

THE  
PRIEST'S COMPANION

A MANUAL OF INSTRUCTIONS  
AND PRAYERS  
FOR PRIESTS AND RELIGIOUS

BY THE

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## FOREWORD

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This book is based upon the many Manuals of Prayer in latin written and compiled for the use of Priests and Seminarians in the Roman Communion. No particular model has been adhered to. The peculiar feature of this book, in which it differs both from almost all such latin manuals and also from most existing Anglican books of devotion, is that it contains a high proportion of prayers drawn from the various Eastern Liturgies and other Rites. If Catholic be defined, as most Anglicans would define it, as the common teaching of the Western and Eastern Churches both before and since the Great Schism with a leaning to Western *Theologoumena* where there are differences, it is right and proper that we should make use not only of Western but also of Eastern prayers as far as we can. A further purpose served by familiarity with Eastern Prayers is that it can be demonstrated from them that most of the doctrines and practices which the "Evangelical" Party disapprove of as "Modern Romanism" are the common teach and usage of the whole Catholic Church from very early centuries of Christianity: and that in differing from these doctrines and practices traditional Christianity is in more or less degree, be it rightly or wrongly, forsaken in deference to an illusive, and to our mind illusory, primitive Christianity which has not been and probably cannot be shown ever to have existed.

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G. A. C. WHATTON.

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## THE PRIEST'S COMPANION

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### THE RULE OF FASTING AND ABSTINENCE.

**I**t is recognised widely that the rules of the Book of Common Prayer are antiquated and far from clear, and, by reason of the number of days of fasting or abstinence, that they are incapable of observance by any but a small section of the people. Hence, in the absence of clear and up-to-date canonical legislation, it is very generally held permissible to follow the modern and clear legislation of the Codex of 1917, modified by the Roman Catholic Hierarchy for use in England. These rules are given below.

### THE NATURE AND BINDING FORCE OF THE RULES OF FASTING AND ABSTINENCE.

The rule of *fasting* orders only one full meal at or after midday; but in addition to this two light meals (a breakfast of about 2 oz. and an evening-collation of about 8 oz.). The full meal may, if preferred, be taken in the evening and the collation at midday. Fish and meat may be eaten at the same meal (if the day be not one of abstinence as well as fasting) but only one meat meal may be taken in the day.

The rule of *abstinence* forbids flesh meat, but egg and milk food or "animal" condiments may be taken even on a day of abstinence.



All persons over seven years of age are bound to abstain; the rule of fasting binds only between the ages of twenty-one and sixty. The bishop of the diocese (or the superior of exempt religious) may dispense his subjects from fasting and abstinence; and the parish priest (incumbent) may dispense his parishioners *individually* but not as a body. The confessor as such has no power of dispensation, but he can declare that under the circumstances of a particular penitent the law is not binding upon him.

#### DAYS OF FASTING WITH ABSTINENCE.

Ash-Wednesday, the Wednesdays and Fridays of Lent (but in some countries Saturday is observed instead of Wednesday); the Ember Wednesdays and Fridays; Ember Saturday in Lent (in many places all Ember Saturdays); and the Vigils of Pentecost, the Assumption, All Saints, and Christmass (if any of these fall on a day preceding or following a Friday, the abstinence, but not the fast, is dispensed in England).

#### DAYS OF FASTING.

The week days of Lent, except Wednesday, Friday, and Ember Saturday; and in England Ember Saturdays out of Lent, and those Vigils which precede or follow Friday.

#### DAYS OF ABSTINENCE.

All Fridays throughout the year, except when (out of Lent) a Holy Day of Obligation falls on a Friday; and in England also St. Stephen's Day.

#### DISPENSATION.

At the time of publication the only days of fasting and abstinence binding in the Roman Communion are Ash-Wednesday, Good Friday, and the Eve of the Immaculate Conception and the Vigil of Christmass; while Fridays, not being Days of Obligation are the only days of abstinence in force.

#### DAYS OF OBLIGATION AND DEVOTION.

It was probably the intention of the compilers of the Book of Common Prayer that the days listed as "Feasts to be Observed" should be treated, together with Sundays, as Days of Obligation on which the faithful should hear Mass and abstain from servile works. Since they are still "Scarlet Days" in the Kalendar of the King's Courts, Corpus Christi and the Assumption should probably be added to the list. Modern conditions have rendered the complete observance of all these days practically impossible, and in the absence of authoritative guidance it is suggested that the days listed below, which are reckoned as Days of Obligation in the rest of the Western Church, be kept as such and the others, which roughly correspond to the Days of Devotion\* (on which the hearing of

\* Accurately the following should be omitted from the list: the Conversion of St. Paul, St. Barnabas, St. Mark, and St. Luke; and the following should be added: the Invention of the Cross, the Nativity and Conception of the B.V.M., St. Laurence, St. Sylvester, St. Joseph (Mar. 19), St. Anne, the Patron of the country, diocese, and locality, and, in England, St. Gregory, St. Augustine of Canterbury, and St. Thomas of Canterbury.

Mass without abstention from servile work is strongly recommended) be so observed.

#### DAYS OF OBLIGATION.

All Sundays; the Circumcision, the Epiphany, the Ascension, Corpus Christi, SS. Peter and Paul, the Assumption, All Saints, and Christmass Day.

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## ADMONITIONS

### FROM THE FATHERS.

Jesus Christ is your inheritance, O ye ministers of the Lord. Jesus Christ is your sole domain. His Name is your wealth. His Name your income. His Name constitutes your stipend, a stipend not of money but of grace. Your heritage is not dried up by heat, nor devastated by storms. *The sun shall not burn thee by day, neither the moon by night.* Keep then the portion which you have chosen, for it is *the good portion, which the possessions of the world cannot equal.* (St. Ambrose)

A Cleric, who is the servant of the Church of Christ, should begin by carefully reflecting on the meaning of this title; and when its definition has been clearly made out and set before him, strive to be what he finds himself to be thereby called. For seeing that the word from which it is derived signifies a lot or portion, it will follow that a cleric is so called, either because he is the Lord's portion, or because the Lord is his lot. But whichever be the true interpretation of the word applied to him, the man who is the Lord's portion, or the man who has the Lord for his portion, he is alike bound to manifest such a character as shall entitle him either to have the Lord for his portion or to be possessed by the Lord as his own. When a man possesses the Lord, and can say with the prophet *The Lord is my portion* there must be nothing else he can call his portion but the Lord. If, on the other hand, I

myself am the Lord's portion and *the lot of his inheritance* I cease to have my part among the other tribes, and, like the priest and levite of old, I live on tithes, and by serving at the altar am made partaker of the offerings thereon. (*St. Jerome*)

O ye priests of the Lord, if the soul of every righteous man is the abode of God, much more ought ye to be his abode, and his pure and spotless temple. If his tomb, in which his dead body rested, was glorious, how much more glorious and more worthy than it, should your bodies be in which he daily condescends to take up his abode, now that he is risen from the dead. If the womb which bare Christ within it for the space of nine months was blessed, how blessed must your hearts be which the Son of God daily chooses for his dwelling-place. If blessed are the paps which, as a little child, he sucked, how blessed must be the mouth which receives his Flesh and drinks his Blood. Let your flesh therefore tremble with fear, and see to yourselves that the tongue which calls down the Son of God from heaven, speaks not a word against him, and that the hands which are stained with the Blood of Christ be not polluted by sin. (*St. Augustine*)

When we offer the Sacrifice to God we should at the same time sacrifice ourselves to God in our hearts by due contrition, seeing that we, who celebrate the mysteries of the divine Passion, ought to imitate in ourselves what we do sacramentally. For it will only then be, in the most perfect truth, a Sacrifice for us, when we at the same time offer

ourselves up also as a sacrifice. But it must be our study that, even after the hour of prayer is passed, we should, to the utmost extent of the ability which God has given us, keep our souls in him as the only source of spiritual strength and vigour, lest our thoughts wander away when our task is over; lest a mere empty joy take possession of our soul, and it lose all the benefit of its contrition by an unguarded licence of spirit. (*St. Gregory*)

O the stupendous marvel, O the ineffable power, O the tremendous mystery of the spiritual, holy, venerable, and spotless priesthood which Christ when he came into this world imparted unto us, albeit unworthy. Kneeling, and with tears and sighing, I pray him that we may discover this treasure of the priesthood. A treasure indeed unto those who preserve it worthily and without stain. It is indeed a resplendent and incomparable shield, a secure watch tower, an invisible wall, a solid and immovable foundation, reaching from earth to the summit of the highest heavens. What shall I say, brethren? It toucheth the height of the heavens, or rather it ascendeth without hindrance or labour to the summit of the heaven of heavens, and comporteth itself with ease in the midst of the angels and incorporeal spirits. What shall I say? In the midst of the heavenly powers? Nay, it even liveth familiarly with the Lord and Creator of angels, the giver of light himself. And how great soever be the things it asketh, it asketh urgently and with ease and even as having a certain measure of authority. I will not cease, my brethren, from

praising and glorifying the sublimity of this dignity, which, I say, the Holy Trinity bestoweth upon the sons of Adam. By it the world is saved, and creation enlightened. By it also the power of death has been destroyed and the might of hell has perished. By it the curse of Adam is done away and loosed, and the bride-chamber of heaven is opened and adorned. What shall I say? How shall I speak? Or what praises shall I offer? The gift of the height of the priestly dignity exceedeth all understanding and eloquence, yea even all thought. And, as I think, this it is that Paul insinuated as though in ecstasy when he said: O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgements, and his ways past finding out! Flying upward from earth to heaven it beareth all our requests most swiftly unto the throne of God, and it beseecheth the Lord for his servants. O power ineffable, which deigneth to dwell in us through the laying on of the hands of the holy priesthood! O how great a profundity, awful and wondrous, the priesthood containeth in itself! Happy is the man who useth this dignity with purity and without blame. (*St. Ephraem the Syrian*)

Although the priestly office is discharged upon earth, it ranks among heavenly ordinances. Therefore it is necessary for a priest to be pure, as if he belonged to heaven itself, for he standeth in the midst of heavenly powers. For when thou beholdest the Lord being offered, and the priest bowing in sacrifice and pouring forth prayers, and

all who partake reddened with the precious Blood, can you think that you are still among men and standing on earth? Are you not straightway transported to heaven, and, having cast out from your soul every earthly thought, do you not, with naked soul and pure mind, look around upon the things of heaven? Oh the marvel! Oh the loving-kindness of our God to men! He who sitteth above with the Father is, at the same time held in our hands, and suffereth himself to be clasped and embraced by those who will. (*St. John Chrysostom*)

How great a dignity God has conferred upon you, how great is the prerogative of your order; God has set you above kings and emperors, he has set your order above all orders; indeed, I may speak of it more highly still, he has set you above angels and archangels, above thrones and dominations. For as he took not hold of angels but of the seed of Abraham in order to make redemption, so it is not to angels but to men, and among men to priests alone, he has committed the consecration of the Body and the Blood. (*St. Bernard*)

#### FROM OTHER WRITERS.

Upon you God hath poured his spirit plentifully; you are the choicest of his choice, the elect of his election, a church picked out of the Church, vessels of honour for your Master's use, appointed to teach others, authorised to bless in his Name; you are the ministers of Christ's priesthood,

under-labourers in the great work of mediation and intercession, *medii inter Deum ad populum*, you are "for the people towards God" and convey answers to messages from God to the people. These things I speak, not only to magnify your office, but to enforce and heighten your duty: you are holy by office and designation: for your very appointment is a sanctification and a consecration, and whatever holiness God requires of the people, who have some little portion in the priesthood Evangelical, he expects it of you, and much greater, to whom he has conveyed so great honours, and admitted so near unto himself, and hath made to be the great ministers of his kingdom and his Spirit: and how as Moses said to the levitical schismatics, Corah and his company, so I say to you, "Seemeth it a small thing unto you that the God of Israel hath separated you from the congregation of Israel to bring you to himself, to do the service of the tabernacle of the Lord and to stand before the congregation to minister to them? And he hath brought you near to him."

Certainly if of one of the Christian congregation God expects a holiness that mingles with no unclean thing, if God will not suffer of them a lukewarm and indifferent service, but requires zeal for his glory, and that which St. Paul calls the *πόνος τῆς ἀγάπης*, the "labour of love": if he will have them to be without spot or wrinkle, or any such thing: if he will not endure any pollution in their flesh or spirit: if he requires that their bodies, and souls, and spirits be kept blameless

unto the coming of the Lord Jesus: if he accepts of none of his people unless they have within them the conjugation of all Christian graces: if he calls on them to abound in every grace, and that in all the periods of their profession unto the end of their lives, and to the consummation and perfection of grace: if he hath made them lights in the world, and the salt of earth, to enlighten others by their good example, and to teach them and invite them by holy discourses, and wise counsels, and speech seasoned with salt: what is it, think ye, or with what words is it possible to express what God requires of you? They are to be examples of good life to one another, but you are to be examples even of the examples themselves: that is your duty, that is the purpose of God, and that is the drift of my text: that "in all things ye show yourselves a pattern of good works: in doctrine showing incorruption, gravity, sincerity, sound speech that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you." (*Jeremy Taylor*)

You, O priests, are the noblest part of the Mystical Body of the Son of God. You are the eyes, the mouth, the tongue, and the heart of the Church of Jesus: or even better to say, you are the eyes, the mouth, the tongue, and the heart of Jesus himself. You are the eyes: for it is by you that the Good Shepherd continually watches over his flock. You are the mouth and the tongue: for it is by you that he speaks to men, that he continues to proclaim to them the same word and the same Gospel which

he preached when on earth. You are the heart: for it is by you that he gives the true life of grace on earth and the life of glory in heaven to all the members of his Body. (*St. John Eudes*)

To be a priest! A great thing indeed! The priest will never understand fully what he is, except in heaven. If he understood on earth, he would die, not of fear but of love.

The priest is like a mother, like a nursing mother to an infant a few months old: she gives it its nourishment, it has only to open its mouth. The mother says to her infant: "Come, my little one, feed." The priest says: "Take and eat, this is the body of Jesus Christ. May it keep you and bring you to life everlasting." Wonderful words! (*St. John Vianney*)

What is man, my son, and for what was he made? Surely that he should fear God and keep his commandments, and adore him and serve him alone. What art thou, my son, and for what wast thou made a priest: certainly that thou shouldst take the lead among men in this most excellent work, that thou shouldst make me to be feared, adored, and worshipped by them. O great dignity! O mighty majesty! I am in heaven, my son, and the sons of men upon earth: and thou art intermediate between me and them, that thou shouldst guide them in my name, and that they should obey thee as me. I am God the Creator, men are my creatures: and thou art placed over them, that thou mightest concern thyself that they should do their duty to me.

There is no dignity nor power, my son, under heaven which can be compared to thine: thou art of the gods: thou art of the sons of the Highest. The dignity of the king is human, that of the priest divine. Honour and power forsake the dying king: a priesthood for ever awaits the dying priest. A mighty king conquers his enemies: but a true priest overcomes the world. A king can imprison the body and otherwise punish; a priest can bind the soul itself. A king can release captives from the chains on the body: a priest can free souls from the power of the devil, and from the snares of sin. A king can do nothing but on earth: a priest has power in heaven. The one has the treasures of earth, the other holds those of heaven. Kings send gifts to other kings; but the priest offers sacrifice to the God of heaven. His voice pierces heaven, whence he draws down graces: there he propitiates God, and moves him. His sentence precedes the sentence of God: what he binds or looses on earth shall be bound or loosed in heaven. O, my son, recognise thy dignity; and since thou hast been made partaker of the divine nature, do not, by conversation unworthy of thy kind, return unto thy first vileness. (*Arvisenet*)

#### SHORT SAYINGS OF HOLY PERSONS

A holy priest makes a fervent people; a fervent priest makes a pious people; a pious priest, a decent people; and a decent priest, a godless people. (*Dom Chautard. O. Cist*)

Regularity and fidelity in rising in the morning are of capital importance. It is a question of

giving the first moments of the day to our Lord or to his enemy, and the whole day bears the reflexion of this first choice. (*Dom Marmion, O.S.B.*)

A priest who without an urgent reason omits to say Mass robs the Trinity of glory, the angels of joy, sinners of pardon, the just of divine assistance, the souls in purgatory of refreshment, the Church of a benefit, and himself of a healing remedy. (*St. Bede the Venerable*)

Ceremonies are in truth only shadows, but they are shadows of a great reality which demands that they be observed with the greatest attention possible. (*St. Vincent de Paul*)

To say the psalms perfectly is to say them to God; they need leave no impression. It is the spirit, not the understanding, which is to do the work. (*Pusey*)

I make my meditation well to say Mass well; and I say my Mass and I recite my Office devoutly to make my mental prayer well next day. (*Père Ollivaint*)

Nothing makes prayer bad or good but perseverance and longing; all the rest are accidents. Sweetness is God's gift; a sort of answer he sometimes makes to prayer. To pray in dryness and heartlessness may often be the most acceptable sort of prayer. (*Pusey*)

Our relations with God are founded upon faith and not upon feeling; we can be very near to God—and often we are so—and we feel very miserable and perverse. (*Dom Chautard, O. Cist*)

In order to come to the enjoyment of all things, desire enjoyment in nothing.

To come to possession of all, desire to possess nothing at all.

To come to be everything, desire nothing at all.

To come to the knowledge of all, desire to know nothing.

To come to that which pleaseth thee not, thou must go by a way which pleases not.

To come to that which thou knowest not, thou must go by a way thou knowest not.

To come to that which thou possessest not, thou must go by a way thou hast not.

To come to that which thou art not, thou must go by that which thou art not. (*St. John of the Cross*)

If you are wise, be cisterns and not pipes. (*St. Bernard*)

Set yourself earnestly to receive any, the least word, which can show you any fault, however small, even the breadth of a nail, in you, as caustic against self. (*Pusey*)

In faults, it is better to say: What could be expected from me? and humble yourself before God, and do not dwell on it. (*Pusey*)

See Jesus in all the souls confided to you; Jesus weak, Jesus narrowed down, but certainly there. (*Dom Marmion, O.S.B.*)

A short but fervent prayer will usually promote a conversion far better than long discussion and fine speeches. He who prays is dealing with the Primary Cause, he acts directly upon it. Thus,

he goes higher than all secondary causes, since it is only from the First Principle that they hold their efficacy. Consequently the desired result is then gained more surely and more quickly. (*Dom Chautard, O. Cist*)

Before allowing his tongue to speak the apostle ought to raise his thirsting soul to God, and then give forth what he has drunk in, and pour forth what he has been filled with. (*St. Augustine*)

By preaching a priest casts his net, but by hearing confessions he draws it to land and takes the fish. (*Ven. Louis Fiorillo, O.P.*)

Let not works confound your preaching, lest when you speak in the church every one should tacitly answer: Why then do you yourself not practise what you preach? (*St. Jerome*)

As salt preserves flesh from corruption, so mortification preserves the soul from sin. (*St. Francis de Sales*)

Beware lest the judgement pronounced upon unprofitable servants be also pronounced against you. And so that this may not happen flee from idleness as a pest, and the mother of all vices. And remember that none are so bound to make good use of their time as are priests, for they are charged with most important affairs of heaven and earth, namely, the glory of God and the salvation of souls. (*St. John Eudes*)

Dost thou wish to have the mercy of God? Give up sin, and thy sins will be forgiven. Dost

thou desire to hear the truth of the Lord? Hold fast to justice, and justice will crown thee. God is not merciful in the sense of being unjust, nor is he just in the sense of not being merciful. Is this a small mercy, that he does not impute to thee all former sins? (*St. Augustine*)

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## ON THE DIVINE OFFICE

*Let nothing be preferred to the Work of God  
(Rule of St. Benedict, ch. xliii)*

The Divine Office can be traced back as far as the reign of King David, for the Son of Sirach, among his praises of famous men, tells us that: *He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs (Ecclus. xl, 9).* The Christian form of the Office, however, is rather derived from the worship of the synagogue, coupled with the custom of private prayer at the third, sixth, and ninth hours of the day, and the occasional celebration of an all-night vigil, extended from Easter night (Holy Saturday) to other days. The worship of the synagogue gives us Lauds and Vespers, the Vigil Matins (called of old either Vigils or Nocturns), and the private prayers of the faithful Terce, Sext, and None (which, however, did not become Public Prayer till after the rise of monasticism), while Prime and Compline are the creation of the monks. The older twofold Office, together with occasional Vigils, seems to have survived the rise of monasticism for some time in Cathedral and Collegiate churches, and only gradually to have yielded to the fuller sevenfold form, which goes some way to justify Cranmer's simplification of the seven Offices of the Breviary into the two Offices of Morning and Evening Prayer. The personal obligation of reciting the Divine

Office, as distinguished from the obligation to have the Office sung in church, came much later, in the thirteenth century. It seems to have been the intention of the English Reformers to keep the choral obligation, for parish churches as well as for Cathedrals and Collegiate churches, in addition to the personal obligation upon the clergy; as witness the command that the parish priest shall say Matins and Evensong publicly and openly in church after ringing the bell. The use of the Psalter "in course" we owe to the monks. The question as to whether a secular priest may recite the Breviary Office in place of that in the Prayer Book will be considered later. There is of course nothing to prevent him from saying the Breviary in whole or in part in addition to Morning and Evening Prayer. Cranmer's intention to make the Divine Office (in its simplified form) a daily service for the laity as well as the clergy is in itself excellent: but in practice it has worked out, on the one hand in the exaltation of the Divine Office at the expense of the Mass; and on the other, in the over-laying of the essentials of the *Sacrificium Laudis* (the orderly recitation of the Psalter and reading of the Bible) by secondary elements (*e.g.*, the penitential introduction, intercessions, hymns, etc.), which are more fit for popular devotions than for what St. Benedict calls the Work of God; at least this is true of the Sunday Offices. It is therefore a possible point of view that the Morning and Evening Prayer of the Prayer Book should be abandoned to this worthy object, and that the priest should say privately as the fulfilment of the

Sacrifice of Praise the sevenfold Office of the Breviary. Matins and Evensong as rendered in many churches on the Lord's Day can hardly be considered as fulfilling the obligation laid upon the priest of saying the Divine Office daily in the order prescribed by the Church.

The Divine Office is so called because it is *par excellence* the office and work of a priest to which nothing is to be preferred: it is not, however, the sole reason of his priesthood (which is to be a mediator between God and man), nor is it even his most exalted function (which is to offer the Holy Sacrifice); but it is his first duty and the first call upon his time. This is most fitting, for as a mediator between God and man, he must not only minister the things of God to his flock, but also represent the Church in her worship of her Divine Head.

In reciting the Office the priest, even when, as is most often the case in these days, he says it by himself, is an ambassador to God on behalf of the Church, as if she were praying by and through him. As the representative of the Church Militant he offers her corporate worship to the Divine Trinity in union with the worship he ever receives from the angels and saints in heaven. He is privileged to enjoy a foretaste of the heavenly psalmody in which, if he is found faithful, he will one day bear a part with the flock committed to him, on whose behalf he now intercedes. The priestly work of offering the Holy Sacrifice of the Mass will one day cease (for it was instituted by Christ "till he come" again in glory to judge both the quick and the

dead), but the Divine Office will last for all eternity. And not only is the priest when saying his Office privileged to be joined with the angelic choir, but he is privileged to be joined also with the praise which each of the Divine Persons ceaselessly renders to the other Two and to himself.

This being the case he should be extremely careful to pay his debt in a fitting manner, and to consider often the curse pronounced in the sacred Scriptures against them that do *the Work of God* negligently. Before its recitation he should prepare his soul by a brief review of the considerations given in the previous paragraph; by a profound self-abasement before God, with an act of contrition; by an act of union with the prayer offered by our Lord when on earth, and still offered by him in the most holy Sacrament of the Altar, to his heavenly Father; and by the formation of a particular intention, such as those given below. In reciting it, he should join to the sense of the words devout affections of the soul, lest it happen that in this work most divine, which should make satisfaction for sin, he sin still more by indevotion and haste. To aid him in this, let him renew his attention and intention at the beginning of each psalm, prayer, or other part of the Office, especially at *O God make speed to save us*, at the *Gloria Patri*, and at the words which end nearly all the prayers, *Through Christ our Lord*. Let him choose as far as possible to offer this most excellent of vocal prayers in church, or in his private oratory, if there be one in his house: at least let him be careful to take up a becoming posture and, if through weariness

he sits, at least let him avoid lounging. At the conclusion of the Office, he should give thanks for the graces which he has obtained for himself and for the whole Church by his recitation; ask pardon for any faults committed therein; and pray to our Lord to repair whatever may be amiss with his prayer.

If he be asked why the Church has for many centuries now imposed the recitation of the Divine Office upon priests as a daily obligation binding under pain of grave sin, while the daily offering of the Holy Sacrifice, that greatest work of which a priest is capable, is only recommended, St. Vincent de Paul makes answer thus:

“The first act of religion is to praise God. We may even go further and say that it takes precedence of sacrifice. There is a maxim; *Prius esse quam operari*: a thing must exist before it can work, and it must first exist before it can sustain itself; *Prius esse quam sustentari*. The essence and existence of God must be admitted, and some knowledge of his perfections acquired before offering him sacrifice. That is natural, for, I ask you, to whom do we offer gifts? To the great, to princes and kings. God has observed the same order in the Incarnation, when the angel Gabriel went to salute the blessed Virgin. He began by acknowledging that she was full of grace: *Ave, gratia plena*. He recognised the fact, and praised her as full of grace. What did he do next? He offered her the gracious gift of the Second Person of the Holy Trinity. Praise preceded sacrifice. This

procedure on the part of God enables us to see how we should act. The first thing he did was to send an ambassador; then, when the Virgin consented, the effect immediately followed. Hence the first act of religion is to recognise God according to the attributes and perfections which he possesses. And, as this is the case, let the first act of religion be the due recitation of the Divine Office in which this work is performed.”

Two practical points may be mentioned here:

1. Though a priest fulfils his obligation of reciting the Office if he says it all at any time between midnight and midnight, yet to postpone the recitation of any part of this, and still more the whole, beyond the accustomed hour is apt to make it to be to him a burden rather than, as it should be, his chief joy and principal vocal prayer. It is like the manna; gathered early and taken in time this food has every flavour, and answers every craving; but if it be neglected or taken late, there is a risk that it will be found changed and savourless.

2. Since the Office is *vocal* prayer, the Church requires that it be recited audibly or at least, in private, that the lips should form the words. The grace of vocal prayer as a method of praying depends upon this, for the act of speech is connected in the mind with the idea of a listener, and thus vocal prayer teaches us to remember that we are indeed speaking to someone, that we have a listener.

## ON THE USE OF THE PSALTER IN THE OFFICE.

Some priests find it difficult to extract any savour from the psalms which bulk so large in their official prayer. Perhaps this is at least partly due to their not having an adequate idea of the mind of the Church in saying the psalms. She does not intend him to recite them according to their primary and literal meaning (*i.e.*, the meaning which their various authors intended when they wrote them), but rather according to a fuller meaning, not perhaps known to their authors at all, but intended by the Holy Ghost who is the primary author of every part of Holy Scripture. What this meaning is is well brought out by Monsieur Olier in his book on the Religious Orders: he writes as follows:

“The Holy Ghost, who knew from all eternity the praises that Jesus Christ renders to God, and would render to him when he came into the world, began by infusing them in advance into the soul of David, father of Jesus Christ according to the flesh, and figure of him according to the spirit. In this well-disposed heart the Holy Ghost took pleasure in producing the same sentiments as in the Heart of Jesus; not however in all their perfection, nor approaching their extent, but as much as was requisite for the maintenance and nourishment of the Church, which never tires of rendering them, and finds her sustenance in them during her pilgrimage here below. For, waiting for the possession of her Beloved who is her sole good, all her consolation is to hear the voice of her Spouse—

*Sonat vox tua in auribus meis, vox enim tua dulcis:* and in listening to the accents of the prophet she hears him, for David was found a man according to God's heart, who having passed through the same conditions as the Man-God, was able to participate in all his dispositions.”

In other words, the psalter in its liturgical use is to be understood as the voice of Christ. If it be objected that there is much in it which cannot be put into the lips of our Lord Jesus Christ (as for instance those passages which deal with penitence), the answer is at least partially contained in St. Augustine's conception of the “Whole Christ,” *e.g.*, “The Whole Christ,” he says, “is Head and Body, which truth I doubt not you know well; the Head is our Saviour himself; but his Body is the Church, not this one or that, but spread throughout the whole world. Nor is it only that which now is among men who are living in the present life, but it is in those belonging to it who have been before us and in those who are to come after us, even unto the end of the world. Hence the whole Christ is the Head and its body.” (*In ps. lvi, 1*)

There are two practical difficulties in following up this clue: the first arises from the fact that in very few cases can the same clue be followed consistently throughout any given psalm; the second, that in saying the Office (especially in the ideal manner in Choir) there is no time to follow up the mystical interpretation of the psalm. The practical way of dealing with both these difficulties is to select one verse, or perhaps two or three if the

psalm is long, and to say the whole with the mystical meaning of the selected verses in mind; rather in the manner in which the Rosary is said. The verse chosen need not always be the same one.

Doctor Neale's four-volume commentary will be found invaluable for this line of interpretation, and should be possessed by every priest. Unfortunately it is out of print, but is easily obtainable from second-hand booksellers.

#### THE MORAL THEOLOGY OF THE OFFICE.

The obligation to recite the Divine Office, which binds under pain of mortal sin, applies to the following:

1. All clerics in major orders (*i.e.*, subdiaconate, diaconate, presbyterate).
2. All solemnly-professed religious of both sexes.

One, who, without legitimate reason, omits a notable part of the Office (supposing full knowledge and consent) sins mortally according to all moral theologians: the omission of a small part of the Office (*e.g.*, a commemoration) is only a venial sin.

THE FOLLOWING ARE EXCUSED from recitation of the Office:

1. Those physically incapable, *i.e.*, the blind or those gravely sick;
2. Those morally incapable, *i.e.*, gravely hindered, such as might be the case by reason of fear, or the need to fulfil some other urgent

duty (as to administer the Last Sacraments) and then unable to complete the Office before midnight;

3. Those lawfully dispensed. The Diocesan Bishop can dispense his priests for a short time: and a major Religious Superior has the same power with regard to those subject to him.

A GRAVE VIOLATION OF THE FORM of the Divine Office, involving mortal sin, would be:

1. To follow a rite not one's own (*e.g.*, for a secular priest to say the Monastic Breviary, or for a monk to use the secular Office). It is however permitted to priests staying in a monastic house to follow the Office of that house, even though not present in Choir, and to Oblates and Tertiaries to say the form of Office used by the Religious of their Order;
2. To recite the Office in other than the prescribed language or languages (if there be one);
3. To say an Office differing notably in length or subject matter from that ordered, or to follow some other than the prescribed kalendar.

N.B. All priests attached to a definite church are obliged always and everywhere to follow their own kalendar for the Office (for the rules of the kalendar to be followed at Mass, see page 42); other priests, being seculars, may follow the kalendar of the place in which they happen to say Office, if they so

desire; but Religious must, like beneficed priests, follow their own kalendar (though if attending Choir *in another house of the same Order* they may conform to the Office being said).

WITH REGARD TO INVOLUNTARY CHANGES in the Office (*i.e.*, one made by mistake) the following rules apply:

1. One Office avails in place of another (but if notably shorter some part of the right Office should be said to equalise); but one Hour does not avail instead of another (*e.g.*, to say Terce twice does not excuse from saying Sext);
2. An error should be corrected from the point at which it is perceived (*e.g.*, if a priest finds that he has been reciting the wrong portion of the psalter when half-way through, he should take up the right portion of psalms from that point);
3. An error is not to be corrected by another error (*i.e.*, a priest who has said the Office of Tuesday on Monday must repeat the Office of Tuesday again on its proper day and not substitute the Office of Monday which has been omitted).

THE MANNER OF THE RECITATION of the Office required to satisfy the precept of the Church is as follows:

1. It should be said in due order, place, and posture. A light cause excuses from these; and in any case the rules for standing, sitting, kneeling, and the like, do not bind out of choir;

2. It should be said at the proper time (*i.e.*, not necessarily at the times originally fixed for the various Hours, but at the time customary among devout priests). It is of grave obligation to say the day's Office between midnight and midnight. Other rules as to time do not oblige under grievous sin, and Matins (including also Lauds, but not the Litany when it has to be recited) may be anticipated at any hour after two o'clock in the afternoon of the previous day, but only in private recitation; it is doubtful if this should be applied to Morning Prayer of the Prayer Book, since this includes a part of Prime;
3. It must be said entire (*i.e.*, not omitting any part, word, or syllable); but it is lawful to say it in alternate verses, even with a lay person;
4. It must be said vocally and not merely mentally. This obligation is grave;
5. It must be said with some degree of attention, and with the intention of praying. It may be as well to note that in praying vocally one can attend either to the words (to pronounce them properly), or to the meaning of the words, or to the Person who is being addressed.

#### ON THE BREVIARY OFFICE.

Any consideration of the daily order of a priest's life inevitably raises the question, for an Anglican priest, of what Office is to be said.

From the time that the recitation of the Divine

Office became an obligation on the individual secular priest until 1548 the position was quite clear. An English priest, like any other cleric of the Western Church, was bound to say daily the sevenfold Office contained in the Breviary (according to the Use received in his diocese or church).

In 1549 a new twofold Office was drawn up and imposed—possibly, but by no means certainly, with ecclesiastic sanction—upon “the Curate” in his public worship, and upon those bound to say Office corporately “in quires and places where they sing” (*i.e.*, Cathedrals and Collegiate Churches, not Religious Houses, for there was none left). But in this book there is no direction ordering individual private recitation of Matins and Evensong; so that it could be maintained that the obligation of the priest as an individual was still towards the Breviary; and there is some evidence that the more conservative of the clergy so interpreted their duty.

In 1552 a new Prayer Book was issued, without any kind of ecclesiastical sanction. In this was inserted a rubric ordering all priests and deacons to say openly or privately Morning and Evening Prayer, not being let or hindered by some urgent cause. This order, like the rest of the book, had no Church authority and consequently *de jure* priests remained bound to say the Breviary. But in fact this was made impossible by the calling in and destruction of all Latin service books.

The position remained thus (apart from the Marian reaction) until 1662, when a new Prayer

Book, in which the rubric concerning the saying of Matins and Evensong openly or privately was retained. This Prayer Book did, however, have some measure of sanction or at least acquiescence from Convocation. This together with the added weight of some hundreds of years of custom is certainly enough to justify an Anglican priest in holding that by saying Morning and Evening Prayer (in strict accord with the Book of 1662) he satisfies his obligation toward the Divine Office. But it should be noted that the rubric is a repetition of the original one of 1552 and that this is in effect (if not in form or in the intention of the compilers) a *dispensation* permitting the lesser obligation of Morning and Evening Prayer in the place of the great obligation of the Breviary.

Since 1662 the position has again been altered, not *de jure* but *de facto*, by the Shortened Service Act of the last century (which had Parliamentary, but not Church, authority) and by the attempted revisions of 1927 and 1928. The combined results of which are that the Offices of Morning and Evening Prayer are so mangled in actual practice in countless parishes (and this even in their essence the recitation of the psalter “in course”) that it would seem doubtful if so said these Offices do satisfy the obligation of the priest towards the Divine Office.

For this reason, and also from a desire to put themselves back once more into the main stream of the devotional life of the Western Church, many priests would wish to return to the old sevenfold

form of Office as contained in the Breviary (especially as since the revision under Pius X it is no longer open to the strictures made upon it in its mediæval form by the compilers of the Prayer Book of 1549). The question is can this be done consistently with loyalty to our promises? Can a priest in saying Office privately use the Breviary in its entirety and disregard the Prayer Book Offices? In view of the fact that the promise to use the Prayer Book applies only to public ministrations, and that the rubric which is in question as an impediment to the suggested course of action is *de jure* a dispensation, it would appear that a priest is entitled to act in the manner suggested. If it be argued that it would be sufficient to say Matins and Evensong and to add the Lesser Hours of the Breviary, the answer is that, while of course this way of acting is open to any priest without question, to do this is unsatisfactory because the Prayer Book Office is compiled in such a way as to be complete in itself, so that the Lesser Hours do not dovetail nicely in with it, but involve much repetition. The only difficulty is the case of "the Curate," who by rubric should say Morning and Evening Prayer daily openly in the church. But it may be contended quite reasonably that this obligation is no longer strictly binding on account of dissuetude; and that provided he says (or causes to be said) Morning and Evening Prayer in church on Sundays (and possibly also on all "the Feasts to be observed throughout the year" in the table at the beginning of the Prayer Book) he is as free as other priests to substitute the Breviary Office privately. Further,

in the case of Religious (whose needs were not considered in drawing up the Prayer Book) it would seem to be open to them as corporate bodies to refuse the dispensation to say Matins and Evensong, and so to recite the older form of Office corporately and publicly in their own chapels.

#### INTENTIONS AT THE OFFICE.

The use of a scheme of intentions for the recitation of the Divine Office is a great gain, since it is the best way as well as the easiest of fulfilling the obligation of interceding for the whole Church and in particular for the souls committed to one's care. It is also useful as an aid against wandering attention. Two schemes are given below, the first for those who content themselves with the simplified and shortened Prayer Book Office, the second for those who say the full Seven Hours from the Breviary or add to Morning and Evening Prayer the Lesser Hours of Prime, Terce, Sext, None, and Compline.

#### I.

##### AT MORNING PRAYER.

- |            |                                                                       |
|------------|-----------------------------------------------------------------------|
| SUNDAY.    | For the bishop and all my superiors.                                  |
| MONDAY.    | For all persons and objects commended to my prayers.                  |
| TUESDAY.   | For the increase of the priesthood in number, learning, and holiness. |
| WEDNESDAY. | For the propagation of the Faith.                                     |
| THURSDAY.  | For the unity of Christendom.                                         |



- FRIDAY. For the afflicted members of Christ's Body.
- SATURDAY. For the good estate of the queen and realm.
- AT EVENSONG.
- SUNDAY. For all for whom, by personal or official tie, I am bound to pray.
- MONDAY. For the faithful departed.
- TUESDAY. For all religious communities.
- WEDNESDAY. For the conversion of sinners.
- THURSDAY. For peace and concord among the nations.
- FRIDAY. For the final perseverance of the dying.
- SATURDAY. In thanksgiving for the blessings of the past week.

## II.

## MATINS (OR MORNING PRAYER).

## SUNDAY.

1. *For those with cure of souls.* For my parish and its needs.
2. *For religious.* For my community and order, and for all religious communities.
3. *For other priests.* For all for whom, by personal or official ties, I am bound to pray.

- MONDAY. For the bishop and all my superiors.
- TUESDAY. For peace and concord among the nations.

- WEDNESDAY. For the propagation of the Faith.
- THURSDAY. For the unity of Christendom.
- FRIDAY. For the afflicted members of Christ's Body.
- SATURDAY. For the good estate of the queen and realm.

## THE DAY HOURS.

- LAUDS. In thanksgiving for all the gifts of God, natural and supernatural.
- PRIME. For all with whom I shall be in touch this day.
- TERCE. For all persons and objects commended to my prayers.
- SEXT. For the conversion of sinners.
- NONE. For the final perseverance of the dying.
- VESPERS (or EVENSONG). For the increase of the priesthood in number, learning, and holiness.
- COMPLINE. For the faithful departed.

N.B. Those who substitute MORNING PRAYER for the Breviary Offices of MATINS AND LAUDS may use the intention assigned to *Lauds* at *Evensong* on Sundays and principal Feasts.

If the Prayer Book Offices are said in addition to the full Breviary Office, *Morning Prayer* might be said for those graces needed for personal sanctification and *Evensong* for those graces needed in pastoral work.

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## ON THE MASS

A priest is ordained primarily that he may offer a sacrifice to Almighty God, and thereby acknowledge, on behalf of and together with his people and the whole Church of God, the sovereign rights of the Blessed Trinity the Creator and Last End of all men, indeed of all created things, and of their utter dependence upon him. In the early Church, as to-day in the Eastern churches, there was but one offering of the Holy Sacrifice a day in any given place, but the principle that each and every priest was ordained to offer the daily Sacrifice was preserved by the practice of con-celebration, in which the priests (together with the bishop as the principal celebrant) together consecrated and offered the Body and Blood of Christ; but in the West, to which the English Church historically belongs, it was the practice from the early middle ages for each priest to offer and consecrate for himself; and since con-celebration is unknown to the English Church (even at Ordinations, where it survives in the rest of the West) the Catholic-minded priest, desirous of using as often as he can the chief prerogative of his priesthood, will as far as may be offer the Holy Sacrifice of the Mass daily. There is, it is true, no obligation, even in the Roman Obedience, to do this—the only obligation in the matter is that the *parish priest* (*i.e.*, the incumbent) must celebrate on some eighty days in the year with intention for his flock,

and that other priests must say Mass at least several times in the year; but the well-nigh universal custom is for each priest (unless legitimately hindered) to offer daily: and a priest who realises that priesthood and sacrifice are correlative terms, and that he is the mediator between God and man, will scarcely wish for a day to pass on which he does not plead the Sacrifice of Calvary for himself, his flock, and the whole Church.

Without entering into the various theories held as to how the Mass is a sacrifice, it may be simply said that it is a sacrifice because it is one with that of the Cross, the Priest and Victim being the same though the mode of offering differs, being transposed as it were on to the sacramental plane.\* It is offered therefore for the same intentions as the Sacrifice of Calvary, namely, to adore God, to give him thanks, to make satisfaction for sin, and to ask for new graces; to which must be added, since it is a commemorative sacrifice, to make a memorial before God of the “one, full, perfect, and sufficient Sacrifice,” once offered on the Cross. The first four ends or purposes of the Mass follow from what has been said of sacrifice in general and of that of the Cross in particular, viz., that it is a sign of our dependence upon our Creator and his absolute dominion over us, his creatures. Our recognition of dependence in the past finds expression in gratitude for favours received and in contrition for our want of subjection. Our recognition of

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\* Cf. Vonier's *A Key to the Doctrine of the Eucharist*, Ch. x.

dependence in the future finds expression in petition for the graces of which we stand in need. Our recognition of dependence on him in the present is called adoration. But of these purposes only two, to make satisfaction for sin and to ask for further graces, are directly beneficial to us (*i.e.*, the Church): therefore it is these which are meant by the expression "the fruit" of the Mass; and it is these which can be applied (in part) at the will of the celebrant.

A second difference between the Mass and Calvary is, that on the Cross our Lord in his very natural Body was Victim of his own Priesthood, and the Priest of his Victimhood, and offered the Sacrifice without co-operation on our behalf (though even here Our Lady standing by the Cross was the type and representative of the Church) while in the Mass he makes this offering through the mouth and hands of the ministering priest and associates with himself, both as priest and as victim, the "Whole Christ," that is his Mystical Body.\* The Mass is Calvary made present to us under sacramental signs, that we may take our part in it with Christ our Head. It follows, for both priest and people, that being associated with the Priest and Victim they must live in the spirit of their Liturgy; and it follows doubly in the case of the priest, because of his closer association with the Priest-Victim. It is for this reason, quite as much as for the purpose of making Communion possible

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\**The Parish Communion*, page 98. Ed. Herbert. S.P.C.K.

with the Risen Christ through reception of him under the Sacramental veils, that Mass was instituted, namely, that he might associate his Church with himself in the offering he made as Man to the Divine Trinity in token of the subjection of the creature to the Creator and the dominion that the latter exercises over the former. For it was this dominion and this subjection of mankind to God that was repudiated by Original Sin. Of course Calvary restored communion between the Creator and the creature, and reception of the Victim of the Sacrifice of the Mass makes that union (made possible in Holy Baptism) actual in the case of each individual member of Christ; but this union between God and man, this deification of human nature, is the consequence of the debt of adoration having been paid on the Cross, and not the primary purpose of that ineffable Sacrifice.

#### THE APPLICATION OF MASS.

As was said above, the Mass is offered for a four-fold intention; to adore God, to thank him, to make satisfaction, and to obtain fresh graces; and of these the two last only are of direct benefit to the Church and are called the fruit of the Mass.

Theologians, however, commonly teach that this fruit when applied to the Church is capable of a threefold division:

1. THE GENERAL FRUIT, that is, the benefit which accrues to the whole Church—Militant, Expectant and even Triumphant (as probably increasing the "accidental glory" of the saints

in whose honour and memory the Mass is offered). This fruit is in union with our Lord's self-oblation for *all* mankind, and the celebrant obviously cannot alter or direct it.

2. THE SPECIAL FRUIT, also called *the ministerial fruit*, that is, the benefit accruing to those who in any way co-operate in offering the particular Mass; this it is which, in the application of the priest's intention, is primarily and mainly operative.
3. THE MOST SPECIAL FRUIT, that is the personal share of the celebrating priest as being with Christ the offerer of the Sacrifice. Though this fruit, being personal to the celebrant, cannot be alienated and applied to others he may apply it for the acquisition of some grace of which he himself stands in need.

In order that the ministerial fruit may be, as it always should be, applied to a definite object, a priest ought never to go to the altar without first formulating a specific intention which, for the same reason, should be both explicit and formulated, at latest, before the Sacrifice is consummated by the consecration of the Chalice: though, of course, he will never wait till then to do so but will, before vesting, direct his intention as part of his preparation. Indeed it would be well to fix the intentions for Mass for some time ahead; and then, even if not subsequently adverted to, they will remain in force unless retracted by the formulation of other intentions.

THE ONLY RESTRICTION on a private (unannounced) intention is that it is not permissible to say Mass for those in heaven (the saints, the blessed, and baptised infants who die under the age of reason); nor yet for those in hell (but who shall dare to say that any particular soul is damned?); since in neither of these cases can the souls be aided by the Eucharistic Oblation. If the Mass is offered, as it may be, for individual heathen or heretics (other than catechumens) such intention must not be made public; while in the case of living excommunicates it is only permitted to celebrate for their conversion, either individually or in general.

The Bishop, or a Superior of a religious community, may, for his own subjects, prescribe a special intention, but he should not do so very often. According to the Codex of 1917 binding upon priests of the latin rite, diocesan bishops and incumbents of parishes are bound in justice to celebrate with intention for their flocks (the Mass *pro populo*)—or if unable to do so themselves to do so by deputy, who should be suitably remunerated—on all Sundays and Holidays of Obligation and Devotion. Though perhaps this rule cannot be held strictly to bind priests of the Anglican Communion, it is clearly fitting that he should frequently celebrate with intention for his flock, and may well adopt the same days for the purpose as do priests of the rest of the Western Church.

On All Souls' Day, if three Masses are said, as is permitted by recent legislation in the latin rite, all three must be offered for the departed, with special

intention of two of them as prescribed by authority; but on Christmass Day the three Masses may be applied at the discretion of the celebrant, except the one—in the case of an incumbent—which he would have to celebrate *pro populo*.

#### MASS IN A STRANGE CHURCH.

When a priest says Mass in a church other than his own, the following rules are observed:

1. ALL CELEBRANTS follow their own particular rite, if, as is the case with certain Religious Orders, it differs from the normal one;
2. BISHOPS under all circumstances follow their own kalendar; but other celebrants, even regular, observe the rules as under:—
3. IN PUBLIC CHURCHES, including public oratories and semi-public oratories, the kalendar proper to the church is to be followed. This includes permission for Votive Masses not allowed according to the celebrant's own kalendar. If in the kalendar of the church a votive is permitted, the priest may say Mass of the feast in his own kalendar, if he so chooses;
4. IN PRIVATE ORATORIES, the celebrant should follow his own kalendar.

## ON MEDITATION AND MENTAL PRAYER

Prayer is commonly divided into two categories, vocal prayer and mental prayer. This division, while convenient, is not absolutely correct; for while mental prayer can exist by itself (*i.e.*, the heart and soul can be raised to God without the use of words) vocal prayer without the accompaniment of mental prayer is but empty and meaningless chatter by no means acceptable to God. From this at once can be seen the importance to all Christians, and *a fortiori* to priests, of mental prayer in some form or other.

Again, the Sacraments are means of grace, and the grace they bestow is always to be found in them, yet the effect of the grace received by any individual will depend upon his own correspondence to that grace. Beside the food we need the digestion, beside the grace of the Sacraments we need a spiritual manducation to be found in mental prayer or meditation. As Thomas à Kempis beautifully puts it, there are two tables in the storehouse of the church, one is the table of the holy altar from which we receive the Body of Christ, the other is the table of the divine law containing holy doctrine. Faithful Christians need the sustenance to be derived from both tables. The priest needs it more urgently still, for he is bound to greater perfection on account of the sanctity of his state, and because, in the words of the prophet

Malachi, "the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

St. John Chrysostom compares mental prayer to a fountain in a garden. As long as the fountain plays, the garden produces its flowers and fruit; but take away the fountain and everything will languish and dry up. Without mental prayer, says St. Alphonsus, commenting on this figure of St. Chrysostom, a priest will say his Mass and Office with precipitation; will preach without unction; and will fail to produce the virtues necessary to his state. He will be but the corpse of a priest, for as the body cannot live without the soul, so the soul without mental prayer is dead and malodorous.

There is a saying among spiritual writers that fidelity to mental prayer is a test of being in a state of grace; since while it is quite possible to offer the Holy Sacrifice, to recite the Divine Office, and to say the Rosary or other vocal prayers in a state of unrepented grave sin, it is impossible to practise mental prayer in this state, or at least to continue to practise it, since the essence of mental prayer is attention to God and devotion towards him. The soul in mortal sin will either repent or abandon mental prayer.

It is quite true that the Church does not impose mental prayer upon her priests *sub gravi* as she does the recitation of the Office; but this is because she is not so much concerned with the personal sanctity of the priest as with his official status as the Ambassador of Christ in imposing the duty of prayer upon him. The *Opus Dei* is her corporate

and official prayer which the priest, even in private recitation, says in her name and as her representative, and such a prayer must from its very nature be vocal. She does, however, as may be seen from the provisions of Canon Law, consider that mental prayer is, to say the least, highly desirable for her ministers.

#### THE ORDINARY DEGREES OF MENTAL PRAYER.

Modern spiritual writers commonly distinguish three degrees of ordinary mental prayer; these are known as Meditation, Affective Prayer, and the Prayer of Simplicity (to which other names are also given). Beyond these comes Mystical Prayer, otherwise called Infused Contemplation, in its various degrees.

Meditation is that kind of prayer in which the memory recalls the chosen subject, the understanding reasons upon it, the will turns these reasonings into acts of prayer, and finally draws from it some practical resolution. Great care should be taken over the acts and affections, for without these the meditation would not be prayer at all, but only self-exhortation. We shall find, as we practise meditation over a long period of time, that the affective element will probably grow at the expense of the intellective until we at length arrive at the second stage.

Affective Prayer is that kind of prayer in which (the work of the memory and understanding being either already accomplished by a former course of discursive meditation or being supplied informally

by our daily spiritual reading) the soul now well attuned to the Mysteries of the Faith and their practical application to daily life, the affections and acts of the will at once come into play when we begin to pray. The method to be followed in this kind of prayer is well set forth in *Holy Wisdom*, by Dom Augustine Baker (Burns and Oates), Part III, Section III, Chapters 1—3; or more briefly in Dom Weld-Blundell's *Acts and Affections for Mental Prayer* (Methuen), which is summarised below. This work also gives the acts and affections from the end of *Holy Wisdom* in a modernised and more convenient form.\*

Dom Weld-Blundell's instructions can be summarised thus:—The soul having fixed on an act or affection contained in her exercise, let her dwell on it as long as she draws profit from it, and then let her pass to another. If in a clause there is contained matter for several desires or affections, let her separate them mentally and rest in each.

