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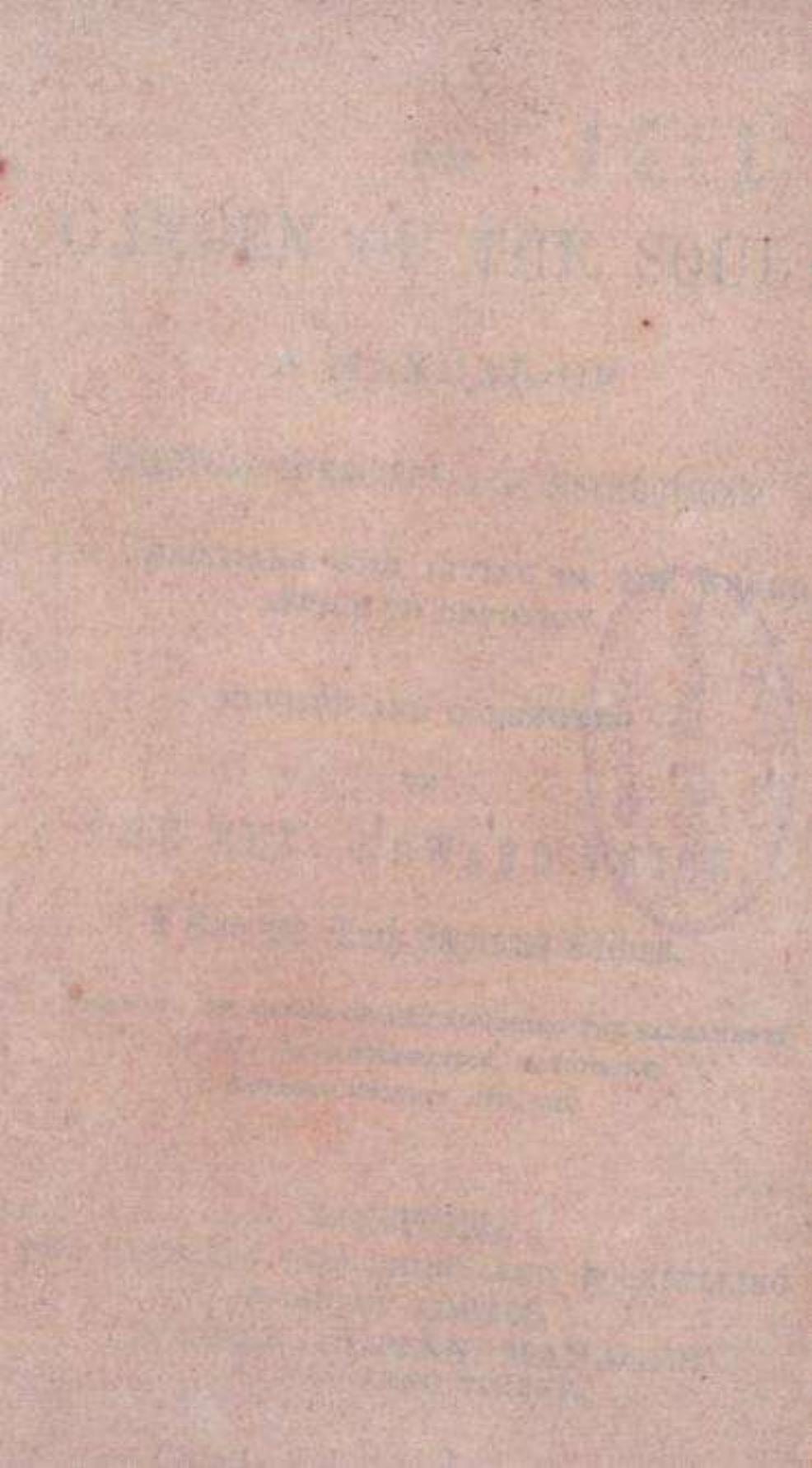




The Madonna di San Sisto.

Chiswick St. New Bond Street

LONDON







THE 1411

# GARDEN OF THE SOUL.

A MANUAL OF

SPIRITUAL EXERCISES AND INSTRUCTIONS

FOR CHRISTIANS WHO, LIVING IN THE WORLD,  
ASPIRE TO DEVOTION.

REVISED AND CORRECTED

BY

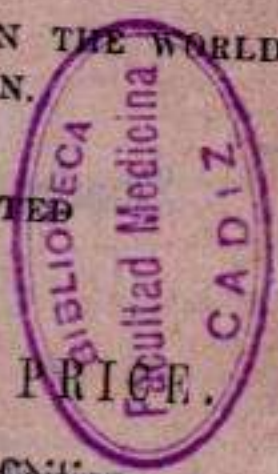
THE REV. EDWARD PRICE.

*A New and Much Improved Edition.*

CONTAINING THE ORDER OF ADMINISTERING THE SACRAMENTS  
OF BAPTISM, CONFIRMATION, MATRIMONY,  
EXTREME UNCTION, ETC., ETC.

LONDON :

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THE  
GARDEN OF THE SOUL  
CONTENTS  
A MANUAL OF

Imprimatur,

✠ N. CARD. WISEMAN.

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BEFORE prayer prepare thy soul, and be not as a man that tempteth God.—*Eccles.* xviii. 23.

In every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God.—*Phil.* iv. 6.

Pray to thy Father in secret, and thy Father, who beholdeth what is secret, will repay thee.—*Mat.* vi. 6.

And all things whatsoever you shall ask in prayer, believing, you shall receive.—*Mat.* xxi. 22.

Hearken to the voice of my prayer, O my King and my God,

For to Thee will I pray: O Lord, in the morning Thou shalt hear my voice.—*Psal.* v. 3, 4.

# A Table of all the Feasts

OBSERVED BY THE CATHOLICS IN ENGLAND.

*The Days of Obligation are in Small Capitals.*  
*The Days of Devotion are in Italics.*

## ALL THE SUNDAYS IN THE YEAR.

### JANUARY.

- 1 The **CIRCUMCISION**,  
or New Year's Day.  
6 The **EPIPHANY**, or  
Twelfth Day.

### FEBRUARY.

- 2 *The Purification, or*  
*Candlemas Day.*  
24 *St. Matthias.*

### MARCH.

- 19 *St. Joseph, Spouse of*  
*the B. Virgin.*  
25 *The Annunciation of*  
*the B. V. or Lady Day.*

### APRIL.

- 23 *St. George the Martyr.*

### MAY.

- 1 *SS. Philip & James.*  
3 *The Invention or*  
*finding of the Cross.*

### JUNE.

- 24 *The Nativity of St.*  
*John the Baptist.*  
29 *SS. PETER & PAUL.*

### JULY.

- 25 *St. James.*

- 26 *St. Ann, Mother of*  
*the B. Virgin.*

### AUGUST.

- 10 *St. Lawrence, Martyr*  
15 **ASSUMPTION** of the  
B. Virgin.

- 24 *St. Bartholomew.*

### SEPTEMBER.

- 8 *The Nativity of the*  
*B. Virgin.*

- 21 *St. Matthew.*

- 29 *Michaelmas Day.*

### OCTOBER.

- 28 *SS. Simon & Jude.*

### NOVEMBER.

- 1 **ALL SAINTS,**

- 30 *St. Andrew.*

### DECEMBER.

- 8 *The Imm. Conception*  
*of the B. Virgin.*

- 21 *St. Thomas.*

- 25 **CHRISTMAS DAY.**

- 26 *St. Stephen, Martyr.*

- 27 *St. John.*

- 28 *Holy Innocents.*

- 29 *St. Thomas of Can-*  
*terbury.*

## TABLE OF MOVEABLE FEASTS.

| Year of our<br>Lord. | Ash-<br>Wednesday. | Easter<br>Sunday. | Whit-<br>Sunday. | Corpus<br>Christi. | 1st Sunday<br>in Advent. |
|----------------------|--------------------|-------------------|------------------|--------------------|--------------------------|
| 1854                 | Mar. 1             | Apr. 16           | June 4           | June 15            | Dec. 3                   |
| 1855                 | Feb. 21            | Apr. 8            | May 27           | June 7             | Dec. 2                   |
| 1856                 | Feb. 6             | Mar. 23           | May 11           | May 22             | Nov. 30                  |
| 1857                 | Feb. 25            | Apr. 12           | May 31           | June 11            | Nov. 29                  |
| 1858                 | Feb. 17            | Apr. 4            | May 23           | June 3             | Nov. 28                  |
| 1859                 | Mar. 9             | Apr. 24           | June 12          | June 23            | Nov. 27                  |
| 1860                 | Feb. 22            | Apr. 8            | May 27           | June 7             | Dec. 2                   |
| 1861                 | Feb. 13            | Mar. 31           | May 19           | May 30             | Dec. 1                   |
| 1862                 | Mar. 5             | Apr. 20           | June 8           | June 19            | Nov. 30                  |
| 1863                 | Feb. 18            | Apr. 5            | May 24           | June 4             | Nov. 29                  |
| 1864                 | Feb. 10            | Mar. 27           | May 15           | May 26             | Nov. 27                  |
| 1865                 | Mar. 1             | Apr. 16           | June 4           | June 15            | Dec. 3                   |
| 1866                 | Feb. 14            | Apr. 1            | May 20           | May 31             | Dec. 2                   |
| 1867                 | Mar. 6             | Apr. 21           | June 9           | June 20            | Dec. 1                   |
| 1868                 | Feb. 26            | Apr. 12           | May 31           | June 11            | Nov. 29                  |
| 1869                 | Feb. 10            | Mar. 28           | May 16           | May 27             | Nov. 28                  |
| 1870                 | Mar. 2             | Apr. 17           | June 5           | June 16            | Nov. 27                  |
| 1871                 | Feb. 22            | Apr. 9            | May 28           | June 8             | Dec. 3                   |
| 1872                 | Feb. 14            | Mar. 31           | May 19           | May 30             | Dec. 1                   |
| 1873                 | Feb. 26            | Apr. 13           | June 1           | June 12            | Nov. 30                  |
| 1874                 | Feb. 18            | Apr. 5            | May 24           | June 4             | Nov. 29                  |
| 1875                 | Feb. 10            | Mar. 28           | May 16           | May 27             | Nov. 28                  |
| 1876                 | Mar. 1             | Apr. 16           | June 4           | June 15            | Dec. 3                   |

NOTE.—The last year in each of the above divisions will be Leap Year.

## MOVEABLE FEASTS.

EASTER SUNDAY, *Monday*, and *Tuesday*.

ASCENSION DAY, of the Thursday forty days after Easter.

WHITSUNDAY, *Monday*, and *Tuesday*.

CORPUS CHRISTI, being the first Thursday after Trinity Sunday.

## FASTING DAYS.

The forty days in Lent.

The Ember Days, at the four seasons, being the Wednesday, Friday, and Saturday of the first week in Lent of Whitsun week, of the third week in September, and of the third week in Advent.

The Vigils or Eves of Whitsunday, of Saints Peter and Paul, of the Assumption of the Blessed Virgin, of All Saints, and of Christmas Day.

All Wednesdays and Fridays in Advent.

*N.B.*—When any fasting-day falls upon a Sunday, it is to be observed on the Saturday before. If the feast falls upon a Monday, that Eve is kept upon Saturday.

## ABSTINENCE DAYS.

The Sundays in Lent, unless leave be given to the contrary.

All the Friday in the year: but if Christmas Day falls upon a Friday, it is not a day of abstinence.

*N.B.*—That the Catholic Church commands all her children, upon Sundays and Holy-days of Obligation, to be present at the great Eucharistic Sacrifice, which we call the Mass, and to rest from servile work on those days, and to keep them holy.

2ndly—She commands them to abstain from flesh on all days of fasting and abstinence; and on fasting days to eat but one meal.

3rdly—She commands them to confess their sins to their pastors at least once a-year.

4thly—She commands them to receive the Blessed Sacrament at least once a-year, and that at Easter, viz. between Palm Sunday and Low Sunday.

The fourth Council of Lateran, Can. 21, ordains: "That every one of the faithful of both sexes, after they come to the years of discretion, shall in private, faithfully confess all their sins, at least once a-year, to their pastor: and take care to fulfil, to the best of their power, the penance enjoined them: receiving reverently, at least at Easter, the Sacrament of the Eucharist, unless, perhaps, by the counsel of their pastor, for some reasonable cause, they judge it proper to abstain from it for a time, otherwise let them be excluded out of the Church whilst living, and when they die be deprived of Christian burial."



THE  
GARDEN OF THE SOUL.

The Angelus Domini.

*To be said Morning, Noon, and Night.*

**T**HE angel of the Lord declared unto Mary; and she conceived of the Holy Ghost.

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

II. Behold the handmaid of the Lord, be it done unto me according to thy word.

Hail Mary, &c.

III. And the word was made flesh and dwelt among us.

Hail Mary, &c.

LET US PRAY.

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

✠

## Morning Prayers.

**W**E must prevent the sun to bless thee, O God! and adore thee at the dawning of the light.—Wisd. xvi. 28.

At your first waking in the morning make the sign of the cross, saying, *In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Blessed be the holy and undivided Trinity, now and for ever. Amen.* Then adore God, and make an offering of your whole being to him, for that day and for ever.

Take care to rise early. While you are dressing and washing yourself, entertain some pious thoughts; and, by devout aspirations, beg of God to clothe your soul with heavenly virtues, and to wash you clean from all stains of sin.

Then kneel down in your oratory, or by your bedside; make the sign of the cross in memory of Christ crucified; and place yourself in the presence of the divine majesty, by a lively faith that he sees and beholds you, and is in the very centre of your soul. Bow yourself down to adore him, beg pardon for your unworthiness and sins, and crave his grace, that you may behave yourself as you ought in his presence. Then say,

### *The Lord's Prayer.*

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

*The Angelic Salutation.*

**H**AIL 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 Apostles' Creed.*

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

*The Confiteor.*

**I** CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles, Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed,

through my fault, through my fault, through my most grievous fault: therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles, Peter and Paul, and all the Saints, to pray to the Lord our God for me.

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

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

*An Act of Faith of the Presence of God.*

**O** MY God, I firmly believe thou art here and perfectly seest me, and that thou observest all my actions, all my thoughts, and the most secret motions of my heart. Canst thou suffer in thy holy presence a sinner, who has so often offended thee? It is thy goodness and liberality which invite and command my poverty to come to thee. Give me grace, therefore, to pray as I ought.

Come, O Holy Spirit! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts shall be regenerated.

R. And thou shalt renew the face of the earth.

*Let us Pray.*

**O** GOD, who by the light of the Holy Ghost didst instruct the hearts of the faithful, give us, by this same Holy Spirit, a love and relish of what is right and just, and the constant enjoyment of his comforts; through Jesus Christ our Lord, who with thee, in unity of the same Holy Ghost, liveth and reigneth one God for ever. Amen.

*An Act of Adoration and Thanksgiving.*

**O** MY God! I adore thee as my creator and my sovereign good: and with all possible thanksgiving I acknowledge the many benefits which thou hast conferred upon me, in relation both to body and soul. Thou hast created me out of nothing; redeemed me by the death of thy Son; sanctified me by the grace of thy Holy Spirit; preserved me from an infinity of dangers, and from hell fire, which I have deserved by my sins. Thou knowest that I am an unprofitable and ungrateful servant, nevertheless thou hast all this time had patience with me; thou hast preserved me the night past, and given me this present day, that I may labour with more care and diligence than I have hitherto done, to obtain the crown of immortal glory, which thy goodness hath prepared for me! O my God! how good thou art towards me! What return can I make for such innumerable

benefits? I will bless thy holy name, and serve thee all the days of my life.

Here let us renew our sorrow for the sins of our past lives, and make resolutions against the temptations and dangerous occasions we may perhaps meet with during the day.

*An Act of Contrition with good Resolutions.*

**O** MY God! how ill have I hitherto lived! How little have I done for thee! I am heartily sorry I have spent and lost that time in offending thee, which thy infinite goodness gave me to be employed in thy service, in advancing the good of my soul, and in purchasing everlasting life. I detest all the sins which I have committed against thy divine majesty. I am sorry that I have offended thee, because thou art infinitely good, and sin is infinitely displeasing to thee; I love thee with my whole heart and soul, and I firmly purpose, by the help of thy grace, to serve thee more faithfully for the future. Receive, I beseech thee, the remainder of my life: I renew my promises made in baptism; I renounce the devil, his works, and all his pomps; I now begin and will endeavour to spend this day according to thy holy will, both as to the nature and circumstances of my actions, performing them so as they may be pleasing to thee. I will take particular care to avoid the failings to which I am subject, and to exercise the virtues which are most agreeable to my state and employment.

*An Oblation.*

**I** OFFER to thee, O my God! the life and death of thine only Son; and with them these mine affections and resolutions, my thoughts, words, deeds, and sufferings of this day, and of all my life, in honour of thine adorable majesty; in thanksgiving for all thy benefits, in satisfaction for my sins, and to obtain the assistance of thy grace; that, persevering to the end in doing thy holy will, I may love and enjoy thee for ever in thy glory.

*A Petition.*

**T**HOU knowest, O my God! how weak and unable I am to do good: leave me not to myself, but take me under thy protection, and give me grace faithfully to comply with these holy resolutions. Enlighten my understanding with a lively faith, raise up my will to a firm hope, and inflame it with an ardent charity

Strengthen my weakness, and cure the corruption of my heart; grant that overcoming my enemies, both visible and invisible, I may make good use of thy grace, and vouchsafe to add to these blessings the inestimable gift of final perseverance

V. To thee, O Lord, I have lifted up my voice.

R. And early in the morning my prayer shall come before thee.

V. Let my mouth be ever filled with thy praises.

R. That I may publish thy glory, and all the day thy greatness.

V. Turn away thy face, O Lord from my sins.

R. And blot out all mine iniquities,

V. Create in me a clean heart, O God!

R. And renew a right spirit within me.

V. Cast me not out of thy sight.

R. And take not thy Holy Spirit from me.

V. Restore to me the joy of thy saving mercy.

R. And strengthen me with a perfect spirit.

V. Our succour is in the name of our Lord.

R. Who hath made both heaven and earth

V. Vouchsafe, O Lord, this day,

R. To preserve us from all sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be poured upon us.

R. According to the hopes we have placed in thee.

V. O Lord, hear my prayer.

R. Let my supplication come to thee.

*Let us Pray.*

**A**LMIGHTY Lord and God, who hast brought us to the beginning of this day,



let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law: through the merits of Jesus Christ our Lord. Amen.

*Let us Pray.*

**L**ORD God, and king of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in a conformity to thy law, and a strict obedience to thy commands; that by the help of thy grace, O Saviour of the world we may be fenced and freed from all evils, both now and for ever. Amen.

*Let us Pray.*

**O** GOD, who, out of thy unspeakable providence, art pleased to appoint the holy Angels for our guardians, give ear to the supplications which we make for a continuance of their protection, and that we may be added to their joyful number for all eternity. Amen.

O blessed Virgin Mary, unspotted Mother of my God and Saviour Jesus Christ, be thou a mother to me, since thy adorable Son has been pleased to call us all his brethren, and to recommend us all to thee, in the person of his beloved disciple.—*John xix. 26.*

Take me and mine under thy holy protection, and continually represent to the eternal Father in our behalf the merits of the death and passion of thy Son.

O all ye glorious angels and saints, and you in particular, my holy patrons N. and N., happy citizens of the heavenly Sion, pray for us poor children of Eve to our common Lord, by the merits of our common mediator, that we may ever love and serve him here, till we come with you to love, praise, and enjoy him for all eternity.

O Angel of God, who, by divine appointment, art my guardian, to watch over me in all my ways, be pleased this day to illuminate, preserve, rule, and govern me, whom the goodness of our God has committed to thy charge, and to defend me from all the powers of darkness.

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

*Grace before meals.*

Bless us, O Lord, and these thy gifts, which we are about to receive from thy bounty. Through Christ our Lord. Amen.

*Grace after meals.*

We give thee thanks, Almighty God, for all thy benefits which we have received from thy bounty, who livest and reignest world without end. Amen.

*A Devout Recommendation, which may be used every morning, or at any other time.*

**I**NTO the hands of Thy unspeakable mercy, Lord, I commend my soul and body, my senses, my words, my thoughts, and all my actions, with all the necessities of my body and soul, my going forth, and coming in, my faith and conversation, the course and end of my life, the day and hour of my death, my rest and resurrection, with thy saints and elect. Amen.

*A Prayer for perseverance in Goodness.*

**G**RANT, O my Lord Jesus Christ, that I may persevere in good purposes, and in Thy holy service till my death; and that I may now this present day perfectly begin: for all I have hitherto done is nothing. Amen.

*A Prayer to our blessed Lady.*

**H**ALL, O most holy and blessed Virgin Mary, full of celestial grace, and replenished with beauty and comeliness, of whom and by whom, it pleased our Saviour Jesus Christ, the Son of God, the King of heaven, the brightness of his Father's glory, to be born and nourished; obtain for me, O blessed Lady, from thy only begotten Son, whatsoever

thou knowest to be necessary for the salvation of my soul. O holy mother of God, help my frailty and weakness; assist me this day in all my calamities, temptations, and dangers; but especially at the hour of my death, vouchsafe not to depart from me, that, by thy prayers and protection, I may be safe in that last and dangerous battle. Amen.

*A Prayer to our Guardian Angel.*

**O** ANGEL of God, to whose holy care I am committed, by the supernal clemency, illuminate, defend, and govern me this day, in all my thoughts, words, and actions. Amen.

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life: and may the souls of the faithful, through the mercy of God, rest in peace. Amen.

*A Blessing.*

**T**HE peace of our Lord Jesus Christ, the virtue of his sacred passion, the sign of the holy cross, the purity and humility of the blessed Virgin Mary, the protection of the angels, the intercession of all the saints and the elect of God, be with me, defend me now and in the hour of my death, sweet Jesus. Amen.

ACTS OF FAITH, HOPE, AND  
CHARITY.RECOMMENDED TO THE FREQUENT USE OF THE  
FAITHFUL.*A Prayer to be said before these Acts.*

**O** ALMIGHTY and eternal God, grant to us the increase of Faith, Hope, and Charity, and that we may deserve to obtain what Thou promisest, make us to love what Thou commandest. Through Christ our Lord. Amen.

*An Act of Faith.*

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

*An Act of Hope.*

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

*An Act of Charity.*

**O** LORD, my God, I love Thee with my whole heart, and above all things, because Thou, O God, art the sovereign good; and for Thy own infinite perfections, art most worthy of all love. And, for Thy sake, I also love my neighbour as myself.

*An Act of Contrition.*

**O** MY God, for the sake of Thy sovereign goodness, and infinite perfection, which I love above all things, I am exceedingly sorry from the bottom of my heart, and am grieved for having offended, by my sins, this Thy infinite goodness: and I firmly resolve, by the assistance of Thy grace, never more to offend Thee for the time to come, and carefully to avoid the occasions of sin.

A UNIVERSAL PRAYER FOR ALL THINGS  
NECESSARY TO SALVATION.

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

I adore Thee as my first beginning. I aspire to Thee as my last end. I give Thee thanks as my constant benefactor. I call upon Thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, and to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings, that henceforward I may think of Thee, speak of Thee, and willingly refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is thy will, and in the manner that thou willest.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for Thy goodness, hatred for my faults, love for my neighbours, and contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my conduct regular.

Assist me that I may continually labour to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear Thy judgments, that I may escape hell, and in the end obtain heaven through Jesus Christ. Amen.



# ORDINARY ACTIONS OF THE DAY, AND THE SPIRIT WITH WHICH THEY OUGHT TO BE PERFORMED.

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## *Of your Work or Ordinary Employment.*

OFTEN call to mind that sentence passed upon all mankind, *Genesis iii. 19, In the sweat of thy face thou shalt eat bread, till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return.* In consequence of this sentence, submit yourself to the labours of your calling, as a penance laid upon you by the Almighty, and go through them with a penitential spirit, offering them up daily to God for your sins.

Fly idleness as the mother of all mischief; and, if your condition in life does not oblige you to any work or employment, by way of seeking your bread, yet choose always something of this nature for your soul's sake, that the devil may never find you idle.

In the beginning of your work direct your intention to God; consider what you are taking in hand as a business allotted you by him, and let your design in doing it be to please him. Almighty God most certainly appoints to every one in his family his respective employment: embrace then yours in consequence of the will of God; and offer up both yourself and your work, from time to time, to him, in union with the works in which your Saviour was employed in his mortal life.

In the midst of your work, let your interior, as much as possible, be taken up with God by recollection: make a closet in your heart for Jesus Christ, invite him thither, and entertain him as well as you can: seat yourself with Magdalen at his feet, and make frequent aspirations of love to him.

If in your work you would amuse yourself with singing, instead of profane and lewd songs, sing hymns and praises to God; and if you work in the company of worldlings, set a particular guard over your heart, that it draw not in the infection of their vain and wicked discourse.

Perform all your works with due care to do them well, not as pleasing the eyes of men, but the eyes of God; in whose presence, and for whom, you ought to do all that you do. And when by his will you are called away from your work, as you are to be willing to do it for him, so you must be willing to leave it for him.

Take care to mortify that over-great eagerness with which you sometimes find yourself set upon your work, and do all with calmness and peace, if you would have God be with you.

*Of Reading Good Books, or Hearing the Word of God.*

Let not a day pass without employing at least one quarter of an hour in reading some spiritual book; and a more considerable time on Sundays and Holydays; advise with your director what books may be most proper, and endeavour to procure them for yourself and family.

Begin your reading by an humble invocation of the Holy Ghost, that you may profit by it; read leisurely and attentively, so as to let the lessons which you read have time to make proper impressions upon you, and to sink deep into your heart. Pause awhile upon such places as touch you most: and from time to time excite affections and resolutions in your soul, suitable to the subject which you are reading.

Look upon it, that as when you are praying, you are speaking to God, so when you are reading or hearing his word, he is speaking to you. As then you desire he should hear you when you speak to him, so take you care to hearken faithfully to him when he speaks to you: and lay up carefully in your heart the seed of his divine word, that it may not be picked up by the fowls of the air, your infernal foes, or carelessly trodden under your feet.

Hear the word of God as often as you have an opportunity: call upon God in the beginning, and purify your souls as much as you can from all vain curiosity: mind not the eloquence or action of the preacher, but attend to the truths which he delivers; do not say within yourself, how well does this or that suit with this or that person; but consider what suits with yourself, and lay it up in your mind for the rule of your comportment for the time to come.

After reading or hearing the word of God, give thanks to his divine Majesty for the instructions he has given you therein; single out some one or more particular points for your practice that very day, and beg of God that he would imprint them in your soul, that you may remember them, and put them in execution. Remember that the word of God heard and read, and not put in practice, will one day rise in judgment against you.

If you are master or mistress of a family, see that those under your charge want not the advantage of frequent reading or hearing what is good. It is a care which your great Master expects from you.

Take care to banish from yourself and family all lewd and irreligious books and such as may be of dangerous consequence, either to faith or morals; as romances, play-books, novels, fortune-books, &c. It is not to be imagined what harm young people especially receive from such books.

# Instructions for Meditation, or Mental Prayer.

PROPER TO BE MADE EVERY MORNING.

*I will meditate on thee in the morning.*—Ps. lxxii. 7.

*The wise man will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High.*—Eccles. xxxix. 6.

MEDITATION, consisting of considerations on the great truths of Christianity, pious affections, and manifold elevations of the soul to God, and serious resolutions of devoting one's self to him, is allowed to be one of the most important exercises of a Christian life, and such as ought to be performed daily by as many as would serve God in good earnest. The time most proper for it is the morning. The most proper place one's closet, or any place where one can be most recollected. The chief subjects to be meditated on, especially for beginners, are, the end for which we came into this world, the benefits of God, and the many motives which we have to love and serve him; the vanity of the honours, riches, and pleasures of this life; and how very suddenly all these things vanish away; the enormity of sin, and the multitude of our own sins in particular; the certainty and uncertainty of death, and the necessity of preparing for it; the account which we must one day give to an all-seeing Judge; the eternal joys of heaven, and the eternal torments of hell; the presence and majesty of God; the life and death of Jesus Christ; the examples of his saints: the state of our own interior, in order to gain the knowledge of ourselves, our passions and vices, &c.

The following method of meditation is prescribed by that great master in spirituality, St Francis de Sales, in his Introduction, part I. :—

# Meditations

*Out of the first Part of St. Francis de Sales's Introduction, which are very proper to bring a Soul to a Resolution of serving God.*

*With desolation is all the land made desolate: because there is none that considereth in the heart.—Jeremiah xii. 11.*

## THE FIRST MEDITATION—*On our Creation.*

*Preparation* 1. PLACE yourself in the presence of God. 2. Beseech him to inspire you.

*Considerations.*—1. Consider that so many years ago you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul, at that time? This world had lasted so many ages, and yet there was no news of us.

2. God has framed you out of this nothing, to make you what you are, merely of his own goodness; having no need at all of you.

3. Consider the being that God has given you; for it is the highest in this visible world, capable of eternal life, and of being perfectly united with his divine majesty.

*Affections and Resolutions.*—1. *Humble yourself exceedingly in the presence of God, saying in your heart with the Psalmist, O Lord, I am in thy sight a mere nothing, and how hadst thou remembrance of me to create me? Alas! my soul, thou wast ingulfed in that ancient nothing, and hadst yet been there had not God drawn thee thence. And what couldst thou have done remaining there?*

2. *Give thanks to God, O my great and good Creator, how am I obliged to thee, since thou hast vouchsafed to take me out of this nothing, and by thy mercy to make me what I am! What can I do to bless thy holy name as I ought, and to render due thanks to thy inestimable goodness!*

3. *Confound yourself.* But, alas! my Creator, instead of uniting myself to thee by love and service, I have been a rebel to thee by my inordinate affections, wandering and straying away from thee, to unite myself to sin; valuing thy goodness no more than if thou hadst not been my Creator.

4. *Prostrate yourself before God.* O my soul, know that the Lord is thy God, it is he that has made thee, and not thou thyself. O God, I am the work of thy hands.

5. I will then no more henceforth take pleasure in myself, since of myself I am nothing. Why dost thou magnify thyself, O dust and ashes? yea, rather, O mere nothing, why dost thou exalt thyself? To humble therefore myself, I resolve to do *such* and *such* things; to suffer *such* and *such* disgraces. I will change my life, and henceforth follow my Creator, and esteem myself honoured with that condition and being which he has given me, employing it entirely in obedience to his will, by such means as shall be taught me, and as I shall learn from my ghostly father.

*Conclusion.*—*Give thanks to God.* Bless thy God, O my soul, and let all that is within me bless his holy name; for his goodness has drawn me, and his mercy has created me, out of nothing. 2. *Offer.* O my God, I offer to thee the being which thou hast given me: from my heart I dedicate and consecrate it to thee. 3. *Prayer.* O God, strengthen me in these affections and resolutions. O Blessed Virgin, recommend them to the mercy of thy Son, with all for whom I ought to pray. *Our Father. Hail Mary. I believe in God, &c.*

After your prayer, out of these considerations which you have made, gather a little nosegay of devotion, to smell at all the rest of the day.

THE SECOND MEDITATION—*On the End for which we were created.*

*Preparation* 1. PLACE yourself in the presence of God.  
2. Beseech him to inspire you.

*Considerations.*—God has not placed you in this world for any need he has of you, who are altogether unprofitable to him, but only to exercise his goodness in you by giving you his grace and glory. And to this end he hath enriched you with an understanding to know him, with a memory to be mindful of him, with a will to love him, an imagination to represent to yourself his benefits, eyes to behold his wondrous works, a tongue to praise him; and so of the other faculties.

2. Being created and put into the world for this intent, all actions contrary to it are to be avoided and rejected; and whatever conduceth not to this end ought to be condemned as vain and superfluous.

3. Consider the wretchedness of worldlings, who never think of this, but live as though they believed themselves created for no other end than to build houses, plant trees, heap up riches, and such like fooleries.

*Affections and Resolutions.*—1. *Confound yourself, reproaching your soul with her misery, which has hitherto been so great, as that she hath seldom or never considered this.* Alas! shall you say, how did I employ my thoughts, O God, when I placed them not upon thee? What did I remember when I forgot thee? What did I love when I loved not thee? Alas! I ought to have fed upon truth, and I have glutted myself with vanity; I have served the world which was created but to serve me.

2. *Detest your past Life.* I renounce you, O vain thoughts and unprofitable fancies! I abjure you, O frivolous and hateful remembrances! O unfaithful and disloyal friendships, lewd and wretched slaveries, ungrateful contentments, and irksome pleasures, I abhor you!

3. *Return to God.* And thou, O my God, my Saviour, thou shalt be henceforth the sole object of my thoughts; I will no more apply my mind to objects that may be displeasing to thee. My memory shall entertain itself all the days of my life with the greatness of thy clemency, so mercifully exercised on me; thou shalt be the delight of my heart, and the sweetness of my affections.

4 Ah! *such* and *such* trash and trifles to which I applied myself; *such* and *such* unprofitable employments, in which I have foolishly squandered away my days; *such* and *such* affections which have captivated my heart, shall henceforth be a horror to my thoughts, and to this end I will use *such* and *such* good remedies.

*Conclusion.*—1. *Thank God, who made you for so excellent an end.* Thou hast created me, O Lord, for thyself, and for the everlasting enjoyment of thy incomprehensible glory: oh, when shall I be worthy of it? When shall I praise thee and bless thee as I ought? 2. *Offer.* I offer to thee, O my dear Creator, all these affections and resolutions, with all my heart and soul. 3. *Prayer.* I beseech thee, O God, to accept my desires and purposes, and give thy holy benediction to my soul, to the end that it may accomplish them, through the merits of thy blessed Son's blood, shed for me upon the cross. *Our Father. Hail Mary. I believe in God, &c.* Make your little nosegay of devotion as aforesaid.

THE THIRD MEDITATION—*On the benefits of God.*

*Preparation.* PLACE yourself in the presence of God.  
1. Beseech him to inspire you.

*Considerations.*—1. Consider the corporeal gifts which God has bestowed upon you; what a body! what conveniences to maintain it! what health and lawful recreations to entertain it! what friends and assistances! But consider all this with respect to many other persons much more worthy than yourself, who are destitute of all these blessings: some spoiled in their bodies, health,

and limbs; others abandoned to the mercy of reproaches, contempts, and dishonours; others oppressed with poverty; whilst God has not suffered you to become so miserable.

2. Consider the gifts of mind. How many in the world are stupid, frantic, or mad; and why are you not of this number? God has favoured you. How many are there who have been brought up rudely and in gross ignorance; and by God's providence, you have been educated liberally and honourably.

3. Consider the spiritual graces. You are a child of the Catholic Church; God hath taught you to know him, even from your most tender age. How often hath he given you his Sacraments? How many inspirations, internal illuminations, and reprehensions for amendment? How frequently hath he pardoned you your faults? how often hath he delivered you from the occasions of casting yourself away, to which you were exposed? And were not all these years past given you as a time and opportunity to advance the good of your soul? Consider, in particular, how good and gracious God hath always been to you.

*Affections and Resolutions.*—*Admire the goodness of God.* Oh! how good is my God towards me! Oh! how gracious is he! How rich is thy heart, O Lord, in mercy, and liberal in clemency! O my soul, let us recount, for ever, how many favours he hath done us.

2. *Be astonished at your ingratitude.* But what am I, O Lord, that thou art so mindful of me? Oh! how great is my unworthiness! Alas! I have even trodden thy blessings under foot. I have dishonoured thy graces, perverting them into abuses and contempt of thy sovereign goodness. I have opposed the depth of my ingratitude to the height of thy grace and favour.

3. *Stir yourself up to acknowledgment.* Well then, my heart, be now no more unfaithful, ungrateful, and disloyal to this great benefactor. And now, shall not



my soul henceforth be wholly subject to God, who hath done so many wonders and favours to me and for me?

4. Ah! withdraw then your body from *such* and *such* sensualities; and consecrate it to the service of God, who hath done so much for it. Apply your soul to know and acknowledge him by such exercises as shall be requisite for that purpose. Employ diligently the means which you have in the Church to save your soul, and love Almighty God. Yes, O my God, I will be diligent in prayer; I will hear thy holy word; and put in practice thy inspirations and counsels.

*Conclusion.*—1. Thank God for the knowledge which he hath now given you of your duty, and for the benefits hitherto received. 2. Offer him your heart, with all your resolutions. 3. Pray that he will strengthen you to practise them faithfully, through the merits of his Son's death. Implore the intercession of the Blessed Virgin, and of the Saints. *Our Father. Hail Mary. I believe in God, &c.*—Make your little spiritual nosegay as before.

#### THE FOURTH MEDITATION—*On Sin.*

*Preparation.* PLACE yourself in the presence of God. 2. Beseech him to inspire you.

*Considerations.*—1. Call to mind how long it is since you began to sin, and examine how much, since that *beginning*, sins have been multiplied in your heart! How, every day, you have increased them against God, against yourself, and against your neighbour, by work, by word, or by desire!

2. Consider your evil inclinations, and how far you have followed them; and by these two points, you shall find that your sins are greater in number than the hairs of your head, yea, than the sands of the sea.

3. Consider, in particular, the sins of ingratitude against God, which is a general sin and extends itself over all the rest, making them infinitely more enormous.

Consider, then, how many benefits God hath bestowed upon you, and how you have abused them all in prejudice of the giver: and, in particular, how many inspirations have you despised! How many good motions have you made unprofitable! But, above all, how many times have you received the sacraments! And where are the fruits of it? What is become of all those precious jewels, with which your dear spouse adorned you? All these have been buried under your iniquities. With what preparations have you received them! Think of this ingratitude, that, God having run so far after you, you have run from him to lose yourself.

*Affections and Resolutions.*—1. *Be confounded at your misery.* O my God! how dare I appear before thine eyes? Alas! I am but the corruption of the world, and a very sink of sin and ingratitude. Is it possible that I have been so disloyal, as not to have left any *one* of my senses, or any *one* of the powers of my soul, which I have not corrupted, violated, or defiled? And that not so much as one day of my life has passed, in which I have not brought forth such wicked effects? Is it thus that I have recompensed the benefits of my Creator, and the precious blood of my Redeemer?

