross thou hast by thy sins delivered the Son of Mary.

Colloquy

MOTHER most afflicted, my sorrow it is to see thee languishing at the foot of the cross, and all the more that I have received thee as my Mother, and thou hast taken me as thy son. Heavy is my heart that I have proved unworthy of this blessing. I hate those times wherein my sins have separated me from thy Son and from thee. Do thou with Jesus ask pardon for me from the Eternal Father. Grant that, by thy intercession, I may willingly take all tribulation from His hand, and that, united to my crucified Lord, I may, imitating His and thy patience, be made worthy to obtain the reward of life eternal.

Say seven Hail Marys, then one Gloria Patri, and the second part of the Stabat Mater

BY the cross of Jesus dying,
Stood the mournful Mother crying,
While her Son was hanging there.

After scourges, after scorning,
She saw Him, forsaken, mourning,
Till He drew His latest breath.

Ah, my Mother, whence love floweth,
As who sorrow's power knoweth,
Grant me that with thee I mourn.

Be my willing soul's one pleasure,
Love of Christ beyond all measure,
Make my soul with ardor burn.

Holy Mother, hear my pleading,
Fix the wounds of Jesus bleeding
On the cross, within my heart.

In those wounds and cruel bruises
Thy Son suffered for my uses,
Give me thus to bear a part.

Make me vie with thee in grieving,
While I tread this land of living,
Suffering with the Crucified.

When my body, Lord, is dying,
Bring my soul, on thee relying,
To the realm of Paradise.

To the mount where myrrh is found,
To the hill of frankincense,
I return with grief intense,
Here has died my one fair Flower.

Sacred cross, whereon was hanging,
Bathed in His own precious Blood,
He my Son, my only Good,
I embrace thee and adore.

THIRD MEDITATION

Mary desolate in her home

ENTER, O my soul, into the house, wherein is
Mary thy Mother, all sorrowful and in tears.
Jesus is no more with her, and she looks for Him in
vain. Her thoughts fly to the sepulchre, but only to
new memories of sorrow. Stay awhile, O my soul, in
this house with thy Mother, with John the beloved
disciple, with the holy women, and scarce wilt thou
bear to see such desolation. Weep with her, with her
seek Jesus, and she will be comforted if she finds Him
living by grace in thine heart.

Colloquy

MOTHER most loving, as I think of thee in thy poor home without thy Son, my heart is sore within me. And I too have lost Him, but through my sin. I know now how great an evil I have done, when I have committed sin. O Mary, my only hope after Jesus, obtain that my God may return to my heart. Make me to hate and amend my faults; be this the fruit of my having dwelt with thee in thy desolation, that by repentance I may obtain forgiveness. Do thou assist me in this my exile that I sin no more; do thou and thy Son stand by me in the hour of death. With the names of Jesus and Mary on my lips, may I breathe out my soul in thine arms, and live for all eternity in the joy of God. Amen.

Seven Hail Marys, then Gloria Patri, and the third part of the Stabat Mater

BY the cross of Jesus dying
Stood the mournful Mother crying,
While her Son was hanging there.

Now may I with thee ally me,
Smite my breast and mortify me,
'Neath the Rood and at thy side.

Maid than highest maidens higher,
Scorn not thou my deep desire,
Grant that I may mourn with thee.

Make me bear thy Jesus dying,
Lie with Him as He was lying,
That His stripes may fall on me.

Make me wounded with the wounding,
Fill me with the grace abounding
Of His Blood and of His cross.

Shield me from the flames infernal,
Save me lest in that eternal
Judgment, I may suffer loss.

Christ, when earthly war is ended,
By Thy Mother dear befriended
May I win the battle prize.

When my body, Lord, is dying
Bring my soul, on thee relying,
To the realm of Paradise.

Though the loved disciple tend
As a son my deep distress
In His home, yet none the less
Do I seem bereft of all.

Scarce I hear, and scarce I speak,
Scarce can turn my weeping eyes:
Jesus hearkens not my cries,
All my heart is turned to gall.

Prayer

Before I leave thee, Mother most desolate, I give into thy care a contrite and humbled heart, praying thee to give me ever thy holy benediction. Bless me as thy son, and may thy blessing assist me in life and death, and follow me to Paradise.

Mother, thou whose heart was sore,
Hold within thy holy keeping
Us, who join with thee in weeping,
Till this earthly life is o'er.

V. May the Sorrowful Virgin Mary.

R. Bless us with her loving Child.

INDULGENCES

I. PLENARY, on the day of their Easter Communion, to all the faithful who, between 3 P.M. on Good Friday and 10 A.M. on Holy Saturday, shall keep company with Mary in her desolation after the death of her divine Son, for one hour, or at least half an hour, spending that time in meditation or prayers, either in public or privately. II. 300 DAYS, to all the faithful who shall, on any week, from 3 P.M. on Friday to Sunday morning, do the same exercise. III. PLENARY, on one of the last days of the month, to those who shall practise it every week.

The Coronation

OF

Our Blessed Lady

A DEVOTION FOR HOLY SATURDAY

True love weeps with them that weep and rejoices with them that rejoice. And thus, in the same manner as on Good Friday we share in the desolation of our heavenly Mother, even so on Holy Saturday, after having in the morning sung the *Allluia* of the Resurrection, in the evening we unite with the Angels to greet our glorious Queen with the joyful hymn:—

Queen of heaven, rejoice, alleluia,
For He whom thou didst merit to bear, alleluia,
Hath risen, as He said, alleluia.

This custom of having a special service in honor of our Lady on Holy Saturday is very ancient in the Servite Order. In the fifteenth century it became most solemn, when Pope Callixte III. granted to some churches the privilege of singing the mass on that day in the afternoon instead of the morning. When St. Pius V. reformed the Roman Missal, he withdrew all such privileges, and so this devotion for some time was discontinued in several churches of the Order. But by degrees it revived, until the Right Rev. Father Puccinelli, General of the Order, commanded that in all Servite churches the ancient rite of crowning the statue of our Blessed Lady on Holy Saturday should be kept as of old. Since then, that touching function has always been practised with a solemnity which attracts crowds of faithful servants of Mary. Permission has been granted in several places to have this ceremony on Easter Sunday. The rite of this function is as follows:—

Compline is sung most solemnly. At the end, after the Celebrant has said, *Benedicat et custodiat vos, &c.*, he proceeds to the blessing and distribution of flowers. Then all

the Religious go in procession to our Lady's altar, which is splendidly adorned. An acolyte precedes the Celebrant, carrying on a plate, richly covered, a crown of silver. Arrived at our Lady's altar, the Celebrant ascends the steps, the organ ceases to play, and the Celebrant intones the anthem *Regina cæli*, and places the crown on our Lady's head. When he has intoned the *Regina*, the organ plays joyously, and all the bells are rung, as in the morning at the *Gloria in excelsis*. The Celebrant having descended the steps, incenses the statue and the altar, whilst the choir sing the *Regina*; which being ended, he says the versicle *Gaude et latare*, and the prayer *Deus qui per Resurrectionem*, together with the usual prayers after compline. In some places the solemn Benediction of the Blessed Sacrament follows the service.

N.B.—The blessing of flowers sometimes takes place at the end instead of the beginning, according to the custom of the different places.

Prayers for the Blessing of Flowers

The Celebrant says:—

V. Our help is in the name of the Lord. *R.* Who hath made heaven and earth.

V. Send forth flowers, and yield a smell. *R.* Praise with canticles and bless the Lord in His servants.

V. I have brought forth a pleasant odor. *R.* And my flowers are the fruit of honor and riches.

V. I will appoint consolation for the mourners in Sion. *R.* And a crown of joy for the spirit of grief.

V. A crown of gold upon her head. *R.* An ornament of honor and a work of power.

V. O Lord, hear my prayer. *R.* And let my cry come unto Thee.

V. The Lord be with you. *R.* And with Thy spirit.

Let us pray

O ALMIGHTY everlasting God, who 'didst raise up to David a just branch, we beseech Thee to bless † these flowers, which as a sign of joy at the

Resurrection of our Lord Jesus Christ, and in honor of the Blessed Virgin Mary, grieving for the death of her Son and now rejoicing at His new immortality, we weave into a crown for her head, and dedicate to Thy Name; that there may be in them goodness, virtue, tranquillity, peace, victory, abundance of good things, the plenitude of blessing, thanksgiving to God the Father, and the Son, and the Holy Ghost, and a most pleasing commemoration of the glorious Mother of God; and that they may receive such a blessing by the sign of the Holy ✠ Cross, that in whatsoever places they shall have been humbly received, trustingly stored up, and reverently kept by Thy faithful, they may put forth an odor of virtue and sweetness; drive far from their houses disease, contagion, faults, all attacks of Satan, and hellish wickedness; and cause the smell of Thy sons to be as the smell of a plentiful field which the Lord hath blessed. We pray Thee that by the abundance of Thy bless ✠ ing these flowers may be an odor of life to life for all, that they may be kept uninjured and made safe, and that all the faithful of Christ may be the good odor of Christ unto Thee the Almighty God and our Lord, here and everywhere, now and for endless ages. Amen.

Let us pray

O GOD, who dost reward faithful souls, who didst make the sharers of Thy sufferings also partakers of Thy joys; vouchsafe that we, who on earth venerate the Passion of Thy only begotten Son our Lord, and the Sorrows of His Mother, our Lady, Mary, ever Virgin, may deserve to enjoy eternally in heaven the triumphal joys of both. Through Christ our Lord. R. Amen.

The Devotion

OF

The Seven Fridays

In many churches of the Servite Order it is customary to prepare for the Feast of Our Lady of Seven Dolors by special services on the seven Fridays before that feast, a sermon being preached on each Friday on each distinct Dolor, followed by Benediction of the Blessed Sacrament. Friday has been chosen for this devotion, since it is the day specially dedicated to the Passion of Jesus and our Lady's Sorrows. In other places, where it is not convenient for the people to come on week-days, these services are kept on Sundays. The devotion is also practised privately, where there is no public service.

The Seven Fridays begin on Friday after Septuagesima Sunday for the Feast of the Compassion in Passion Week, and on the Friday after the 1st day of August for the Feast of the Seven Dolors in September. When the devotion is kept on Sundays, it begins on Sexagesima Sunday in the former case, and on the last Sunday of July or the first of August in the latter, according as August has four or five Sundays. It may also be added that any time of the year may be selected for this devotion, provided that the seven Fridays or Sundays be consecutive. There is an indulgence of seven years and seven quarantines for each exercise, and a plenary at the close on the usual conditions.

When, therefore, we have decided on the time of undertaking this holy and profitable devotion—(1.) We should, on the previous Thursday, prepare ourselves for confession and communion the next morning. (2.) We should read with attention the meditation for the next Friday, to know the Dolor on which we are to fix our minds, and in memory of which our exercises of piety are to be performed. The following meditations may be used for this purpose, but others on each distinct Sorrow may be used as well. (3.) If possible, we should recite the Rosary with our family, or seven *Paters* and *Aves*, praying our Lady of Seven Dolors to obtain for us from her Son Jesus compunction of heart

and purity of spirit, worthily and fruitfully to perform these holy exercises. (4.) On each Friday we should make our meditation on the Sorrow of our Lady appointed for that day, go to Holy Communion in honor of our Lady of Dolours, and in the evening visit her altar. And should we not yet be enrolled in the Confraternity, it is well that we should join it on the morning of the first Friday after Communion. Then, having received this sacred habit and become a servant of that great Queen, whom to serve is to reign, we shall be in a state to obtain more fully the graces attached to this holy devotion.

The First Friday

THE FIRST DOLOR.—*The Prophecy of Simeon*

“Thine own soul a sword shall pierce.”—LUKE ii. 34.

CONSIDER how the most holy Child Jesus was presented in the Temple and received in the arms of holy Simeon. He, after having given thanks to Almighty God for so great a favor, turned to Mary, saying, “Behold this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thine own soul a sword shall pierce, that out of many hearts thoughts may be revealed.” By these words Simeon foretold Mary that although her divine Son, whom he had just praised as the future light of the Gentiles and the glory of Israel, had come to be the Savior of all men, yet for many He would be a cause of ruin, because they would not profit by His grace; nay, many, instead of loving and serving Him as in duty bound, would set against Him and persecute Him, and their hatred would go so far as to put Him to death; and at the thought of such ingratitude, and at the sight of the cruel death of her divine Son, a sword would pierce through her own soul. Who can conceive what was the sorrow of Mary when she heard those words by which the sad future was thus revealed to her. She then foresaw not only the ingratitude and cru-

of the Jews, but mine also; for, instead of corresponding to His infinite love and of profiting by the merits of His most precious Blood, I have so often resisted grace, committed sin, and exposed myself to eternal damnation.

O Mother of Sorrows, since I too, and not the Israelites alone, of whom Simeon spake, have increased thy bitter dolors, grant that by true repentance for my sins, and a tender compassion for thee, I may mitigate the bitter sense of thy woes. Give me, O Mother most compassionate, a portion of thy grief, and obtain that the Passion of Jesus, the foresight of which caused thee such affliction, be not for me in vain.

O thou Mother, fount of love,
Touch my spirit from above,
Make my heart with thine accord.

Hail Mary, *seven times*, and Glory be to the Father *once*;
then the first part of the Stabat Mater, as above, p. 210.

A Prayer

O MARY, Mother of mercy, as thou didst always bear engraven in thy mind and in thy heart the death of thy Son, foretold by Simeon, grant, I pray thee, that I may ever have it imprinted in my mind and heart, and by this remembrance keep myself free from sin.

Reflections

I. The blessed Virgin, forty days after the birth of Jesus, presented to the Eternal Father this her only Son, the dearest treasure she had. So, too, must I dedicate to God what I love most in this world, and, above all things, my heart and myself.

II. The blessed Virgin, free from all sin, and who conceived by the Holy Ghost, needed no purification, yet she subjected herself to it in order to fulfil her duty, and not to appear superior to, or more

worthy and better than, other women. So will I learn ever to humble myself, if God hath given me any privilege, whether nobleness of birth, or riches, or other gifts of nature or of grace.

III. The blessed Virgin could not, because of her poverty, make a rich offering, but was content to bring a pair of doves. I will learn from this that God is content with however little I may offer Him, if only I give it with a willing heart.

If time allows, recite to-day the Crown of the Seven Dolors, and devoutly visit our Lady's altar.

The Second Friday

THE SECOND DOLOR.—*The Flight into Egypt*

"Arise, and take the Child and his Mother, and fly into Egypt."—MATT. ii. 13.

CONSIDER the grief of the most holy Virgin, when at dead of a winter night she had, at the bidding of the angel, to flee with her Child in her arms, under the guidance of St. Joseph, into Egypt. What anxieties, what fears, what dangers in that flight! What hardships and privations in that long journey! What greater tribulation can there be, says St. John Chrysostom, than that so tender a Child, deprived of all human help, should have with His poor Mother to flee into Egypt? And in that land of exile who can say what they had to suffer, unknown to all, and seeing those idolatrous people who were sitting in darkness and in the shadow of eternal death? O cruelty of Herod, how much thou art to be detested! But what do I say? Herod indeed was cruel, but what can I plead, O Mary, who have put thy Son to flight not once alone, but often, by my many sins. Herod persecuted Him, but knew not that this Babe was very God; I have known and confessed Him as my Lord, the Creator and Redeemer of my soul, my loving

Benefactor, and yet I have heaped on Him insults and wrongs. But now I desire to offend Him no more.

O Queen of Sorrows, obtain for me pardon for my sins past, true love to thy most holy Child, and heart-felt compassion for thy bitter woe.

Make me feel as thou hast felt,
 Make my soul to glow and melt
 With the love of Christ my Lord.

Hail Mary, *seven times*, and Glory be to the Father *once*; then the *second part of the Stabat Mater*, as above, p. 212.

A Prayer

MOTHER most holy, by that great dolor which thou didst suffer, when constrained to flee into Egypt to save the life of thy beloved Child thy Lord, obtain for me that in my perilous way through life I may escape all the wiles of my spiritual foes, and safely reach heaven.

Reflections

I. The reason wherefore Herod persecuted Jesus, and caused so great grief to His most holy Mother Mary, was his desire of power, fearing our Lord would take away his crown and his kingdom. Wherefore I will learn to detest pride, ambition, and vanity.

II. The most holy Virgin, being warned by St. Joseph, her spouse, determined to flee at once without waiting for day. I will learn not to delay my obedience, when my Lord, by internal inspirations or the voice of authority, makes known to me His blessed will.

III. The holy Virgin left all she had in her poor home, content with the possession of her Son, her God alone. Therefore I will learn that when God calleth me to flee the world and sin, I must leave all that would hinder me, and be willing to have God only with me.

If time allows, recite to-day the Crown of the Seven Dolours, and devoutly visit our Lady's altar.

The Third Friday

THE THIRD DOLOR.—*The loss of Jesus in the Temple*

“Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing.”—LUKE ii. 48.

CONSIDER the unexpected sorrow which fell on the heart of the most holy Virgin when, having left the Temple and Jerusalem, she found in the evening that her loved Jesus, her only Son, her only joy and treasure, was no longer with her. Then she and St. Joseph sought Him among their kinsfolk and acquaintance, and, not finding Him, they returned into Jerusalem, and for three long days sought Him sorrowing. Consider, O my soul, the bitter grief which afflicted Mary’s heart during these days, when our Lady, bereft of her Jesus, her God, did not know if she was to find Him again. Yet Mary lost Jesus, not through any fault of her own, but by the will of God. But I have lost Him by sin, and for a long time held Him far from me. Nor have I felt afflicted for such a loss, nor cared to seek Him and find Him again.

O most afflicted Mother of my Lord, I pray thee by those unceasing and bitter tears which thou didst shed in seeking thy Jesus lost, soften the hardness of my ungrateful heart, make me to be partaker of thy sorrow, give me the tears of a sincere penitence, so that I may find, as thou didst, thy, and my beloved Lord.

Virgin of all virgins best,
Listen to my fond request:
Let me share thy grief divine

• Hail Mary, seven times, and Glory be to the Father once;
then the third part of the *Stabat Mater*, as above, p. 214.

A Prayer

MOTHER most holy, sweet refuge of sinners, obtain that, by the merits of thy bitter grief, Jesus may return and dwell in my soul, whence my sins have driven Him. Give me one spark of thy love, that I never lose Him again, but may carefully hold Him with me ever more.

Reflections

I. If the blessed Virgin was so afflicted and so earnestly strove to find Jesus, what should not I do to regain the grace of God, when I have lost it by my grievous sin.

II. The blessed Virgin lost Jesus, not when she fled into Egypt, but in Jerusalem in the midst of the crowd. I will learn, then, that while on the one hand I may remain united to God by retirement and solitude, I do run a danger of losing Him among the throngs of men.

III. The blessed Virgin found the Child Jesus after three days: so I, if I have lost Him by sin, will find Him after the three mystical days of contrition, confession, and satisfaction.

If time allows, recite to-day the Crown of the Seven Dolors, and devoutly visit our Lady's altar.

The Fourth Friday

THE FOURTH DOLOR.—*Our Lady meeting Jesus bearing His cross*

“There followed Him a great multitude of people and of women who bewailed and lamented Him.”—LUKE xxiii. 27.

CONSIDER how, when Jesus was condemned to die, they laid on Him for greater ignominy the heavy wood of the cross, and led Him to Calvary with

noise and shouting. His blessed Mother, attended by St. John, went to meet Him and see Him a last time. Ah! who can tell the sorrow of that loving Mother, when she saw her Son bending under that weight, His head pierced with thorns, His face covered with blood and defiled with spitting, the executioners dragging Him along without mercy? And thou, my heart, how is it with thee? Shall I not be moved at the sight of Jesus fainting beneath His cross, and run to aid Him? Can I see the Mother of love delivered over to such sorrow and not mourn with her?

Break, O holy Mother, break this hard heart of mine, and grant that, hating my sins, I may be partaker of the suffering and the cross of thy Son, and share by my pity some portion of thy dolor.

Let me share with thee His pain,
Who for all my sins was slain,
Who for me in torment died.

Hail Mary, *seven times*, and Glory be to the Father *once*,
then the first part of the Stabat Mater, as above, p. 210.

A Prayer

O HOLY Mother, by the merits of those bitter tears with which thou didst accompany to Calvary thine innocent Son, obtain for me such grace that I may bear with patience whatsoever cross it may please my Lord to lay upon me.

Reflections

I. Consider, my soul, the long-suffering of Jesus in that He bare His heavy cross without a murmur, though weary, weak, and wounded. Shame, then, on thy cowardice, thine impatience under even a slight tribulation.

II. St. Bonaventure tells us that the very execu-

tioners of Jesus had compassion on His Mother, and laid His cross on Simon the Cyrenean. And I, will I instead increase Mary's sorrows, and load the cross of my Redeemer with fresh sins?

III. There were many who followed Jesus to Calvary, but only His Mother and a few others went with Him to pity Him, to aid Him. To which of these two classes do I belong? When I visit Jesus in His churches on Sundays or on any other occasion, is it to offend Him by my distractions and irreverences, or to worship Him, and love and adore?

If time allows, recite to-day the Crown of the Seven Dolors, and devoutly visit our Lady's altar.

The Fifth Friday

THE FIFTH DOLOR.—*The Crucifixion*

"They crucified Him. . . . Now there stood by the cross of Jesus, His Mother."—JOHN xix. 18, 25.

CONSIDER, O my soul, how when they came to Calvary, there they crucified Him; ponder attentively all the sorrow and ignominy, all the pain and shedding of blood in that one word. They reopen all the wounds of the scourging, when they despoil Him of His garments; they open new wounds in His hands and feet, from which the blood runs and bedews the ground; they give Him wine to drink mingled with gall; they load Him with insults and outrages. Ah! my Mother Mary, no one can understand the bitterness of thy grief at that cruel spectacle, when hearing and seeing all. But, if my mind cannot gauge it, my heart can grieve, my tears can flow with thine.

O Queen of Sorrows, if because of the love thou didst bear thy Son, all His Passion repeated itself in thee, I would that for thy love I might imprint on my heart the memory of thy woe. If at the foot of the

cross thou didst, for lack of more tears, shed, as St. Germain says, drops of blood, I too would weep with thee, to appease my offended Lord, and console thy pierced heart.

By the cross with thee to stay,
There with thee to weep and pray,
Is all I ask of thee to give.

Hail Mary, *seven times*, and Glory be to the Father *once*, then the *second part of the Stabat Mater*, as above, p. 212.

A Prayer

MOTHER most holy and most afflicted, by the grief which thou didst suffer when thy dear Son died upon the rood, I pray thee to gain for me from thy Crucified Love that all my passions may be nailed to His cross, and that, aided by His and thy sweet presence, I may close this my life by a happy death.

Reflections

I. The Mother of God stood to the last at the foot of the cross, because she loved Jesus with a love above that of all other mothers. So will I stand at the foot of the cross, pitying through all my life the blessed Virgin in her sorrows, if indeed I bear towards her the love of a son.

II. The most holy Mother was not content to be alone at the cross, but took with her Mary, the wife of Cleophas, Mary Magdalene, and John. So will I imitate Mary, and lead others to compassionate and love Jesus crucified, and our Lady of Dolors.

III. When Jesus commended John as a son to His sorrowing Mother, He also commended us, miserable sinners. I will then recognize and obey as a loving Mother the Virgin at the cross, and above all I will not increase her sorrows, by offending her divine Son.

If time allows, recite to-day the Crown of the Seven Dolors, and devoutly visit our Lady's altar.

The Sixth Friday

THE SIXTH DOLOR.—*Mary receives Jesus dead, on her knees*

“Joseph taking the body, wrapped it up in a clean linen cloth.”—MATT. xxvii. 59.

CONSIDER how sharp must have been the suffering of the Virgin Mother, when Jesus was taken down from the cross, and torn, bloodstained, and scarred, was laid on her knees by Nicodemus and Joseph of Arimathea. Oh, what torrents of tears does she shed, in what grief is she plunged, as she more closely contemplates Him resting in her arms! His gracious lips, His meek heart, His sweetest side, His wounded hands, His feet dyed in His own blood, she bathes with burning tears. Over and over, and numberless times, she presses Him with her arms, she kisses His sacred wounds, and her heart becomes like wax melting, in those sad embraces. Truly I am harder than a rock if I remain unmoved, and give no sign of grief at the sight of such a sorrow.

O Virgin most afflicted, O disconsolate Mother, by these thy bitter tears, by thy Son's sad death, by His purple wounds, deign, I beseech thee, deign to engrave on my heart that deep grief of thine! And if thy Son manifested in thee His omnipotence, making thee survive thine excessive grief, show me thy compassion, admit me to thy woe. Would that I could weep, and that the reason of my tears might be thy sorrow, and my sins, which were the cause of that sorrow.

Let me mingle tears with thee,
Mourning Him who mourned for me,
All the days that I may live.

Hail Mary, seven times, and Glory be to the Father once, then the third part of the Stabat Mater, as above, p. 214.

A Prayer

MOTHER most holy, Mother most sorrowful, gain for me, I pray thee, by thy dolors, grace so to live that at the end I may receive Jesus in His Sacrament of love, and possess Him eternally in heaven.

Reflections

I. Joseph of Arimathea, who was a disciple of Jesus secretly, whilst He was preaching and working miracles, when he saw Him dead and left by all, declared himself His faithful follower, and went in boldly to Pilate and begged for the sacred body that he might bury Him. Wherefore I will take heed that, when I too have to make myself known as a follower of Jesus Christ in doing works of piety, I should not take count of human respect, but serve God with all the more zeal, according to the obstacles which stand in my way.

II. When the body of Jesus was taken from the cross, it rested against the bosom of the blessed Virgin—the worthiest resting-place. But had it been laid on my breast! It would perhaps have passed to a cross yet harder and more painful than that from which it was taken.

III. Jesus chose to be placed when dead in the arms of His blessed Mother, to make me know that, if I would enjoy those graces which He gained for me by His death, I must have recourse to our Lady of Dolors.

If time allows, recite to-day the Crown of the Seven Dolors, and devoutly visit our Lady's altar.

The Seventh Friday

THE SEVENTH DOLOR.—*Mary accompanies Jesus to the Sepulchre*

“Joseph wrapped Him up in the fine linen, and laid Him in a sepulchre which was hewed out of a rock.”—MARK xv. 46.

CONSIDER the grief which filled the heart of the blessed Virgin, when the hour was come to bury her Son Jesus, and she had to give Him from out her arms. With what love she embraced Him a last time! with what tears she accompanied Him to the sepulchre! how her heart was rent when, the stone being rolled to the door, she was separated from Him who was her only treasure! No, no human tongue can express her suffering, as she herself told St. Bridget.

O Mother most afflicted, Mother most desolate, unite my grief with thine, join my tears to thine; give me to mourn my sins, which were the cause of thy sorrows, that, when my body too rests in death, my soul, purified by thy tears and mine own, may be received into the eternal glory of heaven.

When my body here decays,
May my soul Thy goodness praise
Safe in Paradise with Thee.

Hail Mary, *seven times*, and Glory be to the Father *once*,
then the Stabat Mater, as above, p. 171.

A Prayer

O BLESSED Virgin, by that bitter grief thou didst feel, when, thou hadst left thy dear and adored Jesus shut in the tomb, gain for me, I pray thee, pardon for my sins in this life, and grant me thine aid in death, that, when I come to die, I may be in the grace of God, and receive His eternal reward.

Reflections

I. The Divine Redeemer chose to be buried in a new tomb, undefiled by other bodies. Thence I will learn how pure should be mine heart, if I would worthily receive Jesus Christ living in the blessed Sacrament.

II. In the desolation which the blessed Virgin suffered after the burial of her Son, her only consolation was the firm hope that He would shortly rise again. I will then take heed in all my afflictions to comfort myself by the hope of the Divine consolations promised to them who endure in their sorrow, and in their humiliation keep patience.

III. St. Ambrose says that the grief of the Blessed Virgin without her Son was so great, that to soften it, our Lord hastened His resurrection. I too will show myself a true son of Mary by making haste to rise again to grace, by means of a good confession, if by misfortune I should ever fall into sin.

If time allows, recite to-day the Crown of the Seven Dolors, and devoutly visit our Lady's altar.

A Short Prayer to our Lady of Dolors

O MOTHER most sorrowful, O virgin heart hidden in the sacred Wounds of thy Son, accept this brief remembrance of His Passion in union with thy Dolors. Offer to Jesus this my poor homage, and render my prayers acceptable to Him by thy maternal intercession.

The Month of September

The month of September, in which the Solemnity of our Lady of Seven Dolours is kept, has for this reason been dedicated by her faithful servants to honor her Sorrows in a more particular manner. Every day they offer her some special prayers, and if they are in the habit of making daily meditation, they take these Sorrows for its subject. The Sovereign Pontiff, Pius IX., in order to encourage so salutary a devotion, has been pleased to grant an indulgence of 300 DAYS for each day of the month, to those who shall with a contrite heart devoutly make the exercises of "the Month of September," leaving to them the choice of any approved book on the Sorrows of Mary. Leo XIII. has further granted a plenary indulgence, on one day, *ad libitum*, in the month, to those who shall make it every day.

In order, then, to gain these precious indulgences, as well as to show your filial love to your sorrowful Mother, every day say first an act of contrition, either the usual one, or that prefixed to the Crown or the *Via Matris*; then meditate on, or read slowly, a consideration on the Sorrows of Mary: for which purpose you may use the meditations of the *Via Matris*, of the *Seven Fridays*, of *Maria Desolata*, or those of the little book, *Mater Dolorosa*, by Fr. Ledoux, O.S.M. And the better to profit by it, sometimes during the day, call to your mind what you have meditated upon or read in the morning, and excite corresponding feelings of compassion.

Septenary

IN PREPARATION FOR

The Feast of the Seven Dolors of Mary

The Feast of our Lady of Seven Dolors being the principal feast of the Confraternity, its members, and in general all faithful devout to Mary, should try to celebrate it with unusual fervor, and consequently would do well to prepare themselves for it by a Novena or a Septenary. The prayers of the devotion of the Seven Fridays may serve for the Septenary. We here give a Septenary composed and offered to Pius IX. by the Rev. Joseph Falcone, C.M. This septenary may also be used in preparation for the Feast of the Compassion.

V. O God, come unto mine aid.

R. O Lord, make haste to help me.

Glory be to the Father.

I. Queen of Martyrs, Mary most sorrowful, by that intense sorrow which thou didst feel in hearing from the holy old man Simeon the prophecy of the Passion and death of thy divine Son Jesus, a sorrow which thou didst carry in thy heart even until His death on the cross; obtain for me, I beseech thee, until the last moment of my life, a continual remembrance of the Passion and death of Jesus, and a sincere and ever-present sorrow for my sins, which were the cause of His sufferings.

Hail Mary.

II. Queen of Martyrs, Mary most sorrowful, by that bitter sorrow which thou didst feel in hearing that Herod was seeking the Child Jesus to put Him to death, whence it was necessary for thee, together with Joseph thy spouse, and the infant Jesus, to fly by night into Egypt, through innumerable hardships and

dangers; obtain for me, I beseech thee, the grace to suffer any inconvenience or affliction, how great soever it may be, in order to preserve the life of Jesus by grace in my heart, and never to cause Him to be offended by others.

Hail Mary.

III. Queen of Martyrs, Mary most sorrowful, by that acute sorrow which thou didst feel when in Jerusalem thou didst lose thy Son Jesus, and for three days didst anxiously go in search of Him, until found in the temple He departed no more from thee; obtain for me, I beseech thee, the grace never to lose Jesus by accursed sin, but to remain united unto Him by love until the last breath of my life.

Hail Mary.

IV. Queen of Martyrs, Mary most sorrowful, by that intense sorrow which thou didst feel in hearing that thy Son Jesus had been seized by His enemies and condemned to death, by that grief more bitter still which thou didst experience when on the way to Calvary thou didst meet Him fainting beneath the heavy wood of the cross; obtain for me, I beseech thee, that in union with Jesus Christ, and with the same spirit with which He bore His cross, I may bear the crosses of my state of life, perfectly conforming myself in everything to the divine will until my last breath.

Hail Mary.

V. Queen of Martyrs, Mary most sorrowful, by that excess of sorrow which penetrated thy heart, when thou didst see thy divine Son Jesus nailed to the cross, and agonising for three hours amidst pains unspeakable until He breathed forth His spirit into the hands of the Father; obtain for me, I beseech thee, that through the merits of Passion and death of thy Son Jesus, I may die a good death, assisted by Jesus and by thee, and may breathe forth my soul into thy hands.

Hail Mary.

VI. Queen of Martyrs, Mary most sorrowful, by that bitter sorrow which thou didst feel when the heart of thy Son Jesus after His death was pierced by a lance, and the wound spent itself upon thy heart, which could not be separated from the Heart of Jesus; obtain for me, I beseech thee, that He may wound my heart with a dart of His love, so that I may never separate myself from Him, neither in time, no, nor for all eternity.

Hail Mary.

VII. Queen of Martyrs, Mary most sorrowful, by that extreme sorrow which thou didst feel when thou didst see the divine body of thy Son Jesus taken down from the cross and laid in the sepulchre, where thou didst too enclose thine own loving heart; I beg of thee to obtain for me that I may bury with Jesus the old man and all my passions, and may put on the new man, who is renewed according to the image of the same Jesus, so that I may merit thy protection in life, thy assistance in death, and may be a sharer of thy glory in heaven.

Hail Mary.

Ant. When Jesus had seen His Mother standing by the cross, and the disciple whom He loved, He saith to His Mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy Mother.

V. Queen of Martyrs, pray for us.

R. Who didst stand by the cross of Jesus.

Let us pray

O GOD, in whose Passion, according to the prophecy of Simeon, a sword of grief did pierce through the most sweet soul of Thy glorious Virgin Mother Mary; mercifully grant that we, who celebrate the memory of her Dolors, may obtain the happy effect of Thy Passion. Who livest and reignest world without end. Amen.

INDULGENCES

I. 300 DAYS, each day of the Novena.

II. PLENARY, any day of the Novena, or of the octave of the Feast, on the usual conditions.

To gain these indulgences it is not necessary to use the above prayers; any form may be used, provided it be approved by ecclesiastical authority. When the above form is used, the seven prayers, with the Antiphon, verse, and prayer, are to be said every day of the Novena.

The Feast

OF

Our Lady of Seven Dolours

The Feast of our Lady of Seven Dolours is one of the most touching and most rich in graces of the whole year. As on Good Friday the infinite treasures of our Savior's sufferings are open to us, even so on the feast of His sorrowful Mother, both in Passion Week and on the Third Sunday of September, we can draw with full hands from the inexhaustible treasures of the Dolours of Mary, nay more, from those of the Passion of Jesus, which our blessed Lord has given over to His Mother, to dispense them as she pleases. We should therefore celebrate with great fervor the Feast of our Lady of Seven Dolours, especially in September. On the eve we should make some act of mortification, and prepare for our confession with greater care than usual, asking, through the Sorrows of our Lady, for deeper contrition and more firm purpose. On going to take our rest, we should keep the sufferings of Mary before our minds, and on waking the next day, after offering our hearts to God, we should again turn at once our thoughts towards them. Then, if we have time before Mass, we should make a fervent meditation on the Sorrows of Mary. At Mass we should prepare with great fervor for Holy Communion, since the Holy Eucharist is a memorial of the Passion of Jesus, and nothing pleases and consoles our Lady more than that we should receive her divine Son with great reverence and fervor. A plenary indulgence is attached to that communion. During the day, besides assisting, if we can, at all the services, we should try to find some time to visit the altar of our Lady of Sorrows, there to renew our consecration to her, to pray for ourselves and for others, and to ask earnestly for the propagation of a devotion so pleasing to her and so salutary to souls. This would be the proper time, if we had leisure, to make the "Hour of Prayer in Honor of our Lady of Sorrows," to which Clement XII. has attached a plenary indulgence, and the practice of which is given at p. 265.

Lastly, if we live near a church or chapel of the Servite Order or of the Confraternity, let us visit it as often as we can on the third Sunday of September, since to each visit is attached a plenary indulgence, *ad instar Portiunculæ*, viz., like the Portiuncula indulgence, graciously granted by His Holiness Leo XIII, 27th January 1888.

MEDITATIONS FOR THE FEAST OF THE SEVEN DOLORS

Meditation on the First Sorrow.

Represent to your mind the Blessed Virgin carrying Her Divine Son to the Temple, where she meets the holy prophet Simeon. Mary puts her infant Jesus in his arms. After a hymn of thanks the Prophet says these words: "This Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce." (Luke ii. 34)

FIRST POINT. The Blessed Virgin Mary passes through the streets of Jerusalem, carrying in her arms the greatest treasure, the Son of God made man, that Messiah who was expected by all, and craved for with great eagerness. And yet strange to say, who notices her? Who bends his knee to adore the God who was resting in her Arms? No one. She passes through crowds unnoticed, unobserved. . . . Who can tell how much her maternal heart was bleeding, seeing that her Son, her God, was not known, and, therefore despised by all on account of her great poverty? . . . She would have proclaimed to the whole world His Divinity that all might adore Him; but she knew that God had decreed that things should take their course, and she suffered and went on in silence.

. . . Are you, perchance one of these ungrateful men, who pay no attention to the presence of Jesus? How do you feel before the blessed Sacrament? . . . Do you often go to visit Him? . . . How do you receive Him in Communion? . . . With a cold and indifferent heart? O how bitterly you wound the heart of Mary.