The Prayer of Simplicity. It will be found that in affective prayer, as in meditation, there is a progressive simplification both as to subject and as to the acts made which will become fewer and more simple in form until the Prayer of Simplicity is reached. In this kind of prayer God, or our Lord in one of his Mysteries, will be beheld by the eye of faith in a general way without any particular considerations or mental images, while the acts of the affections and will become blind and wordless strivings after God so beheld.

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\* *The Jesus Psalter* C.T.S. used one section at a time is also useful as a school of affective prayer.

It should be remembered that though the normal course of development of mental prayer is as has been outlined above, it is by no means inevitable in every case that all should pass through these three stages in order.

Those who are worried as to the reality of their mental prayer may ask themselves these four questions:—Did I intend to pray? Did I want to pray? Did I try to pray? Am I sorry that I did not pray better? And, as Abbot Cuthbert Butler teaches, if they can answer them with an honest "Yes," then they can rest assured that they have been praying, and probably praying very well.

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## ON MORTIFICATION

All our sanctity and salvation consists in following the example of Jesus Christ: *For whom he foreknew, he also predestinated to be made conformable to the image of his Son.* But we shall not be able to imitate Jesus Christ unless we deny ourselves, and embrace the cross that he gives us to carry by mortification: *If any man will come after me, let him deny himself and take up his cross and follow me.* The life of our Redeemer was full of sufferings, of sorrows, and ignominies. Hence Isaiah said of him, that *He was despised and rejected of men: a man of sorrows and acquainted with grief.* We must endeavour then to follow the advice of St. Paul: *Always bearing about in your body the mortification of the Lord Jesus, that the life also of Jesus may be made manifest in your bodies.* This we shall do, says St. Anselm commenting on the preceding text, when, in imitation of him, we assiduously practise mortification. To this we priests, who celebrate the mysteries of the Passion of our Lord, are bound in a special manner. Because, says Hugh of St. Victor, while celebrating the divine Mysteries we celebrate the passion of our Lord, we should therefore be careful to reproduce it in our lives. (*St. Alphonsus*)

The devout life is one which is rightly ordered in relation to its end, namely, God, for whose glory all things were made; but since man is fallen, his natural instincts are not in accordance with right

reason, and he tends to make himself in effect if not in theory, his own last end and final purpose in life, and to test the worth of all things by their relation to himself rather than as means to lead him to God; and this is not the less true even if the gratification sought is spiritual rather than material, for even so spiritual a thing as prayer may become a means of sensual enjoyment rather than of communion with God for his own sake; or even, an attempt to bend the divine will to our own, and not a means whereby our will may be aligned with God's. One of the purposes of mortification, then, is to correct this tendency by bending the will in the opposite direction away from natural inclination.

We have here the two reasons of the practice of mortification; the first of which will make most appeal to those who have advanced some little way on the path of holiness; while the second, as being more obviously practical, will appeal to all souls of good will.

### KINDS OF MORTIFICATION.

Mortification is of two kinds, voluntary and involuntary. Of these the latter, because less liable to be perverted by unworthy motives, is the safest; though some measure of voluntary mortification is essential. By involuntary mortification is meant such things as obedience to the Commandments of God and the Precepts of the Church, and those forms of self-discipline which arise



from a state of life or necessary surroundings, and the like.

Voluntary mortifications are both exterior and interior, and of the former nothing need be said but that on the one hand they should never be despised, while on the other they should never be practised without permission from a wise director, lest, among other effects, they lead to pride. Nor should a director give permission for them, as a rule, until the penitent has learned to practise abstinence from, or great moderation in the use of, innocent pleasures, and a considerable degree of interior mortification.

#### RULES FOR THE CUSTODY OF THE SENSES.

1. To avoid reading books which contradict or controvert Catholic dogma and morality, or if obliged to read them (as is frequently the case with the clergy) to do so only after having made sure of the orthodox position.
2. To go seldom to places of amusement, and to choose with care such as we do frequent.
3. To live plainly according to our state of life.
4. To prefer silence to much speaking; though on the other hand if naturally shy, to force ourselves to take a proper share in conversation on rightful occasions.
5. To receive the Sacraments often (*e.g.*, Communion daily and Confession fortnightly in the case of the clergy); and to practise recollection.

#### RULES FOR DISCIPLINING THE INTELLECT.

1. To accept and approve any doctrine, or practice, which may fairly be said to have the approval of the Catholic Church; and this even though we are unable to see the reasonableness of such a doctrine or practice.
2. To avoid opposing in any way an opinion, or practice, which can be shown to have the sanction of the consent of a doctor of the Church, however little such opinion, or practice, may appeal to us individually.
3. To avoid, as far as our position will allow, supporting one such opinion rather than another, where both are lawfully taught; and if obliged to express our own view on the matter to do so without bitterness or self-assertion.

#### RULES FOR DISCIPLINING OF THE PASSIONS.

1. LOVE. This passion may be controlled by *affective acts* of the supernatural virtue of charity towards God, and towards our neighbour for his sake: protesting our desire to love God above all created things, and our neighbour according to the order of charity. HATRED, the obverse of love, may be *affectively* mortified by intercession for those whom we dislike; and *effectively* by doing good to them whenever an opportunity offers.
2. ANGER. The chief remedies for this passion are:
  - (a) Resignation in prayer;

- (b) The practice of the presence of God, which may be aided by the use of frequent ejaculatory prayers;

N.B.—There is a right use of this passion, namely, a certain jealousy for the honour of God; but we should beware since anger against someone on other grounds may easily be disguised as righteous zeal for God's glory.

3. FEAR (*i.e.*, a certain fearfulness of having offended God by some particular sin): the chief remedies are:
- (a) Acts of confidence in our prayer;
  - (b) Obedience to a director;
  - (c) Frequent Communion, for "perfect love casteth out fear";
  - (d) The cultivation of the Gift of Holy Fear (*i.e.*, a profound sense of the majesty of God).

#### RULES FOR MORTIFYING THE WILL.

1. To do what any law, human or divine, commands and to abstain from those things forbidden by such laws; and where there is no law, to be guided by the light gained in prayer as controlled by a skilful director.
2. To suffer patiently all afflictions, mental or bodily, remembering that nothing can happen which God has not either ordained or permitted. If we have to do anything agreeable to nature, or to omit anything disagreeable to it,

to do so from the motive of conformity to the Divine Will, and not because of the natural inclination to do otherwise.

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## ON STUDY

Knowledge is necessary to the priest: *For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth*: and because God has linked ignorance and the rejection of the priesthood together in his word: *Because thou hast rejected knowledge I will reject thee, that thou shalt not do the office of the priesthood to me*. The Church, following the Divine example, sends forth her priests to instruct: *Go, teach all nations*: and holds that ignorance is a canonical impediment to ordination, a sufficient reason to exclude those otherwise suitable from the Sacred Ministry. In this connexion St. Gregory writes: *An ecclesiastical teacher ought to shine as in life so also in doctrine; for doctrine without life renders proud, while life without doctrine is useless*. It is not enough says Benedict XIV, to have gone through a course of theology and to have understood its meaning; no, not even to have taught it in public; one should, moreover, be assiduous in cultivating this science in order deeply to impress upon the mind that which was once learned, and to gain fresh information of which theology is the abundant source. For a priest to be ignorant of theology or to despise this sacred science is on a par with a doctor who should neglect or despise the study of medicine. The Christian life postulates a special knowledge, a knowledge of God, without which it is impossible to please him. Christianity

is not indeed primarily knowledge, philosophy, or a creed; but a life, a relationship to Christ. It is however a life based upon a creed, a relationship in which every part of man, his intellect included, is concerned. There is then a necessary knowledge on which the Christian life is based: and the priest, as a representative, in a special sense, of Christianity, is called upon to specialise in this necessary knowledge.

The knowledge required of a priest is twofold: that is (1) acquired by the intellect as a result of reading and experience and (2) infused by grace as the result of the co-operation of the human will with the sanctifying energies of the Holy Ghost. These two kinds of knowledge must go hand in hand or, on the one hand, the acquired knowledge will be barren of result both in his own soul and in his ministry of teaching; while on the other, the infused knowledge will be in danger of going astray. Meditation and study must then go together. Prayer will precede study, meditation will presuppose it, and both alike will aim at a knowledge of God himself, since God created man for himself and the knowledge of God is essential to any profitable knowledge of man.

If it be asked what is the order of importance in clerical studies, it may be answered that *dogmatic theology* undoubtedly comes first, even before the knowledge of the Sacred Scriptures, for these presuppose in the reader some knowledge of the revelation of God made to man "in divers parts and sundry manners" by the writers of the Old Testament, and fully, completely, and finally, by the

Incarnate Word, and handed down orally before any of the New Testament was committed to writing. Moreover the Scriptures are not capable of being correctly interpreted save by the Holy Catholic Church, whose book they are, as is proved by the varieties of Protestantism, and even the ordinary layman is required to have a simple knowledge of Catholic doctrine and morals, as well as the rule of prayer, as is proved by the requirement that he shall learn the Creed, the Lord's Prayer, and the Ten Commandments, and be instructed in the Catechism, before being presented for Confirmation. From all of which it follows that the priest who is commissioned, among other purposes, to be a teacher, "A Master in Israel," must have a much more profound grasp of the Faith, and must be able to know *de fide* doctrine from theological opinion, however probable the latter may be, and to distinguish both from heresy, error, or rash opinions. But a grasp of dogma will be of little use by itself; the priestly student must combine with it an ability to express the doctrines of the Faith in non-technical language. Moreover he must have unction if his teaching is to affect more than the minds of his flock. The latter quality cannot be taught; it is the result of a devout life; but a thorough grasp of the Sacred Scriptures, especially of the New Testament, is a help to acquiring the former. We may then put biblical study second in the programme. After faith comes morals. Moral questions may be studied from two points of view: (1) in order to decide how far it is permissible to go without falling into sin,

mortal or venial, and (2) in order to direct oneself or others towards the goal which is set before us in the words of our Lord, "Be ye perfect as I am perfect." The former of these is *Moral Theology* and the latter comprises *Ascetical* and *Mystical Theology*. A thorough knowledge of the first is necessary if the priest is to guide the souls committed to him aright; while at least a slight knowledge of the last named is desirable. Another department of theology which should not be overlooked is *Liturgy and Ceremonial*. The priest should at least have some knowledge of the origin and history of the rites which he is called upon to celebrate; while an elementary knowledge of ceremonial would seem to be essential to the proper performance of the rites themselves, and would save the laity from much distraction due to the vagaries of the clergy. This is not the place to defend one type of ceremonial rather than another; this much however may be said, that it is hard to see why the English priest should assume that (in defect of special rubrical directions in the matter) a method of carrying out the necessary rites of divine worship which the Western Church has given up is better than the methods now followed over the greater part of Western Christendom. Some knowledge of Canon Law would seem to be indispensable, though owing to the chaotic state of English Canon Law, it is difficult to say exactly what is the Canon Law now binding in the Anglican Obedience. The present Western Canon Law, which is clearly expressed and easily accessible, is perhaps a useful guide to conduct for the English

priest, though not binding and partly impossible to apply in our present circumstances.

Though not strictly comprised under the head of study, this is a convenient place to say something about Spiritual Reading. Spiritual reading differs from study, not so much in its subject matter as in its aim, which is edification rather than the acquisition of knowledge. The Holy Scriptures will obviously hold the first place among books for spiritual reading: among others which might be mentioned we may name the *Imitation of Christ*, St. Francis de Sales' *Devout Life* and St. Augustine's *Confessions*, to which may be added the biographies of the Saints and other holy men and the various collections of spiritual letters by the masters of the devout life. An hour a day on week days, out of which a busy priest might take the time spent on sermon preparation, would not be too much to be devoted to study; while a quarter of an hour should be spent in direct nourishment of his own soul with spiritual reading. A syllabus of study in rough outline should be drawn up, to prevent spending most time on those subjects which are the more attractive to the detriment of others which will probably need most attention.

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## PASTORAL WORK

Every priest is ordained for men in the things pertaining to God, that he may offer both gifts and sacrifices for sin and have compassion on the ignorant, and on them that are out of the way. His first pastoral work therefore is to pray for his flock. Of the Holy Sacrifice, of the Divine Office, and of Mental Prayer, we have spoken above. There remains the question of *Intercession*, in which much may be accomplished by a scheme of intentions for Mass and for the Work of God, of which specimens may be found in this manual: but almost certainly something of more detailed intercession for those committed to a priest's charge will be found necessary. There are two points in the average pastor's day which are suitable for this purpose, namely, in connexion with his preparation for offering the Holy Sacrifice (when he may with profit recall not only his particular intention but also those for whom he will pray at the *Memento* for the living and the dead—a practice which will save time in actually celebrating, since he can then merely recall the names in a general manner which he enumerated specifically in his preparation); and before his pastoral visitation, when he will make a spiritual visitation of those on whom he will call. Some system will be found useful for these purposes, *e.g.*, to arrange the names under streets, or according to spiritual condition.

But intercession is only a part of this pastoral work, which embraces also his dealing with individual souls in the Confessional and knowledge of the flock by personal visitation of the whole parish and not only of the sick, for "the good shepherd knoweth his own sheep by name." Unless he knows something of the environment of the souls committed to him as well as of their spiritual state, he will be able to do little. And he should remember that the souls of his flock will be required of him, if by any fault of his own one of them is lost.

The following are some rules which a pastor should adopt for his guidance in order humbly and holily to exercise his ministry:

1. To give example to others, and do more himself than he requires of them;
2. When he is excited, taken by surprise, or disturbed, to refrain from speaking or acting or giving counsel or command, lest he might be thought to act under the influence of passion;
3. Never to endeavour to exercise force with one who is angry or carried away by passion; but to give him time to come to himself, so that he may be in a condition to speak calmly and frankly;
4. Never to wrangle or contend with the laity, thereby running the risk of compromising his authority. He is not commissioned to dispute but to govern;
5. If he must refuse a request, to do so in such a way as to make it clear that duty and necessity

compel him. If he grants a request, to do so with a good grace, and not reluctantly and churlishly, thus robbing the favour of its value, and making its acceptance less agreeable;

6. When he is forced to use rigor, let it be seen that he would much prefer, if it were possible, to discharge the penalty himself than to impose it;
7. If one has offended him and frankly avows his fault, let him be on his guard against rebuking him for his past failings and ingratitude;
8. Let him not be solicitous to justify himself, or obstinate in maintaining his innocence. Let him say rather, with David and St. Bernard, Let the meek hear and rejoice; I shall await the judgement of reasonable and fair men; or, rather, I shall await the judgement of God. If he condemns me, then I shall also condemn myself and candidly avow my fault.

The parish priest should at all times be accessible to his flock and ready, at any time of day or night, to administer the Last Sacraments or private Baptism; remembering that as he is his people's mediator with God, to hold up holy hands and intercede for them, like Moses when the Children of Israel fought with Amalek; so he is God's mediator with the flock by whom the life of Jesus is given to his Mystical Body in the Sacraments. If the pastor realises the importance of the life of grace, and that it is only supernatural good works (*i.e.*, the work of Christ within the souls of his own),

not natural good works (*i.e.*, the works done in one's own strength), which avail to merit the supernatural reward of the Beatific Vision, he will be unwilling at any time and under any circumstances (saving the need for fencing the Sacraments from unbelievers) to refuse those Sacraments or Sacramentals which impart this life, which without them can scarcely be obtained, at whatever cost to himself; for he is, in the words of that most appealing title of the Pope, *Servus servorum Dei*, and like his divine Master "came not to be ministered unto, but to minister." The same reasoning will apply to the administration of the Sacrament of Penance, since no one can tell beforehand whether in any specific case this Sacrament is required for salvation, or only for the assistance of the penitent. The priest must be ready, then, at any reasonable hour, to hear the confession of anyone who asks him, even at considerable inconvenience; though of course he will have his regular hours for sitting in the tribunal of penance, and will instruct his people to come by preference at such times.

Then there is the work of instruction; for the Christian priest is also a prophet, sent to instruct and warn the people of God, according to the command of our Saviour: "Go ye into all the world and preach the Gospel to every creature." And here it is that the need for continued study is felt: for his message is not to be his own opinions concerning spiritual things but "the Faith once for all delivered to the Saints," which is that body of doctrine and morality handed down in the Scriptures as explained by the Church and amplified in

her Holy Tradition. He preaches because he is *sent*, and he preaches that message which he is sent to deliver; and he must know that message, and study that doctrine, which it is his office to deliver "with authority, and not as the scribes." The Canons of the Church, both of the present Codex of Roman Canon Law, and those of the English Provinces before and after the Reformation, are insistent upon the frequent and regular duty of preaching, and of catechising the young, and no priest can neglect this duty under pain of his own salvation.

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## THE PRIEST OF A COUNTRY PARISH

(Contributed by the Revd. E. C. R. Lamburn)

The priest in a country parish will find that he is not in a miniature town parish, but in a position where circumstances are totally different. Not only does the comparative smallness of his cure affect the number of people, so to speak, at his disposal; but—more important—he must minister to all shades of ecclesiastical thought in his parish; for, unlike towns, he cannot simply minister to a congregation of the Catholic-minded, leaving others to worship in neighbouring churches of their choice. Often too, he will have more than one church in his charge, with the duplication that this involves. Moreover, the parsonage house is usually among the “big houses” of the village; and this, coupled with the social standing that the country rector or vicar enjoys, will tend to class him among the “gentry” of the place. He will therefore need to be more than ever careful to be the parish *priest*—and not a gentleman who happens to be authorised to conduct the Sunday services. He should, therefore, regard his rectory or vicarage as a place of business, and not as a centre of social round, and try to persuade the parish so to regard it. He should make it abundantly clear that his first duties lie in the church (and not,

*e.g.*, at the dinner-table): for this reason his recitation of the Divine Office morning and evening *in church* is of great importance, not forgetting the ringing of the bell beforehand, if only to let the parish know what he is doing.

One great difficulty which he will find is getting a congregation for Mass. Unless indeed the parish contains some leisured or retired folk, it may be almost impossible to obtain anyone to answer Mass on weekdays, and in some places this is true even of Sundays; for which cause he may find the concession of Evening Mass useful. But of course he will attempt to say Mass, if a daily Mass is impossible, at least on Sundays and Days of Obligation.

If indeed a Mass on weekdays is generally impossible, he must at all costs avoid the temptation to feel that this permits him to spend these mornings in bed. He should rise at an hour at which he would if he were to say Mass; repairing to church, he should recite Morning Prayer; thus making at least this offering of liturgical worship. To this he may well add not only his meditation and other private prayers, but also an act of Spiritual Communion. This last he could well preface by reading (privately) what our forefathers would have called a “dry Mass,” *i.e.*, reading the order for Mass up to the *Sanctus* and from the *Communion-antiphon* onward, thus keeping in touch with the Church’s round of Masses provided in the kalendar.

Furthermore, the life of a country priest tends to be much more lonely than that of his town



colleague. He will certainly not be one of a staff of priests, and his nearest priest-neighbour will in all probability be some distance away. He will need, therefore, to be more than ever on his guard against the dangers arising from being much on his own, including that of taking his leisure in the houses of his parishioners.

NOTE BY THE COMPILER.

**F**r. Alban Baverstock used to say that given a little time a daily Mass was perfectly possible in a country parish, but no doubt this is not necessarily the case to-day, for since the war and perhaps because of its circumstances have changed much. A country priest who is unable to say Mass daily may comfort himself with the thought that the daily celebration of Mass by each priest as distinct from a Mass daily in the church for the sake of the faithful was not customary until a comparatively recent date, perhaps two hundred years ago or less, in Western Christendom, and is still not the custom in the Orthodox East, where the Liturgy is only celebrated once on Sunday and the chief festivals in each church; except that in large monastic establishments there may be a daily Liturgy. Is there any reason why the "dry Mass" of which Fr. Lamburn speaks should not be said at the Altar? This was certainly customary in the Middle Ages, and the Book of Common Prayer orders what is commonly called "Ante-Communion" on Sundays when there is no "Communion," and this is a rite of the same type as the "Missa sicca" or "dry Mass." The vesture for the mediæval "dry Mass"

was either surplice and stole or the full vestments, though perhaps by analogy with the former rite for the blessing of palms the maniple would not be worn.

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## COMMON FORMS OF PRAYER

*(Which should be learned by heart).*

### THE INVOCATION.

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

### THE LORD'S PRAYER.

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done; in 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 ANGELIC SALUTATION.

Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the Fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

### THE DOXOLOGY.

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 APOSTLES' CREED.

I believe in God, the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, his only Son, our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried. He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The forgiveness of sins; The Resurrection of the body, And the life ✠ everlasting. Amen.

### THE CONFESSION.

I confess to Almighty God, to blessed Mary ever-Virgin, to blessed Michael the Archangel, to blessed John 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 own fault, through my own most grievous fault. Therefore I beg blessed Mary ever-Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints (and you, Father) to pray to the Lord our God for me.

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

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

### ACTS OF THE THEOLOGICAL VIRTUES.

#### *Act of Faith.*

Firmly I believe and profess what Christ has taught, the Apostles preached, and the Holy Catholic Church doth propose for our belief; for thou, O Lord, hast revealed it, who art eternal and infallible Truth; and in this faith I desire to live, and for it I am willing to die.

#### *Act of Hope.*

I hope in thee and by thee, O my God, for grace and for glory, and for the means of salvation: thou art able to give them, for thou art almighty; thou art willing to give them, for thou art all-merciful; thou wilt give them, for I am persuaded both by thy promises and thy mercy.

#### *Act of Charity.*

I love thee, O my God, who first didst love me: and I desire to love thee above all things, and my neighbour for thy sake; for thou, the Supreme, Sole, and Infinite Good, art most worthy of my love.

#### *Act of Contrition.*

O most loving Father, I grieve with all my heart for all my sins, because I have so foully offended thee, my God and my infinite Good. "Guilty

now I pour my moaning: all my shame with anguish owning: spare, O God, thy suppliant groaning."

*or these*

O my God, I believe in thee and all thy Church doth teach, because thou hast said it, and thy word is true.

O my God, I hope in thee for grace and for glory, because of thy promises, thy mercy, and thy power.

O my God, because thou art so good, I love thee with all my heart, and for thy sake I love my neighbour as myself.

O my God, because thou art so good I am heartily sorry for having offended thee, and by thy grace, I will never offend thee again.

### THE ANGELUS.

*(To be said morning, noon and night, to remind us that God became Man for our salvation).*

℣. The Angel of the Lord declared unto Mary;

℞. And she conceived by the Holy Ghost.  
HAIL MARY, &c.

℣. Behold the handmaid of the Lord;

℞. Be it unto me according to thy word.  
HAIL MARY, &c.

℣. The Word was made flesh;

℞. And dwelt among us.  
HAIL MARY, &c.

V̄. Pray for us, O holy Mother of God;  
 R̄. That we may be made worthy of the promises  
 of Christ.

Let us pray.

**W**e beseech thee, O Lord, pour thy grace into  
 our hearts; that, as we have known the Incar-  
 nation of thy Son Jesus Christ by the message of an  
 angel, so by his Cross ✠ and Passion we may be  
 brought unto the glory of his Resurrection;  
 through the same Christ our Lord. Amen.

V̄. The Divine assistance remain with us  
 always.

R̄. Amen.

OR IN EASTERTIDE.

**J**oy to thee, O Queen of heaven, Alleluia.  
 He whom thou wast meet to bear, Alleluia.  
 As he promised hath arisen. Alleluia.  
 Pour for us to God thy prayer, Alleluia.

V̄. Rejoice and be glad O Virgin Mary,  
 Alleluia.

R̄. For the Lord hath risen indeed, Alleluia.

Let us pray.

**O** God, who by the resurrection of thy Son, our  
 Lord Jesus Christ, hast vouchsafed to give joy  
 to the whole world: 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.

V̄. The Divine assistance remain with us  
 always.

R̄. Amen.

THE DE PROFUNDIS.

Ps. 130.

**O**ut of the deep have I called unto thee, O Lord:  
 Lord, hear my voice.

O let thine ears consider well: the voice of  
 my complaint.

If thou, Lord, wilt be extreme to mark what is  
 done amiss: O Lord who may abide it?

For there is mercy with thee: therefore shalt  
 thou be feared.

I look for the Lord; my soul doth wait for him:  
 in his word is my trust.

My soul fleeth unto the Lord: before the morn-  
 ing watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord  
 there is mercy: and with him is plenteous redemp-  
 tion.

And he shall redeem Israel: from all his sins.

Rest eternal grant to them, O Lord: and let  
 light perpetual shine upon them.

**O**ur Father (*silently*).

V̄. And lead us not into temptation:

R̄. But deliver us from evil.

V̄. From the gates of hell;

R̄. Deliver their souls, O Lord.

℣. May they rest in peace.

℞. Amen.

℣. O Lord hear my prayer;

℞. And let my cry come unto thee.

(℣. The Lord be with you;

℞. And with thy spirit).

Let us pray.

**O** God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants and handmaids the remission of all their sins: that through our devout supplications they may obtain the pardon which they have always desired; who livest and reignest, for ever and ever. Amen.

or

**A**bsolve, O Lord, we beseech thee the soul of thy servant (handmaid) N. from every bond of sin: that in the glory of the resurrection *he* may be raised up amid thy Saints and elect unto newness of life. Through Christ our Lord. Amen.

ANIMA CHRISTI.

**S**oul of Christ, sanctify me;

**B**ody of Christ, save me;

**B**lood of Christ, inebriate me;

**W**ater from the side of Christ, wash me;

**P**assion of Christ, strengthen me;

**O** Good Jesu, hear me;

**W**ithin thy wounds hide me;

**S**uffer me not to be separated from thee;

**F**rom the malicious enemy defend me;

In the hour of my death call me;

And bid me come to thee;

That with thy Saints I may praise thee

For all eternity. Amen.

THE DIVINE PRAISES.

**B**lessed be God;

**B**lessed be his holy name;

**B**lessed be Jesus Christ, true God and true Man;

**B**lessed be the Name of Jesus;

**B**lessed be his most Sacred Heart;

**B**lessed be Jesus in the most holy Sacrament of the altar;

**B**lessed be the great Mother of God, Mary most holy;

**B**lessed be her holy and immaculate Conception;

**B**lessed be her glorious Assumption;

**B**lessed be the name of Mary, Virgin and Mother;

**B**lessed be Saint Joseph, her Spouse most chaste;

**B**lessed be God in his Angels and in his Saints.

SALVE REGINA.

**H**ail, 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, weeping and mourning 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.

## VENI CREATOR.

Come Holy Ghost, our souls inspire,  
 And lighten with celestial fire.  
 Thou the anointing Spirit art,  
 Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,  
 Is comfort, life, and fire of love.  
 Enable with perpetual light  
 The dullness of our blinded sight.

Anoint and cheer our soiled face  
 With the abundance of thy grace.  
 Keep far our foes, give peace at home:  
 Where thou art guide, no ill can come.

Teach us to know the Father, Son,  
 And thee, of both, to be but One.  
 That, through the ages all along,  
 This may be our endless song;

Praise to thine eternal merit,  
 Father, Son, and Holy Spirit. Amen.

or

Come, O Creator Spirit blest,  
 And in our souls take up thy rest;  
 Come with thy grace of heavenly aid  
 To fill the hearts which thou hast made.

Great Paraclete, to thee we cry:  
 O highest gift of God most high,  
 O fount of life, O fire of love,  
 And sweet anointing from above.

Thou in thy sevenfold gifts art known;  
 Thee, finger of God's hand we own;  
 The promise of the Father thou,  
 Who dost the tongue with power endow.

Kindle our senses from above,  
 And make our heart o'erflow with love;  
 With patience firm and virtue high  
 The weakness of our flesh supply.

Far from us drive the foe we dread,  
 And grant us thy true peace instead;  
 So shall we not with thee for guide,  
 Turn from the path of life aside.

Oh, may thy grace on us bestow  
 The Father and the Son to know,  
 And thee, through endless times confess'd  
 Of both the eternal Spirit blest.

All glory while the ages run,  
 Be to the Father and the Son,  
 Who rose from death; the same to thee  
 O Holy Ghost eternally. Amen.

## AN ACT OF SELF-OBLATION.

Take, O Lord, and receive, all my liberty.  
 Accept my memory, understanding and entire  
 will. Whatsoever I have or possess, comes to me  
 of thy bounty: I give it all back to thee, and  
 deliver it up to the governance of thy will. Give  
 me but thy love and thy grace, and I am rich  
 indeed, nor will I ask for aught beside. (*St.*  
*Ignatius*)

## AN ACT OF SPIRITUAL COMMUNION.

**O** Jesus, living in Mary, come and live in me, thy servant: in the spirit of thy holiness, in the plenitude of thy power, in the reality of thy virtues, in the perfection of thy ways, in the communication of thy mysteries; and by thy Spirit conquer every adverse power to the glory of God the Father. Amen. (*J. J. Olier*)

## MEMORARE.

**R**emember, O most loving Virgin Mary, that it is a thing unheard of that anyone 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 mother of the Word, but graciously hear and grant my prayer. Amen.

## TO OUR LADY AND THE SAINTS.

**H**oly Mary and all ye Saints of God intercede for us with the Lord, that we may receive help and salvation from him that liveth and reigneth for ever and ever. Amen. (*Roman Breviary*)

## TO OUR GUARDIAN ANGEL.

**A**ngel of God, whom the divine mercy hath appointed to be my guardian, do thou this day (night) enlighten, protect, direct, and govern me.

## A SALUTATION.

**V.** May Jesus Christ be praised;  
**R.** For evermore. *or* Amen.

EJACULATORY PRAYERS OR  
ASPIRATIONS

*These prayers (of which thirty-one are addressed to God and seven to our Lady) may be used either as ejaculations during the day; or on Rosary beads, with the Our Father before each decade; or for mental prayer, dwelling upon the chosen aspiration for as long as relish can be found in it.*

My God, I wish to learn the road to heaven.  
(*St. Philip Neri*)

Lord, I am nothing, but this nothing adores thee. (*Cardinal Merry del Val*)

What is all the world worth without God? Let all be lost, yet let not God be lost. (*St. Alphonsus Liguori*)

Thy judgements are great, O my God; nevertheless in thy mercy I hope to save my soul. (*Fr. dall' Aste*)

When shall I be able to say to thee: my God, I can lose thee no more? (*St. Alphonsus*)

Grant that when I first behold thee, my Jesus, I may behold thee appeased. (*Ibid.*)

My Jesus, if thou wouldst have me, clear away all the hindrances which keep me from thee. (*St. Philip*)

My Jesus, if thou uphold me not, I shall fall.  
(*Ibid.*)

I can do no good if thou help me not, my Jesus. (*Ibid.*)

O God, cleanse thou me a sinner, for I have done nothing good in thy sight. (*St. Macarius*)

Dear Jesus, be to me not a Judge but a Saviour.  
(*St. Jerome Emilian*)

O God, grant me tears, a remembrance of death, and a sense of sin. (*St. John Chrysostom*)

For thy most holy Passion's sake: "Remember not, Lord, our offences." (*St Philip*)

Eternal Father, through the most Precious Blood of Jesus, deliver me. (*St. Gemma Galgani*)

As thou, O God, hadst pity on the thief from the cross: Lord, remember me in thy kindom.  
(*Ambrosian*)

Lord, grant me patience here and forgiveness hereafter. (*St. Fulgentius*)

Yes, Heavenly Father, I accept everything; yes, and always yes. (*St. Francis de Sales*)

Light of Light, shine in my heart. (*Fr. Consolini*)

Heavenly Father, give me thy Good Spirit.  
(*Bl. Peter Favre*)

Jesus, crucified for me, pour out thyself upon me, and with the nails of thy love fasten my whole being to thee. (*St. Bernardine*)

O God, make me fit to love thee now, as I have loved sin in the past. (*Byzantine*)

What have I in heaven but thee; and what desire I upon earth beside thee? Thou art the God of my heart and my portion for ever.  
(*Ps. lxxii, vv. 25 and 26b, Vulgate*)

I love thee, O my God. (*Pope Pius VI*)

I rejoice at thy glory, O my God. (*Fr. de la Puente*)

Thou, O Christ, art all I want; more than all in thee I find. (*John Wesley*)

O Holy Ghost, who art the Bond of Love, unite me closely and for ever to the Father and the Divine Word. (*Missionaries of the Holy Ghost*)

O God, thou art all-powerful, make me a saint.  
(*St. Alphonsus*)

Lord, thou alone knowest thy saints; teach me to imitate them. (*Fr. John of Cronstadt*)

Jesus, our Elder Brother, make me co-heir with thee in thy Father's house. (*Cardinal Bona*)

May our hearts surely there be fixed, where true joys are to be found. (*Collect for Easter IV*)

Glory be to God for all things. (*St. John Chrysostom*)

Virgin Mary, mother of God, pray to Jesus for me. (*St. Philip*)

Our Lady of the Wayside, for the love of the



Child in thy arms, hold me by the hand for the rest of the road. (*Fr. Naughton*)

Mary, my mother, thou art my hope after Jesus; get me the grace to love Jesus. (*St. Alphonsus*)

Mother of love, love thy Son for me. (*St. John Eudes*)

Mother of Jesus show that thou art mother of Jesus by forming him and making him to live in my soul. (*Ibid.*)

Mother of Jesus, I give myself to thee; do thou in turn give me to thy Divine Son. (*Ibid.*)

Mother of God, thou art the Gate of Heaven; open to us the doors of thy mercy. (*Coptic*)

#### *Act of Spiritual Communion*

My God and my All, I love thee and thee only. Come to me, I am longing for thee, sighing for thee, waiting for thee. Come, Lord Jesus, and do not delay. (*St. Benedict J. Labre*)

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## MORNING PRAYERS

### *On waking*

Glory be to the Father, and to the Son, and to the Holy Ghost: and upon us, weak and sinful ones, be mercy and grace in both worlds; now and always and world without end. Amen. (*East Syrian Rite*)

### *On rising*

In the name of ✠ our Lord Jesus Christ, I arise; may he bless, govern, and keep me, and bring me to life everlasting. Amen.

I will go unto the Altar of God: even to the God of my joy and gladness.

Vouchsafe, O Lord, to keep us this day without sin. (*Florilegium*)

### MORNING OFFERINGS.

*One of the following offerings may be said before or after dressing, adding the prayer for direction of intention, and if the time is suitable the Angelus.*

**M**y Lord and my God, guard me as the apple of thine eye, that I may be sheltered from temptation by the wings of thy protection. Watch over mine eyes that they look not upon evil and mine ears that they hear no wickedness. Bridle my mouth and my lips that they speak no guile and make fearful my heart lest it be moved to sin.

Give me intelligence, O Lord, and increase mine understanding. Grant that I may be more pleasing to thee than the sweet smelling incense; that I may love thee and hate the perversities of the world; that I may cling to thee rather than to the things that pass away.

Grant, O my Lord, that I may give to thee three choice gifts, three sweet-smelling perfumes, three lighted and dazzling torches: my spirit, my soul, and my body; my spirit to the Father, my soul to the Son, and my body to the Holy Ghost who will renew it from the dust of the grave. O Father, sanctify my spirit; O Son, sanctify my soul; O Holy Ghost, sanctify my sin-stained body.

Grant, O Lord, that I may rejoice in thee now, and laugh in the latter day. I glorify thee with my spirit, my soul and my body; may thy mercy be upon me. Amen. (*Maronite Rite*)

**H**ear us, O never-failing Light, O Lord our God, Hour only Light, the Fount of Light, the Light of thine Angels, Thrones, Dominions, Principalities, Powers and all intelligent beings; who hast created the light of thy Saints.

May our souls be as lamps of thine, kindled and enlightened by thee. May they shine and burn with truth, and never go out in darkness and ashes.

May we be thy habitation, shining from thee; shining in thee; may we shine and fail not; may we ever worship thee; in thee may we be kindled, and never put out.

Filled with the splendour of thy Son our Lord Jesus Christ, may we shine forth inwardly; may the darkness of sin be driven away, and may the light of perpetual faith abide within us. Amen. (*Mozarabic, at the Blessing of the Paschal Candle*)

**I** adore you, God the Father, who created me. I adore you, God the Son, who redeemed me. I adore you, God the Holy Spirit, who has sanctified me, and who continues to carry on the work of my sanctification.

I consecrate this day entirely to your love and to your greater glory.

I know not what this day shall bring forth either pleasant or troublesome; whether I shall be happy or sorrowful, shall enjoy consolation or undergo pain and grief; it shall be as you please.

I give myself into your hands and submit myself to whatever you will. Amen. (*St. Francis Xavier*)

**O** eternal God, Who hast made all things for man and man for Thy glory, sanctify my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed to the glorification of Thy Name, and by Thy blessing it may be effective and successful in the work of God, according as it can be capable. Lord, turn my necessities into virtue; the works of nature into the works of grace, by making them orderly, regular, temperate, subordinate and profitable to ends beyond their own efficacy; and let no pride

or self-seeking, no covetousness or revenge, no impure mixture or unhandsome purposes, no little ends and low imaginations, pollute my spirit, and unhallow any of my words and actions; but let my body be a servant of my spirit, and both body and spirit servants of Jesus; that doing all things for Thy glory here, I may be partaker of Thy glory hereafter, through Jesus Christ our Lord. Amen. (*Jeremy Taylor*)

**O** blessed Trinity, one eternal God, who alone art infinite self-sufficing Perfection; I adore thee, acknowledging my entire dependence on thee and my utter poverty.

I believe in thee, O self-subsisting and essential Truth;

I hope in thee, O Omnipotent Mercy;

I love thee, O infinite Goodness and Beauty.

Suffer me, O Lord, to offer thee my whole being; my soul with its powers, my body with its senses, my day with its joys and sorrows; in union with the life, passion and merits of the Incarnate Word; to thy glory and the salvation of souls.

May thine omnipotence strengthen me this day; thy wisdom enlighten me; thy goodness shield me from all evils; that I may persevere in thy love and after this life for ever adore thee in heaven.

Mary, mother of grace, mother of mercy, protect us from the enemy, and receive us at the hour of death.

Angel of God, whom the divine mercy hath appointed to be my guardian, do thou *this day* enlighten, protect, direct and govern me.

Pray to God for me, O Blessed N., well-pleasing to God, for I eagerly betake myself to thee, who art the speedy helper and intercessor for my soul.

In the name of the Father, and of the ✠ Son, and of the Holy Ghost. Amen. (*Compiled from various sources by G.A.C.W.*)

#### *A Direction of Intention*

**M**y God and heavenly Father, I offer thee the Precious Blood of Jesus Christ, and all that I shall do or suffer this day, in union with him for . . . (*Based on St. Clement Hofbauer*)

#### *Intentions for the day of the week*

##### *Sunday*

For the rulers and the needs of the Universal Church, and that God would send labourers into his harvest.

##### *Monday*

For the holy souls in Purgatory, especially those most in need.

##### *Tuesday*

For those with whom I am joined by any special bond.

##### *Wednesday*

For our own and all other civil governments.

*Thursday*

For a holy, zealous, and learned priesthood among us.

*Friday*

For the conversion of infidels, heretics, and sinners.

*Saturday*

For the sick, the tempted, the afflicted, and the dying.

*Graces to be sought each day**Sunday*

To seek God first in all things and before all things.

*Monday*

For a real trust in God.

*Tuesday*

To have at heart the interests of Jesus:

- (a) the glory of the Father;
- (b) the fruit of the Passion;
- (c) an esteem of grace;
- (d) the honour of Mary.

*Wednesday*

For an abiding sense of sorrow for forgiven sin.

*Thursday*

For a deep humility of heart.

*Friday*

For an increase of love for God and my neighbour.

*Saturday*

For a holy and provided death:

- (a) having the use of my senses and speech;
- (b) in the true faith;
- (c) in charity with all men;
- (d) with true contrition;
- (e) fortified by the Last Sacraments.

### A PRAYER FOR THE NINTH HOUR ON FRIDAY

**G**rant, Lord Jesus Christ, that we who devoutly worship thy five most precious Wounds, may keep them deeply impressed upon our hearts both in our life and in our deeds.

Glory be &c. (*five times*)

(*The Raccolta*)

### PRAYERS BEFORE THE DIVINE OFFICE

*In the latin rite the prayers formerly prescribed for use before and after the Office have been abolished, so that it begins, except at Compline, with the opening versicles, than which no more suitable opening to the Public Worship of the Church could be conceived. But if in private recitation a priest*

*wishes to say personal prayers by way of preparation there is nothing to prevent him doing so. For this reason a few prayers are given below.*

**I**n the sight of the holy angels I will sing praise unto thee. I will worship towards thy holy temple, and praise thy name because of thy loving-kindness and truth. In praise, glory, and thanksgiving to the most high and undivided Trinity, and the Manhood of Jesus Christ, and in union with all the most burning aspirations and prayers of my Lord Jesus Christ while on earth, and his present intercession for us at the right hand of God the Father; in union with the inspiration of the Holy Spirit; and in honour of the Blessed Virgin Mary, of St. N. (*whose feast it is*), and of all the Saints; for the welfare also of the whole Church, I desire to fulfil this office of praise: would that I could do so worthily. (*Abbot Garcia de Cisneros*)

*or*

**I**n reciting the Divine Office it is my intention to adore, praise, and bless God, in union with the angels here present;

to give thanks for all the benefits conferred on me;

to make satisfaction for my sins;

to aid the living and departed;

and to obtain the assistance which I need both for my soul and body. (*The Compiler*)

*or*

**P**raise be to the most holy Sacrament, and to the most pure conception of our Lady.

O Lord God almighty, Creator and most sweet Father, because thou art what thou art, and because I love and cherish thee above all things, it grieves me to have offended thee, and I firmly resolve not to offend thee more, and to go to confession; and I ask thy pardon for the offences I have committed, and hope to obtain it through the merits of Jesus Christ, thy most holy Son and my Redeemer. Amen. (*Alonso of Madrid*)

*Or instead of prayers use may be made of the following considerations:*

**I** am about to recite the Divine Office;

by which, in the name of all creatures, the Church Militant fulfils her duty of adoring the Creator;

by which she unites herself to the worship of the Church in Heaven;

in which she takes upon her lips the words inspired by the Holy Ghost beforehand that they might become the utterance of Jesus Christ, God made Man, during his life on earth;

in the use of which she inserts her prayer into the only perfect act of adoration ever offered to the Blessed Trinity by her Divine Head, so that the Office is more his prayer than it is hers. (*The Compiler*)

## PRAYERS FOR VARIOUS OCCASIONS

### BEFORE MENTAL PRAYER

**D**read majesty, my Lord and my God, whom here truly present and hearing me, I venerate and adore, suffer me, who am dust and ashes, to speak to thee in thy presence and to hear what thou wouldest say to me.

I AM unworthy in thy sight on account of my numberless sins, for which I grieve with all my heart, and ask thy pardon.

LORD, teach me to do thy will, and grant that all my intentions, actions, and operations may be purely directed to thy greater glory and the service of thy Majesty.

GIVE what thou dost command, and command what thou wilt, my God and my all. (*Ad mentem S. Ignatii*).

or

**O** God, who hast given the spirit of religion without measure to thy Son, that he might worship thee for us all in spirit and in truth: grant, we beseech thee, that his spirit may be poured forth upon us, that in him and by him we may worship thee in spirit and in truth; and so the same thy Only-Begotten Son may become in us all the Sole and Perfect Worshipper of thy Majesty;

through the same Christ our Lord. Amen.  
(*Cardinal Bérulle*)

or

**O** God, grant me recollection of mind and undisturbed prayer, that I may ask with faith for those things which thou hast promised; a clear mind and a pure heart; that my understanding may see the good, and that I may hear thy eternal mysteries which thou hast given to men by the grace of thy Christ.

Grant me, O my Lord, the love of thy Holy Spirit; that I may love thee intelligently, with all my heart, with all my soul, and with all my strength, and my neighbour as myself, according to thy word.

May I have control of my thoughts, that I may contemplate nought but thee; nor ever pray to thee with my lips, while my mind wandereth to the corruption of my heart.

“The Lord is my light and my salvation”—draw me, then, to thyself; for thou art a faithful God, a loving Father, and the Teacher of holiness. Amen. (*St. Simon Stylites*)

add

### THE VENI CREATOR

*Methods of Meditation may be found either in Fr. Bede Frost's Art of Mental Prayer (Philip Allan 1931), or in Methods of Mental Prayer, by Cardinal Lercaro (Burns & Oates 1957); while those who desire Acts and Affections for Mental*

*Prayer may find them in a book of that name by Dom Weld-Blundell (Sands & Co.) or at the end of Dom Augustine Baker's Holy Wisdom or in the various works of Blosius.*

#### PRAYER AFTER MEDITATION.

**O** most Sweet Jesu, by whom and in whom all thy people pray, receive my prayer into the sanctuary of thy Heart and, as a faithful Mediator, present it, together with thy infinite merits, to thy eternal Father. Amen. (*Source Unknown*)

or

**M**y Lord and my God, take from me everything that keeps me from thee.

My Lord and my God, give me everything that draws me nearer to thee.

My Lord and my God, take me from myself, and give me wholly to thyself. (*St. Nicholas von Flue*)

#### BEFORE STUDY OR WRITING.

**I**n the longing to love thee, O my God, as much as a weak creature can, I will that all my thoughts, all my desires, all my feeling, all my aspirations, all my heart-beats, all my movements may be so many acts of love. I will that all the marks I make in writing, all the words and letters that I see in reading may be, as it were, so many acts of love. I wish I could offer thee every day as many acts of fervent love as there are grains of

sand on the sea-shore, leaves in the forests, atoms in the air—as many as there are beings created, and then multiply them to infinity.

I offer thee, O my God, to make up for my powerlessness, all the acts of love made by all the Angels and Saints who are in heaven and upon earth; all the acts of love of the most holy Virgin; and above all the acts of love of our Lord Jesus Christ for thee.

O my God, why cannot I love thee as much as thou deservest? Give me therefore a Seraph's heart, or rather put into my heart the love of all the Seraphim, and the love of all the Saints, the love of every heart, and increase it ceaselessly, so that I may love thee, O my God, as much as I long to love thee. Amen. (*Dom John Baptist Muard*)

#### BEFORE PREACHING.

**G**rant me, O Lord, a persuasive and wise eloquence, that I may not be puffed up nor raised above my brethren by my gifts. Put into my mouth, I pray thee, words of comfort, of edification, and of exhortation, through thy Holy Spirit; that I may be enabled to stir up the good to better things, and to recall by word and example such as are falling away unto the standard of thy righteousness. Let the words which thou wilt give unto thy servant be as sharp arrows and fiery darts to pierce the minds of such as do hear with thy holy fear and to kindle in them the fire of thy love. Amen. (*St. Anselm*)

## WHEN VISITING.

**V**isit, we beseech thee O Lord, this habitation, and drive far from it all the snares of the enemy: let thy holy Angels dwell herein to keep us in peace; and may thy blessing be always upon us: through our Lord Jesus Christ. Amen. (*Roman Breviary*)

℣. Peace be to this house;

℟. And to all that dwell therein.

*This form may be repeated at each house visited, while awaiting admission.*

## BEFORE ADMINISTERING ANY SACRAMENT.

**O** Lord Jesu Christ, I thy unworthy minister and servant, not trusting in my own merits, but in thy divine power, desire to administer this Sacrament of —, and with due intention, reverence, and devotion to do to the glory of thy Name what thou, while on earth, didst and doth now continue in our holy Mother the Church. And I grieve from the bottom of my heart for all and each of my sins, out of pure love of thy goodness, because they are displeasing unto thee. I beseech thee by thine infinite mercy to grant, at the prayers of blessed Mary ever-Virgin, and of the holy Guardian Angels, and of all Saints, the effect of thy grace and charity, that I may be enabled worthily to fulfil mine office; who livest and reignest, world without end. Amen. (*Vademecum Pii Sacerdotis*)

## BEFORE HEARING CONFESSIONS.

**G**rant me, O Lord, wisdom that sitteth by thy throne, that I may judge thy people in righteousness and thy poor with judgement. Grant me so to administer the Keys of the Kingdom of Heaven, that I may open to none to whom it should be shut, neither shut to any to whom it should be open. May my intention be pure; my zeal sincere; my charity patient; my labours fruitful. May I be mild without remissness; firm without severity; neither despising the poor nor flattering the rich. Make me to draw sinners unto thee by my gentleness; to question them with prudence; and to instruct them with skill. Grant me, I beseech thee, shrewdness in bringing the wicked out of their evil ways; earnestness in strengthening in them what is good; diligence in urging them to better things; maturity in answering difficulties; uprightness in giving counsel; light in dark places; wisdom in crooked paths; victory over all obstacles; and suffer me not to waste time in idle conversations; nor to be touched by the evil that I hear, and having saved others become myself a castaway. Amen.

## AFTER HEARING CONFESSIONS.

**O** Lord Jesu Christ, sweet lover and sanctifier of souls, purify, I beseech thee, by the inspiration of the Holy Ghost, my heart from every affection to, or thought of, evil; and vouchsafe of thine infinite pity and mercy to supply whatever may be lacking in my ministry, through neglect, ignorance, or sin.



I commend to thy Sacred Wounds all those souls whom thou hast drawn to the Sacrament of Penance, and whom thou hast washed in thy most precious Blood; that they may be kept from all sin, and may grow in fear and love of thee, and daily increase in all virtue, and finally come to life everlasting. Amen.

#### PRAYERS FOR RELIGIOUS.

##### *Before Recreation.*

Set a watch, O Lord, before my mouth, and keep the door of my lips, that I may not speak of the things of men; let not any evil word proceed out of my mouth, but if there be any good for the edifying of the faith, that it may bring grace to the hearers. Let not filthy nor foolish talking, nor jesting which is not convenient, be once named among us as becometh saints; but whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. Let my speech be always with grace seasoned with salt, that I may know how I ought to answer every man, and, not being wise in my own conceit, but consenting to the humble, I may become all things to all men, that I may be able to save some. Amen. (*Florilegium*)

##### *Before Manual Work.*

O God, who didst command our first parents to earn their bread in the sweat of their brow: I offer thee this my labour, that it may be to thy glory, and may set forward my salvation and that of all men. Amen.

## NIGHT PRAYERS

### HEADINGS FOR SELF-EXAMINATION.

*These may be used with the Form of Prayer given below. Go through each hour of the day in order to see in what things and how often you have sinned in thought, word, or deed.*

- (a) Concerning such a passion (selected for particular examination)?  
Or concerning such a virtue (so chosen)?

(b) TOWARDS GOD.

Meditation?

Mass—with its preparation, rubrics to be observed, and thanksgiving?

Divine Office—distinctly, attentively, devoutly, at the appointed time?

Spiritual reading?

Visit to the most holy Sacrament?

Rosary?

The state of the Church and Sacristy?

(d) TOWARDS MY NEIGHBOUR.

*Superiors:* politeness? obedience?

*Equals:* charity?

*Inferiors:* charity? prudence and brevity in commanding? a firmness of will in enforcing? and in both kindness?

## (e) TOWARDS THYSELF.

Humility? mortification, especially interiorly? custody of the inner and outward senses?

Temperance in eating and drinking?  
Study?

Other sins or defects committed?