2. *Crave pardon,* and cast yourself at the feet of your Lord, like the prodigal child, like a penitent *Magdalene*, or like a woman who has defiled her marriage-bed with all kinds of adultery. Have mercy, O Lord, upon this poor sinner! Alas! O living fountain of compassion, have pity on this wretch.

3. *Resolve to live better.* No, O Lord, never more, with the help of thy grace—never more will I abandon myself to sin. Alas! I have loved it too much: now I detest it, and embrace thee. O Father of mercy, I will live and die in thee!

4. To expiate my past sins, I will accuse myself of them courageously; and will not leave one unbanished from my heart.

5. I will use all possible endeavours to extirpate all the roots of sin out of my heart; and, in particular, *such* and *such* vices, to which I am most inclined.

6. To accomplish this, I will constantly embrace the means which shall be recommended to me; and think that I have never done enough to repair such grievous offences.

*Conclusion.*—1. Give God thanks for expecting your amendment till this hour; and bless him that he hath given you these affections. 2. Offer him up your heart that you may put them in execution. 3. Desire him to strengthen you. *Our Father. Hail Mary. I believe in God, &c.* Make your little nosegay of devotion as before.

#### FIFTH MEDITATION—*On Death.*

*Preparation.* PLACE yourself in the presence of God. 2. Beseech him to inspire you with his grace. 3. Imagine yourself to be extremely sick, lying on your death-bed, without any hope of recovery.

*Considerations.*—1. Consider the uncertainty of the day of your death. O my soul, thou must one day go out of this body; but *when* shall that day be? Shall it be in winter or summer? In city or in country? By day or by night? Shall it be suddenly, or notice given thee? By sickness or by accident? Shalt thou have leisure to make thy confession? Shalt thou have the assistance of thy ghostly father? Alas! of all this we know nothing at all. Only certain it is, that we shall die, and that perhaps *sooner* than we imagine.

2. Consider that then the world shall end in regard to you; for it will last no longer to you; it will turn upside down before your eyes; for then the pleasures and vanities, the worldly joys and fond affections of our life, will seem to us shadows and airy clouds. Ah, wretch! for what toys and trifles have I offended God! You shall then see that for a mere nothing you have forsaken him. On the contrary, devotion and good works will

then seem to you sweet and delightful. Oh, why did I not follow this lovely and pleasant path! The sins which before seemed very little, will appear as big as mountains, and your devotion very small.

3. Consider the long and languishing *farewells* your soul will then give this world: she will then take her leave of riches, vanities, and all idle company; of pleasures, pastimes, friends, and neighbours; of kindred, children, husband, and wife: in short, of every creature; and finally, of her own body, which she will leave pale, hideous, and loathsome.

4. Consider with what hurrying they will carry away this body, to cover it under the earth; which done, the world will think no more of you, than you have thought of others. God's peace be with him! they will say, and that is all. O death, how void art thou of regard or pity!

5. Consider how the soul, being departed from the body, taketh her way to the right hand, or to the left. Alas! whither shall yours go? What way shall it take? No other than that which it began here in this world.

*Affections and Resolutions.*—1. *Pray to God, and cast yourself into his arms.* Alas! O my Lord, receive me into thy protection at that dreadful day! make that hour happy and favourable to me; and rather let all the other days of my life be sad and sorrowful!

2. *Despise the world.* Since then I know not the hour, in which I must leave thee, O wretched world! I will no more set my heart upon thee. O my dear friends and relations! pardon me if I love you no more, but with a holy friendship, which may last eternally; for, why should I unite myself to you, so as to be forced to break and dissolve that knot?

3. I will then prepare myself against that hour, and take all possible care to end this journey happily. I will secure the state of my conscience to the utmost of my

ability, and take present order for the amendment of such and such defects.

*Conclusion.*—Give thanks to God for these resolutions, which he has given you. Offer them to his divine majesty. Be instant with him to give you a happy death, by the merits of his dearly beloved Son. Implore the assistance of the Blessed Virgin, and of the glorified saints. *Our Father. Hail Mary. I believe in God, &c.* Make a nosegay of myrrh.

THE SIXTH MEDITATION—*On Judgment.*

*Preparation* 1. PLACE yourself in the presence of God.  
2. Beseech him to inspire you with his grace.

*Considerations.*—1. After the time that God hath prescribed for the continuance of the world; after many signs and dreadful presages, which will cause men to pine away through fear and anguish; a fire, raging like a torrent, shall burn and reduce to ashes every thing that is upon the face of the earth. Nothing which we see upon it shall be spared.

2. After these flames and thunderbolts, all men shall arise from their graves, except such as are already risen, and, at the voice of the angel, they shall appear in the valley of *Josaphat*. But, alas! with what difference! For the one sort shall rise in glorified and resplendent bodies; the other in bodies most hideous and horrid.

3. Consider the majesty with which the sovereign judge will appear, environed with all his angels and saints: before him shall be borne his cross, shining much brighter than the sun; an ensign of mercy to the good, and of justice to the wicked.

4. This sovereign judge, by his dreadful command, which shall be suddenly obeyed, will separate the good from the bad, placing the one at his right hand, and the other at his left. Oh, everlasting separation! after which these two companies shall never meet.

5. The separation being made, and the books of conscience opened, all men shall see clearly the malice of the wicked, and their contempt against God; and on the other side, the penance of the good, and the effects of God's grace, which they have received, and nothing shall lie hid. O God, what a confusion will this be to the one, and what a consolation to the other!

6. Consider the last sentence pronounced against the wicked: *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* Ponder well these weighty words. *Depart*, saith he; a word of eternal banishment against those miserable wretches, excluding them eternally from his glorious presence. He calls them *cursed*. O my soul, how dreadful a curse; a general curse, including all manner of woes! an irrevocable curse, comprehending all time and eternity! He adds, *into everlasting fire.* Behold, O my heart, this vast eternity! O eternal eternity of pains, how dreadful art thou!

7. Consider the contrary sentence of the good. *Come*, saith the judge; O sweet word of salvation, by which God draws us to himself, and receives us into the bosom of his goodness! *Blessed of my Father*, O dear blessing, which comprehends all happiness! *possess the kingdom prepared for you from the foundation of the world.* O good God, what excess of bounty! for this kingdom shall never have an end.

*Affections and Resolutions.*—1. Tremble, O my soul, at the remembrance of those things. O my God, who shall secure me in that day, when the pillars of heaven shall tremble for fear?

2. Detest your sins, which only can condemn you in that dreadful day.

3. *Ah! wretched heart of mine, resolve to amend.* O Lord I will judge myself now, that I may not be judged then. I will examine my conscience, and condemn myself. I will accuse and chastise myself, that the eternal

Judge may not condemn me in that dreadful day. I will therefore confess my sins; accept of all necessary advice, &c.

*Conclusion.*—Thank God, who hath given you means to provide for that day, and time to do penance. Offer him your heart, to perform it. Pray him to give you grace, duly to accomplish it. *Our Father. Hail Mary. I believe in God, &c.* Make your spiritual nosegay for all the day.

### THE SEVENTH MEDITATION—*On Hell.*

*Preparation.* PLACE yourself in the presence of God. 2. Humble yourself and implore his assistance. 3. Represent to yourself a dark city, all burning and stinking with pitch and brimstone, and full of inhabitants, who cannot get out.

*Considerations.*—1. The damned are in the depth of hell, as within this woeful city, where they suffer unspeakable torments, in all their senses and members; because, as they have employed all their senses and members in sinning, so shall they suffer in them all the punishments due to sin. The eyes, for lascivious looks, shall be afflicted with the horrid vision of hell and the devils. The ears, for delighting in vicious discourses, shall hear nothing but wailings, lamentations, and desperate howlings; and so of the rest.

2. Besides all these torments, there is another greater, which is the loss and privation of God's glory, from the sight of which they are excluded for ever. Now, if *Absalom* found it more grievous to him to be denied the seeing the face of his father *David* than to be banished, O God, what a grief it will be, to be for ever excluded from beholding thy most sweet and gracious countenance!

3. Consider, above all, the eternity of these pains, which above all things makes hell intolerable. Alas! if a flea in your ear, or if the heat of a little fever make one short night so long and tedious, how terrible will the

night of eternity be, accompanied with so many torments! From this eternity proceeds eternal despair, infinite rage, and blasphemy.

*Affections and Resolutions.*—1. *Terrify yourself with the words of the prophet Isaiah: O my soul, art thou able to live for ever in everlasting flames, and amidst this devouring fire? Wilt thou forfeit the sight of thy God for ever?*

2. *Confess that you have deserved hell, yea, oftentimes. Henceforth will I take a new course! for why should I go down into this bottomless pit? I will therefore use this or that endeavour to avoid sin, which only can bring me to this eternal death.*

Give thanks. Offer. Pray. *Our Father. Hail Mary. I believe in God, &c.*

#### THE EIGHTH MEDITATION—*On Heaven.*

*Preparation.* 1. PLACE yourself in the presence of God. 2. Beseech him to inspire you with his grace.

*Considerations.*—1. Consider a fair and clear night; and think how pleasant it is to behold the sky all spangled with a multitude and variety of stars! join this now with the beauty of as clear a day, so that the brightness of the sun may, in no way, hinder the lustre of the stars or moon; and then say boldly, that all this put together is nothing in comparison with the excellent beauty of the heavenly paradise. Oh! how this lovely place is to be desired! Oh! how precious is this city!

2. Consider the glory, beauty, and multitude of the inhabitants of this blessed country: those millions of millions of angels, cherubim, and seraphim; those troops of apostles, prophets, martyrs, confessors, virgins, and holy matrons. The number is innumerable. Oh! how blessed is this company! the meanest of them is more beautiful to behold than all this world: what a sight then will it be to see them all! But, O my God. how happy are they! They sing continually harmonious songs



of eternal love; they enjoy a constant mirth; they interchange one with another unspeakable contentments; and live in the comfort of a happy and indissoluble society.

3. In fine, consider how blessed they are to enjoy God, who rewardeth them for ever with his lovely aspect, and by the same infuses into their hearts a treasure of delights: how great a happiness it is to be united everlastingly to this sovereign good. They are there like happy birds, flying and singing perpetually in the air of his divinity, which encompasseth them on all sides with incredible pleasure. There every one doth his best, and, without envy, singeth the Creator's praise. Blessed be thou for ever, O sweet and sovereign creator and redeemer, who art so bountiful to us, and dost communicate to us so liberally the everlasting treasures of thy glory. Blessed be ye for ever, saith he, my beloved creatures, who have so faithfully served me, and who shall praise me everlastingly, with so great love and courage.

*Affections and Resolutions.*—1. *Admire and praise this heavenly country.* Oh, how beautiful art thou, my dear Jerusalem! and how happy are thy inhabitants!

2. *Reproach your heart with the little courage it has had hitherto, in wandering so far from the way of this glorious habitation.* O why have I strayed so far from my sovereign good! Ah! wretch that I am, for these foolish and trivial pleasures have I a thousand times forsaken eternal and infinite delights! Was I not mad, to despise such precious blessings for so vain and contemptible affections?

3. *Aspire now with fervour to this delightful habitation.* O my gracious God, since it has pleased thee at length to direct my wandering steps in the right way, never hereafter will I turn back. Let us go to this eternal repose; let us walk towards this blessed land that is promised us. What have we to do in this *Egypt*? I will therefore disburden myself of all such things as may divert or retard me in so happy a journey; I will perform such and such things, as may conduct me to it.

Give thanks. Offer. Pray. *Our Father. Hail Mary. I believe in God, &c.*

THE NINTH MEDITATION.—*By way of election and choice of Heaven.*

Prepara- PLACE yourself in the presence of God.  
tion 1. 2. Humble yourself before his majesty, and beseech him to inspire you with his grace. 3. Imagine yourself to be in a plain field, all alone with your good angel, as young *Tobias going to Rages*, and that he shows you heaven open, with all the pleasures represented in the former meditation; then beneath that he shows you hell wide open, with all the torments described in the meditation on hell; you being thus placed in your imagination, and kneeling by your good angel.

*Considerations.*—1. Consider that it is most true you are between heaven and hell; and that the one and the other are open to receive you, according to the choice you shall make.

2. Consider that the choice you shall make in *this* world shall last for eternity in the other.

3. And though both the one and the other be open to receive you, according to your choice, yet God, who is ready to give you either the one by his justice, or the other by his mercy, desires notwithstanding, with an incomparable desire, that you would make choice of heaven; and your good angel also importunes you with all his power, offering you on God's behalf, a thousand assistances, and a thousand graces to help you thither.

4. Consider that Jesus Christ beholds you from above in his clemency, and graciously invites you, saying, come my dear soul, to everlasting rest within the arms of my goodness, where I have prepared immortal delights for thee in the abundance of my love. Behold likewise, with your inward eyes, the Blessed Virgin, who with a motherly love exhorts you, saying, take courage my child, despise not the desire of my Son, nor so many sighs which I have given for thee, thirst-

ing with him after thy eternal salvation. Behold the saints also exhorting you, and millions of blessed souls sweetly inviting you, and wishing nothing more than to see your heart united with theirs in praising and loving God for ever; assuring you that the way to heaven is not so hard as the world makes it. Be of good courage, dear brother, say they; he that shall diligently consider the way of devotion, by which we ascended hither, shall see that we came to these immortal delights by pleasures incomparably sweeter than those of the world.

*Election.*—1. O hell, I detest thee now and for evermore: I detest thy torments and pains; I detest thy miserable and accursed eternity; and above all I detest those eternal blasphemies and maledictions which thou vomitest out eternally against my God. And turning my heart and soul to thee, O beautiful Paradise, everlasting glory, and endless felicity, I choose my habitation for ever, and irrevocably, within thy fair and blessed mansions, within thy holy and most lovely tabernacles. I bless thy mercy, O my God, and accept the offer which it pleaseth thee to make me of it. O my sweet Saviour Jesus, I accept thine everlasting love, and the purchase which thou hast made for me of a place in this heavenly Jerusalem, not so much for any other thing, as to love and bless thee for ever and ever.

2. Accept the favours which the Blessed Virgin and the saints offer you; promise them to advance towards them; and give your hand to your good angel, that he may guide you thither. Encourage your soul to make this choice. *Our Father. Hail Mary. I believe, &c.*

**THE TENTH MEDITATION.**—*By way of election and choice which the soul makes of a devout life.*

**Preparation.** PLACE yourself in the presence of God.  
1. Prostrate yourself before him, and implore the assistance of his grace.

*Considerations.*—1. Imagine yourself again to be in a plain field, all alone with your good angel; and that you

see, on your left-hand the devil, seated on a great high throne, with many infernal spirits about him, environed with a great troop of worldlings, who, all bareheaded, acknowledge him for their lord, and do him homage, some by one sin and some by another. Observe the countenance of all the wretched courtiers of this abominable king. Behold some of them transported with hatred, envy, and passion; others killing one another; others consumed with cares, pensive and anxious to heap up riches; others bent upon vanity, without any manner of pleasure, but which is empty and unprofitable; others wallowing in the mire, buried and putrefied in their brutish affections. Behold how they are without rest, order, and decency. Behold how they despised one another, and love but in show! In a word, you see a lamentable commonwealth miserably tyrannised over by this accursed king, which will move you to compassion.

2. On the right side, behold Jesus Christ crucified, who, with a cordial love, prays for these poor enthralled people, that they may be freed from tyranny, and calls them to himself. Behold round him a troop of devout persons with their angels. Contemplate the beauty of this kingdom of devotion. Oh, what a sight is it to see this troop of virgins, men and women, whiter than the lilies: that assembly of widows full of holy mortification and humility! See the ranks of divers married people living peaceably together with mutual respect, which cannot be without great charity. Consider how these devout souls join the exterior care of the house with the care of the interior; the love of the husband with that of the celestial bridegroom. Consider them all universally, and you shall see in them a sweet, holy, and lovely order, observing our Saviour, whom every one would willingly plant in the midst of his heart. They are full of joy, but that joy is comely, charitable, and well-ordered; they love one another, but their love is most pure and holy: such as suffer afflictions amongst

this devout company, torment not themselves much, nor lose courage. Lastly, behold those eyes of our Saviour, who comforts them, and how they altogether aspire to him.

3. You have already shaken off *Satan*, with all his cursed execrable troop, by the good affections and resolutions which you have conceived: but you are not yet arrived at *Jesus*, or united with this blessed and holy company of devout people; but have hitherto kept yourself between the one and the other.

4. The blessed Virgin, with St. Joseph, and a hundred thousand others, who are of the squadron of those who have lived in the world, invite and encourage you. And the crucified king himself calls you by your name: Come, my well-beloved, come, that I may crown thee.

*Election.* O world! O abominable troop! no, never more shall you see me under your banner! I have forever left off your fooleries and vanities. O king of pride! O cursed king, infernal spirit! I renounce thee, with all thy vain pomps! I detest thee with all thy works!

2. And turning myself to thee, my dear *Jesus*, king of felicity and immortal glory, I embrace thee with all the powers of my soul; I adore thee with all my heart; I choose thee now and for ever for my king; and, with unviolable fidelity, I pay thee irrevocable homage; and submit myself to the obedience of thy holy laws and ordinances.

3. O sacred Virgin, my dear mother, I choose thee for my guide; I put myself under thy colours; I offer thee a particular respect and special reverence.

4. O my good angel; present me to this sacred assembly, and forsake me not till I arrive at this blessed company, with whom I say, and will say for ever, in testimony of my choice, Live, *Jesus*, Live, *Jesus*. *Our Father. Hail Mary. I believe, &c.*

## Prayers before Mass.

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**I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Come, O Holy Spirit! fill the hearts of thy faithful, and kindle in them the fire of thy love.

Send forth thy Spirit, and our hearts will be regenerated.

*And thou wilt renew the face of the earth.*

*Let us Pray*

**O** ALMIGHTY and eternal God, who hast appointed us six days in which we may labour, and hast consecrated the seventh to thyself; grant, we beseech thee that according as thou hast commanded, we may sanctify this day, by devoting it entirely to thy love and service. Mercifully forgive us all our past neglect in this kind; pardon the sins we have been guilty of during the course of the week; and give us grace to avoid them for the future. Through Jesus Christ our Lord. Amen.

O Lord, open thou our lips,

*And our mouth shall declare thy praise*

Let us adore the Lord of glory.

*Let us adore the God of our salvation.*

The King of heaven inviteth us and graciously calleth us into his sacred presence; to him we owe all the days of our lives; let us give this day at least to his service.

*Let us adore the Lord of Glory.*

Always are the angels assembled in their choirs above; always are the saints ready with their hymns; behold now the Church also prepareth her solemn offices, and summoneth all her children to bring in their tribute of prayer and praise.

*Let us adore the God of our salvation.*

Come, let us rejoice before the Lord; let us sing joyfully to God our Saviour! let us make haste to approach his presence, and proclaim his praises; for the Lord is a great God, and a great King above all gods: in his hands are all the ends of the earth.

*Let us adore the God that made us.*

Let us adore and fall down before the Lord, who created us; for he is the Lord our God, and we are his people and the sheep of his pasture.

*Let us adore and fall down before him.*

To day, if ye shall hear his voice, harden not your hearts, but listen awfully to his word, and bend your knees before his holy altars.

*We will adore the Lord of glory; we will worship the God of our salvation*

Glory be to the Father, &c

*As it was in the beginning, &c.*

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven.

*Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.*

*Let us pray.*

**O** ALMIGHTY and eternal God, grant to us the increase of Faith, Hope, and Charity; and that we may deserve to obtain what thou promisest, make us to love what thou commandest. Through Christ our Lord. Amen

*An Act of Faith.*

**W**E firmly believe there is one God, and that in this one God there are three persons, the Father, the Son, and the Holy Ghost; that the Son took to himself the nature of man from the Virgin Mary's womb, by the operation of the power of the Holy Ghost, and that in this our human nature, he was crucified and died for us; that afterwards he rose again, and ascended up into heaven, from whence he shall come to repay the just everlasting glory, and the wicked everlasting punishment. Moreover, we believe whatsoever else the Catholic church proposes to be believed, and this because God, who is the Sovereign Truth, which can



neither deceive nor be deceived, has revealed all these things to this his church.

*O God, we believe, do thou strengthen our faith.*

*An Act of Hope.*

**O** GOD, relying on thy Almighty power, and thy infinite mercy and goodness, and because thou art faithful to thy promises, we trust in thee, that thou wilt grant us forgiveness of our sins, through the merits of Jesus Christ thy Son; and that thou wilt give us the assistance of thy grace, with which we may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

*We hope in thee, O Lord; let us never be confounded.*

*An Act of Charity.*

**O** LORD, our God, we love thee with our whole hearts, and above all things, because thou, O God, art the Sovereign Good, and for thy own infinite perfections, art most worthy of all love; and, for thy sake, we also love our neighbours as ourselves.

*We love thee, O God, with our whole hearts, and for thy sake, we love our neighbours as ourselves.*

*An Act of Contrition.*

**O** GOD, for the sake of thy sovereign goodness and infinite perfections which

we love above all things, we are exceedingly sorry from the bottom of our hearts, and are grieved for having offended by our sins, thy infinite goodness; and we firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and carefully to avoid the occasions of sin.

*We are sorry, O Lord, for our sins, we resolve never more to offend thee.*

Here may be said the Litany of the Holy Name, or of the Blessed Virgin.

### PRAYERS FOR THE QUEEN.

Let us pray for the Queen, and all the Royal Family.

V. O Lord save the Queen

R. And hear us in the day that we shall call upon thee.

*Let us Pray.*

**O** GOD, by whom kings reign, and the princes of the earth exercise their power; O God, who art the strength and support of those kingdoms that serve thee; mercifully hear our prayers, and defend thy servant N. our queen from all dangers; and grant that her safety may conduce to the peace and welfare of thy people. Through, &c.

### PRAYERS FOR THE SICK.

Let us offer up our prayers in behalf of those who are visited with sickness, and of those especially who are members of this congregation.

Heal thy servants, O Lord, that are sick, and put their trust in thee.

*Send them help, O Lord, and comfort from thy holy place.*

*Let us Pray.*

**O** ALMIGHTY and everlasting God, the eternal salvation of those who believe in thee, hear us in behalf of thy servants that are sick, for whom we humbly crave the help of thy mercy; that their health, if thou seest good, being restored to them, they may render thanks to thee, in thy Church, through Jesus Christ our Lord. Amen.

### PRAYERS FOR THE DEAD.

Let us offer up our prayers for the repose of the souls of the faithful departed, particularly for those of our deceased parents, relations, and friends, and for those who have been members of this congregation.

*Psalm cxxix. De Profundis.*

**O**UT of the depths I have cried to thee, O Lord. O Lord, hear my voice.

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

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

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

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

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

Because with the Lord there is mercy,  
and with him plentiful redemption.

*And he shall redeem Israel from all his iniquities.*

Eternal rest, &c

*Let us Pray.*

**O** GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that through pious supplications they may obtain that pardon which they have always desired; who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

To thee, O Lord, we recommend the soul of thy servant N., that being dead to this world he may live to thee; and whatever sins he has committed in this life, through human frailty, do thou in thy most merciful goodness pardon. Through our Lord Jesus Christ, &c.

*A Prayer to be said by the Priest immediately before Mass.*

**A**ND now, O God, calling to mind, with the greatest gratitude, the blessed passion of thy Son Christ our Lord, as also his resurrection from the dead, and his glorious ascension into heaven; we prepare to offer to thy divine Majesty a pure, holy, and spotless victim; for so thou hast ordained it; the holy bread of eternal life, and the

cup of our salvation. Look down, therefore, upon them, O Lord, with a propitious and serene countenance, and accept them, as thou wast pleased to accept the offerings of thy righteous servant Abel, and the sacrifice of our father Abraham, and that which thy high priest Melchisedech offered to thee, a holy sacrifice, and a spotless victim. Amen.

*An Oblation.*

**A**ND now, O Almighty Father, behold we thy people presume to appear before thee this day, to offer up to thee by the hands of thy Minister, and by the hands of our great High Priest, Jesus Christ thy Son, the unbloody sacrifice of his body and blood, as a perpetual commemoration of his death and passion. United, therefore, with this our great Mediator, and with his whole Church of heaven and earth, we offer to thee, O holy Lord, Almighty Father, and Eternal God, this pure sacrifice, and spotless victim.

*First.* For thy own honour, praise, adoration, and glory. Prostrate before thee, sensible of our own unworthiness, and conscious of our absolute dependence on thee, we hereby acknowledge thee as the great arbiter of life and death: we adore thee as the supreme ruler of us and of all things.

*Secondly.* Calling to mind with the greatest gratitude the innumerable benefits we have received from thy bounty in our creation,

redemption, and preservation, we here offer thee in return this pure oblation, as a sacrifice of thanksgiving for all thy mercies and blessings bestowed upon us, and upon all thy creatures.

*Thirdly.* O God, the consciousness of our manifold crimes, forces us to confess our unworthiness to appear before thee. But is not Jesus the propitiation not only for our sins, but for those of the whole world? Him then we offer to thee who has cancelled the hand-writing that was against us, and whose blood is sufficient to wash away the sins of a thousand worlds, that through him we may obtain mercy, pardon, and full remission for all our crimes.

*Fourthly.* Acknowledging that nothing is granted by thee to man, but through the merits of the passion and death of thy Son; we here offer thee this same victim of our redemption, for obtaining all those graces and blessings of which we stand so much in need.

For these ends, O Eternal Father, graciously accept of the offering which we are preparing to make unto thee. Oh, be thou pleased to assist us in such a manner by thy grace, that we may conduct ourselves this day as we ought to do in thy divine presence, and that we may so commemorate the death and passion of thy divine Son, as to partake most plentifully of the fruits of

this holy sacrifice. Through our Lord Jesus Christ, thy Son; who, with thee and the Holy Ghost, liveth and reigneth, world without end. Amen.

Here the Epistle and Gospel may be read in English, and the Sermon or Lecture made.

*A Prayer before the Instructions.*

**O** INCOMPREHENSIBLE Creator, the true fountain of light, and only author of all knowledge, vouchsafe, we beseech thee, to enlighten our understandings, and to remove from us all darkness of sin and ignorance. Thou who makest eloquent the tongues of those that want utterance, direct our tongues and pour on our lips the grace of thy blessing. Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace: that what we hear we may apply to thy honour, and the eternal salvation of our own souls. Through Jesus Christ our Lord. Amen.

*Prayer after the Instructions.*

**S**TRENGTHEN our minds, we beseech thee, O Lord, with the power of thy grace; that as we have now heard what our duty is, we may be enabled to accomplish it. Through Christ our Lord. Amen.

# Instructions for Mass.

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MAN has at all times been required to dedicate one day in seven in an especial manner to the worship of his Maker. Under the Jewish dispensation this was the Sabbath, or seventh day of the week, but under the New Law, the obligation has been transferred from the Sabbath to the Sunday. The Church of God has also, by virtue of the power given to her by Jesus Christ, appointed certain other days in the year to be kept holy; and, to the end that we may duly comply with these obligations, she earnestly exhorts all the faithful to assist at the whole of the public service, and *commands* their attendance at the adorable sacrifice of the altar, on all Sundays and Holydays. The Christian, who reflects that the object of these sacred ordinances is the attainment of eternal salvation, will need no other motive to attend to the short instructions contained in the three following sections, in the *first* of which he will be taught *what the Mass is, and for what ends it is offered*; in the *second* he will be instructed in the *public ceremonies* of the Church, chiefly as they relate to the holy sacrifice; and in the *third* on the *manner of hearing Mass*.

## SECT. I.—*What the Mass is, and for what ends it is to be offered.*

1. From the beginning of the world the servants of God were always accustomed to offer *sacrifice* to him, by way of acknowledging his sovereignty, and paying their homage to him: and in all ancient religions, true or false, this worship of *sacrifice* was always looked upon as a most solemn act of religion, due to the Deity they worshipped.



2. In the law of nature, and in the law of Moses, there was a great variety of sacrifices: some bloody, in which the victim was slain, others unbloody: some were called *holocausts*, or *whole burnt-offerings*, in which the whole host or victim was consumed in fire upon God's altar, for his *honour* and *glory*; others were called *sin-offerings*, which were offered for *sins*; others were offerings of *thanksgiving*; others, in fine, were *pacific* or *peace-offerings*, which were offered for obtaining favours of God; the word *peace*, in the Scripture style signifying all manner of good and prosperity.

3. All these sacrifices of the law of nature, and the law of Moses, were of themselves but *weak and needy elements*, and only figures of a sacrifice to come, viz. that of Jesus Christ; in consideration of which sacrifice only, and of the *faith* of the offerers, by which they believed in the Redeemer to come, those ancient sacrifices were then accepted by the Divine Majesty, when they were accompanied with the inward sacrifice of the heart; but not for any intrinsic worth or dignity of the things offered; for no other blood but the blood of Christ could wash away our sins. Hence, in the 39th Psalm, spoken in the person of Christ to his Father we read, *Sacrifice and oblation thou didst not desire but a body thou hast fitted to me*. So St. Paul reads it, Heb. x. 5.—*Burnt-offering and sin-offering thou didst not require: then said I, behold I come: to give us to understand, that by reason of the insufficiency of the sacrifices of the old law, Christ himself would come to be our sacrifice, and would offer up his own body and blood for us.*

4. Accordingly our Saviour Jesus Christ, at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us all, dying upon the cross for the sins of the whole world. By this *one* offering we were completely redeemed, inasmuch as our ransom was paid, and all mercy, grace,

and salvation were purchased for us. Neither now can there be any need of his dying any more, or purchasing any other graces for us than those for which he has already paid the price of his blood.

5. Nevertheless, for the daily *application* of this one eternal redemption to our soul, and that the mercy, grace, and salvation which he has purchased for us, may be actually communicated to us, he not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to his Father his death and passion for us; but he also instituted the *blessed Eucharist*, the night before his passion, in which he has bequeathed us his body and blood under the sacramental veils, not only to be received by us as a *sacrament*, for the food and nourishment of our souls; but also to be offered and presented by his ministers to his Father (mystically broken and shed) as a sacrifice; not by way of a new death, but by way of a standing *memorial* of his death; a daily celebration and representation of his death to God, and an application to our souls of the fruits of it.

6. This Eucharistic sacrifice of the body and blood of Christ, daily offered under the forms of *bread* and *wine*, in remembrance of his passion, is what we call the *Mass*. This is the solemn liturgy of the Catholic Church. This is that *pure offering* which is made to God in every place among the Gentiles, according to the prophecy of Malachi (i. 10, 11.) By this Christ is a Priest for ever, according to the order of Melchisedec, (Ps. cix.,) whose sacrifice was bread and wine.— (Gen. xv.)

7. This sacrifice of the mass is the same in substance with that which Christ offered for us upon the cross; because both the *Victim offered*, and the priest, or *principal offerer*, is the same Jesus Christ. The difference is only in the manner of the offering; because upon the cross, our Saviour offered himself in such a manner, as really to shed his blood and die for us; whereas now he does not really shed his blood, or

die anymore. And therefore this is called an *unbloody sacrifice*; and that of the cross a *bloody sacrifice*.

8. By reason of this near alliance which this sacrifice of the mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. Christ is here both Priest and Victim, representing in person, and offering up his death and passion to his Father: First, for the adoration, praise, honour, and glory of the Divine Majesty; Secondly, in thanksgiving for all his benefits; Thirdly, for obtaining pardon for our sins; Fourthly, for obtaining grace and salvation for us, by the merits of that same death and passion. And, therefore, this sacrifice, in order to all these ends, must be infinitely beyond all the *holocausts*, *thank-offerings*, *sin-offerings*, and *peace-offerings* of the ancient law.

9. This sacrifice of the mass, then, is offered up to God in the Catholic church. *First*, as a daily remembrance of the passion of Christ: *Do this for a commemoration of me.* St. Luke xxii. *Secondly*, As a most solemn *worship* of the Divine Majesty. *Thirdly*, As a most acceptable *thanksgiving* to God, from whence it has the name of *Eucharist*. *Fourthly*, As a most powerful means to move God to show mercy to us in the *forgiveness of our sins*; for which reason we call it *propitiatory*. And *lastly*, As a most effectual way to *obtain* of God all that we want, coming to him (as we here do) with Christ, and through Christ.

10. For these ends both Priest and people, ought to offer up the sacrifice of the mass; the Priest, as Christ's minister, and in his person; and the people by the hands of the Priest; and both the one and the other by the hands of the great High Priest, Jesus Christ. And with this offering of Christ's, both the one and the other ought to make a total offering of themselves also by his hands, and in union with him.

11. Hence the best devotion for hearing mass, is that which has for its object the passion of Christ, and which tends to unite the soul to Christ, and through him to his Father; and which most perfectly answers all the other ends of this sacrifice, viz., the adoration of God, thanksgiving for all his benefits, the obtaining pardon for all our sins, and grace in all our necessities.

SECT. II.—*The Public Ceremonies of the Church.*

Although the homage which man owes to his Creator, so essentially consists in the interior dispositions of the soul, that without these all outward worship is unprofitable and vain, yet the constitution of our nature is such as to require external signs and ceremonies, which may operate through the medium of the bodily senses upon our souls, and elevate them to God. To this end, then, are directed all the ceremonies of the church, and it is the Christian's duty to learn to use them accordingly. Hence—

1. The custom of placing a vessel containing BLESSED OR HOLY WATER at the entrance of the church has been handed down to us from the Apostolic age. Into this the faithful dip the fingers of the right hand, and form upon themselves the sign of the cross, repeating at the same time the invocation of the ever blessed Trinity. As *water* denotes purity and innocence, by using it on entering the place of worship, we are admonished with what cleanliness of heart and hand we should appear in the presence of our Maker.

2. The SIGN OF THE CROSS which we make upon ourselves in using holy water, as well as on many other occasions, is a sign or ceremony in which, with St. Paul (Gal. vi. 14.) we should place our greatest happiness and glory, as being a striking memorial of the sufferings and death of our Redeemer, that mystery whence are derived all our hopes for mercy, grace, and salvation. By the words that accompany this ceremony, we are no less forcibly reminded that

the God whom we serve, although *one* in nature, exists in *three persons* really distinct from each other,

3. The first object that arrests the Christian's notice on entering the church is, the ALTAR, with its TABERNACLE, and CRUCIFIX. The *altar* is the place of sacrifice, as it were another *Calvary*, whereon is celebrated, as Christ ordained, the memorial of his passion and death, by the clean and unbloody sacrifice of his body and blood. Upon the altar we always have a *crucifix*, or image of our Saviour upon the cross, that as the mass is said in remembrance of Christ's passion and death, both Priest and people may have before their eyes, during this sacrifice the image which puts them in mind of his passion and death. The *tabernacle* contains certain particles of the consecrated species. It is to Jesus Christ, therefore, truly present within the tabernacle that we *bend the knee* in homage and adoration, when we enter or depart from the church.

4. With regard to the VESTMENTS in which the Priest says mass, we must observe, that as the mass represents the passion of Christ, and the Priest there officiates in *his* person, so these vestments in which he officiates, represent those with which Christ was ignominiously clothed at the time of his passion. Thus the *Amice* represents the cloth or rag with which the Jews muffled our Saviour's face, when at every blow they bid him prophecy who it was that struck him. (St. Luke xii. 64.) The *Alb* represents the white garment with which he was vested by Herod. The *Girdle*, *Maniple*, and *Stole*, represent the cords and bands with which he was bound in the different stages of his passion. The *Chasuble*, or outward vestment, represents the purple garment with which he was clothed as a mock King: upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders. Lastly, the Priest's *Tonsure* or crown is to represent the crown of thorns which our Saviour wore.

Moreover, as in the old law, the Priests that were wont to officiate in the sacred functions, had, by the appointment of God, *vestments* assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers; so it was proper, that, in the church of the New Testament, Christ's ministers should in their sacred functions be distinguished, in like manner, from the laity by their sacred vestments; which might also represent the virtues which God requires in them. Thus the *Amice*, which is first put upon the head, represents divine *hope*, which the apostle calls the *helmet of salvation*; the *Alb*, *innocence of life*; the *Girdle* (with which the loins are begirt,) *purity and chastity*; the *Maniple* (which is put on the left arm,) *patient suffering* of the labours of this mortal life; the *Stole*, the sweet *yoke of Christ*, to be borne in this life, in order to a happy immortality; in fine, the *Chasuble*, which is uppermost, and covers all the rest, represents the virtue of *charity*.

In these vestments the church makes use of five colours, viz., the *white* on the feasts of our Lord, of the B. Virgin, of the angels, and of the saints that were not martyrs; the *red* on the feasts of Pentecost, of the finding and the exaltation of the cross, and of the apostles and martyrs; the *purple*, which is the penitential colour, in the penitential times of Advent and Lent, and upon Vigils and Ember-days; the *green* on most of the other Sundays and Ferias throughout the year, and the *black* on Good-Friday, and in masses for the dead.

5. There are always **LIGHTED CANDLES** on the altar during mass, as well to honour the victory and triumph of our Great King by these lights, which are tokens of our joy and of his glory, as to denote the light of faith, with which we are to approach to him.

6. A small **BELL** is rung occasionally during mass. This serves to give notice to such as cannot see the

altar, of certain more solemn parts of the sacrifice, to recall the wandering mind from distraction, and to excite all to greater fervour and devotion.

7. INCENSE, which is used in solemn or high masses, is symbolical of prayer, according to that of holy David: *Let my prayer, O Lord, be directed as incense in thy sight.*

### SECT. III.— *The Manner of hearing Mass.*

When you are going to hear mass, let your first care be to endeavour to recollect yourself, as well as you can, by calling home your wandering thoughts, and taking them off from every other business and concerns. Imagine that you hear within you the sweet voice of your Saviour, inviting you to come to his sacrifice, and to unite yourself to him.

In your way to the church or chapel, put yourself in spirit in the company of the Blessed Virgin, and the other pious women going to Mount Calvary, to be present at the passion and death of our Lord. Represent your Saviour as carrying his cross before you, to be immolated thereon for your sins, and bewail those sins of yours, as the cause of all his sufferings.

When you enter the church or chapel, humble yourself profoundly in the presence of God, whose house you come into; and if the blessed sacrament be kept there, adore your Saviour upon your bended knees. At taking of holy water make the sign of the cross upon yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed from them by the blood of the Lamb.