SECOND POINT. Wherefore is Mary going to the Temple? Apparently to fulfill the Law of Moses, which commanded this ceremony. Interiorly, however, she is going to offer her Son and herself to God for the Redemption of Mankind. She has hardly received that Divine Treasure, and she must renounce to it. . . . She is the Mother of that Son, only to sacrifice Him. . . . She can exercise her maternal rights, only to give them up. . . . God the Father gives His Son His own Divinity, and He sends Him as God to the Blessed Virgin. Mary gives Him humanity, and she must give Him back as man to God in order that he may be sacrificed for our sins. He is the best thing that she possesses; can Mary offer God anything more than the God she has received? . . . What heart can tell what this sacrifice cost her. . . . None: for there is none that can love Jesus as much as Mary did. . . . Now reflect on the generosity of Mary, and compare it with your meanness toward God. How you cling to those things that you have received from God. How attached you are to that life, to that health, to those children, . . . even to those earthly goods worth no consideration. . . . If you never thought of placing everything in God's hands, but especially yourself, do it now in imitation of your Mother.

THIRD POINT. What a sad impression the words of Simeon must have made on Mary's heart: "This child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce." Her understanding is now open more than ever. All that has been said by the Prophets concerning His passion and death is now brought most vividly before her mind. Everyone of the ceremonies and sacrifices of the Law is to her a most painful disclosure. She sacrifices that Son to all that series of humiliations

and sufferings. She is His mother. She must consent to all that. . . . and she must witness all. With the most generous heart she makes her sacrifice, but the sword of sorrow is now driven into her soul, and it will ever penetrate deeper and deeper. Already she sees that Divine head crowned with thorns; that sacred countenance covered with filth and blood; those lips parched by thirst and embittered with gall; those hands and feet pierced with nails; that immaculate flesh torn and bruised all over, and her maternal heart is broken. "Oh, Mother, 'Great as the sea is thy sorrow.'"

Meditation on Second Sorrow

Represent to your mind the peaceful house of Nazareth. In the middle of a certain night an angel is sent to St. Joseph, saying: "Arise, and take the child and His mother and fly into Egypt and be there until I shall tell thee." St. Joseph arises, wakes Our Blessed Lady, saying: "Mary, arise at once; we must go from hence. Take the Child; there is no time to lose." Mary obeys and behold them on their way to Egypt.

FIRST POINT. How strange are the circumstances of this command. . . . The Son of God sought to death by an earthly sovereign. . . . There is no other escape but by a sudden flight. Is therefore the hand of the Almighty shortened? . . . Has He not other means to protect His own Son from Herod? . . . Has He not legions of angels at His command? . . . Can He not strike the tyrant with a sudden death? . . . Can He not render the arm of his soldiers powerless to strike the Divine Infant? . . . Why then should He resort to a painful and sudden flight? . . . To what a trial Mary's faith was put in this circumstance. Would it not seem as though the mysteries which had been accomplished in her had been nothing but dreams or illusions? But Mary is heroic in her faith. She

believes in God, and receives His orders without questioning them. She submits with the calmest resignation. She obeys with the most perfect promptitude. What an example for you who are so reluctant in submitting to God's orders. If you are touched by the rod of tribulation, it is no puzzle to understand why you are punished. . . . You have sinned; you deserve even greater chastisement; and yet you will not submit. You grumble and you revolt with intolerable insolence. You vent your anger, if not directly on God, certainly on the secondary causes of your troubles. Have faith, and see that the loving hand of your Heavenly Father is disposing all this for your good. Submit with resignation and humility, and repent of your sins.

SECOND POINT. There is another very strange circumstance in that command which must have greatly puzzled and pained the Heart of Mary. The object of that flight was to protect the Infant Jesus' life—"For it will come to pass that Herod will seek the child to destroy Him."—(Matthew, ii. 13) Nothing seemed more natural than to seek refuge under the protection of the three Kings who had just visited and adored the Word Incarnate. How happy would they have been to shelter Him and His Mother in their palaces. Why go to Egypt? Were not the Egyptians hostile to the Jews? What security could there be under the shadow of their pyramids? Is not the danger equally great, if not greater, in the kingdom of Pharaohs as in that of the Herods? And what dangers in the road? dangers from the wild beasts: dangers from robbers: dangers from the barrenness and wilderness of the deserts. All these considerations would have deterred a heart like yours, but had no power on the dauntless Heart of Mary. Her confidence in God was unbounded; and though she was tortured in her heart, yet her mind was calm, her

spirit was anchored in God. Let God lead you as he pleases; do not attempt to question His ways. All ends well, when the will of man does not interfere with the Will of God.

THIRD POINT. "And be there until I shall tell thee." (Matn. ii. 13.) O painful command. There is nothing more distressing in the anguish of sorrow than the uncertainty of its duration. It might be three years or it might be thirty. And in time of sorrow the imagination as a rule, stretches far, far away into the darksome regions of the worst. The sojourn of the Holy Family in Egypt must have been attended by the most harassing circumstances; want of a proper shelter, want of food, want of all the necessary comforts—who can tell how many times they were obliged to beg the morsel of bread that was the only food of the day, and how many times they were refused? Who can tell the humiliations, the labors, the fears, the persecutions they had to endure? One year followed another always laden with fresh sufferings: and when the heart was breaking forth into this natural exclamation, "How long, O Lord, how long?" it heard the echo of those words of the Angel, "Be there until I shall tell thee."—And Mary bowed her head, repeating, now with a greater knowledge of their meaning, those words: "Behold the handmaid of the Lord: be it done to me according to thy word." And thus she resigned herself to the Will of God with an heroic patience. Learn from the afflicted Mother of God how to endure with resignation the trials which are sent to you. Be not in a hurry to see them come to an end. Do not complain, saying that they are too long, and that God has forgotten you. Faith tells you that this is impossible. Therefore be satisfied to remain in darkness under the guidance of Divine Providence. Perhaps with your impatience you prolong the time of your trials. Is it not better, then,

to abandon yourself to God with a blind submission to His Divine Will?

Meditation on Third Sorrow

Represent to your mind Jesus, Mary and Joseph going to Jerusalem to celebrate the solemnity of the Pasch. They eat the Paschal Lamb and assist at the holy sacrifice and other religious ceremonies, which were usually celebrated in the Temple on that occasion. Jesus secretly steals away without His parents knowing it, and remains in the Temple. He was only twelve years old. When his Blessed Mother perceived that He was not with them, she sought Him for three days among their kinsfolk and acquaintances with indescribable anguish. At last they returned into the Temple and found Him there among the Doctors of the Law. "And his Mother said to Him: Son, why hast Thou done so to us? behold, Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought me? did you not know that I must be about My Father's business?" (Luke, ii. 48, 49.)

FIRST POINT. Consider how the solemnity of the Pasch was for Mary not only a ceremony of great devotion, but one of greater sorrow. She understood full well what it all meant. When eating the Paschal Lamb with Jesus, she anticipated in her mind her standing by the Cross on Mount Calvary with all its heartrending scenes. The same anticipations tormented her in the Temple, when she assisted at the sacrifice.

Alas, all that was now too real—Jesus was the Lamb: Jesus was the Victim. They looked at each other in silence, but their hearts understood each other. They were bleeding with grief and compassion. In the agony of her maternal heart, Mary lifted up her soul to God, and repeated that solemn offering, which she made of her Son in the Temple, and offered herself to that share of sorrow which His Divine Majesty had decreed she should endure. What a lesson for

us. In moments of fervor we say with the prophet: "My heart is ready." But when the hour of suffering approaches, when we begin to realize how far those words extend, we get discouraged, we shrink back, we would repeal our promises and push back the hand which comes to fulfill them. Alas, how wretched we are. This is the time to renew them with greater fervor and intensity of will. Meditate well on this circumstance of the third sorrow of Mary and imitate her in her constancy.

SECOND POINT. It will not be hard to form an idea of the great sorrow, which must have pierced the heart of Mary when, at the arrival of St. Joseph, she perceived that Jesus was missing. Have you ever seen a desperate mother in search of a lost child? Though this might help you to realize to a certain extent the grief of Mary in her three-days bereavement, yet be sure that you are far removed from even the shadow of its intensity. The Son of Mary was her God. She loved Him, not only with the most perfect natural love, but also with as much supernatural love as a pure creature is capable of. What would become of Heaven if, for a short while, the Angels and Saints would lose sight of the Divine Face of the Incarnate Word? And yet the love that burned in Mary's heart surpassed all theirs, and, moreover, Jesus was her Son. Besides, this sorrow was one purposely planned to prove and exercise that sublime soul. Jesus, from the last supper until the moment He expired on the Cross, was tormented in His soul by such an increasing sense of a sort of abandonment from His Father, that He sweat blood in His agony in the Garden, and cried out on the Cross: "My God, My God, why hast thou forsaken me?" Mary's third sorrow was of this kind: and thereby she was given to realize how tremendous is the loss of God. Ah, dear Christian, how long you have been deprived

of God by mortal sin, and you have felt no sorrow. Be ashamed of your hard-heartedness. Ask of Mary the grace of perfect contrition, and imitate her unrelenting diligence in seeking the God you have lost by your sins. Mary sought Jesus "sorrowing"; so must you seek God. Seek Him by true contrition, and never stop until you have found Him again.

THIRD POINT. "How is it that you sought Me? Did you not know that I must be about My Father's business?" Were these words a reproach, or what? The Gospel tells us that Mary herself did not understand the sense in which they were uttered. No, they were not a reproach, because Mary had said nothing to deserve it; and Christian piety recoils at the idea of a reproach coming out of the lips of Jesus towards such a Mother. But they were uttered in a way that might sound as a reproach to that maternal heart, which so suddenly passed from the deepest depth of grief to the highest height of joy.

Jesus, in the glory of his transfiguration, heard Moses and Elias speaking of His Passion, in order that He might not, even for a moment, cease to be "the man of sorrows." For a similar reason Mary's extreme joy was to be mingled with something bitter, in order that she might not count one moment of her life in which the sword of sorrow did not pierce her soul. Again, the day was to come when Jesus would tear himself away from her that He might attend to His mission of preaching, as enjoined on Him by His Father. By those words Jesus meant to remind and prepare her for this great sacrifice. Do not allow your heart to be distracted by too great joy. Not only the false joy of the world but even the joy of the children of God becomes hurtful to the soul when the heart abandons itself to it entirely. This is not the place of joy, but we must sow in tears. If we have too much joy here, we are liable to make that

mistake which was made by St. Peter on Mount Tabor, when he said "Lord, it is good for us to be here." Forgetting the joy of Heaven, we cling to that short-lived one we find here on earth. Learn then, how to regulate your feelings: never be either too much elated by excessive joy, nor too much dejected by sorrow.

Meditation on Fourth Sorrow

Represent to yourself the road that leads to Mount Calvary. At a certain spot, Mary, with the beloved disciple and a few more pious women, in waiting for Jesus, who must needs pass there with His cross on His shoulders.

FIRST POINT. Consider, first of all, the conduct of Mary through the different phases of the life of her Divine Son. As long as Jesus lived a hidden life, Mary was with Him; but as soon as He went forth preaching, healing the sick, drawing after Him multitudes of peoples who admired Him and honored Him, Mary remained in concealment. Now Jesus is made the sport of infernal rage and human cruelty. He is condemned to death, denounced by priests and people as a malefactor, loaded with chains, scourged, and crowned with thorns covered with ignominy and led to the place of His death with the cross on His shoulders, and Mary reappears to share His humiliation. But, O Virgin of Virgins, art thou not afraid to mingle with that vile rabble? O Mother most loving, can thy heart endure the sight of such cruel scenes? O holiest of all pure creatures, how can thy ears endure the blasphemies and scurrility of those incarnate demons? O no; nothing deters this heroic Mother from joining her suffering son. Now is the time that she must come forth and show herself to be His Mother. Do you understand, pious soul, the lesson that Mary gives you in this fourth sorrow? You must not be satisfied to "know Christ," but you

must know "Him crucified." It is not enough to follow Him on Mount Tabor, but you must follow Him on Mount Calvary. Do not expect to reap honor, praise and reputation from your piety and devotion; rather prepare yourself for contempt and persecution. For, as the Apostle says: "All that will live godly in Christ Jesus shall suffer persecution." (1 Tim. iii. 12)

SECOND POINT. Having heard from St. John that Jesus had been condemned, Mary at once leaves the house, and goes in advance of Jesus and stations herself at a certain corner where He was to pass. Everywhere the streets are thronged with multitudes. Heralds blow their trumpets and proclaim the sentence to the people. The crowd advances slowly; . . . now and again there is a halt, . . . shout and yells fill the air with a terrific sound. . . . Mary knows what it is; . . . Alas, Jesus has fallen under the cross. Never had maternal love been tortured so much as it is now in Mary's heart. The anguish is unutterable. God, who knows the depths of the ocean, knows it. Now Jesus has come up to her. He halts for a moment. She approaches to embrace Him, but the soldiers thrust her rudely back. Her eyes are fixed on His, His eyes fixed on hers; not a word is spoken by either of them, but their hearts do understand the depth of their sorrow. See, He staggers, is overweighed by the burden of the cross, He falls with a dull, dead sound upon the street. Mary need not stretch her arm to help Him. The crowd surrounds Him, like butchers round a fallen beast. They kick Him, beat Him, howl at and insult Him, and drag Him up again with cruel ferocity; and Mary is there. O pious soul, here ponder and consider if there can be a sorrow like that which rent the hearts of Jesus and Mary in this meeting.

THIRD POINT. In the midst of all this, Mary had seen the thousand hands that were upon her Son; she had heard the thousand jokes and blasphemies which were uttered against Him; she had seen the filthy hand of the executioner grasping His neck, and the miry foot of the brutal soldier spurning His bruised flesh; she had seen the point of the lance goad Him on and the club fall upon His shoulder; she had noticed the sneer of the priest, the sarcasm of the Pharisee, the vulgar joke of the Roman soldier, the blasphemy of the Jew, the shriek and yell of the demon-possessed populace. Nothing escaped her. What were the feelings of her heart among these orgies? In the breadth of sorrow which lay heavily upon her, she saw nothing but God only. In that light, all secondary causes vanished. There was no Pilate, no Herod, no Annas, no Caiphas, no Pharisees, no executioners, but only God and His adorable will. Hence so much sweetness, so much gentleness, so much patience, so much calmness, so much tender love of sinners. Not a feeling of rancor, not a gesture of just anger, not a sign of indignation against those barbarous men. God exacted from His Son that price for the ransom of the children of Adam. Is it thus that you look upon the crosses and trials which God presents you through the hands of wicked agents? Do you take them only as coming from God in punishment of your sins? Is it not true that on such occasions you lose sight of God entirely, and turn with all the powers of your soul to vent your rage against those men who have been but the secondary causes of your troubles? Learn from Mary now an important lesson—that all our trials and sufferings, even those which come from the wickedness of men, are not without relation to the Will of God, who orders or permits them all, according to the holy and loving designs of His Wisdom.

Meditation on Fifth Sorrow

Represent to your mind Mount Calvary with all the horrors which surrounded it on the day of the crucifixion of our Lord. See the meek Lamb of God stripped of His clothes, stretched on the cross; listen to the noise of the hammers which fall heavily on the nails. See the cross raised; gaze on the agonizing victim; see Mary taking her station under the cross. Hear the words of the Redeemer, His last, loud cry, and receive His last breath.

FIRST POINT. A little before noon, Jesus reached the summit of Calvary. Not a moment of rest is allowed Him. The brutal executioners spring upon Him, roughly pull His clothes from His body, tearing away His flesh with indescribable pain. They thrust Him upon the cross, which lay flat on the ground; and with all their strength they stretch His hands and feet, and barbarously nail them down to the wood. Now blow follows blow; Mary hears them all. The hammer is falling upon her heart. She looks upward to heaven. She cannot speak. The Father alone understood the offering of that heart, now broken so many times. Alas, those hands which, so many times during His infancy, He clasped tenderly around her neck, . . . those feet which she held so often in her hands to protect them from the cold season, . . . those hard blows are now falling upon them. . . . A large wound is torn open through them. . . . The blood gushes forth in streams upon the executioners themselves. . . . But it is useless to attempt to describe how accurately each blow of the hammer reported to the heart of Mary the peculiar suffering which it inflicted on Jesus. We can find nothing wherewith to compare the terrible excess of her agony. Yet, in the midst of all this, Mary would not, even if she could, stop the heart-rendering butchery. No she would not want one blow short of the number which the Father had fixed; nor would she, if power were granted to her, cause those

sacrilegious arms to remain stiff, or those hammers to fly into pieces like broken glass. God wills it, Jesus wills it, therefore she wills it too. O heroic fortitude of a mother! O constancy without parallel!

SECOND POINT. Now the cross is raised from the ground with Jesus lying on it, and is carried near to the hole dug to receive the foot of it. When it is raised almost straight up, they work the foot gradually over the edge of the cavity until it falls into its socket with a vehement bound, which dislocated every bone and nearly tore the body from the nails. O who can tell the shock that was caused to the mother's heart? She approaches nearer and stands by the cross of Jesus. Everything that was said, everything that was done, made its own wound in her soul. She saw His garments in the hands of the soldiers who were casting lots for them. She saw the tablet nailed to the Cross, bearing the inscription: "JESUS OF NAZARETH KING OF THE JEWS." She heard the shocking comments made upon it by the by-standers. She heard the blasphemous sarcasms uttered against Him by the priests and doctors of the law. She heard the insulting words of the hardened thief. She heard Jesus say: "I thirst," and she saw the barbarous soldier approach a sponge to His parched lips, which was steeped in gall and vinegar. All and each one of these things came to her heart with its peculiar torment, sufficient of itself to take away her life if it had not been sustained by the almighty power of God. Among the seven words spoken by our Lord on the Cross, there was one or rather a two-fold one, which was spoken to her and of her, "Woman, behold thy Son." and to John: "Behold thy Mother." Oh, how many things were apt to overwhelm Our Blessed Lady with fresh affliction. She knew well the meaning of the mystery. By them she had been made the Mother of mankind. But O how different this new son would be. Most ungrateful,

hardhearted, obstinate, revolting against God, insulting to the Blood of Jesus and to her sorrow, and ever running towards his eternal perdition. Dear reader, what kind of a son are you to your Mother Mary?

THIRD POINT. For nearly three hours Jesus had been nailed to the Cross. It is not in our power to imagine the agony of pain He suffered in that position. Suffice it to say that nature alone itself was filled with horror and dismay. Earth trembled to its very center. Inanimate things shuddered as if they had intelligence. The rocks were split asunder, and the mysterious veil of the temple was rent in twain. Many bodies of them that were buried rose and were seen going to and fro. Darkness began to creep over the earth. The animals were panic stricken and a universal horror was felt all over the earth. But Jesus had to go down into an abyss of His Passion deeper than any which he had sounded hitherto. Into that deep Mary must go down also. "My God, My God, why hast Thou forsaken Me?" Such was the voice uttered by Jesus. His bodily pains had become unendurable, His anguish had reached its extreme point. No comfort, no consolation was coming from the Father above. The angels themselves were bidden to stand apart. They may bury their faces in the clouds and weep, but none of them should stir; no, not even that one who consoled Him in His agony in the garden. Divine Justice was seated in the throne of her majesty, and was assisting from Heaven, with inexorable severity, at the payment of that awful debt contracted by us, but which Jesus had made His own, out of too much love for us. Mary understood all this, and even more. The words of Jesus revealed to her a world of woe. What could she do? Weep and suffer and sink with Him down into that abyss of abandonment, which seems to have been the deepest wherein His Humanity was allowed to go. In fact soon after He fixed His eyes upon Mary, His

Head drooped towards her; His eyes closed and His great Soul tore itself from the Body and from Mary. All was consummated. Jesus is dead and Mary is left under the Cross to carry on alone the scenes of anguish which were due for the sins of the world. O devout soul, hush at Mary's feet, and weep.

Meditation on Sixth Sorrow

Represent to your mind Mount Calvary occupied only by Mary, John, Magdalene and the other pious women. A soldier approaches, points his lance at the Heart of Jesus and opens a large wound from which blood and water gush forth. Soon after Joseph of Arimathea, and Nicodemus come and take the body of Jesus down from the cross and lay it in the arms of Mary.

FIRST POINT. The spectacle of the day was over, the multitudes of the city were all gone from Calvary, and there was silence and peace all around Jesus, dead on the cross.

This was soon interrupted, however, by a heart-rending scene which caused Mary a new sorrow. A little band of executioners approached the top of Calvary, armed with a strong hammer or heavy bar of iron, wherewith to break the legs of the three whom they had just crucified. This was done in order to accelerate their death, and bury them out of sight, for the next day was the Pasch. They began their barbarous work with the first thief, and then passed to the second. It was a fearful sound for Mary to hear, the dull crashing of the flesh and bone, and the agonizing cries of the miserable sufferers. One of them was the son of her sorrow, the good thief, whose conversion she had obtained by her prayers. This deed of cruelty occupied all her thoughts and thrilled through every fibre of her compassionate heart, without however, taking away her attention from Jesus who was the center of her grief as well as of her love. This new

scene only added a new sorrow, a new agony, because it was exercised upon one of her spiritual children, and on one she loved as a child, but who refused to be her child. To understand the sorrow that Mary felt in witnessing this butchery, we ought to be able to understand the perfection of her heart and its deep sensibility to compassion; and then we would have gone but a very short way. There were other feelings which she had just inherited under the cross—the feelings of Mother of the redeemed—Jesus had given her this office and the corresponding tender-heartedness along with it. How could she help feeling for the poor unfortunate sufferers, and especially for the good thief? O devout soul, meditate well on this maternal compassion of Mary on poor sinners and sufferers, and thank God who gave you such a tender Mother, to whom you may always go in all your troubles, both temporal and spiritual.

SECOND POINT. Words will not tell the anguish with which she saw the executioners approach the Body of Jesus. Earth held nothing one-half so sacred. Dead as it was, it was joined with the Divinity. One rude touch of it were an appalling sacrilege; but to crush the limbs, to break the bones, was a profanation too horrible even for thought to dwell upon. It is true, life was gone; but was the lifeless form less an object of her love than when life made it so beautiful? Her voice broke not the silence; but the silence of her prayer was loud in heaven. The rude men saw that Jesus was dead, and desisted from their purpose. Thus they served the designs of God, fulfilling that prophecy, "You shall not break a bone of Him." But there was another prophecy also to be fulfilled, "They shall look on Him whom they pierced." Truly this second prophecy shall be one of Simeon's words. One of the soldiers drew near, and drove his spear into Our Lord's right side, across His Body, and through His Sacred Heart,

and immediately there issued forth from the wound both blood and water. Life had gone from that sacred Body, but there was another life in it says St. Bernard, which could not be snatched from it, and that was Mary's spirit. The blow was aimed at Jesus, but it transfixed the heart of the Mother. She felt the cold iron and the sharp edges pass through her, and she would fain have died if the hand of God had not been there to sustain her. You see O devout soul, that though the sufferings of Jesus have come to an end, Mary's sufferings have not. They indeed reached their highest degree when Jesus expired on the cross, and it was an immense relief for the Mother to know her dear Jesus suffered no more. Yet the tide of her past agonies is swelling again at such an awful sacrilege; it is yet very high, and all the more so because she has been left alone to suffer. O when, then, will she have an end of her sufferings? When will the hand of Divine Justice become lighter upon her?

THIRD POINT. Another small body of men is now approaching the summit of Calvary. It is Joseph of Arimathea and Nicodemus, with some of their servants. They approached Our Blessed Lady with most profound reverence, and asked her permission to take the Body down from the Cross. Having obtained it, they set to work. They gently remove the crown of thorns from the Head, then they extract the nails, and each of these things is passed on to Mary. She receives them with the greatest devotion, and so is the first to bestow her adoration to those instruments of the Passion all steeped in the Blood of Jesus. Never yet had earth seen such a worship of sorrow as that with which the Mother bent over these relics, as they came down from the cross. But with what agony was all this worship accompanied? A greater grief was yet to come. Mary is kneeling on the ground, and as the Body is gently descended from the Cross, she re-

ceives it in her arms. The Babe of Bethlehem and of Egypt is back again in His Mother's lap; alas, how changed and disfigured? There was not a feature of His blessed countenance, not a mark upon His sacred flesh which was not at once a new sorrow to her and a volume of deepest meditations. Her soul went through the Passion upon His Body, tracing back every event that took place under her eyes. Hitherto we might have thought that God's loving compassion spared her the grief of witnessing the flagellation, the crowning with thorns, and all the other indignities which were exercised on Jesus up to the moment when Mary met Him on the way to Calvary. But O adorable counsels of God. It was not so. Now she has to endure this part of the sorrow; for now she examines close every wound, every bruise; and each one of them reveals to her at once the pain that Jesus suffered, and the infernal cruelty of the hand which inflicted it. O Mother, "Great as the sea is thy sorrow."

Meditation on Seventh Sorrow

Represent to your mind the pious disciples embalming the body of our Lord, carrying it to the tomb which was in the garden of Joseph of Arimathea, and closing the tomb with a huge stone.

FIRST POINT. In the fifth sorrow Mary lost the soul of Jesus which went into limbo to bring light and joy to the fathers who rested in the bosom of Abraham, but His Body remained in her arms. In this seventh sorrow even this will be taken from her, in order that she might be brought down to that sad loneliness which constitutes desolation. The shades of evening were falling fast, she must rise and give up the sacred Body of our Lord to the devout disciples, that they may put the winding sheet around it and carry it to the tomb. There was not a shadow of selfishness in

Mary. It was her lot to suffer and she did not tarry a moment longer than it behooved, but gave up her precious treasure with as much promptness as she had done to the Eternal Father on the day of her purification. Many offices were to be rendered to that body before its interment, for which no better hands could be employed than hers. It was to be anointed and embalmed according to the custom of the nation. His hair and limbs were to be composed as well as could be done, each wound was to be dressed with precious spices, and his face was to be covered with a handkerchief. Mary had all rights to do all this, and nobody could have done it with greater devotion and love than she. But she willingly yields up her maternal rights and gives in to the piety of St. John, St. Joseph of Arimathea and the others who all put their hands to the task. Two loves were conflicting in her heart. The love of Jesus prompted her to exercise those offices of piety towards His body with her own hands, and the love of men urged her to give up the privilege to the devout disciples. The love of men prevailed. She had learnt this from Jesus, who, not only gave all Himself but even His mother to mankind. Though the sacrifice cost her a great grief, Mary did it most willingly. Learn from this tender Mother the important lesson that, where the love of Jesus reigns uppermost, all love of self must disappear.

SECOND POINT. Now the procession begins. Joseph of Arimathea, Nicodemus and St. John, with greatest reverence carry the Body of Our Lord. Mary walks on one side near the head; the Magdalene holds her favorite place near the feet; and the others follow behind. The greatest stillness reigns all over; not a sound is heard except that of the footsteps and of the sobs of the mourners. Slowly they advance towards the garden, which belonged to Joseph of Arimathea, not far off from the top of Calvary. This nobleman had

hewn in the rock a sepulchre for himself. It was here where Jesus was to be laid. Having arrived at this spot, Mary made her sacrifice, and Jesus was laid in the tomb; thus nothing was left to her but that which she could not part with, and would not have parted with if she could—a broken heart, utterly submerged in a sea of sorrow. Joseph, as St. Matthew tells us, rolled a great stone to the door of the monument and Mary fell on her knees and adored Jesus in the tomb—the nearest resemblance of the Tabernacle on our Altars. She was now widowed and orphaned as none else was before. What are father, and mother, and husband, and child to an Incarnate God? O could she not remain by that tomb until the happy morn of His resurrection? Who could deny such a mother this only, and too just, comfort? No, her detachment, her bereavement must be, like that of her Son, complete. A band of soldiers, sent by the Jews, come and take possession of the tomb and of the garden, ordering away anyone else who was in any way connected with Jesus. Mary was obliged to go, and leave her treasure again in the hands of sinners and unbelievers. O, Mary, thy sorrow has no comparison. Jesus has become our property, the property of us poor sinners. Once and again thou hast given up thy maternal rights in behalf of sinners. Behold, now thy offering is complete to its fulness—Jesus is ours—all ours. We thank thee, O sorrowful Mother, for thy gift.

THIRD POINT. In order to understand the agony which our Blessed Lady suffered in this dolor, we must take several circumstances into consideration. Her long fast told grievously upon her strength. No food had crossed her lips since the evening before, no sleep had visited her eyelids on the Thursday night, and there was little hope of her sleeping now while Jesus lay in the tomb. Moreover the twenty-four hours had been filled with the most astonishing events. Her soul

had been on the rack of extreme torture the whole while. Her mind had been stretched and fatigued incessantly by what was going on around her. Her nature had been shaken by terror. She was worn out by the bodily fatigue of standing so many hours. In such unutterably woeful plight it was that the streets of Jerusalem beheld their unknown queen that night, wending her weary way to the house of John. This was the home she had received in exchange for the house of Nazareth. John is her son, now, instead of Jesus. As Jesus now belongs to others, so has the Mother become the property of mankind. The door closed upon her. She was now at home. Home? How could she have a home except where Jesus was? But this is the home of her new motherhood. Her grief meanwhile remained preternaturally at its height, because it was beyond the reach of use and time. None could assuage it but God; and His time had not come yet. Such was the mystery of the seventh sorrow.

Devotions

FOR

The Third Sunday of the Month

Our blessed Lady having suffered so much for us, since her whole life was a continual martyrdom, we should very often think of her Dolors and deeply compassionate her. In order, then, from time to time, to bring the remembrance of Mary's sorrows before the minds of the faithful, it is a general custom in the churches of the Servite Order to dedicate the third Sunday of every month to our Lady of Dolors, and to have a procession in her honor. This devotion has been highly encouraged by the Holy See, which has granted a plenary indulgence to those who, having been to confession and received Holy Communion on that day, shall assist at that procession. Form, then, the habit of dedicating the third Sunday of the month to your Sorrowful Mother, receive Holy Communion in her honor, as it is recommended in the rules of the Confraternity, and during the day think sometimes on her Sorrows and read some Consideration on the same, in order to excite your compassion for her. Be faithful to assist at the procession, if you are near a Servite church, so as to gain the plenary indulgence. Some time in the day, if you have leisure, devoutly visit the altar of our Lady of Seven Dolors, renew your consecration to her, and offer her some prayers chosen from this book, according to your wants. The following prayers may also be found helpful to you.

An Act of Contrition

O MOST loving Redeemer, humbly prostrate at the foot of the cross, I implore from the bottom of my heart pardon for all my sins, which were the cause of Thy bitter Passion and of the overwhelming sorrow of Thy most afflicted Mother. O good Jesus, let not Thy precious Blood be shed for me in vain. May Thy five sacred Wounds ever plead before Thy

eternal Father on behalf of my misery; and through the infinite merits of Thy sacred death and the bitter anguish of Thy holy Mother, grant me, dearest Lord, to atone for the past and to persevere in Thy love for the future. Amen.

Commemoration of the Passion of Jesus

O MY God, who, for the redemption of the world, wouldst be born and circumcised, be rejected by the Jews, betrayed with a kiss by the traitor Judas, bound with cords, carried as an innocent Lamb to be a victim, and shamefully brought as a malefactor before Annas, Caiphas, Pilate, and Herod; accused by false witnesses, buffeted, spat upon, crowned with thorns, struck with a reed, covered with a veil, and despoiled of Thy garments; nailed to the cross, and raised on it, reputed with the thieves, drenched with gall and vinegar, and pierced with a lance: Thou, O Lord, by these Thy most holy sufferings, which I, an unworthy sinner, honor now, and by Thy holy cross and death, deliver me from the torments of hell, and vouchsafe to take me to Paradise, whither Thou hast taken the good Thief crucified at Thy side. Who livest and reignest with the Father and the Holy Ghost, world without end. Amen.

Our Father, Hail Mary, and Glory be to the Father,
*five times.*¹

Here say the following prayer with the same tender compassion you should feel if you saw our Blessed Lady at the foot of the cross.

Prayer to our Blessed Lady

O MARY, ever Virgin, most august Sovereign and Queen of Martyrs, no human mind can conceive, no human tongue express, the immensity of the sorrow

¹I. 300 DAYS, once a day, to those who recite that prayer with five *Paters*, *Aves*, and *Glorias*. II. PLENARY, once a month, on one of the three last days.

which filled thy heart with bitterness and bathed thy face with tears, during the Passion and at the death of thy most beloved Son Jesus. After His sad farewell, when He parted from thee to go to the sacrifice, came that awful night when thou didst in spirit contemplate Him sweating blood in the garden, taken captive, tortured in a thousand ways, and imprisoned as a malefactor. And when morning was come, thou didst see Him dragged from tribunal to tribunal, equalled with, nay, rejected for Barabbas, treated as a fool, cruelly scourged, and crowned with sharp thorns.

Thou didst hear the sentence of His condemnation, the echoes of the trumpets. Thou didst follow Him as He carried the cross on His wounded shoulders, fell on the ground, and received fresh wounds from His falls. Thou didst see Him on that way of sorrow, unable to look at thee because of the spittings, the blood, and the tears which filled His divine eyes. Thou wast present there, when the executioners pierced His hands and His feet with large nails, lifted Him on the cross between two thieves, and thy garments were sprinkled with his precious Blood.

Thou didst hear His Seven Words on the cross, which as seven arrows pierced through thy compassionate heart; that especially by which He gave thee John, and in his person all men as thy sons in His stead. Thou didst witness the cruelty of His enemies when, parched with thirst, He was given gall and vinegar to drink. Thou didst behold Him in the last pangs of His three hours' agony; and when, bowing His head, He gave up the ghost, thy soul too seemed to be rent from thy body. But, as if He had not been insulted enough, thou didst see an impious soldier, even after His death, pierce with a lance His sacred and most loving Heart. All the wounds of thine own heart were reopened, when, receiving in thine arms His lifeless Body, thou didst count the numberless wounds and scars with which it was covered, and didst, dis-

consolate, bathe them with burning tears. And now thy desolation reached its height, when, after having left Him in the monument, thou didst return alone and bereft to Jerusalem, and there in thy solitude didst again, one by one, go over the sad scenes of His torments and death.

To what shall I compare thee, Sorrowful Mother? To what shall I equal thee, that I may comfort thee, O Virgin daughter of Sion? For indeed great as the sea is thy destruction; who shall heal thee? I wish, O afflicted Mother, I wish I could weep with thee in these thy most cruel sufferings, with tears of blood, thus to blot out my iniquities, which were the accursed cause of the anguish and desolation of thy soul. I beseech thee, most compassionate Virgin, by the torments of thy divine Son and these thy bitter Sorrows, obtain for me grace to hate sin, to become thy devoted servant, and to console thee by a holy life. Deign also to assist me in all my necessities, spiritual and temporal; but, above all, stand by me at the hour of my death, that by thy powerful protection I may reap the fruit of so great sufferings, and bless my loving Savior and thyself, my sorrowful Mother, with eternal gratitude in the heavenly kingdom. Amen.

An hour of Prayer

III

Honor of Our Lady of Dolors

ONCE A YEAR

The *Hour of Prayer* in honor of our Lady of Seven Dolors, a practice which was instituted in several churches of the Servite Order during the last century, consists in the union of many persons who agree each one to take an hour, on a fixed day in the year, so that every day at every hour there should be somebody engaged in keeping company with our blessed Lady in her grief. For, since she never passed a single hour of her life without tribulation, as she herself revealed to St. Bridget, they that instituted this pious practice thought it was but fit that at least one of those for whom she suffered should compassionate her in his own name and in the name of others. This was approved by Pope Clement XII., who granted a plenary indulgence to all the faithful, to be gained once a year on the day when they should thus give an hour to prayer in honor of our Lady of Sorrows, considering her Dolors, and saying prayers adapted to such devotion, provided that they go to confession and communion. Which indulgence can be gained even by those who do not belong to the Association above named.

Any meditation on, and any prayers to, our Lady of Dolors may be used. Nevertheless, as some might not know how to spend that hour, we will here subjoin a method which was followed in the first institution of that devotion.

1. On the day chosen to make the said exercise, go to confession and Holy Communion; visit our Lady's altar, asking her to help you to perform well the devotion in her honor.

2. When the time, that is, the *Hour*, is come, go to the church, or retire to a solitary place before an image

of our Lady of Dolors, and invoke the Holy Ghost, our blessed Lady, St. Joseph, and your patron Saints. Then, if you know how to meditate, reflect for about half an hour on one of the Sorrows of Mary, and try to conceive great compassion for her. If you cannot meditate, say instead the Crown of the Seven Dolors, offering it up to our Lady that she may imprint in your heart and that of all men great compassion for the sufferings of Jesus and her own Sorrows.

After your meditation, say two Crowns of the Dolors—one for the poor sinners, the other for the souls in Purgatory. The time which will remain, spend in examining your defects, which are the cause of your sins, and consequently of the sufferings of Jesus and Mary, and make a firm resolution to mortify on that day that passion or defect which besets you most. You may also add some prayers to our Lady for contrition, perseverance, and others which will be found hereafter.