## A FORMULA FOR SELF-EXAMINATION.

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

Abide with us, O Lord, for it is towards evening and the day is far spent. (*Roman Breviary*)

May my evening prayer ascend up to thee, O Lord, and thy mercy come down upon me. (*Ibid.*)

Keep me, O Lord, as the apple of an eye, hide me under the shadow of thy wings. (*Ibid.*)

O blessed Trinity, one eternal God; to thee be praise, glory, and thanksgiving, for that thou didst create me when I was not, redeem me when I was at enmity with thee, and hast sanctified me with countless gifts of grace and preserved me this day from all harm.

*Pause for examination of conscience.*

But, I returning evil for good, have defied thine omnipotence, mocked thy wisdom, insulted thy goodness, and refused to serve thee; my sins are more than I can number, but thy mercy exceedeth every measure of iniquity; trusting therefore in

thine exceeding love, I beg for forgiveness, purpose to confess, do penance, and amend my ways; and in satisfaction I accept all the pains and suffering and that kind of death which it shall please thee to send me, in union with the passion of our Lord and Saviour Jesus Christ.

Remember, O Lord, I beseech thee, all who are dear to me, commended to my prayers, or for whom I am in any way bound to pray, both living and departed NN. To the living grant pardon and grace; and to the departed rest and peace where the light of thy countenance shineth.

Into thy hands, O Lord Jesus Christ my God, I commend my spirit; do thou bless me, have mercy on me, and grant me eternal life.

Mary, mother of grace, mother of mercy, protect us from the enemy, and receive us at the hour of death.

Angel of God, whom the divine mercy hath appointed to be my guardian, do thou *this night* enlighten, protect, direct and govern me.

Pray to God for me, O Blessed N., well-pleasing to God, for I eagerly betake myself to thee, who art the speedy helper and intercessor for my soul.

In the name of the Father, and of the ✠ Son, and of the Holy Ghost. Amen. (*Compiled from various sources by G.A.C.W.*)

PRAYERS IMMEDIATELY BEFORE RETIRING  
TO REST.

*If the Examination of Conscience is made earlier in the evening, some prayers will be required*

*directly before going to bed. One or more of the following prayers may be used.*

**B**lessed art thou, O Lord King of the universe, who dost make sleep to fall upon our eyes. Suffer us, O Lord God, to lie down in peace and to rise again therein. Let not ill thoughts trouble us, nor evil dreams and fantasies, but let our rest be perfect before thee. Lighten our eyes that we sleep not in death. Blessed be thou, O Lord, who in thy glory dost give light to all the world. Amen. (*Jewish*)

**G**uard us, O Lord, by the protection of thy all-sufficient grace and mercy. Turn our hearts to thee, that know their true home yet wander from it. Give us understanding of the true meaning of this night, which is not only for rest from toil and for sleep but is also a figure of the end of earthly life. Grant that by well-deserving works in time of day we may be made fit to praise thee at eventide, O Father, Son, and Holy Ghost, now and always, and world without end. Amen. (*West Syrian Rite*)

**W**e give thanks to thee, O Lord, who hast preserved us through the day; and to thee we pay our vows for protection through the coming night; bring us in safety to the morning hours, we beseech thee, that so thou mayest at all times receive our praise. Through Christ our Lord. Amen. (*Gelasian Sacramentary*)

**O** God, who dost bid us to praise thee that thou mayest be constrained to pardon, grant that the prayers which we have offered up at each hour of this day may be remembered in thy mercy. Whatever evil we have done this day do thou pardon in thy loving-kindness. And so guard us through the days and nights of this earthly life, that we may deserve to see the dawn of the day that knows no night. Through Christ our Lord. Amen. (*Anglo-Saxon*)

**O** Lord God, who art light eternal, in the brightness of whose countenance is day that knows no night, and in whose protecting arms all quietness and tranquillity: while the darkness covers the face of the earth, receive our body and soul unto thy care and keeping; that whether we sleep or wake we may rest in thee, in thy light beholding light. Through Jesus Christ our Lord. Amen. (*Jeremy Taylor*)

**A**t the evening hour, thou didst rest in the sepulchre, and at the dawning of the day thou didst rise to the life of glory, O my Christ.

Teach me to see in sleep a figure of death, and in waking a new day of resurrection to eternal life.

Take from me all fear of death, and implant in me a certain hope of deathless life to come.

Accept now, for my last hour, the offering which I make of myself, in union with thine own offering for death at the Last Supper and in the Garden of Olives.

May thy Body, which I have so often received, be in me a seed of immortality, springing up, growing, and bringing forth fruit in the Day of Resurrection.

And to thee, with the Father and the Holy Spirit, be all honour and glory, now and always, world without end. Amen. (G.A.C.W.)

O blissful Mary!  
 thou art mother of God.  
 thou art mother of us guilty ones,  
 thou art mother of the Judge,  
 thou art mother of us exiled ones;  
 since thou art mother of us both  
 suffer not thy guilty child  
 to be condemned by God thy Child,  
 but by thy Child the Judge  
 receive thine exiled child  
 into his native land,  
 O blissful Mary! Amen. (*Florilegium*)

#### A PRAYER IN BED.

O Blessed Jesu, into thy hands I commend my soul and my body, to live or to die as seemeth good to thee and to thy infinite mercy; thou hast redeemed me, O Lord, thou God of truth. (*Treasury of Devotion*)

Creed.

#### DURING THE NIGHT.

Vouchsafe, O Lord, this night to keep us without sin. Blessed art thou, O Lord God of our fathers, and praised and magnified is thy Name for ever. (*Byzantine Compline*)

Mother of health and life, save us from them that trouble us, that the shadow of death cover us not, for we spread forth our hands to thy Son, the Very God. (*Brigittine Breviary*)

#### A FORM OF NIGHT PRAYERS FOR PUBLIC USE.

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

#### THANKSGIVING.

We give thanks to thee, O Almighty God, for all thy blessings bestowed upon us; for our creation in thine image and likeness, for our redemption through the precious Blood of thy dear Son Jesus Christ, for our vocation to the dignity of children of God, and above all for those blessings which we have received at thy hand this day.

BLESS the Lord O my soul, and forget not all his benefits.

#### INVOCATION.

Come, Holy Ghost, fill the hearts of thy faithful people, and kindle in them the fire of thy love. Enlighten our understanding to know our sins and

negligences, and stir up our wills to hate them with all our might, and grant us courage to do all that is needful for their conquest.

*A pause is made for each one to examine his conscience briefly.*

#### ACT OF CONTRITION.

**O** Jesus, we grieve that we have committed so many sins, and have been so ungrateful for thy countless blessings bestowed upon us. We detest this sin and neglect by which we have deserved grievous punishment from thy justice. And most chiefly we grieve that these and all our sins were the cause of thy bitter passion and death, and that by them we have offended thine infinite holiness and goodness.

**O LAMB** of God, that takest away the sins of the world, have mercy upon us, and spare us sinners.

#### PURPOSE OF AMENDMENT.

**W**e detest all our sins and firmly purpose to avoid, as far as in us lies, each and every voluntary transgression of thy commandments; and to flee all occasions of sin. Thou, O Jesus, who knowest whereof we are made, help us by thy grace in our weakness and inconstancy. By the love of thy Sacred Heart, we beseech thee to preserve us in those good resolutions which we have taken.

#### INTERCESSION.

**G**raciously hear the prayers which we offer thee, **GO** Lord, on behalf of N. and N.

*Here name the living and departed for whom prayers are desired.*

And grant to us all that which our Lord Jesus Christ commanded us to ask when we say:—

#### OUR FATHER.

#### FOR A GOOD DEATH.

**I**n the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased? O God most holy, O holy and mighty, O holy and merciful Saviour, give us not over unto bitter death. Cast us not away in the time of age: when our strength faileth us, leave us not, O Lord. O God most holy, O holy and mighty, O holy and merciful Saviour, give us not over unto bitter death.

*Ÿ.* Yea, though I walk through the valley of the shadow of death, I will fear no evil;

*R̄.* For thou art with me; thy rod and staff comfort me.

Let us pray.

**A**lmighty and most merciful God, who hast bestowed upon mankind the healing grace of salvation, and the prize of eternal life: mercifully behold us thy servants, and comfort again the souls which thou hast made; that in the hour of their

departing they may be found worthy to be presented by the hands of thy holy Angels without spot before thee their Creator: through our Lord, etc.

#### FOR PROTECTION.

Save us, O Lord, while waking, and guard us while sleeping; that awake we may watch with Christ, and asleep may rest in peace.

℣. Vouchsafe, O Lord, this night;

℞. To keep us without sin.

Let us pray.

Visit, we beseech thee O Lord, this habitation, and drive far from it all the snares of the enemy: let thy holy Angels dwell herein to keep us in peace; and may thy blessing be always upon us: through our Lord, etc.

#### BLESSING.

The peace of our Lord Jesus Christ, the purity of the most blessed ever-Virgin Mary, the sign of the ✠ Holy Cross, the might of the Lord's Passion, the guardianship of the holy Angels, and the intercession of all the Saints, stand between us and all our foes visible and invisible, and keep us from all sin, and from every peril to soul and body, now and at the hour of our death. Amen.

## DEVOTIONS FOR CONFESSION

#### PRAYER BEFORE CONFESSION.

Receive my confession, O most merciful and compassionate Lord Jesu Christ, who art the one hope I have for the salvation of my soul: and give me, I pray thee, contrition of heart and tears of repentance, that day and night I may bewail all my negligences with humility and purity of heart. O Lord my God, receive my prayer. O Good Jesu, Saviour of the world, who didst give thyself up to death upon the Cross to save sinners, behold me a poor sinner calling upon thy holy Name; behold not the evil that I have done and forget not the good; and if I have committed any sin for which thou couldest damn me, pass not over any good for which thou mightest save me. Spare me, therefore, O thou who art my Saviour, and be merciful to the soul of me a sinner. Loose my bonds, heal my wounds. Wherefore, O most tender Lord, by the merits of the pure and stainless Virgin Mary, Mother of God, and of all thy Saints, send forth thy light and thy truth into my soul, that they may indeed reveal to me all my defects; that by their aid I may be able to confess them; and that they may teach me those things necessary for full and true contrition of heart. Amen. (*Florilegium*)

#### FORM FOR SELF-EXAMINATION.

*Pride.*

Do I take satisfaction in my good works, as if

they were truly my own and not due to the grace of God in me ?

Do I set myself up as a teacher in those things in which I am but a learner ?

Do I condemn those who are truly devout, but not in my way ?

Do I desire that I alone should be thought good ?

Do I complain of not being understood when not praised by my confessor ?

Do I waste time discussing my spiritual state with others ?

Do I excuse, rather than accuse, myself when making my confession ?

Do I make light of my faults, or give way to despondency over them ?

#### *Avarice.*

Am I disconsolate if I do not find comfort in spiritual exercises ?

Do I spend an undue time discussing my spiritual state with my director or in reading about it ?

Do I prefer doing this to prayer and mortification ?

Am I constantly changing my devotions and devotional objects (*i.e.*, Rosaries, Crucifixes, Books of Devotion, etc.) ?

#### *Luxury.*

Do I shun or condemn corporal mortifications ?

Do I seek God, or myself in my friendships ?

Do my friendships increase my recollection, or the reverse ?

#### *Anger.*

Am I peevish if I lack consolations ?

Am I annoyed at trifles, especially after receiving consolations in my mental prayer ?

Am I angry at the faults of others ?

Am I angry at my own imperfections ?

#### *Gluttony.*

Do I strive after spiritual consolations ?

Do I undervalue submission and obedience, preferring self-chosen penances, etc. ?

Do I sulk if refused permission to follow my own will ?

Do I think meanly of God if I have no sensible devotion ?

Do I refuse to deny myself ?

#### *Envy.*

Am I vexed at the goodness or progress of others, so that I cannot bear to hear them praised ?

Do I depreciate goodness in others ?

#### *Sloth.*

Do I neglect my spiritual exercises because of dryness ?

Do I neglect self-denial in order to do my own will ?

Do I desire that God should conform to my will; and only reluctantly conform to his? Do I find it hard to obey when commanded to do what I dislike?

(Based on Ch. i-vii of *The Dark Night*)

#### AN ACT OF CONTRITION.

Who will give to my head water, and to my eyes a fountain of tears, that I may weep for my sins, which have so often provoked thine anger, O most loving Jesus, day and night? At thy feet with Mary Magdalene I humbly fall, and imploring thy mercy I embrace and kiss them with her. Spare, O Lord, spare my sins: O that with her I were able to wash them away with a great flood of tears! But since I cannot do this, O my Jesus, I offer thee instead that roseate Blood which thou didst so plenteously shed for them. I will not depart from thy feet: I will hold to them firmly as to the anchor of my salvation; I will not let them go until thou bless me, and until I hear those most comfortable words: Thy sins which are many are forgiven thee, because thou hast loved much. (*Florilegium*)

#### AFTER CONFESSION.

Ps. 103, vv. 1-5, 8-12.

Praise the Lord, O my soul, and all that is within me praise his holy Name.

Praise the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness;

Who satisfieth thy mouth with good things: and maketh thee young and lusty as an eagle.

The Lord is full of compassion and mercy: long suffering and of great goodness.

He will not always be chiding: neither keepeth he his anger for ever.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness.

For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

Look how wide also the east is from the west: so far hath he set our sins from us.

Glory be. As it was.

May this my confession be grateful and acceptable unto thee, O Lord, I beseech thee, through the merits of the blessed ever-Virgin Mary, Mother of God, and of all thy Saints: and whatsoever is now lacking to me of sufficiency in contrition, or purity of confession, may thy pity and mercy supply, and thus do thou vouchsafe to hold me more fully and perfectly absolved in heaven; who livest and reignest, God, world without end. Amen. (*Florilegium*)

#### PENITENTIAL PRAYERS.

##### I.

O Lord Almighty God of our Fathers, Abraham, Isaac, and Jacob, and of their righteous seed: who hast made heaven and earth, with all the array



thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening towards sinners is insupportable; but thy merciful promise is immeasurable and unsearchable; for thou art the most high Lord, of great compassion, long suffering, very merciful, and repentest of the evils of men.

Thou, O Lord, according to thy great goodness, hast promised repentance and forgiveness to them that have sinned against thee; and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner; for I have sinned times above the number of the sands of the sea.

My transgressions, O Lord, are multiplied; and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities.

Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art God, even the God of them that repent; and in me thou wilt show all thy goodness; for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen. (*The Prayer of Manasses*)

## II.

O Lord my God, who hast granted to men repentance, and hast given us an example of repentance in the Prophet David in his acknowledgement of his guilt and his confession unto forgiveness: have mercy, O thou that art the same Lord, upon us, according to thy great goodness, though we have fallen into countless iniquities. Blot out our offences, for against thee have we sinned, O Lord, and thou knowest the secret and hidden things of the heart, and alone hast power to forgive sins. Create in us a clean heart and stablish us with thy guiding Spirit, and make us to know the joy of thy salvation; cast us not away from thy presence, but since thou art good and loving, mercifully grant that we may offer unto thee till our last breath, the Sacrifice of Righteousness, and an Oblation upon thine altars: through the mercies and compassion and exceeding great love of thine only-begotten Son, with whom thou and the most holy, blessed, and life-giving Spirit,

art ever adored; now, always and for ever, world without end. Amen. (*Prayer based on Ps. 51, from the Byzantine Office of Lauds*)

## III.

**L**ord and Master of my life, lead me not into the spirit of idleness and despondency, of ambition and vain speech.

But give unto thy servant the spirit of chastity and humility, of patience and love.

Yea, my Lord and King, give me to see my own transgressions and to judge not my brother: for thou art blessed for evermore. Amen. (*Prayer of St. Ephraem the Syrian*)

## IV.

**O** Christ my God, as if before thy dreadful judgement seat, where there will be no respect of persons; even thus, coming to thy most holy Altar, I bring before thee and thy majestic Angels mine unrighteousness, mine evil thoughts and deeds.

Behold my humility, I pray thee Lord, and forgive my sins which are more than the hairs of my head. For what evil is there that I have not committed in intention? What great and abominable works have I done? Have I not sinned through pride, vain glory, slander, vain speech, unkind laughter, gluttony, hatred, envy, covetousness, selfishness, ambition, and falsehood? Have I not defiled all my senses and the members of my body; and have I not become a slave to Satan?

**O** Lord, I know well that mine iniquities have drowned me. But I know also that the number of thy mercies is infinite, the pitifulness of thy compassion passeth all understanding. Wherefore, O King, greater than all imagination, O long-suffering Lord, manifest that quality of goodness which is thy property: stretch out thy most mighty right hand and receive me as thou didst the returning prodigal, the repentant thief, and the woman who was a sinner.

As the God of them that are penitent, and as the Saviour of sinners, save me for thy pity's sake: that where sin has abounded there grace may yet more abound, that I may glorify thee with thy eternal Father and thy most holy, gracious, and quickening Spirit, for ever and ever. Amen. (*Part of a Prayer of St. Simeon the Meditative*)

## V.

**I** have sinned, O Lord, against thee and in thy sight. The multitude of my offences cry for judgement against me: but, O Lord, thou hast promised that, where sin hath abounded, grace shall yet more abound. And thy promise forbiddeth me to despair, for he who despaireth of pardon denieth thee to be a God of mercy. The multitude of my offences abase me to the dust, but the thought of thy most pitiful Passion raiseth me; the nails and spear cry aloud that thou hast reconciled us by thy Blood. The soldier opened thy wounded side wherein, as in a cleft of the Rock of Ages, I can hide myself from the foe and rest secure. Thou

bowest thy head, O Crucified Love, as if to greet me even in death; thou openest thine arms as if to embrace me. In that embrace I am willing to live; and I desire to die. (*St. Augustine*)

## VI.

Unto thee, O God, who art the Well of mercy, do I a sinner draw nigh. Vouchsafe then to wash me who am unclean. O Sun of Righteousness, enlighten me who am blind. O everlasting Physician, heal me who am wounded. O King of kings, clothe me, who am naked. O Mediator with God and man, reconcile me who am at enmity with God. O Good Shepherd, bring me back who have strayed from thee.

Grant, O God, mercy to the wretched; pardon to the criminal; life to the dead; justification to the sinner; the anointing of grace to the hardened in heart.

O most merciful One, call me back who flee from thee; draw me to thee who seek to escape from thee; lift me up who falls; hold me as I stand; lead me as I walk.

Forgive me when I forget thee; forsake me not when I forsake thee; turn not away from me when I sin.

For by sinning I have offended thee, O my God; I have wounded my neighbour; I have not spared myself.

I have sinned against thee, O God; by my weakness against thee, O Father almighty; by my ignorance against thee, O Son who art the Wisdom

of God; by malice against thee, O Holy Ghost; and in all things have I offended thee, O most excellent Trinity. Woe is me! How often have I sinned, how greatly have I erred! O my God how greatly have I offended thee in word and in deed, by open and hidden sin!

Wherefore I beseech thee for my weakness, that thou regard not my sin, but thine own boundless goodness, and that thou forgive the evil I have done of thy loving kindness, giving me contrition for my past sins, and effective care for the time to come. Amen. (*St. Thomas Aquinas*)

## A CHAPLET FOR CONTRITION.

*The Mysteries and Intentions*

1. In honour of the tears of our Lord, shed in his infancy, for the pardon of our sins of frailty.
2. In honour of the tears shed at the grave of Lazarus, for the pardon of our sins of habit.
3. In honour of the tears shed over Jerusalem, for the pardon of our sins of malice.
4. In honour of the tears shed in his Passion, for the pardon of our sins of obstinacy.

*The Prayers at each Decade*

OUR FATHER (*ten times*)

PSALM 51 (*once*)

(*Bl. Antony Grassi*)

*If it is desired to shorten this Chaplet, the Anima Christi may be substituted for the Miserere.*

## MISERERE MEI, DEUS

Ps. 51

**H**ave mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

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.

*After each verse may be added the invocation:*  
God, be merciful to me, a sinner; or I have sinned, O Lord, have pity on me; or Lord Jesus Christ, Son of God, have mercy on me, a sinner.

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## PREPARATION FOR MASS

(From the Roman Missal)

ANTIPHON.

Remember not \* Lord, our offences, nor the offences of our forefathers: neither take thou vengeance of our sins.

*This Antiphon is said entire on Double Feasts (otherwise only as far as the asterisk), and in Eastertide Alleluia is added at the end.*

Ps. 84. *Quam dilecta.*

How amiable are thy dwellings: thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house: they will be alway praising thee.

Blessed is the man whose strength is in thee: in whose heart are thy ways.

Who going through the vale of misery use it for a well: and the pools are filled with water.

They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

Behold, O God our defender: and look upon the face of thine Anointed.

For one day in thy courts: is better than a thousand.

I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

For the Lord God is a light and a defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts: blessed is the man that putteth his trust in thee.

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.

Ps. 85. *Benedixisti, Domine.*

Lord, thou art become gracious unto thy land: Lthou hast turned away the captivity of Jacob.

Thou hast forgiven the offence of thy people: and covered all their sins.

Thou hast taken away all thy displeasure: and turned thyself from thy wrathful indignation.

Turn us then, O God our Saviour: and let thine anger cease from us.

Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turn again and quicken us: that thy people may rejoice in thee?

Shew us thy mercy, O Lord: and grant us thy salvation.

I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

For his salvation is nigh them that fear him: that glory may dwell in our land.

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

Yea, the Lord shall shew loving-kindness: and our land shall give her increase.

Righteousness shall go before him: and he shall direct his going in the way.

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.

Ps. 86. *Inclina, Domine.*

**B**ow down thine ear, O Lord, and hear me: for I am poor, and in misery

Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

Be merciful unto me, O Lord: for I will call daily upon thee.

Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

In the time of my trouble I will call upon thee: for thou hearest me.

Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

All nations whom thou hast made shall come and worship thee, O Lord: and shall glorify thy Name.

For thou art great, and doest wondrous things: thou art God alone.

Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

I will thank thee O Lord, my God, with all my heart: and will praise thy Name for evermore.

For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

O turn thee then unto me, and have mercy upon me: give strength unto thy servant, and help the son of thine handmaid.

Shew some token upon me for good, that they who hate me may see it and be ashamed: because thou, Lord, hast holpen me and comforted 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.

Ps. 116, v. 10. *Credidi.*

**I** believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

Behold, O Lord, how that I am thy servant: and the son of thine handmaid; thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

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.

Ps. 130. *De Profundis.*

**O**ut of the deep have I called unto thee, O Lord: Lord, hear my voice.

O let thine ears consider well: the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

For I look for the Lord; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

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.

ANTIPHON.

**R**emember not, Lord, our offences, nor the offences of our forefathers: neither take thou vengeance of our sins. (*In Eastertide: Alleluia*)

Kyrie eleison. *Christe eleison.* Kyrie eleison. Our Father.

℣. And lead us not into temptation:

℟. But deliver us from evil.

- V̇. I said, Lord, have mercy upon me:  
 Ṙ. Heal my soul, for I have sinned against thee.  
 V̇. Turn thee again, O Lord, at the last:  
 Ṙ. And be gracious unto thy servants.  
 V̇. Let thy mercy, O Lord, be showed upon us:  
 Ṙ. As we do put our trust in thee.  
 V̇. Let thy priests be clothed with righteousness:  
 Ṙ. And thy saints sing with joyfulness.  
 V̇. Cleanse thou me, O Lord, from my secret faults:  
 Ṙ. And keep thy servant also from presumptuous sins.  
 V̇. Lord hear my prayer:  
 Ṙ. And let my cry come unto thee.  
 V̇. The Lord be with you:  
 Ṙ. And with thy spirit.

Let us pray.

**M**ost gracious God, incline thy merciful ears to our prayers, and enlighten our hearts by the grace of thy Holy Ghost: that we may worthily minister thy holy mysteries: and love thee with an everlasting love.

**O** God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the

inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy name.

**B**urn with the fire of the Holy Ghost, O Lord, our hearts and our reins: that we may serve thee with a chaste body, and please thee with a clean heart.

**W**e beseech thee, O Lord, that the Comforter who proceedeth from thee may enlighten our minds: and lead us, as thy Son hath promised, into all truth.

**M**ay the power of the Holy Ghost, we beseech thee O Lord, be with us: both mercifully to cleanse our hearts, and also to defend us from all adversity.

**G**od, who didst teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit: grant us, by the same Spirit, to have a right judgement in all things; and evermore to rejoice in his holy comfort.

**C**leanse our consciences, we beseech thee O Lord, by thy visitation: that our Lord Jesus Christ, when he cometh, may find in us a mansion prepared for himself; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.



A PRAYER OF ST. AMBROSE FOR EACH DAY OF  
THE WEEK.

*Sunday.*

**O** Great High Priest and true Pontiff Jesus Christ, who didst offer thyself to God the Father, a pure and spotless victim, upon the altar of the Cross, for us miserable sinners, and didst give us thy Flesh to eat and thy Blood to drink, ordaining that great Mystery in the power of the Holy Ghost, saying: As oft as ye shall do this, do it in remembrance of me; I entreat thee by that same Blood of thine, the price of our salvation; I entreat thee by that wondrous and ineffable charity, wherewith thou hast vouchsafed so to love us miserable and unworthy sinners that thou wouldst wash us from our sins in thy Blood: teach me, thy unworthy servant, whom among thy other gifts, not for any merit of mine but of the condescension of thy mercy, thou hast called to the office of priesthood; teach me, I pray thee, by thy Holy Spirit, to handle so great a Mystery with such reverence and honour, such devotion and fear, as are due and fitting. Make me by thy grace always so to believe and understand, to feel and firmly hold, to speak and to think, concerning so great a Mystery, what is pleasing to thee and for the good of my own soul. May thy good Spirit enter into my heart, there noiselessly to sound, and without utterance of words to speak all truth. For indeed exceeding deep are these Mysteries, and concealed beneath a holy veil. Grant me for thy great mercy's sake to celebrate the solemnity of the Mass

with a clean heart and a pure mind. Free my heart from all defiling and unholy, from all vain and hurtful things. Defend me with the loving and faithful guardianship, and mighty protection of thy holy angels, that the enemies of all good may depart in confusion. By the virtue of this great Mystery, and by the hand of thy holy angel, drive far from me and from all thy servants, the obstinate spirit of pride and vain-glory, of envy and blasphemy, of fornication and uncleanness, of doubt and mistrust. Let them be confounded that persecute me: let them perish that make haste to destroy me.

*Monday.*

**K**ing of Virgins and lover of chastity and innocency, by the heavenly dew of thy blessing extinguish in my body whatever may kindle the fire of lustful desire, so that one even course of purity of mind and body may abide in me. Mortify in my members all incentives of the flesh, and every hurtful emotion; and grant me with thy other gifts, which are well-pleasing to thee, true and persevering chastity, that I may be able to offer thee the Sacrifice of Praise with chaste body and clean heart. For with what great contrition of heart and fountain of tears, with what great reverence and awe, with what chastity of body and soul, should that divine and heavenly Sacrifice be celebrated; wherein thy Flesh is indeed taken and thy Blood is indeed drunk; wherein the lowest and the highest heavenly and earthly things are joined together; where is the presence of the holy angels,

and where, after a wondrous and ineffable manner, thou thyself art both Priest and Victim.

*Tuesday.*

Who can worthily celebrate this Sacrifice, unless thou, almighty God, shalt make him worthy to offer it? I know, Lord, yea, and truly know and confess this very thing to thy loving-kindness, that I am not worthy to draw nigh so great a Mystery because of mine exceeding and numberless sins and negligences. But I know also, and truly believe with all my heart and confess with my mouth, that thou canst make me worthy, who alone canst cleanse one conceived of unclean seed, and make sinners to be righteous and holy. By this thy almighty power I entreat thee, O my God, that thou wouldest grant me a sinner to celebrate this Sacrifice with fear and trembling, with purity of heart and fountain of tears, with spiritual gladness and celestial joy. May my mind perceive the sweetness of thy most blessed presence, and the love of thy holy angels keeping watch around me.

*Wednesday.*

Mindful of thy worshipful Passion, I draw nigh thine altar, albeit a sinner, to offer that Sacrifice which thou hast instituted and commanded to be offered in remembrance of thee for our salvation. Receive it, I pray thee, O God most high, for thy holy Church and for thy people whom thou hast redeemed with thy precious Blood.

And since thou hast willed that I a sinner should be in the midst between thee and thy faithful, although thou perceivest in me proof of no good thing, at least refuse not the dutiful performance of the ministration which is entrusted to me; let not the price of their salvation be set at nought by my unworthiness, since for them thou hast vouchsafed to be the Victim of salvation and redemption. Moreover I bring before thee, O Lord, if thou wilt deign in mercy to behold, the tribulations of thy people, the perils of thy servants, the sorrowful sighing of the prisoners, the misery of orphans, the necessities of strangers, the helplessness of the weak, the hopelessness of the weary, the weakness of the aged, the sighing of the youthful, the vows of virgins, and the lamentations of widows.

*Thursday.*

O Lord, thou hast compassion upon all and hatest nothing that thou hast made. Remember how frail is our substance, for thou art our Father and our God; be not angry with us for ever, and shut not up thy tender mercies in displeasure. We humbly present our prayers before thy face, O Lord, trusting not in our own righteousness, but in thy manifold and great mercies. Take away from us our iniquities; and mercifully kindle in us the fire of thy Holy Spirit. Take away our hearts of stone, and give us an heart of flesh to love and worship thee, to delight in thee, follow thee, and enjoy thee. We pray thy mercy, O Lord, that thou wouldest deign to look favourably on thy family

awaiting the offices of thy holy Name; and that the desire of none may be in vain, nor their petitions void, do thou thyself suggest to us such prayers as thou mayest delight graciously to hear and answer.

*Friday.*

**W**e pray thee also, O Lord, holy Father, for the souls of the faithful departed; that this great Sacrament of thy love may be to them salvation, health, joy, and refreshment. O Lord my God, grant them this day a great and abundant feast on thee, the Living Bread, who camest down from heaven, and givest life to the world; even thy holy and blessed Flesh, the Lamb without spot, that takest away the sins of the world; of thy Flesh which was taken from the holy and glorious womb of the blessed Virgin Mary, and conceived by the Holy Ghost; and of that fount of mercy which, by the soldier's spear, flowed from thy most sacred side: that they may be thereby restored and satisfied, refreshed and comforted, and may rejoice in thy praise and glory. I beseech thee of thy mercy O Lord, that on this Bread to be offered there may descend the fulness of thy benediction, and the sanctification of thy Divinity. May there likewise descend, O Lord, that invisible and incomprehensible majesty of thy Holy Spirit, as of old it came down upon the sacrifices of the fathers; that he may make our offerings thy Body and thy Blood; and may he teach me, thy unworthy priest, to treat so great a Mystery with purity of heart and devotion of tears, with reverence and awe, that thou mayest

receive with grace and favour the Sacrifice at my hands for the salvation of all, both quick and dead.

*Saturday.*

**I** pray thee also, Lord, by this most holy Mystery of thy Body and Blood, whereby in thy Church we are daily fed and refreshed, washed and sanctified, and made partakers of thy Divinity; grant me thy holy grace, that filled therewith I may draw nigh thy altar with a good conscience, that these heavenly Sacraments may be to me salvation and life. Thou hast said with thy holy blessed mouth: The Bread which I will give is my Flesh, which I will give for the life of the world. I am the living Bread which came down from heaven. If any man eat of this Bread he shall live for ever. O most sweet Bread, heal the palate of my heart, that I may feel the sweetness of thy love. Heal it of all weakness, that I may know no sweetness but thine alone. O most pure Bread, having all delight and all sweetness, that ever refreshest us and never failest, let my heart feed on thee and my inmost soul be filled with the sweetness of thy taste. The angels feed on thee with satiety; let wayfaring man feed on thee according to his measure, that he fail not by the way, being refreshed with such viaticum. O holy Bread, O living Bread, O pure Bread, which came down from heaven to give life unto the world, come into my heart and cleanse me from all defilement of the flesh and of the spirit. Enter thou my soul, heal and purge it within and without. Be thou the succour and continual salvation of my

soul and body. Drive far from me my enemies who lie in wait for me: let them depart from the presence of thy might, that, guarded both inwardly and outwardly by thee, I may attain by a straight way to thy heavenly kingdom: where, not in mysteries as heretofore, but face to face, we shall see thee, when thou shalt have delivered up the kingdom to God, even the Father, and shalt be God all in all. For then shalt thou satisfy me with a wondrous fulness, that I hunger no more neither thirst any more. Who, with the same Father and Holy Ghost, livest and reignest for ever and ever. Amen.

#### A PRAYER OF ST. AMBROSE.

**T**o the table of thy most sweet Feast, O Loving Lord Jesus Christ, I, a sinner, presuming not on my own merits but trusting in thy mercy and goodness, do draw nigh with fear and trembling. For my heart and body are stained with many grievous sins, my lips have not been carefully kept. Therefore, O gracious One, tremendous Majesty, in my misery brought into great straits, I return to thee, the fount of mercy; to thee I hasten to be healed, and fly to thy protection. Thee, before whom I cannot stand as Judge, I long to have as Saviour. To thee, O Lord, I show my wounds, to thee I display my shame. I know my sins, for which I am afraid, are many and grievous. My trust is in thy mercies, of which there is no end. Look then upon me with thine eyes of mercy, Lord Christ, Eternal King, God and Man, crucified for

men. Harken unto me whose trust is in thee: have mercy upon me who am full of misery and sin, thou fountain of mercy that will never cease to flow. Hail, Victim of Salvation, offered for me and all mankind upon the altar of the cross. Hail, noble and precious Blood, flowing from the wounds of my crucified Lord Jesus Christ, and washing away the sins of the whole world. Be mindful of thy creature, O Lord, whom thou hast redeemed with thine own Blood. I am sorry that I have sinned and I desire to amend what I have done amiss. Take away therefore from me, O most merciful Father, all my sins and iniquities; that being purified both in body and soul, I may be made worthy to taste the Holy of holies; and grant, that this holy foretaste of thy Body and Blood, which I, albeit unworthy, purpose to receive, may be for the remission of my sins; the perfect cleansing of my faults, the driving away of shameful thoughts, the renewal of good desires; the healthful performance of works well-pleasing unto thee, and the most sure protection of soul and body against the wiles of mine enemies. Amen.

#### A PRAYER OF ST. THOMAS AQUINAS.

**A**lmighty and everlasting God, behold, I draw nigh to the Sacrament of thine Only-Begotten Son our Lord Jesus Christ: I approach as one sick to the Physician of life, unclean to the Fountain of mercy, blind to the Light of eternal brightness, poor and needy to the Lord of heaven and earth. I implore, therefore, the abundance of thine

exceeding bounty, that thou wouldest vouchsafe to heal my sickness, to wash my foulness, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness; that I may receive the Bread of Angels, the King of kings, and Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention, as is expedient for the health of my soul. Grant, I beseech thee, that I may not only receive the Sacrament of the Body and Blood of my Lord, but also the substance and virtue of the same. O most merciful God, grant me so to receive the Body of thine Only-Begotten Son our Lord Jesus Christ, which he took of the Virgin Mary, that I may be worthy to be incorporated in his Mystical Body, and accounted among his members. O most loving Father, grant me that Whom I now purpose to receive under a veil, I may at length behold with open face, even thy Beloved Son; who liveth and reigneth in the unity of the Holy Ghost, ever one God, world without end. Amen.

#### TO OUR LADY.

**M**other of mercy and pity, most blessed Virgin Mary, I an unworthy sinner fly to thee with all my heart and with all my affection; and I pray thee of thy tenderness, that as thou didst stand by thy dearly beloved Son when he hung upon the cross, so thou wouldest vouchsafe to stand by me a poor sinner, and by all priests who here and in all the holy Church do offer the holy Sacrifice this day; that by the help of thy grace, we may be able

to offer a worthy and acceptable oblation in the sight of the most high and undivided Trinity. Amen.

#### TO ST. JOSEPH.

**O** blessed Joseph, happy among men, in that it was given thee not only to see and hear God, whom many kings desired to see and saw not, to hear and heard not, but also to carry him in thine arms and to embrace him, to clothe and protect him.

℣. Pray for us, O blessed Joseph:

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

#### Let us pray.

**O** God, who hast given unto us a royal priesthood: vouchsafe, we pray thee; that as blessed Joseph was found meet to hold and carry reverently in his arms thine Only-Begotten Son, born of the Virgin Mary, so thou wouldest vouchsafe to make us to serve at thy holy altar in purity of heart and innocency of act: that we may worthily receive this day the holy Body and Blood of thy Son, and in the world to come be found fit to attain unto the rewards of life everlasting; through the same Christ our Lord. Amen.

#### TO THE ANGELS AND SAINTS.

**A**ngels, Archangels, Thrones, Dominions, Principalities, Powers, Virtues of the heavens, Cherubim and Seraphim, and all ye Saints of God,

especially my Patrons, vouchsafe to intercede for me, that I may be able to offer this Sacrifice worthily to Almighty God, to the praise and glory of his name, for my own benefit, and that of all his holy Church. Amen.

#### TO THE SAINT OF THE DAY.

**O** holy N., behold, I a poor sinner trusting in thy merits do offer now the most holy Sacrament of the Body and Blood of our Lord Jesus Christ, to thy honour and glory. And I humbly pray thee vouchsafe this day to intercede for me, that I may be able worthily and acceptably to offer so great a Sacrifice; that with thee and all his chosen ones I may praise him eternally and reign with him, who liveth and reigneth, world without end. Amen.

#### DIRECTION OF INTENTION.

**I** desire to celebrate and to consecrate the Body and Blood of our Lord Jesus Christ, according to the rites of the holy Catholic Church to the praise of Almighty God and of the whole Church Triumphant; to the benefit of myself and of the whole Church Militant; for all those who have commended themselves in general or in particular to my prayers; and for the good estate of the holy Catholic Church. Amen.

**J**oy with peace, amendment of life, space for true repentance, the grace and comfort of the Holy Ghost, and perseverance in all good works,

may the Lord Almighty and merciful grant unto us. Amen.

#### SPECIAL DIRECTION OF INTENTION.

**I** desire to celebrate this Mass with due attention and devotion, and to offer to God the sacrifice for—(*such and such an intention*)—desiring to satisfy my obligations in every way. I wish, further, to communicate the fruit of this sacrifice both to my own needs and to all those for whom I am bound or have promised to pray, or for whom it is thy wish that I should pray. And I desire to make this communication of the fruits of this sacrifice, both to myself and to those others, as far as it is lawful in justice or in charity to desire and to ask it, and this I ask of God.

Moreover I desire to receive the sacrament of the most Holy Eucharist at this Mass with the intention of receiving it as Viaticum; that is, should an unprovided death happen to me this day, so that I cannot fulfil the precept of receiving this sacrament at the end of life, it is my mind that this reception of Holy Communion may satisfy instead. In the name of the Father, and of the ✠ Son, and of the Holy Ghost. Amen. (*Florilegium*)

#### FOR THE LIVING.

1. For those with whom I shall be in touch this day.
2. For those in their agony and to die this day.
3. For relations, friends, and benefactors.
4. For those recommended to my prayers.

5. For those who have wronged me, or whom I have wronged.
6. For other persons and objects for whom I ought to pray.

FOR THE DEPARTED.

1. For relations, friends, and benefactors.
2. For those recommended to my prayers.
3. For those recently dead, or whose anniversaries occur about this time.
4. For those suffering most.
5. For those who have none to pray for them.
6. For that soul nearest entrance into glory.

(*The Compiler*)

PRAYERS TO BE SAID WHILE VESTING.

*At the washing of the hands, the priest says:—*

**G**ive virtue to my hands, O Lord, that every stain may be removed; so that I may be enabled to serve thee without defilement of mind or body.

*As he places the amice over his head:—*

Place, O Lord, the helmet of salvation upon my head, that all the assaults of the devil may be overcome.

*While putting on the Alb:—*

Cleanse me, O Lord, and purify my heart: that being made white in the blood of the Lamb I may have the fruition of everlasting joys.

*As he girds himself with the girdle:—*

Gird me about with the girdle of purity, O Lord, and extinguish in my loins the desire of lust: so that the virtue of continency and chastity may ever abide within me.

*While placing the maniple upon his left arm:—*

Enable me, O Lord, so to wear this maniple of weeping and sorrow, that I may with joy receive the reward of my labour.

*As the stole is placed upon the neck:—*

Restore to me, O Lord, the robe of immortality lost by the transgression of my first parents: and although I am not worthy to approach thy holy Mysteries, yet grant me to obtain life everlasting.

*On putting on the chasuble:—*

O Lord, who saidst: My yoke is easy and my burden light: make me so to bear it that I may attain unto thy grace.

A SECOND FORM OF PREPARATION  
FOR MASS.

(*From the Eastern Liturgies*)

A DIRECTION OF INTENTION.

**A**cept, O Lord, this Sacrifice for the forgiveness of the sins of all the brethren in Christ, and for every Christian soul afflicted and sorrowful, that needs the mercy and succour of God; for the

protection of this land and of them that dwell therein; and for the peace and stability of the whole world; for the good estate of the holy Churches of God; for the salvation and help of them that with diligence and for God labour and serve, our fathers and brethren; for envoys and for travellers; for the healing of those prostrate in sickness; for the safety of prisoners; for them that are under trial, in mines, in exile, in affliction, and for their protection; for them that hate us and them that love us; for them that pity and serve us; and for them that have bidden us, unworthy though we be, to pray for them; for our brethren who minister, and for them that are ministering and have ministered in this holy place.

*(Here commemorate the living, for whom you would pray, by name)*

**F**or the commemoration and forgiveness of sins of all them that since the world began have fallen asleep in the True Faith, the blessed founders of this holy House, rightly believing Kings, Patriarchs, Pontiffs and Priests; Christians who have been drowned in the sea, cut off by war, burnt by fire; those who have come to their end in sorrow or in joy, in good times or in tribulation; and for every age, the old, the young, the vigorous, children and infants; and those whom we have not remembered, whether by reason of ignorance or forgetfulness or the multitude of their names; do thou thyself remember, O God, who knowest the age and name of each.

*(Here commemorate the departed, for whom you would pray, by name)*

**R**emember also, O Lord, my unworthy self according to the multitude of thy mercies; and forgive every transgression, voluntary and involuntary; and withhold not, by reason of my sins, the gift of thy Holy Spirit from the Gifts set forth. *(Rumanian form of the Office of Prothesis of the Byzantine Liturgy)*

#### A PRAYER TO ST. BASIL.

**O** Lord, who knowest the hearts of men, and art holy and hast thy rest among the holy; who alone art sinless, and hast power to forgive sins: thou, Lord, knowest my unworthiness, and that I am neither prepared nor disposed aright to draw near to this thy holy ministry.

But I have no confidence in myself that I should draw near and open my mouth in the presence of the holiness of thy glory; but according to the multitude of thy mercy, pardon me, a sinner, and grant that I may find grace and mercy in this hour.

Send me strength from on high, that I may prepare, begin, and perform thy holy ministry according to the pleasure of thy good will and in such wise as shall please thee.

Wherefore, O Lord, be thou with us; be partaker with us in our labour, and grant us thy blessing.

For thou art the remission of our sins, the light of our souls, our life, our strength, and our confidence.



Thou art he to whom we ascribe praise, glory, and worship, the Father, the Son, and the Holy Ghost; now, always and for ever, world without end. Amen. (*The Coptic Rite of St. Basil*)

#### A PRAYER OF ST. CHRYSOSTOM.

I am not worthy, O Lord and Master, that thou shouldest come under the roof of my soul: nevertheless, since thou desirest, O thou Lover of mankind, to make thine abode with me, I draw near with confidence.

Thou biddest me open the door which thou alone hast made, that entering therein thou mayest bring light into my darkened mind: I believe most firmly that thou wilt do so.

For thou didst not cast out the woman that was a sinner when she came to thee with tears; neither didst reject the publican when he repented; nor didst cast out the thief when he confessed thy kingdom; nor the persecutor when he repented: but thou didst reckon all who came to thee in penitence among the number of thy friends, O Thou who alone art blessed, now and for evermore. Amen. (*Byzantine Preparatory Office for Communion*)

#### A PRAYER OF ST. JOHN DAMASCENE.

I stand before the doors of thy temple, yet refrain not from evil thoughts. But, O Christ our God, who didst justify the publican and didst show mercy to the woman of Canaan, and didst open the door of Paradise to the good thief: do thou unto me

also according to thy loving-kindness and accept me who am come to touch thee, as thou didst accept also the woman that was a sinner, and her who had an issue of blood. The one touched the hem of thy garment and was made whole every whit; the other clasping thine all-pure feet, received forgiveness of all her sins. Let me not be consumed, accursed though I be, through partaking of thy Body: but do thou receive me, as thou didst receive them, and enlighten my senses, consuming only my sins and offences. Through the prayers of her who bore thee without seed, and of the heavenly powers: for blessed art thou unto endless ages of ages. Amen. (*Ibid.*)

#### A PRAYER FROM THE BYZANTINE LITURGY.

I believe and confess that thou art indeed the Christ, the Son of the living God, who came into the world to save sinners, of whom I am the chief. And I believe that this is indeed thy most pure Body, and this thy precious Blood. Wherefore, I pray thee to have mercy on me, and to forgive me mine offences, voluntary and involuntary, whether in word or deed, wittingly or unwittingly: and count me worthy to partake without condemnation of thy most pure Mysteries, unto remission of sins and life everlasting.

Of thy Mystic Supper, O Son of God, to-day admit me a partaker: for I will not tell the secret to thine enemies, nor betray thee with a kiss like Judas; but like the thief I will confess thee: Remember me, O Lord, in thy kingdom.

Not unto judgement, nor unto condemnation be the partaking of thy holy Mysteries to me, O Lord, but unto the healing of my soul and body.

A PRAYER FROM THE ETHIOPIC LITURGY.

O Lord, Lord, it is not meet that thou shouldest come under the roof of my defiled house; for I have provoked thee to wrath and moved thee to anger, and have done evil in thy sight, and have polluted my soul and body, and in me there is not one good deed. But because thou wert made, and didst become, Man for my salvation; for the sake of thy precious cross, thy quickening death, and thy resurrection on the third day, I pray and beseech thee to purify me from all transgressions and curse and sin; and when I receive the mystery of Holy Things be it not unto me a reproach or condemnation, but have mercy, and grant me pardon for my sin and life for my soul; through the prayers of our Lady Mary and John the Baptist, and all the Saints and Martyrs, for ever and ever. Amen.

A PRAYER FROM THE COPTIC LITURGY.

I believe, I believe, I believe, and I confess to my latest breath that this is the living Body of thine only-begotten Son our Lord and God and Saviour Jesus Christ, which he took from our Lady, the Queen of us all, the Mother of God, the holy and sinless Maiden, Mary.

He made it one with his divinity, without mingling or confusion or alteration.

He bore witness before Pontius Pilate, who condemned him.

He suffered for us all, by his own will, upon the sacred Tree of the Cross.

Firmly I believe that his divinity was not separated from his manhood for a moment or for the twinkling of an eye.

To all who receive it he gives salvation, remission of sins, and life everlasting.

I believe, I believe, I believe that this is indeed that Body. Amen.

A PRAYER FROM THE ARMENIAN LITURGY.

In faith do I believe in the most holy Trinity, in the Father, the Son, and the Holy Ghost.

In faith do I taste of thy holy, quickening, and saving Body, O Christ my God and Jesus, for the forgiveness of my sins.

In faith do I drink of thy hallowing and cleansing Blood, O Christ my God and Jesus, for the forgiveness of my sins.

Let thine incorruptible Body be to me for life; and thy holy Blood for the propitiation and forgiveness of my sins.

A PRAYER FROM THE SYRIAN LITURGY.

Grant, O Lord, that our bodies may be hallowed by thy holy Body, and our souls washed in thy propitiatory Blood; and that they may be for the remission of our sins, and the pardon of our offences; O Lord our God, to thee be glory for ever. Amen.

## TO OUR LADY.

**O** Mother of our Lord Jesus Christ, intercede for me with thy only-begotten Son, who was born of thee, that he would forgive my sins and offences, and receive this sacrifice from my vile and sinful hands, which my unworthiness offereth on this altar; by thy prayers for me, O holy Mother. *(Maronite Rite)*

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## OFFICE OF THANKSGIVING

*The following prayers are, according to Catholic moralists, of obligation upon the celebrant and, in compliance with the Missal, should be begun at once on leaving the altar, and continued while unvesting. The prayers, however, which follow this short Office are not held to be of obligation, and therefore either of the two forms given, respectively on pages 93 and 171, may be used.*

## ANTIPHON.

**L**et us sing the song \* of the Three Children which they sang in the furnace of fire, blessing the Lord.

*This Antiphon is doubled on feasts of double rite, and in Eastertide Alleluia is added at the end.*

*Benedicite.*

**O** all ye works of the Lord, bless ye the Lord: praise him, and magnify him for ever.

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

O ye waters that be above the firmament, bless ye the Lord: O ye powers of the Lord, bless ye the Lord.

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

O ye showers and dew, bless ye the Lord: O ye winds of God, bless ye the Lord.

O ye fire and heat, bless ye the Lord: O ye winter and summer, bless ye the Lord.

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

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

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

O let the earth bless the Lord: yea, let it praise him, and magnify him for ever.

O ye mountains and hills, bless ye the Lord: O all ye green things upon the earth, bless ye the Lord.

O ye wells, bless ye the Lord: O ye seas and floods, bless ye the Lord.

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

O ye beasts and cattle, bless ye the Lord: praise and magnify him for ever.

O ye children of men, bless ye the Lord: O let Israel bless the Lord.

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

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

O Ananias, Azarias, and Misael, bless ye the Lord: praise him and magnify him for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven: and worthy to be praised, and magnified for ever.

Ps. 150. *Laudate Dominum in Sanctis.*

**O** praise God in his holiness: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the cymbals and dances: praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let everything that hath breath: praise the Lord.

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.

ANTIPHON.

**L**et us sing the song of the Three Children, which they sang in the furnace of fire, blessing the Lord. (*Eastertide: Alleluia*)

Kyrie eleison. *Christe eleison.* Kyrie eleison. Our Father.

Ÿ. And lead us not into temptation:

℞. But deliver us from evil.

- V̄. All thy works praise thee, O Lord:  
 R̄. And thy Saints give thanks unto thee.  
 V̄. Thy Saints shall exult in glory:  
 R̄. They shall rejoice in their beds.  
 V̄. Not unto us, O Lord, not unto us:  
 R̄. But unto thy name give the praise.  
 V̄. Lord hear my prayer:  
 R̄. And let my cry come unto thee.  
 V̄. The Lord be with you:  
 R̄. And with thy spirit.

Let us pray.

**O** God, who didst assuage the flames of fire for the Three Children: mercifully grant; that the flames of sin be not kindled upon us thy servants.

**P**revent us, O Lord, we beseech thee, in all our doings with thy most gracious favour, and further us with thy continual help; that all our prayers and works may be begun, continued, and ended in thee.

**G**rant us, O Lord, we beseech thee, the grace to quench the flames of sin within ourselves: as thou didst endue blessed Laurence with power to overcome the fire of his torments: through Christ our Lord. Amen.

## FIRST FORM OF THANKSGIVING AFTER MASS

*(From the Roman Missal)*

A PRAYER OF ST. THOMAS AQUINAS.