Choose, as much as you can, a place to kneel in, where you may be most recollected, and least disturbed. There represent to yourself, by a lively faith, the majesty of God, and humbly beg his mercy and grace, that you may assist at this tremendous sacrifice in the manner you ought.

# The Ordinary of the Mass.

## THE ASPERGES,

ANT. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Ps. Miserere mei Deus, secundum magnam misericordiam tuam.

V. Gloria, &c.

ANT. Asperges, &c.

The Priest returning to the foot of the Altar, says: Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

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

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

V. Glory, &c.

ANT. Thou shalt, &c.

The Priest returning to the foot of the Altar, says: Shew us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.



*Oremus.*

Exaudi nos, Domine sancte, Pater omnipotens, æternæ Deus: et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R. Amen.

*Let us Pray.*

Graciously hear us, O holy Lord, Father Almighty, Eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit and defend all who dwell in this habitation. Through Christ our Lord.

R. Amen.

In Paschal time, instead of the above *Antiphon* the following is sung, and *Alleluia* is added to the first *V.* and *R.*

ANT. Vidi aquam egredientem de templo, a latero dextro, Alleluia: et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

V. Gloria, &c.

ANT. Vidi aquam, &c.

ANT. I saw water coming forth from the temple, on the right side, Alleluia: and all those to whom this water came, were saved, and shall say Alleluia.

Ps. Give praise to the Lord, for he is good: for his mercy endureth for ever.

V. Glory, &c.

ANT. I saw water, &c.

# The Holy Mass.

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The Priest, standing at the foot of the Altar, bows down, signs himself with the sign of the cross, and says :

**I**N Nomine Patris  
et Filii, et Spiritus  
Sancti. Amen.

**I**N the name of the  
Father and of  
the Son, and of the  
Holy Ghost. Amen.

Then joining his hands, he begins the Antiphon:

*Ant.* Introibo ad  
altare Dei.

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

*R.* Ad Deum, qui  
lætificat juventutem  
meam.

*R.* To God who giv-  
eth joy to my youth

In Masses for the Dead, and from Passion Sunday to Holy Saturday, the following Psalm is omitted:

*Psalm xlii.*

**J**UDICA, me Deus,  
et discerne cau-  
sam meam de gente  
non sancta: ab homine  
iniquo et doloso erue  
me.

**J**UDGE me, O God  
and distinguish  
my cause from the  
nation that is not ho-  
ly: from the unjust  
and deceitful man de-  
liver me.

*M.* Quia tu es Deus,  
fortitudo mea, quare  
me repulisti? et quare

*R.* Since thou, O  
God art my strength,  
why hast thou cast

tristis incedo, dum affligit me inimicus?

S. Emittere lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

M. Et introibo ad altare Dei ad Deum qui lætificat juventutem meam.

S. Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto

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

me off? Why do I go sorrowful, while the enemy afflicteth me?

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

R. And I will go unto the altar of God; to God who giveth joy to my youth.

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

R. Hope in God, for I will still give praise to him, the salvation of my countenance and my God.

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

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

V. Introibo ad altare  
Dei.

R. Ad Deum qui lætificat  
juventutem meam.

V. Adjutorium nostrum  
in nomine Domini.

R. Qui fecit cælum  
et terram.

V. I will go unto the  
altar of God.

R. To God who giveth  
joy to my youth

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

R. Who made heaven  
and earth.

Then joining his hands, and bowing down, he says the *Confiteor*, after which it is said by the people:

Confiteor, &c.

M. Misereatur tui  
omnipotens Deus et  
dimissis peccatis tuis,  
perducat te ad vitam  
æternam.

S. Amen

M. Confiteor Deo  
omnipotenti, beatæ  
Mariæ semper Virgini,  
beato Michaeli  
Archangelo, beato  
Joanni Baptistæ,  
sanctis Apostolis Petro  
et Paulo, omnibus  
sanctis, et tibi, Pater,  
quia peccavi nimis  
cogitatione, verbo, et  
opere, mea culpa, mea

I confess, &c.

R. May Almighty  
God be merciful to  
thee, and, forgiving  
thy sins, bring thee  
to everlasting life.

P. Amen.

R. 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

culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archan- gelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare pro me ad Dominum Deum nostrum

deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archan- gel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you father, to pray to the Lord our God for me.

The Priest then gives the absolution, saying:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam

M. Amen

May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting.

R. Amen.

Making the sign of the cross, he says:

✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

M. Amen.

✠ May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Bowing down he then proceeds:

Deus tu conversus  
vivificabis nos:

Thou, O God, being  
turned towards us,  
wilt enliven us.

R. Et plebs tua læ-  
tabitur in te.

R. And thy people  
will rejoice in thee.

V. Ostende nobis,  
Domine, misericor-  
diam tuam

V. Show us, O Lord  
thy mercy.

R. Et salutare tuum  
da nobis.

R. And grant us thy  
salvation.

V. Domine, exaudi  
orationem meam.

V. O Lord, hear my  
prayer.

R. Et clamor meus  
ad te veniat.

R. And let my cry  
come unto thee.

V. Dominus vobis-  
cum.

V. The Lord be with  
you.

R. Et cum spiritu  
tuo.

R. And with thy  
spirit.

The Priest first extends, and then joins his hands, saying audibly, *Oremus*; and ascending to the Altar, he says secretly:

**A**UFER a nobis,  
quæsumus, Do-  
mine, iniquitates nos-  
tras; ut ad Sancta  
Sanctorum puris me-  
reamur mentibus in-  
troire. Per Christum  
Dominum nostrum.  
Amen.

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

He then bows over the Altar, and says:

**O**RAMUS te Domine, per merita sanctorum tuorum quorum reliquiae hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

**W**E beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

At Solemn High Masses, the Priest receives the thurible from the Deacon, and incenses the Altar, and then returns it to the Deacon, who incenses the Priest only. Making the sign of the cross, the Priest turns to the book, and reads the *Introit*.

**B**ENEDICTA sit sancta Trinitas, atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps.* Domine, Dominus noster, quam admirabile est nomen tuum in universa terra.

**B**LESSED be the Holy Trinity, and undivided Unity: we will praise it, because it hath shown his mercy to us. *Ps.* O Lord, our God, how wonderful is thy name over the utmost boundaries of the earth.

V. Gloria Patri, &c.

V. Glory, &c.

After which is alternately said:

S. Kyrie eleison.

P. Lord have mercy upon us.

M. Kyrie eleison.

R. Lord have mercy upon us.

S. Kyrie eleison.

P. Lord have mercy upon us.

- M. Christe eleison. R. Christ have mercy upon us.  
 S. Christe eleison. P. Christ have mercy upon us.  
 M. Christe eleison. R. Christ have mercy upon us.  
 S. Kyrie eleison. P. Lord have mercy upon us.  
 M. Kyrie eleison. R. Lord have mercy upon us.  
 S. Kyrie eleison. P. Lord have mercy upon us.

The priest standing at the middle of the Altar, joins his hands, and slightly bowing, says the *Gloria in Excelsis*, (which is omitted during Lent and Advent and in Masses for the dead.) At the words *We adore thee,—We give thee thanks,—Jesus Christ,—and Receive our prayers*, he bows, and at the end makes the sign of the cross.

**G**LORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe, Domi-

**G**LORY be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son, O Lord God, Lamb of



ne Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus, Tu solus Dominus, Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris Amen.

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

Kissing the Altar, and turning to the people, he says :  
 Dominus vobiscum. The Lord be with you.

Then follow the *Collects*, which are proper for the season, and to be found in the Missal, but the following may be used instead :

COLL. *Omnipotens.* O Almighty and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an Eternal Trinity, and in the power of majesty to adore an Unity; we beseech thee, that by the strength of this faith, we may be defended from all adversity. Through, &c.

II. COLL. *A cunctis.* Preserve us, O Lord, we beseech thee, from all dangers of body and soul: and by the intercession of glorious and blessed Mary, the ever Virgin Mother of God, of the blessed apostles, Peter and Paul, of blessed N. and of all the saints, grant us, in thy mercy, health and peace; that adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion. Thro', &c.

The *Epistle* for the day is then read, but the following may be used instead:

EPISTLE. *Rom. xi. 33.* O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him? and recompense shall be made him. For of him, and by him, and in him are all things To him be glory for ever. Amen

After which is said by the Acolyth:

Deo gratias

Thanks be to God.

Then follows the *Gradual, Tract, Alleluia, or Sequence*, according to the season.

GRAD. *Dan. iii.* Blessed art thou, O Lord, who beholdest the deep, and sittest on the cherubim

V. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever. Alleluia, Alleluia.

At High Mass, the Deacon places the book of the Gospels on the Altar, and the Celebrant blesses the incense. The Deacon with joined hands, says:

Munda cor meum,  
 ac labia mea, omni-  
 potens Deus, qui la-  
 bia Isaiaë prophetæ  
 calculo mundasti ig-  
 nito: ita me tua grata  
 miseratione dignare  
 mundare, ut sanctum  
 Evangelium tuum  
 digne valeam nun-  
 tiare. Per Christum  
 Dominum nostrum.  
 Amen.

Cleanse my heart,  
 and my lips, O Al-  
 mighty God, who  
 didst cleanse the lips  
 of the prophet Isaias  
 with a burning coal:  
 vouchsafe so to  
 cleanse me by thy  
 gracious mercy, that  
 I maybe able worthily  
 to proclaim thy holy  
 Gospel. Through  
 Jesus Christ our  
 Lord. Amen.

Afterwards, he takes the book from the Altar, and again kneeling down before the Priest, asks his blessing saying:

Jube Domine bene-  
 dicere.

Give me thy bless-  
 ing.

The Priest answers:

Dominus sit in  
 corde tuo et in labiis  
 tuis, ut digne et com-  
 petenter annunties  
 Evangelium suum.  
 Amen.

The Lord be in thy  
 heart and on thy lips,  
 that thou mayst wor-  
 thily and in a be-  
 coming manner an-  
 nounce his holy Gos-  
 pel. Amen.

Having received the blessing, he kisses the hand of the Priest; and then with incense and lighted candles he proceeds to the Gospel side of the Altar, and standing with his hands joined, says:

**Dominus vobis-** The Lord be with  
**cum.** you.

**M. Et cum spiritu** R. And with thy  
**tuo.** spirit.

Then saying with a loud voice,

**Initium (vel) se-** The beginning (or)  
**quentia Sancti Evan-** continuation of the  
**gelii secundum N.** Holy Gospel accord-  
 ing to N.

He makes the sign of the cross upon his forehead, mouth, and breast. (the people doing the same), at the end of which the minister and people answer:

**Gloria tibi do-** Glory be to thee,  
**mine.** O Lord.

He incenses the book three times, and then reads the Gospel:

**GOSPEL.** *Matt. xxviii. 18, 20. At that time, Jesus said to his disciples: All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.*

Then is said by the Acolyth:

**Laus tibi Christe.** Praise be to thee O  
 Christ.

The Subdeacon then carries the book to the Priest, who kisses the Gospel, saying:

*Perevangelica dicta* By the words of the  
*deleantur nostra de-* Gospel may our sins  
*lieta.* be blotted out.

The Priest is then incensed by the Deacon.

If the Priest celebrates without Deacon and Subdeacon the book is carried to the other side of the Altar, and he reads the Gospel himself in like manner.

The Priest then, at the middle of the Altar, says the *Nicene Creed*, when it is appointed to be said. At the words, *God,—Jesus Christ,—and is adored*, he bows his head to the cross; and kneels down whilst repeating the words, *and was incarnate by the Holy Ghost and was made man*, the people all kneeling at the same time.

**C**REDO in unum **I** BELIEVE in one  
 Deum, Patrem God, the Father  
 omnipotentem, facto- Almighty, Maker of  
 rem cœli et terræ, heaven and earth, and  
 visibilium omnium et of all things visible  
 invisibilium. and invisible.

Et in unum Domi- And in one Lord,  
 num Jesum Christum, Jesus Christ, the only  
 Filium Dei unigeni- begotten Son of God,  
 tum, et ex Patre and born of the Fa-  
 natum ante omnia ther before all ages;  
 sæcula; Deum de God of God, light of  
 Deo, lumen de lumine, light, true God of true  
 Deum verum de Deo God; begotten not  
 vero genitum non made; consubstan-  
 factum, consubstanti- tial to the Father, by  
 alem Patri, per quem whom all things were

omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis; et incarnatus est de Spiritu Sancto, ex Maria Virgini; ET HOMO FACTUS EST. Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum scripturas, et ascendit in cœlum; sedet ad dexteram Patris; et iterum venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per

made. Who for us men and for our salvation, came down from heaven; and became incarnate by the Holy Ghost, of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures; and ascended into heaven, sitteth at the right hand of the Father; and he is to come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son, is adored and glori-

Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

fied; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

Kissing the Altar, and turning to the people he says:

Dominus vobiscum. The Lord be with you.

R. Et cum spiritu tuo. R. And with thy spirit.

S. Oremus. P. Let us pray.

The Priest then takes the paten with the Host (at High Masses the Deacon hands the paten with the Host to the Priest) and offering it up, says:

**S**USCIPE, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentis meis, et pro omnibus circum-

**A**CCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences and for all here present; as also for

stantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. Amen.

Then he says the *Offertory* :

**OFFERT.** Blessed be God the Father, and the only begotten Son of God, as likewise the Holy Ghost; for he has shown mercy to us.

Making the sign of the cross with the paten, he places the Host upon the corporal, and then pours the wine and water into the chalice, (at High Mass the Deacon and Sub-Deacon minister them) saying :

**D**EUS, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster; qui tecum vivit et regnat, in unitate Spiritus Sancti,

**O** GOD, ✠ who, in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the mystery of this Water and Wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, *namely*, Jesus Christ our Lord thy Son, who with



Deus, per omnia sæcula sæculorum &c Amen.  
Amen.

The Priest then takes the chalice, and offers it saying:

**O**FFERIMUS tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divine Majestatis tuæ, pro nostra et totius mundi, salute, cum odore suavitatis ascendat. Amen

**W**E offer unto thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet odour, for our salvation, and for that of the whole world, Amen.

At High Mass, the Sub-Deacon here receives the paten, which he envelopes in the extremities of the veil with which his shoulders are covered, and then goes and stands behind the Celebrant until the *Pater Noster* is said. The Priest makes the sign of the cross with the chalice, places it upon the corporal, and covers it with the pall, and then joining his hands and slightly bowing, says:

**I**N spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

**A**CCEPT us, O Lord, in the spirit of humility, and contrition of heart; and grant that the sacrifice we offer in thy sight, this day, may be pleasing to thee, O Lord God.

The Priest, elevating his eyes towards heaven, and stretching out his hands over the Host and Chalice, blesses them, saying

**V**ENI, sanctifica-  
tor, omnipotens  
æterne Deus, et bene-  
dic hoc sacrificium  
tuo sancto nomini pre-  
paratum.

**C**OME, O Almigh-  
ty and eternal  
God, the sanctifier,  
and bless this sacri-  
fice, prepared for the  
glory of thy holy  
name.

At High Mass the Priest blesses the Incense saying:

**P**ER intercessio-  
nem beati Mi-  
chaelis archangeli  
stantis a dextris Al-  
taris Incensi, et om-  
nium electorum suo-  
rum, incensum istud  
dignetur Dominus be-  
nedicere, et in odorem  
suavitatis accipere.  
Per Christum Domi-  
num nostrum.

**M**AY the Lord, by  
the intercession  
of blessed Michael the  
archangel, standing  
at the right hand of  
the Altar of Incense,  
and of all his elect,  
vouchsafe to bless this  
incense, and receive it  
as an odour of sweet-  
ness. Through, &c  
Amen.

Receiving the thurible he incenses the bread and wine,  
saying:

**I**NCENSUM istud  
a te benedictum,  
ascendat ad te Domi-  
ne, et descendat super  
nos misericordia tua.

**M**AY this Incense  
which thou hast  
blest, O Lord, ascend  
to thee, and may thy  
mercy descend upon  
us.

He then incenses the Altar, saying, (*Ps. cxi.*)

**D**IRIGATUR, **L**ET my prayer, O Domine, oratio Lord, be directed mea sicut incensum, as incense in thy in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Returning the thurible to the Deacon, he says:

**A**CCENDAT in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen. **M**AY the Lord enkindle within us the fire of his love, and the flame of eternal charity. Amen.

After which the Priest is incensed by the Deacon, and then the others in order.

Going to the Epistle side of the Altar, the Priest, washes his hands, and recites the following verses of *Ps. xxv.*

**L**AVABO inter innocentes manus meas; et circumdabo altare tuum, Domine. **I** WILL wash my hands among the innocent; and will compass thy altar, O Lord.

Ut audiam vocem  
laudis; et enarrem  
universa mirabilia  
tua.

Domine, dilexi de-  
corem domus tuæ, et  
locum habitationis  
gloriæ tuæ.

Ne perdas cum im-  
piis animam meam, et  
cum viris sanguinum  
vitam meam.

In quorum mani-  
bus iniquitates sunt:  
dextera eorum repleta  
est muneribus

Ego autem in inno-  
centia mea ingressus  
sum: redime me et  
miserere mei.

Pes meus stetit in  
directo: in ecclesiis  
benedicam te, Domi-  
ne.

Gloria Patri, et Filio,  
&c.

That I may hear  
the voice of thy praise,  
and tell all thy won-  
drous works,

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

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

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

But I have walked  
in my innocence: re-  
deem me, and have  
mercy on me.

My foot hath stood  
in the direct way: in  
the churches I will  
bless thee, O Lord.

Glory be to the Fa-  
ther, &c.

Returning and bowing before the middle of the Altar,  
he says:

**S**USCIPE, sancta  
Trinitas hanc ob-  
lationem, quam tibi

**R**ECEIVE, O holy  
Trinity, this ob-  
lation which we make

offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri, et in honorem beata Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem, &c. Amen.

to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary, ever a Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, and of all the saints; that it may be available to their honour, and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then turning himself towards the people, he says:

**O**RATE, Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum patrem omnipotentem.

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

The Acolyth answers:

Suscipiat Dominus sacrificium de  
 nus sacrificium de receive the sacrifice

May the Lord receive the sacrifice

manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ: from thy hands, to the praise and glory of his own name, and to our benefit, and that of all his holy church.

The Priest answers in a low voice. *Amen.*

He then reads the *Secret Prayers.*

SECRET. Sanctify, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of this oblation: and by it make us ourselves an eternal offering to thee. Through, &c.

II. SECRET. Graciously hear us, O God our Saviour; that by virtue of this sacrament, thou mayest defend us from all enemies, of both soul and body; grant us grace in this life, and glory in the next.

He concludes by saying aloud.

Per omnia sæcula World without end.  
sæculorum.

R. Amen. R. Amen.

V. Dominus vobiscum. V. The Lord be with you

R. Et cum spiritu tuo R. And with thy spirit.

Lifting up his hands he says:

Sursum corda. Lift up your hearts.

R. Habemus ad Dominum. R. We have lifted them up to the Lord.

Joining his hands before his breast, and bowing his head, he says:

Gratias agamus Domino Deo nostro.

Let us give thanks to the Lord God.

R. Dignum et justum est.

R. It is meet and just.

He then disjoins his hands and keeps them so until the end of the Preface, when he again joins them, and bowing down says, *Sanctus, &c.*

The following Preface is said on all Ferias, and on those Festivals which have none proper, and in all Masses for the Dead.

**V**ERE dignum et justum est, æquum est salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, Per Christum Dominum nostrum; per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cæli cælorumque virtutes, ac beatæ seraphim, sociâ exultatione concelebrant. Cum quibus et nostras voces, ut ad-

**I**T is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God. Through Christ our Lord, by whom the angels praise thy majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify it. Together

Prefaces marked \* commence as this, to *æterne Deus.*

mitti jubeas deprecamur, supplicii confessione dicentes:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

with whom we beseech thee that we may be admitted to join our humble voices, saying,

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

On Trinity Sunday, and every other Sunday in the year that has no proper preface.

\* **Q**UI cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Dei-

\* **W**H O together with thy only begotten Son and the Holy Ghost, art one God and one Lord: not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that in



tatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quam laudant angeli, atque archangeli, cherubim quoque ac seraphim; qui non cessant clamare quotidie, una voce dicentes, Sanctus. &c.

confession of the true and eternal Deity, we adore a distinction in the Persons, and unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying, Holy, &c.

From Christmas Day till the Epiphany (except in the octave of St. John), on the Purification of the B. V. Mary, on Corpus Christi and during the octave, and on the Transfiguration of our Lord.

\* **Q**uia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit; ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exer-

\* **S**INCE by the mystery of the Word made flesh a new ray of thy glory has appeared to the eyes of our souls; that while we behold God visibly, we may be carried by him to the love of things invisible. † And therefore with the angels and archangels, with the thrones and domina-

† Prefaces thus marked are concluded as this is.

citus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, &c.

tions, and with all the heavenly host we sing an everlasting hymn to thy glory, saying, &c.

On the Epiphany and during its octave.

\* **Q**UIA cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. † Et ideo, cum angelis, &c.

\* **B**ECAUSE when thy only begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. † And therefore

From Ash Wednesday to Passion Sunday, except on the Feasts which have a proper preface.

\* **Q**UI corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. § Per Christum, &c.

\* **W**HO by bodily fasting dost repress vice, elevate the mind, and bestow virtue and rewards. § Through, &c.

From Passion Sunday till Maunday Thursday, except on Feasts which have a proper preface, and in Masses of the Holy Cross and the Passion.

\* **Q**UI salutem humani generis in ligno Crucis constituisti; ut unde mors oriebatur, inde vita resurgeret, et qui in ligno vincebat, in

\* **W**HO hast appointed the salvation of mankind to be wrought on the wood of the cross; that from whence

§ Concluded as on page 79.

ligno quoque vinceretur. § Per Christum Dominum nostrum, &c. life might arise, and that he who overcame by the tree might also by the tree be overcome. § Through, &c.

From Holy Saturday till Ascension Day, in the Mass of Holy Saturday, is said *in hac potissimum nocte*; on Easter Day and till the Saturday following, inclusively, *in hac potissimum die*, and afterwards *in hoc potissimum gloriosius*.

**V**ERE dignum et justum est, æquum et salutare, te quidem Domine, omni tempore, sed [in hac potissimum nocte *vel die, vel*] in hoc gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideo cum angelis, &c. **I**T is truly meet and just, right, and available to salvation, to praise thee, O Lord, at all times, but chiefly on this [night *or day, or at this time*] when Christ our pass-over was sacrificed for us. For he is the true Lamb who hath taken away the sins of the world. Who by dying has destroyed our death, and by rising again has restored us to life. † And therefore, &c.

From Ascension-Day till Whitsun-Eve.

\* **P**ER Christum Dominum nostrum. Qui post re- \* **T**HROUGH Christ our Lord. Who after his

surrectionem suam resurrection appeared  
 omnibus discipulis openly to all his dis-  
 suis manifestus appa- ciples, and in their  
 ruit, et ipsis cernenti- presence ascended  
 bus est elevatus in into heaven, to make  
 cœlum, ut nos divini- us partakers of his  
 tatis suæ tribueret divine nature. † And  
 esse participes. † Et therefore, &c.  
 ideo, &c.

From Whitsun-Eve till Trinity Sunday; and in Votive  
 Masses of the Holy Ghost, omitting the words,—  
*hodierna die.*

\* **P**ER Christum  
 Dominum nos-  
 trum. Qui ascendens  
 super omnes cœlos,  
 sedensque ad dexte-  
 ram tuam, promi-  
 sum Spiritum Sanc-  
 tum [hodierna die] in  
 filios adoptionis effu-  
 dit. Qua propter pro-  
 fusis gaudiis totus in  
 orbe terrarum mun-  
 dus exultat. Sed et  
 supernæ virtutes at-  
 que angelicæ potesta-  
 tes hymnum gloriæ  
 tuæ concinunt, sine  
 fine dicentes, Sanc-  
 tus, &c.

\* **T**HROUGH  
 Christ our  
 Lord. Who ascend-  
 ing above all the hea-  
 vens, and sitting at  
 thy right hand, sent  
 down the promised  
 Holy Spirit [this day]  
 upon the children of  
 adoption. Wherefore  
 the whole world dis-  
 plays its excess of joy.  
 The heavenly virtues  
 also, and all the an-  
 gelic powers, sing in  
 concert an everlasting  
 hymn to thy glory,  
 saying, Holy, &c.

On the Festivals of the blessed Virgin Mary, (except the Purification) and during the octaves, when there is a feast with a proper preface, and in Votive Masses of the Blessed Virgin.

**E**T te in N. Beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. § Per quem, &c.

**A**ND that we should praise, bless, and glorify thee on the N. of the blessed Mary, ever a Virgin. Who by the overshadowing of the Holy Ghost conceived thy only begotten Son, and the glory of her virginity still remaining, brought forth the eternal light of the world, Jesus Christ our Lord. § By, &c.

On the Feasts of the Apostles and Evangelists, (except the day of St. John the Apostle) and during their Octaves, when there is no proper preface; also in Votive Masses in their honour.

**V**ERE dignum et justum est, æquum, et salutare, te Domine suppliciter exorare, ut gregem tuum, Pastor æternæ, non deseras, sed per beatos apostolos tuos continu protectione

**I**T is truly meet and just, right, and available to salvation, humbly to beseech thee that thou, O Lord, our eternal Shepherd wouldst not forsake thy flock, but keep it under thy con-

custodias. Ut iisdem rectoribus gubernentur, quos operis tui vicarios eidem contulisti præesse pastores. † Et ideo cum angelus, &c.

tinual protection, by thy blessed apostles. That it may be governed by those whom thou hast appointed its vicars and pastors. † And therefore, &c

### THE CANON OF THE MASS.

The Priest says in a low voice:

**T**E igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus uti accepta habeas, et benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque Catholicæ et

**W**E therefore humbly pray & beseech thee, most merciful Father, thro' Jesus Christ thy Son, our Lord, to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place, we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world; together with thy servant N. our Pope, N. our Bishop, as also all orthodox believers and

Apostolicæ fidei cultoribus. professors of the Catholic and Apostolic faith.

Commemoration of the Living.

**M**EMENTO Domine, famularum, famularumque tuarum N. et N.

**R**EMEMBER, O Lord, thy servants of both sexes, N. and N.

The Priest pauses a moment—prays for those for whom he wishes to pray in particular, and extending his hands continues :

**E**T omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibi que reddunt vota sua æterno Deo vivo et vero.

**A**ND all here present, whose faith and devotion are known unto thee, for whom we offer up to thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, imprimis glori-

Communicating with, and honouring in the first place, the

osæ semper Virginis  
 Mariæ, Genetricis  
 Dei et Domini nostri  
 Jesu Christi: sed et  
 beatorum Apostolo-  
 rum ac Martyrum  
 tuorum, Petri et Pau-  
 li, Andreæ, Jacobi,  
 Joannis, Thomæ, Ja-  
 cobi, Phillippi, Bar-  
 tholomæi, Matthæi,  
 Simonis et Thaddæi,  
 Lini, Cleti, Clemen-  
 tis, Xysti, Cornelii,  
 Cypriani, Laurentii,  
 Chrysogoni, Joannis  
 et Pauli, Cosmæ et  
 Damiani, et omnium  
 Sanctorum tuorum:  
 quorum meritis preci-  
 busque concedas, ut  
 in omnibus protec-  
 tionis tuæ muniamur  
 auxilio. Per eun-  
 dem Christum Domi-  
 num nostrum. Amen.

memory of the ever  
 glorious Virgin Mary,  
 Mother of our Lord  
 and God Jesus Christ,  
 as also of the blessed  
 Apostles and Martyrs,  
 Peter and Paul, An-  
 drew, James, John,  
 Thomas, James, Phi-  
 lip, Bartholomew,  
 Matthew, Simon and  
 Thadeus, Linus, Cle-  
 tus, Clement, Xystus,  
 Cornelius, Cyprian,  
 Lawrence, Chrysogo-  
 nus, John and Paul,  
 Cosmas and Damian,  
 and of all thy Saints,  
 through whose merits  
 and prayers grant that  
 we may be always  
 defended by the help  
 of thy protection.  
 Through the same  
 Christ our Lord.  
 Amen.

Spreading his hands over the Oblation, he says the  
 words of consecration secretly, and distinctly.

[Here the bell is rung.]

**H**ANC igitur obla-  
 tionem servitu-  
 tis nostræ, sed et

**W**E, therefore, be-  
 seech thee, O  
 Lord, graciously to



cunctæ familiæ tuæ, accept this oblation of  
 quæsumus, Domine, our servitude, as also  
 ut placatus accipias; of thy whole family;  
 diesque nostros in and to dispose our  
 tua pace disponas, at- days in thy peace,  
 que ab æterna dam- preserve us from eter-  
 natione nos eripi, et- nal damnation, and  
 in electorum tuorum rank us in the num-  
 jubeas grege nume- ber of thine elect.  
 rari. Per Christum Through Christ our  
 Dominum nostrum. Lord. Amen  
 Amen.

Quam oblationem  
 tu, Deus, in omnibus,  
 quæsumus, benedic-  
 tam, adscriptam, ra-  
 tam, rationabilem, ac-  
 ceptabilemque facere  
 digneris; ut nobis  
 corpus et sanguis fiat  
 dilectissimi Filii tui  
 Domini nostri Jesu  
 Christi.

Qui pridie quam  
 pateretur, accepit pa-  
 nem in sanctas ac ve-  
 nerabiles manus suas,  
 et elevatis oculis in  
 cælum, ad te Deum  
 Patrem suum omni-  
 potentem, tibi gratias  
 agens, benedixit, fre-

Which oblation do  
 thou, O God vouch-  
 safe in all respects to  
 bless, approve, ratify,  
 and accept; that it  
 may be made for us  
 the body and blood  
 of thy most beloved  
 Son, Jesus Christ our  
 Lord.

Who, the day be-  
 fore he suffered, took  
 bread into his holy  
 and venerable hands,  
 and with his eyes  
 lifted up towards hea-  
 ven, giving thanks to  
 thee, Almighty God,  
 his Father, he blessed

git, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes, Hoc EST ENIM CORPUS MEUM. it, brake it, and gave it to his disciples, saying, Take and eat ye all of this, For THIS IS MY BODY.

After pronouncing the words of Consecration, the Priest kneeling, adores the sacred Host; rising he elevates it; then placing it on the corporal, again adores it. [At the elevation, the bell is rung three times.]

**S**IMILI modo **I**N likemanner after postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed, and gave it to his disciples, saying, take and drink ye all of this, For THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescunque feceritis, in mei memoriam facietis. As often as ye do these things, ye shall do them in remembrance of me.

Here also kneeling, he adores the sacred chalice; rising, he elevates it; then replacing it on the corporal, he covers it, and again adores it.

[The bell is here also rung three times]

The Priest then proceeds:

**U**NDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cælo gloriosæ ascensionis, offerrimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

**W**HEREFORE O Lord, we, thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty of thy gifts bestowed as a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Extending his hands, he continues:

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere sicuti accepta habere dignatus es munera pueri tui justissimi Abel, et sacrificium

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts

Patriarchæ nostri of thy just servant  
 Abrahæ et quod tibi Abel, and the sacrifice  
 obtulit summus sa- of our Patriarch Abra-  
 cerdos tuus Melchise- ham, and that which  
 dech, sanctum sacri- thy high-priest Mel-  
 ficium immaculatum chisedech offered to  
 Hostiam. thee, a holy sacrifice  
 and unspotted victim.

Bowing down with his hands joined and placed upon  
 the altar, he says :

Supplices te roga- We most humbly be-  
 mus omnipotens seech thee Almighty  
 Deus, jube hæc per- God, to command  
 ferri per manus sancti these things to be car-  
 angeli tui in sublime ried by the hands of  
 altare tuum, in con- thy holy angels to the  
 spectu divinæ Majes- altar on high, in the  
 tatis tuæ, ut quotquot sight of thy divine  
 ex hac altaris partici- Majesty, that as many  
 patione sacro-sanctum as shall partake of the  
 Filii tui corpus most sacred body and  
 et sanguinem sump- blood of thy Son at  
 serimus, omni bene- this altar, may be fil-  
 dictione cœlesti et led with every heaven-  
 gratia repleamur. ly grace and blessing  
 Per eundem Chris- through the same  
 tum Dominum nos- Christ our Lord,  
 trum. Amen. Amen.

Commemoration of the Dead.

**M**EMENTO eti- **B**E mindful, O  
 am, Domine, Lord, of thy ser-  
 famula um famula- vants N. and N. who

rumque tuarum N. et are gone before us  
 N. qui nos præcesser- with the sign of faith  
 unt cum signo Fidei, and rest in the sleep  
 et dormiunt in somno of peace.  
 pacis.

Here particular mention is silently made of such of the  
 Dead as he intends to pray for, after which he  
 continues:

**I**PSIS, Domine, et  
 omnibus in Chris-  
 to qui escentibus, lo-  
 cum refrigerii, lucis  
 et pacis, ut indulgeas  
 deprecamur: pereun-  
 dem Christum Domi-  
 num nostrum. Amen

**T**O these, O Lord,  
 and to all that  
 sleep in Christ, grant,  
 we beseech thee, a  
 place of refreshment,  
 light, and peace:  
 through the same  
 Christ our Lord,  
 Amen.

Striking his breast, and raising his voice a little he says:

**N**OBIS quoque  
 peccatoribus fa-  
 mulis tuis, de multi-  
 tudine miserationum  
 tuarum sperantibus,  
 partem aliquam et so-  
 cietatem donare dig-  
 neris, cum tuis sanc-  
 tis apostolis et mar-  
 tyribus; cum Joanne  
 Stephano, Matthia,  
 Barnaba, Ignatio, Al-  
 exandro, Marcellino,  
 Petro, Felicitate, Per-

**A**LSO to us sin-  
 nersthy servants  
 confiding in the mul-  
 titude of thy mercies,  
 vouchsafe to grant  
 some part and fellow-  
 ship with thy holy  
 apostles and martyrs;  
 with John, Stephen,  
 Matthias, Barnabas,  
 Ignatius, Peter, Alex-  
 ander, Marcellinus,  
 Felicitas, Perpetua,  
 Agatha, Lucy, Agnes,

petua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas sanctificas vivificas, benedices, et præstas nobis.

The Priest here uncovers the chalice and makes a genuflection. Taking the sacred Host in his right hand and holding the chalice in his left, he makes the sign of the cross three times over the chalice, saying:

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Covering the chalice, he makes a genuflection and says aloud:

Per omnia sæcula sæculorum.

R. Amen.

Cecily, Anastasia, and with all thy saints; into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

By whom O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things.

By him and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost all honour and glory.

For ever and ever.

R. Amen.

*Oremus.*

**P**RÆCEPTIS salutaribus moniti et divina institutione formati, audemus dicere :

Pater noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra; panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem.

M. Sed libera nos a malo.

S. Amen.

At High Mass, near the conclusion of the *Paternoster*, the Deacon goes to the right hand of the Priest, and receiving the paten from the Sub-deacon, puts it into the hands of the Priest. He takes the paten and says:

Libera nos quæsumus, Domine, ab omnibus malis præteritis præsentibus, et futu-

*Let us Pray.*

**I**NSTRUCTED by thy saving precepts, and following thy divine directions, we presume to say,

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

R. But deliver us from evil.

P. Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come;

ris; et intercedente beata et gloriosa semper Virgine Dei Genitricis Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris; ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

and by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, and of the holy Apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

The Priest slides the paten under the sacred Host, uncovers the Chalice, and makes a genuflection. He then breaks the Host in the middle, over the Chalice, saying:

|  |   |
|--|---|
| Per eundem Dominum nostrum Jesum Christum Filium tuum. | Through the same Jesus Christ thy Son, our Lord |
|--|---|

The part which is in his right hand he places upon the paten, and breaks a particle from the other part in his left hand, saying:

|   |  |
|---|--|
| Qui tecum vivit et regnat, in Spiritu Sancti, Deus. | Who with thee and the Holy Ghost, liveth and reigneth God. |
|---|--|

Having placed the half in his left hand upon the paten, and holding the particle broken off in his right hand, and the Chalice in his left, he says aloud:



Per omnia sæcula  
sæculorum.

World without end.

R. Amen.

R. Amen.

V. Pax Domini sit  
semper vobiscum.

V. The peace of  
the Lord be always  
with you.

R. Et cum spiritu  
tuo.

R. And with thy  
spirit.

The Priest puts a particle of the Host into the Chalice,  
saying in a low voice :

**H**ÆC commixtio  
et consecratio  
corporis et sanguinis  
Domini nostri Jesu  
Christi fiat accipien-  
tibus nobis in vitam  
æternam. Amen.

**M**AY this mixture  
and consecra-  
tion of the Body and  
Blood of our Lord  
Jesus Christ be to us  
who receive it, effec-  
tual to eternal life.  
Amen.

Covering the Chalice, and making a genuflection, he  
bows down, strikes his breast three times, and says:

**A**GNUS Dei, qui  
tollis peccata  
mundi, miserere no-  
bis.

**L**AMB of God, who  
takest away the  
sins of the world,  
have mercy on us.

Agnus Dei, qui tol-  
lis peccata mundi,  
miserere nobis.

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

Agnus Dei, qui tol-  
lis peccata mundi,  
dona nobis pacem.

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



tris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti, libera me per hoc sacro-sanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem, sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; qui vivis et regnas cum Deo Patre in unitate Spiritus

will of thy Father, hast by thy death, through the co-operation of the Holy Ghost given life to the world, deliver me by this thy most sacred body and blood, from all my iniquities, and from all evils; and make me always adhere to thy commandments; and never suffer me to be separated from thee; who livest and reignest with God the Father, &c. Amen.

Grant that the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, may not turn to my judgment and condemnation: but, through thy mercy, be a safeguard and remedy, both to soul and body; who with God the Father, in the unity of the Holy

Sancti, Deus, per omnia sæcula sæculorum. Amen. Ghost, livest and reignest God for ever and ever. Amen.

The Priest taking the Host in his hands, and making a genuflection, says:

**P**ANEM cœlestem accipiam, et nomen Domini invocabo. **I** WILL take the bread of heaven, and call upon the name of our Lord.