The Ave Maria and the Verse Sancta Mater seven times

Recite the Hail Mary, with the following verse, seven times:—

Sancta Mater, istud agas,	Holy Mother, pierce me through,
Crucifixi fige plagas	In my heart each wound renew
Cordi meo valide. ¹	Of my Savior cruci- fied. ¹

¹ I. 300 DAYS, once a day. II. PLENARY, once a month.

Litany

OF

Our Lady of Seven Dolors ^{1 2}

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God,

Pray for us.

Holy Virgin of virgins,

Pray for us.

Mother of the Crucified,

Pray for us.

Sorrowful Mother,

Pray for us.

Mournful Mother,

Pray for us.

Sighing Mother,

Pray for us.

Afflicted Mother,

Pray for us.

Forsaken Mother,

Pray for us.

Desolate Mother,

Pray for us.

Mother most sad,

Pray for us.

Mother set around with anguish,

Pray for us.

Mother overwhelmed by grief,

Pray for us.

Mother transfixed by a sword,

Pray for us.

Mother crucified in thy heart,

Pray for us.

Mother bereaved of thy Son,

Pray for us.

Sighing dove,

Pray for us.

Mother of Dolors,

Pray for us.

Fount of tears,

Pray for us.

¹ Said to have been composed by Pius VII in his captivity.

² Has not been approved for public recitation.

Sea of bitterness,	Pray for us.
Field of tribulation,	Pray for us.
Mass of suffering,	Pray for us.
Mirror of patience,	Pray for us.
Rock of constancy,	Pray for us.
Remedy in perplexity,	Pray for us.
Joy of the afflicted,	Pray for us.
Ark of the desolate,	Pray for us.
Refuge of the abandoned,	Pray for us.
Shield of the oppressed,	Pray for us.
Conqueror of the incredulous,	Pray for us.
Solace of the wretched,	Pray for us.
Medicine of the sick,	Pray for us.
Help of the faint,	Pray for us.
Strength of the weak,	Pray for us.
Protectress of those who fight,	Pray for us.
Haven of the shipwrecked,	Pray for us.
Calmer of tempests,	Pray for us.
Companion of the sorrowful,	Pray for us.
Retreat of those who groan,	Pray for us.
Terror of the treacherous,	Pray for us.
Standard-bearer of the Martyrs,	Pray for us.
Treasure of the Faithful,	Pray for us.
Light of Confessors,	Pray for us.
Pearl of Virgins,	Pray for us.
Comfort of Widows,	Pray for us.
Joy of all Saints,	Pray for us.
Queen of thy Servants,	Pray for us.
Holy Mary, who alone art unexampled,	Pray for us.

Ant. We fly to thy impregnable patronage, O dolorous and blessed Virgin; look down on us in these present perils, and save us by the power of Jesus Christ thy Son our Redeemer, who triumphed over the powers of darkness. Amen.

V. Pray for us, most sorrowful Virgin.

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

Let us pray

O GOD, in whose Passion, according to the prophecy of Simeon, a sword of grief pierced through the most sweet soul of Thy glorious Virgin Mother Mary: grant that we, who celebrate the memory of her Dolors, may obtain the happy effect of Thy Passion Who livest and reignest world without end. Amen.

Pious Exercise

IN

Honor of the Afflicted Heart of Mary

V. O God, come unto mine aid.

R. O Lord, make haste to help me.

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

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

I. I compassionate thee, sorrowful Mary, in the affliction which thy tender heart suffered at the prophecy of holy Simeon. Dear Mother, by thy heart then so afflicted, obtain for me the virtue of Humility and the gift of holy Fear of God.

Hail Mary.

II. I compassionate thee, sorrowful Mary, in the anxiety which thy most sensitive heart underwent in the flight and sojourn in Egypt. Dear Mother, by thy heart then made so full of anguish, obtain for me the virtue of Liberality, specially towards the poor, and the gift of Piety.

Hail Mary.

III. I compassionate thee, sorrowful Mary, in the distress which thy anxious heart felt, when thou didst lose thy dear Son Jesus. Dear Mother, by thy heart then so distressed, obtain for me the virtue of Chastity and the gift of Knowledge.

Hail Mary.

IV. I compassionate thee, sorrowful Mary, in the shock thy maternal heart underwent, when thou didst meet Jesus carrying His cross. Dear Mother, by thy loving heart then so overwhelmed, obtain for me

the virtue of Patience and the gift of Fortitude.
Hail Mary.

V. I compassionate thee, sorrowful Mary, in the martyrdom thy generous heart suffered, when thou didst assist at the three hours' agony of thy Son Jesus. Dear Mother, by thy heart then so martyred, obtain for me the virtue of Temperance and the gift of Counsel.
Hail Mary.

VI. I compassionate thee, sorrowful Mary, in the wound which pierced thy tender heart, when the sacred side of Jesus was opened with a lance, and His most sacred Heart was wounded. Dear Mother, by thy heart then so transfixed, obtain for me the virtue of brotherly Love and the gift of Understanding.
Hail Mary.

VII. I compassionate thee, sorrowful Mary, in the pang which thy most loving heart felt in the burial of Jesus. Dear Mother, by thy heart then so grievously afflicted, obtain for me the virtue of Diligence and the gift of Wisdom.
Hail Mary.

V. Pray for us, most sorrowful Virgin.

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, whose most holy soul was pierced with the sword of sorrow in the hour of Thy Passion, may intercede for us before the throne of Thy mercy, now and at the hour of our death. Through Thee, Jesus Christ, Savior of the world, who with the Father and the Holy Ghost livest and reignest world without end.
R. Amen.

INDULGENCE.—300 DAYS, each time.

Consecration to our Blessed Lady

HOLY Mary, Mother of God and Virgin, I, thy most unworthy servant, do this day choose thee as Sovereign, Protectress and Advocate; and I firmly purpose and resolve not only never to forsake thee, never to say or do anything against thee, nor ever to permit those subject to me to do anything against thy honor, but to love and serve thee, and to compassionate thy Dolours, and, as far as in me lies, to cause others to love and serve and compassionate thee. Receive me, therefore, I beseech thee, as thy servant for ever, stand by me in all my actions, that they may be directed to the glory of God, and do not abandon me in the hour of death. Amen.

N.B.—Another Act of Consecration may be found hereafter.

Consecration to our Lady of Sorrows

MOST holy Virgin and Queen of Martyrs, Mary, would that I could be in heaven, there to contemplate the honors rendered to thee by the most holy Trinity and by the whole heavenly Court! But since I am still a pilgrim in this vale of tears, receive from me, thy unworthy servant and a poor sinner, the most sincere homage and the most perfect act of vassalage a human creature can offer thee. In thy immaculate heart, pierced with so many swords of sorrow, I place to-day my poor soul for ever; receive me as a partaker in thy dolours, and never suffer that I should depart from that cross on which thy only-begotten Son expired for me. With thee, O Mary, I will endure all the sufferings, contradictions, infirmities, with which it will please thy divine Son to visit me in this life. All of them I offer to thee, in memory of the Dolours which thou didst suffer during thy life, that every thought of my mind, every beating of my

heart may henceforward be an act of compassion to thy Sorrows, and of complacency for the glory thou now enjoyest in heaven. Since then, O dear Mother, I now compassionate thy Dolors, and rejoice in seeing thee glorified, do thou also have compassion on me, and reconcile me to thy Son Jesus, that I may become thy true and loyal son; come on my last day and assist me in my last agony, even as thou wert present at the agony of thy divine Son Jesus, that from this painful exile I may go to heaven, there to be made partaker of thy glory. Amen.¹

Another Form

O MARY, ever Virgin, through thy many sorrows, obtain for us the happiness of heaven. Knowing that true and solid Christian piety consists of a profound and assiduous meditation of the mysteries of Calvary, we will, during our mortal career, keep our mind and heart constantly fixed on the Passion of Jesus Christ and thine own Compassion. Wherefore our most familiar and sweetest exercise shall be to frequently testify our love and compassion to thy sorrowful heart, and we will observe to the letter the divine command not to forget the groanings of our Mother, and to honor thee all the days of our life being mindful of how much thou sufferedst for us in thy womb. But since thy Dolors, being so many and so great, cannot be without effect, obtain for us, O sorrowful Virgin, that we may one day share in thy consolations and thy glory. This hope it is, O Mary, which makes us accept with resignation and submission, nay, with love and gratitude, the pains and sufferings of our miserable life; this hope it is that prompts us to ask through thee grace to weep with thee and like thee, and to share during our whole life the

¹I. 200 DAYS, once a day. Leo XIII., March 26th 1887.

sufferings of Jesus crucified. Yes, we will with thee take our stand by the cross, and associate ourselves with thee in the mourning and bitterness of thy soul. But, in exchange for these sufferings, which will be sanctified and made fruitful by their union with thine, beg that, like thee, we may after our sorrowful pilgrimage through this vale of tears, share in the eternal joys of our true fatherland. Amen.—CARDINAL PIE.

Prayer for the Wants of the Church

O MOST holy Virgin and Mother, whose soul a sword of grief went through in the Passion of thy Divine Son, and who in His glorious resurrection wast filled with unending joy at His triumph; intercede for us thy supplicants, that we may become so truly partakers in the adversities of the Church and the trials of the Supreme Pontiff, that we may deserve to share in the consolations they desire, in the charity and peace of the same Christ our Lord. Amen.¹

Thanksgiving for the Reception of the Black Scapular

O MOST holy Mother and Sovereign Lady, what have I ever done to deserve so great a favor as to be clothed with the habit of thy Dolors? Why have I been deemed worthy to find so great a treasure which lies hidden from so many others? Neither gold, nor even my blood, could equal so noble a gift, so great a benefit. It is nothing to give thee myself, and I am neither worthy nor able to give thee fit thanks. Do thou therefore thank thyself, O my most sweet Lady and Mother.—ANNE JULIANA GONZAGA, O.S.M.

Mary sorrowing, Mother of all Christians, pray for us.—300 Days.

Mother of love, of sorrow, and of mercy, pray for us.—300 Days.

¹ 200 DAYS once a day.

VARIOUS PRAYERS

TO

Our Lady of Sorrows

UNIVERSAL PRAYER

O MARY, Mother of God and Mother of men, Virgin full of love and compassion, Mother of the orphans, Comfort of the afflicted, Way of the wandering, the Help of all that hope in thee, Fount of mercy, of health and grace, of consolation and joy; by the ineffable joy thou didst experience, when the Son of God became incarnate in thy holy womb, and by the ineffable treasures of grace and sanctity He laid in thy soul during those happy days when He dwelt in thee; by the deep compassion and most bitter grief thou didst feel, when thou didst see Him scourged and crowned with thorns, led to Calvary, nailed to the cross, parched with thirst, given gall to drink, crying with a loud voice, My God, my God, why hast Thou forsaken me? and again crying with a loud voice and yielding up the ghost; by the bitter Passion of thy Son, by His Five Wounds, by His most precious Blood shed to the last drop, by all the sufferings of thy heart and the torrents of tears thou didst shed from thine eyes; deign, I beseech thee, to come to my assistance all the days of my life and at the hour of my death; deign to guide and help me in all my thoughts, words, and actions, in all my prayers and petitions, in all my wants and necessities. Deign, I beseech thee, to obtain for me, from thy loving Son Jesus Christ, mercy and consolation, counsel and assistance, peace and prosperity, the necessaries of life, abundance of spiritual goods, and perfection in

all virtues. Implore for me the Holy Ghost, that He may purify me from my sins, help me to amend my life, and preserve me for the future. May He always dwell in my soul as in His temple and guard it for ever, inspire me with holy thoughts, and sanctify all my actions, increase in me the virtues of faith, hope, and charity, grant me His precious seven gifts and His twelve fruits! May the blessed Trinity graciously hear my prayer, grant my petition, and give me eternal life! Do thou, O loving, O sweet Virgin Mary, Mother of mercy, do thou intercede for me, and obtain from His infinite goodness all these graces and treasures. Amen.

FOR A PARTICULAR GRACE

O MOST blessed and afflicted Virgin, Queen of Martyrs, who didst stand generously beneath the cross, beholding the agony of thy dying Son; by the sword of sorrow which then pierced thy soul, by the continual sufferings of thy sorrowful life, by the unutterable joy which now far more than repays thee for them; look down with a mother's pity and tenderness, as I kneel before thee to compassionate thy sorrows, and to lay my petition with childlike confidence in thy wounded heart. I beg of thee, O my Mother, to plead continually for me with thy Son, since He can refuse thee nothing, and through the merits of His most sacred Passion and Death, together with thy own sufferings at the foot of the cross, so to touch His sacred Heart, that I may obtain my request. For to whom shall I fly in my wants and miseries, if not to thee, O Mother of mercy, who, having so deeply drunk the chalice of thy Son, canst most pity us poor exiles, still doomed to sigh in this vale of tears? Offer to Jesus but one drop of His precious Blood, but one pang of His adorable Heart; remind Him that thou art our life, our sweetness, and our hope, and thou

wilt obtain what I ask through Jesus Christ our Lord.
Amen.

FOR MARY'S ASSISTANCE

O MOTHER of Sorrows, given us from the cross to be our Mother, thou who didst behold the drops of the precious Blood falling to the ground, remember the Sorrow which then overwhelmed thee as the waves of the sea, and which far exceeded any sorrow ever borne by any creature. Now that it is well with thee, and, having entered into thy joy, thou sittest at the right hand of thy Son for evermore, remember to speak good for us, thy sorrowful children, who still wander in this vale of tears. Mother of Sorrows, plead for us with the Father, intercede for us with the Son, pray for us to the Holy Ghost, that after the time of our penance, we may behold the Face of thy Divine Son, and dwell with Him for ever in eternal joy. Amen.

FOR RESIGNATION IN TRIBULATIONS

O MARY, Queen of Martyrs, Mother of God, and my most loving Mother, humbly prostrate at thy feet I dedicate myself to the compassion of thy sorrowful heart, which was plunged into such an abyss of woe and humiliation, and at the same time was such a prodigy of meekness, of patience, of charity, and of all virtues. O beloved Mother, this sacrifice of thy heart was offered to show me the inestimable price of humiliations, to teach me that I too must take up my cross and follow thy Jesus in the way of suffering, which is the true way to heaven. Alas! until now I understood it not, and instead of following Jesus, I separated myself from Him, to run after honors and pleasures. Henceforward it shall not be so; I will follow Him, bearing whatever cross He may be pleased to send me; I will imitate thee, the true model of in-

vincible patience; I will accept tribulations with Jesus and thee, to be united with Him crucified and with thee, and that the more, because my sins were the cause of thy sufferings and His.

But thou knowest, my enemies never cease from attacking me and laying snares before me, to lead me astray from the royal way of the cross. Do thou, therefore, O tender Mother, strengthen me, sustain me, and ever keep before me both thy sufferings and the example of thy fortitude. Obtain for me that I may ever have a lively faith, a firm hope, and an ardent charity, and that, being comforted by the remembrance of thy sorrows, I may willingly accept the chalice of my tribulations, thus faithfully and cheerfully to accompany Jesus in His sufferings. And in the great passage from time to eternity, do thou assist me in a special manner; deign to come with Jesus to mine aid; obtain for me that I may invoke thine and His sweet name, saying with my lips and my heart, "Jesus, Mary, and Joseph, assist me in my last agony; Jesus, Mary, and Joseph, may I die with you in peace." Amen.

TO OUR LADY CONSOLER OF THE AFFLICTED

O MARY IMMACULATE, dear Mother of consolation, I take refuge in thy very tender heart with all the confidence of which I am capable. Thou must be the most treasured object of my love and veneration. To thee who art the dispenser of heaven's treasures, I must always have recourse in all my troubles, to find peace, in all my doubts to find light, in my dangers to find protection, in all my needs to obtain help. Be then, O Mary, my consolation, my refuge, my strength, my remedy in distress. Be pleased, at the hour of my death, to receive the last sighs of my heart, and secure for me a place in that heavenly abode, where all are united in praising eternally the

adorable Heart of Jesus, together with that ever loving heart of thine.

O Mary who art thyself His Mother, consoler of the afflicted, pray for us who have recourse to thee.¹

FOR THE LOVE OF THE CROSS

THY whole life, O Virgin Mother, was one continual suffering. When as yet a child, thou didst weep over the torments of the promised Messiah, of which thou didst read in the prophets; when told by the Angel that thou wert to be His Mother, the future scenes of torture appeared still more vividly to thy mind, and thy heart endured cruel anguish. Thy sorrow was still increased, when holy Simeon foretold to thee that thy Son was set for a sign which should be contradicted, and that a sword should pierce thine own soul. Nor was it long before the prophecy began to be verified, for thou hadst to fly into Egypt to save the Child from Herod, who was seeking to destroy Him. And in Egypt thy heart, so burning with divine love, was daily filled with mortal grief at the sight of the people, plunged in the most abject degradation, prostituting to shameful deities the homages due to God alone.

Nor did thy suffering cease with thy return to thy country: for thy beloved Son, who gives food to the lowest insects, had to suffer with thee and Joseph all the privations of poverty; and when He left thee, making thee experience to some extent what it is to be forsaken by God, with what sorrow didst thou seek Him for three long days! Later, during His public life, thy pain continued to increase, because, notwithstanding His wonderful miracles, His heavenly doctrine, and His holy actions, He was made the object of insults, calumnies, contradictions, and hatred.

But thy Dolor reached its height, when thou didst

¹ 300 DAYS. II. PLENARY, once a month.

see Him goaded on by His enemies, scourged, crowned with thorns, laden with a heavy cross, nailed to it, agonizing for three hours, and expiring in the most excruciating torments. Thou wert then truly crucified with thy Son; for the wounds, made by the scourges, the thorns, and the nails on His sacred Body, were united in thy heart; and whilst He was offering a bloody sacrifice on the altar of the cross, thou wert offering an unbloody, but most painful one, in thy soul.

O most sorrowful Mother, at last thy sufferings must have ended with the death of Jesus, or, at least, after His resurrection. But no; for even to the end of thy life the wound inflicted on thy heart by the sword of sorrow never healed; it was constantly kept open by the remembrance of the sad scenes of the Passion of Jesus, by the sight of the places of His torments. Truly thou canst say with thy Son, "O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow;" and again, "My life is wasted with grief and my years in sighs."

But if thou, O my sovereign Lady, though so holy and without spot, hadst to suffer so much, what will become of me, who, though I have so many times offended Jesus, shun suffering? Thy divine Son Himself "ought to have suffered and so to enter into His glory." Can I, then, hope to go to heaven, if I will not suffer? O Mary, whose life was a long martyrdom, do thou look upon me with mercy and compassion. I know that it is necessary for me to take up my cross, if I wish to be a disciple of Jesus; but my weakness, ever so great, seems to increase yet more, when I have to face pain and sorrow.

Obtain, then, for me a part of that love, stronger than death, which burned in thee, that, enkindled by it, I may overcome all obstacles and courageously embrace suffering. Do even more, O my tender Mother, and teach me the incomparable worth of the cross, since

it is by the cross that thy Jesus conquered His enemies, triumphed over death, and opened to us the gates of heaven. Henceforward, O Mother of Dolours, animated by thy spirit, the cross shall be my glory, my joy, my life; with it will I live, upon it will I die. Happy me, if at the end of my life I could say like thee, "With Christ I have been nailed to the cross!"

FOR THE CONVERSION OF SINNERS

O MOST afflicted Mother, how much thou didst suffer at the foot of the cross, what burning tears thou didst shed for the salvation of mankind and the conversion of sinners! For them thou didst offer thyself to torments and to death in union with our loving Redeemer. We then, with unbounded confidence, call upon thee in behalf of poor sinners. By the most precious Blood of Jesus shed to the last drop, by thine own bitter tears, by the sword which pierced thy soul, implore for them grace that may touch their hearts and bring them to true repentance. Remember, O sorrowful Virgin, that the first words of Jesus on the cross were to implore forgiveness for His executioners—that is, all sinners,—and to promise Paradise to the penitent Thief. Pray, then, the Eternal Father to forgive them, and to move their hearts to compunction. Remember that with His dying voice Jesus gave us to thee to be thy sons, and thee to us to be our Mother; and that he cried out, "I thirst," to manifest how much He was consumed with the thirst of souls. Listen, O sorrowful Mother, listen to the voice of thy dying Son: show thyself a mother to poor sinners, though they have been ungrateful sons: do not permit them to perish for ever, but quench the thirst of Jesus, by bringing them back to Him. Pray for sinners, O Mary, offer for them thy tears and sorrows, and lead them all to the loving Heart of thy dying Son. Amen.

TO AVERT THE ANGER OF GOD

O MOTHER of Sorrows, who from thy very infancy didst most ardently wish that the time of the redemption of mankind might be hastened, and who, when become the Mother of God, didst with admirable heroism offer for death thy only Son and thyself with Him, that the reign of sin might be destroyed; look down, we entreat thee, on this miserable world, and see how prevalent iniquity is everywhere, and how many unfortunate souls are bound with the chains of sin. The flood of infidelity, blasphemy, and immorality is rising daily, and seems as if it would submerge the whole world. How dreadful are the chastisements we may fear! How terrible the divine vengeance will be! How awful to bear the wrath with which thy Jesus will be moved against those who insult and reject Him! O most blessed Virgin, have compassion on us, intercede for us; do not forsake thy mission of reconciliation, but show that thou art still most anxious to save sinners. Stand in the sight of thy divine Son to speak good for them, and to turn away His indignation from them. Remind Him that for them He Himself shed His most precious Blood to the last drop, and ended His life in the most excruciating torments; remind Him of the anguish, the desolation, the agony of thine Immaculate Heart. Will He resist thy prayers, thy supplications, thy sighs? No! He will be moved to mercy, and in the excess of His love will pour down the abundance of His graces to soften the hearts of hardened sinners. Then, filled with sorrow, will they shed tears of compunction and return to their Lord; then iniquity will cease, faith, and religion, and purity will flourish again, and a canticle of praise to the God of mercies, and of gratitude to thee, our most loving Mother, will be raised from all parts of the earth. Amen.

FOR HOLY CHURCH

O MARY, Mother of the universal Church, who didst consent to remain in exile upon earth after the Ascension of thy divine Son, and for long years to be deprived of His visible presence, that thou mightest be the guide, the mistress, and the loving Mother of the infant Church, do thou now as ever extend upon her thy maternal care. Thou seest the persecutions to which she is exposed, the dangers of her children, the tribulations of her pastors. Remember the last words of thy dying Son, by which He gave thee to us to be our Mother, and deign to protect us, the children of thy sorrow, that none of us may be lost, but all may remain steadfast in the true faith and the practice of virtues. Let thy maternal compassion extend also to those unfortunate children of thine, to those nations which have denied thy Son's Vicar and fallen into schism and heresy, that they may be brought back to the true Church, and lovingly submit to Peter, the Shepherd appointed by Christ. Have pity also on those children of thine, still more unfortunate, who know not thy Son, the light and life of the world; may thy supplications and tears move the bowels of divine mercy, that He may enlighten them that sit in darkness and in the shadow of death! Oh! may all the Catholics, through thy powerful intercession, remain faithful to their God and their Mother the Church! may all the stray sheep be brought back to the fold! may all heathens walk in the light of the new Jerusalem, that all may know, and love, and serve, and bless thy divine Son for ever and ever! Amen.

FOR THE FORGIVENESS OF SINS AND
PERSEVERANCE

BEHOLD me at thy feet, O sorrowful Virgin, full of grief and confusion; for I am one of those cruel executioners who, by turning a deaf ear to the voice of

divine grace and following the dictates of the flesh and the world, have crucified thy innocent Son, and caused thee so much pain and anguish. Full well do I now understand my past ingratitude and iniquity. God called me, and I fled from Him; He lovingly offered me His graces and gifts, and I despised them for the vanities and pleasures of the world. But now, O Mary, moved by the thought of the pain my sins have caused thee, I renounce sin for ever, and will begin a new life. Most cruel indeed should I be, if I did not shed a tear, or heave a sigh, at the sight of thy great sorrow!

But, O most afflicted Mother, I know my weakness, and the inconstancy of my will frightens me. In the midst of so many dangers, surrounded by so many enemies, how can I hope to remain firm and constant? Truly, if I only looked to myself, I should be discouraged. But when I think of thee and of what thou hast suffered for me, then hope and confidence fills my heart. Do thou, therefore, who art so powerful with God, assist me, defend me, strengthen me. Obtain for my mind light firmly to adhere to divine truth, for my will strength always to tend toward virtue, for my heart love of God, that I may find no delight but in Him alone. And since nobody can have a share in the glory of thy divine Son, unless he follows Him in His bitter Passion, obtain for me a share in thy anguish, thy pains, thy sorrows. Thus shall I become a true follower of Jesus; and thou wilt have the joy of having added one more soul to those who will praise and bless Him for ever. Amen.

FOR SINCERE CONTRITION

O VIRGIN, all burning with love, O Mary Mother of Dolors, I am most unworthy to stand in thy presence; but when I remember that thou art the Mother of mercy, the Comforter of the afflicted, the

Treasurer of divine graces, I feel confidence revived in my heart. I therefore have recourse to thee with all the power and affection of my soul, hoping to obtain what I come to ask thee, namely, a true contrition for my many sins and my great ingratitude, a deep sorrow for having offended my Jesus, who has never ceased to load me with favors, since He created me. Obtain for me, O tender Mother, that my sorrow for having lost divine grace may be like to that which thou didst feel, when thou didst lose thy beloved Son; pierce my ungrateful heart with that sharp sword with which thine own was transfixed at the foot of the cross; implore for me the frequent remembrance of death, that I may always keep before me the sense of my nothingness, and final perseverance, that I may die the death of the just. Remember, O my beloved Mother, that if I obtain these graces through thy intercession, I shall here below be more faithful to thy beloved Son, thus giving joy to thy heart, and shall one day be with thee in the kingdom of heaven, there to bless thee and thy divine Son for ever. From thee I ask these favors, O my loving Mother; through thee I expect them; in thee I place my trust, because thou art the Mother of my Saviour. Amen.—MARY DOMINICA BARBAGLI, a Servite Tertiary of Bologna.

FOR TRUE CONTRITION AND A GOOD DEATH

O MY afflicted Mother, Queen of martyrs and of sorrows, thou didst so bitterly weep over thy Son, who died for my salvation! But what will thy tears avail me, if I am lost? By the merit, then, of thy sorrows, obtain for me true contrition for my sins, and a real amendment of life, together with a constant and tender compassion for the sufferings of thy Jesus and thine own Dolors. And if Jesus and thou, being so innocent, have suffered so much for love of me, obtain that I, who am deserving of hell, may at least

suffer something for your love. O Lady, will I say with Saint Bonaventure, if I have offended thee, in justice wound my heart; if I have served thee, I now ask wounds for my reward; for it is shameful to me to see my Lord Jesus wounded, and thee wounded with Him, and myself without a wound.

Another grace, O my Mother, will I implore of thy goodness. By the grief thou didst experience in seeing thy Son bow down His head, and expire on the cross in the midst of so many torments, I beseech thee, obtain for me a good death. Ah, cease not, most gracious Advocate and Refuge of sinners, cease not to help my afflicted soul in the midst of the combats it will have to sustain on its great passage from time to eternity. And since I may then have lost my speech and have no strength to invoke thy holy name and that of Jesus, in whom is all my hope, I do so now; I entreat thy Son and thee to succor me in that last moment, and I say: Jesus and Mary, to you I commend my soul. Amen.—SAINT ALPHONSUS.

FOR A HAPPY DEATH

O SWEETEST Mother of Jesus, Virgin Mary, our loving Mother, by thy tender mercy assist me, a poor sinner, before my last day, lest, being surprised by death, I should appear unprepared before my eternal Judge. Pray for me, O blessed Virgin, I beseech thee by the bitter Passion and Death of thy beloved Son Jesus, that I may have a true sorrow for my sins, and renounce for ever the devil and his works, may make a humble and sincere confession, offer my God abundant satisfaction, and worthily receive my Saviour in the holy Eucharist, and thus be ready to pass away from this world perfectly reconciled with thy divine Son. Show me thy tender love, O blessed Virgin Mary, in that tremendous hour, when life shall abandon me by degrees, and my tongue shall no more

be able to invoke thee and Jesus, nor mine eyes to see thy image, nor my ears to perceive any sound. Be then mindful, O compassionate Mother, of the prayer I now offer thee, defend me against the fury of the enemies of my salvation, assist me lovingly, when I breathe my last, that I may be saved, as is promised to all thy devout servants, and may be for ever among the number of the friends of thy Son Jesus. Amen.

Another Form

O MARY, Refuge of sinners, my sweet Mother, by the sorrow thou didst experience, when thou didst witness the agony and death of thy divine Son on the cross, mercifully intercede for me, I entreat thee, when my soul is about to leave this world; drive away all evil spirits, come to take my soul, and to present it to the eternal Judge. O Queen of Heaven, do not abandon thy child: next to Jesus thou wilt be my comfort in that dread hour. Ask thy Son to grant, in His infinite mercy, that I may die embracing His holy feet, kissing His sacred Wounds, and saying with my last breath: "Jesus, Mary, and Joseph, I give you my heart and my soul." Amen.

Hail Mary, *seven times.*

A Shorter Form

MOST holy Mother of Sorrows, by the cruel martyrdom thou didst suffer at the foot of the cross, during the three hours thy Jesus was in agony; deign to assist us all, the children of thy Dolors, in our last agony, that by thy prayers we may pass from our deathbed to Paradise, there to form thy heavenly crown for ever.

Hail Mary, *thrice.*

O Mary, Mother of grace, Mother of mercy, do thou protect us from the enemy, and receive us at the hour of death.

Prayers

FOR

A Sick Person

I. Queen of Martyrs and Mother of Compassion, by the sword of sorrow which pierced thy soul, when holy Simeon foretold the most cruel Passion and death of thy beloved Son, obtain that the sick person for whom we pray may no more be tormented in his (her) body, if it be for the greater good of his (her) soul.

Hail Mary.

II. Queen of Martyrs and Mother of Compassion, by the unspeakable sorrow thou didst experience, when obliged to flee into Egypt with the Child Jesus, obtain grace for the sick person we recommend to thee, that thy presence may be for the health of his (her) body and soul.

Hail Mary.

III. Queen of Martyrs and Mother of Compassion, by the bitter sorrow thy most loving heart experienced, when in sorrow thou didst seek thy Son Jesus for three long days, obtain for this sick person perfect health of body and soul.

Hail Mary.

IV. Queen of Martyrs and Mother of Compassion, by the intense sorrow thou didst endure, when thou didst meet thy dear Son Jesus laden with a heavy cross, without being able to relieve Him, let the sight of this sick person, whom thou canst relieve, so move thee, that thou mayest deliver him (her) from the burden of his (her) illness.

Hail Mary.

V. Queen of Martyrs and Mother of Compassion, by the unspeakable sorrow thou didst suffer, when thou didst behold thy Jesus hanging on the tree of the cross, with His hands and feet pierced with nails, and all His body covered with blood, regard the painful sufferings of this sick person, and relieve the pains of his (her) body, procuring at the same time, through the merits of thy Son's most precious Blood, the salvation of his (her) soul.

Hail Mary.

VI. Queen of Martyrs and Mother of Compassion, by the bitter sorrow thou didst experience, when receiving on thy knees thy Jesus taken down from the cross, receive in thy loving arms this sick person, and moved by the sight of his (her) sufferings, restore to him (her) the health of the body and the peace of the soul.

Hail Mary.

VII. Queen of Martyrs and Mother of Compassion, by the unspeakable sorrow which brought thy heart to the lowest depths of desolation, when Jesus was laid in the sepulchre and thou couldst no more comfort thyself with the sight of His lifeless body, pray for this sick person, that, since human remedies are of no avail for him (her), he (she) may, by thy powerful intercession, be cured, and thus we may, both in time and eternity, give thee heartfelt thanks.

Hail Mary.

V. Pray for him (her), most sorrowful Virgin.

R. That he (she) 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, whose most holy soul was pierced with the sword of sorrow in the hour of Thy Passion, may intercede

before the throne of Thy mercy for this Thy servant, now and at the hour of his (her) death. Who livest and reignest, world without end. Amen.

Prayers for the Dying

I. O most holy Virgin, by the sorrow which transfixed thy heart, when holy Simeon foretold the affliction thou wast to endure at the death of thy Divine Son, intercede for this person, now at the point of death, that his (her) heart may be pierced with true contrition.

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

II. O most gracious Virgin, by the sorrow thou didst endure, when, to save thy Son Jesus from the persecution of Herod, thou wast forced to fly with Him into Egypt, deliver this soul from the snares of the infernal foe.

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

III. O most afflicted Virgin, by the sorrow thou didst feel at losing thy Son Jesus, beg that this soul may not be lost, but may dwell for ever with Him in heaven.

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

IV. O most distressed Virgin, by the sorrow thou didst feel at seeing thy Son Jesus carrying on His bruised shoulders His heavy cross, obtain for this departing soul grace to bear patiently, for the love of thy dear Son, the cross of his (her) sufferings.

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

V. O inconsolable Virgin, by the unspeakable sorrow thou didst experience at seeing thy Son Jesus crucified between two thieves, pray for this soul, that sorrow for his (her) sins may pierce his (her) heart, as the nails pierced the hands and feet of our divine Lord, and the spear His sacred side.

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

VI. O most desolate Virgin, by the sorrow thou didst feel in receiving into thine arms the dead body of thy Son Jesus, pray that this departing soul may be received into the eternal glory of heaven.

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

VII. O Virgin most sorrowful, by the desolation thou didst feel, when, having accompanied thy Son to the sepulchre, thou hadst to part with Him, have pity on this soul, and accompany it in the great journey to eternity.

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

V. Pray for him (her), most sorrowful Virgin.

R. That he (she) 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, whose most holy soul was pierced with the sword of sorrow in the hour of Thy Passion, may intercede before the throne of Thy mercy for this Thy servant, now and at the hour of his (her) death. Who livest and reignest, world without end. Amen.

V. May the sorrowful Virgin Mary.

R. Bless us with her loving Child.

For the Faithful in their Last Agony

I. O most holy Mary, by that fear and trembling which overwhelmed thine heart, when thou didst hear that thy beloved Son and our Lord Jesus Christ had been taken by His enemies, abandoned by His disciples, and led to Caiaphas and Pilate, help, we implore thee, the soul of this person in its last struggle, that he (she) may have a true sorrow and contrition for his (her) past sins. Comfort and strengthen him (her),

that he (she) may not fear at the coming of the common enemy, nor tremble at the sight of his (her) severe Judge, angry for his (her) sins, but may rather see Him, appeased by thy powerful prayers, show him (her) a merciful countenance. Amen.

Hail Mary.

II. O most sweet Virgin Mary, Mother of God, by the cruel anguish which tortured thine heart, when the Jews cried out, "Crucify Him! crucify Him!" and Pilate delivered thy Son Jesus Christ to them to be crucified; hasten, we entreat thee, to help this poor creature of God in his (her) last struggle, because his (her) body is tormented with pains, and his (her) soul is in distress on the one side through the attacks of the devils, and on the other through the dread of the strict account to be given to the Judge. Assist him (her), we beseech thee, most sweet Lady, that he (she) may not hear the sentence of eternal death pronounced against him (her), nor be delivered to the eternal flames, but may, through thy intercession, obtain the joys of everlasting happiness. Amen.

Hail Mary.

III. O most merciful Virgin, Mary Mother of God, by that sword of sorrow which pierced thy most holy soul, when thou didst see thy Son Jesus Christ our Lord raised upon the cross, pierced with nails, and covered with His own Blood; deign, O most holy Mother, to assist this creature of God, and show to him (her) thy glorious countenance in this his (her) last necessity; defend him (her) against the infernal serpent and all the snares of the evil spirits, and disperse all his (her) enemies in the holy name of thy Son Jesus Christ and by the power of His cross, that he (she) may, with thee and the blessed spirits, sing eternally the praises of his (her) Lord God, and render Him eternal thanks. Amen.

Hail Mary.

The Dominican Rosary

The Dominican Rosary consists of fifteen parts. Each part consists of one Our Father and ten Hail Marys, a mystery, and one Glory be to the Father. No other prayers whatever form part of the Rosary: those that are said before or after it, or after each decade, are merely pious additions. By mystery is understood an event in the life of our Lord or of His holy Mother. These mysteries are divided into three series of five each, called the Joyful, the Sorrowful, and the Glorious mysteries.

THE JOYFUL MYSTERIES

1. The Annunciation of the Blessed Virgin.
2. The Visitation of the Blessed Virgin to St. Elizabeth.
3. The Birth of Jesus at Bethlehem.
4. The Presentation of Jesus in the Temple.
5. The Finding of the Child Jesus in the Temple.

THE SORROWFUL MYSTERIES

1. The Agony in the Garden.
2. The Scourging of Jesus.
3. The Crowning of Jesus.
4. The Carrying of the Cross by Jesus to Mount Calvary.
5. Crucifixion of Jesus.

THE GLORIOUS MYSTERIES

1. The Resurrection of Jesus.
2. The Ascension of Jesus.
3. The Descent of the Holy Ghost on the Apostles.
4. The Assumption of the Blessed Virgin into Heaven.
5. The Crowning of the Blessed Virgin in Heaven.

It has become customary to say only the third part of the Rosary that is five decades, each day. In that case, though you may say either the Joyful, Sorrowful, or Glorious Mysteries at your choice, yet it is the prevalent custom to say the Joyful Mysteries on Mondays and Thursdays and during advent, the Sorrowful Mysteries on Tuesdays and Fridays and during Lent, and the Glorious on Wednesdays, Saturdays and Sundays. When you reflect on the sublime excellence of this form of prayer, you must perceive not only the sanctity of the Rosary, but also the respect, humility, confidence and devotion with which it should be said.