**I** yield thee thanks, O Lord holy, Father almighty, everlasting God, who, not for my own merits but only out of the condescension of thy mercy, hast vouchsafed to feed me a sinner, thy unworthy servant, with the precious Body and Blood of thy Son our Lord Jesus Christ. And I pray thee that this Holy Communion may not bring guilt upon me to condemnation, but may avail for my pardon and salvation. Let it be to me an armour of faith, and a shield of good purpose. Let it be unto me a riddance of all vices, an extermination of all evil desires and lusts; an increase of charity and patience, of humility and obedience, and of all virtues: a sure defence against the snares of my enemies visible and invisible; a perfect quieting of all my fleshly impulses; a firm adherence to thee, the one true God; and a blessed consummation of my end. And I pray thee, that thou wouldst vouchsafe to bring me a sinner to that ineffable banquet, where thou, with thy Son and the Holy Ghost, art to thy Saints true light, full satisfaction, everlasting joy, complete delight, and perfect happiness. Through the same Christ our Lord. Amen.

A PRAYER OF ST. BONAVENTURA.

**T**ranspierce, O most sweet Lord Jesus, the affections of my very inmost soul with the most sweet and healthful wound of thy love, with true,

serene, most holy, and apostolic charity, that my soul may ever languish and melt with entire love and longing for thee, that it may desire thee and faint for thy courts, and long to be dissolved and to be with thee. Grant that my soul may hunger after the Bread of Angels, the refreshment of holy souls, our daily supersubstantial Bread, who hast all sweetness and savour, and every pleasurable delight. Grant that my heart may ever hunger after and feed upon thee whom the angels desire to look upon, and my inmost soul be filled with the sweetness of thy savour. Grant that my soul may ever thirst for thee, the fountain of life, the fountain of wisdom and knowledge, the fountain of eternal light, the torrent of pleasure, the richness of the house of God. Grant that it may encompass thee always, seek thee, find thee, reach out towards thee, attain to thee, meditate upon thee, speak of thee, and do all things for the praise and glory of thy Name, with humility and discretion, with love and delight, with readiness and affection, with perseverance even unto the end. And be thou ever my hope, my sole confidence, my peace, my enjoyment, my fragrance, my sweetness, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession, my treasure, in whom my mind and my heart may be firmly and immoveably fixed and rooted, henceforth and for evermore. Amen.

ADORO TE DEVOTE.

**P**rostrate I adore thee, Deity unseen,  
Who thy glory hidest 'neath these shadows  
mean:

Lo, to thee surrendered, my whole heart is bowed,  
Tranced as it beholds thee shrined within the cloud.

Taste, and touch, and vision to discern thee fail,  
Faith that comes by hearing pierces through the  
veil;

I believe whate'er the Son of God hath told,  
What the Truth hath spoken, that for truth I hold.

On the cross lay hidden but thy Deity,  
Here is also hidden thy humanity;  
But in both believing and confessing, Lord,  
Ask I what the dying thief implored.

Thy dread wounds, like Thomas, though I cannot  
see,  
His be my confession, Lord and God, of thee.  
Lord, my faith unfeigned evermore increase,  
Give me hope unfading, love that cannot cease.

O Memorial wondrous of the Lord's own death!  
Living Bread, that givest all thy creatures breath,  
Grant my spirit ever by thy life to live,  
To my taste thy sweetness never-failing give.

Pelican of mercy, Jesu, Lord and God!  
Cleanse me, wretched sinner, in thy precious  
Blood:  
Blood whereof one drop for humankind out  
poured,  
Might from all transgression have the world  
restored.

Jesu, whom now veiled I by faith descry,  
 What my soul doth thirst for, do not, Lord, deny:  
 That thy face unveiled I at last may see,  
 With the blissful vision blest, my God, of thee.  
 Amen.

## ANIMA CHRISTI.

Soul of Christ, sanctify me;  
 Body of Christ, save me;  
 Blood of Christ, inebriate me;  
 Water from the side of Christ, wash me;  
 Passion of Christ, strengthen me;  
 O Good Jesu, hear me;  
 Within thy wounds hide me;  
 Suffer me not to be separated from thee;  
 From the malicious enemy defend me;  
 At the hour of my death call me;  
 And bid me come to thee;  
 That with thy Saints I may praise thee;  
 For all eternity. Amen.

## AN ACT OF SELF-OBLATION.

Take, O Lord, and receive all my liberty.  
 Accept my memory, understanding and entire  
 will. Whatsoever I have or possess, comes of thy  
 bounty: I give it all back to thee, and deliver it up  
 to the governance of thy will. Give me but thy  
 love and thy grace, and I am rich indeed, nor do I  
 ask for aught beside.



## A PRAYER BEFORE A CRUCIFIX.

Behold, O good and kind Jesu, I bow my knee  
 before thee, and with all fervency of spirit pray  
 and beseech thee to vouchsafe to imprint upon my  
 heart a lively sense of faith, hope, and charity, true  
 repentance for my sins, and a most steadfast pur-  
 pose of amendment: while with deep affection and  
 sorrow of heart I ponder in my mind and inwardly  
 contemplate thy five most holy wounds, having  
 before my eyes that saying which David the  
 prophet put ready into thy mouth concerning thy-  
 self, O good Jesu: *They pierced my hands and my  
 feet; I may tell all my bones.*

## AN UNIVERSAL PRAYER.

Lord, I believe, but would believe more firmly;  
 Lord, I hope, but would hope more surely;  
 Lord, I love, but would love more fervently; Lord,  
 I repent, but would repent more earnestly.

I adore thee as my First Beginning; I desire  
 thee as my Last End; I praise thee as my eternal  
 Benefactor; I call upon thee as my sovereign  
 Defender.

By thy wisdom direct me; by thy prudence restrain me; by thy mercy comfort me; by thy power protect me.

I offer thee, O God, my thoughts that they may be of thee; my deeds that they may be for thee; my sufferings that they may be accepted by thee.

I will whatever thou willest; I will it, because thou willest; I will it in the manner thou willest; and I will it so long as thou willest.

I pray thee, Lord, to enlighten my intellect, to inflame my will, to cleanse my body, and to hallow my soul.

May I never be puffed up with pride, moved by flattery, deceived by the world, or duped by Satan.

Give me grace to purify my memory, to refrain my tongue, to restrain my eyes, to mortify all my senses.

May I weep for my past sins, drive away future temptations, correct my inclination to evil passions, and cultivate every virtue.

Give me, O God, love of thee, hatred of myself, zeal for the salvation of my neighbour, and contempt of temporal things.

Let me always be quick to show deference, slow to demand it, faithful to my friends, and charitable to my enemies.

May I remember, O Jesus, thy commandments and example; to love my enemies, to bear with those who injure me, to do good to those who persecute me, and to pray for those who speak evil of me.

May I overcome my will by mortification, my

anger by mildness, my lukewarmness by devotion.

Make me prudent in counsel, constant in dangers, patient in adversity, humble in prosperity.

Make me to be attentive in prayer, sparing at table, diligent in my office, and firm in my resolutions.

May I be careful of interior holiness, and of exterior modesty; an example in manners and of a regular life.

May I by watchfulness tame nature, cherish grace, keep thy law, and work out my salvation.

May I grow in holiness of life by sincere confession of my sins, fervent reception of the Body of Christ, and continual recollection of mind.

May I learn of thee, O God, how little worth are things of earth; how great are the things of heaven; how short is time; and how long is eternity.

Grant me to prepare for death; to dread the judgement; to escape hell; and to enter Paradise. Amen. (*Pope Clement XI*)

#### A PRAYER ON THE PASSION.

I beseech thee, most gentle Lord Jesu Christ, that thy passion may be my strength, to guard, protect, and defend me; that thy wounds may be my meat and drink, to feed, satisfy, and comfort me; that thy Blood may be sprinkled upon me to wash away all my sins; that thy death may be unto me life unfailing, thy cross my everlasting glory. Herein let me find the refreshment, rejoicing, healing, and sweetness of my heart: who livest and reignest, world without end. Amen.



## A PRAYER TO OUR LADY.

**O** Mary, Virgin and Mother most holy, behold I have received thy well-beloved Son, whom thou didst conceive in thy spotless womb, didst bear and suckle, and embrace in thy loving arms. Lo, I now present before thee, in humility and love, him on whom thou didst delight to gaze, being filled thereby with all delights: I offer him that thou mayest embrace him in thy arms, that thou mayest love him with thy heart, and offer him to the most holy Trinity, as the supreme homage of adoration for thine own honour and glory, and for the needs of myself and of the whole world. I pray thee, therefore, most loving Mother, obtain for me the pardon of all my sins, the plenteous grace to render unto him henceforth more faithful service, and, finally, grace unto the end, that with thee I may be able to praise him throughout all ages, world without end. Amen.

## A PRAYER TO ST. JOSEPH.

**S**aint Joseph, defender and father of Virgins, unto whose faithful care were committed Christ Jesu, Innocence itself, and Mary the Virgin of virgins; I pray and beseech thee by Jesus and Mary, thy dearly beloved charge, that thou wouldst preserve me from all impurity, and make me with undefiled mind and chaste heart and body ever to serve Jesus and Mary in perfect charity. Amen.

## A PRAYER TO THE SAINT OF THE DAY.

**O** holy N., to whose honour I have offered the bloodless Sacrifice of the Body and Blood of

Christ this day: grant that, by thy prevailing intercession before God, I may through the use of this Sacrament obtain the fruits of the Passion and death of the same Christ our Saviour, and that continually coming thereunto, I may ever set forward the work of my salvation. Amen.

## FURTHER PRAYERS AFTER HOLY MASS

## ACT OF OBLATION.

**A**lmighty and everlasting God, the preserver of souls and Redeemer of the world, mercifully behold me thy servant prostrate before thy majesty; pitifully look upon the sacrifice which I have offered in honour of thy Name for the salvation of the faithful both living and departed and for my own sins and offences: take away thine anger from me, grant me grace and mercy, open to me the gates of Paradise, deliver me by thy might from every evil: and whatsoever I have done amiss through my own fault mercifully pardon: and make me so to persevere in obedience to thy commandments in this life, that I may be made worthy to be joined to the flock of thine elect: grant this, O my God, whose Name is blessed and honoured, and whose kingdom abideth for ever and ever, world without end. Amen. (*Preces ante et post Missam*)

## A PRAYER FOR VARIOUS GRACES.

**O** merciful God, grant me to covet with an ardent mind those things which please thee,

to search them out wisely, to know them truly, and to fulfil them perfectly.

Order my living, O God, and grant me to know what thou requirest of me, and give me grace to do it as is most convenient and profitable for my soul.

Grant, O Lord my God, that I fall not between prosperity and adversity; that I be not lifted up by the one, or oppressed by the other.

Let me rejoice in nothing but in what draweth me to thee, nor be sorry for aught but what draweth me away from thee; not over-anxious to please anybody, but fearing only to displease thee.

Lord, let all worldly things appear vile to me for love of thee; but all that is eternal dear to me.

Let that joy which is without thee be unto me only weariness, rather let me desire nothing beside thee.

Let labour and toil delight me which is for thee, and all else which is not of thee be weariness.

Make me, O Lord, oft times to lift up my heart to thee, and oft times to be mindful of my shortcomings; and always to have a steadfast purpose of amendment for thy sake.

Make me, O Lord, obedient without demur, poor without repining, chaste without stain, patient without murmuring, humble without feigning, merry without lightness, fearful without despair, truthful without disguise, given to good works without presumption, reproving my neighbours' faults without mocking, but ever careful to edify him by word and example, without dissimulation.

Grant me, O Lord, an ever watchful heart, which no speculation may lure from thee; let it be so strong that no unworthy affection may draw it earthwards; so upright that no insinuation can warp it; so stable that no tribulation can break it; and so free that no violent affection can challenge it.

My God grant me understanding to know thee; diligence to seek thee; wisdom to find thee; a life and conversation which may please thee; perseverance faithfully to look for thee; and hope to embrace thee at the last.

Grant me by thy sufferings to be pierced with compunction; through true repentance to improve thy gifts and graces in this my pilgrimage; and so in glory in my true native land to have delight in thy joys hereafter; who livest and reignest, God, world without end. Amen. (*St. Thomas Aquinas*)

#### ACT OF CHARITY.

**O** Lord Jesus, my joy and my repose, I love thee; I love thee, my supreme and only Good, with all my heart, with all my mind, with all my soul, and with all my strength; and if thou seest me lacking in this, at least I desire to love thee. Kindle, Lord, thy most ardent fire within my breast, and since thou askest nought of me but love, give what thou commandest and command what thou dost will. For unless thou givest me both to will and do, I shall perish in mine infirmity. Let thy voice sound in my ears, that most sweet and efficacious voice which saith: I will; for if thou

wilt, thou canst make me clean, enlighten, and raise me to the highest love. Since thou willedst to suffer and to die for me, thou willedst also that the fruit of thy passion and death be manifested in me. O think upon thy servant, as concerning thy word, wherein thou hast caused me to put my trust. For thou hast said: Whoso eateth my Flesh and drinketh my Blood, abideth in me and I in him. O most sweet saying: Thou in me and I in thee! O what great love, thou in me a most vile wretch, and I in thee, my God, whose majesty is incomprehensible? One thing is needful for me, and this only will I seek, to live in thee, to rest in thee, never to be separated from thee. Blessed is he that seeketh thee, more blessed he that findeth thee, most blessed he that persevereth until death in possession of thee. Live and reign ever in me, most faithful Lover of my soul: for in thee are all good things, and now henceforth I am prepared for every ill rather than ever cease to love thee.

O most holy Body, marked with five wounds, set them as a seal upon my heart, imprint thereon thy charity.

Sign my feet, that I may follow in thy steps; sign my hands, that I may ever exercise them in good works; sign my side, that for all eternity I pour forth most fervent acts of love towards thee.

O most precious Blood, which washest and purifiest every man, cleanse my soul and set thy seal upon my face, that I may have no other love but thee.

Beloved of my heart, Life of my soul, as thou art in the Father and the Father is in thee, so may

I be joined in thee in love and will by grace, and may the world be crucified unto me and I unto the world. Amen. (*Cardinal Bona*)

#### ASPIRATIONS TO OUR LORD.

**B**ehold, O Lord, I now have thee, who hast all things: I possess thee, who possessest all and canst do all; therefore, O my God, draw my heart from all else beside thee, for in them there is nought but vanity and vexation of spirit; on thee alone may my heart be set; in thee be all my rest, for in thee is all my treasure, in thee supreme delight, true happiness, and life eternal alone art found.

May my soul, O Lord, perceive the sweetness of thy presence: may it taste and see how gracious the Lord is, that fed upon thy love it may seek nothing outside thee wherein to rejoice; for thou art the joy of my heart and my lot, O God, for ever.

Thou art the physician of my soul, who dost heal our sickness with thy stripes. I am that sick man, whom thou didst come from heaven to heal; heal my soul therefore for I have sinned against thee.

Thou art my Shepherd who layest down thy life for thy sheep. Behold I am that sheep which was lost, and now thou hast vouchsafed to feed me with thy Body and Blood: take me now upon thy shoulders. What wilt thou deny me who to me thyself hast given? Keep me and I shall lack nothing in the green pasture where thou feedest me, until I come to the pasture of life everlasting.

O thou True Light, which lightenest every man that cometh into the world, enlighten mine eyes that I sleep not in death.

O fire, ever burning and never growing cold, behold I am lukewarm and cold: kindle my reins and my heart, that I may burn with thy love. For thou camest to send fire upon earth, and what wilt thou, but that it be kindled?

O King of heaven and earth, who art rich in mercy, behold I am poor and needy: thou knowest what it is that I most lack, thou alone canst enrich and help me. O my God, help me, and out of the storehouse of thy goodness succour the poverty of my soul.

My Lord and my God, behold I am thy servant: give me understanding, stir up mine affections, that I may know and do thy will.

Thou art the Lamb of God, the Lamb without spot, that takest away the sins of the world; take from me that which is displeasing to thee and harmful to me: and give me what is pleasing and profitable.

Thou art my love and all my joy. Thou art my God and my All. Thou art the portion of mine inheritance, and of my cup: do thou maintain my lot.

O my God and my All, absorb, I pray thee, my mind with the burning and honeyed force of thy love, that for love of thee I may die to the world, who for love of me didst die upon the Cross, O my God and my All. Amen. (*Paradisus Animae*)

## ACTS OF PETITION.

O most bountiful Jesus, who by a surpassing effect of love hast given thyself wholly to me, thy Body, Soul, and Godhead, what canst thou now deny me who beseech thee? And so I will not let thee go except thou bless me.

Pardon, then, I beseech thee, whatsoever I have done amiss by negligence, haste, or in any other way in celebrating this Mass.

Give me wisdom that sitteth by thy throne, that it may be with me, go with me, and labour with me all the days of my life.

Grant me, King of Virgins and Lover of chastity, the gift of perfect continence, that I may be able to serve thee with chaste body and clean mind.

Grant me a love and fear of thy holy name, that, loving thee in all things and above all things, among all the changes and chances of this mortal life, my heart may there be fixed where true joys are to be found.

Grant me to fulfil exactly and faithfully the functions of my appointed ministry, to the greater glory of thy name and the salvation of my own self and of my neighbour. Amen. (*Manuale Clericorum*)

## TO OUR LADY.

O most glorious Virgin Mary, turn thine eyes upon me, seeing that I am now become a worthy object of thy regard.

Speak for me to thy well-beloved Son, who hast so kindly refreshed me with his own Body and Blood.

Offer him thy merits to supply for my defects; give him thanks for me; and obtain from him for me, that in his Sacramental Presence he may not depart from me without leaving after him his most plenteous blessing for my soul and body. Amen. (*Cardinal Bona*)

TO THE SAINTS.

All ye Saints of God, who so served the Lord while living in the flesh as to deserve to reign with him eternally in heaven, be with me by your merits and prayers, I pray, and obtain from him that this heavenly Bread which I have received may be my strength and protection; that in the strength of that meat I may walk through the wilderness of this world till I come to the mount of God, and there rejoice with you in its perpetual fruition and with you praise God, world without end. Amen. (*Ibid.*)

FOR FINAL PERSEVERANCE.

By the intercession of blessed Mary ever Virgin who slept the sleep of the righteous, and of all the Saints who died in the Lord; and by thy most holy death, O Lord Jesu; vouchsafe to grant me, thy unworthy servant, perseverance in obedience to thy will; that so it may be given me to be conformed to the dispositions of thine own Heart, to live after thy good pleasure, and to die in thy loving embrace, and at the last to come to thee. Amen.

May the divine assistance, the protection of the Mother of God, the succour of the holy Angels, and the prayers of all the Saints, men and women, remain with us always. Amen. (*Preces ante et post Missam*)

A SECOND FORM OF THANKSGIVING  
FOR MASS

(*From the Eastern Liturgies*)

A PRAYER OF THANKSGIVING.

O Lord my God, I give thanks to thee for that thou hast not rejected me, whom am a sinner, but hast accounted me worthy to be partaker of thy Holy Table: I thank thee for suffering me unworthy as I am to receive thy most pure and heavenly Gifts.

Now therefore, O Master and Lover of mankind, who for our sakes didst die and rise again, grant unto me that these dread and quickening Mysteries, which thou hast given for the welfare and sanctification of our souls and bodies, may be to me for an healing remedy for my soul and body, a riddance of every foe, the enlightenment of the eyes of my heart, the peace of all the powers of my soul, unto faith unashamed, love unfeigned, fulness of wisdom, the keeping of the commandments, the increase of divine grace, and an appropriation of thy kingdom. That being preserved thereby in holiness of living, I may ever be mindful of thy favour and may live no more unto myself but unto thee, who art Master and Benefactor;

that so I may depart in the hope of everlasting life and may attain unto that rest eternal in which the voice of them that feast is never stilled, and they that behold the unspeakable beauty of thy countenance have everlasting bliss.

For thou art the true desire and the ineffable delight of them that love thee, O Christ our God, and every creature doth hymn thee for evermore. Amen. (*Byzantine Office of Thanksgiving*)

ANOTHER.

O God and Master, Christ, thou King of ages and Maker of all, among all those good things which thou hast bestowed on me, I thank thee most of all for participation in thy most pure and life-giving Mysteries.

And I beseech thee, gracious Lover of mankind, to keep me in thy protection, under the shadow of thy wings, and grant that even unto my latest breath, I may with pure conscience duly receive thy Holy Gifts unto the forgiveness of my sins and unto everlasting life.

For thou art the Bread of Life and the Well of Holiness, the Giver of Good Gifts, and unto thee do we give praise, together with the Father and the Holy Ghost; now, always and for ever, world without end. Amen. (*Ibid.—By St. Basil*)

A PRAYER FOR INDWELLING.

O thou, my Creator, who for meat hast freely given me thy Flesh; who art a fire consuming the unworthy, consume me not.

But enter rather into all my members, into every joint, into my very heart and reins.

Burn up like thorns all my transgressions; purge my soul and hallow my imagination.

Knit firm my bones and joints withal; shine into all my senses; and nail me wholly to the fear of thee.

Guard, shield, and shelter me for evermore from every deed and word of ill.

Cleanse, wash, adorn me; set me right; give understanding and enlightenment.

Prove me the dwelling of thy Holy Spirit, and no dwelling place of sin.

Forth from this house of thine, at the coming in of what I have received, let every passion fly as though from fire.

For praying and interceding for me are all the Saints, whom now I set before thee—the Prince of Angels, thy Forerunner, the wise Apostles, and thy pure and spotless Mother—accept their prayers, my Christ, in thy compassion; and of thy servant make thou a child of light.

And unto thee, O God my Master, day by day, do we give glory due. Amen. (*Ibid.—By St. Simeon the Translator*)

ANOTHER PRAYER.

O Lord Jesu Christ our God, let thy sacred Body be to me for life everlasting, and thy precious Blood for remission of my sins: let this gift of thy grace be unto me for joy, health, and gladness: and at the prayers of thy all-pure Mother and of all the Saints, account me worthy, though a sinner, to

stand at thy terrible second coming on the right hand of thy glory. Amen. (*Ibid*).

A PRAYER FOR OTHERS' NEEDS.

Lord God almighty, Father of Jesus Christ, thy blessed Son, the hearer of them that rightly call on thee, who knowest the prayers of them that are silent before thee: we give thee thanks for that thou hast deemed us worthy of thy holy Mysteries, which thou hast instituted that we might have full persuasion of the things we know, for the preservation of godliness, and for the remission of sins; for we are called by the name of thy Christ.

Thou who hast separated us from the fellowship of the wicked, unite us unto them that are consecrated unto thee; strengthen us in the truth by the coming of the Holy Ghost; revealing those things whereof we are ignorant, filling up those things wherein we are lacking, strengthening us in believing those things that we know.

Preserve thy priests without fault in thy service; keep all kings in peace, all magistrates in justice, the weather in calmness, the fruits of the earth in abundance, the world in the governance of thine almighty power.

Pacify the nations that delight in war; convert them that are in error; sanctify thy people; protect all virgins; preserve all husbands and wives in faith; strengthen the chaste; confirm them that are newly admitted into thy religion; teach them that are being instructed thereunto, and make them worthy to be admitted; and gather us all together in the kingdom of heaven with Christ Jesus our Lord;

to whom with thee and the Holy Ghost be glory, honour, and worship, world without end. Amen. (*From the Apostolic Constitutions*)

A PRAYER FOR THE COMMUNICANTS.

Strengthen, O Lord, the hands, which have been stretched out to take the Holy Gifts for the remission of their sins: make them worthy every day to offer thee the fruit of good works.

The lips, which have praised thee in the sanctuary, make worthy to sing thy glory.

The ears, which have heard the voice of thy praises, suffer not, O Lord, to hear the noise of fear.

The eyes, which have seen thy exceeding love, suffer also behold thy blessed hope.

The tongue, which has cried out the Triumphal Hymn, teach thou to speak the truth.

The feet, which have trodden within the church, grant also to tread the courts of light.

The bodies, which have tasted of thy living Body, renew unto eternal life.

And to thy congregation, which has adored thy divinity, increase every help; that we may all be made worthy to say within thy temple: Glory be to the Father, and to the Son, and to the Holy Ghost: now, always and for ever, world without end. Amen. (*Malabar Liturgy*)

A PRAYER FOR UNITY.

O God, our heavenly Father, we pray thee to unite us all who partake of the one Bread and of the one Cup to one another in the Communion

of thy one Holy Spirit; and may none of us, who have received the Holy Body and Blood of thy Christ, receive them to our judgement or our condemnation; but may we all find mercy and grace with all the Saints that have ever pleased thee and with every righteous soul made perfect in the faith. Amen. (*Liturgy of St. Basil, adapted*)

#### A PRAYER TO OUR LADY.

**M**other of God, most holy Lady, light of my darkened soul, my hope, my shelter and my refuge, my comfort and my joy: I thank thee for that thou hast suffered me, unworthy though I am, to be partaker of the most pure Body and precious Blood of thine own Son.

Thou didst bring forth the True Light; enlighten now the eyes and understanding of my heart;

Thou didst bring forth the Fount of life eternal; quicken me, who by the power of sin, am brought to death;

Thou art the Mother of the merciful God; have pity, in thy loving kindness, upon me:

Give me a pierced and broken heart, with lowliness of mind, and rouse me from the bondage of my own imagination:

Count me worthy, even to my latest breath, without condemnation to receive the hallowing of these most pure Mysteries, unto the healing of my soul and body:

And grant me tears of repentance and acknowledgement, that I may sing of thee all the days of

my life, who art blessed and glorious above all for ever. Amen. (*Byzantine Office of Thanksgiving*)

#### ANOTHER.

**H**ail Mary, Virgin Mother of God, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb; for thou didst bear the Redeemer, the Saviour of our souls.

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

Hail Mary, Virgin Mother of God, etc.

Now, always and for ever, world without end. Amen.

Hail Mary, Virgin Mother of God, etc. (*Byzantine Rite*)

#### A FINAL PRAYER.

**M**ay God the Father, who hath saved us by the Incarnation of his Only-Begotten Son, bless us. Amen.

May God the Son, who hath given us the Great Sacrament of his love, bless us. Amen.

May God the Holy Ghost, who hath sanctified us by his wondrous presence, bless us. Amen.

Glory be to the holy, consubstantial, life-giving, and indivisible Trinity, everywhere, now and always, world without end. Amen.

(*Melkite Use at Benediction, slightly adapted*)



## VISITS TO THE BLESSED SACRAMENT

### I

#### ACT OF ADORATION.

**I** adore thee, eternal Father, and I give thee thanks for the infinite love with which thou hast deigned to send thy 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, honoured, 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 the stab of the nails, and death upon the bitter Tree. I thank thee, with the Church militant and triumphant, for the

infinite love with which thou didst institute the most holy Sacrament to be the food of my soul.

I adore thee in all the consecrated Hosts throughout the world, and I give thanks for those who know thee not, and who thank thee not. Would that I could give my life to make thee known, loved, and honoured 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 merciful Lover of my soul, that in coming to me in this Sacrament I may receive all the graces and blessings which thou dost come to bestow on us, and let us rather die than receive thee unworthily.

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

I adore thee, eternal Holy Spirit, and I give thee thanks for the infinite love with which thou didst bring about 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 being 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 may worthily receive this most Blessed Sacrament.

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

*(The Raccolta)*

## ACT OF REPARATION.

With that profound humility which the Faith itself inspires in me, O my God and Saviour Jesus Christ, true God and true Man, I love thee with all my heart, and I adore thee who art hidden here, in reparation for all the irreverences, profanations, and sacrileges which thou receivest in the most adorable Sacrament of the Altar.

I adore thee, O my God, if not so much as thou art worthy to be adored nor so much as I am bound to do, yet as much as I am able; would that I could adore thee with that perfect worship which the Angels in heaven are enabled to offer thee. Mayest thou, O my Jesus, be known, adored, loved and thanked by all men at every moment in this most holy and divine Sacrament. Amen. (*Ibid.*)

## ACT OF SPIRITUAL COMMUNION.

At thy feet, O my Jesus, I prostrate myself and I offer thee the repentance of my contrite heart, which is humbled in its nothingness and in thy holy presence.

I adore thee in the Sacrament of thy love, the ineffable Eucharist.

I desire to receive thee into the poor dwelling that my heart offers thee.

While waiting for the happiness of sacramental Communion, I wish to possess thee in spirit.

Come to me, ✠ O my Jesus, since I, for my part, am coming to thee!

May thy love embrace my whole being in life and in death.

I believe in thee, I hope in thee, I love thee. Amen. (*Cardinal Merry del Val, in the Raccolta*)

## II.

## ACT OF ADORATION AND OF FAITH.

My Jesus, dwelling in the Blessed Sacrament, most in mine own nothingness and prostrate before the throne of thy great majesty, profoundly I adore thee with all the powers of my soul; and here I acknowledge thee veiled beneath the Sacramental Species as my God, my Creator, and my last End.

With true and living faith I believe that in this adorable Sacrament thou thyself, true God and true Man, art present: who being the only-begotten Son of God, didst yet from thy great love of men take upon thee human flesh in the spotless womb of Mary ever-virgin by the co-operation of the Holy Ghost, and so wert born poor in a vile manger and didst live subject to men.

And I believe that now, having conquered death and hell, thou sittest glorious at the Father's right hand; yet without abandoning the heavenly throne of thy glory thou dost dwell substantially and really in this ineffable Sacrament, as God in the firmament of thy Church, as the Lamb enthroned in his seat of love, as the Priest of the sanctuary of all grace, as the sweet Manna of all consolation, and as the Arbiter of my eternal fate in this Court of Mercy.

Yes, my dear Jesus, all this I steadfastly believe, as thou hast commanded me, and as thy Spouse the Catholic Church my mother teaches me. Amen. (*St. Philip Neri*)

#### ACT OF REPARATION.

**O** Lord Jesus Christ, who of old time didst dwell upon the thousand altars of this Isle of Saints, praised, adored, and worshipped by the hearts of thy faithful people: look mercifully upon thy servants prostrate before thee, desiring to make an act of expiation for the sins of our fathers.

Our fathers, alas! O Lord, broke open thy resting-place, extinguished the light of thy sanctuary, desecrated thy temple, spoiled thine inheritance, and drove thee from the house in which thou didst love to dwell.

Look down mercifully upon us, O Lord, and let our tears and supplications make good the loss of reverence and of faith and adoration which are no more. For Jerusalem is in ruins; thy presence is no more in her; now gross darkness dwells where once was the brightness of thy glory.

But come back, O Lord, once more into the midst of thine own. Build up Jerusalem again in thy glory. Dwell in the midst of us in thy great Sacrament of love.

O Lord Christ of our hearts, to thee be honour and glory and giving of thanks for evermore. Amen. (*Little Manual of Expiation, 1889*)

#### ACT OF SPIRITUAL COMMUNION.

**J**esus in the Blessed Sacrament,  
I believe in thee,  
I hope in thee,  
I love thee,  
I adore thee,

I grieve that I have ever offended thee, come and dwell in my heart and never leave me. (*G.A.C.W.*)

#### III.

#### ACT OF PRAISE.

**G**lory be to thy holy Name, and adoration to thy Divinity, at all times, O Lord Jesu Christ. Thou art the Living Bread, which giveth life, who didst descend from heaven, and quickenest the whole world, and they that eat this Bread shall never die; and they that receive it are saved thereby, neither see corruption, but live by it for ever: for thou art the resurrection of all our mortal frame.

Glory be to thee, O Lord; glory be to thee, O Lord; glory be to thee for thine unspeakable Gift. (*Malabar Rite*)

#### ACT OF THANKSGIVING.

**I**t is very meet, right, just, and availing unto salvation that we should at all times and in all places give thanks unto thee, O Lord holy, Father almighty, everlasting God: and that we should offer this Sacrifice unto thee: for the wonderful and ineffable grace of this Sacrament is always that

it is offered by many, and by the operation of thy Holy Spirit it is made the one Body of Christ. Each receives the Lord Christ and in every portion is the whole, nor is it lessened by the reception of each, but is offered to each entire. Wherefore we who receive the Communion of this holy Bread and Cup are made one Body in Christ. (*Ambrosian Rite*)

#### ACT OF PENITENCE.

**H**oly, holy, holy, is the Lord God Almighty; heaven and earth are full of his glory, and of the essence of his substance, and of the exceeding splendour of his beauty, as it is written: *Do I not fill heaven and earth, saith the Lord Almighty?* Holy Art thou God the Father of Truth, from whom all fatherhood in heaven and earth is named. Holy art thou Eternal Son, by whom all things were made. Holy art thou O Holy Ghost eternal, by whom all things are sanctified. Woe is me, woe is me, for I am undone, for I am a man of unclean lips and dwell among a people of unclean lips, and mine eyes have beheld the King the Lord of Hosts. How dreadful is this place; it is none other than the house of God and gate of heaven, because in it thou, O Lord, art seen face to face. Now, therefore, be present to us, O Lord, by thy grace, and purge away our uncleanness, and sanctify our lips. Join the weakness of our voices with the praises of the Seraphim and Archangels. Glory be to thy compassion because thou hast joined us earthly beings unto the heavenly spirits. (*East Syrian Liturgies*)

#### ACT OF INTERCESSION.

**O** Heavenly Father, who for our sake didst deliver up thy Son to death, as the debtor of our debts; for the sake of his Blood which was shed, we implore thee to have mercy on us thy human flock.

In thy presence, O Lord thou Son of God, who didst offer thyself to the Father as a sacrifice for our reconciliation, and hast given thyself to us as the Bread of Life, we implore thee by the shedding of thy divine Blood to have pity on the flock redeemed at so great a price.

O Spirit of God, who didst come down from heaven to effect this Mystery of him who with thee is glorified; through the shedding of his Blood we beseech thee to give rest to the souls of the departed. (*Armenian Rite*)

#### PETITIONS FOR VARIOUS GRACES.

**L**ord, give me purity of lips, a cleanness and Linnocency of heart, and uprightnes of action.

Give me humility, patience, self-discipline, chastity, prudence, justice, fortitude, and temperance.

Give me the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and true godliness, and the spirit of thy holy fear.

Make me ever to seek thy face with all the intent of my heart, my soul, and my mind.

Grant me a contrite and humbled heart in thy presence; that I may prefer nothing to thy love.

O most high, eternal, and ineffable Wisdom, drive far from me the darkness of spiritual blindness and of ignorance.

O most high and eternal Strength, deliver me; most high and eternal Fortitude, assist me; most high and uncircumscribed Light, illuminate me; most high and infinite Mercy, have pity on me. (*Gallican Rite*)

#### PRAYER TO OUR LADY.

Defender of Christians, who cannot be confounded, Mediatrix with thy Maker, who cannot fail, despise not the sound of our sinful prayers: but run to our aid in thy goodness, for with faith do we cry to thee; make speed to intercession, make haste to supplication, O Mother of God, who dost ever protect them that honour thee. (*Byzantine Rite*)

#### MISCELLANEOUS PRAYERS TO THE BLESSED SACRAMENT.

##### *An Act of Faith.*

Son of God most high, in the sacred Host and Cup of Blessing, I believe that thou the divine Word art present: that living, eternal, and infinite Word, which came forth, comest forth, and ever wilt come forth from the mouth of the Eternal Father, but which abideth within him in all thy Godhead; that almighty Word, by whom all things were made and are upheld in being.

But since thou, O Word of God, hast said: *I am in the Father, and the Father is in me*, it follows that wherever the Son is there the Father is also: wherefore I believe that in the most venerable Sacrament of the Altar the Eternal Father is present, who begetteth his Son within himself, whom he ever begetteth; to whom he communicateth his divinity; who so loved the world that he gave that same Only-Begotten Son, that all that believe in him, and receive him with living faith, might not perish but have life everlasting.

But since no Divine Person may be separated from the Others: I believe that likewise in this Mystery the Holy Ghost is present, who accompanieth the Father and the Son on account of his nature; whom the Father and the Son together breathe forth as their burning love, and forever breathe forth. (*Dies Sacerdotalis*)

##### *A Prayer for a Short Visit.*

Lord Jesus, I believe that thou art in the Blessed Sacrament, and I adore thee with all my heart. I have the intention of adoring thee (by this visit) wherever thou art present in the Blessed Sacrament, and I offer thee thy Precious Blood for ——. I desire to receive thee spiritually as many times as there are sanctuaries on earth in which thou dost dwell. (*St. Gerard Majella, slightly adapted*)

*If the words in brackets are omitted the foregoing prayer may be used as a "spiritual visit" to the Holy Sacrament of the Altar.*

*A Prayer for an Evening Visit.*

Lord Jesus Christ, present day and night in the most holy Sacrament, who as a Good Shepherd keepest watch in the midst of thy flock, be unto me a light most clear and a guardian most faithful in the hours of darkness; who art the love, joy, delight and repose of my soul. Amen. (*Preces in Usam Catholicorum*)

*A Chaplet of the Most Holy Sacrament.*

On the large beads of the Rosary say the *Our Father* as usual. On the small beads each of the following prayers ten times:—

1. Our Father, who art in heaven, I adore thee through our Lord Jesus Christ, present on this altar.
2. Our Father, who art in heaven, I thank thee through our Lord Jesus Christ, present upon this altar.
3. Our Father, who art in heaven, I ask forgiveness of my sins through our Lord Jesus Christ, present upon this altar.
4. Our Father, who art in heaven, I pray that thy holy will may be done through our Lord Jesus Christ, present upon this altar,
5. Our Father, who art in heaven, I ask thy grace for myself and those I love, through our Lord Jesus Christ, present upon this altar.

(*Source unknown*)

*Some of the prayers in the Forms for Preparation and Thanksgiving for Mass will be found*

*suitable also for Visits to the Blessed Sacrament, especially in the supplementary Forms.*

## A LITANY OF REPARATION.

(*For private recitation only*)

Lord have mercy upon us.  
**L** Christ have mercy upon us.  
 Lord have mercy upon us.  
 O Christ hear us.  
 O Christ graciously hear us.  
 O God, the Father of heaven: *Have mercy upon us.*  
 O God the Son, Redeemer of the world: *Have mercy upon us.*  
 O God the Holy Ghost: *Have mercy upon us.*  
 O Holy Trinity, one God: *Have mercy upon us.*  
 Holy Victim, offered for the salvation of sinners:  
*Have mercy upon us.*  
 Holy Victim, annihilated on the altar for us and by us,  
 Holy Victim, despised by lukewarm Christians,  
 Holy Victim, sign of contradiction,  
 Holy Victim, delivered up to Jews and heretics,  
 Holy Victim, insulted by blasphemers,  
 Holy Victim, Bread of Angels, given to animals,  
 Holy Victim, flung into the mud and trampled under foot by men,  
 Holy Victim, forgotten and abandoned in thy churches,  
 Be merciful: *Spare us, O Lord.*  
 Be merciful: *Graciously hear us, O Lord.*  
 For the outrageous contempt of this most wonderful Sacrament: *We offer our reparation.*

For thy extreme humiliation in thine admirable  
Sacrament,

For all our unworthy communions,  
For the irreverences of wicked Christians,  
For the profanation of thy sanctuaries,  
For holy ciboria dishonoured and carried away by  
force,

For the continual blasphemies of wicked men,  
For the obduracy and treachery of heretics,  
For unworthy conversations carried on in thy holy  
temples,

For sacrilegious desecration of thy churches,  
That it may please thee to increase in all Christians  
the reverence due to this adorable Mystery:  
*We beseech thee to hear us.*

That it may please thee to manifest the Sacrament  
of thy love to heretics,

That it may please thee to grant us the grace to  
atone for their hatred by our burning love for  
thee,

That it may please thee to receive graciously this  
our humble reparation,

That it may please thee to make our adoration  
acceptable to thee,

Pure Victim: *Hear our prayer.*

Holy Victim: *Hear our prayer.*

Spotless Victim: *Hear our prayer.*

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

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

O Lamb of God, that takest away the sins of the  
world: *Have mercy upon us.*

℣. Behold our affliction, O Lord:

℟. And give glory to thy holy Name.

Let us pray.

Lord Jesus, drawing nigh with boldness unto  
the throne of grace, we beseech thee mercifully  
to behold and hearken unto our prayer: that thy  
glory which is perpetually outraged in the Sacra-  
ment of thy love by the blasphemies of the wicked;  
may by the perpetual worship of thy family be  
repaired. Who livest and reignest for ever and  
ever. Amen.

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## DEVOTIONS FOR THE HOLY HOUR

### ACTS OF UNION WITH THE HEART OF JESUS IN THE GARDEN OF OLIVES.

**H**ear of Jesus, praying for those who are at this hour sinning against thee, I unite myself to thee.

Heart of Jesus, praying for all the tempted and tried, I unite myself to thee.

Heart of Jesus, praying for all holy bishops and priests that their faith fail not, I unite myself to thee.

Heart of Jesus, praying for every afflicted and sorrow-stricken soul, and thyself bearing their sorrows in thy holy soul, I unite myself to thee.

Heart of Jesus, uttering thy loving *fiat* to every grief thou shouldst bear for man's salvation, I unite myself to thee.

By thy fear thou didst will to endure for us, sanctify our fear of suffering, of death, and of judgement, O Sacred Heart.

By thy sadness even unto death, have pity on all souls bowed down with sorrow, and give them grace to say with thee: My Father, if this cup may not pass from me except I drink it, thy will not mine be done.

By thy thrice repeated prayer, give us grace to persevere in prayer in the midst of sorrow, temptation, or dryness.

By thine agony and bloody-sweat, have pity on those souls now in an agony of temptation.

O sorrow of the Heart of Jesus in Gethsemane, I will never forget thee.

O prayer of the Heart of Jesus in Gethsemane, I will never forget thee.

O agony of the Heart of Jesus in Gethsemane, I will never forget thee.

O sweat of blood of the Heart of Jesus in Gethsemane, I will never forget thee.

For thy boundless sorrows, O Sacred Heart, I desire to comfort thee.

For the shame which thou didst feel at the sins of the world which were laid upon thee, I desire to comfort thee.

For the cruel betrayal of Judas, which closed thine hour of agony, I desire to comfort thee.

For all the outrages thou didst receive that night, and for their renewal by the sins of men, and chiefly mine own, I desire to comfort thee. (*Voice of the Sacred Heart*).

### A COMMEMORATION OF THE AGONY.

℣. My soul is exceeding sorrowful, even unto death;

℟. Tarry ye here, and watch with me.

### OUR FATHER.

℣. O my Father, if it be possible, let this cup pass from me;

℟. Nevertheless not as I will, but as thou wilt.



## OUR FATHER.

Ÿ. Could ye not watch with me one hour?

R̄. Watch and pray, that ye enter not into temptation.

## OUR FATHER.

Ÿ. And there appeared an angel unto him from heaven;

R̄. Strengthening him.

Let us pray.

**O** Lord Jesu Christ, who by thy Prayer in the Garden didst teach us to pray that we might overcome the perils of temptation: mercifully grant; that we, being ever given to prayer, may be made worthy to bring forth its plenteous fruits; who livest and reignest, for ever and ever. Amen.

## POINTS FOR MENTAL PRAYER.

*He saith unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch.*

Among the causes of his exceeding sorrow may be enumerated the following:—

- A. His prevision of all the torments, one by one, which would be inflicted upon him during the course of his passion from this moment till he yielded up the ghost.
- B. His prevision of the effects of his passion upon those for whom he suffered; these,

according to Blessed Baptista Varani (ob. 1527) were the principal causes of his suffering. She enumerates eight dolours, thus:—

1. Our Lord's prevision of those who, frustrating for themselves the redemption won by his bitter sufferings and death, would be lost eternally;
2. His prevision of the sins, pains, penances, persecutions, and temptations of the elect;
3. His prevision of his blessed Mother's sufferings as she stood at the foot of the cross;
4. His prevision of the exceeding grief of the Magdalene;
5. His prevision of the dismay and desolation of the apostles;
6. His prevision of the outcome of Judas' treachery;
7. The treachery of the Chosen People of Israel;
8. His prevision of the sins of each one of us and our ingratitude for the benefits of his passion.

*And he went a little farther, and fell on his face, and prayed, saying O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.*

St. Thomas Aquinas (*in Matth. xxvi*) teaches that from the first half of the verse we may learn three things concerning the conditions to be observed when we pray, thus:—

1. That we should pray in solitude: because going a little farther he separated himself even from his chosen witnesses;
2. That we should pray with humility: for he fell on his face;
3. And that we should pray with devotion: this he showed in saying My Father.

While, according to the same saint, we may learn from the actual prayer offered three things:—

1. That Christ had taken a true human nature with all its natural inclinations;
2. That it is lawful for man to will, according to his natural inclinations, a thing that God does not will;
3. That man ought to subject his own inclinations to the divine will.

It should be remembered that our Lord's divine will, to which he submitted the inclinations of his human will, is one with the will of the Father and the Holy Ghost; so that it may be said that according to his divine will he underwent the Passion voluntarily.

*And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down to the ground.*

In his Great Commentary, Cornelius a Lapide gives the following reasons for the sweat of blood:—

1. To manifest the reality of his human nature;
2. To manifest his solidarity with us in the pain of dying;
3. To mitigate the dread of death which was imposed as a penalty on our first parents;
4. To cure our sloth, weakness, and fear;
5. To show us that we should fight against our passions.

*He went away again the second time and prayed . . . and he left them and went away again and prayed the third time, saying the same words.*

The same writer assigns the following reasons for the thrice repeated prayer of Christ (*loc. cit.*):—

1. To show the intensity of his sorrow;
2. To teach us that if God heard us not in our first prayer, we should pray more frequently and fervently till he hear us;
3. Because Peter was about to deny him thrice;
4. That we should be moved to ask pardon for past sins, protection in the present, and caution in future perils;
5. Because the source of our temptations is three-fold, the lust of the flesh, the lust of the eyes, and the pride of life.

## ACTS FOR MENTAL PRAYER.

*The Sorrow of Jesus.*

1. Hail sweet Jesu, who before thy Passion didst begin to fear, to grieve, and to be sad, taking upon thee our weakness.
2. That by this thy weakness thou mightest comfort and strengthen those that fear the approach of death.
3. Keep me, I pray, from vicious sadness and from foolish joy.
4. Grant that all the grief I have so far borne may be to thy glory and for the forgiveness of my sins.

*The Resignation of Jesus.*

1. Hail sweet Jesu, who falling upon the ground prayed to thy Father, and humbly offered thyself to him, saying "Father, thy will be done."
2. Grant that in all necessities and tribulations I may have recourse to thee by prayer.
3. That I may wholly resign myself to thy will.
4. That with tranquil mind I may receive all things as from thy hands.

*The Consolation of Jesus.*

1. Hail sweet Jesu, praise, honour, and glory be to thee, who being in an agony didst pray the longer.

2. Thou the Maker of heaven and earth, King of kings and Lord of angels, didst not disdain to be comforted by an angel.
3. Grant that in all adversity and desolation, in all tribulation and affliction, I may seek comfort from thee only.
4. Would that in all events I might wholly trust in thee, and leave myself in thy fatherly care.

*The Bloody Sweat.*

1. Hail sweet Jesu, who by reason of the greatness of thy grief wast moistened all over with a bloody sweat.
2. O that every part of my inner man would exude holy tears of contrition.

*Jesus is taken.*

1. Hail sweet Jesu, who of thine own will offeredst thyself to be taken by the traitor Judas, and thine other enemies thirsting for thy blood and desiring thy death.
2. Grant that for the honour of thy name I may not fly from adversity.
3. But may cheerfully go to meet it.
4. And joyfully receive it as a token of thy love.
5. And humbly and constantly endure it as long as it shall please thee.

(Adapted from Augustine Baker)

## AN INTERCESSORY PRAYER.

**B**y the Heart of my Jesus, who is the Way, the Truth, and the Life, I draw near to thee, O eternal Father.

By this divine Heart, I adore thee for all who adore thee not; I love thee for all who love thee not; I acknowledge thee to be my God, for all who out of wilful blindness and contempt refuse to acknowledge thee.

By this divine Heart I would pay the homage which all thy creatures owe thee.

In spirit I go round the wide world in search of souls redeemed by the precious Blood of Jesus; I embrace them all to present them to thee by him; and by him I ask for their conversion.

Can it be, O heavenly Father, that thou wilt suffer them to remain in ignorance of Jesus? Can it be that thou wilt suffer that they should not live for him who died for all?

Thou seest, heavenly Father, that they live not as yet; O give them life by this divine Heart.

Upon the Sacred Heart as upon an altar, I present to thee especially *N. and N.*

Thou knowest, O Incarnate Word, my beloved Jesus, all that I would ask thy Father by thy divine Heart and most holy Soul.

I ask it of thee, when I ask it of him; because thou art in the Father and the Father in thee.

Deign to do all this together with him.

I present these souls to thee; make them one with thee. Amen. (*Ven. Marie of the Incarnation*)

## ACT OF RESIGNATION.

**O** sovereign goodness of the sovereign Providence of my God, I here abandon myself into thy hands for ever. Be thou gentle or severe, but lead me henceforth withersoever thou desirest. I will not heed the way by which thou leadest me, but thou alone who art my Guide.

O my God, my soul finds not rest save in the arms and upon the bosom of thy heavenly Providence, which is my mother, my might, and my defender.

For this cause, I am resolved by the help of thy grace to carry out thy wishes and commands, not weighing nor examining thy reasons for doing this rather than that, but confidently and blindly following thy divine will, regardless of my own inclinations.

This, then, is my firm resolution—to leave all doing to thee, taking no part therein, save to repose myself in thine arms, desiring nothing save that which thou dost prompt me to desire.

I beseech thee, then, O my God, to bless this resolution; and I undertake all that it includes, for I am very sure of thy goodness, generosity and mercy. And I place unbounded confidence in thee, and in no wise trust in myself who am all misery and weakness. Amen. (*St. Jane de Chantal*)

## A PRAYER FOR A HOLY DEATH.

**O** Jesus, most worthy of love I adore thine infinite thoughts and designs for me on the last day of thy most precious life; and I give myself

to thee to do and suffer all that thou dost desire of me, for the fulfilment of those unfathomable designs. Grant that I may die a thousand times rather than hinder the operation of thy loving providence.

O good Jesus, I offer thee the last day, the last hour, and the last moment of my life, and everything that may happen to me outwardly or inwardly at that time. I mean my last thoughts, words, actions, and sufferings, as well as the last use of my bodily senses and of the powers of my soul.

May it please thee to grant that all these things may be consecrated to the honour of the last day, the last hour, and the last moment of thy life. May my being and my life be sacrificed and consumed for thy glory, and may my last breath be an act of pure love for thee.

This is my intention, my desire, my expectation, O my dear Jesus, relying as I do upon the excess of thine infinite love; may it please thee to grant, by thy great mercy, that it may be so.  
(*St. John Eudes*)

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## THE WAY OF THE CROSS

(*From Liturgical Sources*)

### BEFORE THE ALTAR.

O God, who in the Passion of thy Son didst show us the way to everlasting glory by thy royal road of the Cross: mercifully grant that as by our prayers we now follow him to Calvary; so we may also share with him his triumph for all eternity: who liveth and reigneth for ever and ever. Amen.

℣. O God, make speed to save us;

℟. O Lord, make haste to help us;

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.

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

### *At Each Station.*

℣. We adore thee, O Christ, and we bless thee:

℟. Because by thy holy Cross thou hast redeemed the world.

*Here shall follow the Meditation and Prayer proper to the particular Station (as below) and then:—*

OUR FATHER. HAIL MARY. GLORY BE.

Ÿ. Holy God, holy mighty, holy and immortal:

℞. Have mercy upon us.

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

℞. Amen.

*At the First Station.*

When morning was come, all the chief priests and elders of the people led Jesus bound and delivered him to Pontius Pilate the governor. And they all condemned him to be guilty of death. Then Pilate delivered him up to them that he might be crucified.