Striking his breast with humility and devotion, he says thrice, the Acolyth ringing the bell each time:

**D**OMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea. **L**ORD, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Taking both parts of the sacred Host in his right hand and making the sign of the cross with it upon himself, he says:

**C**ORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen. **M**AY the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives the sacred Host, and after a short meditation, uncovers the chalice, and putting into it with the paten, the smallest atoms of the Host left upon the corporal, says:

**Q**UID retribuam Domino pro omnibus quæ retribuit **W**HAT return shall I make the Lord for all he has

mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum et ab inimicis meis salvus ero. given to me? I will take the Chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

Taking the Chalice in his right hand, and making the sign of the cross with it upon himself, he says:

**S**ANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen. **M**AY the blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

The Priest then receives the most precious blood, together with the particles in it.

Here the Holy Communion is administered, if there are persons to receive. Those who are to communicate go up to the Sanctuary at the *Domine non sum dignus*, when the bell rings. The Acolyth spreads a cloth before them, and says the *Confiteor*.

Then the Priest turns to the Communicants, and pronounces a general absolution, in these words:

**M**ISERERE VESTRI omnipotens Deus, et dimisis peccatis vestris, perducet vos ad vitam æternam. **M**AY • Almighty God have mercy on you, and your sins being forgiven, bring you to life everlasting.

M. Amen.

R. Amen.

S. Indulgentiam, absolutionem et remis- P. May the Almighty and merciful

sionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus. Lord give you pardon, absolution, and remission of all your sins.

M. Amen.

R. Amen.

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

**E**CCĒ Agnus Dei, **B**EHOLD the  
 ecce qui tollit peccata mundi: Lamb of God, behold him who takes away the sins of the world.

And then repeats three times, *Domine non sum dignus &c.* Coming down to the rails, he administers the Holy Communion, saying to each communicant.

**C**ORPUS Domini **M**AY the body of  
 nostri Jesu Christi custodiat ani- our Lord Jesus  
 mam tuam in vitam soul to life everlast-  
 æternam. Amen. ing. Amen.

The Priest then returns to the Altar, and places the ciborium in the tabernacle. The Acolyth pours a little wine into the Chalice, and the Priest takes the first Ablution, saying:

**Q**UOD ore sump- **G**RANT, O Lord,  
 simus, Domine, that what we  
 para mente capiamus have taken with our  
 et de munere tempo- mouth, we may re-  
 rali fiat nobis reme- ceive with a pure  
 dium sempiternum. mind, that of a tem-  
 poral gift it may be-  
 come to us an eternal  
 remedy.

The Acolyth then pours wine and water over the fingers of the Priest, and he takes the second Ablution, saying:

|  |   |
|--|---|
| <p><b>C</b>ORPUS tuum,<br/>Domine, quod<br/>sumpsi, et sanguis<br/>quem potavi, adhæ-<br/>reat visceribus meis;<br/>et præsta ut in me<br/>non remaneat scele-<br/>rum macula, quem pu-<br/>ra et sancta refecerunt<br/>sacramenta. Qui vi-<br/>vis et regnas in sæcu-<br/>la sæculorum. Amen.</p> | <p><b>M</b>AY thy body, O<br/>Lord, which I<br/>have received, and<br/>thy blood which I<br/>have drunk, cleave to<br/>my bowels; and grant<br/>that no stain of sin<br/>may remain in me,<br/>who have been fed<br/>with this pure and<br/>holy sacrament. Who<br/>livest, &amp;c.</p> |
|--|---|

Having covered the Chalice, he goes to the book, and reads the *Communion*. The following may be read instead:

**COMM.** We bless the God of heaven, and we will praise him in the sight of all the living: because he hath shown us his mercy.

Turning to the people, he says.

|                                |                                  |
|--------------------------------|----------------------------------|
| <p>Dominus vobis-<br/>cum.</p> | <p>The Lord be with<br/>you.</p> |
|--------------------------------|----------------------------------|

|                                   |                                    |
|-----------------------------------|------------------------------------|
| <p>R. Et cum spiritu<br/>tuo.</p> | <p>R. And with thy<br/>spirit.</p> |
|-----------------------------------|------------------------------------|

|                   |                       |
|-------------------|-----------------------|
| <p>V. Oremus.</p> | <p>V Let us pray.</p> |
|-------------------|-----------------------|

Then the Priest reads the *Post Communion*, at the end of the first and last prayers of which the Acolyth answers, Amen. The following may be said:

**P. COMM.** *Proficiat.* May the receiving of this sacrament, O Lord our God, avail us

to the salvation of body and soul, together with the confession of an everlasting Holy Trinity, and of the undivided Unity thereof Through, &c.

II. P. COMM. *Mundet.* May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary, the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N. and of all the saints, free us from all sin, and deliver us from all adversity.

The Priest again turns towards the people, saying :

Dominus vobis- The Lord be with  
cum. you.

R. Et cum spiritu R. And with thy  
tuo. spirit.

V. Ite missa est, vel V. Go, you are dis-  
Benedicamus Domi- missed, or Let us bless  
no. the Lord.

R. Deo gratias. R. Thanks be to  
God.

Instead of which, when the *Gloria in excelsis* has been omitted, he says :

Benedicamus Do- Let us bless the  
mino. Lord.

R. Deo gratias. R. Thanks be to  
God.

In Masses for the Dead.

Requiescant in May they rest in  
pace. peace.

R. Amen. R. Amen



Bowing before the Altar, the Priest says:

**P**LACEAT tibi, sancta Trinitas, obsequium servitutis meæ: et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus pro quibus illud obtuli, sit, temiserante, propitiabile. Per Christum Dominum nostrum. Amen.

**L**ET the performance of my homage be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, unworthy as I am, have offered up in the sight of thy Majesty, may be acceptable to thee, and by thy mercy be a propitiation for me, and for all for whom I have offered it. Thro' Christ &c.

The Priest then kisses the Altar, and turning towards the people gives them his blessing, making the sign of the cross upon them.

In Masses for the Dead the Blessing is not given.

**B**ENEDICAT vos, omnipotens Deus, ✠ Pater, et Filius, et Spiritus Sanctus.

**M**AY Almighty God, ✠ the Father, Son, and Holy Ghost bless you.

R. Amen.

R. Amen.

Turning towards the Gospel side of the Altar, he says:

Dominus vobiscum,

The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Tracing the sign of the cross upon the Altar, and then upon his forehead, lips, and heart, he says:

Initium Sancti Evangelii, or Sequen-  
tia. The beginning of the Gospel, or the continuation, &c.

R. Gloria tibi, Domine. R. Glory be to thee, O Lord.

And then reads the Gospel of St. John, if no other is appointed.

**I**N principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est. In ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebrae eam non comprehenderunt.

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, & the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per il-

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all might believe through

lum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

him. He was not the light, but came to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. **ET VERBUM CARO FACTUM EST,** et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ et veritatis.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH,** and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Deo Gratias.

R. Thanks be to God.

After High Mass, the following V. R. and Prayer are sung for the Queen:

V. Domine salvam  
fac Reginam nostram  
Victoriam.

R. Et exaudi nos  
in die qua invocaveri-  
mus te. Gloria &c.

*Oremus.*

**Q**UÆSUMUS,  
omnipotens  
Deus, ut famula tua  
Regina nostra, qua  
tua miseratione sus-  
cepit regni guberna-  
cula, virtutem etiam  
omnium percipiat in-  
crementa; quibus de-  
centur ornata, vitior-  
um monstra devitare,  
hostes superare, et ad  
te, qui via, veritas, et  
vita es gratiosa valeat  
pervenire. Per Domi-  
num nostrum Jesum  
Christum, &c.

V. O Lord save Vic-  
toria, our queen.

R. And hear us in  
the day when we shall  
call upon thee. Glory,  
&c.

*Let us Pray.*

**W**E beseech thee,  
O Almighty  
God, that thy servant  
Victoria our queen,  
who through thy mer-  
cy hath undertaken  
the government of  
these realms, may also  
receive an increase of  
all virtues, wherewith  
being adorned she  
may avoid the enor-  
mity of sin; and  
being rendered ac-  
ceptable in thy sight,  
may come at length  
to thee, who art the  
way, the truth, and  
the life. Through &c.

## Devotions for Mass.



**I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

At the beginning of the mass, the Priest at the foot of the altar makes the sign of the cross, saying, *In the name of the Father, and of the Son, and of the Holy Ghost, Amen*: and then recites with the clerk the 42nd Psalm, "*Judica me, Deus, &c. Judge me, O God,*" which you may either recite with him, or pray as follows.

*A prayer at the beginning of the Mass.*

**O** ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before thee this day, to offer up to thee by the hands of our High Priest, Jesus Christ, thy Son, the sacrifice of his body and blood, in union with the sacrifice which he offered to thee upon the cross: first, for thine own honour, praise, adoration, and glory: secondly, in remembrance of his death and passion: thirdly, in thanksgiving for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven or militant on earth, and especially for those bestowed on me, the most unworthy of all: fourthly, for obtaining pardon and remission of all my sins, and of those of all others, whether

living or dead, for whom I ought to pray: and, lastly, for obtaining all graces and blessings both for myself, and for thy whole church. Oh! be thou pleased to assist me in such manner by thy grace, that I may behave myself this day as I ought to do in thy divine presence, and that I may so commemorate the death and passion of thy divine Son, as to partake most plentifully of the fruits of it. Through the same Jesus Christ, our Lord. Amen.

Then the Priest bowing down says the *Confiteor*, *I confess to Almighty God, &c.* by way of a general confession to God, to the whole court of heaven, and to all the faithful then present, of his sins and unworthiness and to beg their prayers to God for him, and the clerk in the name of the people, prays for the Priest, that God would have mercy on him, and forgive his sins, and bring him to everlasting life. Then in the name of all there present, the clerk makes the like general confession to God, to the whole court of heaven and to the Priest and begs his prayers. And the Priest prays to God to show mercy to all his people, and to grant them pardon, absolution, and remission of all their sins. Which is done to the end that both Priest and people may put themselves in a penitential spirit in order to assist worthily at this divine sacrifice. You may either say the *Confiteor*, or "I confess to Almighty God," &c. in the usual form; or you may pray as follows:

*A Prayer at the Confiteor.*

**O** BLESSED Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess. in the

sight of the whole court of heaven, and of all thy faithful, mine innumerable treasons against thy divine Majesty. I have sinned, O Lord, I have sinned; I have grievously offended thee through the whole course of my life, in thought, word, and deed; and therefore am most unworthy to lift mine eyes to heaven, or so much as to name thy sacred name: how much more am I unworthy to appear here in thy sanctuary, and to assist among thine angels at these heavenly mysteries, which require so much purity; because Jesus Christ himself, is here in person both Priest and Victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart: and therefore I here venture to come into thy temple, and with the poor publican, and, as I hope, with the same penitential spirit, I strike my breast and say, O God, be merciful to me a sinner, O God, be merciful to me a sinner, O God, be merciful to me a sinner. And I humbly hope to find this mercy which I crave, through that passion and death which is here celebrated. O fountain of mercy, grant this mercy to me and to all poor sinners Amen.

After the Confiteor the Priest goes up to the altar, saying, *Take away from us, we beseech thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the holy of holies, through Christ our*

*Lord. Amen.* Say the same with him: and when he kisses the altar as a figure of Christ, and the seat of the sacred mysteries, make an act of love of your divine Saviour, and embrace his feet with an humble and tender affection.

When the Priest is come up to the altar, he goes to the book, and there reads what is called the Introit or Entrance of the Mass, which is different every day, and is generally an anthem taken out of the scripture, with the first verse of one of the Psalms, and the Glory be to the Father. &c. to glorify the blessed Trinity.

*A Prayer at the Introit.*

**G**RANT, O Lord, that we may be truly prepared for offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

Glory be to the Father, &c.

The Priest returns to the middle of the altar, and says alternately with the clerk, the *Kyrie eleison*, or *Lord, have mercy on us*, which is said three times to God the Father: three times *Christe eleison*, or *Christ have mercy on us*, to God the Son; and three times again *Kyrie eleison*, to God the Holy Ghost. Join in this frequent calling for mercy: but let it be with a truly contrite and humble heart.

After the *Kyrie eleison*, the Priest recites the *Gloria in Excelsis*, or *Glory to God on high*, &c. which is an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. Join in this heavenly hymn, and excite in your soul the affections which it expresses.

*The Gloria in Excelsis.*

**G**LORY to God on high, and on earth peace to men of good-will. We praise



thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for thy great glory. O Lord God, O heavenly King, O God the Father Almighty, O Lord Jesus Christ, the only-begotten Son, O Lord God, O Lamb of God, O Son of the Father, O thou who takest away the sins of the world, have mercy on us: O thou who takest away the sins of the world, hear our prayer: O thou who sittest at the right hand of the Father, have mercy on us: for thou alone art holy, thou alone art Lord, thou alone art Most High, O Jesus Christ, together with the Holy Ghost, in the glory of God the Father, Amen.

At the end of the Gloria in Excelsis the Priest kisses the altar, and turning to the people says, *Dominus vobiscum, The Lord be with you:* answer. *Et cum spiritu tuo, And with-thy spirit.* As often as this salutation is repeated, pray that our Lord may be always with you, with his ministers, and with his people, by directing and assisting all with his heavenly grace.

The Priest returns to the book, and says, *Oremus, Let us pray,* and then reads the collect or collects of the day, concluding them with the usual termination, *Per dominum nostrum, &c. Through our Lord Jesus Christ, &c.* with which the Church concludes all her prayers. Whilst the Priest is reading the collects you may thus join with him.

*A Prayer at the Collects.*

**O** ALMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered to thee

by thy servant in the name of thy whole church, and in behalf of us thy people. Accept them, to the honour of thy name, and the good of our souls; and grant to us all mercy, grace, and salvation. Through our Lord Jesus Christ. Amen.

*On the Festival of a Saint.*

**G**RANT, we beseech thee, Almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions. Through our Lord Jesus Christ. Amen.

The Collects being ended the Priest lays his hands upon the book, and reads the Epistle or Lesson of the day. At the end of which the clerk answers, *Deo gratias, Thanks be to God.* namely, for the heavenly doctrine there delivered, then follow some verses or sentences of scripture, called the Gradual, which are every day different. During the Epistle and Gradual you may pray thus:

*A Prayer at the Epistle.*

**T**HOU hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles. Oh! grant that we may so improve by their doctrine and examples in the love of thy holy name, and of thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light.

and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord Jesus Christ. Amen.

*A Prayer at the Gradual.*

**H**OW wonderful, O Lord, is thy name in the whole earth! I will bless thee, O Lord, at all times; thy praise shall ever be in my mouth. Be thou my God and Protector for ever; I will put my whole trust in thee; O let me never be confounded.

After this the book is removed to the other side of the altar, in order to the reading of the gospel of the day; which removal of the book represents the passing from the preaching of the old law (figured by the Lesson or Epistle) to the Gospel of Jesus Christ published by the preachers of the new law. The Priest, before he reads the Gospel, stands awhile bowing down before the middle of the altar, begging of God, in secret to cleanse his heart and lips, that he may be worthy to declare those heavenly words. You may at the same time ask of God, that he would open your ears and heart that those divine lessons may sink deeply into your soul.

At the beginning of the Gospel the Priest greets the people with the usual salutation, *Dominus Vobiscum*, the Lord be with you, and then tells out of which of the evangelists the Gospel is taken, saying, *Sequentia S. Evangelii secundum, &c.* that is, *What follows is of the Holy Gospel, according to St. &c.* at which words both Priest and people make the sign of the cross: first, upon their forehead, to signify that they are not ashamed of the cross of Christ and his doctrine: secondly upon their mouths, to signify that they will ever profess it in their words: and thirdly, upon their

hearts. The clerk answers, *Gloria tibi, Domine, Glory be to thee, O Lord.*

At the Gospel stand up, to declare by that posture your readiness to go and do whatsoever you shall be commanded by your Saviour in his gospel: and if you have not the convenience of reading it, or otherwise attending to it, you may pray as follows.

*A Prayer at the Gospel.*

**O** LORD Jesus Christ, who camest down from heaven to instruct us in all truth, and continest daily to instruct us by thy holy gospel, and the preachers of thy word: grant me grace, that I may not be wanting in any care necessary for being instructed in thy saving truths: let me be as industrious for my soul as I am for my body; that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of the gospel be the direction of my life, that I may not only know thy will, but likewise do it; that I may observe thy commandments, and that resisting all the inclinations of corrupt nature, I may ever follow thee, who art the way, the truth, and the life; for thus only can I be thy true disciple; and thus only, O Jesus canst thou be my master.

At the end of the Gospel the clerk answers, *Laus tibi Christe, Praise be to thee, O Christ.* And the Priest kisses the book in reverence to those sacred words which he has been reading out of it. Then upon all sundays and many other festival days, standing in the

middle of the altar, he recites the Nicene creed, kneeling down at these words, *He was made man*, in reverence to the great mystery of our Lord's incarnation.

*The Nicene Creed.*

**I** BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father, before all ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial to the Father; by whom all things were made. Who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and *was made man*: was crucified also for us under Pontius Pilate: he suffered and was buried, and the third day he rose again according to the Scriptures. He ascended into heaven, sitteth at the right hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke by the prophets. And one holy, Catholic, and Apostolic Church: I confess one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.

Then the priest turns to the people, and says, *Domini vobiscum, The Lord be with you.* And having read in the book a verse or sentence of the scripture, which is called the Offertory, and is every day different he uncovers the chalice, and taking in his hand the paten or little plate, offers up the bread to God; then going to the corner of the altar, he takes the wine, and pours it into the chalice, and mingles with it a small quantity of water, in remembrance of the blood and water that issued out of our Saviour's side, after which he returns to the middle of the altar, and offers up the chalice. During the Offertory you may pray thus:

*A Prayer at the Offertory.*

**A**CCCEPT, O eternal Father, this offering which is here made to thee by thy minister, in the name of us all here present, and of thy whole church. It is as yet only bread and wine, but by a miracle of thy power and grace, will shortly become the body and blood of thy beloved Son. He is our High Priest, and he is our Victim. With him and through him we desire to approach to thee this day, and by his hands to offer thee this sacrifice, for thine own honour, praise, and glory; in thanksgiving for all thy benefits; in satisfaction for all our sins; and for obtaining conversion for all unbelievers, and mercy, grace, and salvation for all thy faithful. And with this offering of thine only begotten Son we offer ourselves to thee, begging, that by virtue of this sacrifice we may be happily united to thee, and that nothing in life or death may ever separate

rate us any more from thee. Through  
Jesus Christ our Lord. Amen.

After the offering of the chalice, the Priest bowing down begs that the sacrifice, which he desires to offer with a contrite and humble heart, may find acceptance with God, and blessing the bread and wine with the sign of the cross, he invokes the Author of all sanctity to sanctify the offering. You may join with him and say,

**I**N a contrite heart and humble spirit let us be accepted by thee, O Lord: and so let our sacrifice be made in thy sight this day that it may please thee, O Lord God.

Come, O almighty and eternal God, the sanctifier, and bless this sacrifice prepared for thy holy name.

At the end of the Offertory the Priest goes to the altar and washes the tips of his fingers, to denote the cleanness and purity of soul with which we ought to approach to these divine mysteries, saying, *Lavabo, &c., I will wash my hands among the innocent, and I will compass thine altar, O Lord, &c. Psalm xxv. 6.* Then returning to the middle of the altar, and there bowing down, he begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection and ascension of our Lord Jesus Christ, and for an honourable commemoration of the Blessed Virgin, and of the saints, that they may intercede for us in heaven, whose memory we celebrate on earth. You may thus join with him:

*A Prayer at the Lavabo, or washing  
the fingers.*

**O**H! what cleanness and purity of heart ought we to bring with us to this great

sacrifice. But, alas! I am a poor unclean sinner. Oh! wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries. Glory &c.

*A Prayer when the Priest stands bowing down at the middle of the altar.*

**O** MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. Amen.

Then the Priest, kissing the altar, turns to the people and says, *Orate Fratres, &c.*, that is, *Brethren, pray that my sacrifice and yours may be made acceptable to God the Father Almighty.* You would do well to pray as he desires, and say with the clerk,

**M**AY the Lord receive the sacrifice from thy hands, to the praise and glory of his own name, for our benefit, and that of all his holy church

Then the Priest, in a low voice, says the prayers called *Secreta*, which correspond to the *Collects* of the day, and are different every day; During which you may pray as follows:



*A Prayer at the Secreta.*

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

*On the Festival of a Saint.*

**S**ANCTIFY, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N. and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honour. Through our Lord Jesus Christ.

The Priest concludes the Secreta, by saying aloud, *Per omnia sæcula sæculorum*, that is, *World without end.* Ans. *Amen.* Priest, *Dominus vobiscum*, *The Lord be with you.* Ans. *Et cum spiritu tuo*, *And with thy spirít.* Priest, *Sursum corda*, *Lift up your hearts.* Ans. *Habemus ad Dominum*, *We have lifted them up to the Lord.* Priest, *Gratias agamus Domino Deo nostro*, *Let us give thanks to the Lord our God.* Ans. *Dignum et justus est*, *It is meet and just.*

Then the Priest recites the Preface, (so called because it serves as an introduction to the Canon of the Mass) in which you may join with him as follows:

*The Preface.*

**I**T is truly meet and just, right and salutary, that we always, and in all places, should give thanks to thee, O holy Lord,

almighty Father, eternal God; who with thine only begotten Son, and the Holy Ghost, art one God, one Lord; not in the singularity of one person, but in the Trinity of one substance. For what we believe of thy glory, as thou hast revealed it, that we believe of thy Son, that of the Holy Ghost without any difference. That in the confession of the true and eternal Deity, propriety in persons, unity in essence, and equality in majesty may be adored. Which the angels praise, and the archangels, the cherubim also and the seraphim; who cease not to cry out daily, saying with one voice, Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of thy glory, Hosanna in the highest. Blessed is he that cometh in the name of the Lord, Hosanna in the highest

After the Preface, follows the Canon of the Mass, or the most sacred and solemn part of this divine service which is read with a low voice, as well to express the silence of Christ in his passion, and his hiding at that time his glory and divinity, as to signify the vast importance of that common cause of all mankind, which the Priest is then representing as it were in secret, to the ear of God, and the reverence and awe with which both Priest and people ought to assist at these tremendous mysteries,

The Canon begins by invoking the Father of mercies through Jesus Christ his Son, to accept this sacrifice for the holy Catholic church, for the pope, for the bishop, and for all professors of the orthodox and apostolic faith throughout the world. Then follows the

Memento, or commemoration of the living, for whom in particular the Priest intends to offer up that mass, or who have been particularly recommended to his prayers. To which is added, a remembrance of all there present, with a solemn commemoration of the Blessed Virgin, of the apostles, martyrs, and all the saints: to honour their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession through Jesus Christ our Lord. During this part of the Canon you may say:

*A Prayer at the beginning of the Canon.*

**O** ETERNAL and most merciful Father, behold we come to offer thee our homage this day; we desire to adore, praise, and glorify thee, and to give thee thanks for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg thy pardon, we dare not venture to approach thee otherwise than in company with thy Son, our Advocate and Mediator, Jesus Christ, whom thou hast given us to be both our High Priest and Sacrifice. With him, therefore, and through him, we venture to offer thee this sacrifice: to his most sacred intentions we desire to unite ours; and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him and through him, we beseech thee to exalt thy

holy Catholic Church throughout the whole world; to maintain her in peace, unity, holiness, and truth; to have mercy on thy servant N. our chief bishop, N. our prelate, N. our queen, and on all that truly fear thee; on our pastor, [parents, children,] friends and benefactors, &c., on all those whom we have in any way scandalized, injured, or offended, or for whom we are in any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may be all converted to thee, and find mercy, through Jesus Christ, thy Son; through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

Then the Priest extends his hands, according to the ancient ceremony of the sacrifices, over the bread and wine, which are to be consecrated into the body and blood of Christ. and begs that God would accept of this oblation, which he makes in the name of the whole church, and that he would grant us peace in this life, and eternal salvation in the next. After which he solemnly blesses the bread and wine with the sign of the cross, and invokes the Almighty, that they may be made to us the body and blood of his most beloved Son, our Lord Jesus Christ. And so he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood: which

consecration is made by Christ's own words, pronounced in his name and person by the Priest, and is the most essential part of this sacrifice; because thereby the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated. Immediately after the consecration follows the Elevation, first of the host, then of the chalice, in remembrance of Christ's elevation upon the cross. At the elevation of the chalice, the Priest recites these words of Christ: *As often as ye do these things, ye shall do them for a commemoration of me.* Then he goes on, making a solemn commemoration of the passion, resurrection, and ascension of Christ, and begging of God to accept this sacrifice, as he was pleased to accept the oblation of Abel, Abraham, and Melchisedech; and to command that it may, by his holy angel, be presented upon the altar above, in presence of his divine Majesty, for the benefit of all those that shall partake of these mysteries here below. In the meantime you may pray thus:

*A Prayer when the Priest extends his hands over the oblation.*

**W**E present to thee, O Lord, this bread and wine, which being composed of many, reduced into one, are symbols of concord and unity; that by thine all-powerful blessing they may be made for us the precious body and blood of thy beloved Son; and that through him, and through his death and passion, applied to our souls by these sacred mysteries, we may obtain mercy, grace, and peace in this life, and eternal happiness in the next.

*At the Elevation of the Host.*

**H**AIL eternally, most sacred flesh of Christ, to me before all, and above all, sweetness supreme! The body of our Lord Jesus Christ be to me a sinner, the way and the life! Amen.

*At the Elevation of the Chalice.*

**H**AIL eternally, heavenly drink, to me before all, and above all, sweetness supreme! The body and blood of our Lord Jesus Christ profit me a sinner, as an eternal remedy, unto life everlasting! Amen.

*A Prayer after the Elevation.*

**L**OOK down now O Lord, we beseech thee, upon this sacred victim which was once offered to thee upon the cross, and is now daily offered to thee. Remember that thine only-begotten Son, for us poor sinners, was conceived and born into this world; that he suffered a bitter agony and sweat of blood, for us he was betrayed into the hands of sinners, buffeted, spit upon, and in many ways abused; for us he was scourged at the pillar, crowned with thorns, and nailed to a cross; for us he died, and triumphed over death by his resurrection, and he opened heaven for us by his ascension. We desire gratefully to commemorate all these mysteries this day, in the oblation of this pure and holy sacrifice. Oh! look not on our sins, but on the infinite ransom

paid for them. And whilst we offer it here below upon our altars, do thou receive it upon thine altar above, from the hands of the angel of the great council, the eternal Priest; and from thence send down thy blessing upon all us, who here below assist at thy divine mysteries. Through Jesus Christ our Lord. Amen.

Then the Priest proceeds to the Memento, saying :

*At the Memento.*

**R**EMEMBER, also, O Lord, thy servants N. and N, who are gone before us with the sign of faith, and repose in the sleep of peace.

Praying in general for all the faithful departed, and in particular for those for whom he desires to offer this sacrifice. Do you the same; and recommend in particular to God's mercy, through Jesus Christ's death and passion, the souls of your relations, friends, &c., all such as you have in any way injured, or whose sins you have been the occasion of; such as are in the greatest want of prayers, or have none to pray for them: in fine, all such as God would have you particularly to pray for; and conclude with the Priest,

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

The priest then raises his voice a little, and striking his breast, says, *Nobis quoque peccatoribus, &c.* And After this Memento, or Commemoration of the *also to us sinners. &c.*, humbly craving mercy and pardon

for his sins, and to be admitted to some part and society with the apostles and martyrs, through Jesus Christ. Then kneeling down, and taking the sacred host in his hands, he makes the sign of the cross with it over the chalice, saying, Through him, and with him, and in him, is to thee, O God the Father, in the unity of the Holy Ghost, all honour and glory; which last word he pronounces elevating a little the host and chalice from the altar, and then kneels down, saying with a loud voice, *Per omnia sæcula sæculorum, For ever and ever. Amen.*

*A Prayer at the Nobis quoque peccatoribus.*

**W**E humbly implore thy mercy, O Lord, for ourselves also; we beg pardon for all our sins; we desire to detest them and to renounce them for ever. All our hope is in the multitude of thy tender mercies, from which we confidently expect forgiveness, through Jesus Christ; and to be one day through him admitted into the company of the blessed apostles and martyrs, in thy heavenly Paradise. In the meantime we desire to offer thee daily, through him, all honour and glory, for ever and ever. Amen.

At the Pater Noster join with the priest in that sacred prayer; and at the conclusion of it, beg with him to be delivered from all evils past, present, and to come.

*At the Pater Noster, say,*

**O**UR Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven Give us this day our daily bread: and for



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

Deliver us from those evils which we labour under at present; from past evils, which can be nothing but our manifold sins; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

After this the Priest breaks the host over the chalice, in remembrance of Christ's body being broken for us upon the cross; and he puts a small particle of the host into the chalice, praying that the peace of the Lord may be always with us.

*At the breaking of the Host, say,*

**T**HY body was broken, and thy blood was shed for us, grant that the commemoration of this holy mystery may obtain for us peace; and that those who receive it may find everlasting rest.

Then kneeling down, and rising up again, the Priest says, *Agnus Dei, &c.*

*At the Agnus Dei, say,*

**L**AMB of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, grant us peace.

*In Masses for the Dead, say twice, Give them rest; and lastly, Give them eternal rest.*

*After the Agnus Dei, say,*

**I**N saying to thine apostles, my peace I leave you, my peace I give you, thou hast promised, O Lord, to all thy Church, that peace which the world cannot give; peace with thee and peace with ourselves

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

The Priest then says three short prayers, by way of preparation for receiving the blessed sacrament; then kneeling down, and rising again, he takes up the host, and striking his breast he says thrice, *Domine, non sum dignus, &c.*

*At the Domine non sum dignus, say thrice,*

**L**ORD, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Here, at the ringing of the bell, go up to the rails, if you are going to communion. After saying the *Domine non sum dignus*, the Priest makes the sign of the cross upon himself with the host, saying, *May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.* And so he receives it. Then after a short pause in mental prayer, he proceeds to the receiving of the chalice, using the like words: *The blood*

of our Lord Jesus Christ preserve my soul to life everlasting. Amen. Then follows the communion of the people, if any are to receive.

The devotion most proper for the people, from the Pater Noster, till after the Priest's communion, is to make during that time a spiritual communion; first, by a lively faith of the real presence, in the blessed sacrament, of the Lamb of God slain for our sins, and of the abundance of graces which he brings with him to such as receive him worthily; secondly, by an ardent desire of partaking of this life-giving food: thirdly, by humbly acknowledging and heartily bewailing their unworthiness and sins, which hinder them from daring to approach to this heavenly table; fourthly, by inflamed affections of love, aspiring after Jesus Christ, and an eternal union with him; inviting him to come at least spiritually into their souls, and to take full possession of all the powers of their souls, and to give them a large share in those graces, which he usually bestows on the worthy communicant, &c. This is a devotion which may be made with great profit, not only as often as a person hears mass, but at any other hour of the day; and the oftener the better. You may, if you please, make use of this form:

#### *A Spiritual Communion*

**O** MY sweet Saviour Jesus Christ, thou art my Sovereign Good, the Fountain of all Good, my God and my all. I most firmly believe that for us sinners, and for our salvation thou wast pleased to come down from heaven, to take upon thee by the mystery of thine incarnation, our human nature, and to become one of us, that so thou mightest be our High Priest and our Victim. I most firmly believe that thou

offerdest thyself upon the cross a sacrifice for us all, after having suffered many cruel torments for us; and that, by thy glorious resurrection and admirable ascension, thou hast opened heaven for us. I most firmly believe, that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here offered up in sacrifice, and verily and indeed received by the faithful, in remembrance of thy death. Oh! how happy are those souls who worthily receive thee in this divine sacrament. Oh! what graces, what sanctity do they receive from this fountain of all sanctity! Oh! that I were so happy as to approach this day to thy heavenly banquet, and to feed on the food of life, the bread of angels. But, alas! I am the most wretched of all sinners, who, from my first coming to the use of reason till this hour, have in innumerable ways offended thee, my God. My soul is overspread with a universal leprosy, covered on all sides with ulcers, and unclean and filthy beyond measure, and therefore infinitely unworthy to approach to the Lord of all purity and sanctity. In this lamentable state that I am, I dare not so much as look up to thine altar, much less approach to it; but with eyes and heart cast down, and with a deep sense of my manifold treasons and great unworthiness, I humbly beg pardon of thee for all my sins, and im-

plore thy mercy. O merciful Saviour have compassion on me, and suffer me at least to sigh after thee; and though I am unworthy of thine embraces, permit me, like the penitent Magdalen, to present myself at least before thy feet, and wash them in spirit with my tears! Oh! may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul this day from all its filth! Oh! come to me, dear Lord, in spirit, and take possession of all the powers of my soul! Recollect my memory in thee, enlighten mine understanding, and inflame my will with thy love. Oh! let me be thine, and thou mine, from henceforth and for ever: and grant that nothing, in life or death, may ever separate me from thee any more! In this one prayer, hear me, O Lord, and in all things else, do with me what thou wilt.

After the Communion, the Priest takes the ablution of wine and water into the chalice, in order to consume whatever may remain of the consecrated species. Then covering the chalice, he goes to the book, and reads a versicle of holy scripture, called the Communion, after which he turns about to the people, with the usual salutation, *Dominus vobiscum*, and returning to the book, reads the collects or prayers, called the Post Communion. After which he again greets the people with *Dominus vobiscum*, and gives them leave to depart with *Ita missa est*; the clerk answering, *Deo Gratias, Thanks be to God*. Then the Priest, bowing down before the altar, makes a short prayer to the blessed Trinity: and then turning about to the people, gives his blessing to them all, in the name of

the blessed Trinity: and so concludes the mass, by reading the beginning of the gospel according to St. John, which the people hear standing till these words, *Et verbum caro factum est, And the Word was made flesh*; when both Priest and people kneel down in reverence to the mystery of Christ's incarnation. At the end the clerk answers *Deo Gratias, Thanks be to God*. The Priest then returns from the altar to the sacristy, and unvests himself, reciting in the meantime the Benedicite, or the Canticle of the three children, inviting all creatures in heaven and earth, to praise and bless the Lord. After the communion of the Priest, you may pray as follows:

*A Prayer after the Communion.*

**I** RETURN thee now most hearty thanks O my God, through Jesus Christ thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and sacrifice, in these holy mysteries; at which thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise thee for ever, for all thy mercies. Oh! pardon me dear Lord, all my distractions, and the manifold negligences which I have been guilty of this day in thy sight; and let me not depart without thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands; and I beg that all mine undertakings, all my thoughts, words, and actions, may henceforward tend to thy glory, through the same Jesus Christ our Lord. Amen.

*The beginning of the Gospel of St. John.*

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God; to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And *the Word was made flesh*, and dwelt among us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth.

## Prayers after Mass.

*The Hymn.—Te Deum.*

**T**E Deum laudamus: te Dominum confitemur.

Te æternum Patrem: omnis terra veneratur.

Tibi omnes angeli: tibi cœli, et universæ potestates.

Tibi Cherubim et Seraphim: incessabili voce proclamant: Sanctus, Sanctus, Sanctus: Dominus Deus Sabaoth.

Pleni sunt cœli et terra: majestatis gloriæ tuæ.

Te gloriosus apostolorum chorus.

Te prophetarum laudabilis numerus.

**W**E praise thee, O God; we acknowledge thee to be our Lord.

Thee, the Father everlasting, all the earth doth worship

To thee the angels, to thee the heavens, and all the powers;

To thee the cherubim and seraphim cry out without ceasing:

Holy, holy, holy, Lord God of Sabaoth:

Full are the heavens and the earth of the majesty of thy glory.

Thee the glorious choir of the apostles,

Thee the laudable company of the prophets,



Te martyrum candidatus laucat exercitus.

Te per orbem terrarum, sancta confitur Ecclesia.

Patrem immensæ majestatis.

Venerandum tuum verum, et unicum Filium,

Sanctum quoque Paraclitum Spiritum.

Tu Rex gloriæ Christe.

Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus hominem; non horruisti Virginis uterum.

Tu devicto mortis aculeo: aperuisti credentibus regna cælorum.

Tu ad dexteram Dei sedes: in gloria Patris.

Thee the white-robed army of martyrs doth praise.

Thee the holy church throughout the world doth acknowledge.

The Father of incomprehensible Majesty,

Thy adorable, true, and only Son,

And the Holy Ghost the Paraclete.

Thou, O Christ, art the King of Glory.

Thou art the everlasting Son of the Father.

Thou being to take upon thee to deliver man, didst not disdain the virgin's womb.

Thou having overcome the sting of death, hast opened to believers the kingdom of heaven.

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

Judex crederis esse  
venturus.

Te ergo quæsu-  
mus, tuis famulis sub-  
veni: quos pretioso  
Sanguine redemisti.

Æterna fac cum  
sanctis tuis in gloria  
numerari.

Salvum fac popu-  
lum tuum Domine:  
et benedic hereditati  
tuæ.

Et rege eos, et ex-  
tolle illos, usque in  
æternum.

Per singulos dies,  
benedicimus te.

Et laudamus no-  
men tuum in sæcu-  
lum: et in sæculam  
sæculi.

Dignare Domine  
die isto: sine peccato  
nos custodire.

Miserere nostri Do-  
mine; miserere nos-  
tri.

Fiat misericordia  
tua Domine super  
nos: quemadmodum  
speravimus in te.

Thee we believe to  
be the Judge to come.

We beseech thee,  
therefore, to help thy  
servants, whom thou  
hast redeemed with  
thy precious blood.

Make them to be  
numbered with thy  
saints in eternal glory.

O Lord, save thy  
people, and bless  
thine inheritance.

And govern them,  
and exalt them for  
ever.

Every day we bless  
thee.

And we praise thy  
name for ever and  
ever.

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

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

Let thy mercy, O  
Lord, be upon us; as  
we have put our trust  
in thee.

In te Domine speravi: non confundar in æternum.

In thee, O Lord, have I put my trust; let me not be confounded for ever.