The Thirty Days' Prayer

TO THE

Blessed Virgin Mary

IN HONOR OF THE SACRED PASSION OF
OUR LORD JESUS CHRIST

By the devout recital of this prayer, for the above space of time, we may mercifully hope to obtain our lawful request. It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.

EVER glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls, through that sword of sorrow which pierced thy tender heart whilst thine only Son, Christ Jesus, our Lord, suffered death and ignominy on the Cross; through that filial tenderness and pure love He had for Thee, grieving in thy grief, whilst from His cross He recommended thee to the care and protection of His beloved disciple, St. John, take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever.

Thou art the Mother of Mercies, the sweet Consolatrix and only refuge of the needy and the orphan, of the desolate and afflicted. Cast, therefore an eye of pity on a miserable forlorn child of Eve, and hear my prayer; for since in just punishment of my sins, I find myself encompassed by a multitude of evils and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Savior Jesus Christ, than under the

wings of thy maternal protection? Attend, therefore I beseech thee, with an ear of pity and compassion, to my humble and earnest request.

I ask it through the bowels of mercy of thy dear Son; through that love and condescension wherewith He embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with His presence. I ask it, through that anguish of mind wherewith thy beloved Son, our dear Savior, was overwhelmed on Mount Olivet, when He besought His eternal Father to remove from Him, if possible, the bitter chalice of His future passion. I ask it, through the threefold repetition of His prayers in the Garden, from whence afterwards, with dolorous steps and mournful tears, thou didst accompany Him to the doleful theatre of His death and sufferings. I ask it, through the stripes and sores of His Virginal flesh, occasioned by the cords and whips wherewith He was bound and scourged, when stripped of His seamless garment, for which His executioners afterwards cast lots. I ask it, through the scoffs and ignominies by which He was insulted; the false accusations and unjust sentence by which He was condemned to death, and which He bore with heavenly patience. I ask it, through His bitter tears and bloody sweat; His silence and resignation; His sadness and grief of heart.

I ask it, through the blood which trickled from His royal and sacred Head when struck with the sceptre of a reed, and pierced with His crown of thorns. I ask it, through the excruciating torments He suffered, when His hands and feet were fastened with gross nails to the tree of the cross. I ask it, through His vehement thirst, and bitter potion of vinegar and gall. I ask it, through His dereliction on the Cross when He exclaimed "My God, My God, why hast Thou for-

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saken me?" I ask it, through His mercy extended to the good thief, and through His recommending His precious Soul and Spirit into the hands of His eternal Father before He expired saying, "All is consummated."

I ask it, through the blood mixed with water, which issued from His sacred side when pierced with a lance and whence a flood of grace and mercy has flowed to us. I ask it, through His immaculate life, bitter passion, and ignominious death on the Cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending the veil of the Temple, the earthquake and darkness of the sun and moon. I ask it, through His descent into hell, where He comforted the Saints of the old Law with His presence, and led captivity captive. I ask it, through His glorious victory over death, when He arose again to life on the third day, and through the joy which His appearance for forty days after gave thee, His blessed Mother, His Apostles and the rest of His Disciples; when in thine and their presence He miraculously ascended into heaven.

I ask it, through the grace of the Holy Ghost, infused into the hearts of His Disciples, when He descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the gospel. I ask it, through the awful appearance of thy Son, at the last dreadful day, when He shall come to judge the living and the dead, and destroy the world by fire. I ask it through the compassion He bore thee in this life, and the ineffable joy thou didst feel at thine Assumption into heaven, where thou art eternally absorbed in the sweet contemplation of His divine perfections. O glorious and ever blessed Virgin, comfort the heart of thy supplicant, by obtaining for me:—

(Here mention or reflect on your lawful requests, under the reservation of its being agreeable to the will

of God, Who sees whether it will contribute towards your spiritual good.)

And as I am persuaded my Divine Savior doth honor thee as His beloved Mother, to whom He refuses nothing, because thou askest nothing contrary to His honor, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and His filial loving heart, Who mercifully granteth the requests and complieth with the desires of those that love and fear Him. Wherefore, O most blessed Virgin, besides the object of my present petition and whatever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, just satisfaction, abstinence from sin, love of God and my neighbor, contempt of the world, patience to suffer affronts and ignominies, nay, even, if necessary an opprobrious death itself, for love of thy Son, our Savior Jesus Christ.

Obtain likewise for me, O sacred Mother of God, perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life and at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last Sacraments of the Church worthily and die in thy friendship and favor.

Lastly, obtain through thy Son, I beseech thee, for the souls of my parents, brethren, relatives and benefactors, both living and dead, life everlasting, from the only Giver of every good and perfect gift, the Lord God Almighty: to whom be all power, now and forever. Amen.

Prayers

FOR

The Holy Souls in Purgatory

I. We compassionate thee, Queen of Martyrs and Mother of God, in thy bitter grief, when thou didst hear the prophecy of holy Simeon, which revealed to thee the Passion and Death of thy beloved Jesus. We beg of thee, O most afflicted Virgin, to obtain for us perfect resignation to the will of God, and grace to bear patiently, nay cheerfully, the crosses and trials His divine wisdom may appoint for us, seeing that His most beloved ones have ever been tried in the furnace of tribulation. We beseech thee, likewise, to obtain from our Lord eternal rest for those souls in Purgatory who, during this life, were most devoted to thee. Amen.

Our Father. Hail Mary.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

II. We compassionate thee, Queen of Martyrs and Mother of God, in the bitter agony which filled thy maternal heart, when thou wast told by St. Joseph in the night to hasten with thy divine Child into Egypt, because Herod sought to destroy Him. We beseech thee, most afflicted Virgin, through thy merits and intercession, to obtain for us a prompt and willing obedience to the commands of the Church and all our superiors, and an entire indifference to the transitory

things of this world, that we may lay up for ourselves eternal treasures in the kingdom of heaven. We beseech thee, likewise, to obtain from our Lord eternal rest for those souls in Purgatory who, during this life, were most devoted to thee. Amen.

Our Father. Hail Mary. Eternal rest.

III. We compassionate thee, Queen of Martyrs and Mother of God, in the bitter sorrow which thou didst experience in losing thy most dear Son and seeking Him with sorrow for three days, during which thou didst so keenly feel the privation of His sweet presence. O most afflicted Virgin, should we ever have the misfortune to lose Jesus by mortal sin, obtain for us, we beseech thee, grace never to rest, till we have found Him and recovered His grace in the Sacrament of Penance. We beseech thee, likewise, to obtain from our Lord eternal rest for those souls in Purgatory who, during this life, were most devoted to thee. Amen.

Our Father. Hail Mary. Eternal rest.

IV. We compassionate thee, Queen of Martyrs and Mother of God, in the bitter grief which oppressed thy heart, when thou beheldest thy beloved Son crowned with thorns, bearing on His bruised shoulders the weight of the cross. Obtain for us, we beseech thee, most tender Mother, the spirit of penance, by which, using a holy severity against ourselves, we may atone for the past, and guard ourselves against future relapses. We beseech thee, likewise, to obtain from our Lord eternal rest for those souls in Purgatory who, during this life, were most devoted to thee. Amen.

Our Father. Hail Mary. Eternal rest.

V. We compassionate thee, Queen of Martyrs and Mother of God, in the bitter grief which pierced thy heart on Mount Calvary, when thou didst behold thy beloved Son suffer and die between two thieves. We beseech thee, most afflicted Mother, obtain for us grace

constantly to die to ourselves, and to all that may separate us from God. May we never, even for an instant, harbor rancor or revenge in our hearts, but, following the example of our Blessed Lord, pardon and love all who may have injured us, even our bitterest enemies. We beseech thee, likewise, to obtain from our Lord eternal rest for those souls in Purgatory who, during this life, were most devoted to thee. Amen.

Our Father. Hail Mary. Eternal rest.

VI. We compassionate thee, Queen of Martyrs and Mother of God, in the bitter grief which pierced thy heart, when, after the body of thy most sweet Son had been taken down from the cross, thou didst receive it in thy arms, and contemplate His sacred Wounds. Obtain for us, we beseech thee, most disconsolate Virgin, a fervent devotion to the Passion of thy divine Son, and a constant remembrance of thine own bitter Sorrows, that so we may be able truly to say with the Apostle, "I judged not myself to know anything but Jesus Christ and Him crucified." We beseech thee, likewise, to obtain from our Lord eternal rest for those souls in Purgatory who, during this life, were most devoted to thee. Amen.

Our Father. Hail Mary. Eternal rest.

VII. We compassionate thee, Queen of Martyrs and Mother of God, in the bitter sorrow which oppressed thy heart, when, after the body of thy beloved Son had been laid in the tomb, thou wast left alone, sorrowing, and overwhelmed with unutterable anguish. We beseech thee, sweetest Mother, obtain for us a lively faith, a firm hope, and an ardent charity, such as thou, dearest Lady, didst exercise in the midst of thine own bitter trials. We beseech thee, likewise, to obtain from our Lord eternal rest for those souls in Purgatory who, during this life, were most devoted to thee. Amen.

Our Father. Hail Mary. Eternal rest.

For the Faithful Departed

O MOST Blessed Virgin Mary, my Mother, I turn to thee in supplication, and by that sword which pierced thy sorrowful heart, when thou didst behold thy beloved Son Jesus Christ bow down His head and give up the ghost, I pray and beseech thee to succor the holy souls in Purgatory, and particularly those for whom I now pray, N. N. Mother of Sorrows, Queen of Martyrs, for the love of thy divine Son, whose precious Blood was shed for us, help us with thy powerful intercession, who are in danger not only of falling into Purgatory, but of losing our souls for ever in hell. O Mary, Mother of grace, Mother of mercy, pray for us now and at the hour of our death.

Eternal Father, through the most precious Blood of Jesus and the Sorrows of Mary, have pity upon the holy souls in Purgatory. Amen.

Dear Lord Jesus, grant them eternal rest.—300 Days, every time. Pius X, Mar. 18, 1909.

Eternal rest give unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.—300 Days, everytime. Pius X, Feb. 13, 1908.

We beseech Thee, therefore, assist the souls still suffering in purgatory, whom Thou hast redeemed with Thy Precious Blood.—300 Days, each time. Pius X, Sept. 13, 1908.

The Holy Souls, Nov. 2: Plenary indulgence, like that of the Portiuncula, applicable to the Holy Souls, for every visit to a church or public chapel. Pius X, June 25, 1914.

DEVOTIONS

IN HONOR OF

The Passion of our Blessed Lord

Devotion to the Passion of Jesus is closely connected with devotion to the Dolours of Mary: we cannot realise and compassionate the Sorrows of the Mother, unless we first realise the sufferings of the Son. At the same time, one of the greatest causes of affliction for Mary, during the Passion, was the foresight of the ingratitude of men, how they would forget what their Savior had suffered for them; and her most ardent wish is, that, with her and like her, we should mourn over the torments and the death of Jesus; and this is exactly the meaning and object of the black Scapular she gave to the Seven Holy Founders. Wherefore, if we are really devout to our Lady of Dolours, and sincerely wish to please and console her, we must foster in our hearts a most tender devotion to Jesus crucified. In order, then, to help the members of the Confraternity to fulfil this their duty, we give here some of the principal devotions in honor of the Passion of Jesus.

The Way of the Cross

AN AOT OF CONTRITION

To be said before the High Altar

O SWEET Jesus, infinitely good and merciful, behold me prostrate at Thy sacred feet, full of sorrow for having so often offended Thee, who art my sovereign good. My loving Savior, touch my heart with compunction at the thought of the sufferings Thou didst endure for me, a miserable sinner. With a sincere resolution to amend my life, I offer Thee

these Stations, in honor of Thy painful journey to Calvary; and I intend to gain, both for myself and for the souls in Purgatory, all the indulgences attached to this holy exercise. My crucified Savior, grant, I beseech Thee, that, through the infinite merits of Thy Passion, I may obtain Thy mercy in this life and eternal glory in the next. Amen.

Here the Procession moves to the first Station, singing as follows:—

Sancta Mater, istud agas,	Holy Mother, pierce me through,
Crucifixi fige plagas	In my heart each wound renew
Cordi meo valide.	Of my Savior crucified.

Which verse is repeated, when passing from one Station to another.

STATION I

JESUS IS CONDEMNED TO DEATH

Kneeling

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Standing

Leaving the house of Caiphas, where He had been blasphemed, and the house of Herod, where He had been mocked, Jesus is dragged before Pilate, His back torn with scourges, His head crowned with thorns;

and He, who on the last day will judge the living and the dead, is Himself condemned to a disgraceful death.

Kneeling

It was for us that Thou didst suffer, O blessed Jesus; it was for our sins that Thou wast condemned to die. Oh, grant that we may detest them from the bottom of our hearts, and by this repentance obtain Thy mercy and pardon.

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

V. Miserere nostri, Domine. *V.* Have mercy on us, O Lord.

R. Miserere nostri. *R.* Have mercy on us.

Sancta Mater.

STATION II

JESUS IS LADEN WITH THE CROSS

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

A heavy cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which He is to redeem the world.

O Jesus, grant us, by virtue of Thy cross, to embrace with meekness and cheerful submission the difficulties of our state, and to be ever ready to take up our cross and follow Thee.

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

V. Miserere nostri, Domine. *V.* Have mercy on us, O Lord.

R. Miserere nostri. *R.* Have mercy on us.

Sancta Mater.

STATION III

JESUS FALLS THE FIRST TIME UNDER THE WEIGHT
OF THE CROSS

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Bowed down under the weight of the cross, Jesus slowly sets forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted His body, He is sore with blows and wounds, His strength fails Him, He falls to the ground under the cross.

O Jesus, who for our sins didst bear the heavy burden of the cross, and didst fall under its weight, may the thought of Thy sufferings make us watchful over ourselves, and save us from any grievous fall into sin.

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

V. Miserere nostri, Domine. *V.* Have mercy on us,
O Lord.

R. Miserere nostri. *R.* Have mercy on us.

Sancta Mater.

STATION IV

JESUS MEETS HIS MOST HOLY MOTHER

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Still burdened with His cross, and wounded yet

more by His fall, Jesus proceeds on His way. He is met by His Mother. What a meeting must that have been! What a sword of anguish must have pierced that Mother's heart! What must have been the compassion of that Son for His holy Mother!

O Jesus, by the compassion which Thou didst feel for Thy Mother, have compassion on us, and give us a share in her intercession. O Mary, most afflicted Mother, intercede for us, that, through the sufferings of thy Son, we may be delivered from the wrath to come.

Our Father. Hail Mary. Glory be to the Father.
V. Miserere nostri, Domine. *V.* Have mercy on us,
mine. O Lord.
R. Miserere nostri. *R.* Have mercy on us.

Sancta Mater.

STATION V

JESUS IS HELPED BY THE CYRENEAN TO CARRY
HIS CROSS

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

As the strength of Jesus fails, and He is unable to proceed, the executioners seize and compel Simon of Cyrene to carry His cross. The virtue of that cross changes the Cyrenean's heart, and from a compulsory task it becomes a privilege and a joy.

O Lord Jesus, may it be our privilege also to bear Thy cross; may we glory in nothing else; by it may the world be crucified unto us, and we unto the world; may we never shrink from sufferings, but rather re-

joice, if we should be counted worthy to suffer for Thy name's sake.

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

V. Miserere nostri, Domine.

V. Have mercy on us,

O Lord.

R. Miserere nostri.

R. Have mercy on us.

Sancta Mater.

STATION VI

VERONICA WIPES THE FACE OF JESUS

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

As Jesus proceeds along the way, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes His face with a cloth. As a reward of her piety, the impression of His sacred countenance is miraculously imprinted upon the cloth.

O Jesus, may the contemplation of Thy sufferings move us to the deepest compassion, make us hate our sins, and kindle in our hearts more fervent love of Thee. May Thy image be graven on our minds, until we are transformed into Thy likeness.

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

V. Miserere nostri, Domine.

V. Have mercy on us,

O Lord.

R. Miserere nostri.

R. Have mercy on us

Sancta Mater.

STATION VII

JESUS FALLS BENEATH HIS CROSS A SECOND TIME

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

The pain of His wounds, and the loss of blood increasing at every step of His way, again His strength fails Him, and Jesus falls to the ground a second time.

O Jesus, who didst fall a second time beneath the load of our sins, and of Thy sufferings for our sins, how often have we grieved Thee by our repeated falls into sin! Oh, may we rather die than ever offend Thee again!

Our Father. Hail Mary Glory be to the Father.

V. Miserere nostri, Domine.

R. Miserere nostri.

Sancta Mater.

STATION VIII

JESUS CONSOLES THE WOMEN OF JERUSALEM

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

At the sight of the sufferings of Jesus, some holy women in the crowd are so touched with sympathy, that they openly bewail and lament Him. Jesus, knowing the things that would befall Jerusalem, be-

cause of its rejection of Him, turns to them and says, "Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children."

O Lord Jesus, we mourn, and will mourn, both for Thee and for ourselves, for Thy sufferings and for our sins which caused them. Oh, teach us so to mourn, that we may be comforted, and may escape those dreadful judgments which are prepared for all who shall reject or neglect Thee in this life.

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

V. Miserere nostri, Domine. *V.* Have mercy on us, O Lord.

R. Miserere nostri. *R.* Have mercy on us.

Sancta Mater.

STATION IX

JESUS FALLS BENEATH HIS CROSS THE THIRD TIME

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Jesus has now arrived almost at the summit of Calvary; but before He reaches the spot where He is to be crucified, His strength again fails Him, and He falls the third time, to be again dragged up and goaded onward by the brutal soldiery.

O Lord Jesus, we entreat Thee, by the merits of this Thy third most painful fall, to pardon our frequent relapses and our long continuance in sin; and may the thought of these Thy sufferings make us hate our sins more and more.

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

V. Miserere nostri, Domine.
R. Miserere nostri.

V. Have mercy on us,
 O Lord.

R. Have mercy on us.

Sancta Mater.

STATION X

JESUS IS STRIPPED OF HIS GARMENTS

V. Adoramus te, Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Arrived at last at the place of sacrifice, they prepare to crucify Him. His garments are torn from His bleeding body; and He, the Holy of holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

O Lord Jesus, Thou didst endure this shame for our most shameful deeds. Strip us, we beseech Thee, of all false shame, conceit, and pride, and make us so to humble ourselves voluntarily in this life, that we may escape everlasting ignominy in the world to come.

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

V. Miserere nostri, Domine.
R. Miserere nostri.

V. Have mercy on us,
 O Lord.

R. Have mercy on us.

Sancta Mater.

STATION XI

JESUS IS NAILED TO THE CROSS

V. Adoramus te, Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

The cross is laid upon the ground, and Jesus is stretched upon His bed of death. At one and the same time, He offers His bruised limbs to His heavenly Father in behalf of sinful man, and to His fierce executioners to be nailed by them to the ignominious tree. The blows are struck! the blood gushes forth!

O Jesus, nailed to the cross, fasten to it our hearts also, that they may be united to Thee, until death shall strike us with its fatal blow, and with our last breath we shall yield up our souls to Thee.

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

V. Miserere nostri, Do- *V.* Have mercy on us,
mine. *O* Lord.

R. Miserere nostri. *R.* Have mercy on us.

Sancta Mater.

STATION XII

JESUS DIES UPON THE CROSS

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

For three hours Jesus has hung upon His transfixed hands; His Blood has run in streams down His body, and bedewed the ground; and, in the midst of excruciating sufferings, He has pardoned His murderers, promised the bliss of Paradise to the good Thief, and committed His blessed Mother and the beloved disciple to each other's care. All is now

consummated; and meekly bowing down His head, He gives up the ghost.

O Jesus, we devoutly embrace that honored cross whereon Thou didst love us even unto death. In that death we place all our confidence. Henceforth we will live only for Thee; and in dying for Thee, we will die loving Thee and in Thy sacred arms.

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

V. Miserere nostri, Domine. *V.* Have mercy on us, O Lord.

R. Miserere nostri. *R.* Have mercy on us.

Sancta Mater.

STATION XIII

JESUS IS TAKEN DOWN FROM THE CROSS

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

The multitudes have left the heights of Calvary, and none remains save the beloved disciple and the holy women, who, at the foot of the cross, are striving to bring consolation to Christ's inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body of her divine Son from the cross, and lay it in her arms.

O thou, whose grief was boundless as an unfathomable ocean, Mary, Mother of God, grant us a share in thy most holy sorrow for the sufferings of thy Son, and have compassion on our infirmities. Accept us as thy children with the beloved disciple. Show thyself a Mother to us; and may He, through thee, receive our prayer, who for us vouchsafed to be thy Son.

Our Father. Hail Mary. Glory be to the Father.
V. Miserere nostri, Do- *V.* Have mercy on us,
mine. *O* Lord.
R. Miserere nostri. *R.* Have mercy on us.

Sancta Mater.

STATION XIV

JESUS IS LAID IN THE HOLY SEPULCHRE

V. Adoramus te, Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.
V. We adore Thee, O Christ, and we bless Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

The body of her dearly-beloved Son is taken from His Mother, and laid by the disciples in the tomb. The tomb is closed, and in it the lifeless body remains until the hour of its glorious resurrection.

We too, O God, are ready to go down into the grave, whenever it shall please Thee, in whatsoever manner it shall please Thee, and wheresoever it shall please Thee. Let Thy just decrees be fulfilled, let our sinful bodies return to the dust from which they came; but do Thou, in Thy great mercy, receive our immortal souls, and when our bodies shall rise again, place them likewise in Thy kingdom, that we may love and bless Thee for ever and ever. Amen.

Our Father. Hail Mary. Glory be to the Father.
V. Miserere nostri, Do- *V.* Have mercy on us,
mine. *O* Lord.
R. Miserere nostri. *R.* Have mercy on us

Sancta Mater.

Here may be sung the Hymn: Oh, come and mourn.

Then before the altar the following is said:—

Let us pray

O GOD, who, with the precious Blood of Thine only-begotten Son, hast been pleased to sanctify the banner of the life-giving cross; grant, we beseech Thee, that those who delight in honoring the same holy cross, may everywhere rejoice in Thy protection. Through the same Christ our Lord. Amen.

Let us say one *Pater, Ave, and Gloria* for the intentions of the Sovereign Pontiff.

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

Before our Lady's altar:—

O MOST holy Mother, Queen of Sorrows, who didst follow thy beloved Son through all the Way of the Cross, and whose heart was pierced with a fresh sword of grief at each station of that most painful journey; obtain for us, we beseech thee, O most loving Mother, a perpetual remembrance of our blessed Savior's cross and death, and a true and tender devotion to all the mysteries of His most holy Passion; obtain for us the grace to hate sin, even as He hated it in the agony in the garden; to endure wrong and insult with all patience, as He endured them in the judgment-hall; to be meek and humble in all our trials, as He was before His judges; to love our enemies, even as He loved His murderers and prayed for them upon the cross; and to glorify God and do good to our neighbors, even as He did in every mystery of His sufferings. O Queen of Martyrs, who, by the Dolours of thy immaculate heart on Calvary, didst merit to share the Passion of our most dear Redeemer, obtain for us some portion of thy compassion, that, for the love of Jesus crucified, we may be crucified to the world in this life; and in the life to come may, by His infinite merits and thy powerful intercession, reign with Him in glory everlasting. Amen.

March 25, 1931, the Sacred Penitentiary decreed that all the indulgences attached to the Way of the Cross may be gained by those who, for physical reasons, can not make the Way of the Cross in the ordinary form or in the special manner prescribed by Clement XIV under date of January 26, 1773. Each indulgence of the Way of the Cross may be gained by people of this group through the recitation of twenty our Fathers, Hail Marys, and Glorias, and the kissing or touching of a Crucifix blessed for this purpose, while reciting a short prayer or ejaculation in memory of the Passion and Death of our Lord Jesus Christ, if done with affection and a contrite heart.

PRAYER FOR A HAPPY DEATH

O Jesus, while adoring Thy last breath, I pray Thee to receive mine. In the uncertainty whether I shall have the command of my senses when I shall depart out of this world, I offer Thee from this moment my agony and all the pains of my passing away. Thou art my Father and my Savior, and I give back my soul into Thy hands. I desire that my last moment may be united to the moment of Thy death, and that the last beat of my heart may be an act of pure love of Thee. Amen.—100 Days, once a day. Leo XIII, July 18, 1902.

Seven Offerings of the Precious Blood

I. Eternal Father, I offer Thee the merits of the precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for the propagation and exaltation of my dear Mother Thy Holy Church, for the safety and prosperity of her visible Head, our chief pastor the Bishop of Rome, for the cardinals, bishops, and pastors of souls, and for all the ministers of the sanctuary.

Glory be to the Father.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood.

II. Eternal Father, I offer Thee the merits of the precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for the repentance of unbecatholic kings and princes, for the humiliation of the enemies of our holy Faith, and for the welfare of all Christian people.

Glory be to the Father.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood.

III. Eternal Father, I offer thee the merits of the precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for the repentance of unbelievers, the uprooting of heresy, and the conversion of sinners.

Glory be to the Father.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood.

IV. Eternal Father, I offer thee the merits of the precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for all my relations, friends, and

enemies, for the poor, the sick, and the afflicted, and for all those for whom Thou, my God, knowest that I ought to pray, or wouldst have me pray.

Glory be to the Father.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood.

V. Eternal Father, I offer Thee the merits of the precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for all who this day are passing to the other life, that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of Thy glory.

Glory be to the Father.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood.

VI. Eternal Father, I offer thee the merits of the precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for all those who love this great treasure, for those who join with me in adoring and honoring it, and for those who strive to spread devotion to it.

Glory be to the Father.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood.

VII. Eternal Father, I offer Thee the merits of the precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for all my wants, spiritual and temporal, in suffrage for the Holy Souls in purgatory, and chiefly for those who were most devout lovers of this Blood, the price of our redemption, and of the sorrows and pains of our dear Mother Mary most holy.

Glory be to the Father.

Blessed and praised for evermore be Jesus, who hath saved us with His Blood.

Ejaculation

Glory be to the Blood of Jesus, now and for ever, and throughout all ages. Amen.¹

AN OFFERING OF THE PRECIOUS BLOOD OF JESUS

ETERNAL Father, we offer Thee the precious Blood, the Passion and death of Jesus Christ, the Sorrows of Mary most holy, and of Saint Joseph, in atonement for our sins, in suffrage for the Holy Souls in Purgatory, for the wants of our holy Mother the Church, and for the conversion of sinners. Amen.²

Ejaculation

Eternal Father, I offer Thee the most precious Blood of Jesus Christ, in expiation for my sins and for the wants of Thy holy Church.³

The Crown of the Five Wounds.

This Crown is composed of five parts, each of which consists of five *Gloria Patri*, in memory of the Five Wounds of our Blessed Lord, and one *Hail Mary*, in honor of our Lady of Dolors. It is said in the following manner:—

I. In honor of the Wound in the left foot.

Glory be to the Father, *five times*. Hail Mary, *once*.

To which may be added the following Ejaculation:—

Ejaculation

I offer Thee, O eternal Father, the precious Blood shed by our Lord Jesus Christ from the Wound in His

¹ I. 300 DAYS, to all who make the above Offerings, 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. PLENARY, once a month.

² 100 DAYS, once a day.

³ 100 DAYS each time.

left foot, in expiation for my sins and for the wants of the Church.

II. In honor of the Wound in the right foot :

Glory be to the Father, *five times*. Hail Mary, *once*.
Ejaculation.

III. In honor of the Wound in the left hand :

Glory be to the Father, *five times*. Hail Mary, *once*.
Ejaculation.

IV. In honor of the Wound in the right hand :

Glory be to the Father, *five times*. Hail Mary, *once*.
Ejaculation.

V. In honor of the Wound in the sacred side :

Glory be to the Father, *five times*. Hail Mary, *once*.
Ejaculation.¹

N.B.—Another Exercise in honor of the Five Wounds of our Blessed Lord may be found above, p. 91.

Debotions for Fridays

In many Catholic countries, according to a command of Benedict XIV., the bell is rung on Fridays at about three hours before sunset, to remind the faithful of the hour of

¹ A YEAR, once a day. II. PLENARY, on one Friday in March; and on the feasts of the Finding and Exaltation of the Cross; also on the feasts of Christmas, Circumcision, Epiphany, Holy Name of Jesus, Easter Sunday, Ascension, Corpus Christi, Transfiguration, or on any day of the octave, to those who shall say it at least ten times a month. III. PLENARY, on the day of Easter Communion, to those who shall say it from Passion Sunday to Holy Saturday *inclusive*. IV. SEVEN YEARS AND SEVEN QUARANTINES, on the other days of Holy Week.

To gain the indulgences, the Crowns must be blessed by the General of the Passionists, or a priest having received faculties from him.

our Blessed Lord's death. To those who recite then, kneeling, five *Paters* and five *Aves*, praying for the usual intentions of the Sovereign Pontiff, the same Pope granted an indulgence of 100 DAYS.

To those who, on the seven Fridays in Lent, shall perform some exercises of piety, viz., considerations, colloquies, &c., in honor of our Blessed Lord, or devoutly recite seven *Paters*, *Aves*, and *Glorias* before an image of Jesus crucified, in memory of the sufferings He endured from His agony in the garden to His death on the cross:

I. 300 DAYS, on each of the seven Fridays. II. PLENARY, on one of them.

Also to those who shall do the same on other Fridays of the year:

I. 300 DAYS, each Friday. II. PLENARY, if they fulfil these same practices on seven Fridays of the year, on one of them.

Our Father and Hail Mary three times, for the
faithful in their agony

To those who with a contrite heart shall recite kneeling, unless prevented by infirmity, three *Paters*, in memory of the Passion and the Agony of our Lord Jesus Christ, and three *Aves*, in memory of the Dolours which Mary suffered in witnessing the agony of her beloved Son, and who shall pray for the faithful in their agony:

I. 300 DAYS, each time. II. PLENARY, once a month.

Prayer "O Sweet Jesus"

O SWEET Jesus, by Thine agony in the garden, Thy prayer to Thy Father, and Thy bloody sweat, have mercy on us.

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

O sweet Jesus, by the chains wherewith Thou wert bound, by Thy being led as a Lamb to the slaughter, have mercy on us.

R. Have mercy.

O sweet Jesus, by the smiting with which Thou wast smitten before Annas, by Thy accusation before Caiphas, by Thy sleepless night passed in insults, have mercy upon us.

R. Have mercy.

O sweet Jesus, by Thy sentence by the unjust council of the Jews, by the stripping of Thy garments, and by Thy cruel scourging, have mercy upon us.

R. Have mercy.

O sweet Jesus, by Thy purple robe of scorn, by Thy mournful crown, by the blows and the spitting, have mercy upon us.

R. Have mercy.

O sweet Jesus, by the choice of Barabbas instead of Thee, by Thy rejection by the Jews, by the torments Thou didst suffer, have mercy upon us.

R. Have mercy.

O sweet Jesus, by Thine unjust sentence to death, by Thy bearing the cross, by Thy being led as a sheep to the slaughter, have mercy upon us.

R. Have mercy.

O sweet Jesus, by Thy nailing to the cross, and the piercing of Thy feet and Thine hands, by the shedding of Thy precious Blood, have mercy upon us.

R. Have mercy.

O sweet Jesus, by Thy setting between two thieves, by the blasphemies against Thee, by the vinegar and gall given Thee in Thy thirst, by Thine hanging on the cross from the sixth to the ninth hour, have mercy upon us.

R. Have mercy.

O sweet Jesus, by Thy offering Thyself for us to Thy Father with a strong cry at the ninth hour, by

Thy bowing the head and giving up the ghost, have mercy upon us.

R. Have mercy.

O sweet Jesus, by Thy shameful death on the cross by the piercing of Thy sacred side in presence of Thy most holy Mother, have mercy upon us.

R. Have mercy.

O sweet Jesus, by Thy taking down from the cross, and by the tears of Thy most sorrowful Mother, have mercy upon us.

R. Have mercy.

O sweet Jesus, by the scars which covered Thy lifeless body, by Thy Five Wounds, by Thine anointing in death, and by Thy burial, have mercy upon us.

R. Have mercy.

Ani. Christ became for us obedient unto death, even to the death of the cross; for which cause God also hath exalted Him, and hath given Him a name which is above all names.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Let us pray

O LORD Jesus Christ, who didst come down from heaven to earth from the bosom of Thine eternal Father, and didst shed Thy precious Blood for the remission of our sins; grant, we humbly beseech Thee, that on the day of the last judgment, we may deserve to be placed at Thy right hand and to hear the words: Come, ye blessed. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

SEPTENARIES AND NOVENAS

PRACTISED IN

The Churches of the Servite Order

Septenary

IN HONOR OF

The Seven Holy Founders

Feast, February 12th

Although Our Lady herself instituted the Servite Order, gave it its name, habit, and rule, yet these seven Saints are commonly called its Founders, because they were chosen by her to establish it and propagate it. Each one is commemorated separately on the day of his death.

COME, O Holy Spirit, fill the hearts of Thy faithful, 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.

V. Remember Thy congregation. *R.* Which Thou hast possessed from the beginning.

V. O Lord, hear my prayer. *R.* And let my cry come unto Thee.

V. The Lord be with you. *R.* And with thy spirit.

Let us pray

ENLIGHTEN our minds, we beseech Thee, O Lord, with the light of Thy brightness, that we may see what we ought to do, and be able to do what is right. Through Christ our Lord. Amen.

FIRST DAY.—*February 5th*

O GLORIOUS patriarchs, who, even in the midst of the corruption of the world, ever kept the fire of divine love burning in your hearts, and fostered a most tender devotion to the Queen of Heaven, thus deserving to be invited by her to leave the world, the better to serve God; obtain for us, we beseech you, that we too, being inflamed with the fire of charity, may please the Most High, and imitating the love and patience of our sorrowful Mother, may conform ourselves, in adversity as well as in prosperity, to the dispositions of divine Providence.

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

The Hymn and Prayer, as below, p. 328.

SECOND DAY.—*February 6th*

O BRIGHT models of perfection, who, having turned your backs on the world and renounced whatever it might offer you, did deserve, in answer to your wish of being entirely hidden from men, that Mary herself should point to you Mount Senario as the place of your retreat and tranquillity; obtain for us, we beseech you, that, despising the false and contemptible pleasures of the earth, we may, after your example, embrace a life of penance, to atone for our sins; and if we cannot, like you, serve our Lady in solitude, at least may we show her our sorrow for the grief we have caused her, when by our sins we have renewed the bitter Passion of her beloved Son.

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

The Hymn and Prayer, as below, p. 328.

THIRD DAY.—*February 7th*

O MOST humble servants of Mary, who, in order the better to imitate the heroic humility of the Handmaid of the Lord, not only did forget the nobility

of your birth and the grandeur of your station, but with generosity humbled yourselves so deeply as to go and beg your daily food in the streets of your native town, thus deserving miraculously to be called SERVANTS OF MARY by little children; obtain for us, we beseech you, that no human respect or fear may deter us from serving God, and that, as you edified the people of Florence by your comportment, we too may be an object of edification for our brethren, thus showing ourselves devout servants of the august Mother of God.

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

The Hymn and Prayer, as below, p. 328.

FOURTH DAY.—February 8th

O FAITHFUL servants of the Queen of Heaven, who wept so bitterly over the Dolours she suffered during the life and in the Passion and Death of her beloved Son, and were rewarded for it by the miracle of a vine putting forth ripe clusters in the midst of winter; by which she foreshadowed the propagation of the Order of her servants, whose mission it would be to spread in the Church compassion for her sorrows; obtain for us, we beseech you, a most tender devotion to our Lady of Dolours, that we may weep over our sins and move our neighbor to weep over theirs, thus becoming fruitful branches of the mystical vine of our Lord Jesus Christ.

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

The Hymn and Prayer, as below, p. 328.

FIFTH DAY.—February 9th

O GLORIOUS Founders of the Order of the Servants of Mary, who were filled with such inexpressible sweetness, when you were made worthy

to see the Queen of Martyrs herself, who, pointing to you the rule to follow, and the habit to wear in memory of her Dolors, showed you also the palm which would be the reward of your merits; obtain for us, we beseech you, to be shown by our heavenly Lady in what manner we may best serve her divine Son, and thus attain more surely to the possession of the eternal happiness, which God in His mercy has prepared for us in heaven.

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

The Hymn and Prayer, as below, p. 328.

SIXTH DAY.—February 10th

O MOST austere anchorites, who, by continually chastising your body, became so rich in merits and so dear to our Lord, that, to show how well pleased He was in you, He made your retreat of Mount Senario a place of wonders, now causing it to seem all girt about with fire, now showing it covered with flowers and lilies of exquisite beauty, which the angels gathered and presented to Mary; obtain for us, we beseech you, that the fire of divine love be kindled in our hearts, and that our souls, purified from all sin, may become to the Queen of Heaven a garden of delight, from which we may offer to her choice flowers of virtues, as so many tokens of our devotion.

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

The Hymn and Prayer, as below, p. 328.