Ÿ. God spared not his own Son:

℞. But delivered him up for us all.

Let us pray.

O Lord Jesu Christ, who from the bosom of the Father didst descend from heaven to earth, and didst shed thy precious Blood for the forgiveness of our sins: we humbly beseech thee; that in the day of judgement we, at thy right hand, may be worthy to hear thee say: "Come, ye blessed." Who livest and reignest for ever and ever. Amen.

*At the Second Station.*

And Jesus, carrying his Cross, went forth to the place which is called Calvary.

Hail, our king: thou alone didst pity our transgressions: obedient to the Father, thou wast

led to be crucified, even as a meek lamb to the slaughter. To thee be glory, hosanna: to thee triumph and victory: to thee the crown of highest praise and honour.

Ÿ. The Lord hath laid upon him the iniquity of us all:

℞. He was stricken for the sins of his people.

Let us pray.

O Lord, who hast said: "My yoke is easy and my burden light": make us so to bear it that we may obtain thy grace; who livest and reignest for ever and ever. Amen.

*At the Third Station.*

Our Lord Jesus Christ humbled himself and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.

O come let us worship and fall down: and kneel before the Lord our Maker, for he is the Lord our God.

Ÿ. Truly he hath borne our griefs:

℞. And carried our sorrows.

Let us pray.

O King almighty, strengthen thy soldiers with thy might: that the Passion of thine Only-Begotten Son may so cleanse them who fight in the arena of this mortal life; that, the course of their

warfare ended, they may receive the reward of immortality; through the same Christ our Lord. Amen.

*At the Fourth Station.*

**T**o what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, O virgin daughter of Sion? for great as the sea is thy sorrow. O Mother of mercy, grant that with thee I may bear the death of Christ, and be made sharer in his Passion.

℣. A sword shall pierce thine own soul also:  
℟. And fill thee with bitterness.

Let us pray.

**O** Lord Jesu 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 plead for thy mercy for us now and in the hour of our death. Who livest and reignest for ever and ever. Amen.

*At the Fifth Station.*

**A**nd as they led him away, they laid hold upon Aone Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

℣. But it behoveth us to glory in the Cross of our Lord Jesus Christ:  
℟. In whom is our salvation, life and resurrection.

Let us pray.

**W**e beseech thee, O Lord, graciously to receive our prayers: and in thy mercy make us ever to turn our rebel wills towards thee; through Christ our Lord. Amen.

*At the Sixth Station.*

**B**ehold him, without form or comeliness, despised and rejected of men, a man of sorrows and acquainted with grief; and his appearance was as it were hidden and despised, wherefore we esteemed him not. His beauty is become inglorious and his form uncomely among the children of men: but he is fairer than the children of men, and by his stripes we are healed.

℣. Thou hast not turned thy face from us:  
℟. Neither given thy servants over unto thine anger.

Let us pray.

**O** God, who by the precious Blood of thy Son, restorest thine image within us: order our goings in thy paths; that thou mayest make us truly to hold fast to the holy gift of charity; through Christ our Lord. Amen.

*At the Seventh Station.*

**T**hey have delivered me into the hands of wicked men, and have set me among evil men; mighty men have gathered together against me, and as giants have stood around me, and striking me with cruel wounds, have overcome me.

- V̄. I am become a worm and no man :  
 R̄. A very scorn of men, and the outcast of  
 the people.

Let us pray.

**O** God, who in the humility of thy Son hast  
 raised up a fallen world: grant unto thy  
 faithful people perpetual gladness: that they whom  
 thou hast delivered from the peril of eternal death  
 may be brought to the fruition of everlasting joys;  
 through the same Christ our Lord. Amen.

*At the Eighth Station.*

**A**nd there followed him a great company of  
 people, and of women, which also bewailed  
 and lamented him. But Jesus turning unto them  
 said: Daughters of Jerusalem, weep not for me,  
 but weep for yourselves and for your children.  
 For if they do these things in a green tree, what  
 shall be done in the dry?

- V̄. Go forth, O ye daughters of Sion, and  
 behold King Solomon with the crown:  
 R̄. Wherewith his mother hath crowned him.

Let us pray.

**O** God, who choosest to show mercy rather  
 than wrath to them that put their trust in thee:  
 grant to us so worthily to mourn the evil which we  
 have committed; that we may be found worthy to  
 obtain thy gracious comfort; through Christ our  
 Lord. Amen.

*At the Ninth Station.*

**O** my people, what have I done unto thee, or  
 wherein have I wearied thee? Answer me.  
 I brought thee out of the land of Egypt; and thou  
 hast brought me to the gibbet of the Cross. I fed  
 thee with manna in the wilderness forty years; and  
 thou hast stricken me with blows and scourges.  
 What more ought I to have done for thee that I  
 have not done?

- V̄. He was led as a sheep to the slaughter:  
 R̄. And as a lamb before his shearers, so  
 opened not he his mouth.

Let us pray.

**K**eeep us, we beseech thee O Lord, with thy  
 perpetual mercy: and, because the frailty of  
 man without thee cannot but fall; keep us ever by  
 thy help from all things hurtful, and lead us to all  
 things profitable to our salvation; through Christ  
 our Lord. Amen.

*At the Tenth Station.*

**A**nd when they were come unto a place called  
 Golgotha, that is to say, a place of a skull, they  
 gave him vinegar to drink mingled with gall: and  
 when he had tasted thereof he would not drink.

- V̄. They gave me gall to eat:  
 R̄. And when I was thirsty they gave me  
 vinegar to drink.



Let us pray.

**C**ut off from us, O Lord, the old man with his manners and actions: and put on us the new man, who is created according to God in justice and in holiness of truth; through Christ our Lord. Amen.

*At the Eleventh Station.*

**A**nd when they were come to the place which is called Calvary, there they crucified him, and the malefactors one on the right hand, and the other on the left, and Jesus in the midst.

O my people, what have I done unto thee? I exalted thee with great might, and thou hast raised me upon the gibbet of the Cross.

Ÿ. They pierced my hands and my feet:

℞. I may tell all my bones.

Let us pray.

**O** God, whose Only-Begotten Son by his Passion and five Wounds and by the shedding of his Blood hath restored to human nature what by sin had been lost: grant us, we beseech thee; that we, who venerate on earth those wounds received by him, may be worthy in heaven to receive the fruit of the same precious Blood; through the same Christ our Lord. Amen.

*At the Twelfth Station.*

**W**hen therefore Jesus had received the vinegar he saith: It is finished. And again he cried with a loud voice saying: Father, into thy hands

I commend my spirit. And bowing his head, he gave up the ghost.

Ÿ. Christ for us became obedient unto death:

℞. Even the death of the Cross.

Let us pray.

**O** Lord Jesu Christ, Son of the living God, who at the sixth hour for the redemption of the world didst ascend the gibbet of the Cross, and shed thy precious Blood for the forgiveness of our sins: we humbly beseech thee; that, after our passing hence, thou wouldest grant unto us joyfully to enter the gates of Paradise; who livest and reignest for ever and ever. Amen.

*At the Thirteenth Station.*

**O** all ye who pass by, behold and see if there be any sorrow like unto my sorrow. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people. Call me not Naomi (that is beautiful), but call me Mara (that is bitterness) for the Almighty hath filled me indeed with bitterness.

Ÿ. Her tears run down her cheeks:

℞. And of all who are dear to her there is none to comfort her.

Let us pray.

**O** God, in whose passion, according to the prophecy of Simeon, a sword of sorrow did pierce the most sweet soul of the glorious Virgin

Mother Mary: mercifully grant; that we, who devoutly call to mind the suffering whereby she was pierced, may, by the glorious merits and prayers of all the Saints who have faithfully stood beneath the Cross, obtain with gladness the blessed effects of thy passion; who livest and reignest for ever and ever. Amen.

*At the Fourteenth Station.*

Joseph therefore took down the body of Jesus, and wrapped it in a clean linen cloth, and laid it in his new tomb which was cut from the rock: and rolled a great stone to the door of the sepulchre.

℣. Thou shalt not leave my soul in hell:

℟. Neither suffer thy holy one to see corruption.

Let us pray.

O God, who in the sacred winding-sheet in which thy most holy Body when taken down from the Cross was wrapped by Joseph hast left us a relic of thy Passion: mercifully grant; that by thy death and burial we may be brought unto the glory of the resurrection; who livest and reignest for ever and ever. Amen.

FINAL PRAYER BEFORE THE ALTAR.

℣. It behoveth us to glory in the Cross of our Lord Jesus Christ:

℟. In whom is our salvation, life, and resurrection.

Let us pray.

O God, who for our sakes didst will that thy Son should suffer upon the gibbet of the Cross, that thou mightest drive far from us the power of the enemy: grant to us, thy servants; that we may attain unto the grace of his Resurrection: through the same Christ our Lord. Amen.

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## THE ROSARY

The Rosary essentially consists of three elements (1) the constant repetition of some vocal prayer, (2) the meditation upon some mystery of the Christian religion meanwhile, and (3) the counting of the vocal prayers by means of some mechanical device, usually a string of beads. The second element is sometimes omitted, as in the so-called Brigittine Rosary. Of the rosaries in use in the Western Church, the most common as well as the most ancient is that associated, perhaps erroneously, with the name of St. Dominic; while the next most common is the Servite Rosary of the Seven Sorrows of the Blessed Virgin Mary. The former consists of fifteen decades of *Hail Mary* each preceded by one *Our Father* and, by custom, concluded with the *Glory be*. To this there is usually prefixed the *Apostles' Creed*, an *Our Father*, three *Hail Marys*, and one *Glory be*. In some places it is customary to end with the *Salve Regina* and the prayer for the Feast of the Most Holy Rosary. As a rule only five decades are recited together. The fifteen Mysteries and the order generally observed in reciting the Mysteries is given below. The Servite Rosary consists of seven Mysteries, while meditating upon each of which one *Our Father* and seven *Hail Marys* are said. Three further *Hail Marys* are added in honour of the tears shed by Our Lady during her sorrows. The mysteries will be found below.

The Eastern Church also has its Rosary, of a hundred beads, on which, without variation or special subject for meditation, there is constantly said "the Jesus Prayer," which runs "*Lord Jesus Christ, Son of God, have mercy on me, a sinner*" or some similar words. The aim of this Rosary is the promotion of the Prayer of Recollection by the repetition of the Holy Name.

The Decades of the Dominican or Common Rosary are usually arranged thus:—*On Mondays, Thursdays, and the Sundays from Advent to Septuagesima*, the Joyful Mysteries, viz., the Annunciation, Visitation, Birth, Presentation, and Finding in the Temple; *on Tuesdays, Fridays, and the Sundays from Septuagesima to Easter*, the Sorrowful Mysteries, viz., the Agony, Scourging, Crowning with thorns, Way of the Cross, and Crucifixion; *on Wednesdays, Saturdays, and the other Sundays of the year*, the Glorious Mysteries, viz., the Resurrection, Ascension, Pentecost, Assumption, and Coronation of Our Lady.

### A METHOD OF SAYING THE COMMON ROSARY.

*At each Mystery make the two preludes for an Ignatian Meditation, and so say the prayers. Graces suitable for the second prelude (i.e., to ask the grace which I wish to obtain by my meditation) are given below:—*

#### *The Joyful Mysteries.*

1. For humility.
2. For zeal for souls.
3. For detachment from creature comforts.

4. For obedience.
5. For true wisdom.

*The Sorrowful Mysteries.*

1. For the spirit of prayer.
2. For chastity.
3. For courage.
4. For patience.
5. For contrition and love of God.

*The Glorious Mysteries.*

1. For conversion of manners.
2. For stability of purpose.
3. For docility to the inspirations of the Holy Ghost.
4. For a good death.
5. For love of the Saints.

ANOTHER METHOD.

*Another way of saying the Rosary consists in adding to each Hail Mary, after the holy name of Jesus, one of the following phrases; thereby impressing the mystery on the mind while saying the vocal prayers:—*

*The Joyful Mysteries.*

1. Whom as a virgin thou didst conceive.
2. Whom in visiting Elizabeth thou didst bear in thy womb.
3. Whom as a virgin thou didst bring forth.
4. Whom thou didst present in the temple.
5. Whom thou didst find in the temple.

*The Sorrowful Mysteries.*

1. Who for us didst sweat blood.
2. Who for us was scourged.
3. Who for us was crowned with thorns.
4. Who for us didst bear the cross.
5. Who for us was crucified.

*The Glorious Mysteries.*

1. Who rose again from the dead.
2. Who ascended into heaven.
3. Who didst send down upon us his Holy Spirit.
4. Who didst take thee up into heaven.
5. Who didst crown thee in heaven.

THE SERVITE ROSARY OF THE SEVEN SORROWS OF OUR LADY.

*This Rosary should be commenced by making an Act of Contrition (such as that below, or any other which expresses the determination of going to Confession), and an Invocation of the Holy Ghost as given below.*

**O** my most loving Saviour, 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 Saviour 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.

**C**ome, O Holy Spirit, fill the hearts of thy faithful and kindle in them the fire of thy love.

Ÿ. Send forth thy spirit and they shall be created.

R/. And thou shalt renew the face of the earth.

Ÿ. Remember thy Congregation.

R/. Which thou hast possessed from the beginning.

Ÿ. O Lord hear my prayer.

R/. And let my cry come unto thee.

Let us pray.

**E**nlighten 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.

*The Seven Mysteries.*

1. The prophecy of Simeon.
2. The flight into Egypt.
3. The three days' loss of the Holy Child.
4. The meeting between Jesus and Mary on the Way of the Cross.
5. The crucifixion.
6. The taking down from the Cross.
7. The entombment.

*Add three times Hail Mary in honour of the tears of our Lady, and finish by saying thrice:—*

Ÿ. Virgin most sorrowful,

R/. Pray for us.

A CHAPLET OF THE SAINTS.

This was St. John Berchmans' devotion in honour of the Saints of the Society of Jesus, who at that time numbered five. It may be said in honour of any individual Saints or of classes of Saints (e.g., Apostles, Martyrs, etc.), each decade being varied.

*On the Large Beads*

Our Father (*as usual*).

*On the Small Beads*

Holy N. (*or All ye holy N.*), pray for us sinners, now and at the hour of our death. Amen.

## LITANIES

*(Approved by the Western Church for Public Use)*

## THE LITANIES OF THE SAINTS.

Lord have mercy upon us.  
**L***Christ have mercy upon us.*  
 Lord have mercy upon us.  
 O Christ hear us.  
*O Christ graciously hear us.*  
 O God, the Father of heaven:  
*Have mercy upon us.*  
 O God the Son, Redeemer of the world:  
*Have mercy upon us.*  
 O God the Holy Ghost:  
*Have mercy upon us.*  
 O Holy Trinity, one God:  
*Have mercy upon us.*  
 Holy Mary: *Pray for us.*  
 Holy Mother of God,  
 Holy Virgin of virgins,  
 St. Michael,  
 St. Gabriel,  
 St. Raphael,  
 All ye holy angels and archangels;  
 All ye holy orders of blessed spirits,  
 St. John Baptist,  
 St. Joseph,  
 All ye holy patriarchs and prophets,  
 St. Peter,  
 St. Paul,  
 St. Andrew,

St. James,  
 St. John,  
 St. Thomas,  
 St. James,  
 St. Philip,  
 St. Bartholomew,  
 St. Matthew,  
 St. Simon,  
 St. Jude,  
 St. Matthias,  
 St. Barnabas,  
 St. Luke,  
 St. Mark,  
 All ye holy apostles and evangelists,  
 All ye holy disciples of the Lord,  
 All ye holy innocents,  
 St. Stephen,  
 St. Laurence,  
 St. Vincent,  
 St. Fabian and St. Sebastian,  
 St. John and St. Paul,  
 St. Cosmas and St. Damian,  
 St. Gervase and St. Protase,  
 All ye holy martyrs,  
 St. Silvester,  
 St. Gregory,  
 St. Ambrose,  
 St. Augustine,  
 St. Jerome,  
 St. Martin,  
 St. Nicholas,  
 All ye holy bishops and confessors,

All ye holy doctors,  
 St. Anthony,  
 St. Benedict,  
 St. Bernard,  
 St. Dominic,  
 St. Francis,  
 All ye holy priests and levites,  
 All ye holy monks and hermits,  
 St. Mary Magdalene,  
 St. Agatha,  
 St. Lucy,  
 St. Agnes,  
 St. Cecilia,  
 St. Catharine,  
 St. Anastasia,  
 All ye holy virgins and widows,  
 All ye saints of God: *Intercede 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,  
 From thy wrath,  
 From sudden and unprepared death,  
 From the crafts of the devil,  
 From anger, hatred and all uncharitableness,  
 From the spirit of fornication,  
 From lightning and tempest,  
 From the scourge of earthquake,  
 From pestilence, famine, and war,  
 From everlasting damnation,  
 By the mystery of thy holy incarnation,  
 By thine advent,

By thy nativity,  
 By thy baptism and holy fasting,  
 By thy cross and passion,  
 By thy death and burial,  
 By thy holy resurrection,  
 By thy wonderful ascension,  
 By the coming of the Holy Ghost the Comforter,  
 In the day of judgement,  
 We sinners: *Beseech thee to hear us.*  
 That it may please thee to spare us:  
     *We beseech thee to hear us.*  
 That it may please thee to pardon our offences,  
 That it may please thee to bring us true repentance,  
 That it may please thee to preserve and govern thy  
     holy Church,  
 That it may please thee to preserve our Apostolic  
     Lord and all Orders of the Church in holy  
     religion.  
 That it may please thee to humble the enemies of  
     holy Church,  
 That it may please thee to grant unto all Christian  
     kings and princes true peace and concord,  
 That it may please thee to grant peace and unity  
     to all the peoples of Christendom,  
 That it may please thee to recall such as do err  
     into the unity of the Church, and to bring all  
     heathen unto the light of the gospel,  
 That it may please thee to strengthen and preserve  
     us in thy holy service,  
 That it may please thee to lift up our minds unto  
     heavenly desires,

That it may please thee to reward with thine eternal  
benediction those that do us good,  
That it may please thee to deliver our souls, and  
the souls of our brethren, kinsfolk, and bene-  
factors, from everlasting damnation,  
That it may please thee to give and preserve the  
kindly fruits of the earth,  
That it may please thee to grant rest eternal unto  
all the faithful departed,  
That it may please thee graciously to hear us,  
Son of God,  
O Lamb of God, that takest away the sins of the  
world: *Spare us, O Lord.*  
O Lamb of God, that takest away the sins of the  
world: *Graciously hear us, O Lord.*  
O Lamb of God, that takest away the sins of the  
world: *Have mercy upon us.*  
O Christ hear us.  
*O Christ graciously hear us.*  
Lord have mercy upon us.  
*Christ have mercy upon us.*  
Lord have mercy upon us.  
Our Father. (*Secretly*).

Ÿ. And lead us not into temptation:

R̄. But deliver us from evil.

Ps. 70. *Deus in adiutorium.*

**H**aste thee, O God, to deliver me: make haste  
to help me, O Lord.

Let them be ashamed and confounded that

seek after my soul: let them be turned backward  
and put to confusion that wish me evil.

Let them for their reward be soon brought to  
shame: that cry over me, There, there.

But let all those that seek thee be joyful and  
glad in thee: and let all such as delight in thy  
salvation say alway, The Lord be praised.

As for me, I am poor and in misery: haste  
thee unto me, O God.

Thou art my helper and my redeemer: O  
Lord make no long tarrying.

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.

Ÿ. O God, save thy servants:

R̄. Who put their trust in thee.

Ÿ. Be unto them a strong tower:

R̄. From the face of the enemy.

Ÿ. Let the enemy have no advantage over  
them:

R̄. Nor the son of wickedness approach to  
hurt them.

Ÿ. O Lord, deal not with us after our sins:

R̄. Neither reward us after our iniquities.

Ÿ. Let us pray for our Bishop, N.

R̄. The Lord preserve him and keep him  
alive, and make him blessed upon  
earth; and deliver him not into the  
hands of his enemies.

Ÿ. Let us pray for our benefactors:



- R/. Vouchsafe, O Lord, for thy Name's sake,  
to reward with eternal life all them  
that do us good. Amen.
- Ps/. Let us pray for the faithful departed:
- R/. Rest eternal grant them, O Lord: and let  
light perpetual shine upon them.
- Ps/. May they rest in peace.
- R/. Amen.
- Ps/. Let us pray for our absent brethren:
- R/. O God, save thy servants, who put their  
trust in thee.
- Ps/. Send them help from thy holy place:
- R/. And strengthen them out of Sion.
- Ps/. Lord hear my prayer:
- R/. And let my cry come unto thee.
- Ps/. The Lord be with you:
- R/. And with thy spirit.

Let us pray.

O God, whose nature and property is ever to  
have mercy and to forgive: receive our  
humble petitions; and though we be tied and  
bound with the chain of our sins, yet let the pitiful-  
ness of thy great mercy loose us.

O Lord, we beseech thee to hearken unto our  
prayers, and to spare all them that confess  
their sins unto thee: and of thy great mercy  
bestow upon them not only thy pardon, but also  
thy peace.

O Lord, we pray thee, manifest unto us thine  
ineffable compassion: that we may be freed  
from the guilt of our offences, and from the  
punishment justly due to them.

O God, who by penitence art appeased, and by  
sin art offended: favourably regard the prayers  
of thy people who call upon thee; and turn from  
them the scourges of thine anger, which their sins  
have justly deserved.

Almighty and everlasting God, we pray thee to  
have mercy upon thy servant N. our Bishop,  
and, according to thy great goodness, direct him  
into the way of everlasting salvation: so that by  
thy grace he may desire that which is well pleasing  
unto thee, and with all his strength perform the  
same.

O God, from whom all holy desires, all good  
counsels, and all just works do proceed: give  
unto thy servants that peace which the world  
cannot give; that both our hearts may be set to obey  
thy commandments, and also, that by thee we  
being defended from the fear of our enemies may  
pass our time in rest and quietness.

O Lord, we beseech thee inflame our reins and  
our hearts with the fire of the Holy Ghost:  
that we may serve thee with chaste bodies, and  
please thee with clean minds.

**O** God, the Creator and Redeemer of all the faithful: grant unto the souls of thy servants and handmaidens the remission of all their sins; that through our dutiful prayers they may obtain that pardon which they have always desired.

**P**revent us, O Lord we beseech thee, in all our doings with thy most gracious favour, and further us with thy continual help: that all our prayers and works may be begun, continued, and ended in thee.

**A**lmighty and everlasting God, who hast dominion over both the quick and dead, and art merciful to all whom thou foreknowest to be thine by faith and good works: we humbly beseech thee; that they for whom we purpose to pour forth our prayers, whether this present world still holdest them in the flesh, or the world to come hath already received them set free from the body, may at the intercession of thy Saints, obtain pardon of all their offences by the pitifulness of thy great goodness. 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.

Ÿ. The Lord be with you.

℞. And with thy spirit.

Ÿ. May the almighty and merciful Lord gracious hear us. ℞. Amen.

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

THE LITANY OF THE HOLY NAME.

Lord have mercy upon us.  
*Christ have mercy upon us.*  
 Lord have mercy upon us.  
 Jesus hear us.  
*Jesus graciously hear us.*  
 O God, the Father of heaven:  
*Have mercy upon us.*  
 O God the Son, Redeemer of the world:  
*Have mercy upon us.*  
 O God the Holy Ghost:  
*Have mercy upon us.*  
 O Holy Trinity, one God:  
*Have mercy upon us.*  
 Jesus, Son of the living God:  
*Have mercy upon us.*  
 Jesus, splendour of the Father,  
 Jesus, brightness of light eternal,  
 Jesus, king of glory,  
 Jesus, sun of righteousness,  
 Jesus, Son of the Virgin Mary,  
 Jesus, lovable,  
 Jesus, wonderful,  
 Jesus, mighty God,  
 Jesus, Father of the world to come,  
 Jesus, angel of great counsel,  
 Jesus, most mighty,  
 Jesus, most patient,

Jesus, most obedient,  
 Jesus, meek and humble of heart,  
 Jesus, lover of chastity,  
 Jesus, lover of us,  
 Jesus, God of peace,  
 Jesus, author of life,  
 Jesus, model 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, doctor of evangelists,  
 Jesus, strength of martyrs,  
 Jesus, light of confessors,  
 Jesus, purity of virgins,  
 Jesus, crown of all saints,  
 Be merciful: *Spare us, Jesus.*  
 Be merciful: *Graciously hear us, Jesus.*  
 From all evil: *Deliver us, Jesus.*  
 From all sin,  
 From thine anger,  
 From the crafts of the devil,  
 From the spirit of fornication,  
 From everlasting death,

From neglect of thy inspirations,  
 By the mystery of thy holy incarnation,  
 By thine infancy,  
 By thy most divine life,  
 By thy labours,  
 By thine agony and passion,  
 By thy cross and dereliction,  
 By thy sorrows,  
 By thy death and burial,  
 By thy resurrection,  
 By thine ascension,  
 By thine institution of the most holy Eucharist,  
 By thy joys,  
 By thy glory,  
 O Lamb of God, that takest away the sins of the  
 world: *Spare us, Jesus.*  
 O Lamb of God, that takest away the sins of the  
 world: *Graciously hear us, Jesus.*  
 O Lamb of God, that takest away the sins of the  
 world: *Have mercy upon us, Jesus.*  
 Jesus hear us.  
*Jesus graciously hear us.*

Let us pray.

**O** Lord Jesu Christ, who saidst: Ask and ye shall  
 receive, seek and ye shall find, knock and it  
 shall be opened unto you: we beseech thee, grant  
 us who ask for the affections of thy most divine  
 love; that we may love thee with all our heart,  
 words, and works, and that we may never cease  
 from praising thee.

**M**ake us to have a perpetual fear and love of thy holy name, O Lord: for thou never failest to help and govern them whom thou dost bring up in thy steadfast fear and love. Who livest and reignest for ever and ever. Amen.

THE LITANY OF THE SACRED HEART.

Lord have mercy upon us.  
*Christ have mercy upon us.*  
 Lord have mercy upon us.  
 O Christ hear us.  
*O Christ graciously hear us.*  
 O God, the Father of heaven:  
*Have mercy upon us.*  
 O God, the Son, Redeemer of the world:  
*Have mercy upon us.*  
 O God the Holy Ghost:  
*Have mercy upon us.*  
 O Holy Trinity, one God:  
*Have mercy upon us.*  
 Heart of Jesus, Son of the eternal Father:  
*Have mercy upon us.*  
 Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mary,  
 Heart of Jesus, substantially united to the Word of God,  
 Heart of Jesus, of infinite majesty,  
 Heart of Jesus, holy 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, vessel of justice and of 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 treasures of wisdom and knowledge,  
 Heart of Jesus, in whom dwelleth all the fulness of the Godhead,  
 Heart of Jesus, in whom the Father was well-pleased,  
 Heart of Jesus, of whose fulness we all have received,  
 Heart of Jesus, desire of the everlasting hills,  
 Heart of Jesus, patient and of great goodness,  
 Heart of Jesus, rich to all that call upon thee,  
 Heart of Jesus, fount of life and holiness,  
 Heart of Jesus, propitiation for our sins,  
 Heart of Jesus, filled with reproaches,  
 Heart of Jesus, broken by our sins,  
 Heart of Jesus, made obedient unto death,  
 Heart of Jesus, pierced with a spear,  
 Heart of Jesus, fount of all comfort,  
 Heart of Jesus, our life and our resurrection,  
 Heart of Jesus, our peace and our reconciliation,  
 Heart of Jesus, victim of sinners,  
 Heart of Jesus, salvation of them that hope in thee,  
 Heart of Jesus, hope of them that die in thee,  
 Heart of Jesus, delight of all the saints,  
 O Lamb of God, that takest away the sins of the world: *Spare us, O Lord.*  
 O Lamb of God, that takest away the sins of the world: *Graciously hear us, O Lord.*

O Lamb of God, that takest away the sins of the world: *Have mercy upon us.*

℣. Jesus, meek and humble of heart:

℞. Make our hearts like unto thy heart.

Let us pray.

**A**lmighty and everlasting God, look upon the Heart of thy well-beloved Son, and on the praises and satisfactions which he offers thee in the name of sinners: and, thus appeased, grant them the pardon which they seek from thy mercy, in the name of the same thy Son Jesus Christ: who liveth and reigneth.

#### A LITANY OF THE MOST PRECIOUS BLOOD.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

O Christ hear us.

O Christ graciously hear us.

O God, the Father of heaven,

*Have mercy on us.*

O God, the Son, Redeemer of the world,

*Have mercy on us.*

O God, the Holy Ghost,

*Have mercy on us.*

Holy Trinity, one God,

*Have mercy on us.*

Blood of Christ, only-begotten Son of the Eternal Father, *Save us.*

Blood of Christ, Incarnate Word of God,  
Blood of Christ, of the New and Eternal Testament,  
Blood of Christ, falling upon the earth in the Agony,  
Blood of Christ, shed profusely in the Scourging,  
Blood of Christ, flowing forth in the Crowning  
with Thorns,

Blood of Christ, poured out on the Cross,  
Blood of Christ, price of our salvation,  
Blood of Christ, without which there is no forgiveness,

Blood of Christ, Eucharistic drink and refreshment  
of souls,

Blood of Christ, stream of mercy,  
Blood of Christ, victor over demons,  
Blood of Christ, courage of martyrs,  
Blood of Christ, strength of confessors,  
Blood of Christ, bringing forth virgins,  
Blood of Christ, help of those in peril,  
Blood of Christ, relief of the burdened,  
Blood of Christ, solace in sorrow,  
Blood of Christ, hope of the penitent,  
Blood of Christ, consolation of the dying,  
Blood of Christ, peace and tenderness of hearts,  
Blood of Christ, pledge of Eternal Life,  
Blood of Christ, freeing souls from Purgatory,  
Blood of Christ, most worthy of all glory and honour,  
O Lamb of God, Who takes away the sins of the  
world, *Spare us, O Lord.*

O Lamb of God, Who takes away the sins of the  
world, *Graciously hear us, O Lord.*

O Lamb of God, Who takes away the sins of the  
world, *Have mercy on us.*

Ÿ. Thou hast redeemed us, O Lord, in thy Blood.  
 R/. And made us, a kingdom for our God.

Let us pray.

**A**lmighty and Eternal God, who hast appointed  
 Athine only-begotten Son the Redeemer of the  
 world, and hast willed to be appeased by His  
 Blood. Grant, we beseech thee, that we may  
 worthily adore this price of our salvation, and  
 through its power be safeguarded from the evils  
 of this present life, so that we may rejoice in its  
 fruits forever in heaven. Through the same Christ  
 our Lord. Amen.

#### THE LITANY OF LORETTO.

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

Mother of Christ,  
 Mother of divine grace,  
 Mother most pure,  
 Mother most chaste,  
 Mother inviolate,  
 Mother undefiled,  
 Mother most lovable,  
 Mother most wonderful,  
 Mother of good counsel,  
 Mother of the Creator,  
 Mother of the Saviour,  
 Virgin most prudent,  
 Virgin most venerable,  
 Virgin most renowned,  
 Virgin most powerful,  
 Virgin most merciful,  
 Virgin most faithful,  
 Mirror of justice,  
 Seat of wisdom,  
 Cause of our joy,  
 Spiritual vessel,  
 Vessel of honour,  
 Singular vessel of devotion,  
 Mystical Rose,  
 Tower of David,  
 Tower of ivory,  
 House of gold,  
 Ark of the Covenant,  
 Gate of Heaven,  
 Morning Star,  
 Health of the sick,  
 Refuge of sinners,  
 Comfort of the afflicted,

Help of Christians,  
 Queen of Angels,  
 Queen of Patriarchs,  
 Queen of Prophets,  
 Queen of Apostles,  
 Queen of Martyrs,  
 Queen of Confessors,  
 Queen of Virgins,  
 Queen of all Saints,  
 Queen conceived without a stain,  
 Queen assumed in heaven,  
 Queen of the holy Rosary,  
 Queen of peace,  
 O Lamb of God, that takest away the sins of the  
 world: *Spare us, O Lord.*  
 O Lamb of God, that takest away the sins of the  
 world: *Graciously hear us, O Lord.*  
 O Lamb of God, that takest away the sins of the  
 world: *Have mercy upon us.*

V. Pray for us, O holy Mother of God:  
 R. That we may be made worthy of the  
 promises of Christ.

Let us pray.

**G**rant, we beseech thee, O Lord God, continual  
 health of body and soul to us thy servants:  
 that, through the glorious advocacy of the blessed  
 Virgin Mary, we may be made free from the tribu-  
 lations of this present life, and rejoice in ever-  
 lasting happiness: through Christ our Lord.  
 Amen.

*Or in Advent the following:—*

V. The Angel of the Lord declared unto  
 Mary:  
 R. And she conceived by the Holy Ghost.

Let us pray.

**W**e beseech thee, O Lord, pour thy grace into  
 our hearts: that, as we have known the  
 Incarnation of thy Son Jesus Christ by the message  
 of an Angel; so by his Cross and Passion we may  
 be brought unto the glory of his Resurrection:  
 through the same Christ our Lord. Amen.

*Or in Christmas-tide:—*

V. Thou who after thy child-bearing didst  
 remain a pure Virgin:  
 R. Mother of God, make intercession for us.

Let us pray.

**O** God, who hast bestowed upon mankind  
 through the Virgin Motherhood of the Blessed  
 Mary, the prize of everlasting salvation: grant, we  
 beseech thee, that we may evermore know the  
 power of her intercession, through whom the giver  
 of life was born for us, even thy Son, Jesus Christ  
 our Lord. Amen.

*Or in Eastertide.*

V. Rejoice and be glad, O Virgin Mary,  
 Alleluia.  
 R. For the Lord hath risen indeed, Alleluia.

Let us pray.

**O** God, who by the resurrection of thy Son, our Lord Jesus Christ, hast vouchsafed to give joy to the whole world: grant, we beseech thee, that through his Mother the Virgin Mary, we may obtain the joys of everlasting life: through Christ our Lord. Amen.

THE LITANY OF ST. JOSEPH.

**L**ord have mercy upon us.  
*Christ have mercy upon us.*

Lord have mercy upon us.

O Christ hear us.

*O Christ graciously hear us.*

O God, the Father of heaven:

*Have mercy upon us.*

O God, the Son, Redeemer of the world:

*Have mercy upon us.*

O God the Holy Ghost:

*Have mercy upon us.*

O Holy Trinity, one God:

*Have mercy upon us.*

Holy Mary: *Pray for us.*

Saint Joseph,

Illustrious scion of David's stem,  
Light of Patriarchs,

Spouse of the Mother of God,

Chaste guardian of the Virgin,

Foster-father of the Son of God,

Zealous defender of Christ,

Head of the Holy Family,  
Joseph, most just,  
Joseph, most chaste,  
Joseph, most prudent,  
Joseph, most mighty,  
Joseph, most obedient,  
Joseph, most faithful,  
Mirror of patience,  
Lover of poverty,  
Model of workmen,  
Adornment of family life,  
Guardian of virgins,  
Support of families,  
Comfort of the sorrowful,  
Hope of the sick,  
Patron of the dying,  
Terror of devils,  
Protector of holy Church,

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

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

O Lamb of God, that takest away the sins of the world: *Have mercy upon us.*

Ÿ. Thou hast made him ruler of his house:

℞. And prince of all his possessions.

Let us pray.

**O** God, who by thine ineffable providence hast vouchsafed to choose blessed Joseph to be the Spouse of thy most holy Mother: grant, we



beseech thee; that him whom we venerate as protector on earth, we may deserve to have as an intercessor in heaven: who livest and reignest for ever and ever. Amen.

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## DEVOTIONS TO GOD THE THREE IN ONE

### ACTS OF PRAISE.

**B**lessed are they that dwell in thy house, O Lord; they shall always be praising thee, and saying: holy, holy, holy, art thou, O Lord God almighty which wert, and art, and art to come.

Blessed be the holy and undivided Trinity, one Deity: and worthy to be praised and magnified for ever.

Blessed be the Father in his omnipotence: and worthy to be praised and magnified for ever.

Blessed be the Son in his wisdom: and worthy to be praised and magnified for ever.

Blessed be the Holy Ghost in his goodness: and worthy to be praised and magnified for ever.

Blessed be God in his gifts, and holy in all his works: and worthy to be praised and magnified for ever.

Blessed be God in heaven and earth, by angels and men, and by all his saints and chosen ones in Paradise: and worthy to be praised and magnified for ever.

Blessed be God in the most holy Sacrament of the Altar in all the churches and tabernacles of the world: and worthy to be praised and magnified for ever.

O give thanks unto the Lord for he is gracious, and his mercy endureth for ever: and is worthy to be praised and magnified 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. (*Dies Sacerdotalis*)

**I** venerate and glorify thee, O blessed Trinity, in union with that ineffable glory whereby God the Father in his omnipotence doth venerate the Son and the Holy Ghost for ever.

I magnify and bless thee, O blessed Trinity, in union with that most reverend glory whereby God the Son in his inscrutable wisdom doth glorify the Father and the Holy Ghost for ever.

I adore and exalt thee, O blessed Trinity, in union with that surpassing glory whereby God the Holy Ghost in his unchanging goodness doth exalt the Father and the Son for ever. (*Preces Gertrudianaë*)

**B**efore the glorious chair of thy majesty, O Lord, and the exalted throne of thine honour, and the awful judgement-seat of thy burning love, and the absolving altar which thy command hath set up, and the place where thy glory dwelleth, we thy people and the sheep of thy fold, do kneel with thousands of the cherubim singing alleluia and many times ten thousand seraphim and archangels acclaiming thy holiness, worshipping, confessing, and praising thee at all times, O Lord of all, Father, Son, and Holy Ghost, for ever. Amen. (*East Syrian Liturgy*)

#### ACT OF CONSECRATION.

**O** God, one in nature and three in persons, Father, Son, and Holy Ghost, first cause and last end of all creatures, the infinite Good, incomprehensible and ineffable, my Creator, my Redeemer, my Sanctifier, I believe in thee, I hope in thee, and I love thee with all my heart.

In the midst of thy infinite bliss, thou didst choose me, through no merits of my own, in preference to countless other creatures, who doubtless would have corresponded with thy blessings better than I have done; thou didst love me from all eternity; and when my hour in time had come, thou didst draw me from nothingness into earthly existence, and didst bestow on me thy grace as a pledge of eternal life. From the depths of my misery I adore thee and give thanks to thee.

Thy holy name was invoked over me when I was yet in my cradle, to be my profession of faith, my plan of action, and the only goal of my earthly pilgrimage; grant, O holy Trinity, that I may ever be steadfast in this faith, and carry out this plan, so that, when I have reached the end of life's journey, I may eternally fix my gaze upon the blessed splendours of thy glory. (*The Raccolta*)

#### OCCASIONAL PRAYERS.

**O** Trinity most high, most merciful, most bountiful, Father, Son, and Holy Ghost, One only Deity, in thee I hope; instruct, direct, sustain me.

O Father, by thine infinite power, fill and fix in my memory holy and divine thoughts.

O Son, by thine eternal wisdom, enlighten mine understanding and grant me knowledge of thy sovereign truth and of mine own nothingness.

O Holy Ghost, who art the love of the Father and the Son, by thine incomprehensible goodness unite my will to thine and enkindle it with the fire of thy love.

My Lord and my God; My Beginning and my Last End; O Essence supremely simple, peaceful, and lovable; O abyss of sweetness and delight; O most beloved light and supreme delight of my soul; O inexpressible ocean of bliss; perfect fullness of all good; my God and my All what will it be when I shall possess thee?

Thou art my unique and unchangeable good; Thee alone do I seek, thee alone do I desire and search after; Lord, draw me to thyself. I knock, O Lord, open to me. Open to one forsaken, who implorest thee. Plunge me in the depth of thy Divinity; make me one sole spirit with thee, that so I may possess within me thine infinite riches. (*St. Albert the Great*)

O Holy Spirit, come into my heart, and by thy power draw me to thyself, and grant me charity with fear.

Keep me, O Christ, from every evil thought; warm and kindle me with thy dearest love, so that my every suffering may seem light to me.

My heavenly Father, help me this day in every action and trouble, for the love of Christ. (*St. Catherine of Siena*)

Thyself, O my God, thyself for thine own sake, above all else do I love. Thyself I desire. Thyself I finally covet. Thyself for thine own sake, and not anything elsesoever, always and in all things I seek. With all my heart and inmost feeling, with sighs and tears, with continual labour and sorrow. What therefore wilt thou give me in the end? If it be not thyself, thou givest me nothing. If I find not thyself, I find nothing. Thou rewardest me not at all, but rather thou tormentest me vehemently. For before I sought thee, I hoped at length to find and to hold thee. And in this most sweet hope I was greatly comforted in all my labours. But now, if thou deniest me thyself, whatsoever else thou bestowest, frustrated of so great a hope (and that not for a time, but for ever) shall I not languish with love always, and languishing lament, and lamenting be sorry, and being sorry mourn and weep, for that I shall forever remain empty and unsatisfied? Shall I not sorrow inconsolably, ceaselessly lamenting, endlessly tormented? This is not thy wont, O best, most merciful, most loving God; it in no wise befits thee, in no manner becomes thee. Grant therefore, O best of Gods, that in this present life I may love thee for thine own sake above all, and seek thee in all things, and at length in the life to come may find thee and hold thee fast for all eternity. (*Thomas Bradwardine*)

AN ACT OF LOVE AFTER THE MANNER OF A  
LITANY.

**T**hou who art infinite love, *I love thee, O my God.*  
 Thou who hast prevented me with thy love,  
 Thou who commandest me to love thee,  
 With all my heart,  
 With all my soul,  
 With all my mind,  
 With all my strength,  
 Above all good things and honours,  
 Above all pleasure and enjoyment,  
 More than myself and all that belongs to me,  
 More than my relatives and friends,  
 More than all men and angels,  
 More than all created things in heaven and on  
 earth,  
 For thyself alone,  
 Because thou art sovereign Good,  
 Because thou art infinitely worthy to be loved,  
 Because thou art infinitely perfect,  
 Even if thou hadst not promised me heaven,  
 Even if thou hadst not threatened me with hell,  
 Even if thou wouldst try me by misery and misfor-  
 tune,  
 In abundance and in poverty,  
 In prosperity and adversity,  
 In honours and contempt,  
 In pleasures and in sufferings,  
 In health and in sickness,  
 In life and in death,  
 In time and in eternity,

In union with that love with which the saints and  
 angels love thee in heaven,  
 In union with that love with which the Blessed  
 Virgin Mary loves thee,  
 In union with that infinite love with which thou  
 lovest thyself eternally.

Let us pray.

**O** my God, who dost possess to an incompre-  
 hensible abundance all that is perfect and  
 worthy of love, deaden in me all blameworthy,  
 sensual, and inordinate love for creatures, and  
 enkindle in my heart the most pure flames of thy  
 love, so that I may love only thee for thy sake, till  
 being at last consumed by thy most holy love, I  
 may come to love thee eternally in heaven, the  
 birthplace of love. Amen. (*Pius VI*)

A LITANY OF THE HOLY TRINITY.

(*For private recitation only*)

**L**ord have mercy upon us.  
*Christ have mercy upon us.*  
 Lord have mercy upon us.  
 O Christ hear us.  
*O Christ graciously hear us.*  
 O God, the Father of heaven:  
*Have mercy upon us.*  
 O God the Son, Redeemer of the world:  
*Have mercy upon us.*  
 O God the Holy Ghost:  
*Have mercy upon us.*

O Holy Trinity, One God:

*Have mercy upon us.*

From whom, by whom, and in whom, are all things: *Have mercy upon us.*

In whom we live and move and have our being;  
Who only hast immortality, and dwellest in light unapproachable;

Whose Majesty filleth all the earth;

Whom the heaven, and the heaven of heavens cannot contain;

Who art wonderful in thy doings towards the children of men;

Who workest all things after the counsel of thy will;

In whose hand is the soul of every living thing, and the breath of all mankind;

Who openest thine hand, and fillest all things living with plenteousness;

Who hast power to cast body and soul into hell;

Who doest great things, and unsearchable, marvelous things without number;

Whose eyes are brighter than the sun, beholding all the ways of men;

Who searchest the heart and triest the reins;

Who givest food to all flesh;

Who hast made all things for thyself;

Who livest for ever and ever;

Who art a Father of the fatherless, and defendest the cause of the widow;

Who art full of compassion and mercy, long-suffering, plenteous in goodness and truth;

Our Shield, and our exceeding great Reward;

One God and Father of all, who art above all, and through all, and in us all;

Be merciful: *Spare us, O Lord.*

Be merciful: *Graciously hear us, O Lord.*

From all evil: *Deliver us, O Lord.*

From all pride and vain glory;

From gluttony, surfeiting, and drunkenness;

From anger, envy, and all ill-will;

From all sloth and undue sadness;

By the immensity of thy power;

By the infinity of thy wisdom;

By the abundance of thy goodness;

By the eternity of thy glory and majesty;

By the depth of thy knowledge and thy providence;

By the unspeakable greatness of thy love and pity;

By the unfathomable depths of thy justice and judgement;

In the Day of Judgement;

We sinners: *Beseech thee to hear us.*

That we may love thee, O our God, with all our heart, with all our soul, and with all our strength; *We beseech thee to hear us.*

That we may serve thee in holiness and righteousness all the days of our life;

That we may worship thee, the Lord our God, and serve thee only;

That we may never take thy holy Name in vain;

That we may keep holy the Lord's Day and the festivals of the Church, by religious worship and deeds of mercy;

That we may pay all due honour, reverence, and obedience to those who are set over us;

That we may never, from anger, hatred, or envy,

- hurt the life, good name, or reputation of any man;
- That we may love thee above all things, and our neighbour for thy sake as ourselves;
- That we may never do to another what we would they should not do unto us;
- That we covet not the goods of our neighbour;
- That we may keep our hearts from all carnal desires and impure affections;
- That thou wouldest make all grace abound in us;
- That we may present our bodies a living sacrifice, holy, acceptable unto God;
- That thou wouldest vouchsafe to bring us to the kingdom which thou hast prepared for us from the foundation of the world;
- O Lamb of God, that takest away the sins of the world: *Spare us, O Lord.*
- O Lamb of God, that takest away the sins of the world: *Graciously hear us, O Lord.*
- O Lamb of God, that takest away the sins of the world: *Have mercy upon us.*
- Ÿ. Let us bless the Father, the Son, and the Holy Ghost;
- ℞. Let us praise and exalt him above all for ever.

Let us pray.

**A**lmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: we beseech thee that thou wouldst keep us steadfast in this faith; and

evermore defend us from all adversities: who livest and reignest, ever One God, world without end. Amen.

## DEVOTIONS TO OUR LORD JESUS CHRIST

### A HYMN TO CHRIST.

**K**ing of Saints, Almighty Word,  
Of the Father highest Lord;  
Wisdom's head and chief;  
Assuagement of all grief;  
Lord of all time and space,  
Jesus, Saviour of our race;  
Shepherd, who dost us keep;  
Husbandman, who tillest,  
Bit to restrain us, Rudder  
To guide us as thou willest;  
Of the all-holy flock celestial wing;  
Fisher of men whom to life dost bring  
From evil sea of sin,  
And from billowy strife,  
Gathering pure fishes in,  
Caught with the sweet bait of life:  
Lead us, Shepherd of the sheep,  
Reason-gifted, holy One;  
King of youths, whom thou dost keep,  
So that they pollution shun:  
Steps of Christ, celestial Way;  
Word eternal, Age unending;  
Life that never can decay;  
Fount of mercy, virtue-sending;  
Life august of those who raise,

Unto God their hymn of praise,  
Jesus Christ!

*(Clement of Alexandria)*

ACT OF PRAISE.

**M**ay we be worthy to offer him praise, glory, thanksgiving, and honour.

The most high God hath given being to all things, drawing out of nothing for his service creatures spiritual and bodily: the many-eyed cherubim, the six-winged seraphim, thrones, dominion, and all the legions of angels.

He hath established upon earth a Church like to that in the heavens, that men and angels might show forth together the glory due to his Godhead.

He hath adorned his Church with rank upon rank of prophets, apostles, martyrs, confessors, doctors of the true faith, priests, just men, religious, recluses, virgins, and holy women, who have gained the crown of victory by walking in the way of righteousness.

He hath chosen in his heart holy priests to offer incense to his honour, to administer his Body and Blood, and to be well-pleasing to the Godhead.

Exalted is the dignity to which he hath called the race of men. Him whom the angels dare not look upon men receive into their hearts. O fathomless wonder!

The Lord abaseth himself to become man for the sake of men. He suffered and rose again wondrously from the tomb. He ascended with glory into heaven and there sitteth at the right hand

of the Father. He sent his Holy Spirit upon the Apostles, yet himself abideth with us to the end of the world, as he himself hath told us.

O Lord, Son of the Father, for our advantage thou hast lowered thyself to our littleness. By the cross protect the living and in thy mercy give rest to the departed.

Glory be to thee, and may thy mercies be out-poured upon us, now and for evermore. Amen.

*(Maronite Rite)*

A PRAYER TO JESUS AS THE WAY, THE TRUTH,  
AND THE LIFE.

**O** Jesus, I come to thee. Thou art the Way that I would follow in obedience to thy commandments, thy counsels, and thy example; let me walk after thee in the way of obedience, of self-denial and of sacrifice, which leads to heaven and to thee.

O Jesus, thou art the Truth; thou art "the true light which lighteneth every man that cometh into the world." I believe in thee; I believe in thy Gospel; I would know thee in order that I may love thee; I would make thee known in order to make thee loved.

O Jesus, thou art the Life, through thy sanctifying grace which is the life of our souls; through thy words which are "the words of life everlasting"; through thy Eucharist which is "the living bread which comes down from heaven"; through thy Heart which is the fountain of life for individual souls and for society.

I cling to thy Word with all my heart; I hunger for the living Bread of thy Eucharist; I open my

heart without reserve to the life-giving streams from thy Sacred Heart; I unite myself inwardly to all its intentions.

O may this divine Heart reign universally over the children of the Church and over all mankind. Amen. (*The Raccolta*)

#### A PRAYER AGAINST THE WRATH OF GOD.

**H**ow long, O Lord, wilt thou be angry with us?  
My God, have pity on thy people.

My God, convert thy people.

My God, forgive thy people.

My God, save thy people.

My God, come to the aid of thy people.

My God, abandon not thy people.

My God, show thy power and thy goodness in favour of thy people.

My God, be moved by the evils suffered by thy people.

My God, come and hear the prayer of thy people who have put their trust in thee. (*Blessed Theresa Coudeuc*)

#### PRAYERS IN HONOUR OF THE HOLY NAME OF JESUS.

**O** Name of Jesus, Name which is above every name, Name of triumph, joy of angels, delight of the just, terror of demons, in thee is all our hope of pardon, in thee is all our hope of grace, in thee is all our hope of glory. O most sweet Name, thou bestowest pardon upon sinners, renewest hearts, fillest minds with divine fragrance, drivest away all snares of the enemy. O

Name of grace, by thee the highest mysteries are revealed, souls are set on fire with love divine, strengthened in the fight, and freed from every ill. O glorious Name, delightful Name, wondrous Name, Name worthy of all veneration. Thou most sweet Name of Jesus, dost ravish the hearts of thy faithful people and by the gift of grace dost raise their minds to highest heaven, that all who enter the golden gate of devotion to this Name of Jesus may by its power obtain glory and salvation, through the same Jesus Christ our Lord. Amen.