*Let us Pray.*

**WE** give thee thanks, Almighty and gracious Father, that thou hast permitted us this day to offer our homage to thy divine Majesty, and especially that thou hast allowed us to be present at the most holy sacrifice of the body and blood of thy beloved Son. If we have been wanting in attention and devotion, pardon us, we beseech thee, in pity to our weakness. For the sake of him, whose sufferings and death we have commemorated, grant the petitions which we have made in his name, and send down upon us thy blessing, which may remain with us for ever. Through the same Jesus Christ our Lord. Amen.

*On Christmas Day.*

**GRANT**, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thine only-begotten Son. Through the same Lord Jesus Christ, &c.

*The Circumcision.*

**O** GOD, who by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we

beseech thee, that we may experience her intercession, by whom we received the author of life, our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

*The Epiphany.*

**O** GOD, who by the direction of a star, didst this day manifest thine only Son to the Gentiles: mercifully grant that we, who know thee by faith, may come at length to see the glory of thy Majesty. Through the same Lord Jesus Christ, &c.

*Ascension Day.*

**G**RANT, we beseech thee, Almighty God, that we, who believe that thine only Son, our Redeemer, ascended this day into heaven, may also have our hearts fixed on heavenly things. Through the same Lord Jesus Christ, &c.

*Corpus Christi.*

**O** GOD, who in this wonderful sacrament hast left us a perpetual memorial of thy passion: grant us we beseech thee, so to reverence the sacred mysteries of thy body and blood, that in our souls we may be always sensible of the fruit of thy redemption; who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

*St. Peter and St. Paul.*

**O** GOD, who hast consecrated this day by the martyrdom of thy glorious apostles, Peter and Paul: grant that thy Church may, in all things, follow their direction, by whom was laid the foundation of her religion. Through our Lord Jesus Christ, thy Son, &c.

*The Assumption.*

**F**ORGIVE, O Lord, we beseech thee, the sins of thy people; that we, who are not able to do anything of ourselves, that can be pleasing to thee, may be assisted in the way of salvation by the prayers of the Mother of thine only Son, who, with thee and the Holy Ghost, liveth and reigneth God, world without end. Amen.

*All Saints.*

**A**LMIGHTY and everlasting God, by whose favour we honour, in one solemnity, the merits of all thy saints; grant, that we may obtain a most plentiful blessing of thy so much desired mercy, since we have so many interceding in our behalf. Through our Lord Jesus Christ thy Son, &c.

In Lent and Advent the Miserere is said instead of the *Te Deum*, with the following prayer:

**O** GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges

of thy anger, which we deserve for our sins. Spare, O Lord, spare thy people, that having been justly punished for their sins, they may find comfort in thy mercy. Through our Lord Jesus Christ, &c

*Prayer for Advent.*

**R**AISE up our hearts, O Lord, we beseech thee, to prepare the ways of thine only Son; that, by his coming, being reconciled to thee, we may serve thee in holiness all the days of our lives; who livest, &c.

*Conclude with this Prayer.*

**A**CCEPT, O most gracious God, this our service; whatever, by thy grace, we may have performed with diligence, in thy clemency regard; and what we have done with negligence, mercifully pardon, through Jesus Christ our Lord. Amen.

May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon us now, and remain with us for ever Amen.



THE

Manner of Serving at Mass.

*The Clerk or Servitor kneeling at the left hand of the Priest, shall answer him as follows—*

**I**NTROIBO ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem meam.

Pr. Judica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

Cl. Quia tu es, Deus, fortitudo mea; quare me repulisti, et quare tristis incedo dum affligit me inimicus?

Pr. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

Cl. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

Pr. Confitebor tibi in cithara, Deus, Deus meus; quare tristis es anima mea, et quare conturbas me?

Cl. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Pr. Gloria Patri, et Filio, et Spiritui Sancto.

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

Pr. Introibo ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem meam.

Pr. Adjutorium nostrum in nomine Domini.

Cl. Qui fecit cœlum et terram.

Pr. Confiteor Deo, &c.

Cl. Misereatur tui omnipotens Deus et dimissis peccatis tuis, perducatur te ad vitam æternam.

Pr. Amen.

Cl. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi pater, quia peccavi nimis cogitatione verbo et opere [*here he strikes his breast thrice,*] mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

Pr. Misereatur vestri, &c.

Cl. Amen.

Pr. Indulgentiam, absolutionem, &c.

Cl. Amen.

When a Bishop says mass, he here takes the manipie, which the clerk must be ready to give him.

Pr. Deus tu conversus, vivificabis nos,

Cl. Et plebs tua lætabitur in te.

Pr. Ostende nobis, Domine, misericordiam tuam

Cl. Et salutare tuum da nobis.

Pr. Domine, exaudi orationem meam.



Cl. Et clamor meus ad te veniat.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Kyrie eleison      Cl. Kyrie eleison.

Pr. Kyrie eleison.      Cl. Christe eleison

Pr. Christe eleison.      Cl. Christe eleison

Pr. Kyrie eleison.      Cl. Kyrie eleison.

Pr. Kyrie eleison.

Pr. Dominus vobiscum, [*a bishop says Pax vobis, or Flectamus genua.*]

Cl. Et cum spiritu tuo, *or Levate.*

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

*At the End of the Epistle say, Deo gratias.*

The Epistle, Gradual, and *Alleluia*, or Tract, being read, remove the Mass-book to the right hand of the altar, making a reverence as you pass before the altar. Let the the clerk ever kneel or stand on the contrary side to the Mass-book.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sequentia sancti Evangelii secundum, &c.

Making the sign of the cross, say—

Cl. Gloria tibi, Domine,

Make a reverence at the beginning and ending of the Gospel, and at the name of Jesus; and at the end say—

Cl. Laus tibi, Christe.

Pr. Dominus vobiscum,

Cl. Et cum spiritu tuo.

Here the clerk is to give wine and water, and prepare the basin, water, and towel for the Priest. The Priest

having washed his fingers, let the clerk kneel in his former place, and answer—

Pr. Orate, fratres, &c.

Cl. Suscipiat, Dominus, sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sursum corda.

Cl. Habemus ad Dominum.

Pr. Gratias agamus Domino Deo nostro.

Cl. Dignum et justum est.

*At Sanctus, Sanctus, Sanctus, &c ring the little bell where this is customary.*

And again, when you see the Priest spread his hands over the chalice, give warning by the bell, of the consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, ring during the elevation of the Host; which being ended, you must kiss the vestment and presently do the same at the elevation of the Chalice. As often as you pass by the blessed Sacrament adore on your knees.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Et ne nos inducas in tentationem.

Cl. Sed libera nos a malo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Pax Domini sit semper vobiscum.

Cl. Et cum spiritu tuo.

The Priest's communion being ended, be ready to give him first wine and then wine and water. But if there be communicants, first provide them with a towel, and say the *Confiteor*. Then remove the book to the left hand of the altar, take away the towel from the communicants, and return to your former place. A Bishop here again washes his hands, as at the offertory.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. *Ite, Missa est, or Benedicamus Domino.*

Cl. Deo gratias.

*In Masses for the Dead.*

Pr. Requiescant in pace.

Cl. Amen.

Remove the book, if it be left open; kneel and receive the Priest's blessing.

*At a Bishop's Mass.*

B. Sit nomen Domini benedictum.

Cl. Ex hoc nunc et usque in sæculum.

B. Adjutorium nostrum in nomine Domini.

Cl. Qui fecit cælum et terram.

B. Pater, et Filius, et Spiritus Sanctus.

Cl. Amen.

*At the beginning of the last Gospel.*

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. *Initium, or Sequentia Sancti, &c.*

Cl. Gloria tibi, Domine.

*At the end of the Gospel say, Deo Gratias.*

Put out the candles, and lay up all carefully.

## Vespers for Sundays.

The Our Father and Hail Mary being said in silence,  
the Priest sings aloud,

Deus in adiutorium meum intende.

R. Domine ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto.

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

Before each of the Psalms an Antiphon, which varies according to the Festivals, is recited.

*Ant.* Dixit Dominus.

*In Paschal time the only Anthem to all the Psalms is Alleluia.*

*Psalm* cix.

**D**IXIT Dominus Domino meo: Sede a dextris meis.

2 Donec ponam inimicos tuos: scabellum pedum tuorum.

O God come to my assistance.

R. O Lord make haste to help me.

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

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

**T**HE Lord said to my Lord: Sit thou at my right hand.

2 Until I make thine enemies thy footstool.

3 Virgam virtutis  
tuæ emitte Dominus  
ex Sion: dominare in  
medio inimicorum  
tuorum.

4 Tecum principium  
in die virtutis  
tuæ, in splendoribus  
sanctorum: ex utero  
ante luciferum genui  
te.

5 Juravit Dominus,  
et non pœnitebit  
eum: tu es Sacerdos  
in æternum secundum  
ordinem Melchisedech.

6 Dominus a dextris  
tuis: confregit in  
die iræ suæ reges.

7 Judicabit in nationibus,  
implebit ruinas:  
conquassabit capita  
in terra multorum.

8 Detorrente in via  
bibet: propterea exal-  
tabit caput.

Gloria Patri, &c.

3 The Lord will  
send forth the sceptre  
of thy power out of  
Sion: rule thou in  
the midst of thine  
enemies.

4 With thee is the  
principality in the day  
of thy strength, in  
the brightness of the  
saints: from the  
womb, before the  
day-star, I begot thee.

5 The Lord hath  
sworn, and he will  
not repent: Thou art  
a priest for ever ac-  
cording to the order  
of Melchisedech.

6 The Lord, at thy  
right hand, hath bro-  
ken kings in the day  
of his wrath.

7 He shall judge  
among nations, he  
shall fill ruins: he  
shall crush the heads  
in the land of many.

8 He shall drink  
of the torrent in the  
way: therefore shall  
he lift up the head

Glory, &c.

Gloria Patri, &c., is said at the end of every Psalm.

*Ant.* Dixit Dominus Domino meo, Sede a dextris meis.

*Ant.* Fidelia.

*Anth.* The Lord said to my Lord, Sit thou at my right hand.

*Anth.* True.

*Psalm cx.*

**C**ONFITEBOR tibi Domine in toto corde meo: in consilio justorum, et congregatione.

2 Magna opera Domini: exquisita in omnes voluntates ejus.

3 Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

4 Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

5 Memor erit in sæculum testamenti sui; virtutem operum suo-

**I** WILL praise thee O Lord, with my whole heart: in the council of the just, and in the congregation.

2 Great are the works of the Lord: sought out according to all his wills.

3 His work is praise, and magnificence: and his justice continueth for ever and ever.

4 He hath made a remembrance of his wonderful works, being a merciful and a gracious Lord: he hath given food to them that fear him.

5 He will be mindful for ever of his covenant: he will show

rum annuntiabit populo suo.

6 Ut det illis hæreditatem Gentium: opera manuum ejus, veritas et judicium.

7 Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

8 Redemptionem misit populo suo: mandavit in æternum testamentum suum.

9 Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

10 Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

*Ant.* Fidelia omnia mandata ejus; confirmata in sæculum sæculi.

*Ant.* In mandatis.

forth to his people the power of his works

6 That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

7 All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

8 He hath sent redemption to his people: he hath commanded his covenant for ever.

9 Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

10 A good understanding to all that do it: his praise continueth for ever and ever.

*Anth.* True are all his ordinances; confirmed for ever and ever.

*Anth.* In his commandments.

*Psalm cxi*

**B**EATUS vir qui timet Dominum: in mandatis ejus volet nimis.

2 Potens in terra erit semen ejus; generatio rectorum benedicetur.

3 Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

4 Exortum est in tenebris lumen rectis: misericors, et miserator et justus.

5 Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.

6 In memoria æterna erit justus: ab auditione mala non timebit.

**B**LESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.

2 His seed shall be mighty upon the earth: the generation of the righteous shall be blessed.

3 Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

4 To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just.

5 Acceptable is the man that showeth mercy and lendeth: he shall order his words with judgment, because he shall not be moved for ever.

6 The just shall be in everlasting remembrance: he shall not fear the evil hearing.



7 Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

8 Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

9 Peccator videbit et irascetur, dentibus suis fremet et tabesceat; desiderium peccatorum peribit.

*Ant.* In mandatis ejus cupit nimis.

*Ant.* Sit nomen Domini.

7 His heart is ready to hope in the Lord, his heart is strengthened: he shall not be moved, until he look over his enemies.

8 He hath distributed, he hath given to the poor, his justice remaineth for ever and ever: his horn shall be exalted in glory.

9 The wicked shall see and shall be angry; he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

*Anth.* In his commandments he shall take great delight.

*Anth.* Let the name of the Lord.

*Psalm cxii.*

**L**AUDATE pueri Dominum: laudate nomen Domini

**P**RAISE the Lord, ye children: praise ye the name of the Lord.

2 Sit nomen Do-

2 Blessed be the

mini benedictum: ex hoc nunc, et usque in sæculum.

3 A solis ortu usque ad occasum: laudabile nomen Domini.

4 Excelsus super omnes gentes Dominus: et super cælos gloria ejus.

5 Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cælo et in terra?

6 Suscitans a terra inopem: et de stercore erigens pauperem:

7 Ut collocet eum cum principibus: cum principibus populi sui.

8 Qui habitare facit sterilem in domo: matrem filiorum lætantem.

name of the Lord: from henceforth now and for ever.

3 From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4 The Lord is high above all nations: and his glory above the heavens.

5 Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

6 Raising up the needy from the earth, and lifting up the poor out of the dunghill:

7 That he may place him with princes, with the princes of his people.

8 Who maketh a barren woman to dwell in a house, the joyful mother of children.

*Ant.* Sit nomen Domini benedictum in sæcula.

*Ant.* Nos qui vivimus.

*Anth.* Let the name of the Lord be blessed for evermore.

*Anth.* We who are alive.

*Psalm cxiii.*

**I**N exitu Israel de Ægypto: domus Jacob de populo barbaro.

2 Facta est Judæa sanctificatio ejus: Israel potestas ejus.

3 Mare vidit et fugit: Jordanis conversus est retrorsum.

4 Montes exultaverunt ut arietes: et colles sicut agni ovium.

5 Quid est tibi mare, quod fugisti: et tu Jordanis, quia conversus es retrorsum?

6 Montes exultastis sicut arietes: et colles sicut agni ovium?

7 A facie Domini

**W**HEN Israel went out of Ægypt: the house of Jacob from a barbarous people:

2 Judah was made his sanctuary; Israel his dominion.

3 The sea saw and fled: Jordan was turned back.

4 The mountains skipped like rams, and the hills like the lambs of the flock.

5 What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

6 Ye mountains, that ye skipped like rams, and ye hills, like the lambs of the flock.

7 At the presence

mota est terra: a facie Dei Jacob.

of the Lord the earth was moved, at the presence of the God of Jacob.

8 Qui convertit petram in stagna aquarum: et rupem in fontes aquarum.

8 Who turned the rock into pools of water. and the stony hill into fountains of water.

9 Non nobis Domine, non nobis: sed nomini tuo da gloriam.

9 Not to us, O Lord, not to us: but to thy name give glory.

10 Super misericordia tua, et veritate tua: nequando dicant Gentes, ubi est Deus eorum?

10 For thy mercy, and for thy truth's sake: lest the Gentiles should say, Where is their God?

11 Deus autem noster in cælo: omnia quæcumque voluit, fecit.

11 But our God is in heaven: he hath done all things whatsoever he would.

12 Simulacra Gentium argentum et aurum: opera manuum hominum.

12 The idols of the Gentiles are silver and gold, the works of the hands of men.

13 Os habent, et non loquentur: oculos habent, et non videbunt.

13 They have mouths and speak not: they have eyes and see not.

14 Aures habent, et non audient: nares habent, et non adorabunt.

14 They have ears and hear not: they have noses and smell not.

15 Manus habent  
et non palpabunt; pe-  
des habent et non am-  
bulabunt: non clama-  
bunt in gutture suo.

16 Similes illis fiant  
qui faciunt ea: et om-  
nes qui confidunt in  
eis.

17 Domus Israel  
speravit in Domino:  
adjutor eorum, et pro-  
tector eorum est.

18 Domus Aaron  
speravit in Domino:  
adjutor eorum, et pro-  
tector eorum est.

19. Qui timent Do-  
minum speraverunt  
in Domino: adjutor  
eorum, et protector  
eorum est.

20 Dominus me-  
mor fuit nostri: et  
benedixit nobis.

21 Benedixit dom-  
ni Israel: benedixit  
domui Aaron.

15 They have hands  
and feel not; they  
have feet and walk not  
neither shall they  
cry out through their  
throat.

16 Let them that  
make them become  
like unto them: and  
all such as trust in  
them.

17 The house of  
Israel hath hoped in  
the Lord: he is their  
helper and their pro-  
tector.

18 The house of  
Aaron hath hoped in  
the Lord: he is their  
helper and their pro-  
tector.

19 They that fear  
the Lord have hoped  
in the Lord: he is  
their helper and their  
protector.

20 The Lord has  
been mindful of us,  
and hath blessed us.

21 He hath blessed  
the house of Israel:  
he hath blessed the  
house of Aaron.

22 Benedixit omnibus qui timent Dominum: pusillis cum majoribus.

23 Adjiciat Dominus super vos: super vos et super filios vestros.

24 Benedicti vos a Domino: qui fecit cœlum et terram.

25 Cœlum cœli Domino: terram autem dedit filiis hominum.

26 Non mortui laudabunt te Domine: neque omnes qui descendunt in infernum.

27 Sed nos qui vivimus benedicimus Domino: ex hoc nunc et usque in sæculum.

*Ant.* Nos qui vivimus benedicimus Domino.

*Tempore Pascali.*

*Ant.* Alleluia, Alleluia, Alleluia.

22 He hath blessed all that fear the Lord, both little and great.

23 May the Lord add blessings upon you: upon you and upon your children.

24 Blessed be you of the Lord, who made heaven and earth.

25 The heaven of heavens is the Lord's: but the earth he hath given to the children of men.

26 The dead shall not praise thee, O Lord: nor any of them that go down to hell.

27 But we that live bless the Lord: from this time now and for ever.

*Anth.* We who are alive, bless the Lord.

*In Paschal time.*

*Anth.* Alleluia, Alleluia, Alleluia.

This Psalm is frequently sung instead of the *In Exitu Israel.*

*Psalm cxvi.*

**L**AUDATE Dominum, omnes gentes: laudate eum, omnes populi:

2 Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Gloria Patri, &c.

**O**PRAISE the Lord, all ye nations: praise him, all ye people.

2 For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Glory, &c.

*The Little Chapter. 2 Cor. i.*

**B**ENEDICTUS Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

**B**LESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation.

R. Thanks be to God.

*Hymn.*

**L**UCIS Creator op-  
time,  
Lucem dierum pro-  
ferens,

Primordiis lucis no-  
væ,

Mundi parans origi-  
nem.

2 Qui mane junctum  
vesperi

Diem vocari præci-  
pis :

Illabitur tetrum  
chaos,

Audi preces cum fleti-  
bus.

3 Ne mens gravata  
crimine,

Vitæ sit exul munere,

Dum nil perenne co-  
gitat,

Seseque culpis illigat.

**O** GREAT Creator  
of the light,

Who, from the dark-  
some womb of  
night,

Brought'st forth new  
light at nature's  
birth,

To shine upon the  
face of earth.

2 Who, by the morn  
and ev'ning ray,

Hast measur'd time,  
and called it day ;

Vouchsafe to hear our  
prayers and tears,

Whilst sable night in-  
volves the spheres.

3 Lest our frail mind,  
with sins defil'd,

From gift of life  
should be exil'd,

And whilst this pass-  
ing world beguiles,

She sinks a prey to  
Satan's wiles.



- |  |  |
|--|--|
| 4 Cœleste pulset os-<br>tium:          | 4 O may she soar to<br>heaven above,             |
| Vitale tollat præmi-<br>um:            | The happy seat of life<br>and love!              |
| Vitemus omne nox-<br>ium:              | O may she grieve for<br>every sin,               |
| Purgemus omne pes-<br>simum.           | And all her faults to<br>shun begin!             |
| 5 Præsta, pater piis-<br>sime,         | 5 This prayer, most<br>gracious Father,<br>hear, |
| Patrique compar<br>unice,              | Thine equal Son in-<br>cline his ear;            |
| Cum Spiritu Para-<br>clito,            | Who with the Holy<br>Ghost and thee,             |
| Regnans per omne<br>sæculum.           | Doth live and reign<br>eternally.                |
| Amen.                                  | Amen.  |
| V. Dirigatur Do-<br>mine oratio mea,   | V. Let my prayer<br>ascend, O Lord,              |
| R. Sicut incensum<br>in conspectu tuo. | R. Like incense in<br>thy sight.                 |

Then is said or sung the Anthem at *Magnificat*.

*Song of the B. V. Mary.* Luke i. 46.

- |   |   |
|---|---|
| <b>M</b> AGNIFICAT<br>anima mea Do-<br>minum.               | <b>M</b> Y soul doth mag-<br>nify the Lord.             |
| 2. Et exultavit spi-<br>ritus meus: in Deo<br>salutari meo. | 2. And my spirit<br>hath rejoiced in God<br>my Saviour. |

3. Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc, beatam me dicent omnes generationes.

4. Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

5. Et misericordia ejus a progenie in progenies, timentibus eum.

6. Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

7. Deposuit potentes de sede: et exaltavit humiles.

8. Esurientes implevit bonis: et divites dimisit inanes.

9. Suscepit Israel puerum suum: recordatus misericordiæ suæ.

3 Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

4 Because he that is mighty hath done great things to me, and holy is his name.

5 And his mercy is from generation to generation, to them that fear him.

6 He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

7 He hath put down the mighty ones from their seat: and hath exalted the humble.

8 He hath filled the hungry with good things: and the rich he hath sent empty away.

9 He hath received Israel, his servants, being mindful of his mercy.

|                        |                       |
|------------------------|-----------------------|
| 10. Sicut locutus      | 10 As he spoke to     |
| est ad patres nostros: | our fathers: to Abra- |
| Abraham, et semini     | ham and to his seed   |
| Jesus in sæcula.       | for ever.             |
| Gloria Patri, &c.      | Glory, &c.            |

Here follow the proper Collect, and the commemorations if any.

*Oremus.*

*Let us Pray.*

**E**XCITA, quæsumus Domine, potentiam tuam, et veni: ut ab imminentibus peccatorum nostrorum periculis te mereamur protegente eripi, te liberante salvari. Qui vivis, et regnas, in sæcula sæculorum. Amen.

**E**XERT, we beseech thee, O Lord, thy power, and come, that through thy protection we may be freed from the imminent danger of our sins, and be saved by thy deliverance. Who livest and reignest world without end. Amen.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Benedicamus Domino.

V. Let us bless the Lord.

R. Deo Gratias,

R. Thanks be to God.

V. Fidelium animæ  
per misericordiam  
Dei requiescant in  
pace.

R. Amen.

Pater noster (*in  
silence.*)

V. May the souls  
of the faithful depart-  
ed, through the mercy  
of God, rest in peace.

R. Amen.

Our Father (*in  
silence.*)

If *Complin* does not follow: after the *Pater Noster*,  
which is said secretly, the following *V.* is sung.

V. Dominus det  
nobis suam pacem.

R. Et vitam æter-  
nam. Amen.

V. The Lord give  
us his peace.

R. And eternal life.  
Amen.

Here follows the Antiphon of the Blessed Virgin  
proper for the season, to be found after the *Complin*  
service.

CÓMMON OF

Apostles and Evangelists.

FIRST VESPERS.—The four first Psalms as on Sundays, the fifth as follows:

Psalm cxvi. *Laudate Dominum.*

|   |                                       |
|---|---------------------------------------|
| Laudate Dominum                         | Praise the Lord all                   |
| omnes gentes: laudate eum omnes populi. | ye nations: praise him all ye people. |

|   |   |
|---|---|
| 2 Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum. | 2 Because his mercy is confirmed upon us, and the truth of the Lord remaineth for ever. |
|---|---|

Gloria, &c.

Glory, &c.

SECOND VESPERS.—Psalm cix. *Dixit Dominus*, p. 148. Psalm cxii. *Laudate Pueri*, p. 153. Then the three following:

Psalm cxv. *Credidi.*

|  |  |
|--|--|
| Credidi, propter quod locutus sum: ego autem humiliatus sum nimis. | I believe, therefore have I spoke: though I was humbled exceedingly. |
|--|--|

|   |   |
|---|---|
| 2 Ego dixi in excessu meo, omnis homo mendax. | 2 I said in my surprise, every man is a liar. |
|---|---|

3 Quid retribuam  
Domino, pro omnibus  
quæ retribuit mihi?

4 Calicem salutaris  
accipiam: et nomen  
Domini invocabo.

5 Vota mea Domi-  
no reddam coram  
omni populo ejus:  
pretiosa in conspec-  
tu Domini mors sanc-  
torum ejus.

6 O Domine, quia  
ego servus tuus, et  
filius ancillæ tuæ.

7 Dirupisti vincula  
mea: tibi sacrificabo  
hostiam laudis, et  
nomen Domini invo-  
cabo.

8 Vota mea Domino  
reddam in conspectu  
omnis populi ejus:  
in atriis domus Do-  
mini, in medio tui  
Jerusalem.

3 What return shall  
I make to the Lord,  
for all that he hath  
done to me?

4 I will take the  
cup of salvation, and  
call on the name of  
the Lord.

5 I will pay my  
vows to the Lord  
before all his people:  
precious in the sight  
of the Lord is the  
death of his saints.

6 O Lord, I am  
truly thy servant:  
I am thy servant, and  
thy handmaid's son.

7 Thou hast broken  
my chains: I will  
offer thee a sacrifice  
of praise, and call on  
the name of the Lord.

8 I will pay my  
vows to the Lord in  
the sight of all his  
people: in the court  
of the Lord's house  
in the midst of thee,  
O Jerusalem.

Psalm cxxv. *In convertendo.*

In convertendo Dominus captivitatem Sion: facti sumus sicut consolati.

2 Tunc repletum est gaudio os nostrum: et lingua nostra exultatione.

3 Tunc dicent inter gentes: magnificavit Dominus facere cum eis.

4 Magnificavit Dominus facere nobiscum: facti sumus lætantes.

5 Convertete Domine, captivitatem nostram, sicut torrens in austro.

6 Qui seminant in lacrymis, in exultatione metent.

7 Euntes ibant et flebant, mittentes semina sua.

8 Venientes autem venient cum exultatione, portantes manipulos suos.

When the Lord bringeth back the captives of Sion: we shall be like men in comfort.

2 Then shall our mouth be filled with joy: and our tongue with exultation.

3 Then shall they say amongst the Gentiles: The Lord hath done great things for us.

4 The Lord hath done great things for us: we are now in joy.

5 Bring back, O Lord, our captive people: like a torrent in the south.

6 They that sow in tears, shall reap in exultation.

7 Going they went and wept, whilst they cast their seed.

8 But returning they shall come with joy, carrying their sheaves.

Psalm cxxxviii. *Domini, probasti.*

Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam.

2 Intellexisti cogitationes meas de longe: semitam meam et funiculum meum investigasti.

3 Et omnes vias meas prævidisti quia non est sermo in lingua mea

4 Ecce Domine tu cognovisti omnia, novissima, et antiqua: tu formasti me, et posuisti super me manum tuam.

5 Mirabilis facta est scientia tua ex me: confortata est, et non potero ad eum.

6 Quo ibo a spiritu tuo? et quo a facie tua fugiam?

7 Si ascendero in

Lord, thou hast tried me, and hast known me: thou hast known my sitting down and rising up.

2 Thou hast known my thoughts afar off: my path and my line thou hast examined

3 And thou hast foreseen all my ways when there was no speech on my tongue

4 Behold, O Lord thou knowest all things, the last, and those of old: thou formedst me, and laidst thy hand upon me.

5 Thy knowledge is too wonderful for me: it is great and I cannot reach it

6 Whither shall I go from thy spirit? and from thy face whither shall I fly?

7 If I ascend to



cælum, tu illic es : si heaven thou art there:  
descendero in infer- If I go down to hell  
num ades. thou art also there.

8 Si sumpsero pen- 8 If I take my  
nas meas diluculo, wings in the morning,  
et habitavero in ex- and dwell in the  
tremis maris. farthest isles of the  
sea:

9 Etenim illuc ma- 9 Truly thy hand  
nus tua deducet me: will lead me thither:  
et tenebit me dextera and thy right hand  
tua. support me.

10 Et dixi: forsitan 10 And I said:  
tenebræ conculca- perhaps darkness  
bunt me: et nox illu- may conceal me:  
minatio mea in deli- even night itself will  
ciis meis. shine on me in my  
pleasures.

11 Quia tenebræ 11 For darkness  
non obscurabuntur a shall not be dark to  
te, et nox sicut dies thee, and the night  
illuminabitur: sicut shall be light as day:  
tenebræ ejus, ita et the darkness of the  
lumen ejus. one, and the light of  
the other is the same  
to thee.

12 Quia tu posse- 12 For thou art in  
disti renes meos: possession of my  
sucepisti me de utero reins: thou hast pro-  
matris meæ. tected me from my  
mother's womb.

13 Confitebor tibi 13 I will acknow-

quia terribiliter magnificatus es: mirabilia opera tua, et anima mea cognoscit nimis.

14 Non est occultatum os meum a te, quod fecisti in occulto: et substantia mea in inferioribus terræ.

15 Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur: dies formabuntur et nemo in eis.

16 Mihi autem nimis honorificati sunt amici tui Deus: nimis confortatus est principatus eorum.

17 Dinumerabo eos, et super arenam multiplicabuntur: exurrexi et adhuc sum tecum.

ledge to thee, that thou art awful in thy greatness; wonderful are thy works, and my soul knoweth it right well.

14 Not a bone of mine is hid from thee, which thou formedst in secret: and my whole substance in the lower parts of the earth.

15 Thy eyes did see my imperfect being, and in thy book were all parts written: they were formed day by day, and none of them before.

16 But to me, O God, thy friends are exceeding honourable: exceeding mighty is their power.

17 I will set about to number them, but they will be found more than the sands of the sea: I rose up and am still with thee.

18 **Si occideris** Deus peccatores: viri sanguinum declinate a me.

19 **Quia dicitis** in cogitatione, accipient in vanitate civitates tuas.

20 **Nonne qui ode-** runt, te Domine, oderam? et super inimicos tuos tabescebam?

21 **Perfecto odio** oderam illos: inimici facti sunt mihi

22 **Proba me Deus,** et scito cor meum: interroga me, et cognosce semitas meas.

23 **Et vide, si via** iniquitatis in me est: et deduc me in via æterna.

18 **If thou, O God,** wilt kill the wicked: ye men of blood be-gone from me.

19 **Because you say** in your thoughts: they shall receive thy cities in vain.

20 **Lord have I not** hated them that hated thee? and pined away at thy enemies?

21 **I have hated** them with a perfect hatred: and they are become enemies to me.

22 **Try me, O God,** and know my heart: examine me, and know my paths.

23 **And see if the** way of iniquity be in me: and lead me in the way everlasting.

#### COMMON OF A MARTYR AND MARTYRS.

First Vespers: the 1st, 2nd, 3rd, and 4th Psalm as on Sundays. 5th Psalm, *Laudate Dominum*, p. 165.  
 Second Vespers: 1st, 2nd, 3rd, and 4th Psalm as on Sundays. 5th Psalm *Credidi*, p. 165.

## COMMON OF A CONFESSOR AND BISHOP.

First Vespers: 1st, 2nd, 3rd, and 4th Psalms as on Sundays, 5th Psalm, *Laudate Dominum*, p. 165.  
 Second Vespers: 1st, 2nd, 3rd, and 4th Psalm as on Sundays. 5th Psalm, *Memento Domine*, as follows:

Psalm cxxxi. *Memento Domine.*

Memento Domine Remember David,  
 David et omnis man- O Lord: and all his  
 suetudinis ejus. meekness in suffer-  
 ing.

2 Sicut juravit Do- 2 How he swore to  
 mino: votum vovit the Lord, and made  
 Deo Jacob. a vow to the God of  
 Jacob.

3 Si introiero in 3 I will not enter  
 tabernaculum domus the inner part of my  
 meæ, si ascendero in house: I will not go  
 lectum strati mei. into the bed whereon  
 I lie.

4 Si dederò som- 4 I will not grant  
 num oculis meis, et sleep to my eyes, nor  
 palpebris meis dor- slumber to my eye-  
 mitationem; lids;

5 Et requiem tem- 5 Or rest to my  
 poribus meis: donec temples; till I find a  
 inveniam locum Do- place for the Lord:  
 mino, tabernaculum an abode for the God  
 Deo Jacob. of Jacob.

6 Ecce audivimus 6 Behold we heard  
 eam in Ephrata: in- of it in Ephrate: we

venimus eam in campis silvæ.

7 Introibimus in tabernaculum ejus: adorabimus in loco, ubi steterunt pedes ejus.

8 Surge Domine in requiem tuam: tu et arca sanctificationis tuæ.

9 Sacerdotes tui induantur justitiam: et sancti tui exultent.

10 Propter David servum tuum, non avertas faciem Christi tui.

11 Juravit Dominus David veritatem, et non frustrabitur eum: de fructu ventris tui ponam super sedem tuam.

12 Si custodierint filii tui testamentum meum: et testimonia mea hæc, quæ docebo eos.

have found it in the fields of the forest.

7 We will go into his tabernacle: we will adore in the place where his feet have stood.

8 Arise, O Lord, go to the place of thy abode: thou and thy holy ark.

9 Let thy priests be clothed with righteousness: and let thy saints rejoice.

10 For the sake of David thy servant, turn not away the face of thine anointed one.

11 The Lord hath sworn to fulfil his promise to David and he will not make it void: of the fruit of thy womb will I place one on thy throne.

12 If thy children observe my covenant and these my precepts, which I will teach them.

13 Et filii eorum  
usque in sæculum,  
sedebunt super se-  
dem tuam.

14 Quoniam elegit  
Dominus Sion: elegit  
eam in habitationem  
sibi.

15 Hæc requies mea  
in sæculum sæculi:  
hic habitabo, quo-  
niam elegi eam.

16 Viduam ejus  
benedicens benedi-  
cam: pauperes ejus  
saturabo panibus.

17 Sacerdotes ejus  
induam salutari: et  
sancti ejus exulta-  
tione exultabunt.

18 Illuc producam  
cornu David: paravi  
lucernam Christo  
meo.

19 Inimicos ejus  
induam confusione:  
super ipsam autem  
efflorescit sanctifica-  
tio mea.

13 And their chil-  
dren also for ever  
shall sit upon thy  
throne.

14 For the Lord  
hath chosen Sion:  
he hath chosen it for  
the place of his abode.

15 This is my  
abode for ever: here  
will I abide for ever,  
because I have chosen  
it.

16 I will plentifully  
bless her widow: I  
will fill her poor ones  
with bread.

17 I will clothe her  
priests with salva-  
tion: and her holy  
ones shall rejoice  
exceedingly.

18 There will I  
show the power of  
David: I have pre-  
pared a lamp for my  
anointed one.

19 I will cover his  
enemies with confu-  
sion: but on him  
shall my sanctifica-  
tion flourish.

## COMMON OF A CONFESSOR NOT A BISHOP.

First and Second Vespers, 1st., 2nd., 3rd., and 4th Psalm as on Sunday. 5th Psalm, *Laudate Dominum*, p 165.

## COMMON OF VIRGINS.

First and Second Vespers: 1st Psalm, *Dixit Dominus* p 148. 2nd Psalm, *Laudate pueri*, p 153.  
Then the three following:

Psalm cxxi. *Lætatus sum.*

Lætatus sum in his  
quæ dicta sunt mihi:  
in domum Domini  
ibimus.

2 Stantes erant  
pedes nostri, in atriis  
tuis Jerusalem.

3 Jerusalem, quæ  
ædificatur ut civitas:  
cujus participatio  
ejus in idipsum.

4 Illuc enim ascen-  
derunt tribus, tribus  
Domini: testimoni-  
um Israel ad confiten-  
dum nomini Domini.

5 Quia illic seder-  
unt sedes in judicio,

I rejoiced at what  
hath been told me:  
we shall go into the  
house of the Lord.

2 Our feet have  
stood in thy courts,  
O Jerusalem.

3 Jerusalem, which  
is now building like a  
city; whose parts are  
united together.

4 For thither it  
was the tribes went  
up: the tribes of the  
Lord, according to  
the ordinance given  
to Israel, to give  
praise to the name of  
the Lord.

5 For there were  
placed the judgment

sedes super domum  
David.

6 Rogate quæ ad  
pacem sunt Jerusa-  
lem: et abundantia  
diligentibus te.

7 Fiat pax in vir-  
tute tua: et abun-  
dantia in turribus  
tuis.

8 Propter fratres  
meos et proximos  
meos, loquebar pa-  
cem de te.

9 Propter domum  
Domini Dei nostri,  
quæsivi bona tibi.

seats: the judgment  
seats **over** the house  
of David.

6 Ask what makes  
for the peace of Jeru-  
salem: and may plen-  
ty be to all that love  
thee.

7 May peace be on  
thy ramparts: and  
plenty within thy  
walls.

8 For the sake of  
my bretheren, and  
my relations have I  
spoken peace on thee

9 For the sake of  
the house of the Lord  
our God have I sought  
thy prosperity.

Psalm cxxvi. *Nisi Dominus.*

Nisi Dominus ædi-  
ficaverit domum, in  
vanum laboraverunt  
qui ædificant eam.

2 Nisi Dominus  
custodierit civitatem,  
frustravigilat qui cus-  
todit eam

Unless the Lord  
himself shall build  
up the house: in vain  
have laboured the  
builders thereof.

2 Unless the Lord  
shall guard the city:  
in vain watched the  
sentinel thereof.



3 Vanum est vobis  
ante lucem surgere:  
surgite postquam se-  
deritis, qui manduca-  
tis panem doloris.

4 Cum dederit di-  
lectis suis somnum:  
ecce hereditas Domi-  
ni, filii: merces fruc-  
tus ventris:

5 Sicut sagittæ in  
manu potentis: ita  
filii excussorum.

6 Beatus vir, qui  
implevit desiderium  
suum ex ipsis: non  
confundetur com lo-  
quetur inimicis suis  
in porta.

3 It is in vain for  
you to rise before the  
light: rise after you  
have taken your rest,  
you who eat the bread  
of sorrow.