SEVENTH DAY.—February 11th

O MOST blessed patriarchs, angels of purity, seraphs of love, and martyrs by penance, who were all granted the privilege of a most happy death, one dying whilst speaking of the love of Jesus crucified, another called by Mary herself to the eternal reward,

a third taking his flight to heaven under the figure of a flame, others under the form of the whitest lilies, and the last comforted by the sweet presence of the Child Jesus; obtain for us, we beseech you, that, when the last hour comes for us, we may, in that dread moment, be protected by our Lady of Dolors against the wiles of the infernal foe, and breathing our souls into her maternal hands, be brought by her to heaven, there to enjoy for ever the possession of God, who is the eternal source of all glory and sanctity.

Our Father. Hail Mary. Glory be to the Father.¹

HYMN

WHEN war was raging and the town
Was red with blood of brother bands,
Our Virgin Mother bowed her down
With bounteous hands.

Seven faithful sons she bid to share
Her Dolors, all the shame and loss
Which Jesus suffered and she bare
Beneath His Cross.

So when their Lady called, as nought
They deemed their palaces, their wealth,
The mountain's desert places sought
Far off by stealth.

For others' sins the scourge they plied,
As they the way of penance trod;
By prayers and tears they turned aside
The wrath of God.

¹ I. SEVEN YEARS AND SEVEN QUARANTINES, once a day, if the seven above prayers, with the *Pater, Ave,* and *Gloria,* are recited publicly in the churches either of the Servite fathers or of the Servite nuns. The hymn and prayers which follow are not required. II. PLENARY, to those who assist at these prayers each day of the Septenary. III. 100 DAYS, each day of the Septenary, to those who recite the same privately.

Token of love, the Mother's hand
 Gave to her sons their garb of woe,
 Sanctioned the pious work they planned,
 With wondrous show.

The vine, to spread their honors wide,
 Her sprouts in winter greenly flung.
 "See, those are Mary's Servants," cried
 The infant tongue.

Now to the Father thanks and praise;
 To Thee, O Son, the same we send;
 To Thee, great Spirit, through all days
 World without end. Amen.

V. Pray for us, Seven Holy Fathers.

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

Let us pray

O LORD Jesus Christ, who, through the Seven Holy
 Fathers, hast enriched Thy Church with a new
 family of Servants of Mary, to honor the memory of
 the Dolours of Thy most holy Mother; grant us, we
 beseech Thee, so to participate in their tears as to
 share also in their joys.

Grant us, we beseech Thee, O Lord, persevering
 service in Thy will, that in our days the number and
 merit of them that serve Thee may constantly increase.
 Who livest and reignest world without end. Amen.

*Here, in some churches, is said or sung the Litany of the
 Blessed Virgin; then the following:—*

Ant. O sweetest Mother, O Queen and Lady of thy
 Servants, look down from heaven, and see, and visit
 this vineyard, which thy right hand hath planted,
 through our holy Fathers, and perfect the same.

V. Pray for us, most sorrowful Virgin. *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, whose most holy soul was pierced with the sword of sorrow in the hour of Thy Passion, may intercede for us before the throne of Thy mercy, now and at the hour of our death. Through Thee, Jesus Christ, Savior of the world, who, with the Father and the Holy Ghost, livest and reignest world without end. Amen.

A PRAYER

TO THE SEVEN HOLY FOUNDERS

O MOST glorious Patriarchs, who by your sublime sanctity became worthy to be chosen by the Mother of God herself to propagate the devotion to her Dolours; at her bidding you separated from the world and, hidden in the caves of Mount Senario, chastised your bodies with unheard-of penances, and fed your spirit with the continual contemplation of the great mysteries of the faith, thus preparing, without knowing for the mission which was afterwards entrusted to you and your Order, namely, to eradicate sin and iniquity from the hearts of men through compassion for the Dolours of the blessed Virgin Mary; then, bearing the Passion of Jesus and the sufferings of His Mother deeply engraven in your hearts, you strove everywhere to quell civil feuds, move sinners to repentance, and bring back heretics to the obedience of the Roman Pontiff.

Deign, O glorious Saints, now that you are reigning in heaven with Christ, deign from the thrones of your glory, to look down upon us, unfortunate pilgrims, who have still to fight in this land of trial and combat. The devil with his suggestions, the world with its deceits, the flesh with its concupiscence, as so many roaring lions, are ever seeking to devour us.

Have then compassion on us, and pour down into our hearts a portion at least of that tender devotion to the Dolours of Mary with which you were constantly penetrated, that the sight of our Mother so afflicted may enable us to resist the seductions of sin, and preserve us from renewing by our sins the Passion of our divine Redeemer and her own Sorrows.

Obtain for us, we beseech you, O powerful Protectors, docility and promptitude to answer the calls of God, detachment from the fallacious goods of this world, a true spirit of mortification and penance, that, following on earth your examples of perfection and sanctity, we may deserve to be with you in heaven, to praise for ever the tender mercies of our crucified Redeemer and exalt the glory of the Queen of Martyrs. Amen.¹

Another Prayer

O GLORIOUS Servants of Mary, beloved sons of the most holy Virgin, seven brilliant stars of her sacred Order, you so pleased her in your youth by your filial devotion, that, showing herself in her glory, she called upon you to leave the world and to dedicate yourselves to God and her special service; and not content with this favor, she showed you her tender love by continual wonders, now causing little infants to give you that beautiful name of SERVANTS OF MARY, now showing you to her great servant, Saint Peter Martyr, under the figure of seven lilies as white as snow and of exquisite fragrance, now giving you that wonderful picture of her Annunciation, which even to our days has worked so many miracles, but, above all, enduing you with her own garb of mourning, and entrusting to you the touching mission of propagating everywhere compassion for her Dolours and hatred of sin.

¹ 200 DAYS, once a day, to those who shall recite the above prayer.

Deign, I beseech you, admirable models of devotion to Mary, deign to use your great power with her, and obtain for me, through her intercession, all the graces whereof I stand in need. Especially obtain for me an intense hatred of sin, together with a heartfelt sorrow for those I have ever committed, and a most tender love for my crucified Savior and His sorrowful Mother.

Pray to her that during my life my soul may always be pure and spotless as a white lily of sweet fragrance, and that in my last hour I may, like you, be comforted by her sweet presence, and die a death precious in the sight of the Lord. Amen.

Septenary

IN HONOR OF

St. Peregrine Laziosi

A religious of the Servite Order renowned for his penitential life and patience. Invoked in diseases of legs. Died 1345.

Feast, May 2nd

Come, O Holy Spirit, *as above*, p. 324.

FIRST DAY.—*April 25th*

O GLORIOUS Saint Peregrine, model of all perfect virtue, who so promptly didst answer the divine call, leaving at once the honors, comforts, and riches of the world, when, prostrate before the image of Mary in the Cathedral of Forli craving her powerful protection, thou wert called by her to become her Servant; obtain for me, I beseech thee, an understanding heart, yielding to all the inspirations of God, that, detached from all the goods and pleasures of the world, I may ever be ready to fulfil the divine Will.

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

The Hymn and Prayer, as below, p. 336.

SECOND DAY.—*April 26th*

O FORTUNATE Saint Peregrine, who, by thy readiness and fervor in answering the divine call, didst merit to receive an angel as thy guide on thy way to Siena, whither thou wert going to beg admission amongst the Servants of Mary; obtain for me, I beseech thee, that I may be assisted by my good angel

in all my works, and be enlightened, directed, and guided by him on my way to eternal life.

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

The Hymn and Prayer, as below, p. 336.

THIRD DAY.—April 27th

HOW pleasing to Heaven, O great Saint Peregrine, was the sacrifice which thou didst make of thy soul and body to God, by embracing evangelical poverty and renouncing thine own will and the pleasures of sense, in the religious life! God deigned to show how well pleased He was in thee, and how great was thy fervor when receiving the sacred livery of the Servants of Mary, by causing a miraculous ball of fire to stand visibly above thine head, an emblem of that eminent sanctity with which thou wouldst shine in the Church of Jesus Christ. Obtain for me, I beseech thee, O great Saint, a share of that holy fire, to consume in me all earthly affection, that I may seek nothing and desire nothing but the love of my God.

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

The Hymn and Prayer, as below, p. 336.

FOURTH DAY.—April 28th

O FAITHFUL Servant of Mary, how generously thou didst persevere unto the end in the way of virtue and holiness! Instant in prayer, rigid in fast and abstinence, stern to bring thy body under subjection, thou didst become to thy brethren a living example of penance. Repenting once for all the sins of thy youth and thy ignorances, thou didst afterwards so abhor sin, that thou didst merit to live ever pure and without stain to the end of thy days on earth. May I imitate thee, O great Saint, and truly contrite

for my grievous sins, may I obtain, through thine intercession, mercy and pardon from God, and grace never more to be subdued by my evil passions; that, constant in my resolve always to serve my God, I may continue faithful unto death, and win the crown of life.

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

The Hymn and Prayer, as below, p. 336.

FIFTH DAY.—April 29th

O MOST holy and humble Peregrine, great indeed were thy merits, yet thou wouldst always fulfil the lowliest offices towards thy brethren, nor wouldst have borne to ascend to the priesthood, save under obedience at the express command of thy superiors. Obtain for me, I beseech thee, true humility of heart, whereby, far from the honours and high places of the world, my life may be hid with Christ in God, and be made worthy of His grace and heavenly favour.

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

The Hymn and Prayer, as below, p. 336.

SIXTH DAY.—April 30th

O SAINT unconquered in patience, who didst bear without a murmur the contradictions and insults of men, and not content with thy rigorous penances, didst ask for greater sufferings, and enduredst in silence the acute pain of an incurable wound granted in answer to thy prayer; how lovingly did thy crucified Savior reward thy faith and long suffering, when, by a miracle unheard of before, He healed thy cruel wound, touching it with His divine hand! Obtain for me, I beseech thee, that I too, exercising myself in patience and in the mortification of my senses, may so expiate my sins, that I may share in those consolations which thou dost enjoy in Paradise.

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

The Hymn and Prayer, as below.

SEVENTH DAY.—*May 1st*

O HOLY apostle Saint Peregrine, full of zeal for the conversion of sinners, and never wearied in preaching the divine word, thou didst bring them back to penance and promote the honor and glory of God in all the land, the Lord working withal and confirming the word with signs and miracles. Obtain, I beseech thee, that, not content with working out mine own sanctification, I may seek also to sanctify my neighbor by good example, by incessant prayer, and brotherly counsel. Happy me, if I could thus promote the glory of God on earth, and have my part with thee and all the Saints in the eternal glory of heaven!

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

HYMN

Great the virtues which he showed,
He whose brow with glory glowed,
When God's Mother gave him grace
'Mid her own to find his place.

To the cross he firmly clung,
Wept the wounds that Jesus wrung,
Mary's Sorrows fired his heart,
Till he shared her bitter smart.

Herald he of words that win
Hardened sinners back from sin,
Robber bands he drew by love,
Suppliants of Heaven above.

Did the poor his bounty crave,
Largess beyond hope he gave;
For, as once at Jesus' touch,
Scanty food was turned to much.

He, whatever pains oppressed,
 Never laid him down to rest;
 Standing, fasting, worked for God,
 Bruised his body with the rod.

When his limb in peril stood,
 Christ, in pity, from the rood
 Reached His hand, and all the wound
 Healed, the flesh grew sweet and sound.

Glory, laud, and honor be
 To Three in One and One in Three:
 May His servant aid to bring
 Us to heaven to see the King.

Amen.

V. Pray for us, Saint Peregrine.

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

Let us pray

O GOD, who gavest to blessed Peregrine an Angel
 for his companion, the Mother of God for his mis-
 tress, and Jesus for the Physician of his ulcer; grant, we
 beseech Thee, through his merits, that we may on earth
 intensely love our holy Angel, the blessed Virgin, and
 our Saviour, and in heaven bless them for ever.
 Through the same Christ our Lord. Amen.

A PRAYER

TO SAINT PEREGRINE

O GLORIOUS Saint Peregrine, true model of con-
 version to God, when once thou didst give thy-
 self to Him, thou becamest so steadfast in His service
 that no scorn could shake thy constancy, so fervent
 that thou didst spend long hours in prayer, so devout
 to the Queen of heaven that she appeared to thee and

called thee to join the Order of her Servants; and, when a religious, not satisfied with a most penitential life, thou wert constantly entreating thy crucified Savior to make thee partaker of His sufferings, and He, in answer to thy prayer, sent thee a most painful ulcer, which thou didst bear with heroic patience, thus deserving that He Himself, stretching out His hand from the cross, should cure thee most wonderfully.

Obtain for me, I beseech thee, to return at last from my wicked way, and do penance for my sins, and henceforward to lead a life holy and fervent. May I also, after thy example, love most tenderly my crucified Redeemer, and for love of Him bear patiently all the tribulations, sufferings, and infirmities which may befall me. And when life is over, may I, like thee, who wast called to thy reward by Mary herself and thy father Saint Philip, die the death of the faithful servants of Mary, assisted by her, and by thyself, my loving Protector. Amen.

Septenary

IN HONOR OF

St. Juliana Falconieri

Foundress of the Mantellate (Servite) Sisters, pre-eminent in devotion to the Sacred Passion of Jesus and the Sorrows of Mary, also in her love for the Holy Eucharist which she received in a miraculous manner on her deathbed. Died 1341.

Feast, June 19th

Come, O Holy Spirit, *as above*, p. 324.

FIRST DAY.—*June 12th*

O HOLY Juliana, who didst never allow thyself to be allured by earthly grandeur or pleasure, but, despising in thy generous soul all the vanities of the world, didst consecrate thyself entirely to God in the poverty and hardships of the religious life; obtain for me, I beseech thee, a perfect knowledge of the vanity of earthly things, that my heart may not be led astray by their vain show, but may love and desire nothing save the eternal blessings of heaven.

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

The Hymn and Prayer, as below, p. 342.

SECOND DAY.—*June 13th*

O RARE example of innocence never lost, who, only to hear sin named, didst faint away with grief at the offence to God, and rather than commit one transgression, didst pray the Lord to subject thee to all the pains of hell, great is my confusion who have so often offended my God. Oh, that I might

die of grief for my sins! Obtain for me, I beseech thee, O most pure Virgin, sincere repentance for my past transgressions, and grace never to sin again in time to come.

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

The Hymn and Prayer, as below, p. 342.

THIRD DAY.—June 14th

O PERFECT model of most rigorous penance, who, like a fair white lily among thorns, didst preserve thine angelic purity by the hardships and austerities of the most famous penitents, how can I but admire thee? But let not my admiration be without fruit. Gain for me, I beseech thee, O angel of purity, grace to imitate thee; and as thou, though most innocent, didst lead a life so mortified and austere, obtain that I, sinner as I am, may never cease, in order to expiate my sins, to inflict upon me the healthful rigors of Christian penance.

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

The Hymn and Prayer, as below, p. 342.

FOURTH DAY.—June 15th

O WORTHY servant of the humble Handmaid of the Lord, how may I duly celebrate thy humility? Not enough was it for thee to despise the riches and honors of thine illustrious and wealthy race, to clothe thyself with the poor cloak of thine Order, but thou didst in all ways strive to abase thyself, well knowing that therein consists true humility. Mistress and mother of thy nuns, thou didst call thyself most poor, most base of all, and didst employ thyself in the lowest offices. How far do I feel myself from such humility! May I, through thy powerful intercession, extinguish in me the spirit of pride, which is the be-

ginning of all sin; may I, meek and humble of heart, imitate thy rare virtues, and thus merit the grace of God!

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

The Hymn and Prayer, as below, p. 342.

FIFTH DAY.—June 16th

O VALIANT woman and prudent virgin, who didst undertake so great deeds with faith and constancy, and bring them wisely to a glorious end, who by thy zeal and burning love didst found the Third Order of the Servite Sisters, check the extravagant luxury of the Florentine ladies, and restore peace and union between so many families divided by the strife of parties; obtain for me, I beseech thee, that I, in my state of life, may imitate thee in the practice of those holy virtues, and, assisted by God's grace, may not only resist all evil influences, but in all my actions ever keep before mine eyes the precepts of Christian wisdom.

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

The Hymn and Prayer, as below, p. 342.

SIXTH DAY.—June 17th

O SERAPH of divine charity, who didst live only to love thy God, and continually hadst Him in thy thoughts, pining to be with Him, and passing whole days in a sweet ecstasy of love, who wert often heard to breathe forth thy burning affection with these words, "Ah, may none take from my heart my crucified Love!" how should not I grieve with confusion of face, who am so cold towards my God, my Creator, my adorable Redeemer! Obtain for me, O heavenly advocate, an ardent love of God, detach my heart entirely from earth, that in the time to come my thoughts

and affections may ever turn to my God and to my crucified Savior.

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

The Hymn and Prayer, as below.

SEVENTH DAY.—*June 18th*

FAIR it is to die like thee, O holy Juliana! Unable through excess of weakness to receive the Holy Viaticum, thou didst with sighs and tears demand at least to see and adore the Sacred Host; then didst thou supplicate that It might be placed upon thy breast, that so, Jesus being near, thine heart on fire might take some comfort; and thy God, in His love for thee, inspired the priest to grant thy request. O wonder! soon as It touched thy virgin breast, the Sacred Host vanished; and smiling sweetly, thou didst breathe forth thy soul in the arms of Jesus. Great Saint, favoured by a death ever to be envied, entreat for me, I beseech thee, the grace of a good death. Defend me in life, that I sin not, assist me in my last agony, that, fortified by the holy Sacraments, I may breathe my soul in the grace of God, and be united with Him for eternity.

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

HYMN

Thou, Juliana, who wouldst be
 Bride of the Lamb, enthroned on high,
 A virgin band didst lead with thee,
 When thou thy father's home didst fly.

By day and night thy gaze adored
 The Saviour's every tortured limb,
 And, smit by sorrow's piercing sword,
 Thy very form grew liker Him.

Before God's Mother thou didst bow,
 And by her sorrows make thy claim;
 And as thy tears incessant flow
 Thy love sends up a greater flame.

When death drew nigh, and power ceased
 To take the Food thou lovedst well,
 He gave thee, He the Eternal Priest,
 His Body by a miracle.

Eternal Lord of heaven and earth,
 Eternal Son, co-equal Thou,
 Eternal Spirit, issuing forth,
 To Thee in thanks and praise we bow.
 Amen.

V. Pray for us, Saint Juliana.

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

Let us pray

O GOD, who, when blessed Juliana, Thy virgin,
 was in agonies of death, didst vouchsafe mirac-
 ulously to refresh her with the precious Body of Thy
 Son; grant, we beseech Thee, that, through her merits
 and intercession, we also in our last agony may be
 strengthened and refreshed by the same, and so pass
 on in safety to our heavenly country. Through the
 same Christ our Lord. Amen.

A PRAYER

TO SAINT JULIANA FALCONIERI

O BELOVED spouse of Jesus Christ and most
 humble servant of His sorrowful Mother, glo-
 rious Saint Juliana, after a long life entirely spent in
 the practice of the most heroic virtues, when at the
 hour of death, thou didst have only one regret, namely,
 that thou wert not able through thy excessive weak-

ness to unite thyself in holy communion to thy beloved Savior; and this sorrow of thine heart so pleased thy divine Spouse, that He deigned to reward it with a miraculous favor: for as soon as at thy request He was placed on thy virgin breast, He entered it, leaving outwardly printed on thine heart the image of His crucifixion, and thus in His holy embrace, with a celestial smile, thou didst breathe thy soul. Pray for me to God, O great Saint, O my special advocate; obtain for me, I beseech thee, grace, like thee, to live a holy life that, like thee also, I may die a good death: may I be well prepared for my last journey, that, fortified by the last sacraments, and strengthened by divine grace I may holily end my days, and be preserved from death eternal. Amen.¹

¹ 200 DAYS, once a day.

Septenary

IN HONOR OF

St. Philip Benizi.

Illustrious General and propagator of the Servite Order. Noted missionary. Model Servant of Mary. Died 1285. Feast August 23rd. This devotion, also called the Seven Wednesdays, may be started any Wednesday, and must be continued for seven consecutive Wednesdays. It was on that day of the week that the Saint died. During life he was favored with seven apparitions from the Blessed Virgin.

Feast, August 23rd

Come, O Holy Spirit, *as above*, p. 324.

FIRST DAY.—*August 16th*

O GLORIOUS Saint Philip, living example of true humility, who didst not only hide thy noble state and the depths of thy learning under the habit of a lay-brother in the Order of the Servants of Mary, but didst also refuse the mitre, and even by an example ever to be admired, the triple crown of Peter; gain for me from God, I beseech thee, true humility of heart, that in all my words and deeds I may know my own nothingness, and by humbling myself on earth be exalted and made worthy to reign with thee in heaven.

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

The Hymn and Prayer, as below, p. 348.

SECOND DAY.—*August 17th*

O ADMIRABLE Saint, ever so perfect in obedience, who didst always promptly fulfil all the commands of thy superiors, no matter how contrary to

thy inclination, and when general of thy Order, though burdened with so many occupations, nevertheless, in submission to the will of Christ's Vicar, didst undertake journeys long and dangerous for the cause of the Church and for the good of souls; obtain for me from God, I beseech thee, that I may have no other rule for all my actions than the will of God and obedience to my lawful superiors.

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

The Hymn and Prayer, as below, p. 348.

THIRD DAY.—August 18th

O MOST pure servant of Mary most holy, who wert endowed by Almighty God with the purity of angels, who, while yet a youth, in the midst of the corruption of the world, didst so carefully flee all that might please the senses, and so firmly resist all earthly temptation, thus carrying the white garment of thy baptism without stain before the judgment-seat of the Lord; obtain for me, I beseech thee, that, with the help of God, I may keep myself pure in mind and chaste in body even to my last breath, and thus be made worthy of the company of those blessed souls who, in white robes, follow the immaculate Lamb whithersoever He goeth.

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

The Hymn and Prayer, as below, p. 348.

FOURTH DAY.—August 19th

O SAINT illustrious by thy heroic patience, who didst nobly bear so many toils, hardships, and perils, during thine apostolic ministry, and so meekly enduredst insults, and even blows and wounds, for the honor of Holy Church and for the conversion

of sinners, praying for them that persecuted thee; obtain for me, I beseech thee, that, assisted by divine grace, I may suffer all harm, and cheerfully forgive all who do me hurt, like thee always rendering good for evil, that I may obtain from God pardon for my sins.

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

The Hymn and Prayer, as below, p. 348.

FIFTH DAY.—August 20th

O LIVING model of sublime penance, who, even when a babe, didst begin to fast twice in the week from the milk of the breast, and, while yet a child, didst sleep on the bare ground, who as a Religious didst use even until thy death rough hair shirts and sharp scourges, walk with bare feet or rush sandals, and often retire to live in a cave, there to crucify thy flesh; obtain for me, I beseech thee, the gift of penance, that, expiating my sins during my life, I may be found worthy of eternal salvation.

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

The Hymn and Prayer, as below, p. 348.

SIXTH DAY.—August 21st

O GLORIOUS model of ardent zeal, ever inflamed with the love of thy neighbor, who from thy tender childhood wert full of compassion for the poor and the afflicted, and all thy life wert ever ready to assist all men in their necessities, who, burning with zeal for the salvation of souls, didst constantly work for the conversion of sinners, heretics, and infidels, and strive to restore peace between families in strife and even Christian princes; obtain for me, I beseech thee, that by the divine grace my heart may have no other aim, after God's glory, than the good of my neighbor

and the salvation of souls redeemed by the precious Blood of Christ Jesus.

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

The Hymn and Prayer, as below.

SEVENTH DAY.—August 22nd

O SERAPH of love, consumed with divine fire, who didst so burn with the love of thy crucified Savior, that thou didst travel over the greater part of Europe to preach to all His cruel Passion and the Dolours of His Mother, striving to bring back to Him sinners and heretics, and even wishing to die a martyr for His holy faith; whose favorite book, wherein thou wast constantly meditating, was thy crucifix, and in whose heart there was nothing but the Passion of Jesus and the immense Sorrow of Mary; obtain for me, O my great protector, that by the divine grace no other thought may inhabit my heart than Jesus and Him crucified, no other desire than that of imitating His examples, no other love than His holy love and that of His sorrowful Mother, that thus, transformed into His image, I may have everlasting joy in Paradise.

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

HYMN

O Saint, who at thy mother's breast
 Didst name that sacred band of Seven
 "Servants of Mary," from thy rest
 Pour down on us the joys of heaven.

Who, in a vision, saw'st the car
 That harnessed lamb and lion drew,
 Thy soul, surmounting every bar,
 To service which is freedom flew.

To thee our Lady's Servants owe
 The honor of their glorious name;
 Thou, with the Spirit all aglow,
 Spread'st through the world the Spirit's flame.

Honors, e'en Peter's keys, were spurned;
 And when thy tears of penance fell
 Upon the sacred mount, was turned
 The flint stone to a springing well,

Servants of Mary, for the King
 Serve with Saint Philip evermore:
 For aye will Mary's service bring
 Blessings from heaven's bounteous store.

And may the Blessed Trinity
 Assist us, as in prayer we bow;
 May we one day rejoice as he
 Rejoices, throned in heaven now.
Amen.

V. Pray for us, O holy father Saint Philip.

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

Let us pray

O GOD, the Lord and Protector of Thy faithful
 servants, who, by blessed Saint Philip, didst exalt
 the glorious name of the Servants of Mary; grant, we
 beseech Thee, that under his protection we may so
 serve Thee and Thy blessed Mother here on earth, that
 we may be made worthy to reign with him in heaven.
 Who livest and reignest world without end. Amen.

PRAYER TO ST. PHILIP

Ant. O most glorious son of the Queen of Angels,
 O bright ornament of the Servite Order, look down,

we beseech thee, upon us thy children, and intercede for us with God.

V. Pray for us, O holy father Saint Philip.

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

Let us pray

O God, the Lord and Protector, *as above*, p. 349.

PRAYER TO OBTAIN THE PATRONAGE OF

ST. PHILIP BENIZI

O BLESSED father Saint Philip, confessor of Christ, I beseech thee, through thy love for our most sweet Lord Jesus Christ, and through the devotion thou didst have for the glorious Virgin Mary, be to me, her unworthy servant, an advocate with her here and everywhere, be my patron and guardian, and obtain for me every day of my life health of soul and body; pray that I may ever serve God and His holy Mother with a pure heart, and have true contrition for my sins, and make worthy satisfaction for them. Obtain for me, that I may perform with joy all that concerns the greater glory of God and the salvation of souls, as is becoming a true and faithful Christian. And when the short span of this life is over, obtain that, by thy merits and intercession, I may enjoy with thee the eternal glory of heaven. Hear me, I beseech thee, and intercede for me, O blessed Philip, my holy protector, and be mindful of me, now and at the hour of my death. Amen.

V. Pray for us, O holy father Saint Philip.

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

Let us pray

GRANT, we beseech Thee, O Lord, that our blessed father Saint Philip may implore for us Thy clemency; that, as on earth he was the faithful servant of Mary, the most holy Mother of Thy Son, so we, who under the patronage of so great a Mother, desire to come unto Thee, may deserve to have him in heaven as the protector of our life. Through the same Christ our Lord. *R. Amen.*

PRAYER TO OBTAIN THE GRACE OF A
GOOD DEATH

In memory of the words sung by the Angels whilst St. Philip was dying

Ant. Well done, good and faithful servant, who hast been placed by the Virgin over her family: enter thou into the joy of thy Lord.

V. Thou hast appeared glorious in the sight of the Lord.

R. Wherefore hath the Lord clothed thee with beauty.

V. Pray for us at the hour of our death.

R. And deliver us from the mouth of the lion.

V. By the merits and prayers of our blessed father Saint Philip.

R. From a sudden, unprovided, and bad death, deliver us, O Lord.

Let us pray

O ALMIGHTY and everlasting God, who, to those who faithfully serve Thee and Thy most holy Mother, hast prepared an eternal dwelling-place in heaven; grant, we beseech Thee, that, by the intercession and merits of blessed Philip, Thy confessor, we may so serve Thee and Thy Mother, that at the hour of our death we may be made worthy to hear: "Come, ye blessed." Who livest and reignest world without end. *R. Amen.*

The Octave

OF THE

Holy Souls in Purgatory

During the Octave of the Holy Souls, when the Crown of the Seven Dolors is recited, after each Dolor the following Versicles are said:—

V. Eternal rest give unto them, O Lord. *R.* And perpetual light shine upon them.

V. May they rest in peace. *R.* Amen.

At the end of the Crown, the following prayer is added:—

SUPPLICATION TO OUR LADY OF DOLORS

O thee, O most holy Virgin Mary, our Mother, we turn in supplication, and, through that sword which pierced thine heart, when thou didst behold thy beloved Son Jesus Christ bow down His head and give up the ghost, we pray and implore thee with the greatest confidence to succor the poor souls in Purgatory, and particularly those of which an especial commemoration has been made. O Mother of Sorrows, Queen of Martyrs, for the love of Jesus who died for us upon the cross, do thou with thy powerful prayers give succor also unto us, who are in danger not only of falling into Purgatory, but even of losing our souls for ever. O Mary, Mother of grace, Mother of mercy, do thou protect us from the enemy, and receive us at the hour of death. Amen.

At the Benediction of the Blessed Sacrament, the following is generally sung:—

JESU, SALVATOR MUNDI

Chorus. Jesu, Salvator mundi, exaudi preces supplicum.

Miseremini mei, miseremini mei, saltem vos amici mei, quia manus Domini tetigit me.

Cantores. Noctem verterunt in diem, et rursum post tenebras spero lucem.

Jesu, Salvator.

Cantores. Pelli meæ, consumptis carnibus, adhæsit os meum.

Miseremini.

Cantores. Quare persequimini me sicut Deus, et carnibus meis saturamini?

Jesu, Salvator.

Cantores. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

Miseremini.

Chorus. Jesus, Savior of the world, graciously hear the prayers of Thy suppliants.

Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.

Cantors. They have turned night into day, and after darkness I hope for light again.

Jesus, Savior.

Cantors. The flesh being consumed, my bone hath cleaved to my skin.

Have pity.

Cantors. Why do you persecute me as God, and glut yourselves with my flesh?

Jesus, Savior.

Cantors. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

Have pity.

Ejaculation to be repeated during the Octave.

O Eternal Father, through the most precious Blood of Jesus, and through the most bitter Dolors of Mary, have pity and mercy upon the holy souls in Purgatory.

Novena

IN PREPARATION FOR THE FEAST OF THE
**Immaculate Conception of the Blessed
Virgin Mary.**

Come, O Holy Spirit, *as above*, p. 8.

PREPARATORY PRAYER

To be said every day.

O MOST pure Virgin, conceived without sin, and from that very first instant entirely beautiful and without spot, O glorious Mary, full of grace, and Mother of my God, Queen of Angels and of men, I humbly worship thee as Mother of my Savior, who, God as He is, has taught me, by the esteem He has for thee, and by His respect and submission towards thee, what honors and what homage I ought to render thee. Deign, I beseech thee, to accept this Novena which I consecrate to thee. Thou art the secure refuge of penitent sinners, and I therefore may rightly have recourse to thee; thou art the Mother of mercy, and therefore thou canst not but be touched by my miseries; thou, after Jesus Christ, art all my hope, thou canst not then but be pleased with the tender confidence which I have in thee. Make me worthy to be called thy son, that I may be able to say with confidence, Show thyself to be a Mother.

Hail Mary, *nine times*, and Glory be to the Father, *once*.
Then is said the Prayer for each day.

FIRST DAY.—*November 29th*

BEHOLD me at thy most holy feet, O Immaculate Virgin. I rejoice with thee exceedingly that from all eternity thou hast been chosen to be the Mother

of the Eternal Word, and been preserved from original sin. I thank and bless the Most Holy Trinity for having enriched thee with these privileges in thy Conception; and I humbly implore thee to gain for me grace to overcome the sad effects which original sin has wrought in me. Do thou obtain for me to conquer them and never to cease to love my God.

Here is sung or recited the Litany of the Blessed Virgin Mary, or the Hymn Tota pulchra es, Thou art all fair, O Mary, as below, p. 358.

SECOND DAY.—*November 30th*

O MARY, immaculate Lily of purity, I congratulate thee that from the very first instant of thy Conception thou hast been filled with grace, and that the perfect use of reason was conferred upon thee. I thank and adore the Most Holy Trinity for having imparted to thee graces so sublime; and I am utterly confounded before thee to see myself so poor in grace. Do thou, who wast so entirely filled with heavenly grace, give some portion thereof to my soul, and make me a partaker of the treasures of thy Immaculate Conception.

The Litany or the Hymn, as below, p. 358.

THIRD DAY.—*December 1st*

O MARY, mystical Rose of purity, I rejoice with thee that thou didst gloriously triumph in thy Immaculate Conception over the infernal serpent, and that thou wast conceived without stain of original sin. I thank and praise with all my heart the Most Holy Trinity for having granted to thee such a privilege; and I implore thee to obtain for me courage to overcome all the wiles of the infernal foe and never to stain my soul with sin. Do thou always assist me, and obtain that, under thy protection, I may ever triumph over the enemies of my eternal salvation.

The Litany or the Hymn, as below, p. 358.

FOURTH DAY.—*December 2nd*

O IMMACULATE Virgin Mary, Mirror of purity, I rejoice with the utmost joy to see that the most sublime and perfect virtues have been, from thy first Conception, infused into thee, together with all the gifts of the Holy Spirit. I thank and praise the Most Holy Trinity for having favoured thee with these privileges; and I implore thee, O gracious Mother, to obtain for me to practise all virtues, and to render me thus worthy to receive the gifts and the grace of the Holy Spirit.

The Litany or the Hymn, as below, p. 358.

FIFTH DAY.—*December 3rd*

O MARY, bright Moon of purity, I congratulate thee, since the mystery of thy Immaculate Conception was the beginning of the salvation of all the human race and the joy of the whole world. I thank and bless the Most Holy Trinity for having so exalted and glorified thy person; and I implore thee to obtain for me grace to profit by the Passion and Death of thy Jesus, that the Blood He shed upon the cross may not be unavailing for me, but that I may live a holy life and be saved.

The Litany or the Hymn, as below, p. 358.

SIXTH DAY.—*December 4th*

O IMMACULATE Mary, most resplendent Star of purity, I rejoice with thee that thy Immaculate Conception has brought a most exceeding joy to all the angels of Paradise. I thank and bless the Most Holy Trinity for having enriched thee with so beautiful a privilege. Obtain that I may one day enter into a

participation of that joy, and may, in the company of the angels, praise and bless thee for eternity.

The Litany or the Hymn, as below, p. 358.

SEVENTH DAY.—*December 5th*

O IMMACULATE Mary, rising Morn of purity, I rejoice with thee, and am filled with admiration, that in the moment of thy Conception thou wast confirmed in grace and made incapable of sin. I thank and extol the Most Holy Trinity for having distinguished thee alone with this special privilege. Obtain for me, O holy Virgin, that I may utterly and constantly abhor sin above every other evil, and may sooner die than commit sin again.

The Litany or the Hymn, as below, p. 358.

EIGHTH DAY.—*December 6th*

O VIRGIN Mary, Sun without spot, I congratulate thee and rejoice, that in thy Conception a greater and more abundant grace was bestowed upon thee than all the Angels and Saints ever possessed in the fulness of their merits. I thank and admire the sovereign goodness of the Most Holy Trinity in having granted thee this privilege. Obtain for me that I may correspond to divine grace, and never abuse it; change my heart, and let me from this moment begin to amend my life.

The Litany or the Hymn, as below, p. 358.

NINTH DAY.—*December 7th*

O IMMACULATE Virgin and Mother Mary, living Light of holiness and model of purity, no sooner wast thou conceived than thou didst profoundly adore

God and thank Him, because by thy means the curse of old was taken away, and the fulness of blessing was coming upon the children of Adam. Obtain that this blessing may enkindle in my heart the love of God; do thou inflame it, that I may love Him constantly on earth, and enjoy Him eternally in Paradise, thanking Him there more ardently for the singular privileges granted to thee, and rejoicing in seeing thee crowned as thou art with such exceeding glory.

The Litany or the following Hymn.

HYMN

V. Thou art all fair, O Mary. *R.* Thou art all fair, O Mary.

V. And the original stain is not in thee. *R.* And the original stain is not in thee.

V. Thou art the glory of Jerusalem. *R.* Thou art the joy of Israel.

V. Thou art the honor of our people. *R.* Thou art the advocate of sinners.

V. O Mary. *R.* O Mary.

V. Virgin prudent above all. *R.* Mother most merciful.

V. Pray thou for us. *R.* And intercede for us with Jesus Christ our Lord.

V. In thy Conception, holy Virgin, thou wast immaculate.

R. Pray for us to the Father, whose Son thou didst bring forth.

Let us pray

O GOD, who by the Immaculate Conception of the Virgin didst prepare a worthy habitation for Thy Son, we beseech Thee that Thou, who, through the foreseen death of Thy same Son, didst preserve her from all stain of sin, wouldst grant us also, through her intercession, to come pure to Thee.

O God, the Shepherd and Ruler of all the faithful, mercifully look down on Thy servant N., whom thou hast chosen to be the shepherd of thy Church; grant, we beseech Thee, that he may, both by word and example, so edify those over whom he rules that, together with the flock entrusted to his care, he may come to life everlasting.

O God, our refuge and our strength, listen to the holy prayers of Thy Church, who art Thyself the author of holiness, and grant that what we ask in faith we may effectually obtain. Through Christ our Lord. Amen.