(*St. Bonaventura*)

**O** good Jesu, O most pitiful Jesu, O most sweet Jesu, O Jesu Son of the Virgin Mary, full of mercy and tenderness. O sweet Jesu, have mercy upon me after thy great goodness. O most merciful Jesu, I entreat thee by that precious Blood of thine, which thou didst shed for sinners, to wash away all mine iniquity, and to behold me, poor and unworthy as I am, asking humbly for pardon from thee and calling upon thy most holy Name of Jesus. O Name of Jesus, Name most sweet, most full of joy, Name of might: what meaneth this Name of Jesus but Saviour? Therefore, O Jesus, by thine own most holy Name, be to me a Jesus, and save me. Suffer me not to be lost, whom thou didst create out of nothing. O good Jesu, recognize what is thine own, and destroy in me what is not of thee. O most gentle Jesu, have pity on me, while it is the time of pity, and condemn me not when it is the time for judgement. The dead shall not praise thee, O Jesu, the grave shall not



celebrate thee, most loving Jesu, Jesu most desired by thine own. O most gentle Jesu, O Jesu, Jesu, Jesu, make me to be numbered with thy Saints. O Jesu, salvation of those who believe in thee, Jesu comfort of those who fly to thee, Jesu Son of Mary, pour into me grace, wisdom, charity, chastity, and humility, that I may be able to love thee perfectly, to praise thee worthily, to enjoy and to serve thee, and to make my boast in thee with all those that devoutly call upon thy holy Name, which is Jesu. Amen. (*St. Bernardine*)

**L**ord, thy Name is love; cast me not away, Lerring as I am.

Thy Name is power; strengthen me who so often grow weak and fall.

Thy Name is light; enlighten my soul, darkened by earthly passions.

Thy Name is peace; appease my troubled soul.

Thy Name is mercy; cease not to forgive.

(*Fr. John of Cronstadt*)

*Salve Rex, Jesu.*

**H**ail heavenly King, Father of mercy, our life Hour sweetness, and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, weeping and mourning 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 glorious light of thy heavenly kingdom, O clement, O holy, O sweet Saviour, Jesus.

Ÿ. In all our troubles and heaviness:

R̄. O Jesus, our help and our glory, succour us.

Let us pray.

**O** Jesus Christ our Redeemer, Son of the living God, who didst empty thyself and humble thyself from the glorious form and state of thy God-head, and didst take upon thee the form of a servant, that thou mightest reconcile us the children of wrath unto thy Father, and make us the children of grace: we beseech thee, grant us, that we may ever follow thee, our Mediator before our Father for all spiritual gifts; and acknowledge thee in perfect faith to be our Saviour, who, with the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

(*Primer of 1555, modernized*)

DEVOTIONS IN HONOUR OF THE PASSION.

AN ACT OF PRAISE.

**I**t is very meet, right, just, and availing unto salvation, that we should at all times and in all places give thanks unto thee, O Lord holy, Father almighty, everlasting God: through Christ Jesus our Lord, who is the true and eternal Pontiff and only priest without stain of sin; by whose Blood the hearts of the faithful are made clean; and by whose institution we offer thee the Victim, not only for the sins of the people but also for our own offences. (*17th Century Gallican Rite*)

## PRAYERS ON THE PASSION.

Look down, O Lord, Holy Father, from thy sanctuary, from the high habitation of thy heavens, and behold this holy offering, which our great High Priest, thy holy Child, our Lord Jesus Christ, offers for the sins of his brethren; and be appeased towards the multitude of our offences. Lo! the voice of the Blood of Jesus crieth out from the Cross.

Look, O Lord, upon the Face of thy Christ, who became obedient to thee, even unto death. O! let his scars never pass from thine eyes, that thou mayest remember the greatness of the satisfaction thou hast received from him for our sins.

Let every tongue give thee thanks, O Father, for the superabundance of thy bounty, who hast not spared thy only Son, thy Beloved, but hast delivered him up to death for us all, that we may have him as a faithful Advocate in heaven.

*(St. Bernard)*

O Lord Jesu Christ, who in thy most bitter Passion hast tasted death for every man, and hast borne our sins in thine own body on the tree: grant us, we beseech thee, a broken and a contrite heart for all thy sorrows, the pardon which thou didst request even for thine enemies, and the loosing of all our sins in thy most precious Blood; that, being crucified with thee, we may henceforth bear in our bodies the marks of thy dying, live ever as those who have been bought with a price, and

glory in nothing save in thy holy cross; who livest and reignest for ever and ever. Amen.

*(Dr. Orchard)*

By the power of thy holy Cross, with which I bless ✠ myself, save me, O Lord Jesus; turn aside the poisonous darts of the enemy; destroy in me carnal lust; quicken me with the gifts of thy grace; shelter me under the shadow of thy wings. By this same sign of the holy Cross, deliver me, O Lord, from daily perils, disease, and death. Should sorrow or sickness overtake me for my sins, soothe my grief and allay my pain as thou best knowest how. Grant that, protected in thee and by thee, I may never be delivered into the hands of my enemies, visible or invisible; but rather in mercy than in anger do thou chastise me, good Jesus; and whenever I shall stray from thee do thou call me back again, and ever guard me in thy loving-kindness to thy glory. May thy name be blessed for ever. *(Anglo-Saxon)*

May the power of thy holy Cross, I beseech thee, O Lord, go before me and lead me through the day, wheresoever I may be. In thy mercy so guide me to-day that my enemy may find in me nothing that is his, but all that is thine. Or should aught of evil be so found by reason of my frailty, may thy loving-kindness quickly blot it out. May thy holy angel guard me and bring me safe and unharmed unto the evening hour. Amen. *(Ibid.)*

## A SALUTATION OF THE HOLY FACE.

**H**ail, Holy Face of our Redeemer, in which shineth the image of the heavenly brightness, printed upon the snow-white veil given to Veronica for a token of her love.

Hail, worship of the world, mirror of Saints, which the spirits of heaven desire to look upon: cleanse us from every stain of sin and join us to the company of the Blessed.

Hail, our joy in this bitter life, which is so insecure and weak and so soon to pass away: O thou Blessed Face, bring us to our Native Land, where in very deed Christ's true Face is seen.

We beseech thee to be to us a sure helper, a sweet defender and counsellor, that the dread foe vex us not, but that we may enjoy perpetual peace. Amen. (*15th-century Primer*)

## A DEVOTION TO THE FIVE WOUNDS.

℣. O God, make speed to save me:

℞. O Lord, make haste to help me.

Glory be, &c.

As it was, &c.

**M**y dearest Lord Jesus Crucified, bending low before thee, with Mary most holy and with all the Angels and Saints in paradise, I adore the most holy Wound in thy right hand. I give thee thanks for the infinite love, wherewith thou didst will to suffer so many bitter pains because of my sins which I detest with all my heart; I implore

thee to grant graciously to thy holy Church victory over all her enemies, and to all her children grace to walk in holiness in the way of thy commandments.

Our Father, Hail Mary, Glory be.

My dearest Lord Jesus Crucified, bending low before thee, together with Mary most holy and with all the Angels and Saints in paradise, I adore the sacred Wound in thy left hand, and I beseech thee for grace for all poor sinners, for the dying, and especially for those who will not be reconciled to thee.

Our Father, Hail Mary, Glory be.

My dearest Lord Jesus Crucified, bending low before thee, with Mary most holy and with all the Angels and Saints in paradise, I adore the sacred Wound in thy right foot, and I beg of thee this grace, that countless flowers of holiness may blossom among the clergy and all those who are consecrated to thee.

Our Father, Hail Mary, Glory be.

My dearest Lord Jesus Crucified, bending low before thee, with Mary most holy and with all the Angels and Saints of paradise, I adore the sacred Wound in thy left foot, and I implore thee to deliver the holy souls in purgatory, especially those who in life were most devout towards thy sacred Wounds.

Our Father, Hail Mary, Glory be.

My dearest Lord Jesus Crucified, bending low before thee, with Mary most holy and with all the Angels and Saints in paradise, I adore the sacred

Wound in thy most holy side, and I pray thee to bless and graciously to hear all those who have recommended themselves to my prayers.

Our Father, Hail Mary, Glory be.

Ÿ. Virgin most sorrowful:

℞. Pray for us. (*To be said thrice*)

My Crucified Jesus, confirm these prayers by the merits of thy Passion; give me holiness of life, the grace to receive thy holy Sacraments at the hour of my death, and glory everlasting. Amen. (*The Raccolta*)

#### A PRAYER IN HONOUR OF THE SEVEN WORDS.

O most Sweet Lord Jesu Christ, I beseech thee by that love wherewith thou didst say the seven last words on the Cross for our salvation, have mercy on all the miserable both living and departed, and grant to us thy grace and full pardon.

O most pitiful Jesu, who saidst: *Father, forgive them for they know not what they do*; forgive us and all those who have hurt us, or hate and persecute us: and likewise those whom we have ever hurt or offended.

And thou who didst say: *This day shalt thou be with me in Paradise*; grant to us and to all that help us, our friends and benefactors, for thy name's sake life everlasting.

And thou who didst say: *Woman, behold thy son*; have mercy on us, on our relatives, superiors, brethren, and those committed to our care or

prayers by a spiritual or temporal bond. And do thou commend us all to the faithful care of thy most pitiful mother to be her sons, now and at the hour of our last agony.

And thou who didst say: *My God, my God, why hast thou forsaken me?* have mercy on all the tempted, afflicted, sorrowful, desolate and oppressed, and deliver them from all their ills.

And thou who didst say: *I thirst*; have mercy on us and on all sinners, those in error, blind or hard-hearted, and on all desperate men, for whose salvation thou didst so greatly thirst upon the Cross, and turn all their hearts most perfectly unto thee.

And thou who didst say: *It is finished*; strengthen us and all good men in good desires, and make us continually to go forward in the way of thy grace and to persevere unto the end, and do thou supply for all the good desires which we have never brought to fruition.

And thou who didst say: *Father, into thy hands I commend my spirit*; prevent with thy grace all who shall be born. Preserve the young from falling. Give to the fallen recovery and constancy for the time to come; to the old and the dying, grant contrition and forgiveness; and to the departed rest and peace everlasting. For the love of him who bade thee, the life of all living, to die to redeem all these souls, receive our souls when they shall go forth from the body into thy hands, succouring them by thy merits, defending them from the attacks of all their foes, and saving them according to thy infinite mercy. Amen. (*Lanspergius*)

## AN OFFERING OF THE PRECIOUS BLOOD.

*The whole prayer may be said at one time, or the various sections may be used separately.*

**M**ost holy Word, I present to thee *thy priests*; and in their behalf I offer thee whatever is most dear to thee in heaven and on earth, in union with thy most Precious Blood; and I pray thee to enable them fitly to conceive of the high degree to which they are exalted, and to hold in extreme abhorrence whatever can dishonour their dignity or contaminate their lives.

**M**ost loving Word, I present to thee *the virgins consecrated to thee*; and in their behalf I offer thee the most Precious Blood which thou didst shed in thy agony in the garden. I place these doves in their nest, these lilies in their garden, thy loving Heart; and I pray thee to make them know the height of the vocation to which thou hast called them, and faithfully to correspond to thy love.

**E**ternal Word, I present to thee *all the faithfull Sons of Holy Church*, thy Spouse, the members of that Mystical Body of which thou art the Head; and I offer thee in their behalf the most Precious Blood which thou didst shed in thy scourging. I pray thee to cause them to remember the solemn renouncement of the world, the flesh, and the devil, which they made in baptism; and that they may lead such lives as will not bring discredit on the faith which they profess.

**D**ivine Word, I present to thee *all poor sinners*; and in their behalf I offer thee the most Precious Blood and Water which issued from thy Sacred Side when pierced by the spear. I pray thee to wash the stains from their souls in this Blood and Water, and to grant that, with timely repentance, they may make up for the sins they have committed against thee, by returning love for love.

**E**ternal Word, I present to thee *all heretics*; and in their behalf I offer thee that most Precious Blood which thou didst shed from thy Body all wounded as it was when thou wast stripped to be crucified. I entreat thee to have compassion on these poor sheep which, separated from thy fold, are on the way to lose themselves in the paths of error and obstinacy; and to place them in the bosom of thy Church, where alone truth and safety are to be found.

**D**ivine Word, I present to thee *all infidels*; and in their behalf I offer thee the most Precious Blood which thou didst shed from Thy Sacred Head when crowned with thorns. I beseech thee to remember that these souls also are the work of thy hands: enlighten them that they may know their true and only God and Saviour; that they too may be made partakers of the grace of the sacraments and of our common redemption.

**E**ternal Father, I offer thee the intense pains which thy only-begotten Son suffered during the three hours that he was nailed to the cross for love of us; particularly when, in the intensity of

his grief and abandonment, he cried out: "My God, my God, why hast thou forsaken me?" I offer them to thee in behalf of *all those in their agony*, together with the Blood which flowed from his Five Wounds; that they may be fortified and defended by the power of this Blood against all temptations, and may come to the haven of eternal blessedness.

Most merciful Word, I present to thee *all the Holy souls in Purgatory*; and in their behalf I offer thee thy most Precious Blood. I beseech thee to grant that this sacred fountain of comfort may flow incessantly to mitigate their pains and to hasten their release; that so they may quickly come to be united with thee in that glory to which they are destined. Amen, amen.

Eternal Father, I offer thee the love which Jesus Christ thy Son testified towards the human race during his Passion, and especially in the pain which he endured in the hiding of the beatific vision from the lower part of his nature. I pray thee that thy complacency in this love may so delight thee that thou mayest vouchsafe mercifully to overlook *the many offences at this time committed against thee* in the world. (*St. Mary Magdalene de Pazzi*)

#### EJACULATIONS.

Eternal Father, I offer thee the Precious Blood of Jesus Christ in satisfaction for my sins, on behalf of the holy souls in purgatory, and for the wants of holy Church.

Eternal Father, by the most Precious Blood of Jesus Christ, glorify his holy name, according to the intention and desire of his adorable Heart.

Praise and thanksgiving be ever to Jesus, who by his Blood hath redeemed us.

#### DEVOTIONS TO THE SACRED HEART OF JESUS.

##### AN ACT OF THANKSGIVING.

It is very meet, right, just, and availing unto salvation that we should at all times and in all places give thanks unto thee, O Lord holy, Father almighty, everlasting God: who so loved the world as to give thine Only-Begotten Son. Surely he hath borne our griefs, and carried our sorrows; he was wounded for our transgressions, and bruised for our iniquities. O ineffable charity of the divine Heart of Jesus, that he should lay down his life for his enemies! O greatest love of all, that taking away the sins of men and reconciling sinners to the Father and offered as a victim for all, he should be afflicted with such an exceeding bitter death! Wherefore, we humbly pray thee, that kindled by the out-pouring of such great love upon us, we may love with all our hearts and above all things Jesus Christ our Lord. (*Ambrosian Rite*)

##### A PRIEST'S ACT OF CONSECRATION.

O Lord Jesu, our most loving Redeemer and Priest for ever, graciously behold us, whom thou hast vouchsafed to call thy friends and to make partakers of thy priesthood, as we pray before thee. Thine we are, and thine we wish to be for

ever; therefore, to that most sacred Heart which thou hast manifested to mankind as their sole refuge and their salvation in all tribulations, we dedicate and wholly give ourselves up. O thou, who hast promised to priests, who venerate thy Heart, an abundant harvest in their sacred ministry, make us worthy labourers in thy vineyard, truly humble and meek, filled with the spirit of devotion and patience, and so burning with love for thee that we may never cease to kindle and nourish that same love in the souls of the faithful.

Renew, therefore, in our hearts the fire of thy Heart, that henceforth we may have no other aim than to promote thy glory and to win for thee those souls whom thou hast redeemed with thy precious Blood.

Be merciful, O Good Shepherd, especially to those priests our brethren who, walking in the vanity of their senses, may have grieved thee and the Church thy beloved Spouse by deplorable defections. Grant them to be restored to thine embrace, or at least to expiate their offences; repair their loss, and by the comfort of our love lessen the sorrow they have brought upon thee.

Lastly, suffer each of us to implore thee in the words of Augustine: O sweet Jesu, live thou in me, and may the living coal of thy love wax hot within my heart and kindle into a perfect fire; may it burn in the altar of my heart, purging the hidden places of my soul; and when my earthly life is ended, may I be found acceptable in thy sight; who with the Father and the Holy Ghost livest and reignest, God, world without end. Amen.

#### ACT OF REPARATION.

**O** most loving Jesu, who dost will to abide in the Sacrament of the Altar with us to the end of the world, I adore thee with the greatest reverence of which I am capable; I detest and abhor that sinful forgetfulness of men by which they rarely think of this thy surpassing love and rarely give thanks to thee for it, and I desire with all my might that thou mayest be fervently loved in the Sacrament of thy love by all men and everywhere.

Our Father. Glory be.

O most loving Jesu, whose delights are to be with the sons of men, I adore thee with the greatest reverence of which I am capable; I detest and abhor the sinful neglect of men who rarely visit thee abiding in the most holy Sacrament with us, and I desire with all my might that thou mayest be fervently loved in the Sacrament of thy love by all men and everywhere.

Our Father. Glory be.

O most loving Jesu, who desirest to be intimately united with us in the most holy Sacrament, I adore thee with the greatest reverence of which I am capable; I detest and abhor the sloth of those who rarely draw nigh thee in Holy Communion, and I desire with all my might that thou mayest be fervently loved in the Sacrament of thy love by all men and everywhere.

Our Father. Glory be.

O most loving Jesu, throne of innocence and sanctity, I adore thee with all the reverence of which I am capable; I detest and abhor all those

sins and sacrileges which are committed in receiving Holy Communion, and I desire with all my might that thou mayest be fervently loved in the Sacrament of thy love by all men and everywhere.

Our Father. Glory be.

O most loving Jesu, who vouchsafest to place thyself daily in the hands of thy priests, I adore thee with all the reverence of which I am capable; I detest and abhor all irreverences which thy priests commit, and I desire with all my might that thou mayest be fervently loved in the Sacrament of thy love by all men and everywhere.

Our Father. Glory be.

O most loving Jesu, before whom every knee shall bow in heaven, on earth, and under the earth, I adore thee with all the reverence of which I am capable; I detest and abhor every sin and treachery which is committed throughout the whole world against thee in the Sacrament of thy love, and with all my might I desire that thou mayest be fervently loved in the Sacrament of thy love by all men and everywhere.

Our Father. Glory be.

#### ASPIRATIONS TO THE SACRED HEART.

*This prayer has reference to the first picture of the Sacred Heart, which was of that Heart only apart from the figure of Christ. It was surrounded with flames of fire and circled with a crown of thorns, and surmounted by a Cross.*

**H**Heart of Jesus, protect me;  
**L**Light of the heart of Jesus, enlighten me;  
**F**ire of the Heart of Jesus, kindle me;

Thorny crown of the Heart of Jesus pierce me;  
 Cross of the Heart of Jesus, strengthen me;  
 Water from the Heart of Jesus, cleanse me;  
 Blood of the Heart of Jesus, inebriate me;  
 Wound of the Heart of Jesus, receive me;  
 That I may dwell in thee  
 For all eternity. Amen.

*(Innsbruck Seminary Manual).*

#### ACT OF CONSECRATION TO CHRIST THE KING.

**O** Lord Jesu Christ, I acknowledge thee to be the King of the universe. All that has been made has been created for thee. Exercise all thy rights over me.

I renew my baptismal vows, renouncing Satan and his pomps and works, and promising to live as a good Christian; and especially I undertake to work, as far as in me lies, that the laws of God and of the Church may triumph.

Divine Heart of Jesus, I offer thee my poor efforts to obtain that all hearts may acknowledge thy sacred Royalty, and that thus thy kingdom of peace may be established throughout the whole world. Amen. *(Raccolta)*

#### EJACULATIONS.

Heart of Jesus, perfect worshipper of the Father, teach me to worship him with thee and by thee in spirit and in truth.

Heart of Jesus, Victim alone worthy of God, unite me to thy divine Sacrifice.

Eucharistic Heart of Jesus, model of the priestly heart, have mercy upon us, thy priests.



Light of the Sacred Heart of Jesus, shine through thy priests.

## DEVOTIONS TO THE HOLY GHOST

### AN ACT OF PRAISE.

When the most high, descending, confounded the tongues, he divided the nations; when he distributed the tongues of fire, he called all men into unity: therefore, with one voice, we glorify the most holy Spirit.

Blessed art thou, O Christ our God, who didst give wisdom to the Fishers of men, by sending upon them the Holy Ghost, and by them thou dost net all the world: glory be to thee.

Be thou exalted, O Lord, in thy Power: we will praise and magnify thy mighty acts: O blessed Paraclete, save us, who sing to thee: alleluia. (*Byzantine Rite*)

### OCCASIONAL PRAYERS.

Divine Love, sacred Link uniting the Father and the Son, Almighty Spirit, faithful Comforter of the afflicted, penetrate into the depth of my heart and will with the brightness of thy light. Send upon this desert, which is my soul, the gentle dew of thy grace and make fruitful that which has so long been barren. Let the fiery darts of thy love reach the sanctuary of my soul and, entering therein, set it on fire with so bright a flame that all my weakness, neglect, and languor may be consumed.

Come, O come sweet Comforter of desolate souls. Refuge in danger and Defender in distress: come, thou who purgest away the stains of sin

and healest its wounds. Come, thou strength of the weak, support of the falling, teacher of the humble, and conqueror of the proud. Come, thou Father of orphans, hope of the poverty-stricken, treasure of those in want. Come, thou star of the mariner, thou harbour of the storm-tossed, thou strength of the living, thou salvation of those about to die. Come, Holy Ghost, take pity upon me; make my soul simple, docile, and faithful; condescend to my weakness with such great pity that my littleness may find grace in the sight of thine infinite greatness; my want of power before thy might; mine offences before the multitude of thy mercies; through our Lord and Saviour Jesus Christ. Amen. (*St. Augustine*)

O eternal Goodness of God, Holy Spirit, thyself God, Fire unextinguishable, and Flame of boundless love, do thou wholly consume my heart, and drive from it every love of worldly things.

O Heavenly Sweetness, Sweetness of Divine Love; O Love not painful but full of delight; O Love ever burning and never failing, transform me into thy likeness; kindle me most sweetly, delightfully, joyfully, exultingly, and with that desire of thee which ever is pure and chaste; purify and make me safe, until I shall love thee with all my heart, and with the inmost feeling of my soul. Amen. (*Lanspergius*)

O Holy Spirit of God, take me as thy disciple, guide me, illuminate me, sanctify me. Bind my hands, that I may do no evil; cover

my eyes, that I may not see it; sanctify my heart, that evil may not rest within me.

Be thou my God, be thou my Guide: where-soever thou leadest me, I will go; whatsoever thou forbiddest, I will renounce; and whatsoever thou commandest, in thy strength, I will do. (*Cardinal Manning*)

Come, Holy Ghost, the best of lawgivers, and do away the law of servile fear, and kindle the law of divine charity in the hearts of all thy faithful people.

Come, Holy Spirit of truth, and teach us all truth; uncover the false principles of the world, the vain blandishments of the flesh, and of the devil; that we may embrace thy holy teachings.

O may there come the sound of a rushing mighty wind from heaven and strike me and all the world, and stir us up from the ancient lethargy of tepidity and sin.

O Tongue of Fire, come down upon us, and as a burning coal touch our tongues, that our sins may be purged and that they may always speak of God, or to him, with fervour.

Come, Divine South Wind, blow upon the garden of our souls, that the spices of virtue may flow.

Come, Holy Spirit of vehemence, fill all the house of our minds; temper the ardour of our concupiscence; blow away the chaff of imperfection; and skilfully direct the boat of my soul towards the port of perfection and everlasting felicity.

Come, O Fire and flame of divine love, and burn away all our deadly wounds; may I be cleansed by thee, that I may cleanse others; may I be enlightened by thee, that I may enlighten others; may I be set on fire by thee, that I may set others on fire; for to this end thou wert sent from heaven, and what willest thou but that thou mayest be kindled? (*Dies Sacerdotalis*)

#### PRAYERS ON THE SEVENFOLD GIFT.

Come, Holy Spirit of *Wisdom*, and grant me rightly to savour the good things of heaven, and do thou show unto me the way wherein I should walk.

Glory be, &c.

Come, Holy Spirit of *Understanding*, and give me understanding concerning the mysteries of salvation, that I may be able both to perceive and to comprehend the same.

Glory be, &c.

Come, Holy Spirit of *Counsel*, and incline my heart to good works, whereby I may be able to profit both myself and my neighbour.

Glory be, &c.

Come, Holy Spirit of *Ghostly Strength*, and strengthen me against the enemy of my soul, that having overcome the crown of victory may be given unto me.

Glory be, &c.

Come, Holy Spirit of *Knowledge*, and teach me truly to know those things that avail unto salvation, that I may so pass through things temporal that I finally loose not those which are eternal.

Glory be, &c.

Come, Holy Spirit of *True Godliness*, and possess me wholly, that I may live soberly, righteously, and godly in this present world.

Glory be, &c.

Come, Holy Spirit of the *Fear of the Lord*, and transpierce my flesh with thy holy fear, that in fear and trembling I may work out my own Salvation.

Glory be, &c.

℣. They were all filled with the Holy Ghost:

℞. And began to speak.

Let us pray.

Assist us mercifully, O Lord, with the might of *Athy Holy Spirit*: that by the gracious operation of the same we may be purified inwardly from all our iniquities, and continually defended against all adversities: through Christ our Lord. Amen. (*Accessus et Recessus ad Altare*)

#### A PRAYER ON THE TWELVE FRUITS.

O Holy Ghost, Eternal Love of the Father and the Son, deign to grant me the *Fruit of Charity*, that it may unite me to thee by means of love; the *Fruit of Joy*, that it may fill me with a holy happiness even in the midst of afflictions; the *Fruit of Peace*, that it may give me tranquillity in

my conscience; the *Fruit of Patience*, that it may make me love the Cross, and help me to bear it; the *Fruit of Benignity*, that it may incline me to relieve the necessities of my neighbour; the *Fruit of Goodness*, that it may make me kind to all; the *Fruit of Longanimity* that it may maintain me in patience in the midst of opposition; the *Fruit of Mildness*, that it may make me endure tranquilly whatever there may be in my neighbour to cause me annoyance; the *Fruit of Faith*, that it may permeate me with respect and love for the Word of God; the *Fruit of Modesty*, that it may regulate all my external actions; the *Fruit of Continency*, that it may preserve my body in holiness; and the *Fruit of Chastity*, that my heart remaining ever pure in this world, I may deserve to see thee in the mansions of thy glory. Amen. (*Manual of the Missionaries of the Holy Ghost*)

#### FOR GRACE TO UNDERSTAND THE SCRIPTURES.

Sevenfold Spirit, by whose inspiration the holy Scriptures were written, and with whose guidance the Church of God shall never err in interpreting the same: increase and multiply thy gifts within me; *wisdom*, that I may savour the sweetness of divine things; *understanding*, that I may perceive their meaning and content; *knowledge*, that by their rule I may judge of earthly things; and *counsel*, that I may practise what I have learned.

Grant me also, I pray thee, the gift of *holy fear*, that I may be preserved from opposing my own judgement to thy teaching; and the gift of

*fortitude*, that I may steadfastly cleave unto the same in time of trial; also the gift of *true godliness*, that I may be led to a true and tender devotion to him whom they reveal, even Jesus Christ our Lord. Amen. (*By the Compiler*)

#### ACT OF CONSECRATION TO THE HOLY GHOST.

Receive, O Holy Spirit of love, the perfect and absolute consecration of my whole being which I make to thee this day, in order that henceforth, at every moment of my life and in each of my actions, thou mayest deign to be my Director, my Light, my Guide, my Strength, and all the Love of my heart.

I abandon myself without reserve to thy divine operations, and I wish to be always responsive to thy holy inspirations.

O Holy Ghost, deign to form me, with Mary and in Mary, according to the model of our Divine Jesus.

Glory be to the Father, the Creator; glory be to the Son, the Redeemer; glory be to the Holy Ghost, the Sanctifier. (*Manual of the Missionaries of the Holy Ghost*)

#### EJACULATORY PRAYERS.

Heavenly Father, give me thy Good Spirit.  
(*Bl. Peter Faber, S.J.*)

Come, Holy Ghost, into my heart and make me holy, so that I may be generous with God and become a saint. (*Fr. Wm. Doyle, S.J.*)

Come, O Sanctifier, almighty and eternal God, and bless this sacrifice (*myself*), prepared for thy holy name. (*The Roman Missal*)

#### A LITANY OF THE HOLY GHOST

(*For private recitation only*)

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

God the Father Almighty, *have mercy upon us.*

Jesus, Eternal Son of the Father, Redeemer of the world, *save us.*

Spirit of the Father and the Son, Infinite Love of Both, *sanctify us.*

Most Holy Trinity, *hear us.*

Holy Ghost, who proceedeth from the Father and the Son, *come to us.*

Promise of the Father,

Gift of God most high,

Ray of heavenly Light,

Fountain of Living Water,

Consuming Fire,

Author of all good,

Spiritual Unction,

Ardent Charity,

Spirit of Wisdom,

Spirit of Understanding,

Spirit of Counsel and of Fortitude,

Spirit of Knowledge and of Piety,

Spirit of the Fear of the Lord,

Spirit of truth and of love,

Spirit of grace and of prayer,

Spirit of modesty and of innocence,  
 Spirit of Consolation,  
 Spirit of Sanctification,  
 Spirit that governest the Church,  
 Spirit that fillest the Universe,  
 Spirit of adoption of the sons of God,  
 Holy Ghost, imprint on our hearts a horror of sin,  
*we beseech thee, hear us.*  
 Holy Ghost, come and renew the face of the earth,  
 Holy Ghost, shed thy light upon our understanding,  
 Holy Ghost, engrave thy law in our hearts,  
 Holy Ghost, consume us in the fire of thy love,  
 Holy Ghost, open to us the treasures of thy grace,  
 Holy Ghost, teach us how we ought to pray,  
 Holy Ghost, enlighten us with thy heavenly inspirations,  
 Holy Ghost, grant us the one knowledge that is necessary,  
 Holy Ghost, instil into us the practice of the virtues,  
 Holy Ghost, grant that we may persevere in justice,  
 Holy Ghost, be thou thyself our Reward,  
 Lamb of God, who takest away the sins of the world, *send us thy Holy Spirit.*  
 Lamb of God, who takest away the sins of the world, *pour out upon our souls the gifts of the Holy Ghost.*  
 Lamb of God, who takest away the sins of the world, *imbue us with the Spirit of Wisdom and Devotion.*

Ÿ. Come, Holy Ghost, fill the hearts of thy faithful people:

R̄. And kindle in them the fire of thy love.

Let us pray.

God, who didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort. Through Christ our Lord. Amen. (*Manual of the Holy Ghost Missionaries*)

### DEVOTIONS TO OUR LADY

#### SEVEN HYMNS OF PRAISE FOR THE DAYS OF THE WEEK.

What shall I call thee, O Full of Grace? Heaven, for of thee arose the Sun of Righteousness; Paradise, for thou hast budded forth the Flower of Immortality; Virgin, for thou remainest undefiled; Mother most pure, for thou didst hold in thy embrace thy Son who is God of all: pray thou to him that he will save our souls.

Hail, Mother of God, for thou didst contain him in thy womb whom the heavens cannot contain; hail, Virgin, for thee the prophets did proclaim, and from thee Emmanuel was manifest; hail, Mother of Christ, our God.

Hail, who at the message of an Angel didst receive him who is the Joy of all the world; hail, who didst give birth to thy Creator and Lord; hail, who wert held meet to become the Mother of Christ our God.

Virgin Mother of God, by reason of the multitude of our sins we dare not, but do thou, plead with him who came forth from thee; for the prayer of the Mother availeth much for the favour of our Master: most holy Lady, overlook not the supplications of us sinners, for he who deigned to suffer for us is merciful and able to save our souls.

It is very meet to bless thee, O Mother of God, ever-blessed and entirely spotless, who didst give him birth. More honourable than the Cherubim and infinitely more glorious than the Seraphim art thou, who without corruption didst bear God the Word; verily do we magnify thee, who art indeed Mother of God.

Spotless Virgin, Mother of Christ our God, through whose most holy soul a sword did pierce when thou didst behold thy Son and God crucified for the sins of the world; blessed One, cease not to pray to him that our sins may be forgiven.

In thee, O Full of Grace, all creation doth exult, the hierarchy of Angels and the race of men; in thee, O hallowed Temple, spiritual Eden, glory of the virgin choir, of whom God took flesh: in thee, our God who was before all worlds, became a child; he made thy womb his throne, and rendered it broader than the heavens; in thee, O Full of Grace, all creation doth exult; glory be to thee. (*Byzantine Rite*)

## ANOTHER ACT OF PRAISE.

Hail Mary, ever Virgin, Mother of the Almighty, who filleth heaven and earth.

Hail Mary, ever Virgin, Mother of the Ancient of Days, whose name was before the sun was created.

Hail Mary, ever Virgin, Mother of him who created Adam from the dust of the earth.

Hail Mary, ever Virgin, Mother of him who formed Eve and gave her to Adam.

Blessed art thou, O Mary, Mother of him who gave righteousness and virtue to the sons of Levi.

Blessed art thou, O Mary, for within thee dwelt the Only-Begotten, the Light of the Father, the Child of the Godhead.

Blessed art thou, O Mary, for thou hast fed him who giveth food to all flesh.

Blessed art thou, O Mary, who hast borne in thy bosom and carried in thine arms the Son of the Most High whom the powers of heaven adore.

All generations bless thy maidenhood, for he who is born of thee hath driven away the curse from the earth.

We too will bless thee, O holy Virgin, here kneeling before thee.

Intercede with the Lord who was born of thee, that he may bestow his grace on all men, and ever have mercy upon us.

Praise to thee, O Lord, born of a Virgin, who became Man, uniting two Natures and two wills in one Person.

Glory be to thee, to thy Father, and to thy Holy Spirit, three Persons in one undivided Godhead. Amen. (*Maronite Rite*)

ANOTHER.

**H**ail Mary, fair dove, who hast born God the Word for us. With the Angel Gabriel we greet thee saying: Hail, full of grace, the Lord is with thee.

Hail, ever Virgin and very Queen; the glory of our race, we hail thee; for thou hast borne for us Emmanuel.

Be mindful of us, we pray thee, O faithful advocate with Jesus Christ, that he may forgive us our sins. Amen. (*Coptic Rite*)

A PRAYER OF ST. AUGUSTINE.

**T**hou, O Mary, hast perfectly fulfilled the will of the heavenly Father; thy greatest honour and blessedness is, not to have been the Mother only, but also the Disciple of Christ. Blessed art thou to have heard the Word of God and to have kept it within thy heart. Thou didst harbour the truth of Christ in thy understanding, even more than his manhood in thy womb.

Woman incomparable, thou art both bodily and spiritually Mother and Virgin. Mother of our Head, who is the Saviour, thou art Mother also of his members, even of ourselves; for by charity thou hast co-operated in the birth of the faithful into his Church.

Thou art the beauty and dignity of earth, O Virgin, and hast ever been the type of the holy Church. By one woman came death, and by another even by thee O Mother of our God, came life.

A PRAYER OF ST. ANSELM.

**O** Jesus, Son of God; O Mary his Mother; of a truth you desire that whatsoever you love should be loved by us. Therefore, O good Son, I pray thee, by the love which thou bearest thy Mother, and as thou desirest her to be loved, to grant me truly to love her. And thou, O good Mother, by the love thou bearest thy Son, as thou desirest him to be loved, I beseech thee pray for me that I may indeed love him. Behold I ask nothing that is not in accordance with your will. Since, then, this is in your power, shall my sins prevent it being done? O Jesus, lover of mankind, thou wert able to love sinners even so as to die for them; canst thou, then, refuse me, who ask only the love of thee and of thy Mother? And thou, Mary, Mother of him who loved us, who didst bear him in thy womb, didst feed him at thy breast, art thou not able, or willing, to obtain for one who asks it the love of thy Son and of thyself?

O may my mind then venerate you both as you deserve; may my heart love you as it ought; may my life be spent in your service, and my whole being praise you for eternity. Blessed be God for ever. Amen.

## A PRAYER OF ST. BERNARD.

**B**y thee may we have access to thy Son, O blessed finder of grace, mother of life, mother of salvation; by thee may he who by thee was given unto us, receive us. May thine integrity excuse the sin of our corruption before him, and thy humility make intercession for our emptiness and sin before God. May thy boundless charity cover the multitude of our sins, and thy fruitfulness most glorious confer upon us a fruitfulness in merit. O our Lady, our mediatrix, our advocate, reconcile us to thy Son, commend us to thy Son, present us to thy Son. Obtain, O blessed one, by the grace which thou has found, by the prerogative which thou hast won, by the Mercy to whom thou gavest birth that by thine intercession he, who vouchsafed to become partaker of our weakness and infirmity, may make us partakers in his glory and beatitude, even Jesus Christ thy Son our Lord, who is God, blessed above all for ever. Amen.

## A PRAYER OF ST. FRANCIS DE SALES.

**S**ay not, merciful Virgin, that you cannot help me: for your beloved Son has given you all power in heaven and on earth.

Say not that you ought not to assist me, for you are the mother of all poor children of Adam, and mine in particular.

Since then, merciful Virgin, you are my mother and you are all powerful, what excuse can you offer if you do not lend me your assistance?

See, my mother, see you are obliged to grant me what I ask and to yield to my entreaty. Amen.

## A PRAYER OF THE VEN. MARIE OF THE INCARNATION.

**O** Divine Spouse of my soul, what return shall I make for thy boundless love towards me? I will give thanks to thee through thy Blessed Mother. I offer thee her Immaculate Heart, as I offer thy Sacred Heart to thy Father. Suffer me to love thee by thy holy Heart which loved thee so tenderly; to offer thee that body which served thee, that virginal sanctuary which thou didst deign to inhabit. I offer it in thanksgiving for thy blessings; I offer it for the amendment of my life, for the sanctification of my soul, and to obtain the grace of final perseverance in thy service and love (*and for —*).

I thank thee, my Jesus, that thou wert pleased to choose this most holy Virgin for thy mother. I thank thee for having granted to her the graces befitting this great dignity, and for having deigned to give her to us to be our mother. I adore the instant of thy Incarnation, and venerate each moment thou didst spend as a wayfarer on earth. I thank thee for the example of thy Divine virtues; the merit of thy labours and the out-pouring of thy Precious Blood. I wish to have neither life nor movement but in union with thine. Purify my impure and imperfect life by the purity and perfection of thy Divine life, and by the holy life of thy Immaculate Mother. Amen.



## AN ACT OF CONSECRATION.

**H**ail Mary, beloved daughter of the Eternal Father, admirable mother of the Son, faithful spouse of the Holy Ghost, august temple of the most holy Trinity.

Hail sovereign princess, to whom all owe subjection in heaven and on earth. Hail sure refuge of sinners, our Lady of mercy, who has never refused to hear any request.

All sinful though I am, I cast myself at thy feet and beseech thee to obtain from Jesus, thy beloved Son, contrition and pardon for all my sins, as well as the gift of divine wisdom.

I consecrate myself entirely to thee with all that I have. I choose thee this day for my mother and mistress. Treat me then as the least of thy children and the most obedient of thy servants.

Listen, my Princess, listen to the sighs of a heart that desires to love and serve thee faithfully.

Let it never be said that of all those who have had recourse to thee I was the first to be abandoned.

O my hope, my life, my faithful and immaculate Virgin Mary, defend me, nourish me, hear me, teach me, and save me. (*St. Louis Marie de Montfort*)

SALVE REGINA, AS SUNG AT WALSINGHAM, AND  
PRAYER.

**H**ail, Queen most holy, maiden mother of mercy. Fountain of Sweetness, life and hope we hail thee.

To thee we are crying, exiled children of Eve.  
To thee we are sighing, as mourning and weeping  
we fare through this vale of sorrow.

Do thou, therefore, Advocate most gracious bend  
down thy glances ever in thy tenderness on  
us poor sinners.

Till we see the blessed Fruit of thy womb, Jesus,  
after our earthly pilgrimage is ended.

O clement, O loving, O sweet Virgin Mary!

**O** Mary, recall the solemn moment when Jesus,  
thy Divine Son, dying on the Cross, confided  
us to thy maternal care.

Thou art our Mother, we desire ever to remain  
thy devout children.

Let us, therefore, feel the effects of thy powerful  
intercession with Jesus Christ.

Make thy Name again glorious in this place  
once renowned throughout our land by thy visits,  
favours, and many miracles.

Pray, O Holy Mother of God, for the conversion  
of England, restoration of the sick, consolation  
for the afflicted, repentance of sinners, peace to the  
departed.

O Blessed Mary, Mother of God, our Lady of  
Walsingham, intercede for us. Amen.

## DEVOTIONS TO ST. JOSEPH.

## AN ACT OF THANKSGIVING.

**I**t is very meet, right, just, and availing unto  
salvation that we should at all times and in  
all places give thanks unto thee, O Lord holy,  
Father almighty, everlasting God, who hast raised

by such great merits and virtues thy most blessed confessor Joseph to such a height that he might deserve, by a wonderful gift of thy grace, to become the Spouse of the most holy Virgin Mary; and to be reputed the Father of thy Son our Lord Jesus Christ. Wherefore worshipping upon his birthday (*solemnity, commemoration*) we ask for thine ineffable grace: that by the prayers of so excellent a patron we may please thee with the service of a pure mind and body; and be eternally united to the same thy Son, the Spouse of our souls. (*Ambrosian Missal*)

## ANOTHER.

**H**e that formed the heavens, the earth, and the sea by a word, is called the Son of the Carpenter, Joseph most admirable. And thou art called father of him that is without beginning, and who hast glorified thee with a ministry surpassing understanding.

O how dear in the sight of the Lord was thy death, O blessed Joseph; for thou wert hallowed to the Lord from thy infancy, thou wert made the holy protector of the blessed Virgin, and with her do we hymn thee: O all ye works of the Lord, bless ye the Lord; praise him and magnify him for ever. Amen. (*Byzantine Rite*)

A PRAYER AFTER RECITING THE HOLY ROSARY  
IN OCTOBER.

**U**nto thee, O Blessed Joseph, do we fly in all our tribulations; and having implored the aid of thy most loving Spouse, we turn with confidence

to thy patronage. By the love which joined thee to the Immaculate Virgin Mother of God, and the fatherly love with which thou didst embrace the Holy Child Jesus, we beseech thee graciously to behold the heritage which Jesus Christ purchased with his precious Blood, and by thy mighty aid assist us in our need.

Protect, most careful Guardian of the Holy Family, the chosen flock of Jesus Christ from the pestilence of error and corruption for thou art a most tender father. Be merciful unto us, most mighty protector, from thy throne in heaven in our warfare with the powers of darkness; and as thou didst snatch the Child Jesus from the peril of death, so now do thou defend the Holy Church of God from the snares of the enemy and from all adversity. Protect each one of us by thy mighty patronage, that upheld by thy example and aid we may live in holiness, die the death of the righteous, and win eternal bliss in the life which is to come. Amen. (*Raccolta*)

## A PRAYER.

**O** almighty and everlasting God, who in thy wonderful providence didst choose the most blessed confessor Joseph to be the Spouse of thy most holy Mother the Virgin Mary: grant we beseech thee; that we thy servants, by the merits of them both and aided by their intercession, after the espousals of divine grace here on earth, may be numbered among those who come to the most blessed marriage feast in heaven; through the same Christ our Lord. Amen. (*Ambrosian Missal*)

## INVOCATION.

**O** Joseph, Virgin Father of Jesus, most pure Spouse of Mary the Virgin, pray daily for us to that same Jesus, Son of God, that, protected by the weapons of his grace, we may fight as we ought in this life, and be crowned by him at the hour of our death. (*Raccolta*)

## DEVOTIONS TO THE HOLY ANGELS.

## AN ACT OF PRAISE IN UNION WITH THE HOLY ANGELS.

**O** all ye Seraphim of the Lord, bless ye the Lord: praise and magnify him for ever.

**O** all ye Cherubim of the Lord, bless ye the Lord: praise and magnify him for ever.

**O** all ye Thrones of the Lord, bless ye the Lord: praise and magnify him for ever.

**O** all ye Dominions of the Lord, bless ye the Lord: praise and magnify him for ever.

**O** all ye Principalities of the Lord, bless ye the Lord: praise and magnify him for ever.

**O** all ye Powers of the Lord, bless ye the Lord: praise and magnify him for ever.

**O** all ye Virtues of the Lord, bless ye the Lord: praise and magnify him for ever.

**O** all ye Archangels of the Lord, bless ye the Lord: praise and magnify him for ever.

**O** all ye Angels of the Lord, bless ye the Lord: praise and magnify him for ever.

**O** all ye Angel Guardians of kingdoms, cities, and men, bless ye the Lord: praise and magnify him for ever.

Let all Spirits bless the Lord: yea let them praise and magnify him for ever.

Glory be. As it was. (*Dies Sacerdotalis*)

## PRAYERS TO SAINT MICHAEL.

**O** most Glorious Prince of the heavenly hosts, Saint Michael archangel, defend us in the day of battle against principalities and powers, against the rulers of this darkness, against spiritual wickedness in high places. **O** come to the help of men, whom God hath made in the likeness of his image and hath bought with a great price from the tyranny of the devil. Thee the holy Church doth venerate as her guardian and protector; to thee the Lord hath delivered the souls of the redeemed to be received into everlasting habitations. Pray unto the God of peace that he may beat down Satan under our feet, that he be no more able to hold men captive and harm the Church. Offer our prayers in the presence of the Most High, that the mercies of the Lord may speedily help us, and command thee to take the dragon, that old serpent, who is the devil and Satan, and cast him bound into the abyss, that he may no longer seduce the nations. (*Leo XIII*)

**H**oly 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 Satan, and all wicked spirits, who wander through the world for the ruin of souls. (*Leo XIII*)

## PRAYERS TO MY GUARDIAN ANGEL.

**O** Minister of the Most High, who art mighty in virtue and dost make the words of thy voice to be heard: God hath commanded thee concerning me, to keep me in all my ways. In thy hands therefore bear me up, lest I fall into temptation and into a snare of the devil who goeth about seeking whom he may devour and that he besiege me not; most faithful guardian prevent him and supplant him. Direct thou my goings and lead me in the paths of righteousness, that I may walk in the good way and keep to the paths of the just. For the way which seemeth unto me to be broad is that which leadeth to destruction; go before me and keep me in the way, nor excuse me when I sin, and lead me into the place which the Lord hath prepared, that I may in nowise incline towards the part of the adversary, but rather observe thee and hearken to thy voice, and being numbered with the humble and loving the pure in heart, I may obtain the inheritance of salvation.

**O** Holy Angel of God, who art my Guardian, I thy most humble client, earnestly commend to thee the chastity of my soul and body, and I pray thee by thine angelical purity, that thou wouldest vouchsafe to commend me to the Immaculate Lamb, and to his Mother the Virgin of virgins, that I may be preserved from all grave sin. Suffer me not any more to be defiled with the stain of impurity, but at the first onslaught of temptation when thou seest me to be in danger of sinning, drive far from my heart all impure thoughts and

affections, and place therein the memory of eternity and of Christ crucified, and imprint on my senses the fear of the Lord, and kindle in me the fire of his divine love. Amen.

## LITANY OF THE HOLY GUARDIAN ANGELS.

*(For private recitation only)*

**L**ord have mercy upon us.  
*Christ have mercy upon us.*  
 Lord have mercy upon us.  
 O Christ hear us.  
*O Christ graciously hear us.*  
 O God, the Father, of heaven;  
*Have mercy upon us.*  
 O God the Son, Redeemer of the world;  
*Have mercy upon us.*  
 O God, the Holy Ghost;  
*Have mercy upon us.*  
 O Holy Trinity, one God;  
*Have mercy upon us.*  
 Holy Mary, Queen of Angels;  
*Pray for us.*  
 Holy Michael;  
 Holy Gabriel;  
 Holy Raphael;  
 Holy Choir of Seraphim;  
 Holy Choir of Cherubim;  
 Holy Choir of Thrones;  
 Holy Choir of Dominions;  
 Holy Choir of Principalities;  
 Holy Choir of Powers;

Holy Choir of Virtues;  
 Holy Choir of Archangels;  
 Holy Choir of Angels;  
 All ye Orders of blessed Spirits;  
 All ye Angel Guardians;  
 Holy Angel My Guardian;  
 Holy Angel my Prince;  
 Holy Angel my Monitor;  
 Holy Angel my Counsellor;  
 Holy Angel my Protector;  
 Holy Angel my Defender;  
 Holy Angel my Lover;  
 Holy Angel my Comforter;  
 Holy Angel my Brother;  
 Holy Angel my Teacher;  
 Holy Angel my Shepherd;  
 Holy Angel my Witness;  
 Holy Angel my Helper;  
 Holy Angel my Steward;  
 Holy Angel my Intercessor;  
 Holy Angel my Governour;  
 Holy Angel my Ruler;  
 Holy Angel my Leader;  
 Holy Angel my Preserver;  
 Holy Angel my Advocate;  
 Holy Angel my Enlightener;  
 O Lamb of God, that takest away the sins of the  
 world; *Spare us, O Lord.*  
 O Lamb of God, that takest away the sins of the  
 world; *Graciously hear us, O Lord.*  
 O Lamb of God, that takest away the sins of the  
 world; *Have mercy upon us.*

V. Holy Angel my Guardian, pray for us;  
 R. That we may be made worthy of the promises  
 of Christ.

Let us pray.

**A**lmighty and everlasting God, who in the  
 ineffable goodness of thy counsel dost appoint  
 unto thy faithful people from their mothers' womb  
 a special angel as the guardian of their souls and  
 bodies: grant; that I may love and obey him whom  
 thou hast appointed as my Guardian, and, defended  
 by his protection and the gift of thy grace, I may  
 be made worthy hereafter, in our true native land,  
 to contemplate the beauty of thine unveiled face  
 with him and all thy holy angels; through Christ  
 our Lord. Amen.

## DEVOTIONS TO THE SAINTS.

### A THANKSGIVING.

**I**t is very meet, right, just, and availing unto  
 salvation, that we should at all times and in all  
 places give thanks unto thee, O Lord holy, Father  
 almighty, everlasting God: who art glorified in the  
 council of the Saints, and in crowning their merits  
 dost crown thine own gifts; who also dost bestow  
 upon us through them an example of godly life,  
 a communion of fellowship, and the help of their  
 intercession: that, being encompassed by so great  
 a cloud of witnesses, we may with patience run the  
 race that is set before us and receive the crown of  
 glory that fadeth not away; through Jesus Christ  
 our Lord, by whose Blood we have gained an

entrance into the everlasting Kingdom. (*Lyons Use, Preface of the Saints*)

A PRAYER IN HONOUR OF ALL SAINTS.

**O** most merciful Master, Lord Jesu Christ, by the prayers of the holy Mother of God, spotless above all and ever-Virgin Mary; of her most blessed Spouse Saint Joseph; by the merits of the precious and life-giving Cross; by the protection of the venerable bodiless heavenly Powers; of the venerable and glorious prophet and forerunner of the Lord, John Baptist; of the holy, glorious, and illustrious Apostles; of the noble army of Martyrs; of the holy Doctors and Bishops; of the blessed Monks; of our God-fearing *Father N.* whose memory we celebrate; of the holy Righteous; the parents of the Mother of God, Joachim and Anne; and of all the Saints; render our prayers acceptable; grant pardon to our sins; cherish us under the shadow of thy wings; drive far from us every enemy and adversary; grant us a peaceful life; have mercy upon all thy people, and save our souls: for as much as thou art gracious and a lover of men. Amen. (*Byzantine Vespers*)

ST. AUGUSTINE.