4 Since he will  
give sleep to his be-  
loved ones: behold  
children are an in-  
heritance from the  
Lord: the fruit of the  
womb a reward.

5 Like arrows in  
the hand of a man of  
might: so shall be the  
children of those who  
have been shaken.

6 Blessed is the  
man whose desire is  
filled with them: he  
shall not be confound-  
ed, when he shall  
speak to his enemies  
at the gate.

Psalm cxlvii.

*Lauda Jerusalem.*

Lauda Jerusalem  
Dominum: lauda  
Deum tuum Sion.

O Jerusalem, praise  
the Lord: praise thy  
God, O Sion.

2 Quoniam confor-  
tavit seras portarum

2 For he has  
strengthened the

tuarum: benedixit filiis tuis in te.

3 Qui posuit fines tuos pacem: et adipe frumenti satiat te.

4 Qui emittit eloquium suum terræ: velociter currit sermo ejus.

5 Qui dat nivem sicut lanam: nebulam sicut cinerem spargit

6 Mittit chrystum suam sicut bucellas: ante faciem frigoris ejus quis sustinebit.

7 Emittit verbum suum et liquefaciet ea: flabit spiritus ejus et fluent aquae.

8 Qui annuntiat verbum suum Jacob: justitias et judicia sua Israel.

bolts of thy gates; he has blessed thy children within thy walls

3 It is he that hath settled peace within thy borders: with the fat of wheat feedeth he thee.

4 It is he who sendeth forth his orders to the earth: his orders go with speed

5 It is he who sendeth snow like flocks of wool: he sprinkleth his hoar frost like ashes.

6 He sendeth down his hail like mouthfuls: who shall bear the cold thereof?

7 He will send forth his word, and it shall melt it away: his spirit shall breathe, and the waters shall flow again.

8 It is he who maketh known his commandments to Jacob: his laws and ordinances to Israel.

9 Non fecit taliter 9 He hath not done  
 omni nationi: et ju- thus to every nation:  
 licia sua non mani- nor hath he made  
 festavit eis. known his law to them

## COMMON OF HOLY WOMEN.

First and Second Vespers as in Com. of Virgins, p 175.

## COMMON OF THE DEDICATION OF A CHURCH.

First and Second Vespers: 1st., 2nd., 3rd., and 4th  
 Psalms, as on Sundays. 5th Psalm, *Lauda*  
*Jerusalem*, p 177.

## COMMON OF BLESSED VIRGIN MARY.

First and Second Vespers: Psalms as in Common  
 of Virgins, p 175.

## THE CIRCUMCISION OF OUR LORD.

First and Second Vespers: Psalms as in Common  
 of Virgins, p 175.

## THE EPIPHANY.

First and Second Vespers: 1st., 2nd., 3rd., and 4th.  
 Psalm, as on Sunday, 5th Psalm, *Laudate*  
*Dominum*, p 165.

## SS. PETER AND PAUL.

First Vespers: 1st., 2nd., 3rd., and 4th. Psalm, as on  
 Sunday; 5th Psalm, *Laudate Dominum*, p 165.

Second Vespers: as in Common of  
 Apostles, p 165.

## ALL SAINTS.

First Vespers: Psalms as on Sunday, except 5th  
 Psalm, *Laudate Dominum*, p 165. Second

Vespers: as on Sunday, except 5th  
 Psalm—*Credidi*, p 165.

## ASCENSION DAY.

First and Second Vespers: first four Psalms as on Sunday, the 5th *Laudate Dominum*, p 165.

## CORPUS CHRISTI AND FEAST OF SACRED HEART

Second Vespers: 1st and 2nd Psalm as on Sunday  
3rd Psalm, *Credidi*, p 165. 4th Psalm, *Beati omnes* as below. 5th Psalm, *Lauda Jerusalem*, p 177.

Psalm cxxvii. *Beati omnes,*

Beati omnes, qui  
timent Dominum, qui  
ambulant in viis ejus

Blessed are those  
who fear the Lord  
who walk according  
to his ways.

2 Labores manuum  
tuarum quia mandu-  
cabis: beatus es, et  
bene tibi erit.

2 Because thou  
shalt eat the labour  
of thy hands: blessed  
art thou, and well  
shall it be with thee.

3 Uxor tua sicut  
vitis abundans, in la-  
teribus domus tuæ.

3 Thy wife shall be  
like a fruitful vine  
creeping up the side  
of the house.

4 Filii tui sicut no-  
vellæ olivarum, in cir-  
cuitu mensæ tuæ.

4 Thy children shall be  
young olive plants  
round about the  
table.

5 Ecce sic benedi-  
cetur homo, qui timet  
Dominum.

5 Behold the man  
shall be blessed, who fears  
the Lord.

- 6 Benedicat tibi Dominus ex Sion: et videas bona Jerusalem omnibus diebus vite tuæ.      6 May the Lord bless thee from out of Sion: and mayest thou see the prosperity of Jerusalem all the days of thy life.
- 7 Et videas filios fortiorum tuorum, pacem super Israel.      7 And mayest thou see thy children's children, and peace on Israel.

## CHRISTMAS DAY.

First Vespers: the four first Psalms as on Sunday, the 5th *Laudate Dominum*, p. 165. Second Vespers (and through the Octave): the three first Psalms as on Sunday. 4th Psalm, *De profundis*, as below. 5th Psalm, *Memento Domine*, p. 172.

Psalm cxxix. *De Profundis.*

- De profundis clamavi ad te Domine: Domine exaudi vocem meam.      Out of the depths have I cried to thee, O Lord: Lord hear my prayer.
- 2 Fiant aures tuæ attendentes, in vocem deprecationis meæ.      2 Let thine ears be attentive to the voice of my supplication.
- 3 Si iniquitates observaveris, Domine: Domine, quis sustinebit?      3 If thou O Lord, wilt mark iniquities: Lord who shall stand it?

4 Quia apud te propitiatio est: et propter legem tuam sustinui te Domine.

5 Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

6 A custodia matutina usque ad noctem speret Israel in Domino.

7 Quia apud Dominum misericordia: et copiosa apud eum redemptio.

8 Et ipse redimet Israel, ex omnibus iniquitatibus ejus.

4 For with thee there is propitiation: and because of thy law I have waited for thee, O Lord.

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

6 From the morning watch even till night, let Israel hope in the Lord.

7 For with the Lord there is mercy: and with him plentiful redemption.

8 And he himself will redeem Israel from all his iniquities.

FEAST OF THE PRECIOUS BLOOD—FIRST SUNDAY  
OF JULY.

First Vespers: 1st., 2nd., 3rd., and 4th. Psalms as on  
Sunday: 5th. Psalm, *Lauda Jerusalem*, p. 177.

# The Complin.

THE READER BEGINS,

Jube Domine benedicere.

Pray, Father, give me your blessing.

*Benedictio.*

*The Blessing.*

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

May the Lord Almighty grant us a quiet night, and a perfect end.

R. Amen.

R. Amen.

*The Short Lesson* 1 Peter, v.

**F**RATRES, sobrii estote et vigilate; quia adversarius vester diabolus tanquam leo rugiens circuit, quærens quem devoret: cui resistite fortes in fide. Tu autem Domine, miserere nobis.

**B**RETHREN, be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist ye strong in faith. But thou, O Lord, have mercy on us.

R. Deo gratias

R. Thanks be to God.

V. Adjutorium nostrum in nomine Domini.

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

|                                  |                                    |
|----------------------------------|------------------------------------|
| R. Qui fecit cœlum<br>et terram. | R. Who made hea-<br>ven and earth. |
| Pater noster, &c.                | Our Father, &c.                    |

*Then the Priest makes the Confession.*

|                                     |                                     |
|-------------------------------------|-------------------------------------|
| Confiteor Deo om-<br>nipotenti, &c. | I confess to Al-<br>mighty God, &c. |
|-------------------------------------|-------------------------------------|

*The Choir answers,*

|  |   |
|--|---|
| Misereatur tui om-<br>nipotens Deus, et di-<br>missis peccatis tuis,<br>perducat te ad vitam<br>æternam. | May Almighty God<br>have mercy on thee,<br>forgive thee thy sins,<br>and bring thee to life<br>everlasting. |
| R. Amen.   | R. Amen.  |

*Then the Choir repeats the Confession.*

|   |  |
|---|--|
| Confiteor Deo omni-<br>potenti, beatæ Mariæ<br>semper virgini, beato<br>Michaeli Archangelo,<br>beato Joanni Bap-<br>tistæ, sanctis Apos-<br>tolis Petro et Paulo,<br>omnibus sanctis, et<br>tibi Pater, quia pec-<br>cavi nimis cogitatione<br>verbo et opere: mea<br>culpa, mea culpa, mea<br>maxima culpa. Ideo<br>precor beatam<br>Mariam semper Virgi- | I confess to Al-<br>mighty God, to Bles-<br>sed Mary, ever a<br>Virgin, to Blessed<br>Michael the Arch-<br>angel, to Blessed<br>John the Baptist, to<br>the holy Apostles<br>Peter and Paul, to all<br>the Saints, and to you,<br>Father, that I have<br>grievously sinned, in<br>thought, word, and<br>deed: through my<br>fault, through my fault, |
|---|--|



nem, beatum Michae-  
lem Archangelum,  
beatum Joannem  
Baptistam, sanctos  
Apostolos Petrum et  
Paulum, omnes sanc-  
tos, et te Pater, orare  
pro me ad Dominum  
Deum nostrum.

through my most  
grievous fault. There-  
fore I beseech the  
Blessed Mary ever a  
Virgin, Blessed  
Michael the Arch-  
angel, Blessed John  
the Baptist, the holy  
Apostles Peter and  
Paul, all the saints,  
and you, Father, to  
pray to the Lord our  
God for me.

*Then the Priest says,*

Misereatur vestri  
omnipotens Deus, et  
dimissis peccatis ves-  
tris, perducat vos ad  
vitam æternam.

R. Amen.

Indulgentiam, ab-  
solutionem, et remis-  
sionem peccatorum  
nostrorum, tribuat  
nobis omnipotens et  
misericors Dominus.

R. Amen.

V. Convertite nos  
Deus salutaris noster.

R. Et averte iram  
tuam a nobis.

May Almighty God  
have mercy on you,  
and forgiving your  
sins, bring you to life  
everlasting.

R. Amen.

May the Almighty  
and merciful Lord  
grant us pardon, ab-  
solution, and remis-  
sion of our sins.

R. Amen.

V. Convert us, O  
God our Saviour.

R. And turn off  
thine anger from us.

V. Deus in adjuto-  
rium meum intende.

R. Domine ad adju-  
vandum me festina.

Gloria Patri, &c.

*Ant.* Miserere.

V. O God, come  
to my assistance.

R. O Lord, make  
haste to help me.

Glory be to the  
Father, &c.

*Anth.* Have mercy.

In *Paschal Time*, *Ant.* Alleluia.

*Psalm iv.*

CUM invocarem  
exaudivit me  
Deus justitiæ meæ:  
in tribulatione dila-  
tasti mihi.

2. Miserere mei:  
et exaudi orationem  
meam.

3. Filii hominum  
usquequo gravi cor-  
de? Ut quid diligitis  
vanitatem, et quæritis  
mendacium?

4. Et scitote quoni-  
am mirificavit Domi-  
nus sanctum suum:  
Dominus exaudiet  
me, cum clamavero  
ad eum.

5. Irascimini, et  
nolite peccare: quæ

WHEN I called  
upon him the  
God of my justice  
heard me; when I was  
in distress, thou hast  
enlarged me.

2. Have mercy on  
me, and hear my  
prayer.

3. O ye sons of men,  
how long will you be  
dull of heart? Why  
do you love vanity,  
and seek after lying?

4. Know ye also  
that the Lord hath  
made his holy One  
wonderful: the Lord  
will hear me when I  
shall cry unto him.

5. Be ye angry, and  
sin not: the things

dicitis in cordibus vestris, in cubilibus vestris, compungimini. you say in your hearts, be sorry for them upon your beds.

6. Sacrificate sacrificium justitiæ, et sperate in Domino: Multi dicunt, quis ostendit nobis bona? 6. Offer up the sacrifice of justice, and trust in the Lord: many say, Who showeth us good things?

7. Signatum est super nos lumen vultus tui Domine: dedisti lætitiã in corde meo. 7. The light of thy countenance, O Lord, is signed upon us. thou hast put gladness in my heart.

8 A fructu frumenti vini et olei sui: multiplicati sunt. 8 By the fruit of their corn, their wine, and oil, they are multiplied.

9 In pace in idipsum: dormiam, et requiescam. 9 In peace in the self-same, I will sleep and I will rest.

10 Quoniam tu Domine singulariter in spe: constituisti me 10 For thou, O Lord, singularly hast settled me in hope.

Gloria Patri, &c.

Glory be to the Father, &c.

*Psalm xxx.*

**I**N te Domine, speravi, non confundar in æternum: in justitia tua, libera me.

**I**N thee, Lord, have I hoped, let me never be confounded: deliver me in thy justice.

2 Inclina ad me  
aurem tuam : accelera  
ut eruas me.

3 Esto mihi in De-  
um protectorem, et  
in domum refugii : ut  
salvum me facias.

4 Quoniam fortitu-  
do mea, et refugium  
meum es tu : et prop-  
ter nomen tuum de-  
duces me, et enutries  
me.

5 Educes me de  
laqueo hoc, quem ab-  
sconderunt mihi :  
quoniam tu es protec-  
tor meus.

6 In manus tuas  
commendo spiritum  
meum : redemisti me,  
Domine, Deus verita-  
tis.

Gloria Patri, &c.

2 Bow down thine  
ear to me: make haste  
to deliver me.

3 Be thou unto me  
a God, a protector,  
and a house of refuge:  
to save me.

4 For thou art my  
strength and my re-  
fuge: and for thy  
name's sake thou wilt  
lead me and nourish  
me.

5 Thou wilt bring  
me out of this snare,  
which they have hid-  
den for me: for thou  
art my protector.

6 Into thy hands I  
commend my spirit:  
thou hast redeemed  
me, O Lord the God  
of truth.

Glory be, &c.

*Psalm xc.*

**Q**UI habitat in ad-  
jutorio Altissi-  
mi: in protectione  
Dei cœli commorabi-  
tur.

**H**E that dwelleth  
in the aid of  
the Most High: shall  
abide under the pro-  
tection of the God of  
heaven.

2 Dicet Domino :  
susceptor meus es tu,  
et refugium meum :  
Deus meus sperabo  
in eum.

3 Quoniam ipse li-  
beravit me de laqueo  
venantium : et a ver-  
bo aspero.

4 Scapulis suis ob-  
umbrabit tibi : et sub  
pennis ejus sperabis.

5 Scuto circumda-  
bit te veritas ejus : non  
timebis a timore noc-  
turno.

6 A sagitta volante  
in die, a negotio per-  
ambulante in tene-  
bris : ab incursu, et  
dæmonio meridiano.

7 Cadent a latere  
tuo mille, et decem  
millia a dextris tuis :  
ad te autem non ap-  
propinquabit.

2 He shall say to  
the Lord, thou art my  
protector and my re-  
fuge : my God, in him  
will I trust.

3 For he hath deli-  
vered me from the  
snare of the hunters :  
and from the sharp  
word.

4 He will oversha-  
dow thee with his  
shoulders : and under  
his wings thou shalt  
trust.

5 His truth shall  
compass thee with a  
shield : thou shalt not  
be afraid of the terror  
of the night.

6 Or the arrow that  
flieth in the day, of  
the plague that walk-  
eth about in the dark :  
of invasion, or of the  
noon-day devil.

7 A thousand shall  
fall at thy side, and  
ten thousand at thy  
right hand : but it  
shall not come nigh  
thee.

8 Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

9 Quoniam tu es Domine, spes mea: altissimum posuisti refugium tuum.

10 Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

11 Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

12 In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

13 Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

14 Quoniam in me speravit, liberabo eum: protegam eum,

8 But thou shalt consider with thine eyes, and shalt see the reward of sinners.

9 Because thou, O Lord, art my hope: thou hast made the Most High thy refuge.

10 There shall no evil come to thee: nor shall the scourge come near thy dwelling.

11 For he hath given his angels charge over thee: to keep thee in all thy ways.

12 In their hands they shall bear thee up: lest thou dash thy foot against a stone.

13 Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

14 Because he hoped in me, I will deliver him: I will

quoniam cognovit nomen meum.

15 Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione, eripiam eum, et glorificabo eum.

16 Longitudine dierum replebo eum: et ostendam illi salutare meum.

Gloria Patri, &c.

*Psalm cxxxiii.*

**E**CCĒ nunc benedicite Dominum: omnes servi Domini.

2 Qui statis in domo Domini: in atriis domus Dei nostri.

3 In noctibus extollite manus vestras in sancta: et benedicite Dominum.

4 Benedicite Dominus ex Sion: qui fecit cœlum et terram.

Gloria Patri, &c.

protect him, because he hath known my name.

15 He shall cry to me and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

16 I will fill him with length of days: and I will show him my salvation.

Glory be, &c.

**B**EHOLD now, bless ye the Lord: all ye servants of the Lord.

2 Who stand in the house of the Lord: in the courts of the house of our God.

3 In the nights lift up your hands to the holy places: and bless ye the Lord.

4 May the Lord out of Sion bless thee: he that made heaven and earth.

Glory be, &c.

*Ant.* Miserere mei,  
Domine, et exaudi  
orationem meam.

*Anth.* Have mercy  
on me, O Lord, and  
hear my prayer.

*The Hymn.*

**T**E lucis ante ter-  
minum,  
Rerum Creator pos-  
cimus,  
Ut pro tua elementia,  
Sis præsul et custo-  
dia.

**B**EFORE the clos-  
ing of the day,  
Creator, we thee hum-  
bly pray,  
That for thy wonted  
mercy's sake,  
Thou us into protec-  
tion take.

2 Procul recedant  
somnia,  
Et noctium phantas-  
mata:  
Hostemque nostrum  
comprime,  
Ne polluantur cor-  
pora.

2 May nothing in our  
minds excite,  
Vain dreams and  
phantoms of the  
night;  
Our enemies repress,  
that so,  
Our bodies no un-  
cleanness know.

3 Præsta, Pater piis-  
sime,  
Patrique compar un-  
ice,  
Cum Spiritu Para-  
clito,

3 In this, most gra-  
cious Father, hear,  
With Christ thine  
equal Son, our  
prayer,  
Who, with the Holy  
Ghost and thee,



Regnans per omne sæculum. Amen. Doth live and reign eternally. Amen.

*The Little Chapter.* Jeremias xiv.

**T**U autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos; ne derelinquas nos, Domine Deus noster.

**B**UT thou, O Lord, art among us; and thy holy name is called upon us; forsake us not, O Lord our God.

R. Deo gratias.

R. Thanks be to God.

*Resp. brev.*

*Short Responsory.*

In manus tuas, Domine, commendo spiritum meum.

Into thy hands, O Lord, I commend my spirit.

R. In manus tuas, Domine, commendo spiritum meum.

R. Into thy hands, O Lord, I commend my spirit.

V. Redemisti nos, Domine, Deus, veritatis.

V. Thou hast redeemed us, O Lord, the God of truth.

R. Commendo spiritum meum.

R. I commend my spirit.

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

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

R. In manus tuas, Domine, commendo spiritum meum.

R. Into thy hands, O Lord, I commend my spirit.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

V. Keep us, O Lord, as the apple of an eye.

R. Protected under the shadow of thy wings.

*The Song of Simeon. Luke ii.*

**N**UNC dimittis servum tuum, Domine, secundum verbum tuum, in pace.

2 Quia viderunt oculi mei; salutare tuum.

3. Quod parasti, ante faciem omnium populorum.

4 Lumen ad revelationem Gentium; et gloriam plebis tuæ Israel.

Gloria Patri, &c.

*Ant.* Salva nos Domine vigilantes, custodi nos dormientes; ut vigilemus cum Christo, et requiescamus in pace.

(*Tempore Paschali, Alleluia.*)

**N**OW thou dost dismiss thy servant, O Lord, according to thy word, in peace.

2 Because mine eyes have seen thy salvation.

3 Which thou hast prepared before the face of all people.

4 A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, &c.

*Anth.* Save us, O Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in peace.

(*In Paschal time, Alleluia.*)

The following prayers are omitted on doubles, and within Octaves:

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, &c.

(*secreto.*)

V. Et ne nos inducas in tentationem

R. Sed libera nos a malo.

Credo in Deum, &c.

(*secreto.*)

V. Carnis resurrectionem.

R. Et vitam æternam. Amen.

V. Benedictus es, Domine, Deus patrum nostrorum.

R. Et laudabilis, et gloriosus in sæcula.

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus, et super exaltemus eum in sæcula.

V. Benedictus es,

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father, &c., (*in silence.*)

V. Lead us not into temptation.

R. But deliver us from evil.

I believe in God, &c. (*in silence.*)

V. The resurrection of the body.

R. And the life everlasting. Amen.

V. Blessed art thou, O Lord, the God of our fathers.

R. And worthy of praise, and glorious for ever.

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

R. Let us praise him and magnify him for ever.

V. Thou art bless-

Domine, in firmamento cœli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. Benedicat et custodiat nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare Domine nocte ista,

R. Sine peccato nos custodire.

V. Miserere nostri Domine.

R. Miserere nostri.

V. Fiat, misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

ed, O Lord, in the firmament of heaven.

R. And worthy of praise, and glorious, and exalted for ever.

V. May the Almighty and merciful Lord bless us and keep us.

R. Amen.

V. Vouchsafe, O Lord, this night,

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

V. The Lord be with you.

R. And with thy spirit.

*Oremus.**Let us Pray.*

**V**ISITA, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle; angeli tui sancti habitent in ea, qui nos in pace custodiant; et benedictio tua sit super nos semper. Per Dominum.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

**V**ISIT, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy; let thy holy angels dwell herein, who may keep us in peace; and may thy blessing be always upon us. Through our Lord Jesus Christ. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

*The Benediction.*

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

R. Amen.

May the Almighty and merciful Lord, Father, Son, and Holy Ghost, bless us, and keep us.

R. Amen.

Then is said one of the following anthems and a prayer in commemoration of the Blessed Virgin.

## ANTHEMS,

FOR PARTICULAR PERIODS OF THE YEAR.

*Anthem from the First Sunday of Advent till  
the Purification.***A**LMA Redempto-  
ris mater, quæ  
pervia cœli,Porta manes, et stella  
maris, succurre ca-  
dentiSurgere qui curat  
populo; tu quæ  
genuisti,Natura mirante, tuum  
sanctum genitorem.Virgo prius ac poste-  
rius, Gabrielis ab  
oreSumens illud Ave,  
peccatorum mise-  
rere.V. Angelus Domini  
nuntiavit Mariæ.R. Et concepit de  
Spiritu Sancto.**M**OTHER of  
Jesus, heaven's  
open gate,Star of the sea,  
support the falling  
stateOf mortals; thou,  
whose womb thy  
Maker bore,And yet (strange  
thing!) a Virgin as  
before.Who didst from Ga-  
briel's "Hail!" the  
news receive,Repenting sinners by  
thy prayers relieve.V. The angel of the  
Lord declared unto  
Mary.R. And she con-  
ceived by the Holy  
Ghost.

*Oremus.**Let us Pray.*

**G**RATIAM tuam, quæsumus Domine, mentibus nostris infunde: ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

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

*From the first Vespers of Christmas day is said,*

V. Post partum virgo inviolata permansisti.

R. Dei genitrix intercede pro nobis.

V. After childbirth, thou didst remain a pure virgin.

R. O Mother of God, intercede for us.

*Oremus.**Let us Pray.*

**D**EUS, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue quæsumus, ut ipsam pro nobis inter-

**O**GOD, who by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we beseech thee, that

cedere sentiamus, per we may experience  
 quam meruimus aucto- her intercession, by  
 torem vitæ suscipere, whom we received the  
 Dominum nostrum Author of Life, our  
 Jesum Christum, Fili- Lord Jesus Christ thy  
 um tuum. Amen. Son. Amen.

*Anthem from the Purification till Maunday  
 Thursday.*

**A**VE regina cælo-  
 rum,

Ave domina angelo-  
 rum,

Salve radix, salve  
 porta,

Ex qua mundo lux  
 est orta.

Gaude virgo gloriosa,

Super omnes spe-  
 ciosa;

Vale o valde, decora,

Et pro nobis Christ-  
 um exora.

V. Dignare me, lau-  
 dare te, virgo sacrata.

R. Da mihi virtutem  
 contra hostes tuos.

**H**A I L M A R Y,  
 queen of hea-  
 venly spheres!

Hail whom the an-  
 gelic host reveres!

Hail, fruitful root!  
 Hail, sacred gate,

Whence the world's  
 light derives its  
 date!

O glorious maid, with  
 beauty blest!

May joys eternal fill  
 thy breast!

Thus crowned with  
 beauty and with  
 joy,

Thy prayers for us  
 with Christ employ.

V. Vouchsafe,  
 sacred Virgin, to ac-  
 cept my praises.

R. Give me strength  
 against thine enemies.



*Oremus.*

**C**ONCEDE, misericors Deus fragilitati nostræ præsidium: ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. Amen

*Anthem from Holy Saturday till Trinity Eve.*

**R**EGINA cæli lætare, Alleluia.

Quia quem meruisti portare, Alleluia.

Resurrexist sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria. Alleluia.

R. Quia surrexit Dominus vere. Alleluia.

*Oremus.*

**D**EUS, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum

*Let us Pray.*

**G**RANT us, merciful God, strength against our enemies; that we who celebrate the memory of the holy Mother of God, may be enabled to rise again from our iniquities. Through the same Christ our Lord. Amen.

**T**RIUMPH, O queen of heaven, to see

The sacred infant born of thee,

Return in glory from the tomb,

And with thy prayers prevent our doom.

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

R. For the Lord is truly risen. Alleluia.

*Let us Pray.*

**O** GOD, who hast designed, by the resurrection of thy Son our Lord Jesus

lætificare dignatus es; Christ, to fill the  
 præsta quæsumus, ut world with joy; grant,  
 per ejus genitricem we beseech thee, that  
 virginem Mariam per- through the Virgin  
 petuæ capiamus gau- Mary, his Mother, we  
 dia vitæ. Per eundem may receive the joys  
 Christum Dominum of eternal life, Thro'  
 nostrum. Amen. &c. Amen.

*Anthem from Trinity Eve till Advent.*

**S**ALVE Regina, **H**AIL, happy  
 mater misericor- Queen, thou  
 diæ! mercy's parent, hail!  
 Vita, dulcedo, et spes Life, hope, and com-  
 nostra, salve! fort of this earthly  
 vale.

Ad te clamamus ex- To thee, we, Eva's  
 ules Filii Hevæ, wretched children  
 cry,

Ad te suspiramus In sighs and tears, to  
 gementes et flen- thee we suppliants  
 tes in hac lacryma- fly.  
 rum valle.

Eia ergo advocata Rise, glorious advo-  
 nostra, illos tuos cate, exert thy love,  
 misericordes oculos And let our vows  
 ad nos converte. those eyes of pity  
 move.

Et Jesum, benedic- O sweet, O pious  
 tum fructum ven- maid! for us  
 tris tui, nobis post obtain,  
 hoc exilium os- For us who long have  
 tende. in our exile lain,

O clemens, O pia, O  
dulcis virgo Maria.

V. Ora pro nobis  
sancta Dei genitrix.

R. Ut digni efficiamur  
promissionibus  
Christi.

*Oremus.*

**O**MNIPOTENS  
sempiterne Deus,  
qui gloriosæ Virginis  
Matris Mariæ corpus  
et animam, ut dig-  
num Filii tui habi-  
taculum effici merere-  
tur. Spiritu Sancto  
co-operante, præpa-  
rasti: da, ut cujus  
commemoratione læ-  
tamur, ejus pia in-  
tercessione ab in-  
stantibus malis et  
a morte perpetua libe-  
remur. Per eundem  
Christum Dominum  
nostrum. Amen.

V. Divinum auxili-  
um maneat semper  
nobiscum. Amen.

Pater. Ave. Credo.  
(*in silence.*)

To see thy infant  
Jesus, and with him  
to reign.

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

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

*Let us Pray.*

**A**LMIIGHTY and  
eternal God, who,  
by the co-operation of  
the Holy Ghost, didst  
prepare the body and  
soul of the glorious  
Virgin Mother Mary,  
that she might be-  
come a worthy habi-  
tation for thy Son;  
grant that, as with  
joy we celebrate her  
memory, so by her  
pious intercession we  
may be delivered  
from present evils,  
and eternal death.  
Through. &c. Amen.

V. May the divine  
assistance remain al-  
ways with us. Amen.

Our Father. Hail  
Mary. I believe. (*in  
silence.*)

# The Benediction of the Blessed Sacrament.

*What we call the Benediction, is a devotion practised by the Church, in order to give adoration, praise, and blessing to God for his infinite goodness and love, testified to us in the institution of the blessed Sacrament; and to receive at the same time the Benediction or Blessing of our Lord there present.*

*When the blessed Sacrament is taken out of the tabernacle, and set up to be seen by the people, the choir sings,*

**O** SALUTARIS  
Hostia.

Quæ cœli pandis ostium:

Bella premunt hostilia:

Da robur, fer auxilium.

Uni trinoque Domino,

Sit sempiterna gloria:

Qui vitam sine termino,

Nobis donet in patria.  
Amen.

**O** SAVING Host!  
that heaven's gate

Laid'st open at so dear a rate:

Intestine wars invade our breast;

Be thou our strength, support, and rest.

To God the Father and the Son,

And Holy Spirit, three in One,

Be endless praise: may He above

With life eternal crown our love.

Amen.

*After which follows the Litany of the Blessed Virgin, or Antiphon, or Hymn appropriate to the Feast, or in honour of the Most Holy Sacrament. Here also are recited the corresponding Versicles and Prayers, as also any Prayer enjoined by the Bishop.*

*If the Te Deum be sung, the persons present stand until the words Te ergo, quæsumus (We pray thee, therefore), when they kneel.*

*Then is sung the following Hymn, all present making a profound inclination (not prostration) while the words Veneremur cernui are being said.*

*Tantum Ergo.*

|  |   |
|--|---|
| <b>T</b> ANTUM ergo<br>Sacramentum,<br>Veneremur cernui; | <b>T</b> O this mysterious<br>table now,<br>Our knees, our hearts,<br>and sense we bow: |
| Et antiquum docu-<br>mentum,<br>Novo cedat ritui:        | Let ancient rites re-<br>sign their place<br>To nobler elements of<br>grace:            |
| Præstet fides supple-<br>mentum<br>Sensuum defectui.     | And faith for all de-<br>fects supply,<br>Whilst sense is lost<br>in mystery.           |
| Genitori, genitoque,<br>Laus et jubilatio:               | To God the Father<br>born of none,<br>To Christ his co-<br>eternal Son,                 |
| Salus, honor, virtus<br>quoque,<br>Sit et benedictio:    | And Holy Ghost<br>whose equal rays<br>From both proceed,<br>be equal praise:            |

Procedenti ab utroque, One honour, jubilee,  
 que, and fame,  
 Compar sit laudatio. For ever bless his  
 Amen. glorious name.

V. Panem de cœlo V. Thou gavest  
 præstitisti eis. them bread from  
 heaven.

R. Omne delecta- R. Having in it all  
 mentum in se haben- that is delicious.  
 tem.

*Let us Pray.*

**D**EUS qui nobis, **O** GOD, who in this  
 sub sacramento wonderful sacra-  
 mirabili, passionis ment has left us a me-  
 tuæ memoriam reli- morial of thy passion;  
 quisti: tribue quæsu- grant us, we beseech  
 mus, ita nos corporis thee, so to reverence  
 et sanguinis tui, sacra the sacred mysteries  
 mysteria venerari, ut of thy body and blood,  
 redemptionis tui fruc- as in our souls to be  
 tum in nobis jugiter always sensible of the  
 sentiamus. Qui vivis redemption thou hast  
 et regnas in sæcula purchased for us.  
 sæculorum. Amen. Who livest, &c.

*When the Priest gives the Benediction, bow down  
 and adore your Saviour present in the Blessed Sacra-  
 ment, and give him thanks for all his mercies.*


# Devotions

FOR

## Sundays and Holydays.

*The following Psalms in English are said where the ordinary Vespers are not sung.*

The Priest at the Altar commences by saying:

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

*The Benedicite, or Canticle of the three Children. Daniel iii.*

**A**LL ye works of the Lord, bless the Lord, praise and exalt him above all for ever.

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

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

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

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

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

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

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

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

O let the earth bless the Lord; let it praise and exalt him above all for ever.

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

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

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

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

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

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

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

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

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

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



PSALMS OF ADORATION, PRAISE, AND  
THANKSGIVING.*Psalm xciv.*

COME, let us praise the Lord with joy,  
let us joyfully sing to God our Saviour.  
Let us come before his presence with  
thanksgiving, and make a joyful noise to  
him with psalms.

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

For in his hand are all the ends of the earth,  
and the heights of the mountains are his.

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

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

For he is the Lord our God: and we are  
the people of his pasture, and the sheep of  
his hand.

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

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

Forty years long was I offended with that  
generation; and I said, these men always  
err in their hearts.

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

Glory be to the Father, &c.

*Psalm xcix.*

**S**ING joyfully to God, all the earth; serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

Know ye that the Lord he is God; he made us, and not we ourselves.

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

Praise ye his name, for the Lord is sweet: his mercy endureth for ever, and his truth to generation and generation.

Glory be to the Father, &c.

*Psalm cii.*

**B**LESS the Lord, O my soul, and let all that is within me bless his holy name.

Bless the Lord, O my soul, and never forget all that he hath done for thee.

Who forgiveth all thine iniquities; who healeth all thy diseases.

Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

The Lord doth mercies and judgment for all that suffer wrong.

He hath made his ways known to Moses: his wills to the children of Israel.

The Lord is compassionate and merciful: long suffering and plenteous in mercy.

He will not always be angry; nor will he threaten for ever.

He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth, he hath strengthened his mercy towards them that fear him.

As far as the east is from the west, so far hath he removed our iniquities from us

As a father hath compassion on his children, so hath the Lord compassion on them that fear him.

For he knoweth our frame; he remembereth that we are dust.

Man's days are as grass; as the flower of the field, so shall he flourish.

For the spirit shall pass in him, and he shall not be; and he shall know his place no more.

But the mercy of the Lord is from eternity, and unto eternity, upon them that fear him.

And his justice unto children's children, to such as keep his covenant.

And are mindful of his commandments, to do them.

The Lord hath prepared his throne in heaven; and his kingdom shall rule over all.

Bless the Lord, all ye his angels; you that are mighty in strength, and execute his word hearkening to the voice of his orders.

Bless the Lord, all ye his hosts; you ministers of his that do his will.

Bless the Lord, all his works, in every place of his dominion; O my soul, bless thou the Lord.

Glory be to the Father, &c.

*Psalm cxvi.*

**O**H, praise the Lord, all yenations; praise him, all ye people.

For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory be to the Father, &c.

*Psalm cxxxvii.*

**I** WILL praise thee, O Lord, with my whole heart; for thou hast heard the words of my mouth

I will sing praise to thee in the sight of the angels; I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy and for thy truth; for thou hast magnified thy holy name above all.

In what day soever I shall call upon thee hear me; thou shalt multiply strength in my soul.

May all the kings of the earth give glory to thee, O Lord; for they have heard all the words of thy mouth.

And let them sing in the ways of the Lord; for great is the glory of the Lord.

For the Lord is high and looketh on the low; and the high he knoweth afar off.

If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of mine enemies: and thy right hand hath saved me.

The Lord will repay for me. Thy mercy,  
O Lord, endureth for ever: Oh, despise not  
the works of thy hands.

Glory be to the Father, &c.

*Psalm cxlviii. Alleluia.*

**P**RAISE ye the Lord from the heavens:  
praise ye him in the high places.

Praise ye him, all his angels: praise ye him  
all his hosts

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

Praise him, ye heaven of heavens; and  
let all the waters that are above the heavens  
praise the name of the Lord.

For he spoke, and they were made; he  
commanded, and they were created

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

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

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

Mountains and all hills; fruitful trees and  
all cedars.

Beasts and all cattle; serpents and  
feathered fowls.

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

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

The praise of him is above heaven and earth; and he hath exalted the horn of his people.

A hymn to all his saints: to the children of Israel, a people approaching to him.

*Psalm cl.*

**P**RAISE ye the Lord in his holy places: praise ye him in the firmament of his power.

Praise ye him for his mighty acts; praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet; praise him with psaltery and harp.

Praise him with timbrel and choir; praise him with strings and organs.

Praise him on high-sounding cymbals; praise him on cymbals of joy; let every spirit praise the Lord.

Glory be to the Father, &c.

*The Benedictus, or Canticle of Zachary.*—*Luke i.*

**B**LESSED be the Lord God of Israel, because he hath visited and wrought the redemption of his people;

And hath raised up a horn of salvation to us; in the house of David his servant;

As he spoke by the mouth of his holy prophets, who are from the beginning;

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our fathers, and to remember his holy testament.

The oath which he swore to Abraham our father, that he would grant to us.

That, being delivered from the hand of our enemies, we may serve him without fear

In holiness and justice before him all our days.

And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways.

To give knowledge of salvation to his people, unto the remission of their sins;

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

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

Glory be to the Father, &c.

THE  
Seven Penitential Psalms.

*Proper to be recited on Fasting Days and other penitential times.*

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

*Psalm vi. Domine, ne in furore.*

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

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

And my soul is troubled exceedingly: but thou, O Lord, how long?

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

For there is no one in death that is mindful of thee: and who shall confess to thee in hell.

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

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

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



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

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

Glory be to the Father, &c.

*Psalm xxxi. Beati quorum.*

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

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

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

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

I have acknowledged my sin to thee: and mine injustice I have not concealed.

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

For this shall every one that is holy pray to thee, in a seasonable time.

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

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

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

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

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

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

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

Glory be to the Father, &c.

*Psalm xxxvii. Domine, ne in furore.*

**R**EBUKE me not, O Lord in thy indignation: nor chastise me in thy wrath.

For thine arrows are fastened in me, and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

For mine iniquities are gone over my head: and as a heavy burden, are become heavy upon me.