I. 300 DAYS, each day of the Novena. II. PLENARY, on the feast of the Immaculate Conception, or any day during the octave.

Robena

IN PREPARATION FOR

The Feast of Christmas

Composed by Most Reverend CALLIXTUS M. PALOMBELLA,
O.S.M., Bishop of Terracina

"Come, O Holy Spirit" as above, p. 324

FIRST DAY.—December 15th

PROSTRATE at Thy feet, O supreme Creator of the universe, we adore Thee with the most profound humility in this most holy Sacrament, and we implore Thine assistance to dispose our hearts for Thy coming. Deign to excite within us those ardent desires which Mary, Thy most holy Mother, cherished in her soul, and to be ever present with us, as Thou wert with her, when, relying on the promises of Thy prophets, she awaited in anxious expectation the coming of the Messiah.

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

Ant. Blessed art thou, O Mary, that hast believed to the Lord, because those things shall be accomplished in thee, that were spoken to thee by the Lord, alleluia.

Magnificat and Prayers, as below, p. 364.

SECOND DAY.—December 16th

O MOST compassionate Redeemer, we confess that we are unworthy to receive Thee spiritually within us, filled as we are with pride and haughtiness. We therefore beseech Thee, by that profound humility which the Blessed Virgin displayed when the Angel declared unto her that she was chosen to be Thy

Mother, to grant us a contrite and humble heart, that we may not be rejected by Thee.

Our Father. Hail Mary. Glory be to the Father:

Ant. All generations shall call me blessed, because God hath regarded His humble handmaid.

Magnificat and Prayers, as below, p. 364.

THIRD DAY.—December 17th

OH, that our hearts were inflamed with love, that we might worthily receive Thee, our adorable Lord and Savior! But since, alas! they are cold and frozen, deign, we beseech Thee, by that boundless charity which filled Thy blessed Mother in Thy conception, to kindle in them Thy divine fire, that henceforth they may for ever burn for Thee, our true and only good.

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

Ant. O wisdom, who didst come out of the mouth of the Most High, reaching from end to end mightily and ordering all things sweetly; come and teach us the way of understanding.

Magnificat and Prayers, as below, p. 364.

FOURTH DAY.—December 18th

COME, O most amiable Son of Mary, and visit our souls, who didst inspire Thy Mother with the desire to visit her cousin Elizabeth, that she might sanctify by Thy divine presence the babe in her womb; and by the merits of Thy same most holy Mother, bestow on us with abundance the gifts of Thy divine grace.

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

Ant. O Adonai and Leader of the house of Israel, who didst appear to Moses in a flame of fire in a bush,

and gavest him Thy law on Sinai; come and redeem us with an outstretched arm.

Magnificat and Prayers, as below, p. 364.

FIFTH DAY.—December 19th

WE earnestly desire, O God of our hearts, that Thou shouldst be born spiritually within us, and in order to obtain this, we humbly beseech Thee to make us share in those fervent aspirations with which Thy most blessed Mother every day longed more anxiously for Thy birth, that she might contemplate Thee and press Thee in her loving arms.

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

Ant. O Root of Jesse, who standest for an ensign of the people, at whom kings shall shut their mouth, whom the Gentiles shall beseech; come and deliver us, be slack no more.

Magnificat and Prayers, as below, p. 364.

SIXTH DAY.—December 20th

OMOST adorable Lord, by the humble submission of Thy most dear Mother Mary to the commands of Cæsar; and in them to the will of Thine Eternal Father, when, though near the time of her delivery, she promptly left her own home and travelled to Bethlehem in the midst of the winter; grant us, we beseech Thee, that we may learn from so touching an example to conform ourselves in all things to Thy most holy will.

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

Ant. O Key of David and Sceptre of the house of Israel, who openest and none shutteth, shuttest and none openeth; come and bring forth the prisoner out of the prison house, him that sitteth in darkness and in the shadow of death.

Magnificat and Prayers, as below, p. 364.

SEVENTH DAY.—December 21st

O ADORABLE Savior and Redeemer, since it will never be possible for us to conform ourselves entirely to Thy sovereign will, until we have subdued our unruly passions, grant us grace to become partakers of the mortification with which Thy most afflicted Mother endured her hardships, when she beheld herself rejected by all, and was unable to find a place wherein to bring Thee to light, who art the true light of the world; that so, our passions being mortified in us, our hearts may be perfectly submitted to Thee.

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

Ant. O Orient, brightness of eternal light and Sun of justice; come and enlighten them that sit in darkness and in the shadow of death.

Magnificat and Prayers, as below, p. 364.

EIGHTH DAY.—December 22nd

O LOVING Redeemer, how great must be our grief and confusion, when we consider the excess of Thy charity towards mankind, that Thou, the Creator of all things, shouldst condescend to be born in a poor stable, and to lie, a helpless babe, upon wretched straw! Deign, we beseech Thee, for the sake of Thy tender Mother, who so perfectly corresponded with Thy loving intentions, to excite in us the feelings of a lively gratitude, that for the future we may learn to suffer something for Thee, who didst suffer so much for us.

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

Ant. O King of nations and their Desire, chief Corner-stone, who makest both one; come and save man, whom Thou hast formed of the slime of the earth.

Magnificat and Prayers, as below, p. 364.

NINTH DAY.—*December 23rd*

LASTLY, O my Jesus, since Thou, our loving and beloved Redeemer, being holiness itself, canst not dwell but in pure hearts, and for that reason didst choose for Thy Mother a most pure virgin, who preserved her virginity before, during, and after childbirth; we humbly entreat Thee, by this same ineffable purity of Thy Virgin Mother, to cleanse and purify our hearts, that they may become fitting abodes for Thee and temples worthy of the Holy Ghost.

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

Ant. O Emmanuel, our King and Lawgiver, the Expectation of nations and their Savior; come and save us, O Lord our God.

CANTICLE OF B. V. M.

MY soul doth magnify* the Lord.
And my spirit hath rejoiced* in God my Saviour.

Because He hath regarded the humility of His handmaid:* for behold from henceforth all generations shall call me blessed.

Because He that is mighty hath done great things to me,* and holy is His name.

And His mercy is from generation unto generations* to them that fear Him.

He hath showed might in His arm:* He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat,* and hath exalted the humble.

He hath filled the hungry with good things:* and the rich He hath sent empty away.

He hath received Israel His servant,* being mindful of His mercy.

As He spoke to our fathers, * to Abraham and to his seed for ever.

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

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

The Antiphon is then repeated; after which, the following Prayers are said:—

V. Drop down dew, O ye heavens, from above, and let the clouds rain down the Just.

R. Let the earth be opened, and bud forth a Savior.

Let us pray

O GOD, who givest us joy by the annual expectation, mercifully regard the prayers of Thy see Thine only begotten Son, coming as our Judge, whom we joyfully receive as our Redeemer, our Lord Jesus Christ Thy Son.

Visit, O Lord, we beseech Thee, and cleanse our consciences, that Jesus Christ, Thy Son, our Lord, when He cometh with all His Saints, may find in us a mansion prepared for Himself. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Then follows the Tantum ergo; after which, Benediction is given.

INDULGENCES

I. PLENARY, on the first and last day, to all faithful who shall assist at the services of the Novena in a Servite church, on the usual conditions. II. SEVEN YEARS AND SEVEN QUARANTINES, on the other days, if truly contrite.

Other Indulgences

I. 300 DAYS, each day of the Novena, to those who, with a contrite heart, shall before Christmas make a Novena with pious exercises, prayers, acts of virtue, &c. Any form of prayer may be used. II. PLENARY, on Christmas Day, or any day of the Novena, or of the octave, on the usual conditions.

The same indulgences may be gained another time in the year, by making the same Novena in honor of the Infant Jesus.

Prayers

FOR THE

Last Day of the Year

In several churches there is a laudable custom, on the last day of the year, of returning thanks to Almighty God for all the graces and favors received during the whole year; but as, during the same time, we have offended Him in so many ways, we must, beforehand, implore His pardon, that our praises may be acceptable to Him. This is therefore the rite which is commonly observed:—

The Blessed Sacrament is first exposed in the usual manner. Then the Psalm Miserere is sung, and the following prayer is said:—

Let us pray

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins. Through Christ our Lord. Amen.

Then the priest intones the Te Deum, which is continued by the choir or the people. After which is sung the Tantum ergo, and the following prayers:—

V. Thou didst give them Bread from heaven.

R. Containing in itself all sweetness.

Let us pray

O GOD, who, under a wonderful Sacrament, hast left us a memorial of Thy Passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption. Who livest and reignest, world without end. Amen.

O GOD, of whose mercies there is no number, and of whose goodness the treasure is infinite, we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us; evermore beseeching Thy clemency, that, as Thou grantest the petitions of them that ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come. Through Christ our Lord. Amen.

PRAYER TO ST. JOACHIM

O holy Joachim, husband of Anne, father of the Blessed Virgin, bestow on thy servants here help and salvation.—300 DAYS, once a day.

PRAYER TO ST. ANNE

WITH deep and heartfelt veneration, I prostrate myself before thee, O glorious St. Anne. Thou art that creation of privilege and predilection, who through thy extraordinary virtue and sanctity was worthy to receive from God the supreme grace of giving life to the treasure house of all graces, blessed among women, Mother of the Word Incarnate, the most holy Virgin Mary. Deign, therefore, O most compassionate saint, for the sake of this lofty privilege to receive me into the number of thy true followers. For such I protest I am and desire to remain as long as I may live. Surround me with thy powerful patronage and obtain for me from God the grace to imitate those virtues with which thou wast so abundantly adorned. Grant that I may know and bitterly lament my sins. Obtain for me a most lively affection for Jesus and Mary, and fidelity and constancy in the practice of the duties of my state. Preserve me from every danger in life, and assist me in the moment of my death, so that, safe in Paradise, I may unite with thee most blessed Mother in praising the Word of God made man in the bosom of thy most pure child, the Virgin Mary. Amen. Our Father, Hail Mary, Glory be to the Father, thrice. 300 DAYS, once a day.

PRAYER TO THE LITTLE FLOWER

O ADMIRABLE St. Teresa of the Infant Jesus, who in thy brief life on earth became a mirror of angelical purity, ardent love and generous abandonment to God, now that thou dost enjoy the reward of thy virtue turn a favorable regard upon us who trust in thee, obtain for us to preserve always in imitation of thee, purity of mind and heart and to abhor with constant will whatever could offend even in the slightest degree a virtue so sublime, and one which renders us so dear to thy divine spouse. Then, dear saint, grant us in all our needs to put to the test the power of thy intercession to gain for us consolation in all the bitter trials of this wretched life, and especially in our last hour, so that we may be able to share with thee in the eternal happiness of Paradise. Amen. I. 300 DAYS. II. PLENARY, once a month.

PRAYER TO ST. JUDE

O GLORIOUS St. Jude Thaddeus, by those sublime prerogatives, which so ennobled thee in thy lifetime relationship according to the flesh with Our Lord Jesus Christ, and the Apostolate; by that glory which, as the reward of thy labors and martyrdom, thou dost now enjoy in heaven, obtain for us from the Giver of all good things the favor, spiritual and temporal of which we have need to enable us to acquire the treasure of that divinely inspired doctrine, which thou hast conveyed to us in thy Epistle, and so, to raise on high the edifice of perfection upon the foundation of the Faith by prayer and the help of the Holy Spirit, enable us to keep ourselves always in the love of God, waiting upon the mercy of Jesus Christ in life eternal and to help by every available means those who stray from the truth. Thus shall we exalt the glory, the majesty, the empire, the might of Him, who can

preserve us from sin and keep us stainless and exultant for the advent of our Lord Jesus Christ, our divine Savior. Amen. 300 DAYS, once a day.

PRAYER FOR THE HEATHEN

O MARY, most clement refuge of sinners, listen to our prayers, and beg of thy Son, that God Almighty may take away iniquity from the hearts of pagans; that abandoning their idols they may turn to the living and true God, and Christ His only Son our Divine Lord.

V. Be all confounded, who adore graven images,

R. And who glory in their idols.

Let us pray

O GOD who desirest that all men should be saved and come to a knowledge of the truth, send, we beseech Thee, laborers into thy harvest and give them full confidence to preach the Word that thy Gospel may everywhere be heard and glorified and that all nations may know Thee the one true God and Him whom Thou hast sent Jesus Christ our Lord, who liveth and reigneth with Thee for ever. Amen.

I. 300 DAYS. II. PLENARY, once a month.

PRAYER OF ARCHBISHOP CARROLL

Prayer of Archbishop Carroll for the Church, for Ruling Powers Etc.

WE PRAY Thee, O Mighty and Eternal God. Who through Jesus Christ hath revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being spread through the whole world, may continue, with unchanging faith, in the confession of Thy name. We pray Thee, Who alone art good and holy to endow with heavenly

knowledge, sincere zeal and sanctity of life, our chief Bishop, the pope, the vicar of our Lord Jesus Christ, our own bishop, all other bishops, prelates and pastors of the Church; and especially those who are appointed to exercise amongst us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray for His Excellency, the Governor of this state, for the members of Legislature, for all judges, magistrates and other officers who are appointed to guard our political welfare; that they may be enabled by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to Thy unbounded mercy all our brethren and fellow citizens throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal.

Finally we pray Thee, O Lord of Mercy, to remember the souls of Thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace; the souls of our parents, relatives and friends; of those who, when living, were members of this congregation; and particularly of such as are lately deceased; of all benefactors to this church, who, by their great legacies or donations to the Church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and everlasting peace, through the same Jesus Christ, our Lord and Savior. Amen.

A Unibersal Prayer

For All Things Necessary to Salvation

(Composed by POPE CLEMENT XI., A.D. 1721)

O MY GOD, I believe in Thee: do Thou strengthen my faith. All my hopes are in Thee; do Thou secure them. I love Thee; teach me to love Thee daily more and more. I am sorry that I have offended Thee; do Thou increase my sorrow.

I adore Thee as my first beginning; I aspire after Thee as my last end. I give Thee thanks as my constant benefactor; I call upon Thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that Thou willest.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for Thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

Let me always remember to be submissive to my superiors, courteous to my inferiors, faithful to my friends and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by almsdeeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying and my deportment regular.

Assist me that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear Thy judgments, escape hell, and in the end obtain heaven; through Jesus Christ our Lord. Amen.

THE TE DEUM

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

Thee, the Father everlasting, all the earth doth worship. To Thee, all angels; to Thee, the heavens and all the powers;

To Thee, the cherubim and seraphim continually cry: Holy, holy, holy, Lord God of Sabaoth.

The heavens and the earth are full of the majesty of Thy glory.

Thee, the glorious choir of Apostles.

Thee, the admirable company of Prophets.

Thee, the white-robed army of martyrs praise.
Thee, the Holy Church throughout the world doth
acknowledge;
The Father of infinite majesty.
Thine adorable, true, and only Son.

Also the Holy Ghost, the Paraclete,
Thou, O Christ, art the King of Glory.
Thou art the everlasting Son of the Father.
Thou, having taken upon Thee to deliver man, didst
not abhor the Virgin's womb.
Thou, having overcome the sting of death, hast opened
to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory
of the Father.
Thou, we believe, art the judge to come.
We beseech Thee therefore to help Thy servants, whom
Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy saints in glory
everlasting.
O Lord, save Thy people, and bless Thine inheritance.
And govern them and lift them up forever.

Day by day, we bless Thee.
And we praise Thy name forever; yea, forever and
ever.
Vouchsafe, O Lord, this day, to keep us without sin.
Have mercy upon us, O Lord, have mercy upon us.
Let Thy mercy, O Lord, be upon us, as we have
trusted in Thee.
In Thee, O Lord, have I trusted; let me never be con-
founded.

RITUAL

The Rite of Erecting

THE

Confraternity of our Lady of Seven Dolors

Whenever it is intended to establish the Confraternity of our Lady of Seven Dolors in a church,—which cannot be done, if there be another Confraternity of the same name within three miles—the consent of the Ordinary is first to be obtained, as also the Letters Patent from the General of the Servite Order. Then a chapel, or at least an altar, must be devoted for the use of the Confraternity. The most proper day for the erection will be either the Feast of the Compassion in Passion Week, or that of the Seven Dolors in September, or the Third Sunday of the month. Which day having been duly announced beforehand, that the people may come to the ceremony, the service will be held after the following rite:—

In the first place, the priest delegated for such an erection, or another called for the occasion, will explain to the people the origin of the Black Scapular; the object, spirit, privileges, and indulgences of the Confraternity; how pleasing to our Blessed Lady is the devotion to her Dolors, how profitable for the soul. This ended, the priest delegated will read the following Form:—

I FATHER N. N., of the Order of the Servants of the Blessed Virgin Mary (*or*, I, N. N.), of the authority delegated to me by the Right Reverend Father Master N. N., Prior General of the Order of the Servites, do establish, erect, and plant the Confraternity of the Scapular of the Seven Dolors of the Blessed Virgin Mary, in the Church N., of the city

(*or*, town) of N., of the diocese of N., and do declare it established, erected, and planted, with all the favors, privileges, and indulgences which such Confraternities usually receive and enjoy; to the praise and honor of God Almighty, of Blessed Mary ever Virgin, of the Seven Holy Founders of our Order (*or*, of the Servite Order), of our father Saint Philip, and of all the Saints of God, and for the salvation of souls. In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then the priest will bless the scapulars and rosaries, and enroll the Candidates. After which, the Te Deum will be sung, and the following prayers:—

V. Blessed art Thou, O Lord, the God of our fathers.
R. And worthy to be praised and glorious for ever.

V. Let us bless the Father, and the Son, with the Holy Ghost. *R.* Let us praise and magnify Him for ever.

V. Blessed art Thou, O Lord, in the firmament of heaven. *R.* And worthy to be praised, and glorious, and exalted for ever.

V. Bless the Lord, O my soul. *R.* And forget not all His benefits.

V. Save Thy Servants. *R.* O my God, that trust in Thee.

V. O Lord, hear my prayer. *R.* And let my cry come unto Thee.

V. The Lord be with you: *R.* And with thy spirit.

Let us pray

O GOD, of whose mercies there is no number, and of whose goodness the treasure is infinite, we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency, that as Thou grantest the petitions of

them that ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same Spirit we may be always truly wise, and ever rejoice in His consolation.

O God, who sufferest none that hope in Thee to be overmuch afflicted, but dost lend a gracious ear unto their prayers, we render Thee thanks for having heard our supplications and promises, and we most humbly beseech Thee that we may evermore be protected from all adversities.

O God, who hast deigned to gather us in memory of the Dolors which the Virgin Mary endured in Thy Passion, grant us, through her intercession, that we may faithfully keep the spirit of adoption by which we are called and are her Servants. Through Christ our Lord. Amen.

The ceremony will be concluded by saying three Our Fathers and three Hail Marys—the first for the Right Reverend Father General, the second for the members of the Confraternity, and the last for the priest who performed the service.

Diploma of Erection

The Diploma of erection, granted by the Right Reverend Father General of the Servite Order, is as follows:—

FATHER N., humble master of sacred theology, apostolic examiner of the Roman clergy, and Prior General of the whole Order of the Servants of B.V.M. Our Order has been instituted by the most holy Virgin Mary, when she appeared to our Seven Holy Fathers on Mount Senario and gave them their black habit, that its members may meditate and tenderly compassionate the Dolors which she suffered during the life, and in the Passion and Death of her only Son, our Redeemer, endeavoring at the same time to excite the same compassion in the faithful. For this reason, the holy Apostolic See, amongst many other privileges with which it has honored that Order, gave to it also the faculty of erecting Confraternities of lay persons under the invocation of our Lady of Dolors, which it enriched with numerous privileges, spiritual favors, and indulgences, of which those Confraternities are destitute, which have been erected unknown to the Prior General of the same Order, as our holy Father, Leo XIII, declared by a decree of the Sacred Congregation of Indulgences and Holy Relics, dated July 16th, 1887. Since, therefore, our most dear brother in Christ, _____, in his zeal for the glory of God, and the compassion of our Lady of Dolors, has asked from us the faculty and permission of erecting in the church of _____ a Confraternity under the title of the Seven Dolors of the Blessed Virgin Mary, with the favors and privileges attached to it; we, who have the general care of the Order, in the hope that the participation of those spiritual favors

will more and more move the faithful to devotion and piety, of the Apostolic authority granted to us, give by the present letters permission and faculty to erect the said Confraternity in the aforesaid church, with the consent of the Ordinary, who by patent letters exhibited to us, has commended the institution, piety and religion of the same Confraternity; provided, nevertheless, that no other Confraternity of the same kind be as yet erected in the same place or within three miles. We besides grant to _____ who, when legitimately absent or prevented, may delegate another priest to do it, the faculty of blessing the little scapular of the Seven Dolours of the Blessed Virgin Mary, and giving it to the faithful of either sex, also of blessing the Crowns of our Lady of Dolours, and applying to them the indulgences granted by the Sovereign Pontiffs, and, lastly, of giving the plenary indulgence, at the point of death, to the members of the same Confraternity; to whom, as soon as they are enrolled in it, we grant and communicate all the indulgences and spiritual favors and privileges granted and not revoked by the Sovereign Pontiffs, which are enumerated in the Summary thereof, duly recognized by the Ordinary; which we send, and is to be kept carefully with these Letters. All these privileges and spiritual advantages we declare the Confraternity, as soon as it is erected, and its members, shall enjoy; according to the prescriptions of Pope Clement VIII, of happy memory, in his Constitution *Quæcumque*, given December 7th, 1604, and the modifications approved by Pope Pius IX, of sacred memory, by the decree of the Congregation of Indulgences, dated January 8th, 1861. Of which Constitution thus modified these are the principal headings, viz.: 1. One Confraternity only of the same kind and Institute can be established and aggregated in the churches either of Seculars or of Regulars. 2. This must be done with the consent of the Ordinary and with his testimonial

letters. 3. To the Confraternity established or aggregated, the privileges and indulgences granted to the Order itself who establishes or aggregates it, not those which it enjoys by the communication of privileges, must be communicated expressly and explicitly. 4. The Statutes of the Confraternity shall be examined and approved by the Ordinary, who may correct them. 5. The favors and indulgences communicated to the Confraternity shall be promulgated only after the Ordinary has taken cognizance thereof. 6. The Confraternity shall collect and distribute alms according to the form to be prescribed by the Ordinary. 7. The letters of erection and aggregation shall be given free and without any fee whatever, even if offered spontaneously as an alms; it is only allowed to receive whereform to pay the expenses for parchment, writing or printing, seals, string, wax, work of notary and secretary, and other such things, which sum must not exceed five crowns of Roman money in Italy, and thirty francs out of Italy, for each erection, aggregation, or confirmation. 8. All the prescriptions here laid down and expressed must be faithfully observed in all points, otherwise the erections or aggregations, and the communications of privileges and of indulgences shall be void and of no effect; and the Superiors and Officials shall incur, *ipso facto*, the penalty of deprivation of the offices which they hold and of inability to hold them and any others in the future, which penalty none but the Roman Pontiff shall have power to remit.

We also will that in the aforesaid church or chapel an altar be erected to our Lady of Seven Dolours; and that henceforth every Friday, and if it can be done without inconvenience, every day, but especially on Sundays and Feast days, the Crown of the Seven Dolours of our Blessed Lady be recited at that altar; and that every year, either on the third Sunday in September or on Passion Sunday, the Feast of the

Seven Dolors be celebrated and a solemn procession made, which will also take place, at least within the church, every third Sunday or any other Sunday of every month.

In witness of which things we have sealed the present letters with the seal of our office and signed them.

Given at _____, in our monastery of
_____, on the _____ day of
in the year
FR.

Advice

III

Those who Desire to be Enrolled

THOSE who desire to be received into the Confraternity of our Lady of Seven Dolours must apply to a Servite Father, or to a Priest who has received from the Right Reverend Fr. General of the Servites, power to give the black scapular. The best day to choose for admission is the Feast of the Compassion of Mary in Passion Week, or that of the Seven Dolours in September, or the Third Sunday in the month, which, in the Order of the Servites and in the Confraternity, is specially dedicated to honor the Dolours of Mary. It will be well to prepare for this important act by a fervent Novena to our Lady of Sorrows, to whom they desire to devote themselves, each day addressing to her some special prayer, as the Crown of the Dolours, the *Stabat Mater*, seven Paters, Aves, and Glorias, meditating also on, or reading of her woes, either in this Manual, or in the "Mater Dolorosa" of Fr. Ledoux. They will spend the preceding day, as far as possible, in recollection and prayer, making some act of mortification in union with Jesus and Mary suffering. They will make their confession with special care, asking of our Lady of Sorrows a deep contrition for the sins of their whole life; and on the day of their reception they will receive Holy Communion with great piety, to console Mary by their fervor. During the day they will go, according as they have time, and pray at the altar of our Lady of Sorrows, piously placing themselves under her protection, and praying her to obtain for them grace that they may

remain faithful to her to their last breath. If they have not done so during the Novena, they will do well to read beforehand the beautiful prayers for the ceremony of Enrolment, that they may better follow the ceremony, and take part therein with greater devotion. Lastly, when they have had the privilege of being received, and have given their name to the priest, in order to be inscribed on the register of the Confraternity, they will not fail, before leaving the Church, to recite the Act of Consecration to our Lady of Sorrows, which follows the Rite of reception, and also the prayer of the Venerable Anne Juliana Gonzaga, as a thanksgiving for receiving the habit¹; they will, at the same time, make a resolution, each year, to read over the prayers of the ceremony and to renew their consecration to our Lady of Seven Sorrows on the anniversary of their enrolment.

¹ P. 274.

The Rite

OF GIVING

The Black Scapular of the Seven Dolors

The priest, vested in surplice and purple stole, goes to the altar of the Confraternity, and turning a little towards the Postulant, who kneels before him, says:—

V. Our help is in the name of the Lord. *R.* Who made heaven and earth.

V. The Lord be with you. *R.* And with thy spirit.

Let us pray

ALMIGHTY and everlasting God, who didst vouchsafe, by the death of Thine only-begotten Son, to repair the ruin of the world, that Thou mightest deliver us from eternal death, and bring us to the joys of the heavenly kingdom: look down, we beseech Thee, on this fraternity of Thy servants, collected together in the name of Thy most Blessed Mother, the Virgin Mary, our Lady of Seven Dolors, to which this Thy servant desires (these Thy servants desire) to belong, that the number of those who faithfully serve Thee may be increased; and grant that he (she *or* they), being freed from all the disquietudes of the world and of the flesh, and safe from the snares of the devil, may, through the intercession of the same Blessed Virgin Mary, of Saint Augustine, Saint Philip, and the Seven Holy Founders of our Order, enjoy the true joys. Through Christ our Lord. Amen.

Then he turns towards the altar, to bless the Scapular and the Crown of the Seven Dolors placed thereon:—

Let us pray

O LORD Jesus Christ, who didst vouchsafe to clothe Thyself with the garment of our mortality, we beseech Thee, of the abundance of Thy great mercy, that Thou wouldst be pleased to bless ✠ this kind of garment, which the holy fathers have appointed for us to wear in token of innocence and humility, and in memory of the Seven Dolors of the Blessed Virgin Mary, that he (she) who is (they who are) to be clothed with it may also in spirit put on Thee our Savior. Who livest and reignest, world without end. Amen.

Then he sprinkles the Scapular with holy water, saying:—

Thou shalt sprinkle me with hyssop and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Afterwards he blesses the Crown of the Seven Dolors, saying:—

Let us pray

ALMIGHTY and merciful God, who, out of the wondrous love whereby Thou hast loved us, didst will that Thine only-begotten Son, our Lord Jesus Christ, should, for our redemption, come down upon earth, take flesh, and undergo the torments of the cross; we implore Thine abounding mercy that Thou wouldst bless ✠ and sanctify ✠ this Crown (these Crowns), dedicated by Thy faithful Church to the memory of the Seven Dolors of the Mother of Thy Son; and wouldst so abundantly pour upon it (them) the power of the Holy Ghost, that whosoever shall recite it (them), carry it (them) about his person, and reverently keep it (them) in his house, may at all times and in all places be delivered from every foe, visible and invisible, in this world; and may finally, at

the hour of death, be found full of all good works, and worthy to be presented to Thee by the most blessed Virgin Mary. Through the same Christ our Lord. R. Amen.

Here he sprinkles the Crown with holy water, saying Asperges, as above. He then gives the Scapular to the Candidate, saying at the same time:—

Receive, dearest brother (sister), the habit of the Blessed Virgin Mary, the peculiar livery of her Servants, in memory of the Seven Dolors which she endured in the life and at the death of her only-begotten Son, that, being thus clothed, thou mayest for ever live under her protection. Amen.

Then he gives the Crown, saying:—

Receive the Crown of the Blessed Virgin Mary, woven in memory of her Seven Dolors, that, whilst thou praisest her with thy lips, thou mayest compassionate her sufferings with thine whole heart. Amen.

After which he gives the blessing:—

The blessing of Almighty God, the Father, and the Son, ✠ and the Holy Ghost, descend upon thee and remain with thee always. Amen.

If there are many persons who wish to be enrolled, the above form may be said once only in the plural in the following manner:

Receive, dearest brethren (sisters), the habit of the Blessed Virgin Mary, the peculiar livery of her Servants, in memory of the Seven Dolors which she endured in the life and at the death of her only-begotten Son, that, being thus clothed, you may for ever live under her protection. Amen.

Receive the crown of the Blessed Virgin Mary, woven in memory of her Seven Dolors, that, whilst you praise her with your lips, you may compassionate her sufferings with your whole hearts. Amen.

The blessing of Almighty God, the Father, and the Son, ✠ and the Holy Ghost, descend upon you and remain with you always. Amen.

After receiving the Scapular, the new member of the Confraternity should consecrate himself to our Lady of Dolors by reciting at her altar one of the Acts of Consecration given above, pp. 272 and 273, or the following:—

AN ACT OF CONSECRATION TO OUR LADY OF DOLORS

MOST holy Virgin Mary, Mother of God, I, N., though most unworthy to be thy servant, yet encouraged by thy great mercy, and moved by a desire to serve thee, do choose thee this day for my special Sovereign, Advocate, and Mother, and firmly resolve henceforth to love and serve and compassionate thee, and do all in my power that others may do the same. Vouchsafe, most tender Mother, by the precious Blood of thy divine Son, which was shed for me, to receive me in the number of thy devoted servants for ever, and obtain for me grace so to direct all my thoughts, words, and actions, that I may never offend thy divine Son, nor cause thee any sorrow. Remember me, O Mother of Sorrows, during all my life, and do not abandon me at the hour of my death. Amen.

Rules

OF THE

Confraternity of our Lady of Seven Dolors

I.—On the day of their enrolment in the Confraternity, the members will go to Confession and Holy Communion, in order to gain the Plenary Indulgence granted to them on this occasion; and, piously reflecting that, by joining the Confraternity, they become, in a special manner, the “Servants” of our Blessed Lady of Dolors, they will reverently receive that holy Scapular, which brings with it a perpetual remembrance of the Sorrows endured by their Queen and Mother in the sacred Passion and death of her divine Son Jesus Christ. The scapular medal takes its place, should one desire it after enrolment.

II.—Having thus received the holy Scapular, let them remember always to wear it round their necks. When it is worn out, they can make a similar one for themselves with black serge or wool, and wear it, without having it blessed, as the first blessing suffices for all.

III.—They will recite, daily, seven Paters and seven Aves in memory of the seven principal Dolors of our Blessed Lady. They will likewise recite, either in public or in private, the Crown of the Seven Dolors, at least once a week. Moreover, they should, as far as possible, be present at the public devotions of the Confraternity, which are held at fixed times, according to the custom of each place.

IV.—When a Brother or Sister dies, the members of

the Confraternity shall recite seven Paters and seven Aves, in suffrage for his or her soul; fervently praying to our Blessed Lady that she may intercede with her divine Son, by the merits of her bitter Dolors, for its deliverance and that of all the deceased members.

V.—On all the feasts of our Blessed Lady, particularly those of her Immaculate Conception, Nativity, Annunciation, Purification, and Assumption, on the two feasts of our Lady of Dolors, viz., the Friday in Passion Week and the Third Sunday in September, as also on the Third Sunday in each month, the members will go to Confession and to Holy Communion, in order thereby to honor and please their heavenly Mother, and to gain the many indulgences which, on such days, are granted to the members of the Confraternity. They will likewise fast or perform some other act of mortification on the vigils of these feasts, for the same holy purposes.

VI.—On the Third Sunday in each month they will use their best endeavors to be present at, and to take part in, the usual procession of our Lady of Dolors, taking care to give good example to others by their demeanor.

VII.—They will try to visit daily the Chapel or Altar of our Lady of Dolors, and there devoutly pray to God and to Mary for the salvation of their own souls, for the conversion of sinners, for the exaltation of holy Mother Church, and for all the temporal and spiritual intentions recommended to the prayers of the Confraternity. They will, likewise, according to their state, employ themselves in works of mercy, by giving alms to the poorer members, visiting the sick, praying for the dead, and by any other offices of true fraternal charity.

VIII.—As the Order of Friar-Servants of Mary admits the Brothers and Sisters of the Confraternity to participate in all its own spiritual privileges and the good works performed by its members, they should remember, if only out of gratitude, to pray for the welfare of the Order, and for the propagation of that devotion to the Dolors of our Blessed Lady, which forms its spirit, its mission, and its life.

IX.—Let the Brothers and Sisters wisely make in time all necessary arrangements to receive, at the hour of death, the general Absolution, together with the Plenary Indulgence, which is granted to those who wear the holy Scapular of our Lady of Dolors, and which can be given by any Priest, in the absence of the Fathers of the Order.

X.—Lastly, the Brothers and Sisters must take notice that, though the omission of any of the foregoing Rules is not a sin, yet, by omitting them, they deprive themselves of the merits, graces, and indulgences granted to those who observe them.

May our Blessed Lady of Sorrows obtain for all the members of the Confraternity the grace and goodwill necessary for the faithful observance of these simple Rules, which have been to many, indeed, a powerful means of acquiring the spirit of true and life-long piety and devotion to the Dolors of Mary, who at the foot of the cross was given to us by Jesus crucified, and henceforth is to be regarded, honored, and loved as our own dearest Mother.

The Rite of Blessing the Sick

WITH THE

Relic of the Seven Holy Founders

The priest, on entering the sick person's room, says:—

V. Peace be unto this house. *R.* And unto all who dwell therein.

Then placing the Relic of the Seven Holy Founders on a table with two lighted candles, he sprinkles the sick person with holy water, saying:—

Ant. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to Thy great mercy.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ant. Thou shalt sprinkle me.

When the blessing is given in the church, two candles having been lighted at the altar of the Seven Holy Founders, or that of our Blessed Lady, the priest, vested in surplice and purple stole, places the Relic thereon, and sprinkles the sick person, saying Asperges, as above.

He then says:—

V. The Lord be with you. *R.* And with thy spirit.

V. ✠ The continuation of the holy Gospel according to Saint Matthew.—*Matth.* xix.

R. Glory be to Thee, O Lord.

At that time: Peter said to Jesus: Behold, we have

left all things, and have followed Thee; what therefore shall we have? And Jesus said to them: Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive an hundredfold, and shall possess eternal life.

R. Praise be to Thee, O Christ.

He then places his right hand upon the head of the sick person, saying:—

They shall lay their hands upon the sick, and they shall recover. May Jesus, the Son of Mary, the Savior of the world and our Lord, be merciful and favorable to thee, and by the merits of the Blessed Virgin Mary and the intercession of the Seven holy Founders of our Order, deign to deliver thee from all infirmity. Who liveth and reigneth with God the Father and the Holy Ghost, world without end. *R.* Amen.

V. Help us, O God, our Savior. *R.* And for the glory of Thy name, O Lord, deliver us.

V. O holy God, O holy Strong one, O holy Immortal one. *R.* Have mercy upon us.

V. Send forth Thy Spirit, and they shall be created. *R.* And Thou shalt renew the face of the earth.

V. Hear us, O God our Savior. *R.* Who art the hope of all the ends of the earth and in the sea afar off.

V. Not to us, O Lord, not to us. *R.* But to Thy name give glory.

V. Let thy mercy, O Lord, be upon Thy servant. *R.* As we have trusted in Thee.

V. Lord, hear my prayer. *R.* And let my cry come unto Thee.

V. The Lord be with you. *R.* And with thy spirit.

Let us pray

O HOLY Lord, Father almighty, eternal God, who strengthenest the frailty of human nature by infusing into it Thy power, that by the healthful remedies of Thy loving kindness our bodies and our souls may be made vigorous, deign mercifully to look down upon this Thy servant, that all corporal infirmity being healed, he (she) may again enjoy the benefit of a perfect health. Through Christ our Lord. Amen.

Grant, we beseech Thee, O Lord Jesus Christ, that the most blessed Virgin Mary, Thy Mother, whose most holy soul was pierced with the sword of sorrow in the hour of Thy Passion, may intercede before the throne of Thy mercy for this Thy servant, now and at the hour of his (her) death.

O God, who hast vouchsafed to work so many wonders through the Seven holy Founders, look down, we beseech Thee, upon this Thy servant, that, his (her) health being restored to him (her) through their intercession, he (she) may render thanks to Thee and to the same holy Founders in Thy Church.