**O** ineffable Man of God, wondrous vessel of virtue, crown of glory and honour, shining lamp enlightening with thy doctrine the universal Church, holy Augustine, I thy humble servant entreat thee to be mindful of my vileness, that by thy intercession I may be cleansed; by thy govern-

ance be directed in my studies in right paths; by thy patronage be defended always from all my hidden enemies; and by thy leading may come to the haven of salvation; through Christ our Lord. Amen.

ST. BENEDICT.

**O** my God, through the merits and intercession of Saint Benedict thy most glorious Saint, be merciful to me a sinner, and give me grace to love and praise thee with all my soul and strength; and neither in time nor in eternity to seek or desire anything but thyself alone, simply and purely; by sincere and perfect love resting in thee, my God, above all gifts and creatures; and adoring thee, who art God, blessed for ever and ever. Amen. (*Adapted from Dame Gertrude More*)

ST. FRANCIS.

**O** Lord Jesu Christ, who didst raise up blessed Francis to renew in thy Church the life of simplicity and evangelical poverty, and didst imprint upon his flesh the marks of thy wounds: pour out his spirit upon us, that following thee in the nakedness of the cross and bearing thy wounds within our hearts; we may at length attain unto thy perfect likeness; who livest and reignest for ever and ever. Amen. (*The Compiler*)

ST. THOMAS AQUINAS.

**O** Angelic Doctor, Saint Thomas, prince of theologians and model of philosophers, bright adornment of the Christian world and light of the

Church: O heavenly patron of all Catholic schools, who didst learn wisdom without guile and dost communicate it without envy, intercede for us to the Son of God, who is very Wisdom, that the spirit of wisdom may come down upon us and enable us to understand clearly that which thou didst teach, and to fulfil the same by imitating thy deeds; to become partakers of that doctrine and virtue which caused thee to shine as a sun on earth; and at last to rejoice with thee for ever in their most sweet fruits in heaven, together praising the Divine Wisdom for all eternity. Amen.

#### ST. CHARLES BORROMEO.

Defend thy Church, O Lord, by the continual protection of Saint Charles thy Confessor and Bishop: that as his zeal for his flock rendered him glorious; so his intercession may ever make us fervent in love towards thee; through Christ our Lord. Amen. (*Roman Missal*)

#### ST. CLARE OF ASSISI.

O Lord Jesus Christ, who didst inspire blessed Clare to hold fast the privilege of poverty, and to put to flight the armies of the infidel by means of the most holy Sacrament: grant us so to be emptied of the vain pomp and glory of the world and filled with the joy of thy presence, that the enemy of souls may find in us nothing that is his: through the same Jesus Christ our Lord. Amen. (*The Compiler*)

#### ANY SAINT.

Stir up in thy Church, O Lord, that Holy Spirit whom blessed N. thy N. did serve: that we, filled with the same Spirit, may study to love what he loved, and to perform what he taught; through our Lord. Amen. (*Roman Missal*)

or

Pray to God for me, O blessed N. well-pleasing to God; for I eagerly betake myself to thee, who art the speedy helper and intercessor for my soul. (*Byzantine*)

#### AN EJACULATORY PRAYER.

By the prayers of thy Mother and of all thy Saints, pardon us, O Lord, and give rest to our departed. (*West Syrian Rite*)

#### A LITANY OF THE CURE D'ARS.

(*For private recitation only*)

Lord have mercy upon us.  
 Christ have mercy upon us.  
 Lord have mercy upon us.  
 O Christ hear us.  
 O Christ graciously hear us.  
 O God, the Father, of heaven;  
     *Have mercy upon us.*  
 O God the Son, Redeemer of the world;  
     *Have mercy upon us.*  
 O God, the Holy Ghost;  
     *Have mercy upon us.*

O Holy Trinity, one God;  
*Have mercy upon us.*  
 Holy Mary;  
*Pray for us.*  
 St. John Mary;  
 St John Mary, prevented by the grace of God from  
 thy childhood;  
 St. John Mary, model of filial piety;  
 St. John Mary, devoted servant of Mary  
 Immaculate;  
 St. John Mary, lily of purity.  
 St. John Mary, imitator of the sufferings of Christ;  
 St. John Mary, model of mortification and penance;  
 St. John Mary, abyss of humility;  
 St. John Mary, seraph of prayer;  
 St. John Mary, model of union with God;  
 St. John Mary, faithful adorer of the most holy  
 Sacrament;  
 St. John Mary, lover of holy poverty;  
 St. John Mary, filled with awe at the judgements  
 of God;  
 St. John Mary, tormented by the powers of hell;  
 St. John Mary, comforted by heavenly visions;  
 St. John Mary, model of all priestly virtue;  
 St. John Mary, Pastor strong and prudent;  
 St. John Mary, aflame with zeal for souls;  
 St. John Mary, constant at the bedside of the sick;  
 St. John Mary, tireless Catechist;  
 St. John Mary, Preacher of burning eloquence;  
 St. John Mary, Apostle of the hallowing of the  
 Lord's Day;

St. John Mary, restorer of Christian family life;  
 St. John Mary, wondrous minister of the Sacrament  
 of Penance;  
 St. John Mary, endued with the spirit of counsel;  
 St. John Mary, instructed by heavenly lights;  
 St. John Mary, who madest souls to progress in  
 good;  
 St. John Mary, who receivedst the gift of converting  
 sinners;  
 St. John Mary, compassionate to all the sorrowing;  
 St. John Mary, tender friend of the poor;  
 St. John Mary, provider of orphans;  
 St. John Mary, favoured with the gift of miracles;  
 St. John Mary, who hast tasted the delights of an  
 holy death;  
 St. John Mary, who rejoicest in heavenly glory;  
 St. John Mary, gracious to all that call upon thee;  
 St. John Mary, Patron of the Parish Priests of the  
 whole world;  
 O Lamb of God that takest away the sins of the  
 world: *Spare us, O Lord.*  
 O Lamb of God that takest away the sins of the  
 world: *Graciously hear us, O Lord.*  
 O Lamb of God that takest away the sins of the  
 world: *Have mercy upon us.*  
 O Christ hear us.  
 O Christ graciously hear us.  
 V. Pray for us, holy John Mary;  
 R. That we may become worthy of the  
 promises of Christ.



Let us pray.

**A**lmighty and merciful God, who didst make Saint John Mary wondrous in pastoral zeal and in continual fervour of prayer and penance: grant, we beseech thee; that by his example and intercession we may be enabled to gain the souls of our brethren for Christ, and with them to attain to eternal glory; through Christ our Lord. Amen.

### A LITANY OF ALL SAINTS

*(For private recitation only)*

Lord have mercy upon me.

*Christ have mercy upon me.*

Lord have mercy upon me.

O Christ hear me.

*O Christ graciously hear me.*

God the Father of heaven, *have mercy upon me.*

God the Son Redeemer of the world,

God the Holy Ghost,

Holy Trinity one God,

Holy Mary, *pray for me.*

Holy NN. my Patrons,

All ye holy Cherubim and Seraphim,

All ye holy Thrones and Dominations,

All ye holy Principalities and Powers,

All ye holy Virtues of the heavens,

All ye holy Archangels and Angels,

All ye holy Patriarchs and Prophets,

All ye holy Apostles and Evangelists,

All ye holy Martyrs and Confessors,

All ye holy Bishops and Doctors,

All ye holy Priests and Levites,

All ye holy Monks and Hermits,  
 All ye holy Penitents and Pilgrims,  
 All ye holy Virgins and Widows,  
 All ye who have served God in holy matrimony,  
 All ye holy Innocents,  
 All ye Saints of God, intercede for me.  
 Jesus, King of Saints, *have mercy upon me.*  
 By their virtues and merits,  
 By their patience and humility,  
 By their penances and mortifications,  
 By their fasting and watchings,  
 By their weariness and toils,  
 By their poverty and want,  
 By their pilgrimages and prayers,  
 By their devotion and love,  
 By their charity and almsgiving,  
 By their compassion and mercy,  
 By their persecutions and martyrdoms,  
 By their bonds and imprisonments,  
 By their pains and torments,  
 By their wounds and stripes,  
 By their cruel deaths,  
 By the shedding of their blood,  
 By the adversities and miseries which for thy  
 glory they endured,  
 By the love with which thou hast loved them from  
 all eternity,  
 By the love with which thou didst draw them to  
 thyself,  
 By the love by which thou didst dwell in their  
 hearts,  
 By the love by which thou didst confer such mani-  
 fold graces upon them.

By the love with which thou didst receive them  
into heaven,

By the love by which thou art ever bestowing upon  
them their everlasting reward,

By the mutual love which unites them to thyself,  
Jesus Christ,

O Lamb of God that takest away the sins of the  
world, spare me, O Lord.

O Lamb of God, that takest away the sins of the  
world, graciously hear me, O Lord.

O Lamb of God, that takest away the sins of the  
world, have mercy upon me.

**G**rant, I beseech thee, O Almighty God, that the  
examples of thy Saints may rouse me to a  
better life: that while I recall their memory, I may  
imitate their actions: through Christ our Lord.  
Amen. (*Based upon "Preces Gertrudianae," 17th-*  
*century*)

### PRAYERS FOR A GOOD DEATH.

#### TO THE BLESSED TRINITY.

**O** eternal Father, by the life and death of thy  
well-beloved Son, and by thine own bound-  
less mercy grant me to persevere in good works  
and to die in thy grace.

Good Jesus, by the love of thy eternal Father  
and by thine own last words commending thy  
spirit to him, I pray thee, receive my spirit at the  
ending of my life.

Holy Spirit, very God, have mercy upon me,

and strengthen me with thy holy inspiration at all  
times and most chiefly at the hour of my death.

Most holy Trinity, One God, have mercy upon  
me, now and at the hour of my death. Amen.  
(*Paradisus Animae*)

#### TO OUR LORD.

**O** God, who didst come in the fulness of time to  
save us; who didst cast Adam from Paradise  
at the declining of the day, and at the same hour  
didst restore to him his inheritance by thy cruci-  
fixion; have pity on me now and at the ending of  
my life, when the evening hour cometh upon me.  
(*St. Macarius the Egyptian*)

#### TO THE GUARDIAN ANGEL.

**I**n the name of the most holy Trinity, Father, and  
Son, and Holy Ghost, I N. a wretched sinner pro-  
test in thy presence, O my Guardian Angel, that  
I will and desire to die in the true faith, which the  
Holy Catholic and Apostolic Church professes, nor  
do I desire to live longer than it may please God,  
to whose will I wholly subject myself.

I protest, moreover, my most faithful guardian,  
that I desire under thy protection to depart out of  
this life with the hope of the divine mercy, believ-  
ing without the least hesitation in firm faith that  
a single drop of the most precious Blood of our  
Lord Jesus Christ is enough and more than enough  
to save mankind.

Likewise I protest, most loving guardian mine, that I seek from the bottom of my heart to become a sharer in God's mercy, which He denies not to the greatest sinner, and this through the merits of the passion and death of our Lord Jesus Christ, and the merits of the most Blessed Virgin Mary, of all angels and saints.

I protest also, most holy guardian, that I implore God's loving kindness that he may deign to receive me into the number of his elect, even though it befit me to suffer for my sins in purgatory until the very day of judgement, so that yet at the last through his infinite mercy I may obtain eternal life.

And lastly I protest, O best and most gracious of guardians, that I have appointed thee the executor of my last will and testament, that thou mayest obtain for me three graces from our most clement Lord Jesus Christ.

The first is this, that he may grant me a single one of those tearful sighs which he uttered while hanging alive for three hours upon the cross, that by its virtues may be assuaged, those tearful sobs whereby I shall be afflicted at the hour of death, and that Mary the most glorious mother of God may deign to grant me but one glance of those which, while standing under the very foot of the cross, she cast towards her beloved Son, fixing her virginal eyes upon him, that so she may receive me among the number of those who by her prayers and merits shall obtain on the day of judgement salvation and life everlasting.

The second grace is this, that thou, O most faithful guardian, wilt come to mine aid especially at that dread hour, when my soul shall be parted from my body, that I may find my Judge gentle towards me through the merits of that burning charity whereby his fatherly heart was inflamed on the cross for the salvation of sinners.

And lastly, the third grace is that then also, most kind and loving guardian, thou wilt keep my soul that is commended to thee, and when it has left the prison of this body wilt offer it to my Redeemer, that I may behold him together with thee and all the saints in heaven, perfectly love and eternally enjoy him; to whom be praise, honour, and glory for ever and ever. Amen. (*St. Charles Borromeo*)

#### TO ST. BENEDICT.

O Blessed Father Benedict, blessed by God in grace and in name, who standing in prayer didst lift thy hands to heaven and joyfully commend thine angelic spirit into the hands of thy Creator; and didst promise to all who should remind thee daily of thy glorious death and of the joys of heaven that thou wouldst vigorously defend them in the last throes of death against every snare of the enemy: keep me, I beseech thee, O glorious Father, this day and every day with thy holy blessing, that victorious over every sin I may never be separated from our blessed Jesus, from thy company and from that of all the blessed. Through Christ our Lord. Amen. (*Monastic Breviary*)

## TO SS. JOHN OF GOD AND CAMILLUS.

Through the prayers of these Saints, O Christ, grant to thy people health of body and soul.

Ÿ. Be glad, O ye righteous, and rejoice in the Lord:

R̄. Be joyful, all ye that are true of heart.

Let us pray.

Almighty and most merciful God, who hast bestowed upon mankind both the means of salvation and the gift of eternal life: grant unto us, we beseech thee, that by the patronage of blessed John and Camillus, we may be made worthy to appear before thee at the hour of death without stain of sin; through Christ our Lord. Amen. (*Monastic Breviary*)

## TO ST. BARBARA.

We beseech thee O Lord, that, by the intercession of Blessed Barbara thy Virgin and Martyr, we may be defended against all adversities: that, through her glorious intervention and by true penitence and sincere confession, we may be made worthy to receive the most holy Sacrament of the Body and Blood of our Lord Jesus Christ: who liveth and reigneth with thee in the unity of the Holy Ghost ever one God world without end. Amen. (*An Old Collect*)

## PRAYERS FOR THE GRACES OF THE SACRED MINISTRY.

## A THANKSGIVING FOR THE GRACE OF ORDERS.

Glory be to thee, O Lord Jesu Christ, who hast created me by thy grace; glory be to thee, O Lord, who hast called me in thy mercy; glory be to thee, who hast set me, unworthy though I am, in the sacred ministry, as a mediator of thy glorious, holy, quickening, and divine Gifts and Mysteries.

Make me worthy by the forgiveness of my sins and the pardon of my offences: and for the exceeding riches of thy gifts bestowed upon my vileness I will ascribe unto thee glory, homage, praise, and adoration, now, and always, and unto endless ages. Amen.

Glory be to thee, O God our Father; glory be to thee, O immortal Son; glory be to thee, O Holy Ghost, who sanctifieth all things for ever. (*East Syrian Rite*)

## A PRIEST'S PRAYER FOR HIMSELF.

O Lord Jesu, Supreme Priest and Pontiff, ever-living to make intercession for us: who, when I was little in mine own eyes, didst choose me from among men, and appoint me for men in those things which pertain unto God, that I might offer gifts and sacrifices for sin, and be able to comfort the ignorant and them that are out of the way. Cleanse, I pray thee, my conscience from dead works in thy Blood, to serve the living God, and sanctify me in thy truth; that, nailed with thee to

thy Cross, I may offer myself upon the Sacrifice. Grant that as a good steward of the manifold grace of God, ministering the same unto thy members, I may spend and be spent for the souls of my brethren, thy servants: and that I may glorify thee upon earth, and having finished the work thou hast given me to do, where thou art I may be also, and may behold thy glory, which, because he loved thee before the foundation of the world, the Father hath given thee; who livest and reignest with the same Father in the unity of the Holy Ghost, God, world without end. Amen. (*Thesaurus Sacerdotii*)

#### A DEACON'S PRAYER FOR HIMSELF.

**O** Lord Jesu Christ, minister of the holy place and of the true tabernacle set up by God and not by men: who didst will to choose men full of the Holy Ghost and of wisdom, whom thy Apostles should set over the work of the ministry; and who hast vouchsafed, not for my merits' sake, to cause me to be numbered among thy levites: give grace to me and to all whom thou hast adorned with so great a ministry; that we may carefully watch over the poor committed to our care and divide to each severally of thy good gifts as he hath need. Pour forth upon me the Holy Ghost to strengthen me; that I may worthily fulfil my part in thy Holy Mysteries: and grant me to hold the mystery of faith with a pure conscience, and, having my feet shod with the preparation of the Gospel of peace, to be made worthy to attain unto the fellowship of thy Saints in light. Amen. (*Manuale Clericorum*)

#### FOR THE GRACE OF CHASTITY.

**O** Lord Jesu Christ, Spouse of my soul and delight of my heart, or rather thou who art my very soul and heart itself; before thy feet I humbly kneel and with the greatest fervency of spirit, I pray and beseech thee that I may in faith with thee keep that promise which I solemnly made when I was admitted to the Office of a Deacon. Therefore, most sweet Jesu, grant that I may eschew all impiety, and be ever a stranger to those lusts of the flesh which war against the Spirit, and by thine aid may always preserve my chastity unspotted.

**O** most holy and inviolate Mary, Virgin of virgins, and our most loving Queen and Mother, do thou day by day obtain for me an increase of purity of heart, the fear of the Lord, and a most special carefulness.

Saint Joseph, Guardian of the virginity of Mary, keep my soul by thine intercession from all sin.

Ye holy virgins, who follow the divine Lamb whithersoever he goeth, be always solicitous for me a sinner, lest by any sin of thought, word, or deed, I ever depart from the most pure Heart of Jesus. Amen.

#### A PRAYER FOR PRIESTS AND DEACONS.

**O** God, the glory of the priesthood, who didst bestow thine Only-Begotten Son upon us as the High Priest and most watchful Shepherd of souls; and didst give unto him priests and deacons as his companions in offering a pure victim and in promoting the salvation of the human race: we

beseech thee, at the intercession of the blessed ever-Virgin Mary and of all holy priests, that thou wouldst deign to stir up in thy Church the Spirit of grace whom they served; that, filled with the same Spirit, we may study to love what they loved, and to practise that which, by word, deed, and example, they taught; through the same Christ our Lord. (*St. John Eudes*)

#### PRAYERS FOR SPECIAL GRACES

##### *For Zeal.*

**O**nly begotten Son of God, Splendour of thy Father and image of his glory, who with him and the Holy Ghost are enthroned above the Cherubim in inaccessible light and who in thy glorified manhood sittest at the right hand of the Father and art worshipped by the court of heaven; thou hast cast aside the apparel of thy majesty and clothed thyself in the lowly form of this Sacrament. We who by thy mercy have recognised thy divine royalty even under the simple veils chosen by thy humility, beg thee to accept us as willing and eager heralds of thy hidden majesty that we may bring all mankind to acclaim thy meekness here on earth till they are happy in the sight of thy unveiled glory hereafter. Thou who with thy Father and the Holy Spirit rulest and reignest world without end. Amen. (*The C.E.G. Manual*)

##### *For Wisdom.*

**O** God, who hast commanded that the priest's lips should keep knowledge and that they should seek the law at thy mouth, send us, we

beseech thee, wisdom, that sitteth by thee on thy throne, that she may be with us and labour with us, that we may know what is pleasing in thy sight. No man may know thy counsel except thou give him wisdom and send thy Holy Spirit from on high. Grant us, therefore, we humbly pray thee, this boon and unfailing treasure, that we may be thy friends and thy messengers, to declare thine honour unto the nations and thy wonders unto all peoples. Amen. (*S.P.T. Prideaux*)

##### *For Righteousness.*

**R**enew in us, most loving Saviour, whatever hath been decayed by the fraud and malice of the devil, or through our own evil will or human frailty. Destroy in us the iniquity of self-love, that we may follow after justice in all things, and may do thy will on earth as it is done in heaven. Give us perfect humility and contrition; perfect charity and zeal for souls; prudence, fortitude, temperance, chastity, and self-command. Preserve and continue us to the end in the diligent exercise of all good works, in the unity of thy Church and of thy grace, that, falling asleep in a holy and a happy death, we may wake up in thine everlasting glory, not through our own merits and deserving, for they are nothing, but through thy merits and mediation, O Lord and Saviour Jesus Christ. Amen. (*Rosminian*)

##### *For Sanctification.*

**O** Lord Jesus Christ, true God and true Man, enlighten we beseech thee, and sanctify our understandings; sanctify and strengthen our wills;

sanctify our memories; sanctify our imaginations; sanctify our bodies with their senses; our hearts with all their affections; that with our whole being we may tend to thee, our first beginning and our last end, our only true and never-ending Good, and may rest in thee, who with the Father and the Holy Ghost livest and reignest God, world without end. Amen. (*Ibid.*)

#### AN ACT OF CONSECRATION.

**O** Jesus, my Sovereign Priest and Pastor of souls, I adore thee with all my heart and soul as my Captain, my Exemplar, and my Guide.

I ask thy pardon for having neglected to follow thy divine rule, and for having committed so many transgressions in my priestly life.

I give myself to thee that henceforth, with the help of thy grace, I may follow thee more perfectly in all that regards thy heavenly Father, thy holy Church, and thy Divine Self.

I am resolved to imitate those holy dispositions with which thou didst discharge the duties of the priesthood whilst thou wast on earth.

Destroy in me whatsoever may stand in the way of accomplishing my desire.

Possess me wholly and establish in me thy life and reign, for the glory of thy holy name. Amen. (*St. John Eudes*)

#### A LITANY FOR EMBERTIDE.

(*For private recitation only*)

**L**ord have mercy upon us.  
*Christ have mercy upon us..*

Lord have mercy upon us.

O Christ hear us.

*O Christ graciously hear us.*

O God, the Father, of heaven;

*Have mercy upon us.*

O God the Son, Redeemer of the world;

*Have mercy upon us.*

O God, the Holy Ghost;

*Have mercy upon us.*

O Holy Trinity, one God;

*Have mercy upon us.*

Jesus, priest for ever;

*Have mercy upon us.*

Jesus, called by God an high priest after the Order of Melchizedek;

Jesus, high priest whom God hath anointed with the Holy Spirit and with power;

Jesus, our great high priest;

Jesus, high priest taken from among men;

Jesus, high priest ordained for men;

Jesus, high priest of our profession;

Jesus, high priest of greater glory than Moses;

Jesus, high priest of the true tabernacle;

Jesus, high priest of good things to come;

Jesus, high priest, holy, innocent, and undefiled;

Jesus, faithful high priest;

Jesus, merciful high priest;

Jesus, gracious high priest;

Jesus, high priest burning with zeal for God and for souls;

Jesus, high priest for ever perfected;

Jesus, high priest who hast pierced the heavens;

Jesus, high priest sitting upon the right hand of  
 the Majesty on high;  
 Jesus, high priest now appearing before the face  
 of God for us;  
 Jesus, high priest who hast opened a new and  
 living way for us;  
 Jesus, high priest who hast loved and washed us  
 in thy blood;  
 Jesus, high priest who hast given thyself for us  
 as an oblation and victim of God;  
 Jesus, victim of God and man;  
 Jesus, holy victim;  
 Jesus, spotless victim;  
 Jesus, acceptable victim;  
 Jesus, victim of reconciliation;  
 Jesus, awful victim;  
 Jesus, sacrifice of praise;  
 Jesus, peace offering;  
 Jesus, victim of propitiation;  
 Jesus, saving victim;  
 Jesus, victim by whom we have confidence and  
 access to God;  
 Jesus, victim who makest both one;  
 Jesus, victim slain from the foundation of the  
 world;  
 Jesus, victim who livest for evermore;  
 Be merciful: *Spare us, Jesus.*  
 Be merciful: *Hear us, Jesus.*  
 From all evil: *Deliver us, Jesus.*  
 (From a rash entrance into the number of the  
 clergy);  
 From the sin of sacrilege;  
 From the spirit of uncleanness;

From the lusts of the flesh;  
 From all taint of simony;  
 From an unworthy dispensing of holy things;  
 From love of the world and its pomps;  
 From an unworthy celebration of the Holy  
 Mysteries;  
 By thine eternal priesthood;  
 By the unction of the Divinity whereby thou wert  
 ordained priest by God the Father;  
 By thy priestly spirit;  
 By that ministry whereby thou didst glorify thy  
 Father upon earth;  
 By the bloody immolation of thyself made once  
 for all upon the Cross;  
 By that same sacrifice daily renewed upon the altar;  
 By that power which thou, the sole and invisible  
 priest, dost exercise in thy priests;  
 That thou wouldst vouchsafe to preserve all orders  
 of the Church in holy religion: *We beseech  
 thee to hear us.*  
 That the spirit of thy priesthood may dwell in  
 them;  
 That the lips of thy priests may keep knowledge;  
 That thou wouldst send forth tireless labourers  
 into thy harvest;  
 That thou wouldst make thy ministers a flame of  
 fire;  
 That thou wouldst raise up pastors according to  
 thy heart;  
 That all who fulfil the office of the priesthood may  
 do so without blame and without spot;  
 That all who behold the ministers of the altar may  
 venerate their Lord in them;



That they may offer unto thee the sacrifice of righteousness;

That by their means the worship of the most holy Sacrament may be set forward in every place; Priest and Victim;

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

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

O Lamb of God, that takest away the sins of the world: *Have mercy upon us.*

Jesus, Priest, hear us.

*Jesus, Priest, graciously hear us.*

Let us pray.

O God, the Sanctifier and Preserver of thy Church, raise up in her (and most chiefly in this seminary) through thy Spirit worthy and faithful stewards of thy Mysteries: that, with thee as their protector, the Christian people may by their ministry and example be directed into the way of salvation.

O God, who didst command thy disciples, as with fasting they ministered before thee, to separate Barnabas and Saul for the work whereunto thou hadst called them: be now with thy Church as she fasts and prays; and do thou, who knowest the hearts of all men, show unto her those whom thou hast chosen for the work of the ministry; through Christ our Lord. Amen. (*Innsbruck Seminary Manual*)

or

O God, who, for the glory of thy Majesty and the salvation of mankind, didst constitute thine Only-Begotten Son as the eternal High-Priest, mercifully grant; that those whom he has chosen to be the ministers and stewards of his Holy Mysteries may ever remain steadfast in the fulfilment of the ministry committed unto them; through the same Christ our Lord. Amen. (*Roman Missal*).

#### EJACULATORY PRAYERS.

*The four prayers following, which were suggested by a Bishop of the Roman Catholic hierarchy to some seminarists, are eminently suitable for constant use by the priest, and may well be used as he suggests as a basis for Meditation or Mental Prayer.*

Jesus, give me faith.

Jesus, give me love.

Jesus, give me light.

Jesus, give me fervour.

(*Bishop Wilkinson*)

#### INTERCESSIONS.

##### PARAPHRASE OF THE OUR FATHER.

O our Father, most holy and blessed, Creator, Redeemer, and Comforter.

*Who art in heaven*, in angels and saints, enlightening them with knowledge of thyself: for thou, O Lord, art light inflaming them with love divine; for thou, O Lord, art love dwelling in them

and filling them with every blessing; for thou art the supreme and everlasting good, from whom all things do come and without whom nothing is good.

*Hallowed be thy Name*, glorified in us by thy revelation, that we may know the breadth of thy benefits, the length of thy promises, the height of thy majesty, and the depth of thy judgements.

*Thy Kingdom come*, that thou mayest reign in us by thy grace, and make us to come to that kingdom, there to attain thine open vision, thy perfect love, thy blissful fellowship and thy fruition without end.

*Thy Will be done, in Earth as it is in Heaven:* that we may love thee with all our heart, ever thinking of thee; with all our soul, ever longing after thee; and with all our mind, directing all our intentions to thee, and seeking thy honour in all things; and with all our strength, devoting every faculty and sense of mind and body to the service of thy love and not to anything else: that, secondly, we may love our neighbour as ourself, bringing them all to thy love as far as in us lies; rejoicing in the good of others as in our own, sympathising with them in their affliction, and giving no offence to anyone.

*Give us this day our daily Bread:* even thy beloved Son Jesus Christ our Lord do thou give us this day; in remembrance, understanding, and adoration of the love which he had to usward, and of those things which he did, said, and suffered for our sake.

*And forgive us our Trespases*, by thy mercy, and the ineffable virtue of the Passion of thy

beloved Son Jesus Christ our Lord, and the merits and intercession of the blessed Virgin Mary and of all Saints. *As we forgive them that trespass against us;* and because we do not forgive fully, O Lord, do thou make us to forgive fully; that we may love our enemies for thy sake, and intercede for them devoutly with thee, not rendering to any man evil for evil, but striving to be profitable to all men in thee.

*And lead us not into temptation*, hidden or manifest, sudden or importunate.

*But deliver us from Evil*, past, present, and to come.

*Amen*, so be it, freely and of thy grace.

(*St. Francis of Assisi*)

#### A GENERAL SUPPLICATION.

**S**anctify thy Church, O most loving Father and Stake from her every offence and division, that there may be but one flock and one shepherd.

Pour out thy mercy upon the nations that know thee not, and enlighten their hearts to know and love thee.

Bring to nought the counsel of the wicked, that they hinder not the coming of thy kingdom and the setting forward of thy glory.

Give to *N.* our Bishop, to all bishops and ecclesiastical and religious orders, the love of thee, that so they may rightly carry out their various ministries.

Give to *N.*, our Queen, and to all kings, rulers, and magistrates wisdom faithfully to administer justice and to follow after truth.

To thy people give thy blessing; to the dying true contrition and love of thee; to all sinners pardon and amendment of life; to our enemies charity and love towards one another; to our friends, benefactors and relations, happiness; to this congregation all their spiritual and temporal wants.

Direct us and ours in suchwise that thy worship may be set forward and maintained in this place.

And to the souls in Purgatory, especially those most in need of prayers or for whom we are bound to pray, give rest eternal and the enjoyment of bliss. (*Vade-mecum Sacerdotale*)

or

**F**orgive, O Lord, those that hate us and have injured us. Do good to those that do good to us.

Grant to our brethren and kinsfolk all their desires unto salvation and eternal life.

Visit those that are sick and heal them;

Be with those that travel by land (air) or water;

Forgive the sins of those that do us service or are kind to us.

Remember, O Lord, our fathers and brethren that have fallen asleep: and grant them rest where the light of thy countenance shineth.

Remember also, O Lord, us thy sinful, humble, and unworthy servants: enlighten our eyes with the light of thy wisdom, and guide us in the way of thy commandments.

For thou are blessed for evermore. Amen.  
(*Byzantine Rite at Great Compline, abridged*)

#### FOR THE CHURCH.

**O** God of unchangeable power and eternal light, look favourably upon thy whole Church, that wonderful and sacred mystery: and by the tranquil operation of thy perpetual providence carry out the work of man's salvation; and let the whole world feel and see that the things which were cast down are being raised up, and the things which had grown old are being renewed, and that all things are returning to perfection through thee from whom they took their origin, even Jesus Christ thy Son our Lord, who with thee liveth and reigneth in the unity of the Holy Ghost, God, for ever and ever. Amen. (*Gelasian Sacramentary*)

#### FOR THE BISHOP.

**O** thou who hast ordained priests to guide thy people and hast not left thy temple without ministers, and art pleased to be glorified in thy saints; pour forth the strength of thy princely Spirit, which thou didst send in thy name upon thy holy Apostles, and give the same grace to thy servant N., the shepherd whom thou hast set to keep thy flock in the diocese of N.

Grant him through thy Son, the Holy Spirit, by whom he may have power to forgive sins, according to the word of the same thy Son, Jesus Christ our Lord; that he may be able to ordain clerics and priests; that he may release from all

ecclesiastical censures; that he may consecrate men, churches, and altars; that he may be acceptable in thy sight for the lowliness of his heart; and that he may without reproach or stain offer to thee the holy Sacrifice of the New Covenant. Amen. (*Coptic Rite*)

FOR THE REUNION OF CHRISTENDOM.

**A**lmighty God, whose blessed Son was manifested that he might bring together in one fold all the elect people of God: mercifully grant the guidance of thy Holy Spirit to all who pray and labour for the visible unity of those who have been baptised in the name of the Trinity in Unity; and at the intercession of the blessed Mother of God, of blessed Joseph, of the holy Apostles Peter and Paul (of the blessed Martyrs Josaphat, John and Thomas), and of all thy Saints, bring near the time when with one spirit and one mouth thy Church may serve thee in peace and love: through Christ our Lord. Amen.

**O** Almighty God, who dost shed abroad thy light in the darkness of this world, and hast sent thy Holy Spirit to protect and guide thy Church: we give thee humble and hearty thanks for the Faith which thou hast vouchsafed to reveal to our Fathers of old; beseeching thee that we may with steadfast will both be faithful guardians of the truth committed to our charge and also by thy grace prepare our hearts to receive the continued guidance of the Holy Ghost: through Christ our Lord. Amen.

**O** God, who dost lead back them that have gone astray, who gatherest them together that were scattered, and preservest those whom thou hast gathered; we beseech thee that of thy mercy thou wouldest pour out upon all Christian people the grace of unity; that rejecting all divisions and being joined to the true Shepherd of the Church, they may worthily serve thee: through Christ our Lord. Amen.

FOR PEACE.

**O** Lord Jesu Christ, who saidst to thine apostles: Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you; regard not our sins but thine own merits, and grant unto all thy servants, that those whom the almighty Father hath created and governeth, and whom thou with thy precious Blood hath redeemed and destined to life everlasting, who all love both thy Father and thyself with all their whole heart, may be made one in mind and rejoice in thy perpetual peace.

**O** Lord Jesus Christ, of whom the prophet sang: And all the kings of the earth shall worship him, all nations shall do him service, do thou vouchsafe to extend thy kingdom over all the race of men. Send the light of faith to all men, free them from the bondage and snares of passion, and turn their hearts to heavenly desires.

Mercifully grant that all nations, united in thine immaculate spouse the holy Church may, at the prayers of blessed Mary ever-Virgin, Queen of peace, humbly enter thy service; and from every

tongue and people may one great choir arise which by day and night may sing thy praises and bless and extol thee, O King of nations and their Lord, O Prince of peace, O King of endless ages. Amen.

FOR THE CONVERSION OF ISRAEL.

**G**od of Abraham, of Isaac, and of Jacob, who didst reveal thyself in the Unity of thy Godhead to thy servant Moses at the Bush; and by him didst give the Elder Law unto Israel, to be a schoolmaster to lead them to Christ, whom in after ages thou wouldest send as the Redeemer and the Fulfilment of the Law and the Prophets: mercifully behold thine ancient people the Jews, who in ignorance crucified the Lord of glory.

Pardon their sin, for the sake of him who prayed: *Father forgive them for they know not what they do.*

Open their eyes, that they may understand the Scriptures; unstop their ears, that they may hear and receive the messengers of thy Word; let them now at last look with faith upon him whom they pierced; and grant them salvation, as of old thou didst grant healing to their fathers when they beheld the Serpent in the wilderness.

May they have part in the blessing promised to the faithful Abraham and his Seed; that they may be restored to their heritage as princes of thy people.

That, acknowledging, in the one true God whom we alike worship and adore, Trinity of Persons in Unity of Substance, they may accept the easy yoke and light burden of the New Law of their Messiah; written not upon tables of stone by the

hand of Moses, but upon the tables of the heart by the Finger of God.

Grant this through the merits and mediation of the Son of David, Christ Jesus our Lord; who with thee and the same Holy Spirit, liveth and reigneth, ever one God, world without end. Amen. (*The Compiler*)

FOR THE CONVERSION OF HEATHEN, HERETICS,  
AND SCHISMATICS.

**E**ternal God, maker of all things, remember that thou hast created for thine own sake the souls of infidels, heretics, and schismatics; and hast bestowed upon them thine own image and likeness. Be mindful of Jesus thy Beloved Son, who for their salvation underwent a most bitter death; suffer it not that thy Son be despised by them, I beseech thee, O Lord; but by the prayers of holy men and the propitiation of thy holy Church, the Spouse of thy blessed Son, think upon mercy, and forget their idolatry, contempt, and malice; and bring it about that they may at length know, fear, and love him whom thou hast sent, even Jesus Christ our Lord, who is our salvation, our life, and our resurrection, by whom we are saved and set free, to whom with thee and the Holy Ghost be all honour and glory for ever and ever. Amen. (*St. Francis Xavier*)

FOR THE QUEEN AND ROYAL FAMILY.

**O** God, in whose hand are the hearts of kings, who art the comforter of the humble, the strengthener of the faithful, and the protector of

all who trust in thee: grant unto N. our Queen, N. her consort, the royal children, and all Christian people, that they may wisely cultivate the triumph of virtue; and always obtain of thee forgiveness of their offences; through Christ our Lord. Amen. (*Missal of Robert of Jumièges*)

#### FOR PARENTS AND KINSFOLK.

**O** God, who hast willed that we should honour our fathers and mothers and pray for their safety in life and their temporal needs, as is most justly due: grant, I pray thee, to my parents, to all my brethren and sisters, my kinsfolk, and affinity, health and peace; keep them in the love of our holy religion; remember not their offences, neither take thou vengeance of their sins. Defend them against all adversity; and grant them the abundant riches of thy grace and heavenly benediction: that, rejecting all that is opposed to thy holy Name, they may always feel and know thee to be gracious unto them, who art the supreme Father of all. Amen.

#### FOR BENEFACTORS.

**O** God, who by the grace of the Holy Ghost hast endued the hearts of thy faithful with the gift of charity: grant to thy servants and handmaids, for whom we implore thy mercy, safety of mind and body; that they may love thee with all their strength, and with pure affection perform such things as thou wouldest have them to do; through Christ our Lord. Amen. (*Roman Missal*)

#### FOR OUR ENEMIES AND PERSECUTORS.

**O** God, the Lover of peace and Preserver of charity: grant unto all our enemies true love and concord; and vouchsafe unto them the full remission of their sins; and by thy mighty power deliver us from all their wiles; through Christ our lord. Amen. (*Roman Missal*)

#### FOR OUR FLOCK.

**F**ather of our Lord Jesus Christ, of whom the whole family in heaven and earth is named: I bow my knees beseeching thee to grant unto those whom I have begotten in him, according to the riches of thy glory, to be strengthened with might by thy Spirit in the inner man; that Christ may dwell in their hearts by faith and that rooted and grounded in love of him, they may be able to comprehend with all the Saints the breadth, and length, and depth, and height of his love which passeth knowledge, and growing in the same may be filled with all the fulness of his Godhead. And unto thee be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen. (*Based on Eph. III, 14—21*)

#### FOR THE SICK.

**O** Lord God, our heavenly Father, regard, we beseech thee, with thy divine pity the pains of all thy children: and grant that the Passion of our Lord and his infinite merits may make fruitful for good the miseries of the innocent, the sufferings of the sick, and the sorrows of the bereaved;

through him who suffered in our flesh and died for our sake, thy Son our Saviour Jesus Christ. Amen.  
(*Eric Milnes White*)

#### FOR THE DYING.

**O** most merciful Jesus, Lover of souls, I beseech thee by the agony of thy most Sacred Heart, and by the sorrows of thine immaculate Mother, to cleanse in thy precious Blood all sinners of the whole world who are now in their agony and are to die this day. Amen.

Heart of Jesus, once in agony, have pity on the dying. (*Raccolta*)

#### FOR THE DEAD IN GENERAL OR PARTICULAR.

**O** God of the spirits of all flesh, who hast destroyed death and trodden down the devil, and hast given life to the world: do thou, O Lord, give rest to the *souls* of thy departed *servants* (N. and N.) in a place of refreshment, light, and peace, whence pain, sorrow, and sighing flee away: forgive, O blessed Lord, thou Lover of mankind, forgive the sins which *they have* committed in thought, word, and deed: for there is no man that liveth and sinneth not: thou only art sinless, thy righteousness is everlasting, and thy word is the truth.

For thou art the resurrection and the life, and the repose of thy departed *servants* (N. and N.), O Christ our God; and to thee do we give glory, with thine unbegotten Father and thy most holy, gracious, and life-giving Spirit, now, always and for ever, world without end. Amen. (*Byzantine Rite*)

#### FOR ONE RECENTLY DEPARTED.

**O** almighty and eternal God, who hast deigned to create man in thine own image, we implore thy mercy for the soul of thy servant N., which thou hast bidden *this day* to come forth out of this world unto thee.

Receive it, we pray, in gentleness and love. Let not the shadows of death engulf it, nor the gloomy pit of darkness receive it; but, freed from every stain of sin, and resting in the bosom of the Patriarch Abraham, may it rejoice in having reached a place of light and refreshment; and when the day of judgement shall come, command that it rise again into the ranks of thy Saints and elect: through Jesus Christ our Lord. Amen. (*Anglo-Saxon*)

#### FOR DEPARTED PARENTS.

**O** God, who hast bidden us to honour our father and our mother: of thy loving kindness have mercy on the *souls* of my *father and mother* (of our *parents*) and forgive *them their* sins; and grant that I (we) may behold *them* in the joy of the eternal brightness: through our Lord, etc. Amen.  
(*Roman Missal*)

#### INTERCESSORY LITANIES.

##### LITANY FOR UNITY.

**F**or our light regard of that saying of Thy Divine lips, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice":

*We beg Thy forgiveness, O Lord.*

For our continual looking upon the mote in the eye of our separated brethren rather than on their good faith and good will:

*We beg Thy forgiveness, O Lord.*

For our controversies, so often conducted with irony, narrowness and partisanship towards others: for all our obstinacy and our harsh judgements:

*We beg Thy forgiveness, O Lord.*

For the evil examples of our lives, which have hindered or lessened or prevented the workings of grace in the souls of our brethren:

*We beg Thy forgiveness, O Lord.*

For our forgetfulness of the duty of praying, often, fervently, fraternally, for our separated brethren:

*We beg Thy forgiveness, O Lord.*

Across all divisions of language, of race, of nationality:

*Unite us, Lord Jesus.*

Across all our mutual ignorance, our prejudices, our hostility:

*Unite us, Lord Jesus.*

Across all our differences of thought and outlook and religious allegiance:

*Unite us, Lord Jesus.*

O God, for Thy greater glory:

*Gather together in one all separated Christians.*

O God, for the triumph of goodness and truth:

*Gather together in one all separated Christians.*

O God, that there may be henceforth only one fold and one Shepherd:

*Gather together in one all separated Christians.*

O God, to confound the pride of Satan and his servants:

*Gather together in one all separated Christians.*

O God, that peace may reign at length on the earth:

*Gather together in one all separated Christians.*

O God, for the greater joy of the Heart of Thy Son:

*Gather together in one all separated Christians.*

*(Mgr. Ruch, Bp. of Strasbourg)*

#### FOR THE LIVING.

**B**eseeching thee for the gift of divine peace and pardon, with all our hearts and minds, we say to thee. *R.* Lord have mercy.

For thy Holy Catholic Church which is here and spread throughout the whole world, we say to thee. *R.* Lord have mercy.

For our Bishop N. and all his clergy, and for all priests and ministers of God, we say to thee. *R.* Lord have mercy.

For the peace of the churches, the ingathering of the nations, and the tranquillity of all peoples, we say to thee. *R.* Lord have mercy.



For this city (place) and its preservation, and for all that dwell herein, we say to thee. *R̄. Lord have mercy.*

For all virgins, widows, orphans, prisoners, and penitents, we say to thee. *R̄. Lord have mercy.*

For all who travel by land or by water, for those in captivity or bondage, in forced labour or in exile, we say to thee. *R̄. Lord have mercy.*

For those afflicted with divers infirmities, or who are vexed with unclean spirits, we say to thee. *R̄. Lord have mercy.*

Hear us, O Lord, in all our prayers and supplications, for we say to thee. *R̄. Lord have mercy. (Ancient Ambrosian Litany)*

#### FOR THE DEPARTED.

**I**n peace let us beseech the Lord. *R̄. Kyrie eléison.*

For the peace that is from above, and for the salvation of our souls let us beseech the Lord. *R̄. Kyrie eléison.*

For the forgiveness of the sins of those who have departed this life in blessed memory, let us beseech the Lord. *R̄. Kyrie eléison.*

For the souls of all our fathers and brethren who have fallen on sleep in the true faith and in the hope of resurrection and life everlasting, let us beseech the Lord. *R̄. Kyrie eléison.*

For the repose, tranquillity, and blessed memory of the illustrious servants of God N. and N., let us beseech the Lord. *R̄. Kyrie eléison.*

That they may be pardoned every transgres-

sion, voluntary or involuntary, let us beseech the Lord. *R̄. Kyrie eléison.*

That they may be presented blameless before the awful throne of our Lord in glory, let us beseech the Lord. *R̄. Kyrie eléison.*

That our Lord God would establish their souls in a place of brightness, a green pasture, a place of repose, where all the righteous dwell, let us beseech the Lord. *R̄. Kyrie eléison.*

That we may be set free from all tribulation, wrath and necessity, let us beseech the Lord. *R̄. Kyrie eléison.*

Succour, save, and have mercy upon us, and keep us, O God, by thy grace. *R̄. Kyrie eléison.*

Having besought for our brethren the mercies of God, the kingdom of heaven, and the forgiveness of sins, let us commend ourselves and each other and all our life unto Christ our God. *R̄. To thee, O Lord.*

For thou art the Resurrection and the Life, and the Repose of thy departed servants, O Christ our God; and unto thee do we ascribe all glory, together with thy Father who is from everlasting, and thine all-holy, good, and quickening Spirit, now and always, and unto endless ages of ages. *R̄. Amen. (Byzantine Rite)*

#### INTERCESSORY EJACULATIONS.

##### *General.*

**E**ternal Father, I offer thee the precious Blood of Jesus Christ, in satisfaction for my sins, on behalf of the holy souls in Purgatory, and for the wants of holy Church.

*Particular.*

**M**ost merciful God, thy will be done, which will have all men to be saved and come to the knowledge of the truth: save and help thy servant N. Take this desire of mine as a cry of love, which thou hast commanded.

*The Church.*

**F**orsake not thy flock, O Eternal Shepherd: but through thy blessed Apostles guard it ever with thy continual protection.

*The Priesthood.*

**J**esus, Saviour of the world, sanctify thy priests and levites.

*Reunion.*

**M**y God, unite all minds in truth and all hearts in charity.

*Missions.*

**L**et thy way be known upon earth, thy saving health among all nations.

*Sinners and Unbelievers.*

**H**earth of Jesus, thou lovest; thou art not loved; would that thou wert loved.

*Peace.*

**E**ucharistic Heart of Jesus, may peace, the fruit of justice and charity, reign upon earth.

*Friends.*

**V**ouchsafe, O Lord, for thy Name's sake, to reward with eternal life all them that do us good.

*Enemies.*

**L**rd Jesus, lay not this sin to their charge, for they know not what they do.

*The Dying.*

**H**earth of Jesus, that hast known the agony of death, have pity on the dying.

*The Departed.*

**M**y God, by thy Wounds, grant eternal rest to the souls of the faithful departed.

## PRAYERS FOR VARIOUS GRACES.

## FOR HOLY FEAR.

**T**he fear of the Lord is the beginning of wisdom, a good understanding have all they that do thereafter.

Ÿ. Blessed is the man that feareth the Lord:  
R̄. He hath great delight in his commandments.

Let us pray.

**O** God, who by the mouth of the prophet dost pronounce those blessed that fear thee: grant us to render an acceptable obedience in thy fear, and to walk henceforth in thy ways; that our work

being directed by thee may be well-pleasing in thy sight, and its fruit sweet in the day of recompense; through Christ our Lord. Amen.

#### FOR TRUE WISDOM.

**O** wisdom, which proceedest from the mouth of the Most High, reaching from end to end mightily, and sweetly disposing all things; come and teach us the way of prudence.

Ÿ. He that followeth me walketh not in darkness:

℞. But hath the light of life, saith the Lord.

Let us pray.

**O** God, who by thy Co-eternal Wisdom didst create man for thyself when he was not, and didst mercifully restore him when lost: grant, we beseech thee, that, our hearts being inspired by the same Wisdom, we may love thee with all our minds and run to thee with all our hearts; through Christ our Lord. Amen.

#### FOR HUMILITY.

**L**earn of me, for I am meek and humble of heart, saith the Lord, and ye shall find rest for your souls.

Ÿ. Humble yourselves under the mighty hand of God:

℞. And cast all your care upon him, for he careth for you.

Let us pray.

**O** God, who resistest the proud and givest grace to the humble: grant to us the virtue of true humility, after the pattern wherewith thine Only-Begotten Son manifested himself to thy faithful people; that we may in nowise provoke thine anger to ourselves, but may in lowliness of heart obtain thy exalting grace; through the same Christ our Lord. Amen.

#### FOR OBEDIENCE.

**C**hrist for us was made obedient unto death, even the death of the Cross, wherefore God hath highly exalted him and given him a name above every name.

Ÿ. Though he were a Son, yet learned he obedience;

℞. By the things which he suffered.

Let us pray.

**O** Lord Jesu Christ, who by thine obedience to thy heavenly Father, even to the death of the Cross, didst loose the bonds of our first parents' disobedience: grant to thy faithful people so to follow thee in this virtue, that they may deserve hereafter to be exalted with thee in the glory of thy kingdom; where, with the same Father and the Holy Ghost, thou livest and reignest, God, world without end. Amen.

#### FOR FAITH.

**B**eing justified by faith, we have peace with God through our Lord Jesus Christ.

℣. Lord, I believe:

℞. Help thou mine unbelief.

Let us pray.

**W**e beseech thee, O Lord, in thy loving-kindness to increase our faith in thee: because thou wilt not deny the aid of thy mercy to those on whom thou hast bestowed a steadfast belief in thee; through the same Christ our Lord. Amen.

FOR HOPE.

**N**ow the God of Hope fill you with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost.

℣. Blessed is the man that trusteth in the Lord:

℞. And whose hope the Lord is.

Let us pray.

**M**ay the hope which thou hast given us, O Lord, be our comfort in our low estate, as it will fill us with glory in the day of our rejoicing; through Christ our lord. Amen.

FOR CHARITY.

**L**et us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. Herein is our love made perfect: and he that doeth the will of God, abideth for ever.

℣. A new commandment I give unto you, that ye love one another:

℞. As I have loved you, saith the Lord.

Let us pray.

**O** God, the life of the faithful, the glory of the humble, and the beatitude of the just, mercifully accept our prayers: that the souls which thirst after thy promises may always be filled with the abundance of thy charity.

**P**our forth upon us, O Lord, the Spirit of thy charity: that as thou hast filled us with one heavenly Bread, so of thy goodness thou wouldest make us to be of one heart and soul; through Christ our Lord. Amen.

FOR THE THEOLOGICAL VIRTUES.

**N**ow abideth these three, but the greatest of these is charity.

℣. The love of God is shed abroad by the Holy Ghost:

℞. Which is given unto us.

Let us pray.

**A**lmighty and everlasting God, give unto us the increase of faith, hope, and charity: and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Christ our Lord. Amen.

FOR PATIENCE.

**L**et us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

℣. Heaviness may endure of a night:  
℞. But joy cometh in the morning.

Let us pray.