My sores are become putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even unto the end: I walked sorrowful all the day long.

For my loins are filled with illusions: and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

Lord, all my desire is before thee: and my groaning is not hidden from thee.

My heart is troubled, my strength hath left me: and the light of mine eyes itself is not with me.

My friends and my neighbours have drawn near and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me, spoke vain things: and studied deceits all the day long.

But I, as a deaf man, heard not: and was as a dumb man not opening his mouth.

And I became as a man that heareth not; and that hath no reproofs in his mouth.

For in thee O Lord have I hoped: thou wilt hear me, O Lord my God.

For I said lest at any time mine enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges: and my sorrow is continually before me.

For I will declare mine iniquity: and I will think for my sin.

But mine enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord, my God: do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be to the Father & c.

*Psalm 1. Miserere.*

**MISERERE** mei Deus, secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: ut justificeris in sermionibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta

**HAVE** mercy on me, O God, according to thy great mercy.

And, according to the multitude of thy tender mercies, blot out mine iniquity.

Wash me yet more from mine iniquity: and cleanse me from my sin.

For I know mine iniquity: and my sin is always before me.

To thee only have I sinned and have done evil before thee: that thou mayst be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold thou hast loved truth: the

et occulta sapientiæ  
tuæ manifestasti mihi.

Asperges me hys-  
sopo, et mundabor:  
lavabis me, et super  
nivem dealbabor.

Auditui meo dabis  
gaudium et lætitiā:  
et exultabunt ossa  
humiliata.

Averte faciem tu-  
am a peccatis meis:  
et omnes iniquitates  
meas dele.

Cor mundum crea  
in me, Deus: et spi-  
ritum rectum innova  
in visceribus meis.

Ne projicias me a  
facie tua: et spiritum  
sanctum tuum ne au-  
feras a me.

Redde mihi læti-  
tiam salutaris tui;  
et spiritu principali  
confirma me.

uncertain and hidden  
things of thy wisdom  
thou hast made mani-  
fest to me.

Thou shalt sprinkle  
me with hyssop and  
I shall be cleansed:  
thou shalt wash me  
and I shall be made  
whiter than snow.

To my hearing thou  
shalt give joy and  
gladness: and the  
bones that have been  
humbled shall rejoice.

Turn away thy face  
from my sins, and blot  
out mine iniquities.

Create a clean heart  
in me, O God; and re-  
new a right spirit  
within my bowels.

Cast me not away  
from thy face; and  
take not thy Holy  
Spirit from me.

Restore unto me  
the joy of thy salva-  
tion, and strengthen  
me with a perfect  
spirit.

Docebo iniquos  
vias tuas: et impij ad  
te convertentur.

Libera me de san-  
guinibus, Deus, Deus  
salutis meæ: et exal-  
tabit lingua mea jus-  
titiam tuam.

Domine, labia mea  
aperies: et os meum  
annuntiabit laudem  
tuam.

Quoniam si voluis-  
ses sacrificium, dedis-  
sem utique: holocous-  
tis non delectaberis.

Sacrificium Deo  
spiritus contribula-  
tus: cor contritum  
et humiliatum, Deus,  
non despicias.

Benigne fac Domi-  
ne, in bona voluntate  
tua Sion: ut ædifi-  
centur muri Jerusa-  
lem.

Tunc acceptabis  
sacrificium justitiæ,  
oblaciones, et holo-

I will teach the un-  
just thy ways; and  
the wicked shall be  
converted to thee.

Deliver me from  
blood, O God thou  
God of my salvation,  
and my tongue shall  
extol thy justice.

O Lord, thou wilt  
open my lips; and my  
mouth shall declare  
thy praise.

For if thou hadst  
desired sacrifice I  
would indeed have  
given it; with burnt-  
offerings thou wilt not  
be delighted.

A sacrifice to God  
is an afflicted spirit:  
a contrite and humble  
heart, O God, thou  
wilt not despise.

Deal favourably, O  
Lord, in thy good-will  
with Sion, that the  
walls of Jerusalem  
may be built up.

Then shalt thou  
accept the sacrifice of  
justice, oblations, and

causta: tunc impo- whole burnt-offer-  
 nent super altare tu- ings; then shall they  
 um vitulos. lay calves upon thy  
 altar.

Gloria Patri, etc. Glory, &c.

*Psalm ci. Domine, exaudi.*

**H**EAR, O Lord, my prayer, and let my  
 cry come to thee.

Turn not away thy face from me; in the  
 day when I am in trouble, incline thine ear  
 to me.

In what day soever I shall call upon thee,  
 hear me speedily.

For my days are vanished like smoke; and  
 my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is  
 withered, because I forgot to eat my bread.

Through the voice of my groaning, my  
 bone hath cleaved to my flesh.

I am become like a pelican of the wilder-  
 ness; I am like a night raven in the house.

I have watched, and am become as a spar-  
 row, all alone on the house-top.

All the day long mine enemies reproached  
 me; and they that praised me did swear  
 against me.

For I did eat ashes like bread, and ming-  
 led my drink with weeping.

Because of thine anger and indignation;  
 for having lifted me up thou hast thrown me  
 down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, endurest for ever; and thy memorial to all generations.

Thou shalt arise and have mercy on Sion; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Sion; and he shall be seen in his glory.

He hath had regard to the prayer of the humble; and he hath not despised their petition.

Let these things be written unto another generation; and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary; from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters; that he might release the children of the slain.

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

When the people assembled together, and kings, to serve the Lord.

He answered them in the way of his strength. Declare unto me the fewness of my days.



Call me not away in the midst of my days;  
thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst  
the earth and the heavens are the works of  
thy hands.

They shall perish, but thou remainest; and  
all of them shall grow old like a garment.

And as a vesture thou shalt change them,  
and they shall be changed; but thou art al-  
ways the self-same, and thy years shall not  
fail.

The children of thy servants shall continue  
and their seed shall be directed for ever.  
Glory, &c.

*Psalm cxxix. De profundis.*

De profundis cla-  
mavi ad te, Domine:  
Domine, exaudi vo-  
cem meam.

Fiant aures tuæ in-  
tendentes: in vocem  
deprecationis meæ.

Si iniquitates ob-  
servaveris, Domine:  
Domine, quis susti-  
nebit?

Quia apud te pro-  
pitiatio est: et prop-  
ter legem tuam sus-  
tinui te, Domine.

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

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

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

For with thee there  
is merciful forgive-  
ness: and by reason  
of thy law I have  
waited for thee, O  
Lord.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino. My soul hath relied on his word; my soul hath hoped in the Lord.

A custodia matutina usque ad noctem: speret Israel in Domino. From the morning watch even until night, let Israel hope in the Lord.

Quia apud Dominum misericordia: et copiosa apud eum redemptio. Because with the Lord there is mercy: and with him plentiful redemption.

Et ipse redimet Israel, ex omnibus iniquitatibus ejus. And he shall redeem Israel from all his iniquities.

Gloria Patri, &c.

Glory, &c.

*Psalm cxlii Domine, exaudi.*

**H**EAR, O Lord, my prayer; give ear to my supplication in thy truth: hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old: and my spirit is in anguish within me, my heart within me is troubled.

I remembered the days of old, I meditated on all thy works: I mused upon the works of thy hands.

I stretched forth my hands to thee: my soul is as earth without water unto thee.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning, for in thee have I hoped.

Make the way known to me wherein I should walk, for I have lifted up my soul to thee.

Deliver me from mine enemies, O Lord; to thee have I fled: teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble; and in thy mercy thou wilt destroy mine enemies.

And thou wilt cut off all them that afflict my soul, for I am thy servant.

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

# Evening Devotions for Families.

## The Litany.

**R**EMEMBER not, O Lord, our offences,  
nor those of our parents, and take not  
revenge of our sins.

Lord, have mercy on us.

*Lord, have mercy on us.*

Christ, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

*Lord, have mercy on us.*

Christ, hear us.

*Christ, graciously hear us.*

God the Father of heaven, *have mercy on us*

God the Son, Redeemer of the world, *have*  
*mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

Holy Mary, *Pray for us.*

Holy Mother of St. Joseph,

God, All ye holy patri-  
Holy Virgin of vir- archs & prophets,

gins, St. Peter,

St. Michael, St. Paul,

St. Gabriel, St. Andrew,

St. Raphael, St. James,

All ye holy angels St. John,

and archangels, St. Thomas,

All ye holy orders St. James,

of blessed spirits, St. Philip,

St. John Baptist, St. Bartholomew,

|  |                      |
|--|----------------------|
| St. Matthew,                                   | St. Ambrose,         |
| St. Simon,                                     | St. Augustin,        |
| St. Thaddeus,                                  | St. Jerom,           |
| St. Matthias,                                  | St. Martin,          |
| St. Barnabas,                                  | St. Nicholas,        |
| St. Luke,                                      | All ye holy bishops  |
| St. Mark,                                      | and confessors,      |
| All ye holy apostles                           | All ye holy doctors, |
| and evangelists,                               | St. Anthony,         |
| All ye holy disci-                             | St. Benedict,        |
| ples of our Lord,                              | St. Bernard,         |
| All ye holy inno-                              | St. Dominic,         |
| cents,   | St. Francis,         |
| St. Stephen,                                   | All ye holy priests  |
| St. Laurence,                                  | and levites,         |
| St. Vincent,                                   | All ye holy monks    |
| S. Fabian and Se-                              | and hermits,         |
| bastian,                                       | St. Mary Magdalen,   |
| S. John and Paul,                              | St. Agatha,          |
| S. Cosmas and                                  | St. Lucy,            |
| Damian,  | St. Agnes,           |
| S. Gervase and                                 | St. Cecily,          |
| Protase,                                       | St. Catharine,       |
| All ye holy mar-                               | St. Anastasia,       |
| tyrs,  | All ye holy virgins  |
| St. Silvester,                                 | and widows,          |
| St. Gregory,                                   |                      |
| All ye men and women, saints of God,           |                      |
| <i>make intercession for us,</i>               |                      |
| <i>be merciful to us. Spare us, O Lord.</i>    |                      |
| <i>be merciful to us Graciously hear us, O</i> |                      |
| <i>Lord.</i>                                   |                      |

Pray for us.

From all evil,  
From all sin,  
From thy wrath,  
From sudden and unprovided death,  
From the deceits of the devil,  
From anger, hatred, and all ill-will,  
From the spirit of fornication,  
From lightning and tempest,  
From everlasting death,  
Through the mystery of thy holy incarnation,  
Through thy coming,  
Through thy nativity,  
Through thy baptism and holy fasting,  
Through thy cross and passion,  
Through thy death and burial,  
Through thy holy resurrection,  
Through thine admirable ascension,  
Through the coming of the Holy Ghost,  
the Comforter,  
In the day of judgment,  
We sinners, *do beseech thee, hear us.*  
That thou spare us,  
That thou pardon us,  
That thou vouchsafe to bring us to true penance,  
That thou vouchsafe to govern and preserve thy holy Church,  
That thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in holy religion,  
That thou vouchsafe to humble the enemies of thy holy Church,

That thou vouchsafe to give peace and true concord to Christian kings and princes,

That thou vouchsafe to give peace and unity to all Christian people,

That thou vouchsafe to confirm and preserve us in thy holy service,

That thou lift up our minds to heavenly desires,

That thou render eternal good things to all our benefactors,

That thou deliver our souls, and those of our brethren, relations, and benefactors, from eternal damnation,

That thou vouchsafe to give and preserve the fruits of the earth,

That thou vouchsafe to give eternal rest to all the faithful departed,

That thou vouchsafe graciously to hear us,

Son of God,

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

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ, hear us, *Christ, graciously hear us.*

Lord, have mercy on us. *Christ, have mercy on us. Lord, have mercy on us.*

Our Father, who art in heaven, &c.

V And lead us not into temptation.

R. But deliver us from evil. Amen.

We beseech thee, hear us.

*Psalm lxxix.*

**O** GOD, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them be presently turned away, blushing for shame, that say to me, 'Tis well, 'tis well.

Let all that seek thee rejoice, and be glad in thee: and let such as love thy salvation, say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer:

O Lord, make no long delay. Glory be, &c.

V. Save thy servants.

R. Trusting in thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. Against the face of the enemy.

V. Let not the enemy have advantage over us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins,

R. Nor reward us according to our iniquities.

V. Let us pray for our chief bishop N.

R. The Lord preserve him, and give him life, and make him blessed upon the earth,



and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them that have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord and let perpetual light shine upon them.

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

V. For our absent brethren.

R. O my God, save thy servants trusting in thee.

V. Send them help, O Lord, from the sanctuary.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

*Let us Pray.*

**O** GOD, whose property is always to have mercy, and to spare, receive our petition: that we and all thy servants who are bound by the chain of sins, may, by the compassion of thy goodness, mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee; that in thy bounty thou mayest give us pardon and peace.

Out of thy clemency, O Lord, show thine unspeakable mercy to us, that so thou may-

est both acquit us of our sins, and deliver us from the punishments which we deserve for them.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger which we deserve for our sins.

O ALMIGHTY and eternal God, have mercy on thy servant N. our chief bishop, and direct him according to thy clemency, in the way of everlasting salvation; that by thy grace he may desire those things that are agreeable to thee, and perform them with all his strength.

O GOD, from whom are holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give; that both our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, by thy protection, may be peaceable.

INFLAME, O Lord, our reins and hearts with the fire of thy holy spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired.

PREVENT, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O ALMIGHTY and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works: we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of all their sins, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth, God, world without end. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

V. May the almighty and merciful Lord graciously hear us. R. Amen

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

R. Amen.

## PRAYERS FOR NIGHT.

**I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

Our Father, &c. Hail Mary, &c.

I believe in God, &c.

Come, O Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

Let us place ourselves in the presence of God, and give him thanks for all the benefits which we have received from him, particularly this day.

**O** MY God, I firmly believe that thou art here, and perfectly seest me, that thou observest all my actions, all my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favours, and preserving me from evil. Blessed be thy holy name, and may all creatures bless thy goodness for the benefits which I have ever received from thee, and particularly this day. May the saints and angels supply my defect in rendering thee due thanks.

Never permit me to be so base and wicked, as to repay thy bounties with ingratitude, and thy blessings with offences and injuries.

Let us ask of our Lord Jesus Christ grace to discover the sins which we have committed this day; and beg of him a true sorrow for them, and a sincere repentance.

**O** MY Lord Jesus Christ, judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life; enlighten me I beseech thee, and give me an humble and contrite heart, that I may see wherein I have offended thine infinite Majesty; and judge myself now with such a just severity, that then thou mayest judge me with mercy and clemency.

Let us here examine what sins we have committed this day, by thought, word, deed, or omission.

*(If nothing occur to your mind, wherein you have offended, renew your sorrow for the sins of your past life.)*

Let us conceive a great sorrow for having offended God.

**O** MY God, I detest these and all other sins, which I have committed against thy divine Majesty. I am extremely sorry that I have offended thee, because thou art infinitely good, and sin displeaseth thee. I love thee with my whole heart, and firmly purpose, by the help of thy grace, never more to offend thee. I resolve to avoid the

occasions of sin ; I will confess my sins, and will endeavour to make satisfaction for them. Have mercy on me, O God, have mercy, and pardon me, a wretched sinner. In the name of thy beloved Son, Jesus, I humbly beg of thee so to wash me with his precious blood, that my sins may be entirely remitted.

Let us endeavour, as much as possible, to put ourselves in the dispositions in which we desire to be found at the hour of death.

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

I firmly believe all the sacred truths which the Catholic Church believeth and teacheth, because thou hast revealed them. And by the assistance of thy holy grace, I am resolved to live and die in the communion of this thy church.

Relying upon thy goodness, power, and promises, I hope to obtain pardon of my sins, and life everlasting, through the merits of thy Son Jesus Christ, my only Redeemer, and by the intercession of his blessed mother, and all the saints.

I love thee with all my heart and soul, and desire to love thee as the blessed do in

heaven. I adore all the designs of thy divine Providence, resigning myself entirely to thy will.

I also love my neighbour for thy sake, as I love myself; I sincerely forgive all who have injured me, and ask pardon of all whom I have injured.

I renounce the devil with all his works; the world, with all its pomps; the flesh with all its temptations.

I desire to be dissolved, and to be with Christ. Father, into thy hands I commend my spirit.

R. Lord Jesus, receive my soul.

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

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. Amen.

O my good Angel, whom God, by his divine mercy, hath appointed to be my guardian, enlighten and pro'ect me, direct and govern me this night, Amen.

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

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

V. Vouchsafe, O Lord, this night,

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

*Let us Pray.*

**V**ISIT, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy; let thy holy angels dwell herein, who may keep us in peace, and let thy blessing be always upon us: through our Lord Jesus Christ. Amen.

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

Before you go to bed, read a chapter in the Scripture, or some spiritual book; forecast with yourself the subject of the next morning's meditation, and think upon it whilst you are undressing yourself; when you compose yourself in your bed, think on your grave, and how quickly death, of which sleep is an image, will be with you, and what your sentiments will then be of all worldly vanities.

Offer up to God your sleep, resigning yourself to it in acquiescence with his holy will; and that, by this repose of nature, you may recover new vigour to serve him. Wish that every breath you are to take this night might be an act of praise and love of the divine Majesty, like the happy breathings of the angels and saints, who never sleep; and so compose yourself to rest in the arms of your Saviour. If you wake in the night, renew the offering of yourself to God, and aspire to him: *My soul hath desired thee in the night.* Isaias, xxvi. 9.



# The Sacraments.

## INTRODUCTION.

THE Sacraments are sensible signs instituted by our Lord Jesus Christ for our sanctification. They are the means by which, as we are taught by the Council of Trent, "all justice is either begun, or when begun is increased, or when lost is recovered." Whatever degree of sanctity, therefore, any Christian may possess, it is principally to their influence that he is indebted for it. The entire efficacy of them is all derived from the passion and death of our blessed Saviour; and whatever graces they convey, are no other than the application of the said merits to our souls. Each sacrament confers a grace peculiar to itself, and in them all the wisdom and goodness of the Deity has provided appropriate helps for every stage and condition of life. 1. No sooner do we come into the world, than we are made the children of God by *Baptism*. 2. As we grow up, we are fortified under the combats which we have to sustain against our spiritual enemies by *Confirmation*. 3. The *Eucharist* is the daily bread, which feeds and nourishes our souls to everlasting life. 4. If unhappily we fall in the spiritual conflict, *Penance* is the remedy which restores life to the soul. 5. In *Matrimony* Jesus Christ has provided graces to assuage the cares and burthens of the married state. 6. *Holy Orders* keep up a succession of pastors in the church, and enable them faithfully to discharge their sacred functions. And lastly, when sickness forewarns the Christian, that to him, the figure of this world is fast passing away, and his soul is on the verge of eternity, his departing spirit is fortified and comforted by the refreshing graces of *Extreme Unction*.

## SACRAMENT OF BAPTISM.

Baptism is not only the first, but also the most indispensable of the sacraments, inasmuch as it is the only ordinary means whereby we can be cleansed from original sin. At the same time that this sin is remitted, the soul is gifted with habitual and sanctifying grace,

and the receiver becomes a child of God and a member of the mystical body of Christ, which is his church. Baptism is one of the three sacraments, which, as they confer on the soul a character that is indelible, can be received but once. By the practice and tradition of the church, we know that when an ordinary minister of this sacrament cannot be procured to baptise an infant that is in danger of death, any lay person, either man or woman, may do it; but a father or mother should never baptise their own child, when any other persons can be procured.

When baptism is administered with the usual ceremonies, (which is called *solemn baptism*), the person baptised must have a godfather, or godmother, or both, but not more than one of each. The obligation contracted by a sponsor is to see that the child is, in due time, instructed in the duties of a Christian life, more especially if the parents are negligent in this duty, or are prevented by death. Sponsors also, together with the person who baptises a child, contract a spiritual affinity or relationship, both with the child and its parents, the effect of which is, that they cannot afterwards marry either the child or its parents.

#### THE ORDER OF BAPTISM.

The Priest vested in surplice and violet stole, receives the name of the person to be baptised, interrogating him by name as follows:

*Priest.* N., What dost thou ask of the Church of God?

*Godfather.* Faith.

*Priest.* What does faith obtain for thee?

*Godfather.* Life everlasting.

*Priest.* If thou wilt enter into life, keep the commandments. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbour as thyself.

The Priest then breathes three times upon the face of the person to be baptised, and says; "*Exi ab eo,*" &c., which is done to drive the devil away, to give place unto the holy Spirit, the Paraclete. He then makes the sign of the cross upon the forehead to signify that a Christian must not be ashamed of the faith of Christ, and upon the breast to show that the love of Jesus should reside in the heart. He next lays his hand upon the head to denote that he has taken possession of the person in the name of the Almighty.

After blessing the salt, which is a symbol of wisdom, he puts a small quantity into the mouth of the person to be baptised, saying, *Receive the salt of wisdom, let it be to thee a propitiation unto life everlasting.* Making the sign of the cross again upon the forehead of the person, the priest says: *At the sign of the holy cross + which we make upon his forehead, do thou, accursed devil, never dare to violate.*

After this, the Priest lays the end of his stole upon the person to be baptised, and admits him into the Church saying:—

*Priest.* N., Enter into the temple of God, that thou mayest have part with Christ unto life everlasting.

*R.* Amen.

When they have entered the Church, the Priest, jointly with the person to be baptised, or with the Sponsors, if an infant, recites in the vulgar tongue the *Apostles' Creed* and the *Lord's Prayer*.

The Priest next exorcises the person to be baptised, and taking spittle from his mouth, applies it with his thumb to the ears of the person, saying, *Ephphetha, Be thou opened;* and to the nostrils, saying: *In odorem suavitatis, For a savour of sweetness.* In a loud voice adding these words: *Tu autem fuge, Satana + &c.*

He then interrogates the person to be baptised, or the Sponsors, if an infant, as follows:—

*Priest.* N., Dost thou renounce Satan?

*Godfather.* I do renounce him.

*Priest.* And all his works?

*Godfather.* I do renounce them.

*Priest.* And all his pomps?

*Godfather.* I do renounce them.

The Priest then anoints the person to be baptised on the breast and between the shoulders, in the form of a cross, and changing the violet stole for a white one asks, by name, the person to be baptised:—

*Priest.* N., Doth thou believe in God the Father Almighty, Creator of heaven and earth?

*Godfather.* I do believe.

*Priest.* Doth thou believe in Jesus Christ, his only Son our Lord, who was born into this world, and suffered for us?

*Godfather.* I do believe.

*Priest.* Doth thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

*Godfather.* I do believe.

*Priest.* N. Wilt thou be baptised?

*Godfather.* I will.

Then the godfather, or the godmother, or both, holding the child, or touching the person to be baptised, the Priest takes the water in a small vessel, and pours therefrom thrice on the head of the child or person, in the form of a cross, at the same time repeating distinctly the words once only:

*Priest.* N., Ego te baptizo in nomine + Patris, et Filii + et Spiritus + Sancti.

*Priest.* N., I baptise thee in the name of the Father + and of the Son + and of the Holy + Ghost.

After this the Priest anoints the person or child on the top of the head, in the form of the cross, and then places a white linen cloth upon it, saying:

N., Receive this white garment, and see that thou carry it without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life.

R. Amen.

He then gives a lighted candle to the person baptised, or to the godfather (if an infant,) saying:

N., Receive this burning light, and keep thy baptism blameless: observe the commandments of God, that

When the Lord shall come to the nuptials, thou mayest meet him together with all the saints, in the heavenly court, and have everlasting life, and live forever and ever. R. Amen.

He concludes by saying:

*Priest.* N., Go in peace, and the Lord be with you.  
R. Amen.

*The manner of lay persons baptising an infant in danger of death.*

Take common water, pour it on the head or face of the child, and whilst you are pouring it, say the following words:—

I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.

## SACRAMENT OF CONFIRMATION.

### INSTRUCTIONS AND DEVOTIONS.

*When the Apostles had heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come, prayed for them, that they might receive the Holy Ghost. For he was not, as yet, come upon any of them; but they were only baptised in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost. Acts, viii. 14, 15, 16, and 17.*

Confirmation is a sacrament, by which the faithful who have already been made children of God by their baptism, receive the Holy Ghost by the prayer and the imposition of the hands of the bishops, the successors of the apostles, in order to their being made strong and perfect Christians, and valiant soldiers of Jesus Christ. It is called Confirmation from its effect, which is to confirm or strengthen those that receive it, in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it and to arm them in general against all their spiritual enemies.

The principal effects of this sacrament are a fortifying grace, and a certain dedication or consecration of the soul by the Holy Ghost; the mark of which is left in the soul as a character which can never be effaced.

Hence this sacrament can be received but once, and it would be a sacrilege to attempt to receive it a second time; for which reason also, the faithful are bound to take extreme care to come to this sacrament duly disposed; lest if they should be so unhappy as to receive it in mortal sin, they would receive their own condemnation, and run the risk of being deprived for ever of its grace.

The dispositions which the Christian must bring along with him to receive worthily the sacrament of Confirmation, are, first, a purity of conscience, at least from all mortal sin; for which reason he ought to go to confession before he is confirmed, for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin; secondly, a sincere desire of giving himself up to the Holy Ghost, to follow the influence of his divine grace, to be his temple for ever; and, by his assistance, to answer all the obligations of a soldier of Christ.

#### ORDER OF CONFIRMATION.

The Bishop, standing towards the persons to be confirmed, with his hands joined upon his breast, says:—

Spiritus Sanctus super-  
veniat in vos, et virtus  
Altissimi custodiat vos a  
peccatis.

R. Amen.

Then making the sign  
V. Adjutorium nostrum  
in nomine Domini.

R. Qui fecit cœlum et  
terram.

V. Domine, exaudi ora-  
tionem meam.

May the Holy Ghost  
come down upon you;  
and the power of the Most  
High keep you from sin.

R. Amen.

of the cross, he says:

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

R. Who made heaven  
and earth.

V. O Lord, hear my  
prayer.

R. Et clamor meus ad  
te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

With his hands extended towards those to be confirmed,  
he says:

*Oremus.*

Omnipotens sempiterne  
Deus, qui regenerare dig-  
natus es hos famulos tuos  
ex aqua et Spiritu Sancto,  
quique dedisti eis remis-  
sionem omnium pecca-  
torum; emitte in eos  
septiformem Spiritum tu-  
um, sanctum Paraclitum,  
de cœlis. R. Amen.

Spiritum sapientiæ et  
intellectus.

R. Amen.

Spiritum consilii et for-  
titudinis.

R. Amen.

Spiritum scientiæ et  
pietatis.

R. Amen.

Adimple eos spiritu  
timoris tui, et consigua  
eos signo crucis Christi,  
in vitam propitiatus æter-  
nam. Per eundem Do-  
minum nostrum Jesum  
Christum Filium tuum,  
qui tecum vivit, et regnat  
in unitate ejusdem Spiri-  
tus Sancti, Deus, per om-  
nia sæcula sæculorum.

R. Amen.

R. And let my cry  
come unto thee.

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

O Almighty and ever-  
lasting God, who hast  
vouchsafed to regenerate  
these thy servants, by  
water and the Holy Ghost,  
and who hast given them  
the remission of their  
sins; send forth upon  
them the seven-fold Holy  
Spirit, the Paraclete, from  
heaven. R. Amen.

V. The spirit of wisdom  
and understanding.

R. Amen.

V. The spirit of counsel  
and of fortitude.

R. Amen.

V. The spirit of know-  
ledge and of piety.

R. Amen.

Replenish them with  
the spirit of thy fear, and  
sign them with the sign  
of the cross + of Christ,  
in thy mercy, unto life  
everlasting, through the  
same Jesus Christ thy  
Son, our Lord, who liveth  
and reigneth with thee in  
the unity of the same  
Holy Spirit, one God,  
world without end.

R. Amen.

Then the Bishop takes the name of each person to be confirmed, which may either be the name received in baptism, or the name of any saint whom they choose for their patron, and makes the sign of the cross on the forehead of each, with the holy chrism, saying :

N., signo te signo crucis, et confirmo te chrismate salutis. In nomine Patris, et Filii, et Spiritus Sancti.

R. Amen.

The Bishop then gives the person confirmed a gentle blow on the cheek saying :

Pax tecum.

After all have been confirmed, the Bishop washes his hands, in the meantime the following anthem is sung :

Confirma hoc, Deus, quod operatus es in nobis, a templo sancto quod est in Jerusalem.

R. Gloria Patri.

N., I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation. In the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

Peace be with thee.

Confirm, O God, that which thou hast wrought in us, from thy holy temple, which is in Jerusalem.

R. Glory be to the Father, &c.

After repeating the anthem *Confirma hoc*, the Bishop laying aside his mitre, stands towards the altar, and prays as follows :

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.



*Oremus.*

Deus, qui Apostolis tuis Sanctum dedisti Spiritum, et per eos, eorumque successores, cæteris fidelibus tradendum esse voluisti; respice propitius ad humilitatis nostræ famulatum; et præsta, ut eorum corda, quorum frontes sacro chrismate delinivimus, et signo sanctæ Crucis signavimus, idem Spiritus Sanctus in eis superveniens, templum gloriæ suæ dignanter inhabitando perficiat. Qui, cum Patre et eodem Spiritu Sancto, vivis et regnas Deus, in sæcula sæculorum.

R. Amen.

Then the Bishop gives his benediction to all present, in these words:

Ecce sic benedicetur omnis homo, qui timet Dominum.

Bene + dicat vos Dominus ex Sion, ut videatis bona Jerusalem omnibus diebus vitæ vestræ, et habeatis vitam æternam.

R. Amen.

*Let us pray.*

O God, who gavest the Holy Ghost to thy apostles, and hast been pleased to ordain that by them, and by their successors, He should be given to the rest of the faithful; mercifully look down upon what we thy poor servants have done; and grant that the hearts of these thy faithful, whose foreheads we have anointed with thy sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Ghost coming down into them, and by his vouchsafing to dwell in them, be made the temple of his glory. Who with the Father and the same Holy Ghost, livest and reignest God, world without end.

R. Amen.

Behold, thus shall every man be blessed, who feareth the Lord.

May the Lord bless + you out of Sion, that you may see the good things of Jerusalem all the days of your life; and that you may live with him for all eternity.

R. Amen.

# THE SACRAMENT OF MATRIMONY.

## INSTRUCTIONS AND DEVOTIONS.

THE holy state of Matrimony was, in the beginning of the world, instituted by the Almighty, and, under the law of nature, had a particular blessing annexed to it. *God created man to his own image: male and female he created them. And God blessed them, saying, Increase and multiply, and fill the earth.*—Gen. i. 27, 28. Under the Mosaic law, the Almighty more distinctly announced its dignity and obligations. Afterwards under the Christian law, our divine Redeemer sanctified this state still more, and, from a natural and civil contract, raised it to the dignity of a sacrament. And St. Paul declared it to be a representation of that sacred union, which Jesus Christ had formed with his spouse, the church. *This is a great sacrament, but I speak in Christ and in the Church.*—Ephes. v. 32.

This sacrament was instituted by Jesus Christ, in order to bestow on those who enter into the married state a particular grace, to enable them to discharge all the duties required of them. It enables them to live together in union, peace, and love. It ennobles and purifies that natural affection, which, founded on virtue, and sanctioned by religion, can alone constitute the happiness of a married life. It corrects the inconstancy of the human heart; it softens down the asperities of temper, and enables each party to bear with each others defects, with the same indulgence as if they were their own. It causes them to entertain sentiments of mutual respect, to preserve inviolable fidelity towards each other, and to vanquish every unlawful desire. It gives grace to subdue, or regulate the motions of concupiscence, and to avoid every impropriety consistent with the sanctity of their state. For there is an innocence and purity as necessary in a married, as in a single life. It moreover gives them

grace to discharge well that most important duty of training up their children in the fear and love of God. For these duties annexed to the married state, cannot be fulfilled without great exertions, nor will those exertions be successful, without the blessing and grace of God.

Therefore, they who intend to enter into this state, ought to proceed with the greatest prudence, and make the best possible preparation by fervent and devout prayer, that they may obtain these precious and abundant graces from the Almighty.

They ought by fervent and devout prayer, to implore the divine assistance, to guide them in their choice of a proper person; for on the prudent choice which they make will very much depend their happiness both in this life and in the next.

They ought, moreover, to select a person of their own religion, for the Catholic church has always, by every means in her power, discouraged mixed marriages; and experience shows, that a want of union in religion between the husband and wife is frequently attended with the worst consequences, both to themselves and to their children. A Catholic, on marrying a person of another religion, cannot be allowed to enter into an agreement that any of the children shall be brought up in any other than the Catholic faith.

Before they make any advance in a matter of such great importance, they ought to ascertain whether there be any impediment to prevent their lawful union: and parents are in duty bound to prevent too great an intimacy between their children and relations, within the prohibited degrees of kindred. *First, second, and third cousins, are within the prohibited degrees.*

They who intend to marry ought to ask the advice of their parents or guardians, &c., and some time previously to inform their director of their intentions, so that he may have time and opportunity to point

out to them the preparation most useful for them, and instruct them in the duties and obligations of the state of life into which they propose to enter.

Those who keep company with a view to marriage, should never take or allow any indecent familiarities.

They must, by worthily approaching the sacrament of penance, obtain the pardon of their sins; for should they receive matrimony without purity of conscience, they would deprive themselves of the grace of the sacrament, and be guilty of a sacrilegious profanation of this holy institution.

When the married couple leave the church, they ought to carry with them feelings of respect for the holy sacrament which they have received, and of gratitude to God for his mercies. They should spend the day in such a manner, as not to lose the blessing which they received in the morning.

They ought frequently to reflect on their duties and obligations, as inculcated in the word of God:—

“Husbands, love your wives as Christ also loved the church, and delivered himself up for it. So also ought men to love their wives as their own bodies.”—Ephes. v. 25, 28. “Dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life.”—1 Peter iii. 7.

“Let women be subject to their husbands, as to the Lord. Because the husband is the head of the wife; as Christ is the head of the church. Therefore, as the church is subject to Christ, so also let the wives be subject to their husbands in all things.”—Ephes. v. 22, 23, 24.

#### ORDER OF MATRIMONY.

At the appointed time, the persons to be married advance to the altar, accompanied by their friends, who come to be witnesses of the contract. The Priest, having instructed them in the nature of the Sacrament, asks the man and woman separately in the vulgar tongue, their consent to the union. First he asks the man, who must stand at the right hand of the woman

N., Wilt thou take N., here present, for thy lawful wife, according to the rite of our holy mother the Church?

R. I will.

The Priest then asks the woman :

N., Wilt thou take N., here present, for thy lawful husband, according to the rite of our holy mother the Church?

R. I will.

The man taking the woman by her right hand, or receiving it from her parent or her friend, plights her his troth, saying after the Priest :

I, N., take thee, N., to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer, for poorer, in sickness and in health, till death do us part, if Holy Church will it permit; and thereto I plight thee my troth.

Then separating their hands, and again joining them, the woman says after the priest :

I, N., take thee, N., for my wedded husband, to have and to hold, from this day forward, for better for worse, for richer, for poorer, in sickness and in health, till death do us part, if Holy Church will it permit; and thereto I plight thee my troth.

Then the priest, whilst their hands are joined, pronounces, over them these words :

|   |   |
|---|---|
| Ego conjungo vos in<br>matrimonium, in nomine<br>Patris, + et Filii, et Spiritus<br>Sancti. Amen. | I join you together in<br>matrimony, in the name<br>of the Father, + and of<br>the Son, and of the Holy<br>Ghost. Amen. |
|---|---|

Then he sprinkles them with holy water. The Bridegroom places upon the book gold and silver (which are to be given to the bride) and also a ring, which the priest blesses, saying :

|  |  |
|--|--|
| V. Adjutorium nostrum<br>in nomine Domini. | V. Our help is in the<br>name of the Lord. |
|--|--|

|                                  |                                  |
|----------------------------------|----------------------------------|
| R. Qui fecit cœlum et<br>terram. | R. Who made heaven<br>and earth. |
|----------------------------------|----------------------------------|

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*Oremus.*

Benedic, + Domine, anulum hunc, quem nos in tuo nomine benedicimus, + ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

R. Amen.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.  
*Let us pray.*

Bless, + O Lord, this ring, which we bless + in thy name, that she who shall wear it, keeping inviolable fidelity to her husband, they may dwell in peace according to thy will, and may ever live in mutual charity. Through Christ our Lord.

R. Amen.

After the Priest has sprinkled the ring with holy water the Bridegroom receives it from his hand, and gives the gold and silver to the Bride; saying:

With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow.

Whilst saying—*In the name of the Father, and of the Son, and of the Holy Ghost*—the Bridegroom places the ring on the fourth finger of the left hand, there to remain as a witness of their mutual pledge.

After this the Priest says:

V. Confirma hoc, Deus, quod operatus es in nobis.

R. A templo sancto tuo quod est in Jerusalem.

Kyrie eleison.

Christe eleison.

V. Confirm, O God, this which thou has wrought in us.

R. From thy holy temple which is in Jerusalem.

Lord have mercy on us.

Christ have mercy on us.

Kyrie eleison.

Pater noster, &c. Et  
ne nos inducas in tenta-  
tionem.

R. Sed libera nos a  
malo.

V. Salvos fac servos  
tuos.

R. Deus meus, speran-  
tes in te.

V. Mitte eis, Domine,  
auxilium de sancto.

R. Et de Sion tuere eos.

V. Esto eis, Domine,  
turre fortitudinis.

R. A facie inimici.

V. Domine, exaudi ora-  
tionem meam.

R. Et clamor meus ad  
te veniat.

*Oremus.*

Respice, quæsumus,  
Domine, super hos famu-  
los tuos, et institutis tuis,  
quibus propagationem hu-  
mani generis ordinasti,  
benignus assiste, ut qui  
te auctore junguntur, te  
auxiliante serventur. Per  
Christum Dominum nos-  
trum. Amen.

Lord have mercy on  
us.

Our Father, &c. And  
lead us not into temp-  
tation.