O God, whose property is always to have mercy and to spare, receive our petition, that we and this Thy servant, who are bound by the chains of sin, may, by the compassion of Thy goodness, mercifully be absolved. Through Christ our Lord. Amen.

These prayers ended, the priest blesses the sick person with the Relic, saying:—

May God, through the intercession of the Seven holy Founders, deliver thee from all infirmity and from all evils. In the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost. Amen.

The Rite of Blessing the Sick

WITH THE

Relic of Saint Philip Benizi

FOR LITTLE CHILDREN

The Relic of Saint Philip being placed on his altar, with two lighted candles, the priest turns towards the child, on the Epistle side, saying:—

IN the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen. The power ✠ of God the Father, the wisdom ✠ of God the Son, the virtue ✠ of the Holy Ghost, True Deity and One Trinity, free this child from all ills ✠. Amen.

Ant. Out of the mouth of infants.

PSALM VIII

O LORD, our Lord: how admirable is Thy name in the whole earth!

For Thy magnificence is elevated: above the heavens.

Out of the mouth of infants and of sucklings Thou hast perfected praise, because of Thine enemies: that Thou mayst destroy the enemy and the avenger.

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

What is man that Thou art mindful of him? or the son of man, that Thou visitest him?

Thou hast made him a little less than the angels, Thou hast crowned him with glory and honor: and hast set him over the works of Thy hands.

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

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

O Lord, our Lord: how admirable is Thy name in all the earth!

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

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

Ant. Out of the mouth of infants and of sucklings Thou hast perfected praise, because of Thine enemies.

V. The Lord be with you.

R. And with thy spirit.

Then the priest, signing himself and the child, on the forehead, mouth, and breast, says:—

✠ The continuation of the Holy Gospel according to Saint Luke.—*Luke xi.*

R. Glory be to Thee, O Lord.

AT that time: As Jesus was speaking to the multitude, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea, rather, blessed are they who hear the word of God, and keep it.

R. Praise be to Thee, O Christ.

He places his right hand on the head of the child, and says:—

They shall lay their hands upon the sick, and they shall recover. May Jesus, the Son of Mary, the Savior of the world and our Lord, through the merits of the most holy Virgin His Mother, of our holy father Philip, and of all the Saints, give thee health and grace, and be merciful and propitious to thee. Amen.

V. Deliver this child, O Lord, from the evil man.

R. Rescue him (her) from the unjust man.

V. Deliver him (her) from his (her) enemies.

R. And defend him (her) from them that rise up against him (her).

V. Deliver him (her) from them that work iniquity.

R. And save him (her) from bloody men.

V. Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

MAY Jesus of Nazareth, King of the Jews, the Word who was made flesh and dwelt among us, being born of the Virgin Mary, vouchsafe, in His unspeakable loving-kindness and most tender mercy, to free, keep, and protect this child from every assault of Satan and of his satellites.

Grant, we beseech Thee, O Lord God, that this Thy servant may enjoy perpetual health of mind and body; and by the glorious intercession of the Blessed Mary, ever Virgin, be delivered from present sorrow, and possess eternal joy.

O Lord, we beseech Thee, that blessed Philip may implore Thy clemency for this child; that he, who on earth was the humble servant of the most holy Mother of Thy Son, may in heaven perpetually intercede for him (her) with Thee. Through the same Christ our Lord. Amen.

These prayers ended, the priest makes the sign of the cross on the child with the Relic of St. Philip, and touches him with it.

FOR ADULTS

The priest, vested in surplice and purple stole, having entered into the room of the sick person, places the Relic on a table becomingly prepared with two lighted candles, and says:—

Peace be unto this house and unto all who dwell therein.

Then he sprinkles the sick person, the assistants, and the room with holy water, saying Asperges me, Thou shalt sprinkle me, as above, p. 391; and continues:—

PSALM VI

O LORD, rebuke me not in Thine indignation: nor chastise me in Thy wrath.

2. Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3. And my soul is troubled exceedingly: but Thou, O Lord, how long?

4. Turn to me, O Lord, and deliver my soul: Oh, save me for Thy mercy's sake.

5. For there is no one in death that is mindful of Thee: and who shall confess to Thee in hell?

6. I have labored in my groanings, every night I will wash my bed: I will water my couch with my tears.

7. Mine eye is troubled through indignation: I have grown old amongst all mine enemies.

8. Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication: the Lord hath received my prayer.

10. Let all mine enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

Glory be to the Father.

V. The Lord be with you.

R. And with thy spirit.

The priest signs himself and the sick person on the forehead, mouth, and breast, saying:—

✠ The continuation of the Holy Gospel according to St. Matthew.—*Matth. viii.*

R. Glory be to thee, O Lord.

AT that time: When Jesus had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

R. Praise be to Thee, O Christ.

For a woman, the following Gospel may be said instead:—

✠ The continuation of the Holy Gospel according to Saint Luke.—*Luke iv.*

R. Glory be to Thee, O Lord.

AT that time: Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him; but He, laying His hands on every one of them, healed them. And

devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them, He suffered them not to speak, for they knew that He was Christ.

R. Praise be to thee, O Christ.

The priest laying his right hand on the head of the sick person, says:—

They shall lay their hands on the sick, and they shall recover. May Jesus, the Son of Mary, the Savior of the world and our Lord, through the merits of the Blessed Mary, ever Virgin, and through the intercession of Saint Philip,¹ be merciful and favorable to thee, and deign to free thee from all fever and other infirmity. Who liveth and reigneth with God the Father and the Holy Ghost, world without end. Amen.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father. *In secret.*

V. And lead us not into temptation.

R. But deliver us from evil.

V. Save Thy servant.

R. O my God, that trusteth in Thee

V. Send him (her) help, O Lord, from the sanctuary.

R. And defend him (her) out of Sion.

V. Let the enemy have no advantage over him (her).

R. Nor the son of iniquity have power to hurt him (her).

V. Be unto him (her), O Lord, a tower of strength.

R. Against the face of the enemy.

V. The Lord help him (her).

R. On his (her) bed of sickness.

V. O Lord, hear my prayer.

¹ Of St. Peregrine, or of St. Juliana, or of Blessed John Angelo or any other Blessed of the Order.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

O GOD, whose property is always to have mercy and to spare, receive our petition, that we and this Thy servant, who are bound by the chains of sin, may, by the compassion of Thy goodness, mercifully be absolved.

Almighty and everlasting God, the eternal health of them that believe, hear us for Thy sick servant, for whom we implore the help of Thy mercy, that, his (her) health being restored to him (her), he (she) may give thanks to Thee in Thy church.

O God, the one only remedy for human infirmity, show forth upon this Thy sick servant (handmaid) the power of Thine aid, that, strengthened by the might of Thy tender mercy, he (she) may be found worthy to be restored whole unto Thy holy Church.

Grant, we beseech Thee, O Lord God, that this Thy servant may enjoy perpetual health of mind and body, and by the glorious intercession of the Blessed Mary, ever Virgin, be delivered from present sorrow and possess eternal joy.

Almighty and merciful God, who, to illumine the minds and to heal the bodies, hast vouchsafed to work so many wonders by Philip, the servant of the glorious Virgin, Mother of Thine only-begotten Son; grant, we beseech Thee, that, through his merits and by his intercession, this Thy servant, who is now sick and trusts in Thy name, may so enjoy health of mind and body, that after this present life he (she) may with him ever enjoy the glory of Thy countenance. Through the same Christ our Lord. R. Amen.

These prayers ended, the priest blesses the sick person with the Relic of St. Philip, saying:—

May the Lord, through the intercession of blessed Philip, deliver thee from all evil. In the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost. Amen.

N.B.—The same form may be used for blessing the sick with the Relic of St. Peregrine Laziosi, of St. Juliana, or of Blessed John Angelo, or any other Blessed of the Order, by substituting their name for that of St. Philip.

The Rite of Blessing the Water in Honor of St. Philip Benizi

The custom of blessing water in honor of St. Philip Benizi, on the eve of his feast, has been established in memory of that miraculous spring which began to ooze from the rock on Mount Senario, whilst the Saint was in prayer, and which is still extant to-day, and also in memory of the baths of St. Philip at Montamiata, which, according to tradition, owe to him their healing virtue. This holy water, blessed in honor of St. Philip, has proved on several occasions very efficacious for the relief and even for the cure of the sick.

Before the first Vespers or Benediction, the Celebrant says:—

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. Blessed be the name of the Lord.

R. From henceforth, now and for ever.

V. Pray for us, O blessed Philip.

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

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

O GOD, the strength and health of all the faithful, who, benignly listening to the prayer made to thee, didst heal blessed Simon Peter's wife's mother, who was taken with a great fever; we beseech Thee to hallow ✠ and bless ✠ this creature of water in Thy most holy name, and in that of Thy most holy confessor Philip, whom Thou didst vouchsafe to call from the world he despised to the Order of Thy Mother; and grant, by his glorious merits and intercession, that all who suffer from fevers, may, by humbly partaking of this water, be freed from all the ills of soul and body, and deserve to be restored to Thy holy Church, evermore giving thanks to Thee therein. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. R. Amen.

Let us pray

O LORD God, almighty Father, supreme Disposer of all the elements, who, through Jesus Christ Thy Son our Lord, hast willed that this element of water should be for the health of the human race; we humbly beseech Thee that, as Thou didst, at the request of blessed Philip Thy confessor and our father, infuse the power of healing the sick into his baths at Montaniata, so, hearing our prayers, Thou mayest in Thy loving-kindness sancti✠fy this water and grant that all unclean spirits may depart from it; that, wherever it is sprinkled in Thy name, the grace of Thy blessi✠ng may come down, and, by Thy favor, all ills depart far away. Through the same Christ our Lord. R. Amen.

Here the water is sprinkled with holy water, then incensed.

The Rite of Blessing the Bread in Honor of St. Philip Benizi

The rite of blessing bread in honor of St. Philip Benizi owes its origin to the two following miracles. One day, in the beginning of his generalship, the Saint found his religious at Arezzo, in Tuscany, almost dying from starvation. Moved with compassion, he made a long and fervent prayer to God through our Blessed Lady. At last a loud knock was heard at the door of the monastery, and the Brother who went to open, found a large basket of the purest bread. As nobody was to be seen, all thought that God had sent His angel to bring them food from heaven. Another time the Saint had lost his way in an immense forest, and after having long wandered about, was starving with his companions. When one of them was already fainting from want, St. Philip redoubled the fervor of his prayers: suddenly some shepherds called the religious to a little hut, where they found bread and water; but when they wished to thank the charitable shepherds, they could see them no more. So again they attributed their deliverance to God's angels.

The rite of blessing the Bread of St. Philip, which takes place before the High Mass, is as follows:—

The choir first sings the anthem:—

Ant. Let us rejoice in the Lord, celebrating a festival day in honor of blessed Philip, the Servant of Mary, at whose solemnity the angels rejoice, and give praise to the Son of God.

Ps. Let peace be in thy strength: and abundance in thy towers.

Glory be to the Father.

Ant. Let us rejoice.

Then the priest, standing on the Epistle side, sings:—

V. The Lord be with you. *R.* And with thy spirit.

Let us pray

ALMIGHTY and merciful God, who constantly workest great wonders, graciously accept the prayers which we offer to Thee on the festival of Thy confessor Blessed Philip, our father, and by the faithful service which on earth he paid Thee and Thy most holy Virgin Mother, bless ✠ and sancti-**f**y this creature of bread, and drive from it all that is evil and harmful, that to those who make use of it in honor of Thee and of the same Blessed Philip, it may be efficacious for curing the body and strengthening the soul, so that no incantation, no sorcery, no witchcraft, nor any other work of the devil, may hurt them; that it may cure fevers and all illness; bring health to the sick, consolation to the faint-hearted, strength to the weak; and may those who eat this bread receive an abundant increase of all virtues and success in their affairs, that they may enjoy the perpetual and wished-for possession of Thy kingdom, world without end. Amen.

Let us pray

O GOD, who didst vouchsafe to confer so great a grace on Blessed Philip our Father, that, when his brethren at Arezzo were suffering for want of bread, he, hastening to the image of the most holy Virgin, did merit that an abundance of food should be sent from heaven; mercifully grant that those who partake of this bread, which by Thy authority we bless ✠ and sancti-**f**y, may be wanting in nothing which is necessary, that they may be safe and sound in body, and that their soul may be filled with all good things, and that Blessed Philip, lovingly watching over them, may protect and keep them, at home and abroad, in town and country, resting and travelling, sleeping and waking, in peace and in danger; and may they, what-

ever they do or think, be ever pleasing and acceptable to Thee, and to Thy most holy Mother, for endless ages. Amen.

Let us pray

MAY this bread be blessed ✠ in Thy holy name, O Jesus, who, when our father Saint Philip, on his return from Germany, had been for three days wandering in an impassable forest, and was in danger of his life, didst send to him Thy holy angels to bring him back to the right path, and refresh him with bread brought in a wondrous manner; vouchsafe, we beseech Thee, that by his intercession this bread may never fail for the support of our body and soul; and grant that we, who propose to eat it with humility and devotion, may, in the midst of all the vicissitudes and risks of this world, be so guided by heavenly spirits, that we may easily keep to the path of salvation, until we reach eternal life, in which Thou livest and reignest, world without end. Amen.

Let us pray

O LORD Jesus Christ, Son of the living God, who, in the desert, in the houses, and on the sea shore, didst often bless bread and give it to Thy followers, and didst attach to Thyself those who received it, and madest them firm in Thy love, grant to us, Thy supplicants, who are blessing ✠ this bread by the invocation of Thy name, and distributing it in memory of our holy father Philip, that all who shall piously eat it, may strive after peace and charity, and have the same blessed father for their protector and advocate, that, as when he dwelt on earth, he pacified those at discord and converted sinners, so now, glorious in heaven, he may beg for them all things that are suitable and peaceful, that they may enjoy the rewards of peace pre-

pared by Thee. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

The prayers ended, the priest sprinkles the Bread of St. Philip with holy water, and incenses it. And whilst he distributes it to the people, the choir sing the hymn, "O Saint, who, at thy mother's breast," as above, p. 348.

The distribution being ended, the priest says:—

V. Pray for us, O holy father Saint Philip. R. That we may be made worthy of the promises of Christ.

Let us pray

HOLY Lord, almighty Father, everlasting God, who, in the abundance of Thy loving-kindness, dost go beyond both the merits and the requests of Thy suppliants, who didst so bless the actions of our holy father Philip, that a poor leper, to whom he gave his tunic, was immediately cleansed as soon as he put it on; look favorably on the devotion we show to Thee, and to blessed Philip, the faithful Servant of Mary, in distributing this hallowed bread; and grant that those who have received it, and in the future shall receive it, may ask nothing in vain, nothing hurtful to themselves, but may be cleansed from all stains of the soul and ailments of the body, serve Thee faithfully with both, and rejoice with Thee for ever. Through our Lord Jesus Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. R. Amen.

V. The Lord be with you. R. And with thy spirit.

V. Let us bless the Lord. R. Thanks be to God.

V. May the Divine assistance remain ever with us.

R. Amen.

The Rite of Using the Blessed Water and Bread of St. Philip

Our Father. Hail Mary. *Three times.*

Ant. Hail, blessed Philip the glory of Florence, the light and model of the Servants of Mary, thou didst receive the robe of glory in the perfection of power.

V. Pray for us, O holy father Saint Philip. *R.* That we may be made worthy of the promises of Christ.

Let us pray

GRANT, O Lord, we beseech Thee, that blessed Philip may implore for us Thy clemency, that, as on earth he was the faithful Servant of Mary, the most holy Mother of Thy Son, so we, who under the patronage of so great a Mother desire to come unto Thee, may deserve to have him in heaven as the protector of our life. Through the same Christ our Lord. *R.* Amen.

The Rite

OF GIVING

The Papal Blessing

Benedict XIV., by a decree of the Sacred Congregation of Indulgences, dated April 12th, 1747, granted to all the Priors of the Order of the Servants of Mary power to give the Papal Blessing once a year, on a day to be fixed by the Provincial, which is usually the Feast of our Lady of Seven Dolors, or its octave. Leo XIII., by a Rescript of the same Congregation, dated December 16th, 1882, granted that the same Blessing may be given twice a year to the Tertiaries of the Order.

The manner of giving the Papal Blessing is as follows:

The priest explains the meaning of the Papal Blessing and exhorts the people to elicit an act of contrition, in order to gain the plenary indulgence. Then vested in surplice and stole without any sacred ministers, he kneels before the altar, and says the following prayer:

V. Our help is in the name of the Lord. *R.* Who made heaven and earth.

V. Save, O Lord, Thy people. *R.* And bless Thine inheritance.

V. The Lord be with you. *R.* And with thy spirit.

Rising, he continues:—

Let us pray

ALMIGHTY and merciful God, give us help from the sanctuary, and graciously hear the prayers of these people, who ask pardon for their sins with humility of heart, and are waiting for Thy blessing and

Thy grace; in Thy goodness stretch Thy right hand over them, and pour upon them the fulness of Thy divine blessing, that being thus filled with all good things, they may obtain happiness and life everlasting. Through Christ our Lord. *R.* Amen.

Then, standing on the Epistle side of the altar, he makes over the people the sign of the cross, saying:—

May Almighty God bless you, the Father ✠ and the Son, and the Holy Ghost. *R.* Amen.

The Rite of Giving the Blessing

WITH A PLENARY INDULGENCE

To the Tertiaries of the Servite Order

Several times a year, as stated hereafter (p. 425), the Blessing with a plenary indulgence, usually called General Absolution, may be given to the Servite Tertiaries. The Rite of giving which is as follows:—

Ant. Let my prayer come in before Thee, O Lord; incline Thine ear to our petitions. Spare, O Lord, spare Thy people, whom Thou hast redeemed with Thy precious Blood; be not angry with us for ever.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father. *Secretly.*

V. And lead us not into temptation. *R.* But deliver us from evil.

V. Save Thy servants. *R.* Who hope in Thee, O my God.

V. Send them, O Lord, help from the sanctuary. *R.* And defend them out of Sion.

V. Be unto them, O Lord, a tower of strength. *R.* From the face of the enemy.

V. Let not the enemy prevail against us. *R.* Nor the son of iniquity have power to hurt us.

V. O Lord, hear my prayer. *R.* And let my cry come unto Thee.

V. The Lord be with you. *R.* And with thy spirit.

Let us pray

O GOD, whose property is always to have mercy and to spare, receive our petition; that we and all Thy servants, who are bound by the chains of

sin, may, by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

In Thy clemency, O Lord, show unto us Thine unspeakable mercy; that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger which we deserve for our sins. Through Christ our Lord. R. Amen.

The Confiteor is here recited, as above, p. 20. Then the priest, having said Misereatur and Indulgentiam, says:—

MAY our Lord Jesus Christ, who hath given to the holy Apostle Peter power to bind and to loose, absolve you from every bond of sin, that you may have eternal life, and live for ever and ever. R. Amen.

Through the most sacred Passion and Death of our Lord Jesus Christ, by the prayers and merits of the most holy Mary ever Virgin, of the holy Apostles Peter and Paul, of our Seven holy Fathers, and of all the Saints, I, of the authority granted to me by the Sovereign Pontiffs, grant you a plenary indulgence of all your sins. In the name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

If this Blessing be given immediately after absolution in the Sacrament of Penance, the priest, having omitted all the rest, begins at the words May our Lord, saying the prayers in the singular instead of the plural.

The Rite of Giving the Absolution at the point of Death

The priest, on entering the room of the sick person, says:—

V. Peace be unto this house. *R.* And unto all that dwell therein.

After which he sprinkles the sick person, the room, and the bystanders with holy water, in the form of a cross, saying Asperges me, as above, p. 391. Then he says:—

V. Our help is in the name of the Lord. *R.* Who made heaven and earth.

Ant. Remember not, O Lord, the offences of Thy servant (handmaid), and take not revenge of his (her) sins.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father. *Secretly.*

V. And lead us not into temptation. *R.* But deliver us from evil.

V. Save Thy servant (handmaid). *R.* Who hopes in Thee, O my God.

V. O Lord, hear my prayer. *R.* And let my cry come unto Thee.

V. The Lord be with you. *R.* And with thy spirit.

Let us pray

O MOST gracious Lord, Father of mercies and God of all comfort, who wouldest not that any should perish, who believeth and trusteth in Thee; according to the multitude of Thy tender mercies, look favourably upon Thy servant N. (handmaid N.), whom the true faith and hope of Christ do commend to Thee. Visit him (her) in Thy saving power; and through the Passion and Death of Thine only-begotten,

graciously grant unto him (her) pardon and remission of all his (her) sins, that his (her) soul at the hour of its departure may find in Thee a most merciful Judge, and, cleansed from every stain in the Blood of the same Thy Son, may be found worthy to pass to life everlasting. Through the same Christ our Lord. R. Amen.

Here the Confiteor is recited by a cleric, and the priest, having said Misereatur and Indulgentiam, proceeds thus:—

MAY our Lord Jesus Christ, Son of the living God, who gave to His blessed Apostle Peter the power of binding and loosing; of His most tender mercy receive thy confession, and restore unto thee that first robe which thou didst receive in baptism; and I, of the power committed to me by the Apostolic See, grant thee a plenary indulgence and remission of all thy sins. In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Through the most sacred mysteries of man's redemption may God Almighty remit unto thee the pains of the present and the future life, open to thee the gates of paradise, and bring thee to everlasting joys.

May God Almighty bless thee, the Father, ✠ and the Son, and the Holy Ghost. R. Amen.

If the sick person be so near death, that there should be no time to say the Confiteor, nor the prayers which precede, the priest will give the Blessing at once, beginning at the words: May our Lord Jesus Christ.

INDULGENCES

IMPORTANT REMARKS

BEFORE giving the list of indulgences granted to the Confraternity of the Seven Dolors, to the Third Order of Servites, to the recitation of the crown or rosary of the Seven Dolors of the Blessed Virgin, and to the faithful who visit the churches of the Servite Order, the following explanations taken from the Raccolta and the code of Canon Law will be found useful.

I. An indulgence is the remission or condonation of the temporal punishment due to sins already forgiven as regards their guilt; which remission is granted by the Church from the satisfactory merits of our Blessed Lord, of our Blessed Lady, and of the Saints.

Indulgences are of two kinds, viz., partial and plenary. By a partial indulgence of so many days, quarantines, years, the Church condones as much of the temporal punishment as should have been expiated by the penances of so many days, quarantines (*i.e.*, periods of forty days), or years, prescribed by the ancient canons of the Church, called the Penitential Canons. By a plenary indulgence the whole of the temporal punishment due to our sins, though forgiven, is condoned to us, so that, if we had the blessing of dying after having gained a plenary indulgence, we should go immediately to heaven. Likewise, when we gain a plenary indulgence applicable to the holy souls, the soul to whom it is applied, if the Divine Justice deigns to accept it, is immediately delivered from all the pains of Purgatory.

Hence we see how precious are indulgences, and how anxious we should be to gain as many as we can, both for our own advantage and the relief of the faithful departed.

II. To gain the indulgences the following conditions are required:—

1. *The state of grace*, that is, to be free from mortal sin. Confession, therefore, should precede the fulfilment of the works appointed, or at least the last of them should be performed in the state of grace. For partial indulgences, however, confession is not generally required, but only the clause "at least with a contrite heart" is added; which means, that if any one is in mortal sin, he must make a sincere act of contrition, and have the intention of going to confession.

2. *The intention of gaining the indulgences*. It is therefore very advisable every morning to renew the intention of gaining all the indulgences which may be gained during the day; and since many are applicable to the holy souls, it would be well also to apply them either to all souls in general, or to some in particular.

3. *The fulfilment of all the works appointed* for gaining the indulgences, with all the circumstances of time, manner, motive, &c. If, through ignorance, negligence, or impossibility, any of the works or prayers appointed be omitted, either entirely or in great part, or if the conditions of time, place, &c., are not observed, the indulgence is not gained.

As regards the *time*, when nothing special is laid down, it comprises the natural day, from midnight to midnight.

As regards the *manner* of reciting the prayers, they are not necessarily to be said kneeling, unless so stated; they may be recited alternately with others, as the Rosary, the *Angelus*; they may be said in any language, provided that the translation be faithful, which is known by the declaration either of the S. Congregation of Indulgences, or of the Ordinary of the place where such language is used. The maimed, who are unable to perform acts required for an indulgence, satisfy by merely saying the prayers. (Benedict XV. Pen. Oct. 22, 1917)

When various indulgences are granted to the same

prayer, rosary, cross, object, &c., they cannot be gained all at the same time, but the works or prayers appointed must be repeated for each of these different indulgences, unless it is a work which cannot, or is not, usually repeated.

III. The above conditions are required for all indulgences. For plenary indulgences, confession, communion, the visit of a church, and some prayers, are generally required besides.

1. Confession, if required as a condition, may be made within eight days before or eight days after the appointed day. Communion, if required may be made on the Vigil, or within eight days after. In case of devotions spreading over several days, Confession and Communion may be made within eight days after the completion of the devotions. Confession made habitually twice a month, or daily Communion releases from all obligations of actual confession except in cases of Jubilees or similar extraordinary indulgences. (Can. 931)

2. As regards *holy communion*, the same communion may serve to gain several plenary indulgences, provided that the other conditions be fulfilled. On Easter Sunday one may at the same time gain the plenary indulgence attached to that day, and satisfy to his Easter duty. He may likewise gain the plenary indulgence attached to the Papal Blessing, which is given by the Bishops on that day.

For the indulgences of the Jubilee, however, a special confession and communion is generally required.

Although an indulgence be local and attached to a determined church, communion is not necessarily to be received in that church, unless it be formally specified.

Likewise, the confession and the communion may be made on the eve of the day to which the indulgence is attached, but the other works or prayers may not be anticipated.

The faithful who suffer from habitual or chronic illness, and are prevented from going out by a permanent physical impediment, may gain all plenary indulgences, if they fulfil all the other conditions, by having their communion commuted into another good work by their confessor. Persons living in community, however, are excepted.

3. As regards the *visit* of a church or public oratory, it is required only when explicitly prescribed. If a special church, for instance the parish church, be appointed, such a church must be visited, except in the case of legitimate commutation; if not, the visit may be made in any church or chapel. Oratories erected in monasteries, seminaries, or convents, to which the faithful are not publicly admitted, are not considered as public chapels.

But communities of men and women, together with their dependents living in houses authorized by the bishop for the cultivation of religious perfection, education, or health may visit their own private chapel, if there is no public Church or chapel attached to the institution. (Pius X Off. January 14, 1909)

The visit may be made either before or after having fulfilled all the other conditions; such as confession or communion, provided that it be done within the time specified.

If any one wishes to gain, on the same day, several indulgences for which a visit is required, he must make as many visits as there are indulgences, and, consequently, after each visit must leave the church and come in again.

Lastly, for those who suffer from habitual or chronic illness, and are unable to go out for some physical impediment, the visit may be commuted by their confessor into another good work. Persons living in community are not excepted.

4. Concerning the *prayers*, when it is prescribed to pray for the usual intentions, it means to pray for the

propagation of the Catholic faith, the exaltation of holy Mother the Church, the concord among Christian princes, the conversion of sinners, and the extirpation of heresies. But it is not necessary to express all these intentions; it is sufficient to pray according to the mind or intention of the Sovereign Pontiff. The prayers to be said for that purpose are left to the choice of every one, unless particularly specified; prayers otherwise obligatory, like the canonical hours, do not, however, satisfy for it.

When the visit of a determined church is required, the prayers annexed to the visit must be said in that church; and if several visits are to be made on the same day for various indulgences, the prayers too are to be repeated at each visit.

When holy communion is received on the day of the indulgence in the church to be visited, and prayers are offered to God, the obligation of communion, visit, and prayers for the indulgence, is thereby satisfied.

5. But the most important of all conditions for gaining a plenary indulgence is *the detestation of all sins, even venial*, and a total absence of any affection to any of them. Such condition is absolutely necessary to gain a plenary indulgence in its entirety: for it is certain, from the teaching of theologians, that a venial sin, the guilt of which is not forgiven, cannot either be condoned as regards the punishment due to it.

IV. To the above explanations must be added the following remarks:—

1. A plenary indulgence granted to the visit of a church on certain days, or to certain pious works, may be gained only once a day. From this rule is excepted the *Portiuncula* indulgence and some few others, which may be gained several times a day. This, however, does not prevent gaining on the same day several plenary indulgences attached to different practices of piety, as has been explained above.

2. The *daily plenary indulgence*, granted for the visit of certain churches or public chapels, may be gained on any day, but only once a year, by each individual faithful, except when it is stated that each one may gain it every day.

3. When a plenary indulgence is granted for the feasts of our Blessed Lord or of our Blessed Lady, it means the principal feasts of our Lord, viz., Christmas, Circumcision, Epiphany, Easter, Ascension, Corpus Christi; and of our Lady, viz., the Immaculate Conception, Nativity, Annunciation, Purification, Assumption. And when a partial indulgence is granted for all the other feasts of our Blessed Lord or of our Blessed Lady, it means the feasts kept by the whole Church.

4. When the external celebration of a feast is transferred, the indulgences attached to such a feast are also transferred.

5. The new code of Canon Law has the following indulgences connected with the feasts, or with devotions in preparation for them, or during the Octave, are transferred when the feast is transferred: (1) when the Mass and office, without external solemnity are transferred in perpetuum (forever); (2) when the solemnity alone is transferred either *ad tempus* (for a time) or in perpetuum. (Can. 922)

Indulgences attached to rosaries and other objects of piety are lost only when the object is completely destroyed or is sold. (Can. 924)

Plenary indulgences are to be understood as granted, so that a person failing to obtain it fully, may obtain it partially, in proportion to the excellence of his dispositions. (Can. 926)

Plenary indulgences can be gained only once a day; partial indulgences any number of times, unless otherwise specified. (Can. 930)

Works already of obligation do not satisfy for an indulgence, Sacramental Penance excepted. (Can. 932)

In case of several indulgences attached to the same act, only one indulgence can be gained by one performance unless otherwise declared, Confession and Communion excepted. (Can. 933)

In praying for the Pope's intention any vocal prayers suffice, unless otherwise specified. Mental prayer does not satisfy. Indulged prayers may be said alternately with another or followed mentally while recited by another. (Can. 934)

In case of lawful impediment the confessor can commute the acts required for an indulgence. (Can. 935)

A recent decree requires at least six Our Fathers, Hail Marys, and Glory be to the Father to be recited for the Pope's intentions at each visit to gain the Portiuncula Indulgence. No other prayers need be said. (Off. July 5, 1930.) There has been no change in regard to the prayers for the Pope's intentions said at other times.

6. Lastly, let it be borne in mind that no credit whatever is to be given to many leaflets and little pamphlets containing prayers or pious works with indulgences attached to them, which are often circulated among the faithful. No book, or pamphlet, or leaflet relating to indulgences has any authority, unless it bear the approbation of the Sacred Congregation of Indulgences or the Ordinary of the diocese.

N.B.—Whenever in the following list it is said, *on the usual conditions*, it means that to gain the indulgence one must be truly contrite, go to confession and holy communion, and pray for the intentions of the Sovereign Pontiff.

I

**Indulgences of the Confraternity of our Lady
of Seven Dolors****PLENARY**

I. On the day of admission or on one of the seven following days provided that, being truly contrite, the candidates go to Confession and Holy Communion. (Paul V, February 14, 1607)

II. On the Feast of Our Lady of Sorrows, on Friday in Passion Week or on one of the seven following days to all members who shall visit the church where the Confraternity is erected, on the usual conditions.

III. On the feast of the Seven Holy Founders of the Servite Order (February 12) to those members who visit a church in which the Confraternity is erected.

IV. To all the members who shall assist at the solemn procession the Sunday of each month appointed by the Ordinary, or when excused by the director for a just cause they shall assist at the recitation of the Seven Dolor rosary in a church of the Confraternity. (Paul V, June 7, 1611 and Urban VIII, September 18, 1628)

V. To all the members who on Passion Sunday, from the first vespers to midnight of the feast, shall visit the church or chapel of the Confraternity, and there shall make pious considerations on the Sorrows of the Blessed Virgin and on the Passion of Jesus Christ, on the usual conditions.—Innocent XI, September 1, 1681.

PARTIAL

I. Seven Years and Seven Quarantines, on the feasts of the Nativity, Annunciation, Purification and Assumption of Our Blessed Lady, to the members who

shall visit the church or chapel of the Confraternity on the usual conditions. Also on every Saturday throughout the year (Paul V, Feb. 14, 1607). A later extension includes the feasts of the Visitation, Presentation and the Immaculate Conception.

II. Seven Years and Seven Quarantines, to the members who shall on Fridays recite five Our Fathers and five Hail Marys, provided that truly contrite they have been to Confession and Communion. (Paul V, Feb. 14, 1607)

III. Seven Years and Seven Quarantines, to the members who shall accompany the Blessed Sacrament, when carried to the sick, and shall pray for their salvation. (Paul V, Feb. 14, 1607)

IV. 300 Days :

1. To members who shall visit a church or chapel of the chapel on every other day during the year.
2. To members who shall attend meetings, public or private of the Confraternity, at which the discussions center on works of piety or charity.
3. To members who assist at functions and various devotions in a church or chapel of the Confraternity.
4. To members who shall occupy themselves during the year in pious meditations on the Seven Sorrows of the Blessed Virgin Mary and the Passion of Our Lord, and especially shall recite one Our Father and Hail Mary with the sequence *Stabat Mater* or perform other exercises usually practiced in the said churches and shall pray according to the intentions of the Sovereign Pontiff.
5. To members who shall recite seven Hail Marys in honor of the Seven Sorrows of Our Blessed Lady.

V. 100 Days, when they say together the office of the Blessed Virgin Mary in the Church or chapel of the Confraternity. (Paul V, Feb. 14, 1607)

VI 60 Days, each time they shall assist on Satur-

days at the singing of the Hail Holy Queen and the Litany; or on that day shall recite seven Our Fathers and seven Hail Marys in honor of the Seven Sorrows of our Blessed Lady; or shall assist at the Masses and other divine offices celebrated or recited by the members in their church or chapel, or shall be present at the meetings, either public or private, of the Confraternity or accompany to the grave the deceased members or others, or perform any other work of piety or charity. (Paul V, Feb. 14, 1607.)

All Masses offered for deceased members of the Confraternity who have died in the state of grace are of benefit to the soul when offered at a privileged altar.

VII. The indulgences of the Stations of Rome, to the members who shall visit the church or chapel of the Confraternity. (Paul V, Feb. 14, 1607.)

Days of the Stations of Rome on which members of the Confraternity can gain indulgences by visiting Church or Chapel Confraternity.

January 1st, Circumcision of our Lord. Thirty years and thirty quarantines.

January 6th, Epiphany of our Lord. Thirty years and thirty quarantines.

Septuagesima, Sexagesima, and Quinquagesima Sundays. Thirty years and thirty quarantines.

Ash Wednesday. Fifteen years and fifteen quarantines.

Thursday, Friday, and Saturday, after Ash Wednesday. Ten years and ten quarantines.

First Sunday in Lent to Fourth Sunday, each day. Ten years and ten quarantines.

Fourth Sunday in Lent. Fifteen years and fifteen quarantines.

Monday to Saturday, after Fourth Sunday in Lent, each day. Ten years and ten quarantines.

Passion Sunday to Saturday. Ten years and ten quarantines.

Palm Sunday. Twenty-five years and twenty-five quarantines.

Monday, Tuesday, and Wednesday in Holy Week. Ten years and ten quarantines.

Maundy Thursday, after confession and communion. Plenary.

Good Friday and Holy Saturday. Thirty years and thirty quarantines.

Easter Sunday, after confession and communion. Plenary.

Easter Monday to Low Sunday inclusive, each day. Thirty years and thirty quarantines.

April 25th, St. Mark's feast. Thirty years and thirty quarantines.

Rogation days, each day. Thirty years and thirty quarantines.

Ascension of our Lord, after confession and communion. Plenary.

Vigil of Pentecost. Ten years and ten quarantines.

Whitsunday to Saturday inclusive, each day. Thirty years and thirty quarantines.

Ember days in September, each day. Ten years and ten quarantines.

First and Second Sunday in Advent. Ten years and ten quarantines.

Third Sunday in Advent. Fifteen years and fifteen quarantines.

Ember days in Advent, each day. Ten years and ten quarantines.

Fourth Sunday in Advent. Ten years and ten quarantines.

December 24th, Vigil of Christmas. Fifteen years and fifteen quarantines.

December 25th, Christmas, first mass. Fifteen years and fifteen quarantines.

Second mass. Fifteen years and fifteen quarantines.

Third mass, or during the day, after confession and communion. Plenary.

December 26th, St. Stephen. Thirty years and thirty quarantines.

December 27th, St. John the Evangelist. Thirty years and thirty quarantines.

December 28th, Holy Innocents. Thirty years and thirty quarantines.

PRIVILEGES

The members of the Confraternity, even religious or nuns of any Order, who, on account of illness or any other serious impediment, cannot visit the church of the Confraternity, may gain the above indulgences by having the same visit commuted into another work of piety by their confessor. Likewise, the members who live in places where there is no church of the Servite Order nor of the Confraternity, may gain the indulgences by visiting their parish church.

All the indulgences granted to the members of the Confraternity are applicable to the souls in Purgatory.