**O** God, who by the long-suffering of thine Only-Begotten Son didst tread down the pride of our ancient enemy: grant us, we beseech thee, so rightly to call to mind the sufferings which of his goodness he bare for our sakes; that after his example we may patiently endure all our troubles and adversities; through the same Christ our Lord. Amen.

#### FOR CHASTITY.

**B**e ye clean that bear the vessels of the Lord.

℣. Blessed art the pure in heart:  
℞. For they shall see God.

Let us pray.

**K**indle, O Lord, our reins and our hearts with the fire of thy Holy Spirit: that we may serve thee with a chaste body, and please thee with a pure mind; through Christ our Lord. Amen.

#### FOR HEAVENLY MINDEDNESS.

**I**f then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God.

℣. Blessed are they that dwell in thy courts:  
℞. They will always be praising thee.

Let us pray.

**A**lmighty and most merciful God, unto whose everlasting blessedness we ascend, not by the frailty of our flesh, but by the activity of the soul: make us ever, by thy inspiration, to seek after the courts of the heavenly city, and, by thy mercy, confidently to enter therein, through Christ our Lord. Amen.

#### FOR CONTENTMENT.

**G**odliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.

℣. Having food and raiment:  
℞. Let us be therewith content.

Let us pray.

**B**e present, O Lord, to thy faithful people, and graciously defend those who put their trust in thee: that, cleansed from the stain of sin, they may continue in holy living, and being sufficiently supplied with temporal blessings, may attain the inheritance of thy promise; through Christ our Lord. Amen.

#### FOR JOY.

**R**ejoice in the Lord alway, and again I say Rejoice.

℣. Now the fruits of the Spirit are these:  
℞. Love, joy, peace.

Let us pray.

**L**et thy perpetual mercy accompany thy Church, **LO** Lord: that while it is set amid the storms of the world, it may both be refreshed with present gladness, and also behold the brightness of eternal bliss.

**L**ord, we beseech thee, pour into the hearts of thy servants that joy of the righteous which is in thee: that the praise of thee which becometh well the upright, may purge all unholiness from our minds; through Christ our Lord. Amen.

FOR THANKFULNESS.

**B**e filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord: giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

℣. Praise the Lord, O my soul:

℞. And forget not all his benefits.

Let us pray.

**O** God, who chastisest us in thy love, and refreshest us amid thy chastening: grant that we may ever be able to give thanks to thee for both alike.

**G**rant, we beseech thee, O Lord, that being filled with thy sacred gifts, we may ever continue in thanksgiving for the same; through Christ our Lord. Amen.

FOR FINAL PERSEVERANCE.

**H**e that endureth to the end shall be saved.

℣. Suffer us not at our last hour:

℞. For any pains of death to fall from thee.

Let us pray.

**O** God, who in thy loving-kindness dost both begin and finish all good things: grant that as we glory in the beginnings of thy grace, so we may also rejoice in their completion, through Christ our Lord. Amen.

FOR CONTRITION.

**T**hou hast mercy upon all, O Lord, and hatest nothing that thou hast created: and winkest at the sins of men, because they should amend, and sparest them; for thou art the Lord our God.

℣. O Lord deal not with us after our sins:

℞. Neither reward us according to our wickedness.

Let us pray.

**A**lmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Christ our Lord. Amen.

## A PRAYER FOR GROWTH IN HOLINESS.

**M**y God, I ask; give me grace to be holy. My God, I seek; let me find out what thou wouldst have me to do. My God, I knock; open to me the door of thy Sacred Heart. My God, I ask of thee thy Good Spirit, give it to me.

O my Lord Jesus, make me poor in spirit, and give me the kingdom of heaven. Make me mourn for my own sins and those of others, and then comfort me. Make me meek like thyself, and then unite my heart to thine. Give me grace to hunger and thirst after justice, and then fill me with it. Make my heart pure, that I may see thee. Make me merciful, that I may obtain mercy. Make me a peace-maker, that I may become thy child.

I beg of thee, my dearest Lord Jesus Christ, to give me grace to make a fresh start, and to begin again from this moment to be faithful, fervent, and watchful. Amen. (*Lady Georgiana Fullerton*)

## DEVOTIONS FOR THE SEASONS.

*Only those seasons are given below which could not conveniently be included under other headings in this manual.*

## ADVENT.

## THANKSGIVINGS.

**I**t is very meet, right, just, and availing unto salvation, that we should at all times and in all places give thanks unto thee, O Lord holy,

Father almighty, everlasting God, whose especial property it is to be gracious and never in anywise changeable unto thy people. Be thou therefore gracious unto thy suppliants and show that mercy which we acknowledge unto thy Church, and manifest to thy faithful the wondrous mystery of thine Only-Begotten Son: that among all nations that which thou hast promised through thy Word in the Gospel may be perfected; and they may have the fulness of adoption, which the testimony of the Truth hath promised; through the same Christ our Lord. (*Ambrosian Missal*)

or

**I**t is very meet, right, just, and availing unto salvation, that we should at all times and in all places give thanks unto thee, O Lord holy, Father almighty, everlasting God: through Christ our Lord; whom thou didst mercifully and faithfully promise to a fallen race as their Saviour; by whose truth the ignorant are taught, by whose holiness the wicked are justified, by whose power the weak are raised up. While he, whom thou art about to send, draweth nigh, and the day of freedom is about to dawn; let us rejoice with devout exultation in certain hope that thy promise will be fulfilled. (*Lyons Use*)

## AN ACT OF PENITENCE ON THE JUDGEMENT.

**T**hou knowest, O Lord my Creator, the sleepless vigilance of my invisible foes, and the weakness of my miserable flesh. Into thy hands therefore I will commend my spirit. Cover me with the

wings of thy loving-kindness, that I sleep not in death; and enlighten the eyes of my spiritual understanding, that I may delight in thy divine words; and make me to glorify thee in praise, in an acceptable time, as the only gracious Lover of men.

How dreadful is thy Judgement, O Lord, when the angels shall stand around, and men shall be led before thee; and the books are open, and deeds are tried, and thoughts searched out. What judgement shall then be awarded me, who was conceived in sin? Who will then quench the flame for me? Who will enlighten my darkness, if not thou O Lord, who showest mercy upon me because of thy love towards mankind?

Grant me tears, O God, as once thou didst grant them to the sinful woman: and graciously deign to let me wash thy feet, which have delivered me from the broad way that leadeth to destruction; and grant that I may offer thee an incense of sweet savour, even a pure life, fashioned by my repentance. And so shall I also hear thy voice which I long for, saying: thy faith hath saved thee; go in peace. (*Byzantine Rite at Great Compline*)

#### PRAYERS.

Make us, we beseech thee, O Lord our God, watchful and heedful in awaiting the coming of thy Son Christ our Lord: that when he shall come and knock, he may find us not sleeping in sins, but awake and rejoicing in his praises: through the same Christ our Lord. Amen. (*Gelasian Sacramentary*)

We beseech thee, O almighty God, to suffer our souls to enjoy this their desire, to be enkindled by thy Spirit: that being filled as lamps by the divine gift; we may shine as blazing torches in the presence of thy Son Christ at his coming: through the same Christ our Lord. Amen. (*Ibid.*)

We beseech thee, O Lord our God, to gird up the loins of our mind by the divine power: that at the coming of our Lord Jesus Christ thy Son, we may be found worthy of the banquet of everlasting life: through the same Christ our Lord. Amen. (*Ibid.*)

Come, O Lord, and visit us in peace, that we may rejoice before thee with a perfect heart. (*Roman Breviary, Antiphon for Advent*)

#### NOVENA FOR CHRISTMASS.

December 17 (*Roman*), 16 (*Sarum*), 15 (*Paris*)  
O *Sapientia*.

O wisdom, which camest forth out of the mouth of the Most High and reachest from one end to the other, mightily and sweetly ordering all things: come, and teach us the way of prudence.

December 18 R., 17 S., 16 P. O *Adonai*.

O Lord and Ruler of the house of Israel, who appearedst unto Moses in a flame of fire in the bush, and gavest unto him the Law of Sinai: come, and redeem us with an outstretched arm.



*December 19 R., 18 S., 17 P. O Radix.*

**O** root of Jesse, who standest for an ensign of the people, at whom Kings shut their mouths, unto whom the Gentiles shall pray: come, and deliver us, and tarry not.

*December 20 R., 19 S., 18 P. O Clavis.*

**O** key of David, and sceptre of the house of Israel, thou that openest, and no man shutteth, and shuttest, and no man openeth: come, and loose the prisoner from the prison-house, and him that sitteth in darkness and in the shadow of death.

*December 21 R., 20 S., 19 P. O Oriens.*

**O** Orient, brightness of the eternal light, and Son of Righteousness: come, and enlighten them that sit in darkness, and in the shadow of death.

*December 22 R., 21 S., 21. P. O Rex Gentium.*

**O** King of the Gentiles and their Desire, and the Corner-stone, that makest both one: come, and save man, whom thou hast made out of the dust of the earth.

*December 23 R., 22 S., 22 P. O Emmanuel.*

**O** Emmanuel, our King and Lawgiver, the Desire of all Nations, and their Saviour: come, and save us, O Lord our God.

*December 23 S. O Virgo virginum.*

**O** Virgin of virgins how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why

marvel ye at me? The thing which ye behold is a divine mystery. (*Sarum*).

*The number of days may be made up by adding one or both of the following, according as O Virgo virginum is said or omitted.*

*December 20 P. O Sancte sanctorum.*

**O** Saint of saints, unspotted Mirror of the majesty of God, and Image of his goodness: come, and cleanse our iniquities, and lead the righteous unto life everlasting. (*Paris Use 17 cent.*)

*December 23 P. O Pastor Israel.*

**O** Shepherd of Israel, and Ruler of the house of David, whose goings forth are from the beginning and from eternity: come, feed thy people in thy might, and kings in justice and in judgement. (*Ibid.*)

Ÿ. Turn thee again, O Lord of Hosts:

R̄. Look down from heaven, behold and visit this vine.

Let us pray.

**W**e beseech thee, O Lord, purify our consciences by thy visitation: that thy Son, our Lord Jesus Christ, when he cometh may find in us a mansion prepared for himself; who livest and reignest, etc.

## CHRISTMASSTIDE.

### THANKSGIVING FOR THE INCARNATION.

**I**t is very meet, right, just, and availing unto salvation that we should at all times and in all places give thanks unto thee, O Lord holy,

Father almighty, everlasting God: who didst of thine unspeakable bounty, vouchsafe that human nature created in thine image, but made unlike thee by sin and death, might in no wise perish in everlasting damnation, but that whence it had contracted the death of sin, thence also of thy boundless compassion life might be restored; and that the evil deed of the ancient virgin might by the spotless Virgin Mary be expiated; who at the message of the angel was overshadowed by the Holy Ghost, and merited to bear him who by a word brought all things to birth; who also wondered at the preservation of her virginity in her child-bearing, and rejoiced to bring forth her Maker, even Jesus Christ our Lord. (*Missal of Robert of Jumièges*)

#### THANKSGIVING FOR THE BLESSED VIRGIN MARY.

It is very meet, right, just, and availing unto salvation that we should at all times and in all places give thanks unto thee, O Lord holy, Father almighty, everlasting God: who although chaste virginity is ever beloved of thee, didst hold her most worthy of all praise who after that she had brought forth the Saviour of the world ceased not to be a pure virgin. For there is no other so blessed among women; since none other after child-birth retained the reward of virginity. Wherefore may we be aided by the prayers of this thy Mother, in whose commemoration we do now rejoice; for we believe her to be able to intercede

for our salvation in as much as she gave birth unto Jesus Christ, our King and our Priest. (*Ibid.*)

#### ANOTHER ACT OF PRAISE.

What heavenly nuptials, in which God is Bridegroom, a Virgin is the Bride, and an Angel the witness and negotiator: Nuptials in which the Virgin loses not her virginity, nor God his divinity, nor the Angel his dignity: Nuptials in which is a greater marvel yet; for the Bridegroom becomes the Son, the Bride becomes the Mother, since the Son in taking flesh to become Man wedded the soul of that most holy Virgin, so to say, to his divinity. (*St. Aelred*)

#### AN ACT OF CONSECRATION.

Most holy Infant Jesus, desiring to honour thy most adorable childhood, which was the first state upon earth which thou didst choose for my salvation, I albeit an unworthy sinner, choose thee this day in the presence of thy blessed virgin-mother Mary and of Saint Joseph thy most faithful foster-father, as my King and my Lord: and I firmly resolve to love and serve thee always, and to honour thee especially in this state in which, O Eternal Word, Immense and Infinite, thou wert born a little baby for the love of me. Be pleased, O most loving Babe, to bless this my humble offering and give me grace to depend henceforth wholly upon thee, as thou didst depend in all things upon thy virgin-mother and Saint Joseph, so that I may be fit to be a servant in thy holy

Family on earth, and then to be admitted to the citizenship of Angels and Saints in heaven. Do thou then bless me, save me, and help me. Amen.

Glory be *etc.* (*five times.*)

(*Source unknown*)

#### A CROWN OF THE SACRED INFANCY OF JESUS.

##### *On the Medal*

**D**ivine Infant Jesus, I worship thy cross and I accept all the crosses thou wilt be pleased to send me. Adorable Trinity, I offer thee, for the glory of the holy name of God, all the worship of the Sacred Heart of the holy Child Jesus.

##### *On the three Large Beads*

(In honour of the Holy Family of Jesus, Mary, and Joseph)

Ÿ. The Word was made flesh:

R̄. And dwelt among us.

Our Father.

##### *On the twelve Small Beads*

(In honour of the twelve years of the Holy Childhood)

Ÿ. The Word was made flesh:

R̄. And dwelt among us.

Hail Mary.

##### *In conclusion*

Holy Infant Jesus, do thou bless and protect us. Amen.

(*Sister Margaret of Beaune*)

#### A PRAYER.

**B**lessed be the hour in which the God-Man was born; blessed be the Holy Ghost of whom he was conceived; blessed be the glorious Virgin Mary, of whom he was born. Through that blessed Virgin Mary, who was Mother of God made man, and through the sacred hour in which he entered the world, may all my prayers be mercifully heard and my desires for all that is good be granted. O loving Jesus, O merciful Jesus, do not forsake me because of my sins, do not punish me for my sins, but graciously hear me, and grant me the blessings I ask, to the praise and glory of thy holy name. Amen. (*St. Colette*)

#### LENT.

##### A THANKSGIVING.

**I**t is very meet, right, just, and availing unto salvation that we should at all times and in all places give thanks unto thee, O Lord holy, Father almighty, everlasting God: the Enlightener and Redeemer of our souls, who, having cast out the first Adam from Paradise when he had violated thy command concerning abstinence, didst give the more bitter remedy of fasting unto the Fathers of the Old Covenant, and having recalled us to blessedness through the gift of grace hast taught us by saving precept those observances by which we may be set free from all our sins. Through Christ our Lord. (*Missal of Robert of Jumièges*)

## AN ACT OF PENITENCE.

**B**e merciful, O Lord, most merciful, and spare thy people;

R̄. For we have sinned against thee.

Prostrate we pour forth our tears; unfolding to thee our hidden sins, which we confess, imploring thy pardon;

R̄. For we have sinned against thee.

Receive the prayers of thy priests, and what they ask of thee, do thou abundantly grant; and have mercy, Lord, on thy people;

R̄. For we have sinned against thee.

Thou bringest forth anger upon us, our sins weigh us down; and without any hope we vanish away;

R̄. For we have sinned against thee.

We are delivered to evils we know not, and every trouble overwhelmeth us; we have called upon thee, but thou hast not heard;

R̄. For we have sinned against thee.

We all cry and implore thee; we pursue thee with weeping repentance; but thine anger have we provoked;

R̄. For we have sinned against thee.

Thee we implore, thee with tears do we beg, thee, Jesu Christ, we, prostrate, beseech; may thy power now deliver us from our misery;

R̄. For we have sinned against thee.

Accept the confession of us thy people, pouring forth lamentations before thee, and weeping with all our heart for what we have done;

R̄. For we have sinned against thee.

We pray thee for peace; grant us thy peace; take away wars, and deliver us all; with humble supplication, O Lord, we beseech thee;

R̄. For we have sinned against thee.

Incline thine ear to our prayers, O most merciful Lord, that, our sins washed away, thou pitifully deliver us from all dangers;

R̄. For we have sinned against thee.

Be merciful, O Lord, most merciful, and spare thy people;

R̄. For we have sinned against thee.

Let us pray.

**U**nto thee, O Lord, we cry: have mercy upon us: heal our souls, for we have sinned against thee; for it is thy property to have mercy and to grant us pardon, thine it is to bestow healing on the wounds of our soul, and not to exact vengeance due for our open sins, nor to repay us the punishment we deserve.

**W**e beseech thee, O Lord God, to turn thy face from our sins, and to put out all our misdeeds: and as the publican, who stood afar off, was heard for the sake of his humility, so hear us for the merit of our Humility, that is to say of him

who, being co-equal with thee, his Father, yet for our sakes vouchsafed to take upon him the form of a servant, even Jesus Christ our Lord. Amen. (*Mozarabic Rite*)

#### A PENITENTIAL PRAYER.

Almighty Lord, who hast made all things in wisdom, and by thy wonderful providence and exceeding great goodness hast brought us unto these holy days of Lent, for the cleansing of our body and soul and for the restraining of carnal lusts, and for the hope of Resurrection to come: who also during the forty days didst give the Tables of the Law traced by the finger of God into the hands of Moses thy servant: enable us also, O Good God, to fight the good fight; to accomplish the course of the fast; to preserve inviolate the faith; to crush the heads of invisible serpents underfoot; to be accounted victors over sin; and without condemnation to attain to and worship the holy Resurrection. For blessed and glorious is thine all-holy and majestic Name, of Father, Son, and Holy Ghost, now, and always, and unto endless ages of ages. Amen. (*Byzantine Rite*)

*See also the Penitential Prayers given for Confession.*

#### MAUNDY THURSDAY.

*The Devotions for the Holy Hour should be used for a watch at the Altar of Repose.*

#### GOOD FRIDAY.

O Jesus Christ, our God and Saviour, who art great in mercy and abundant in the gifts of thy bounty, thou who because of our sins didst of thine own will endure at this hour the sufferings of thy cross and of death, and who didst abundantly grant the gifts of thy Holy Spirit to the blessed Apostles, make us also, we beseech thee, O Lord, to be partakers of thy divine gifts, of the forgiveness of our sins, and of receiving the Holy Ghost. Amen. (*Armenian Rite*)

Righteous Father, look upon my sins, and then look upon the sacrifice which is offered for them. The Sacrifice and the Sacrificed are boundlessly greater than my transgressions. I indeed have sinned, but thy well-beloved hath suffered the nails and spear, and by his Passion shall I obtain life. Amen. (*St. James of Sarug*)

*The Devotions upon the Passion (above) may also be used.*

#### HOLY SATURDAY.

The Noble Joseph took down from the cross thine immaculate Body, and wrapped it in a clean shroud with sweet-smelling spices, and laid it in a new tomb.

In the tomb bodily, in hades with thy soul, and in paradise with the Good Thief, yet since thou art God, thou wert also enthroned with the Father and the Holy Spirit, permeating all things, O Christ, because nothing holdeth thee bound.

Since it brings life, since it is more beautiful than paradise, thy tomb, O Christ, is truly more resplendent than any kingly palace; it is the fountain whence springs our resurrection. (*Byzantine Liturgy*)

Ÿ. My flesh shall rest in hope:

℞. Neither shalt thou suffer thy Holy One to see corruption.

Let us pray.

O God, whose loving-kindness is infinite, mercifully hear our prayers: that as in this life we are united in the Mystical Body of thy Church, and in death are laid in holy ground with the sure hope of resurrection; so at the last day, we may rise again with all thy blessed Saints; through him who died and rose again, Jesus Christ our Lord. Amen. (*Francis L. Wheeler*)

Grant, we beseech thee, O Almighty God, that we who await with devout expectation thy Son's resurrection, may attain to the glory of the same resurrection: through the same Christ our Lord. Amen. (*Ordo Hebdomadae Sanctae Instauratus*)

### EASTERTIDE.

#### AN ACT OF PRAISE.

Let God arise and let his enemies be scattered:  
Let them also that hate him flee before him.

*Christ is risen from the dead!*

*Death by death he doth downtread;*

*And on those whom Death hath slain*

*He bestoweth Life again.*

Like as the smoke vanisheth so shalt thou drive them away: and like as the wax melteth at the fire, so let the ungodly perish at the presence of God.

*Christ is risen, etc. (as above).*

But let the righteous be glad and rejoice before God: let them also be merry and joyful.

*Christ is risen, etc.*

This is the day that the Lord hath made: we will rejoice and be glad in it.

*Christ is risen, etc.*

(*Byzantine Rite*)

#### ANOTHER.

Nailed to the Cross of thine own will, O compassionate One; laid in the grave as dead, O Life-giver; thou hast destroyed the dominion of death, O mighty One, by thy death. For before thee the gates of hell yawned open, but thou hast awakened with thee those that were dead since the beginning of time, O thou the sole Lover of mankind.

King hanging on the Cross, O only mighty One, thou hast moved all creation; but laid in the grave, thou hast awakened the dwellers in the grave, pouring out upon mankind immortality and life: wherefore we glorify thee, praising thy resurrection after three days.

The women came to the grave in the early morning and seeing the vision of an angel were afraid. From the grave life shone forth: the

wonder of it filled them with fear. Therefore went they away and proclaimed to the Apostles the resurrection: from hell Christ snatched its prey, Christ alone powerful and mighty, and awakened all that rotted in the grave. (*Ibid.*)

#### ANOTHER.

It is very meet, right, just, and availing unto salvation that we should give thanks unto thee, O Lord holy, God almighty: and that we should render thee devoted praises, O Noble Father, author and maker of all things: because that, when he was Lord of glory, thy Son Jesus Christ vouchsafed for the salvation of the human race to undergo the death of the cross; whom of old time Abraham in the offering of his Son prefigured, and the Jews under the law of Moses, by the offering of a spotless lamb, foreshadowed. For he it is whom the holy company of the prophets foretold should take away the sins of the world and do away all offences. This is that Passover in which thy faithful people, with exceeding devotion, do rejoice, even the precious Blood of Christ. O mystery full of devotion! O ineffable mystery of the divine gift! O solemnity more honourable than any other, in which, that he might redeem us slaves, Christ gave himself to be slain by mortal men! And by his blessed death assuredly hath destroyed death, for already the prince of hell perceiveth himself to be beaten down; and we, led forth from the depths of destruction, give thanks to thee ascending to thy heavenly realm. (*Ambrosian Missal*)

#### SUBJECTS FOR PRAYER.

1. Christ rises from the dead. 2. The women find the tomb empty. 3. Peter and John run to the tomb. 4. Our Lord appears first to Mary Magdalene. 5. Then to a company of women. 6. Then to Simon Peter. 7. Again to two disciples on the way to Emmaus. 8. Then to the Ten. 9. Christ commissions the Apostles. 10. He appears to the Eleven. 11. He appears to the Seven at the Sea of Tiberias. 12. He appears to more than 500 in Galilee. 13. Christ appears again to the Apostles in Jerusalem. 14. He leads the disciples towards Bethany, and in their sight is carried up into heaven.

#### ASCENSIONTIDE.

##### THANKSGIVING.

It is very meet, right, just, and availing unto salvation, that we should at all times and in all places give thanks unto thee, O Lord holy, Father almighty, everlasting God: through Christ our Lord, who didst vouchsafe for the salvation of mankind to come to his assistance; for by being born thou didst give glory unto us, by suffering didst conquer the devil, by rising again didst overcome death and bestow life everlasting, and by ascending into the heavens didst open unto us the way to thy heavenly Father. (*Missal of Robert of Jumièges*)

##### PRAYERS.

O God, who to show forth the wonders of thy majesty, didst after thy resurrection from the dead ascend (this day) into the heavens, in the

sight of thine Apostles: grant us the aid of thy loving-kindness; that, according to thy promise, thou may ever dwell with us on earth, and we with thee in heaven: who with the Father livest and reignest, etc. (*Leonine Sacramentary*)

**O** God, who didst give thy Holy Spirit to thine Apostles when they prayed with one accord with Mary, the Mother of Jesus: grant us, that defended by the same our Mother the Queen of Apostles; we may be able both to serve thy majesty faithfully, and to spread abroad by word and example the glory of thy name: through the same, etc. (*Roman Missal, Pro aliquibus locis*)

#### PRAYERS FOR OCTAVES, NOVENAS, Etc.

##### THE CHURCH UNITY OCTAVE.

January 18-25.

**T**hat they all may be one, as thou, Father, art in me and I in thee: that they also may be one in us: that the world may believe that thou hast sent me.

℣. I say unto thee that thou art Peter:

℟. And upon this rock I will build my Church.

Let us pray.

**O** Lord Jesu Christ, who saidst unto thine Apostles: Peace I leave with you, my peace I give unto you: regard not our sins, but the faith of thy Church, and vouchsafe to grant her peace

and unity according to thy will; who livest and reignest, God, for ever and ever. Amen.

##### THE PENTECOST NOVENA.

**C**ome, Holy Ghost, fill the hearts of thy faithful people, and kindle in them the fire of thy love; who through diversity of tongues dost gather thine elect into the unity of the faith. Alleluia, Alleluia, Alleluia.

℣. Behold, O Lord, and visit this vine.  
Alleluia.

℟. Which thy right hand hath planted.  
Alleluia.

Let us pray.

**O** God, who hast united the diversity of nations in the confession of thy Name: grant that they who are regenerated in the font of Baptism may agree in unity of faith and in godliness of living.

**P**our forth upon us, O Lord, the Spirit of thy love: that as thou hast replenished us with one heavenly Food, so of thy goodness thou wouldest make us to be of one heart and mind; through the same Christ our Lord. Amen.

##### OCTAVE OF PRAYER FOR RELIGIOUS.

July 22-29.

**O** Lord our God, who hast led thy servants into thy spiritual court and hast numbered them among thy mystical flock: cleanse their minds from carnal desires and vain deceits of life; and



grant them unceasingly to dwell upon the good things prepared for them that love thee, and crucify themselves to this life for the Kingdom of heaven's sake. For thou art the Shepherd and Bishop of their souls, and to thee, with the Father and the Holy Ghost, we ascribe all praise, now and for ever, and unto endless ages of ages. Amen. (*Byzantine, slightly adapted*)

or

**O** God, who prearest a dwelling-place in the heavens for those who renounce this world, enlarge the temporal abode of this holy congregation with heavenly good things, that they may hold fast in singleness of mind to brotherly love; and may keep their vow of chastity; that, sober, simple, and quiet, they may know thy grace to be freely given unto them; and that, their manner of life agreeing with their profession, they may show forth the same in all good works; through Christ our Lord. Amen. (*Gelasian*)

#### NOVENA FOR MISSIONS.

November 21-29.

**O** God, who wouldest that all men should be saved, and come to the knowledge of the truth: send forth, we beseech thee, labourers into thy harvest, and enable them to speak thy word with all boldness; that thy word may have free course and be glorified, and that all nations may know thee, the only true God, and him whom thou hast sent, even Jesus Christ thy Son our Lord.

**B**ehold, O God, our defender, and look upon the face of thine Anointed, who gave himself a ransom for all; and grant; that, from the rising of the sun even unto the going down of the same, thy name may be great among the Gentiles, and that in every place a pure offering may be sacrificed and offered unto thy name: through the same our Lord, etc. (*Roman Missal*)

#### A LITANY OF THE HOLY INFANCY OF JESUS.

(*For private use only*)

**L**ord have mercy upon us.  
*Christ have mercy upon us.*  
 Lord have mercy upon us.  
**O** Christ hear us.  
*O Christ graciously hear us.*  
**O** God, the Father, of heaven;  
*Have mercy upon us.*  
**O** God the Son, Redeemer of the world;  
*Have mercy upon us.*  
**O** God, the Holy Ghost;  
*Have mercy upon us.*  
**O** Holy Trinity, one God;  
*Have mercy upon us.*  
**Infant**, Son of the living God;  
*Have mercy upon us.*  
**Infant**, Son of the Virgin Mary;  
**Infant**, begotten before the Day-Star;  
**Infant**, Word made Flesh;  
**Infant**, Wisdom of thy Father;

Infant, Sanctifier of thy Mother;  
 Infant, First-born and Only-begotten of thy Father;  
 Infant, only Son of thy Mother;  
 Infant, Splendour of thy Father;  
 Infant, Glory of thy Mother;  
 Infant, Equal to thy Father;  
 Infant, Subject to thy Mother;  
 Infant, our God;  
 Infant, our Brother;  
 Infant, possessing all things, yet having nothing;  
 Infant, who didst weep in a manger;  
 Infant, who didst thunder from highest heaven;  
 Infant, feared by tyrants;  
 Infant, longed for by the Wise Men;  
 Infant, overthrower of idols;  
 Infant, filled with zeal for God thy Father;  
 Infant, mighty in weakness;  
 Infant, great in littleness;  
 Infant, Store-house of graces;  
 Infant, Fountain of charity;  
 Infant, who didst restore to bliss the fallen sons of  
     Adam;  
 Infant, Lord of Angels;  
 Infant, Root of Patriarchs;  
 Infant, Word of Prophets;  
 Infant, Delight of Shepherds;  
 Infant, Light of Wise Men;  
 Infant, Saviour of the Innocents;  
 Infant, Expectation of the Righteous;  
 Infant, First-fruit of all Saints;

Be merciful: *Spare us, Infant Jesu.*  
 Be merciful: *Hear us, Infant Jesu.*  
 From the slavery of the children of Adam;  
     *Infant Jesus, deliver us.*  
 From the captivity of the devil;  
 From the malice of the world;  
 From the lust of the flesh;  
 From the lust of the eyes;  
 From the pride of life;  
 From a disorderly thirst for knowledge;  
 From all blindness of heart;  
 From all evil desires;  
 From all sin;  
 By thy spotless Conception;  
 By thy poor and humble Nativity;  
 By thy painful Circumcision;  
 By thy glorious Epiphany;  
 By thy holy Presentation;  
 By thy childhood's conversation;  
 By thy weariness in journeying;  
 By thy poverty;  
 By thy tears;  
 By all thine infant suffering;  
 O Lamb of God, that takest away the sins of the  
     world: *Spare us, Infant Jesu.*  
 O Lamb of God, that takest away the sins of the  
     world: *Graciously hear us, Infant Jesu.*  
 O Lamb of God, that takest away the sins of the  
     world: *Have mercy upon us, Infant Jesu.*  
 O Christ hear us:  
 O *Christ graciously hear us.*

Let us pray.

**O** Lord Jesus, who didst vouchsafe not only to be made Man but also an Infant for our sake: grant us, we beseech thee, to venerate this thy supreme state of humiliation, to be filled with the most wise spirit of thy Childhood, and perfectly to imitate thy divine innocency, simplicity, purity, meekness, humility, obedience, and charity; that, as new born babes without malice or guile, we may desire the milk of thy word, learn of thee to become meek and humble of heart, and, as infants in thy sight, may so follow the example of thy holy Childhood upon earth, that we may glorify thy Majesty in heaven; who livest and reignest, for ever and ever. Amen.

*or*

**A**lmighty and everlasting God, Lord of heaven and earth, who revealest thyself to babes: grant we beseech thee; that, remembering the most holy Childhood of thy Son with fitting honour, and worthily imitating his example, we may be made meet to come to that Kingdom of heaven which thou hast promised to the little ones: through the same Christ our Lord. Amen.

#### A PRAYER IN TIME OF NEED.

**J**esus Christ, the King of Glory, hath come in peace.

God was made man.

The Word was made flesh.

Christ was born of the Virgin Mary.

Christ went through the midst of men in peace.

Christ was crucified.

Christ died.

Christ was buried.

Christ rose again.

Christ ascended into heaven.

Christ conquers.

Christ reigns.

Christ is Lord of all.

May Christ defend us from all evil.

Jesus is with us.

Our Father. Hail Mary. Glory be.

**E**ternal Father, by the Blood of Jesus have mercy on us; sign us with the Blood of the Immaculate Lamb Jesus Christ, as thou didst sign the people of Israel, in order to deliver them from death: and do thou, Mary, Mother of Mercy, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be.

**E**ternal Father, by the Blood of Jesus have mercy on us, save us from the shipwreck of the world, as thou didst save Noah from the universal deluge: and do thou, Mary, Ark of salvation, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be.

**E**ternal Father, by the Blood of Jesus have mercy on us; deliver us from the evils which we have deserved for our sins, as thou didst deliver Lot from the flames of Sodom: and do thou, Mary

our Advocate, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be.

**E**ternal Father, by the Blood of Jesus have mercy on us; comfort us under our present necessities and troubles, as thou didst comfort Job, Hannah, and Tobias in their afflictions: and do thou, Mary, Comforter of the afflicted, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be.

**E**ternal Father, by the Blood of Jesus have mercy on us; thou who wouldest not the death of a sinner, but rather that he should be converted and live, grant us through thy mercy time for repentance, that, filled with contrition for our sins, which are the cause of all our evils, we may live in holy faith, hope, and charity, and in the peace of our Lord Jesus Christ: and do thou, Mary, Refuge of sinners, pray to God and appease him for us, and obtain for us the grace we ask.

Glory be.

**P**recious Blood of Jesus, our Love, cry unto the Divine Father for mercy, pardon, grace, and peace upon us (upon *N.*) and upon all the world.

Glory be.

**M**ary, our Mother and our Hope, pray to God for us, (for *N.*) and for all, and obtain for us the grace we ask.

Glory be.

**E**ternal Father, we offer thee the Blood of Jesus Christ in discharge of all our debt of sin, for the needs of Holy Church, and for the conversion of sinners.

Glory be.

**M**ary Immaculate, Mother of God, pray to Jesus for us, (for *N.*) and for all. Jesus, Mary, mercy.

**S**t. Michael Archangel, St. Joseph, SS. Peter and Paul, protectors of all the faithful in the Church of God, and all you angels and saints of Paradise, pray to God, and by your intercession obtain grace and mercy for us, (for *N.*) and for all. Amen.

*(St. Benedict Joseph Labre)*

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## READING LIST

*It is suggested that those books marked with an asterisk (\*) should be obtained first.*

### ON THE PRIESTHOOD

- St. Vincent de Paul, A Guide for Priests. *D'Angel-Leonard, B.O.W.*  
(i.e., *Burns, Oates and Washbourne*).
- The Priest, his Dignity and Obligations. *St. John Eudes, Kenedy, New York.*
- \*Priesthood in Liturgy and Life. *A. H. Baverstock, Faith Press.*  
(*Out of print, but should be obtained second-hand.*)
- The Soul of the Apostolate. *Chautard, B.O.W.*
- Priesthood and Perfection. *Garrigou Legrange, Dominican Publications, Dublin.*
- \*The Priest and Union with Christ. *Garrigou Legrange, Mercier Press, Dublin.*
- \*The Priest in the World. *Josef Sellmair, B.O.W.*
- Christ, the Ideal of the Priest, *Marmion, Sands.*
- \*Priesthood. *Ed. Box, S.P.C.K.*
- Priesthood and Prayer. *Bede Frost, Mowbray.*
- The Priest in his Parish. *Ed. Briscoe, Faith Press.*

### ON THE RELIGIOUS LIFE

- \*The Religious Life. *Bede Jarret, Faith Press.*
- \*Benedictine Monachism. *Cuthbert Butler, Longmans.*
- Christ the Ideal of the Monk. *Marmion, Sands.*
- The Holy Rule. *Van Zeller, Sheed and Ward.*
- The Benedictine Ideal. *Van Zeller, B.O.W.*
- \*The Franciscan Message to the World. *Gemelli-Hughes, B.O.W.*
- \*Dominican Life. *Joret, Newman Book Shop, Westminster, Maryland.*
- \*Some Schools of Catholic Spirituality. *Gautier-Sullivan, Desclee, Belgium and U.S.A.*
- \*Monasticism in the Orthodox Churches, *N.F. Robinson, Faith Press.*

### SPIRITUAL READING

- \*The Imitation of Christ.  
The Confessions of St. Augustine.
- \*An Introduction to the Devout Life. *St. Francis de Sales.*
- A Treatise on Prayer. *St. Peter of Alcantara.*
- The Scale of Perfection. *Walter Hilton.*  
(*The above may be had from Messrs. Burns and Oates.*)
- \*Memoriale Vitae Sacerdotalis. *Arvisinet.* (*This is invaluable, but the only English Edition, by Bishop Forbes, is long out of print.*)

- \*So Easy to Pray. *Bro. Roger, C.R., Longmans.*
- The Gift of Oneself. *Schryvers, Longmans.*
- The Way to God. *Marchant, B.O.W.* (*Selections from standard Spiritual Authors.*)
- The Love of God. *St. Francis de Sales, B.O.W.*
- The Reign of Jesus. *St. John Eudes, Kenedy, New York.*
- \*Orthodox Spirituality. *By a Monk of the Eastern Orthodox Church, S.P.C.K.*
- The Way of a Pilgrim. *Ed. French, S.P.C.K.*
- Heliotropion. *Drexilius, Devin-Adair Co., New York.* (*This may also be obtained cheaper second-hand.*)
- The Public Life of Our Lord Jesus Christ. *Goodier, B.O.W.*
- The Passion of O.L.J.C. *Goodier, B.O.W.*
- Life of the Saints. *Butler-Thurston-Attwarter, B.O.W.*
- The Life of the Cure D'Ars. *Trochu, B.O.W.*
- St. Francis de Sales. *Sanders, S.P.C.K.*
- The Holy Fire. *Robert Payne, Skeffington.*
- Darwell Sone. *F. L. Cross, Dacre Press.*
- Neglected Saints. *Watkin, Sheed and Ward.*
- The Life of William Doyle. *O'Rahilly, Longmans.* (*Out of print.*)
- Desert Calling (Life of Charles de Foucauld). *Anne Fremantle, B.O.W.*
- \*Miniature Lives of the Saints. *Bowden-Attwarter, B.O.W.*

### LITURGY

#### A. Liturgical Books

- \*Breviarium Romanum. (*The best edition is that of Pustet.*)
- Horae Diurnae. (*Desclee's edition has the variations for the R.C. Dioceses of England and Wales.*)
- The Roman Breviary in English. *Benziger, New York.*
- The Day Hours in Latin and English. *Desclee.*
- The Anglican Breviary. *U.S.A.* (*Obtainable from Mowbray.*)
- The Monastic Diurnal. *Ed. St. John's Abbey, Collegeville, Min., Dessain, Belgium.*
- The Monastic Diurnal. *Oxford University Press.*
- \*The English Missal. (*There are two editions, for the Altar and for the Laity.*) *Knott & Son.*
- Rituale Romanum. *Pustet Edition.*
- The English Ritual. *Knott & Son.*
- \*Ordo Hebdomadae Sanctae Instauratus. *Pustet.* (*This can be obtained with the Divine Office as revised.*)
- \*The Sacrifice of Praise. (*On how to say the Breviary.*) *V. G. Little, Longmans.*

**B. Books on the Liturgy**

- \*The Shape of the Liturgy. *Dix, Dacre Press.*
- \*The Development of Christian Worship. *Stewart, Longmans.*  
Public Worship. *Jungmann, Challoner Press.*
- The Worship of the Church. *O'Shea, Newman Press, Maryland.*
- The Influence of the Synagogue upon the Divine Office. *Dugmore, Oxford University Press.*
- \*The Early Parochial System and the Divine Office. *Addleshaw, Mowbray.*  
The Breviary. *Baudot, Sands.*  
Liturgy and Worship. *Ed. Lowther Clarke, S.P.C.K.*
- \*The Prayer Book Pattern. *Caroline Adams, S.P.C.K.*  
The High Church Tradition. *Addleshaw, Faber and Faber.*  
The Architectural Setting of Anglican Worship. *Addleshaw, Faber and Faber.*
- Sacrifice or Sacrament. *E. A. Knox, Longmans. (Puts the Protestant interpretation of the B.C.P., long out of print.)*
- \*Authority and the Prayer Book. *G. A. C. Whatton (Pamphlet), obtainable from St. James Rectory, Wednesbury, Staffs.*
- \*The Mass and Reform, *Murphy, Bruce Publishing Co., Milwaukee.*  
The Liturgy of the Mass. *Parsch, Herder.*
- \*Life and Liturgy. *Bouyer, Sheed and Ward.*  
A Study of the Byzantine Liturgy. *Holloway, Mitre Press.*  
The Liturgies of the Religious Order. *King, Longmans.*  
The Liturgies of the Primatial Churches. *King, Longmans.*  
The Liturgy of the Roman Church. *King, Longmans.*  
The Liturgies of the Past. *King, Longmans.*

**C. Ceremonial**

- \*The Ceremonies of the Roman Rite. *Fortescue-O'Connell, B.O.W.*
- \*Ritual Notes. *Lamburn, Knott & Son.*  
The Sacred Ceremonies of Low Mass. *O'Callaghan, Browne and Nolan, Dublin.*  
Matters Liturgical. *Wuest, Mallaney-Barry, Pustet.*  
The Eucharist, Law and Practice. *Durieux-Dolphin, Herder.*  
The Ritual Explained, *W. Dunne, Herder.*
- \*Simplifying the Rubrics. *O'Connell, B.O.W.*
- \*Sacred Music and Liturgy. *O'Connell, B.O.W.*
- \*Ceremonies of Holy Week. *O'Connell, B.O.W.*

**D. Prayer Books**

- The Priest's Book of Private Devotion. *Ed. Briscoe, Mowbray.*  
Ancient Devotions to the Sacred Heart of Jesus. *B.O.W.*  
Prayers from Eastern Liturgies. *Attwarter, B.O.W. (Out of print.)*
- \*Ancient Devotions before Communion. *B.O.W.*

- \*Manual of Eastern Orthodox Prayers. *S.P.C.K.*  
The Mysteries of the Mass in Reasoned Prayers. *Roche, Longmans.*
- \*Acts and Affections for Mental Prayer. *Weld-Blundell, Sands.*  
Old English Prayers. *Guasquet, C.T.S.*  
The Jesus Psalter. *Duckett's.*  
The Inner Court. *B.O.W. (Out of print.)*  
The Holy Trinity Book of Prayers. *Ryan, Kenedy, New York.*  
Gethsemane. *Lammertyn, Brepols, Belgium.*  
The Golden Censer. *Russel, Browne and Nolan.*  
The Unfolding Year. *Wheeler, Faith Press.*  
The Treasury of Devotion, *Carter-Petitpierre, Longmans.*

**CANON LAW**

- \*The Regal Power of the Church. *Wood, Cambridge University Press*  
The Voice of Undivided Christendom. *Lean, Talbot.*
- \*The Church and the Church of England. *Hole, Talbot.*  
Lyndwood's Provinciale. *Ed. Bullard & Bell, Faith Press.*  
Homilies and Canons (For the Canons of 1603). *S.P.C.K.*  
Ready Answers in Canon Law. *Lydon, Benziger, New York.*

**DOGMATIC THEOLOGY**

- Summa Contra Gentiles and Summa Theologica of *St. Thomas Aquinas. Ed. English Dominicans, B.O.W. (In English.)*
- \*Manual of Dogmatic Theology. *Tanqueray-Byrnes, Desclee.*  
Catholic Faith and Practice. *Mortimer, Longmans. (Out of print.)*
- \*Holy Writ and Holy Church. *Tavard, B.O.W.*  
The Spirit of Catholicism. *Karl Adam, Sheed and Ward.*  
Christ, the Christian and the Church. *Mascall, Longmans.*
- \*The Orthodox Church. *Bulgarcov, Centenary Press.*  
Some Aspects of Contemporary Greek Thought. *Gavin, S.P.C.K.*  
The Blessed Trinity. *Le Breton, Sands.*
- \*God with us. *Danielen, Mowbray.*
- \*Life in Christ. *Tyciak, Sheed and Ward.*  
The Mystery of the Incarnation. *Hugon, Faith Press.*  
The Pattern of the Atonement. *Hodges, S.C.M. Press.*  
The Sacred Heart of Jesus. *St. John Eudes, Kenedy, New York.*  
Collected Works of Abbot Vonier. *Herder.*
- \*The Catholic Doctrine of Grace. *Joyce, B.O.W.*  
Our Lady and the Liturgy. *Flicoteux, Challoner Press.*
- \*Queen of Heaven. *Laurentin-Smitth, Clonmore and Reynolds.*  
The Common Life in the Body of Christ. *Thornton, Dacre Press.*
- \*The Whole Christ. *Mersch-Kelly, Bruce Publish. Co., Milwaukee.*  
The Mystical Body of Christ. *Fulton Sheed, Sheed and Ward.*  
Unity and Schism. *T. A. Lacey, Mowbray. (Out of print.)*  
The Spirit and Forms of Protestantism. *Bouyer, Harvill Press.*

- \*Divided Christendom. Congar, *Centenary Press*.  
That they may be One. Baum, *Bloomsbury Publishing Co.*  
Recovery of Unity. Mascall, *Longmans*.  
\*Barriers to Unity. Michael Bruce, *Faith Press*.  
\*Roman and Uncondemned. Dudley Symon, *Faith Press*.  
\*Documents Illustrating Papal Authority. Giles, *S.P.C.K.*  
The New Testament Witness to St. Peter. McNabb, *Sheed and Ward*.  
The Eastern Churches and the Papacy. H. S. Scott, *Sheed and Ward*.  
The Celtic Church and the See of Peter. J. C. McNutt, *Blackwell*.  
England and the Holy See. Spenser Jones, *Longmans*. (Out of print.)  
The Sacraments and Worship. Palmer, *Longmans*.  
The Theology of the Sacraments, Pourrat, *Herder*.  
\*The Principles of Sacramental Theology. Leeming, *Longmans*.  
The Doctrine of Intention. Langford-James, *S.P.C.K.*  
The Mass and Redemption. D'Arcy, *B.O.W.*  
\*A Key to the Doctrine of the Eucharist. Vonier, *B.O.W.*  
The Mystery of the Faith and Human Opinion. de la Taille, *Sheed and Ward*.  
The Eternal Sacrifice. de Condren, *Thomas Baker*.  
The Christian Sacrifice. Masure, *B.O.W.*  
The Sacrifice of the Mystical Body. Masure, *B.O.W.*  
The Mass, Christians Round the Altar. St. Severin, *Chapman*.  
\*Corpus Christi. Mascall, *Longmans*.  
\*The Question of Anglican Orders. Dix, *Dacre Press*.  
The Case for Episcopacy. Mackenzie, *S.P.C.K.*  
\*The Common Priesthood of the Mystical Body. J. E. Rea. *Newman Book Shop, Maryland*.

### MORAL AND PASTORAL THEOLOGY

- \*Moral and Pastoral Theology. Davis, *Sheed and Ward*.  
Moral Theology. McHugh and Callan, *Herder*.  
A Manual for Confessors. Belton, *Mowbray*.  
\*The Theory and Practice of Penance. Ed. Box, *S.P.C.K.*  
\*Moral Handbook of Nursing. Hayes Kelly, *Macmillan*.

### ASCETICAL THEOLOGY

- Christian Spirituality. Pourrat, *B.O.W.*  
Mediaeval Spirituality. Vernet, *Sands*.  
\*Post-Reformation Spirituality. Cognet, *B.O.W.*  
\*Prayer in Christian Theology. Lilley, *S.C.M. Press*.  
The Spiritual Life. Tanqueray, *Desclee*.  
\*The Theology of the Spiritual Life. Guibert, *Sheed and Ward*.  
\*The Elements of the Spiritual Life. Harton, *S.P.C.K.*  
In Pursuit of Perfection. Sybil Harton, *Mowbray*.  
The Ordinary Ways of the Spiritual Life. Farges, *B.O.W.*

- The Life of Union with God. Saudreau, *B.O.W.*  
\*Mental Prayer according to St. Thomas. Fabey, *Gill and Sons*.  
Christian Perfection and Contemplation. Garigou Legrange, *Herder*.  
\*The Three Ways. Garrigou Legrange, *B.O.W.*  
The Spirituality of Carmel. Brandsma, *Clonmore and Reynolds*.  
The Philosophy of Mysticism. Watkin, *Grant Richards*.  
\*Holy Wisdom. Baker, *B.O.W.*  
\*Western Mysticism. Cuthbert Butler. *Constable*.  
\*The Mystical Theology of the Eastern Church. Losky, *James Clarke*.  
Christ the Life of the Soul. Marmion, *Sands*.  
Christ in his Mysteries. Marmion, *Sands*.  
\*The Spiritual Letters of Dom Chapman. Ed. Huddleston, *Sheed and Ward*.  
The Art of Mental Prayer. Bede Frost, *Philip Allan*.  
\*Methods of Mental Prayer. Lercaro, *B.O.W.*  
The Mystical Life of Graces. Jaegen, *B.O.W.*  
\*The Science of Prayer. L. de Besse, *B.O.W.*  
The Science of Prayer. McNabb, *St. Dominic's Press*.  
The Works of St. John of the Cross. Allison Peers, *B.O.W.*  
The Works of St. Theresa. Allison Peers, *B.O.W.*  
Light on Mount Carmel. L. de Besse, *B.O.W.*  
St. John of the Cross. Bede Frost, *Hodder and Stoughton*.  
Jesuit Spirituality. H. V. Gill, *Gill and Sons*.  
The Spirituality of St. Ignatius Loyola. Rabner, *Newman Press, Maryland*.  
\*Abandonment to Divine Providence. de Caussade, *Cath. Records Press*.  
Spiritual Teaching. Lallement, *B.O.W.*  
The Spiritual Exercises of St. Ignatius. Ed. Longridge, *Robert Scott*.  
\*Holy Abandonment. Lehodey, *Gill and Sons*.  
Difficulties in Mental Prayer. Boylan, *Gill and Sons*.  
This Tremendous Lover. Boylan, *Mercier Press*.

### HOLY SCRIPTURE

- \*A Catholic Commentary on Holy Scripture. Thomas Nelson.  
\*The Christian Approach to the Bible. Charlier, *Sands*.  
\*The Meaning of Holy Scripture. Bouyer, *University of Notre-Dame Press, U.S.A.*  
\*Biblical Criticism. Steinmann, *B.O.W.*  
A Commentary on the Gospels and St. John's Epistles. Cornelius a Lapide, *Trans. Mossman, Hodges*. (Out of print.)  
A Exposition of St. Paul's Epistles. Piconio, *Trans. Pritchard, Hodges*. (Out of print.)  
The Apocalypse. Martindale, *Sheed and Ward*.  
A Commentary on the Psalms. Bird, *B.O.W.*

- The Throne of David. *A. G. Hebert, Faber and Faber.*  
\*The Theology of St. Paul. *Prat. B.O.W.*  
The Ascended Christ. *Swete, Longmans.*  
The Son of God. *Karl Adam, Sheed and Ward.*

## MISCELLANEOUS

- A Manual of Neo-Scholastic Philosophy. *Bascab, Herder.*  
Practical Psychology. *Allers, Sheed and Ward.*  
The Truth of Christianity. *Turton, Wells Gardner Dalton & Co.*  
The Place of Understanding. *Bede Frost, Hodder and Stoughton.*  
In Defence of Prayer. *Bicknell, Longmans.*  
Evolution and Theology. *Messenger, B.O.W.*  
Frontier of Faith and Reason. *McNabb, Sheed and Ward.*  
The Kingship of Christ. *Fabey, Browne and Nolan.*  
The Descent of the Dove. *Charles Williams.*

N.B. The Compiler does not necessarily agree with every statement in the books recommended, even those marked with an asterisk.

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