II

Indulgences of the Third Order of Servites

*Granted by the S.C.I. December 15, 1883, and
by S.O. March 18, 1909, and July 10, 1924.*

PLENARY INDULGENCES

Tertiaries who, truly penitent, have been to Confession and Communion may gain a Plenary Indulgence:

1. On the day on which they receive the habit.
2. On the day on which they make their Profession.

3. Once a year, on the day appointed by their director, on which they renew their Profession.
4. On taking, with the consent of their confessor, a vow of chastity, and on the annual renewal of same.
5. On the following feasts:

Corpus Christi, Sacred Heart of Jesus, Holy Name of Jesus, Immaculate Conception, Nativity of Our Lady, Presentation of Our Lady, Espousals B.V.M., Annunciation, Visitation, Purification, Assumption, Our Lady of Sorrows (Friday in Passion Week), St. Joseph (March 19), Patronage of St. Joseph (third Wednesday after Easter), St. Joachim, Father B.V.M.; St. Anne, Mother B.V.M.; St. Peregrine Laziosi (May 2), All Saints and Blessed of Servite Order (November 16), on the day on which special commemoration is made of the Seven Holy Founders of the Servite Order:

- (a) St. Bonfilii (January 1)
 - (b) St. Alexis Falconieri (February 27)
 - (c) St. Amadeus (April 18)
 - (d) Sts. Hugh and Sostene (May 3)
 - (e) St. Manettus (August 20)
 - (f) St. Bonajuncta (August 31)
- Translation of St. Philip Benizi (October 5); commemoration of all departed Brothers and Sisters of Servite Order (November 17).

To gain the Plenary Indulgence on the above named days, the members must be in the state of grace, visit devoutly a Church or a Chapel and pray according to the intention of the Holy Father.

6. On the Titular Feast of a Church or a Chapel of the Third Order by visiting said Church or Chapel.

7. At the end of a Retreat or Mission, provided that members have attended five exercises of same.
8. Once a month by visiting a Church or public Chapel and making a daily meditation of fifteen minutes, especially on the Sorrows of Our Lady.
9. By taking part in the procession in honor of Our Lady of Sorrows on the third Sunday, or another Sunday of the month, in a Church of the Servite Order, the Sodality or Confraternity of Our Lady of Sorrows. If for some reason the members cannot take part in the procession, they may gain the Indulgence by assisting at the recitation of the Rosary of the Seven Dolours.
10. Every time they assist at the first Mass of a newly ordained priest.
11. Twice a year when they receive the Papal Blessing, or if unable to receive it, when they receive the General Absolution, if they pray according to the mind of the Holy Father. Likewise, on the same conditions, they may gain a Plenary Indulgence if they receive General Absolution or Blessing on the following days: Christmas Day, Epiphany, Easter, Ascension, Pentecost, Our Lady of Sorrows (third Sunday of September), Seven Holy Founders (February 12), St. Philip Benizi (August 23), St. Juliana Falconieri (June 19) and All Saints (November 1).
12. At the point of death if, having been to Confession and Communion, or at least being contrite they invoke the name of Jesus vocally, or in their hearts if they have lost the use of speech.

13. To all the faithful who have been to Confession and Communion and visit a Church of the Servite Order or Third Order or Confraternity on the Feast of Our Lady of Sorrows on the third Sunday of September. This Indulgence (Portiuncula) may be gained once for the individual and as often as repeated for the Souls in Purgatory. The faithful must pray for the intention of the Holy Father (S.C.I. January 27, 1888).

N.B.—The S.C.I., July 2, 1902, declared that if the external celebration of this Feast is transferred, the above mentioned Special Indulgence is also transferred. It may be transferred also to Friday of Passion Week or to the Sunday preceding (S. Pent. Ap. January 24, 1924).

14. To all the faithful who, having been to Confession and Holy Communion, or at least are contrite, express the intention to be invested at the point of death with the Servite habit or to be buried with the same habit (Clem. XII, Dec. 9, 1734).

INDULGENCES OF THE STATIONS OF ROME

On the days of the Stations listed in the Roman Missal, by visiting their Church or public Chapel and praying for Holy Mother Church, Tertiaries may gain the same Indulgences they would gain by visiting personally the same Churches in or outside Rome.

PARTIAL INDULGENCES

1. Seven years and seven quarantines on the feasts of the Blessed of the Servite Order by visiting a Church of the Servite Order or Third Order of Servites and praying according to the intentions of the Holy Father.

2. Seven years and seven quarantines each time the members meet for the monthly conference.

3. 500 days each time the members kiss devoutly the holy scapular (Benedict XV, February 3, 1917).

4. 300 days each time: (a) they meditate devoutly on the Sorrows of B.V.M. and (b) each time they perform some act of charity.

5. Those who recite five Our Fathers, five Hail Marys and five Glory be to the Father for the wants of Holy Mother Church and One according to the intentions of the Holy Father, may gain each time they recite them the Indulgence of 10 years and a Plenary Indulgence once a month, if they recite them every day of the month (S. Penit., April 22, 1933).

6. The same Indulgences may be gained by the Tertiaries once a month by reciting seven Hail Marys for the wants of Holy Mother Church and according to the intentions of the Holy Father.

All the above Indulgences, with the exception of the Plenary Indulgence at the point of death, are applicable to the Souls in Purgatory.

PRIVILEGES

1. Priests who are Tertiaries have the privilege of offering a Mass three times a week for any Soul in Purgatory at any altar and this altar enjoys the favors of a privileged altar, provided it does not enjoy a like privilege under another title.

2. The Masses celebrated in suffrage of deceased Tertiaries are privileged Masses.

3. The Tertiaries share in all the good works of the Servite Order with the prayers, acts of penance and suffrages of Tertiaries and Religious, male and female, all forming one family.

4. Tertiary priests and clerics not bound to the obligation of reciting Divine Office in choir may, with permission of the Father General, use the Calendar of the Order in place of the diocesan Calendar.

INDULTS

1. Tertiaries living in places where there are no Churches of the Servite Order, or the Third Order, may gain all the Indulgences attached to visiting a Church of the Order by visiting their own parish Churches, provided they fulfill the prescribed works (S.C.I. January 17, 1888).

N. B.—In this concession is included the Portiuncula Indulgence to be gained on the Feast of Our Lady of Sorrows on the third Sunday of September.

2. Tertiaries living in Colleges, Seminaries and other institutions may gain the above mentioned Indulgences by visiting their proper Churches or private Chapels, provided they fulfill the other conditions.

3. Tertiaries who are sick or convalescing and cannot go outdoors, by reciting five Our Fathers and five Hail Marys and praying according to the intentions of the Holy Father, may gain the aforementioned Indulgences attached to visiting a Church of the Order or Third Order, provided they fulfill other conditions.

4. Tertiaries may receive General Absolution privately or publicly granted on various feasts during the year on any day within the octave of the feasts. General Absolution may also be received, privately, on the vigil of the feasts from the confessor, immediately after the sacramental absolution.

5. The aforementioned blessing may be given by the Father Director, if he deems it opportune, at the monthly meeting immediately preceding or following the feast to which the Indulgence is attached (S.C.I. Dec. 20, 1884).

6. Tertiaries who cannot receive the Papal Blessing granted twice a year either because they live in places where the Third Order has not been erected, or are prevented from attending the meetings, may in place of the Papal Blessing, receive General Absolution.

7. Tertiaries lawfully hindered, in the judgment of their confessors, from going to the Church may gain the aforementioned Indulgences by doing works of piety imposed by the confessor.

III

Indulgences of the Crown or Rosary of our Lady of Seven Dolors

On May 28, 1942, His Holiness, Pope Pius XII, granted the following indulgences to those who, being sorry for their sins, recite the rosary of the Seven Dolors. His Holiness declared this list to be complete and abrogated all indulgences granted by his predecessors to the recitation of this rosary.

PARTIAL INDULGENCES

a) Seven years for each complete recitation of the rosary:

b) One hundred days for each Our Father and the same for each Hail Mary, to those who recite the whole rosary.

c) Two hundred days for each Our Father and the same for each Hail Mary to those who recite the whole rosary on the two Feasts of the Seven Dolors of the Blessed Virgin Mary, during the octaves of these feasts, during Lent or on any Friday of the year.

d) Those who recite the rosary frequently may gain an indulgence of ten years when they assist at the Holy Sacrifice or are present for a sermon, or when they accompany the Blessed Sacrament when it is carried to the sick, or whenever they perform some work of mercy, spiritual or temporal, in honor of the Passion of Our Lord or the Sorrows of the Blessed Mother.

PLENARY INDULGENCES

A Plenary indulgence for the recitation of the Seven Dolor rosary may be gained, under the usual conditions, on the following occasions:

a) Those who recite the rosary daily, not including Sundays, may gain a plenary indulgence once a month.

b) On the two Feasts of the Seven Sorrows of the Blessed Mother.

c) On each Friday of the year when the rosary is recited for the souls in Purgatory.

d) On each Thursday of the year when the rosary is said in the Presence of the Blessed Sacrament. To gain this plenary indulgence it is not necessary that the Blessed Sacrament be exposed.

SPECIAL CONDITIONS FOR GAINING THE ABOVE MENTIONED INDULGENCES

a) The rosaries must be blessed by the Superiors of the Servite Order or by priests of the Order delegated by Superiors, or by other priests, secular or religious, who have procured this special faculty from the Holy See.

b) The beads must be used during the recitation of the rosary. However, when two or more recite it together, it suffices that the person leading the devotion use the beads; the others may merely join in its reci-

tation but they must not be engaged in any occupation which could impede the attention of the mind. (Pius PP. IX, Rescr. S. C. Indulgentiar., 22 Ian. 1858; et Pius PP. XII, Rescr. S. Paenit. Ap., 20 Iulii 1943).

c) When the beads can not be used in the recitation of the rosary by reason of manual labor or for some other reasonable cause, the faithful can nevertheless gain the indulgences if they are carrying the rosary on their person. (Pius PP. XI, Rescr. S. Paen. Ap., 9 Nov. 1933; et Pius XII, Rescr. S. Paen. Ap., 28 Maii 1942).

d) In private recitation of the rosary, each chaplet of seven Hail Marys, of which it is composed, may be separated, and the indulgences gained, providing the entire rosary is said within the day. (Pius PP. X, Rescr. S. C. Indulg., 19 Aug. 1908).

e) Indulgences attached to beads cease to exist when they are sold or destroyed. (Can. 924,2.)

IV.

**Indulgences Granted to the Faithful who Visit
the Churches of the Servite Order**

(Approved by the Sacred Penitentiary in a Rescript of January 12, 1925.)

Tertiaries who live where there is no Church of the Order may gain the following Indulgences by visiting a Church where the Third Order is erected or their own Parish Church.

PLENARY

To be gained under the usual conditions

1. On the following Feasts: Holy Trinity, Circumcision, Epiphany, Holy Name of Jesus, Easter, Ascension, Corpus Christi, Sacred Heart of Jesus, Pentecost, Immaculate Conception, Nativity B.V.M., Annunciation, Visitation, Purification, Presentation, Assumption, Our Lady of Sorrows (Friday Passion Week), St. Joseph (March 19), Wednesday following the Second Sunday after Easter, Seven Holy Founders of the Servite Order, All Saints of the Servite Order, St. Augustine, St. Peregrine Laziosi, St. Philip Benizi, St. Juliana Falconieri, Individual Feasts of all Saints of the Order, and the feasts of Dedication of the Churches of the Order.

2. On the Third Sunday of September on which, in Churches of the Servite Order, the feast of our Lady of Sorrows is celebrated, by joining in the solemn procession which takes place on this solemnity in the Servite Churches.

3. On one of the seven days preceding or following the two aforesaid Feasts of Our Lady of Sorrows.

4. On the anniversary of deceased members of the Confraternity of Our Lady of Sorrows, by assisting at the Anniversary Mass.

5. On the last day of the Christmas Novena in a Church of the Servite Order.

6. On the Sunday before Christmas.

7. Once a month on any Friday, or another day, to all who shall devoutly assist at the Exposition of the Blessed Sacrament in a Servite Church.

PORTIUNCULA INDULGENCES

To all the faithful who, on the third Sunday of September on which is celebrated the Feast of Our Lady of Sorrows or, if the superiors of the community deem fit, on Friday in Passion Week or the preceding Sunday.

PARTIAL INDULGENCES

To be gained by those who are truly contrite

I. *Seven Years and Seven Quarantines:*

1. On the following Feasts: Christmas, Circumcision, Epiphany, Finding and Exaltation of the Holy Cross, Immaculate Conception, Annunciation, Visitation, Purification, Presentation, St. Joseph, Feast of All Saints of the Servite Order, St. Augustine, and the Feasts of all the individual Saints of the Order.

2. On any day within the octave of the Finding and Exaltation of the Holy Cross.

3. On any of the seven days which follow the Feast of Our Lady of Sorrows in September.

4. On any day between Septuagesima Sunday and Palm Sunday.

5. On Wednesday, Thursday and Friday of the Holy Week.

6. On all Fridays of the year, except the Friday

occurring between Septuagesima Sunday and Palm Sunday.

7. On all Fridays or other days of the week, by assisting at the Exposition of the Blessed Sacrament.
8. On any day of the Novena before Christmas, by assisting at the Novena in a Church of the Servite Order.
9. On any day of a septenary or triduum before the Feast of the Seven Holy Founders, St. Philip Benizi, St. Peregrine Laziosi and St. Juliana Falconieri.

II. *Three Hundred Days Indulgence:*

1. On every Saturday.
2. Every day on which one assists at the chanting or recitation of the *Salve Regina*.

III. *One Hundred Days Indulgence:*

Every day of the year by reciting one Our Father and one Hail Mary.

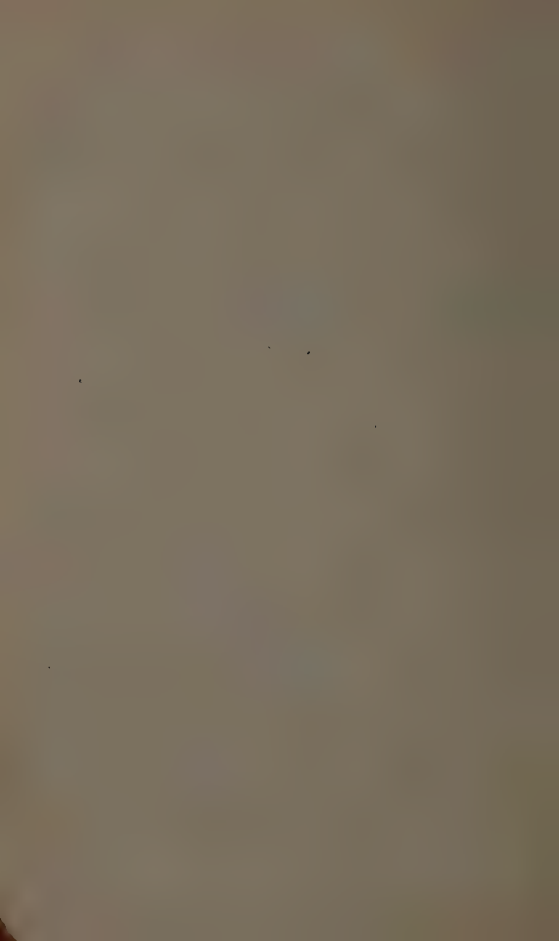
DEDICATION TO MARY

O MARY, my sweet Mother and mighty Queen, receive the offering of my poor heart, with all its freedom and desires, with all its love and affections, and with all the virtues and graces with which it may be adorned. All that I am worth, my Queen and my Mistress, whatever I have and possess in the order of nature and of grace, received from God through thy loving intercession, I place in thy sovereign hands that they may be returned to their most exalted Author; for while we confess that thou art the channel by which graces come down to us from heaven, we declare

also that it is through thee that they must go back to Him who gave them. It is through thee that we hold converse with our heavenly Father. Thou art the faultless path which leads us safely to the Heart of God Himself. Take then and receive my entire being, O Mary, Queen of all hearts; and make me thy slave, in bonds of love, that I may be thine forever, and may be able to repeat with truth, "I belong wholly to Jesus through Mary." I wish to love thee only, my most pure Mother. Give me thy heart, give me thy love and that of Jesus; it will suffice to secure my happiness in life, and death, and for all eternity. Amen.

¹I. 300 DAYS. II. PLENARY, once a month.

May the Sorrowful Virgin bless us
with her loving Child



INDEX

	PAGE
ABSOLUTION <i>in articulo mortis</i> , Rite of, giving the...	412
Abridgement of Christian Doctrine.....	xxv
Abstinence and Fast, Church Laws of.....	xxxii
Act of Reparation to the Blessed Sacrament.....	90
Act of Reparation to the Sacred Heart of Jesus.....	94
Acts of Adoration before the Blessed Sacrament.....	89
Acts of Contrition.....	4, 61, 169, 177, 209, 261, 303
Acts of Faith, Hope, and Charity.....	3
Adoremus in æternum.....	105
Advantages of the Devotion to our Lady of Seven Dolors	xxiii
Advice to those who desire to be enrolled in the Con- fraternity of the Seven Dolors.....	382
Afflicted Heart of Mary, Pious Exercise in honor of the.	270
Agony, Prayer for the Faithful in.....	17
Agony, Prayers to our Lady of Dolors for the Faithful <i>in their last</i>	291
Alphonsus, Prayer of St., to the Blessed Sacrament....	87
Ambrose, Prayer of St., before Communion.....	71
Angelus	6
Anger of God, Prayer to our Lady of Dolors to avert the	282
Anima Christi, Prayer	84
Anne St., Prayer to.....	368
Asperges me, before High Mass.....	18
Assistance, Prayer to obtain Mary's.....	277
Ave Maria	2
Ave Maria and the verse <i>Sancta Mater</i>	266
Ave Maria Stella.....	146

BEATITUDES, eight	xxxvii
Behold, O kind and sweet Jesus, Prayer.....	83
Benediction of the Most Holy Sacrament.....	99
Black Scapular of the Seven Dolors of Mary. <i>See</i> Scapular.	
Blessing of Flowers on Holy Saturday.....	218
Blessing the Crowns of the Seven Dolors, Rite of.....	385
Blessing the Sick, Rite of. <i>See</i> Rite.	
Blessing, Papal, Rite of giving the.....	408
Blessing with a Plenary Indulgence, Rite of giving the.	410
Bonaventure, St., Prayer of, after Communion.....	80
Bread, Rite of blessing the, in honor of St. Philip Benizi	403
Bread of St. Philip, Rite of using the.....	407
CAJETAN, St., Prayer of, to the Blessed Sacrament....	96
Carroll, Archbishop, Prayer of, for Ruling Powers, etc..	370
Christian Doctrine, Abridgement of.....	xxxv
Church, Holy, Prayer to our Lady of Dolors for.....	283
Churches of the Servite Order, Indulgences for visiting the	434
Cœli enarrant, Psalm xviii.....	135
Come, O Holy Spirit.....	8, 169
Commandments of Church	xxxvi
Commandments of God	xxxv
Commemoration of the Passion of Jesus.....	262
Communion, Devotions for.....	68
Communion, Spiritual	84
Compassion of Mary, Septenary in preparation for the Feast of the.....	199
Cumpline	151

	PAGE
Compline, Prayers after	163
Confession, Devotions for	56
Confiteor	20
Confiteor, Servite Form	152
Confraternity of our Lady of Seven Dolors:—	
Diploma of erection	378
Indulgences	421
Origin	xv
Privileges Granted to	429
Rite of erecting	375
Rules	388
Consecration to the Holy Family	8
Consecration to the Sacred Heart of Jesus.....	95
Consecration to our Blessed Lady	272
Consecration to our Lady of Dolors.....	272, 273
Consideration for the Feast of our Lady of Seven Dolors.	240
Contrition, Acts of	4, 61, 169, 177, 209
Contrition, Prayers to our Lady of Dolors for	
.....	59, 200, 283, 284
Conversion of Sinners, Prayer to our Lady of Dolors	
for the	281
Coronation of our Blessed Lady, on Holy Saturday...	217
Counsels, Evangelical	xxxviii
Creed, Apostles'	2
Creed, Nicene	26
Cross, Love of the, Prayer to our Lady of Dolors for	
the	279
Crown or Rosary of the Seven Dolors of our Lady:—	
Indulgences	431
Method of Reciting	169
Rite of Blessing	385

	PAGE
Crown of the Five Wounds of Jesus.....	319
Cum invocarem, Psalm iv.....	153
DAILY Prayers	8
Death, Happy:—	
Prayer for	316
Prayers to our Lady of Dolors for a..10, 285, 286, 287	287
Prayer to St. Philip Benizi for a.....	351
Prayer to St. Juliana Falconieri for a.....	342
Dedication to Mary	436
Departed, Prayer for the Faithful.....	302
De Profundis, Psalm cxxix.....	167
Desolata, Maria	208
Desolation, to Mary in.....	186
Deus in adjutorium, Psalm lxix.....	124
Devotion of the Seven Fridays.....	220
Devotions for Communion.....	68
Devotions for Confession.....	56
Devotions for Fridays.....	320
Devotions for Good Friday evening.....	320
Devotions for Holy Saturday	217
Devotions for the Third Sunday of the Month.....	261
Devotions in Honor of the Passion of Jesus.....	303
Devotions on the Five Wounds	91
Diploma of Erection of the Confraternity of the Seven Dolors	312
Divine Praises	104
Domine, Dominus noster, Psalm viii.....	134
Domine, ne in furore tuo, Psalm vi.....	397
Domini est terra, Psalm xxiii.....	136
Dying, Prayers to our Lady of Dolors for the....	290, 291

	PAGE
ECCE nunc benedicite, Psalm cxxxiii.....	155
Ejaculations	12, 73, 96, 274, 302, 319, 353
Ejaculations in Time of Temptation.....	14
Enrolled, Advice to those who Desire to be.....	382
Erecting, Rite of, the Confraternity of the Seven Dolors	375
Erection of the Confraternity of the Seven Dolors, Diploma of	378
Evening Prayers	15
Examination of Conscience.....	57
Excellence of the Devotion to our Lady of Seven Dolors	xxiii
Exercises in Honor of our Lady of Seven Dolors....	169
Exercise, Pious, in Honor of the Afflicted Heart of Mary	270
FEASTS and Fasts, Table of	xxxii
Feasts, Table of Movable.....	xxxii
Flowers, Blessing of, on Holy Saturday	218
Forgiveness of Sins, Prayer to our Lady of Dolors for..	283
Forty Hours' Adoration.....	108
Founders, Seven Holy:—	
Hymn	328
Prayers	329
Rite of Blessing the Sick with the Relic.....	391
Septenary	374
Fridays, Devotions for.....	320
Fridays, Seven, Devotion of the.....	220
GHOST Holy, Gifts of	xxxvi
Fruits of	xxxvi
Sins Against	xxxviii
Gloria Patri	2

	PAGE
Grace before and after meals.....	8
Grace, Prayer to our Lady of Dolors for a particular..	276
Guardian Angels, Prayer to the.....	4
HAIL, Holy Queen.....	4, 41, 139
Hail Mary	2
Heart of Jesus Sacred, Act of Consecration to the....	95
Act of Reparation to the.....	94
Heart of Jesus, Sacred, Prayer to the, after Communion.	82
Heart of Mary, Afflicted, Pious Exercise in honor of the	270
Heart Sacred Act of Reparation and Consecration to..	94
Act of Consecration to be Made on Feast of S.H. or of Christ the King.....	95
Consecration of Family to	106
Litany of	97
Heathen, Prayer for the.....	370
Holy Family, Act of Consecration to the.....	8
Hour of Mary in Desolation.....	208
Hour of Prayer in honor of our Lady of Dolors.....	265
Hymns:—	
Ave, dulcis Mater Christi (our Lady of Seven Dolors)	193 and <i>seq.</i>
Bella dum late furerent (Seven Holy Founders)..	328
Cœlestis Agni nuptias (St. Juliana Falconieri)....	342
O Dive, qui das inclytum (St. Philip Benizi)....	348
Quot floruit virtutibus (St. Peregrine Laziosi)....	336
Te lucis ante terminum (Compline).....	155
Tota pulchra es, Maria (Immaculate Conception)..	358
IMMACULATE Conception, Novena in preparation for the Feast of the	354
Indulgences:—	
Of Churches of the Servite Order	434

	PAGE
Indulgences:—	
Of the Confraternity of our Lady of Seven Dolors	421
Of the Crown of the Seven Dolors	431
Of the Third Order of the Servites	425
Portiuncula	429
Remarks	414
Intraduction	xxv
In Thy Loving Mercy	166
JESU Salvator Mundi	353
Jesus, Most Holy Name of, Litany of the	131
Joachim St., Ejaculation to	368
Joseph St., Litany of	128
Month of March in Honor of	129
Novena to	129
Patron of the Church, Prayer to	11
Prayer of St. Bernardine of Siena to	10
Prayer to	129
Prayer to, for the Month of October	176
Jude St., Prayer to	369
Juliana Falconieri, St., Hymn of	342
Prayer to	343
Septenary in honor of	339
LAST Day of the Year, Prayers for	367
Laudate Dominum, Psalm cxvi.	105
Litanies:—	
Of the Most Holy Name of Jesus	131
Of the Blessed Virgin Mary	99
Of Our Lady of Seven Dolors	267
Of The Sacred Heart	97
Of St. Joseph	128
Of the Saints	120
Little Flower, Prayer to	369
Little Office of our Lady of Seven Dolors	193
Love of the Cross, Prayer to our Lady of Dolors for the	279
MAGNIFICAT, Canticle	148, 364
Maria Desolata, a Devotion for Good Friday evening	208

	PAGE
Mass, Method of Assisting at in Union with Passion...	46
Ordinary of the	18
In honor of our Lady of Seven Dolors.....	43
Meditations for the Feast of Seven Dolors.....	240
Subject for Daily	xxxviii
Memorare	9
Mercy, Spiritual Works of	xxxvii
Temporal Works of	xxxvii
Month of the Holy Rosary	175
Month of September	234
Morning Prayers	1
My Queen, my Mother, Prayer	10
NAME of Jesus, Most Holy, Litany of the.....	131
Nature, true, of the Devotion to our Lady of Seven Dolors	xxiii
Night Prayers	15
Novena in preparation for the Feast of Christmas.....	360
For the Feast of the Immaculate Conception.....	354
Novena in preparation for the Feast of the Seven Dolors of our Lady	235
Nunc dimittis, Canticle	157
OCTAVE of the Holy Souls in Purgatory.....	352
Offerings, Seven, of the Precious Blood.....	317
Office, Little, of our Lady of Seven Dolors.....	193
Ordinary of the Mass	18
Origin of the Devotion and Confraternity of our Lady of Seven Dolors	xv
O Salutaris	99
O Sweet Jesus, Prayer.....	321
Our Father	2
PAPAL Blessing, Rite of giving the.....	408

	PAGE
Passion of Jesus, Commemoration of the.....	262
Devotions in honor of the.....	303
Passiontide, Supplication for	207
Penitential Psalms, Seven	112
Peregrine Laziosi, St., Hymn of.....	336
Prayer to	337
Septenary in honor of	333
Perseverance, Prayer to our Lady of Dolours for.....	283
Philip Benizi, St.:—	
Hymn	348
Prayers	349
Rite of blessing the Sick with the Relic of.....	394
Septenary	345
Praises, Divine	104
Prayer, universal, to our Lady of Dolours.....	275
Prayers:—	
After Compline	163
After Mass	41
Before Mass	119
For a Visit to the Blessed Sacrament.....	87
For the Last Day of the Year.....	367
For the Wants of the Church.....	274
To Our Lady Consoler of the Afflicted.....	278
To our Lady of Seven Dolours.....	275
To the Seven Holy Founders.....	329
To St. Juliana Falconieri	343
To St. Peregrine Laziosi	337
To St. Philip Benizi	349
Occasional, at Benediction	105
Usual	8
Preface	xi
Psalms:—	
Behold now bless ye, Psalm cxxxiii.	155
Blessed are they whose iniquities, Psalm xxxi.	113

Psalms:—

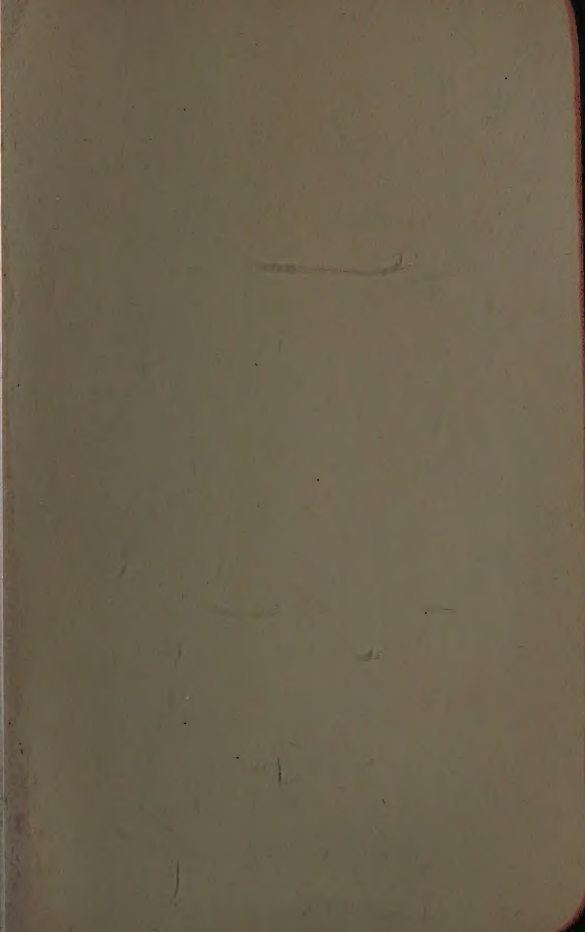
Have mercy on me, O God, Psalm l.	115
Hear, O Lord, my prayer, and let my cry, Psalm ci.	116
Hear, O Lord, my prayer, give ear, Psalm cxlii.	119
He that dwelleth, Psalm xc.	154
I rejoiced at the things that were said to me, Psalm cxxi.	143
O God, come to mine assistance, Psalm lxix.	124
O Lord, our Lord, how wonderful, Psalm viii.	134
O Lord, rebuke me not, Psalm vi.	112
Out of the depths, Psalm cxxix.	118
Praise the Lord, all ye Gentiles, Psalm cxvi.	105
Praise the Lord O Jerusalem, Psalm cxlvii.	145
Praise the Lord ye children, Psalm cxii.	141
Rebuke me not, O Lord, Psalm xxxvii.	114
The earth is the Lord's, Psalm xxiii.	136
The heavens declare the glory, Psalm xviii.	135
The Lord said to my Lord, Psalm cix.	140
Unless the Lord build the house, Psalm cxxvi.	144
When I called, Psalm iv.	153
Psalms, Seven Penitential	112
Purgatory, Octave of the Holy Souls in	352
Prayers for the Holy Souls in	299
QUAM Singulari, Decree on Frequent Communion.	85
Qui habitat, Psalm xc.	154
REGINA Cœli	7, 161
Relic. <i>See</i> Rite of Blessing the Sick.	
Remarks on Indulgences	414
Remember	9
Reparation, Act of, to the Blessed Sacrament.	90
To the Sacred Heart of Jesus	94
Resignation, Act of.	84
Resignation in Tribulation, Prayer to our Lady of Dolors for	277

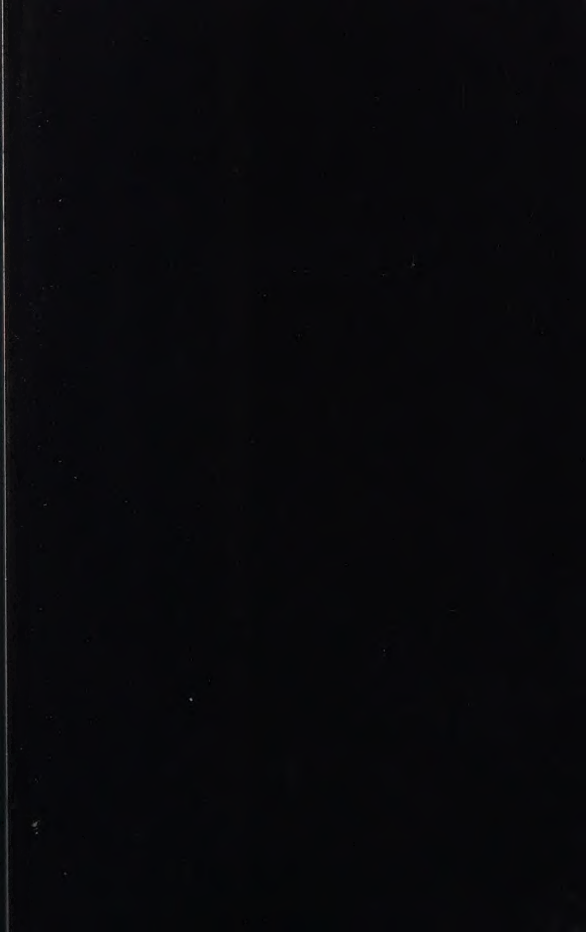
	PAGE
Rite of Blessing the Bread in honor of St. Philip Benizi.	403
The Crowns of the Seven Dolors.....	385
The Sick with the Relic of the Seven Holy Founders	391
The Sick with the Relic of St. Philip Benizi—	
Children	394
The Sick with the Relic of St. Philip Benizi—	
Adults	396
The Water in honor of St. Philip Benizi.....	401
Rite of Erecting the Confraternity of our Lady of	
Seven Dolors	375
Rite of Giving the Absolution <i>in articula mortis</i> ...	412
The Black Scapular of the Seven Dolors.	384
The Blessing with Plenary Indulgence to Servite	
Terriaries	410
The Papal Blessing	408
Rite of Using the Blessed Water and Bread of St. Philip	
Benizi	407
Ritual	375
Rosary. <i>See</i> Crown of the Seven Dolors.	
Rosary, Dominican	293
Holy, the Month of the	175
Rules of the Confraternity of our Lady of Seven Dolors.	388
Rules, Principal, of Christian Life	xli
SACRAMENT, Blessed, Act of Reparation to the.....	90
Benediction of the	99
Visit to the	187
Sacraments, the Seven	xxxvi
Sacred Heart of Jesus, Act of Consecration to the....	95
Act of Reparation to the.....	94
Prayer to the, after Communion.....	82
Salve Regina	161
Scapular, Black:—	
Origin	xviii


	PAGE
Scapular, Black:—	
Rite of giving	384
Thanksgiving for the reception	274
September, Month of	234
Septenary in preparation for the Feast of the Com- passion of Mary	199
Septenary in honor of the Seven Holy Founders.....	324
Of St. Juliana Falconieri	339
Of St. Peregrine Laziosi	333
Of St. Philip Benizi	345
Servite Churches, Indulgences granted to those who Visit the	434
Seven Dolors:—	
Consideration for the Feast	240
Crown or Rosary	431
Feast	239
Little Office	191
Seven Dolors:—	
Meditations	179, 209, 221, 240
Prayers, <i>passim</i> .	
Septenary in preparation for the Feast.....	235
Seven Fridays, Devotion of the	220
Seven Offerings of the Precious Blood.....	317
Sick Person, Prayers to our Lady of Dolors for a.....	288
Sick, Rite of Blessing the. <i>See</i> Rite.	
Sin, Ways of Being Accessory to Another's.....	xxxviii
Sinners, Conversion of, Prayer to our Lady of Dolors for the	281
Sins Crying to Heaven for Vengeance.....	xxxviii
Sins, Deadly	xxxvii
Soul of Christ, Prayer	84
Souls in Purgatory, Holy, Octave of the.....	352
Prayers for the	352

	PAGE
Spiritual Communion	37, 84
Stabat Mater	171
Stabat Mater, in three parts	210, 212, 214
Stations of Rome	423
Of the Cross	303
Of the Way of the Seven Dolours of Mary.....	177
Supplication for Passiontide	207
TANTUM ergo	103
Te Deum	373
Temptation, Ejaculations in time of.....	12
Tertiaries of the Servite Order, Rite of giving the Blessing, with Plenary Indulgence, to the.....	410
Thanksgiving for the Reception of the Black Scapular.	274
Third Order of the Servites, Indulgences of the.....	425
Privileges Granted to	429
Third Sunday of the Month, Devotions for the.....	261
Thirty Days Prayer to B. V. M.	295
Thomas of Aquin St., Prayer of, before Communion..	72
After Communion	80
UNIVERSAL Prayer for All Things Necessary to Salvation	372
To our Lady of Dolours	275
Usual Prayers	8
VARIOUS Prayers to our Lady of Sorrows.....	275
Vespers of the Blessed Virgin Mary.....	140
Via Matris Dolorosæ	177
—A Shorter Form	187
Vidi aquam	18
Vigil of the Blessed Virgin Mary	134
VIRTUES, Cardinal	xxxvi
Contrary to Deadly Sins	xxxvii
Visit to the Blessed Sacrament, Prayers for a.....	87

	PAGE
Visiting the Churches of the Servite Order, Indulgences granted for	434
WATER, Rite of Blessing the, in honor of St. Philip....	401
Blessed, Rite of Using the, in honor of St. Philip..	407
Way of the Cross	303
Way of the Sorrowful Mother	177
Work, Prayer before	8
Works, Eminently Good	xxxviii
Wounds, Five, Crown of the	319
Devotions on the	91







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