R. But deliver us from  
evil.

V. Save thy servants.

R. Trusting in thee,  
O my God.

V. Send them help, O  
Lord, from thy holy place.

R. And from Sion pro-  
tect them.

V. Be unto them, O  
Lord, a tower of strength.

R. From the face of  
the enemy.

V. O Lord, hear my  
prayer.

R. And let my cry  
come unto thee.

*Let us pray.*

Look down, O Lord, we  
beseech thee, upon these  
thy servants, and kindly  
lend thy help to these thy  
institutions, by which thou  
hast been pleased to pro-  
vide for the propagation  
of the human race; that  
they who are joined to-  
gether by thy authority,  
may be preserved by thy  
help. Through Christ our  
Lord. Amen.

After this, if mass be celebrated, the priest proceeds to the end of the *Pater noster*, and then turning to the married couple, he gives them the nuptial blessing in these words :

*Oremus.*

Propitiare, Domine, supplicationibus nostris, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut quod te auctore jungitur, te auxiliante servetur. Per Dominum nostrum Jesum Christum.

*Oremus.*

Deus, qui potestate virtutis tuæ de nihilo cuncta fecisti; qui dispositis universitatis exordis, homine ad imaginem Dei facto, ideo inseparabile mulieris adjutorium condidisti, ut foemineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam licere disjungi: Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et ecclesiæ sacramentum præsignares in fœdere nuptiarum: Deus, per quem mulier jungitur viro, et societas principaliter ordinata, ea benedictione donatur, quæ sola

*Let us pray.*

Mercifully give ear, O Lord, to our prayers, and let thy grace accompany this thy institution, by which thou hast ordained the propagation of mankind; that this tie, which is made by thy authority, may be preserved by thy grace. Through our Lord Jesus Christ, &c.

*Let us pray.*

O God, who by the power of thy might, didst create all things out of nothing; who at the first forming of the world, having made man to thine own likeness, didst out of his flesh make the woman also, and gave her to him for a helpmate; and didst teach us by this, that what was one at the beginning could never be lawfully separated; O God, who by so excellent a mystery has consecrated the conjugal union so as to make it a figure of the great sacrament of Christ and his Church; O God, by whom woman is joined to man, and that union, which



nec per originalis peccati poenam, nec per diluvii est ablata sententiam; respice propitius super hanc famulam tuam, quæ maritali jungenda consortio, tua se expetit protectione muniri: sit in ea jugum dilectionis et pacis; fidelis et casta nubat in Christo, imitatrixque sanctarum permaneat foeminarum: sit amabilis viro ut Rachel, sapiens ut Rebecca, longæva et fidelis ut Sarah; nihil in ea ex actibus suis ille auctor prævaricationis usurpet; nexa fidei mandatisque permaneat; uni thoro juncta, contactus illicitos fugiat; munit infirmitatem suam robore disciplinæ; sit verecundia gravis, pudore venerabilis, doctrinis cœlestibus erudita; sit foecunda in sobole, sit probata et innocens; et ad beatorum requiem, atque ad cœlestia regna perveniat: ut videant ambo filios filiorum usque in tertiam et quartam generationem, et ad optatam perveniant senectutem. Per eundem Dominum nostrum Jesum Christum.

was instituted in the beginning, is still accompanied with such a blessing as alone has not been recalled, either in punishment of original sin, or by the sentence of the deluge; mercifully look down upon this thy handmaid, who, having now to live in society with her husband, desires to be taken under thy protection. May love and peace constantly remain in her. May she in the consummation of her marriage be faithful and chaste in Christ, and thenceforth continue to imitate the holy women of former times; may she, like Rachel, be pleasing to her husband; may she be discreet like Rebecca; may she be long lived and faithful like Sarah; and may Satan the author of all evil, at no time usurp dominion over her actions. May she remain attached to the divine faith and commandments; and being joined to one man in wedlock may she flee all unlawful addresses; may the regularity of her life and conduct be her

strength against the weakness of her sex. May she be modest and grave, respected for her bashfulness, and well-instructed in heavenly doctrines. May she be fruitful in her offspring, praiseworthy, and innocent; and may it be at length her happy

lot to arrive at the repose of the blessed in thy heavenly kingdom. May they both see their children's children to the third and fourth generation, and live to a desirable old age in happiness. Through the same Jesus Christ our Lord.

Then the priest turning to the altar, after his own communion, communicates the married couple, and goes on with the mass to the *Ite missa est*. But before he dismisses the people with the general blessing, he turns to the married couple, and gives them a separate blessing in the following words

Deus Abraham, Deus Isaac, et Deus Jacob sit vobiscum, et ipse adimpleat benedictionem suam in vobis; ut videatis filios filiorum vestrorum, usque ad tertiam et quartam generationem; et postea vitam æternam habeatis sine fine, adjuvante Domino nostro Jesu Christo: qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia sæcula sæculorum. Amen.

The God of Abraham, the God of Isaac, the God of Jacob, be with you; and may he fulfil his blessing upon you, that you may see your children's children to the third and fourth generation, and afterwards enter into possession of eternal life, through the assistance of our Lord Jesus Christ, who with the Father and the Holy Ghost, liveth and reigneth for ever. Amen.

In conclusion, the priest admonishes the newly married couple to remember the solemn engagement they have entered into, to live up to the sanctity of the great sacrament which they have received, and to strive to fulfil, to the best of their power, all the duties which the Almighty requires from them in their new state of life.

## THE SACRAMENT OF PENANCE.

### INSTRUCTIONS AND DEVOTIONS FOR CONFESSION.

Penance is a sacrament instituted by Jesus Christ, by means of which the sins that we commit after baptism are forgiven, and we receive strength to enable us to avoid sin for the time to come. By this sacrament the sanctifying grace of God which is poured into our hearts by the Holy Ghost, cleanses the soul from all the stains of sin, restores to her the favour and friendship of God, and renders her holy and beautiful in his sight.

The conditions required on the part of the penitent, for the pardon of his sins, are, first, Contrition, which is a great and sincere sorrow for having offended God, accompanied with a firm resolution to avoid al' sin for the future; secondly, Confession, which is an humble and sincere declaration of all our sins to a priest; and, thirdly Satisfaction, which consists in performing the prayers or other penitential works enjoined by the priest in confession. On the part of the minister of God, it is requisite that he be duly appointed, that he hear the confession and pronounce the words of absolution.

This holy and salutary institution is grounded on the words of Jesus Christ: *Amen I say unto you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven,* (Matt. xviii, 18,) and, *As the Father hath sent me, I also send you. When he had said this, he breathed on them, and he said to them, Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.*—John xx. 21, &c. In these words Jesus Christ gave to his apostles and their lawful successors, power and authority to absolve from all sin, in those who sincerely repent of their offences.

In order to prepare yourself to make a good confession, endeavour in the first place to recommend the matter earnestly to God; and for some days beforehand, frequently and fervently beg his divine grace and assistance; and this more especially, if you have for a long time lived in a habit of sin; in which case it is most proper to prepare yourself by a spiritual retreat for some days; during which time you may seriously enter into yourself, and perform the ten meditations, from St. Francis of Sales, or such like devotions, by which you may be sufficiently disposed for so great a work; which otherwise it is to be feared, might be ill done by being done too hastily.

Examine your conscience with care and diligence, yet without too much anxiety and scrupulosity. Consult the table of sins, to assist your memory; and reflect, in particular, on the evil inclinations to which you are most subject, on the places and companies in which you have been, on your usual employment, on the duties of your calling, and how you have discharged them, &c. And in every sin, whether of commission or omission, strive to call to your remembrance the number of times you have been guilty.

Let your confession be humble, without seeking excuses for your sins, or laying the fault on others: let it be entire as to the kind and number of your sins, and such circumstances as quite change the nature of the sin, or greatly increase its guilt. Be modest in your expressions, and take care not to name any third person.

*A Prayer to implore the Divine assistance in order to make a good Confession.*

**O** ALMIGHTY and most merciful God, who hast made me out of nothing, and redeemed me by the precious blood of thine only Son; who hast, with so much patience, borne with me to this day, notwithstanding

all my sins and ingratitude; ever calling after me to return to thee from the ways of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and mere shadows; seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks of swine; behold, O most gracious Lord, I now sincerely desire to leave all these my evil ways, to forsake the region of death, where I have so long lost myself, and to return to thee, the fountain of life. I desire, like the prodigal child, to enter seriously into myself, and with the like resolution to arise without delay, and to go home to my Father, though I am infinitely unworthy to be called his child, in hopes of meeting with the like reception from his most tender mercy. But, O my God, though I can go astray from thee of myself, yet I cannot make one step towards returning to thee, unless thy divine grace stir me up and assist me. This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy; I beg it for the sake of Jesus Christ, thy Son, who died upon the cross for my sins; I know thou desirest not the death of a sinner, but that he be converted and live: I know thy mercies are above all thy works; and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee, so thou

wilt finish the work which thou hast begun, and bring me to a perfect reconciliation with thee.

I desire now to comply with thy holy institution of the sacrament of penance; I desire to confess my sins with all sincerity to thee, and to thy minister; and therefore I desire to know myself, and to call myself to an account by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great work by thy heavenly light! Oh, remove then every veil that hides any of my sins from me, that I may see them all in their true colours, and may sincerely detest them. Oh, let me not any longer be imposed upon by the enemy or by my own self-love, so as to mistake vice for virtue, to hide myself from myself, or in any way to flatter myself in my sins.

But, O my good God, what will it avail me to know my sins, if thou dost not also give me a hearty sorrow and repentance for them? without this my sins will be all upon me still, and I shall be still thine enemy and a child of hell. Thou insistest upon a change of heart, without which there can be no reconciliation with thee; and this change of heart none but thou canst give. Oh, give it me then, dear Lord, at this time. Give me a lively faith, and a firm hope, in the passion of my Redeemer; teach me to fear thee, and to love thee. Give me, for thy

mercy's sake, a hearty sorrow for having offended so good a God. Teach me to detest my evil ways; to abhor all my past ingrati- tudes; to hate myself now with a perfect hatred for my many treasons against thee. Oh, give me a full and a firm resolution of a new life for the future, and unite me to thee with an eternal band of love, which nothing in life or death may ever break.

Grant me also the grace to make an entire and sincere confession of all my sins, and to accept of the confusion of it, as a penance justly due to my transgressions. Let not the enemy prevail upon me to pass over anything through fear and shame: rather let me die than consent to so great an evil. Let no self-love deceive me, as I fear it has done too often. Oh, grant that this confession at least may be good, and for the sake of Jesus Christ thy Son, who died for me, and for all sinners, assist me in every part of my preparation for it, that I may go through it with the same care and diligence as I should be glad to do at the hour of my death; that so being perfectly reconciled to thee, I may never offend thee more.

O blessed Virgin, Mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the passion of thy Son, that I may have the grace to make a good confession. All ye

blessed angels and saints of God, pray for me, a poor miserable sinner, that I may now, for good and all, turn from my evil ways, that so henceforward my heart may be for ever united with yours in eternal love, and never more go astray from the Sovereign Good. Amen.

This or the like prayer may be frequently repeated for some days' before confession, in order to obtain of God the grace of making a good confession.

## AN EXAMINATION OF CONSCIENCE

On the Ten Commandments, the Commandments of the Church, and the Capital Sins.

### THE FIRST COMMANDMENT.

I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.—Exod. xx.

*[It is necessary in every case to state to your confessor the number of times you have committed, and how long you have continued in, any of the sins you have to accuse yourself of.]*

**H**AVE I been guilty of heresy or disbelief, or wilful doubting of any article of faith; or have I rashly exposed myself to the danger of infidelity, by reading bad books, or keeping wicked company?

Have I omitted, or been wilfully inattentive and irreverent at my morning and evening devotions; have I been negligent in the worship of God, seldom or never adoring and praising him?

Have I been ignorant of the articles of my creed, of the commandments, or of any of those things which Christians in my station are bound to know?



Have I despaired of salvation, or of the forgiveness of my sins; or have I rashly presumed upon finding mercy; going on in my sins without any thought of amendment; or dependant upon a death-bed repentance?

Have I after falling into mortal sin, neglected for a long time to turn to God by repentance?

Have I made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what I have doubted might be mortal; or for want of a hearty sorrow for my sins, and a firm purpose of amendment; or by being grossly negligent in the examination of my conscience.

Have I received any other sacrament, for example, confirmation, or matrimony, in mortal sin?

Have I neglected to perform the penance enjoined in confession, or said it with wilful distractions?

Have I presumed to receive the blessed sacrament after having broken my fast?

Have I been guilty of superstition, by giving divine honour to any one, but to God alone, or by relying on dreams, or even on the recital of particular prayers, or on any other observance, or outward form of godliness, whilst I have not attended to the true spirit of religion, which is repentance and amendment?

Have I blasphemed God and his saints?

Have I abused the holy Scriptures, or scoffed at holy things?

## THE SECOND COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain.

Have I taken God's name in vain, or used it without respect in common discourse; have I taken a false oath, or sworn to what I did not certainly know whether it was true or false; or taken a rash oath, or without a sufficient reason, or done anything that was wicked or unlawful, or broken my lawful oaths?

Have I had a custom of swearing rashly and inconsiderately by the name of God, by my soul, or by the

way of imprecation upon myself; or have I cursed myself or others, or anything else; or have I been accessory to others swearing, cursing, or blaspheming?

Have I broken any vow or solemn promise made to God?

### THE THIRD COMMANDMENT.

Remember thou keep holy the Sabbath day.

Have I neglected to keep holy the Sunday; or when prevented from hearing mass on Sundays and holidays supplied the omission by prayers at home, and taken care that those under my charge did the same?

Have I done any servile work without necessity upon those days, or been accessory to any one doing so, have I spent those days in idleness or in sin, or been accessory to others spending them so?

### THE FOURTH COMMANDMENT.

Honour thy father and thy mother.

**IF A CHILD.**—Have I been wanting in my duty to my parents, by not loving them, or not showing them due respect, or by disobeying them, and was it in any matter of moment; or have I been disobedient or disrespectful to any other lawful superiors; have I desired my parents' death, or cursed them, or given them injurious language, or lifted up my hand against them, or threatened them, or provoked them to swear or otherwise to offend God, or caused them any considerable trouble or uneasiness; have I stolen from my parents or otherwise wronged them, or squandered away their substance; have I neglected to succour my parents in their necessities, either corporal or spiritual?

**IF A PARENT.**—Have I been negligent in procuring that my children should be speedily baptized, or that they should be timely instructed in their prayers and Christian doctrine; or have I been wanting in giving them early impressions of the fear and love of God;

or in taking care of their discharging their duty with regard to the sacraments; have I neglected to correct them: or been excessive in my correction; have I neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, &c. or suffered them to lie in the same bed with one another with danger to their chastity; have I flattered them in their passions, or indulged them in their evil inclinations; or have I given them bad example?

**IF A SERVANT.**—Have I disobeyed my master or mistress, or been wanting in diligence or industry, or have I injured or destroyed their property through carelessness or neglect, or suffered others to injure them; or have I stolen from them, or given anything away without their knowledge; have I betrayed their confidence by revealing their secrets, by tale bearing, by lies, &c.; or have I obeyed, or flattered them in anything sinful?

**IF A MASTER OR MISTRESS.**—Have I neglected to watch over the conduct of my servants: or refused without necessity to allow time to hear mass on Sundays and holidays, or to frequent the sacraments; have I overburdened them with work, or treated them injuriously?

### THE FIFTH COMMANDMENT.

Thou shalt not kill.

Have I been guilty of anger, or violent passion, or desired any one's death, through hatred or malice; or for my temporal interest?

Have I revenged myself of any one by word or action, or desired revenge, or taken pleasure in the thoughts of it; or have I provoked, challenged or struck others, or been guilty of quarrelling or fighting with them; and have I borne malice to others, or refused to be reconciled to them?

Have I procured, or thought to procure, a miscarriage; or given any counsel, aid, or assistance thereto?

Have I done anything to shorten my own or any other's life, or to hasten death; or rashly exposed myself or others to danger; or have I desired my own death, through passion or impatience; or entertained any thoughts of making away with myself, or attempted or designed any such thing?

Have I neglected to give alms according to my condition and ability; or to reclaim sinners when it lay in my power?

Have I been guilty of drawing others into mortal sin; or have I been accessory to the sin of others, by counsel or command, or provocation in any other way?

Have I given scandal, or occasion of sin to others by lewd or irreligious discourse; by drunkenness or swearing; by immodesty of dress or behaviour? &c.

N. B.—The circumstance of scandal is generally found in all sins, that are known to others, by reason of the force of ill example, which encourages others to sin.

### THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

Have I been guilty of any thought, word or action, contrary to the holy virtue of purity, or induced others so to sin?

### THE SEVENTH COMMANDMENT.

Thou shalt not steal.

Have I been guilty of stealing, or cheating, or in any way wronging my neighbour in buying or selling, or in any other bargains or contracts; or have I been accessory to another's committing any such injustice; or have I unjustly retained what belonged to another?

Have I caused any damage to my neighbour in his house, cattle, or other goods?

Have I contracted debts without design of paying them, or without any prospect of being able to pay them; or have I delayed or refused to pay my just

debts when I was able; or have I by prodigal expenses rendered myself unable, and so wronged my creditors, or my own family?

Have I been guilty of negligence in the securing or administering of trusts confided to my care, whether for ecclesiastical, charitable, or other purposes; has any actual loss resulted from this negligence; to what extent; have I been negligent in the administration of property otherwise entrusted to me, as guardian or administrator; if so, have others thereby suffered; to what extent?

Have I been guilty of usury, in the loan of money or have I put off false money?

Have I professed any art, or undertaken any business without any skill or knowledge; and what injury has my neighbour suffered from it?

Have I bought or received stolen goods; or taken of those who could not give?

Have I neglected my work or business to which I was hired, or by contract obliged; or have I broken my promises in matters of consequence?

N.B.—In all sins of injustice whereby you have done any wrong to your neighbour, either in his person, or in his goods, or in his character, honour, or good name, you are strictly obliged to make full satisfaction and restitution, if it be in your power, otherwise the sin will not be forgiven.

Have I neglected or delayed, without just cause, to make satisfaction and restitution, when it was in my power?

## THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbour.

Have I been guilty of telling lies; and whether in any matter of consequence, or to the injury of any one; have I been guilty of hypocrisy or dissimulation; have I entertained a bad opinion of my neighbour without grounds, or judged rashly of his actions or intentions; have I been guilty of the sin of detraction,

which consists in taking away or lessening my neighbour's reputation, by publishing his secret faults or defects; or have I been guilty of calumny, which consists in saying of my neighbour what is false or uncertain?

In either case you are obliged to restore his character as far as you are able.

Have I willingly given ear to detraction or calumny; or in any way encouraged it; or not hindered it when I might; have I injured my neighbour's honour by reproaches and affronts, or robbed him of his peace of mind by scoffs and derision; have I by carrying stories backwards and forwards, or in any other way caused misunderstanding or quarrels betwixt others?

Here also judges, lawyers, solicitors, &c., ought to examine themselves, what injustice they may have been guilty of in managing causes, &c., as well as accusers, witnesses, &c.

### THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbour's wife.

Have I taken pleasure in any unchaste thoughts or imaginations; have I entertained any impure desires or feelings?

### THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's goods.

Have I desired my neighbour's goods, not caring whether I had them right or wrong; or been in a disposition of stealing or otherwise wronging him if it laid in my power; or have I desired my neighbour's loss or misfortune, or any public calamity, that I might be the gainer by it?

### THE COMMANDMENTS OF THE CHURCH.

I. Have I neglected to keep holy the days of obligation; have I worked on those days without necessity, and without leave from my pastor?

II. Have I neglected to hear mass on Sundays and

holidays of obligation; or have I heard it with wilful distractions; or not taken care that my children and servants should hear it?

III. Have I broken the days of abstinence commanded by the church, or eaten more than one meal on fasting days; or been accessory to others so doing?

IV. V. Have I neglected to confess my sins once a year; or to receive the blessed sacrament at Easter?

VI. Have I solemnized marriage at the forbidden times; have I married within the forbidden degrees of kindred; or with any other known impediment?

### THE CAPITAL OR DEADLY SINS.

**PRIDE.**—Have I been guilty of pride, or complacency in myself, or contempt of others, have I been guilty of vain-glory, by doing my actions to procure esteem; have I taken delight in the esteem and applause of others, or have I been uneasy and discontented when I did not receive such esteem and applause?

**COVETOUSNESS.**—Have I been guilty of covetousness in desiring or loving too much the things of this world; have I sought after them too eagerly, or been too much distressed at the loss of them?

For the sins of Lust, see the Sixth commandment.

For the sins of Anger, see the Fifth commandment.

**GLUTTONY.**—Have I been guilty of gluttony, by eating and drinking to excess, so as to endanger my health or reason; have I indulged an inordinate gratification of my appetite; have I made others drunk, or sought to make them so?

**ENVY.**—Have I envied, or repined at my neighbour's good, either spiritual or temporal; or rejoiced at his harm; have I been guilty of jealousy in consequence of any attention or preference shown to others; have I rejoiced to see them disappointed or mortified?

**SLOTH.**—Have I been guilty of sloth, or laziness of mind or body, which has prevented me from discharging my duty; have I neglected my spiritual duties, or discharged them with tepidity or indolence; have I studied too much my own ease, leading an unmortified and unchristian life; have I squandered away much of my time in idleness, or useless occupation?

Have I entertained with pleasure the thoughts of saying or doing anything, which it would be a sin to say or do; have I had the desire or design of committing any sin; or have I gloried in any sin whatsoever?

Here also masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c. ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

*A Prayer for obtaining Contrition.*

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



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

*Affections and Resolutions.*

**M**Y Lord and my All! I am confounded at the multitude and enormity of my offences against so good a God; I dare not presume even to lift up mine eyes to heaven, much less to come near thy altar, after so many treasons against thee. Alas! what shall I now do, O Lord! What shall I say! But with the humble publican, strike my breast, and cry out to thee, *O God, be merciful to me a sinner!*

My sins exceed in number the hairs of my head, and the sands of the sea; but thy mercies are more innumerable than my sins. O Ocean of mercy, have compassion on me a poor miserable sinner, and make me now at least a true penitent.

Father, I have sinned against heaven, and in thy sight, and am not worthy to be called

thy child: Oh! receive me as one of the least of thy servants, and never suffer me to go astray from thee any more.

It grieves me, O my good God, that I have offended thee: I am heartily sorry for all the sins which I have committed against thine infinite goodness. Oh! that I could worthily lament them, even with tears of blood.

Who will give water to my head, and a fountain of tears to mine eyes, that night and day I may weep for my sins and ingratitude?

Oh! that I had never offended my God! Oh, that I had never sinned! Happy those souls who have never lost their baptismal innocence? Ah! sweet Jesus, that I had been so happy.

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies blot out mine iniquity. Wash me yet more from mine iniquity, and cleanse me from my sin; for I know mine iniquity, and my sin is always before me.

Oh! that I could now, like Magdalen present myself at the feet of my Saviour. Oh! that I could wash them with my tears! Oh! suffer me, dear Lord to lay down all my sins at thy feet, to be cancelled by thy precious blood.

Lord, thou hast said, there is joy in heaven upon one sinner doing penance.

more than upon ninety-nine just: oh! give me now grace to be a true penitent indeed, that so heaven may rejoice at my conversion.

Thou camest, O my dear Redeemer, not to call the just, but sinners to repentance; look down upon me, a poor miserable sinner, and draw me powerfully to thee by thy grace.

I know thou wilt not the death of a sinner, but that he be converted and live: oh! let me no longer remain dead in my sins! Oh! let me now at least begin to live to thee!

Create a clean heart in me, O God; and renew a right spirit within my bowels. Oh, grant that I may now serve thee in good earnest! Oh! let this be the change of the right hand of the Most High.

Thou hast made me, O my God, and redeemed me by thy precious blood. Oh! despise not the work of thy hands! Oh, let not thy blood be spilt for me in vain!

Too late have I known thee, O ancient Truth! Too late have I loved thee, O ancient Beauty! Too long have I gone astray from thee! From this moment, O my Sovereign Good, I desire to be for ever thine. Oh! let nothing in life or death ever separate me from thee any more.

O divine Lover of penitent souls, give me henceforth a contrite and humble heart! Oh! I desire from this hour to offer this sacrifice daily to thee, till the end of my life!

O divine Love, how little art thou known in this wicked world! how little art thou loved! Come now to me, and take full possession of my whole heart and soul for time and eternity.

Thy mercy hath been infinite in bearing so long with such an ungrateful sinner as I have been, and in daily heaping thy favours upon me. Add this one favour, O Lord, to all the rest, that henceforward, by thy grace, I may never offend thee more. This one thing I earnestly beg of thee, for thine infinite mercy's sake, and through the death and passion of thine only Son. Hear this one prayer, I beseech thee, and in all things else do with me what thou pleasest.

I am resolved, by thy grace, never more to return to my sins; Oh, rather let me die than offend thee wilfully any more. I am resolved to fly all evil company, and dangerous occasions; and to take proper measures for a thorough amendment of my life for the future. All this I resolve; but thou knowest my frailty, O my God; and if thou assist me not by thy grace, all my resolutions will prove ineffectual, and I shall be for ever miserable: Oh! look to me, O Lord, that I may never betray thee any more.

*N. B. Here it is proper that you should think upon the measures which you must take for an entire amendment of your life for the time to come; considering well what have been the occasions of your sins; what precautions you must take against those dangers for the future; what pious ex-*

*ercises you must daily make use of; such as prayer, meditation, spiritual reading, &c., when, and how often, you must frequent the sacraments, &c.*

When you find yourself heartily sorry for having offended God, and fully determined, for the time to come, to amend your life, and to avoid all mortal sins and the immediate occasions of them, you may then go to confession, in which you may follow this method:—

### *The Method of Confession.*

Kneeling down at the side of your ghostly father, make the sign of the cross, saying:

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

Then ask his blessing in these words:

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

Then say the first part of the Confiteor, as follows:

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

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

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

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

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

Therefore I beseech the blessed Mary ever a Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and your father, to pray to the Lord our God for me.

Then give attentive ear to the instructions and advice of your confessor, and humbly accept of the penance enjoined by him.

Whilst the priest gives you absolution, bow down your head, and with great humility call upon God for mercy, and beg of him that he would be pleased to pronounce the sentence of absolution in heaven, whilst his minister absolves you upon earth.

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

Be careful to perform your penance in due time, and in a penitential spirit.

### *A Prayer after Confession.*

**O** ALMIGHTY and most merciful God, who according to the multitude of thy tender mercies hast vouchsafed once more to receive this prodigal child, after so many

times going astray from thee, and to admit  
him into this sacrament of reconciliation, I  
give thee thanks with all the powers of my  
soul, for this and all other mercies, graces,  
and blessings bestowed on me, the most  
unworthy of all sinners, and prostrating  
myself at thy sacred feet, I offer myself now  
to be henceforth for ever thine. Oh! let  
nothing in life or death ever separate me  
from thee. I once more renounce with my  
whole soul all my treasons against thee, and  
all the abominations and sins of my past  
life. I renew my promises made in baptism,  
and from this moment I dedicate myself  
eternally to thy love and service. Oh! grant  
that for the time to come I may ever fly and  
abhor sin more than death itself, and avoid  
all such occasions and companies as have  
unhappily brought me to it. I resolve  
henceforth to fly them all, by thy divine  
grace, without which, of myself, I can do  
nothing. I resolve to perform such and  
such devotions for obtaining this grace. I  
resolve to fly idleness, and to set myself a  
regular order and method of life, for the  
time I have yet to come. I beg thy blessing  
upon these my resolutions, that they may  
not be ineffectual, like so many others I  
have formerly made: for, O Lord, without  
thee I am nothing but misery and sin.  
Supply, also, by thy mercy, whatever defects  
have been in this my confession. I am

sensible that it hath been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required; but let the precious blood of thine only Son make up this deficiency. Accept of my poor performance, such as it is, and give me grace to be now and always a true penitent, through the same Jesus Christ thy Son. Amen.

*A Prayer after Confession when Absolution has been deferred.*

O MY God, how painful, how afflicting is it to me that I am not duly prepared to receive from thee the pardon of my sins! O Lord, I acknowledge my unworthiness and I humbly submit to the decision of thy minister. But how long, O Lord, how long shall this afflicting separation from thee continue? Oh! assist me, I beseech thee, to begin from this moment a new life. I will endeavour by thy grace daily to excite in my heart a more sincere and earnest sorrow for my offences. I will carefully avoid all occasions of sin, and I will faithfully put in practice the advice given me by my director. O my God, have mercy on me, and give me grace to keep these my resolutions, that so I may have the happiness to renounce all sin, and obtain from thee the full pardon of all my offences. Through Jesus Christ our Lord. Amen.



## SATISFACTION.

JESUS CHRIST died upon the cross for our sins, and offered to his Eternal Father a full and superabundant satisfaction for them. *Jesus is the propitiation for our sins; and not for ours only, but also for those of the whole world.*—1 John ii. 3. When the Almighty Father, in consideration of his Son's bitter death, forgives our sins, and the eternal punishment due to them, in the holy sacrament of Penance, the order of his justice requires, that some temporal punishment should be undergone by the penitent sinner. This debt of temporal punishment may, however, be redeemed by penitential works, such as alms-deeds, prayer and fasting, and by bearing with patience and resignation the miseries and afflictions with which divine Providence may please to visit us in this valley of tears. Hence, before the penitent sinner is absolved from his sins, some *penance* or penitential works, such as those just mentioned, are imposed upon him by the minister of God; the performance of which is called *Satisfaction*, and forms the third part of the Sacrament of Penance. The sincere penitent will therefore be careful to perform this penance in due time, and in a truly penitential spirit. He will go frequently with a contrite and humble heart to the foot of the cross of his Redeemer, there to bewail his past offences, and will use every means in his power to offer to God a more abundant satisfaction. He will gladly avail himself of that merciful appointment of the Almighty, who, like a tender and indulgent parent in condescension to our weakness, and in consideration of the superabundant satisfaction made for our sins, by his beloved Son, Jesus Christ, our Redeemer, granted to his church the power of releasing his faithful children from the debt of temporal punishment due to sin. He will consequently be anxious to comply with the conditions requisite for gaining an indulgence, which signifies a *release from the temporal*

*punishment, which often remains due to sin, after its guilt has been remitted by the Sacrament of Penance.* To enable the penitent to obtain an indulgence, the church exhorts him at stated times, to the practice of certain religious and pious exercises, promising, on the faithful performance of them, to exercise in his behalf the power granted by Jesus Christ to her in the person of her chief Pastor, St. Peter, when giving him the keys of the kingdom of heaven, he at the same time gave him power to loose the faithful from whatever might hinder their entrance into heaven. By approaching therefore worthily to the Sacrament of Penance and the holy Eucharist, at the time of an indulgence, the penitent will not only receive the graces and blessings which he would derive at other times from these holy institutions, but if he faithfully comply with all the conditions of the indulgence, he will obtain, according to the fervour of his dispositions, the remission of the whole, or part of the debt of punishment due to God, for the sins of which he has repented.

Indulgences are of two kinds: 1. A Plenary Indulgence, which, when duly gained, is a full and entire remission of all the temporal punishment due to sin. The eight Indulgences granted to the Catholics of England, at the principal festivals of the year, are Plenary Indulgences. A Jubilee is also a Plenary Indulgence, occasionally granted by the Pope to the whole church, in the most ample manner, and with the greatest solemnity.

2. A partial or limited Indulgence, as of ten years, or a hundred days, &c., remits as much of the temporal punishment, as would have been remitted by ten years, or a hundred days, &c., of the canonical penances formerly imposed on public penitents.

*The Times of the Plenary Indulgences for all the Faithful throughout England.*

- I. From Christmas-day till the Epiphany inclusively.
- II. From the first Sunday in Lent till the second Sunday inclusively.
- III. From Palm Sunday to Low Sunday inclusively.
- IV. From Whitsunday till the end of the Octave of Corpus Christi.
- V. On the feast of SS. Peter and Paul, and during the Octave.
- VI. From the Sunday preceding the feast of the Assumption of the Blessed Virgin Mary till the 22nd day of August inclusively. If the festival fall on a Sunday, it begins on that day.
- VII. From the Sunday preceding the feast of St. Michael till the Sunday following inclusively. If the festival fall on a Sunday, it begins on that day.
- VIII. From the Sunday preceding the feast of All Saints till the 8th day of November inclusively. If the festival fall on a Sunday, it begins on that day.

DEVOTIONS PROPER FOR THE TIME OF JUBILEES, AND OTHER INDULGENCES.

The following prayer was first published upon occasion of the Jubilee in 1751; and may be proper for any other time of indulgence. It may be proper to be said on the day of communion, as it is directed for the usual intentions for which the faithful ought to offer up their prayers in order to gain the indulgence.

A PRAYER

*For the whole state of Christ's Church upon Earth and all the intentions of the Indulgence.*

**O** ETERNAL Father of our Lord Jesus Christ, Creator of all things, visible and invisible, source of all good; infinitely good in thyself, and infinitely gracious, bountiful, and good to us; behold we, thy poor servants, the work of thy hands, re-

deemed by the blood of thine only Son, come in answer to his summons by his vicergerent, to present ourselves, as humble petitioners, before the throne of thy mercy. We come in communion with all thy church in heaven, hoping to be assisted by their prayers and merits: and with Jesus Christ as our head, our High Priest and Mediator, in whose precious blood we put all our trust.

We prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic church throughout the whole world. O eternal King, who hast sent thine only Son down from thy throne above into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom; look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastor, and all its other prelates; enlighten them with all heavenly wisdom, make them all men according to thy own heart. Give thy grace and blessing to all the clergy; and send amongst them that heavenly fire, which thy Son came to cast on the earth, and which he so earnestly

desired should be enkindled. Assist and protect all apostolic missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls, redeemed by the blood of thy Son. Sanctify all religious men and women of all orders; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful.

Have mercy on all Christian princes, grant them those lights and graces, that are necessary for the perfect discharge of their duty to thee and to their subjects; that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy church. Have mercy on all magistrates and men in power; that they may all fear thee, love thee, and serve thee; and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people throughout the world: and give thy blessing to thine inheritance; remember thy congregation, which thou hast possessed from the beginning; and give that grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, who sit in darkness and in the shadow of death: to all those nations that know not

thee, and that have not yet received the faith and law of thy Son their Saviour; to all Pagans, Mahometans, and Jews. Remember, O Lord, that all these poor souls are made after thine own image and likeness, and redeemed by the blood of thy Son. Oh! let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers and apostolic labourers, endued with the like graces and gifts as thine apostles were, and bless them with the like success, for the glory of thy name: that all these poor souls may be brought to know thee, love thee, and serve thee, here in thy church, and bless thee hereafter for all eternity.

Look down, also, with an eye of pity and compassion on all those deluded souls, who, under the name of Christians, have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, thine only Son Jesus Christ, into the by paths of error and schism. Oh! bring them back to thee and to thy church. Dispel their darkness by thy heavenly light, take off the veil from before their eyes, with which the common enemy hath blindfolded them; let them see how they have been misled by misapprehensions and misrepresentations. Remove

the prejudices of their education: take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and a docile heart. Give them a strong desire of finding out thy truth, and a strong grace to enable them to embrace it in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which Christ died? Why should Satan any longer possess their souls, which, by their baptism, were dedicated to thee, to be thine eternal temple.

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up everywhere the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy, and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness and love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout all the universe.

Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples: a perpetual peace with thee, a perpetual peace with one another, and a

perpetual peace within ourselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastation and ruin of so many territories, of the innumerable sacrileges, and the eternal loss of so many thousand souls, which are the dismal consequences of war. Turn their hearts to another kind of warfare, teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and in particular, this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain; support all that are under temptation; reconcile all that are at variance; deliver



all that are in slavery or captivity; defend all that are in danger; grant a relief to all in their respective necessities; give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to all the faithful departed; and bring us all to everlasting life, through Jesus Christ thy Son. Amen.

## THE SACRAMENT OF THE HOLY EUCHARIST.

### INSTRUCTIONS AND DEVOTIONS FOR COMMUNION

The holy Eucharist is the true body and blood of Jesus Christ, true God, and true man, under the appearances of bread and wine. *The bread, says Jesus Christ, that I will give, is my flesh, for the life of the world.*—St. John vi. 52. And at his last supper, *he took bread, and blessed, and broke, and gave to his disciples, and said, Take ye, and eat, this is my body.*—*And taking the chalice he gave thanks and gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which shall be shed for many unto the remission of sins.*—St. Matt. xxvi. 26, &c.

Our blessed Redeemer, having thus instituted this adorable sacrament, ordained his apostles priests of the new law, and gave to them and their lawful successors power and authority to do what he had done, that is, to change bread and wine into his sacred body and blood. This change, which is called Transubstantiation, is effected by these divine words of our Redeemer, *This is my body, this is my blood*, which the priest in the mass, at the consecration, pronounces in the name and

person of Jesus Christ. It is God himself, who works this wonderful change by the ministry of his priest. When, therefore, the words of consecration are pronounced, we believe that the whole substance of the bread is changed into the body, and the whole substance of the wine into the blood of Jesus Christ. And as Jesus Christ is now immortal, and cannot be divided, he is truly present, whole and entire, both God and man, under the appearance of bread, or under the appearance of wine.

Let a man prove (or try) himself, says St. Paul, 1 Cor. xi. 26, and so let him eat of that bread, &c. This proving or trying yourself is the first and most necessary preparation for the holy communion, and consists in looking diligently into the state of your soul, in order to discover what indispositions or sins may lie there concealed, and to apply a proper remedy to them by sincere repentance and confession; lest otherwise approaching the Holy of Holies with a soul defiled with the guilt of mortal sin, you become guilty of the body and blood of the Lord, and receive judgment to yourself, not discerning the body of the Lord. 1 Cor. ix. For this reason you must go to confession before communion, in order to clear your soul from the filth of sin.

The person that is to receive the blessed sacrament must be fasting, at least from midnight, by the command of the Church, and by a most ancient and apostolical tradition, ordaining, that, in reverence to so great a sacrament, nothing should enter into the body of a Christian before the body of Christ. Hence, if through inadvertence, or otherwise, you have taken any thing, though ever so little, after twelve o'clock at night, you must by no means receive that day, excepting in the case of danger of approaching death, when the blessed sacrament is received by way of Viaticum.

## ACTS OF DEVOTION BEFORE COMMUNION.

1. *Direct your Intention.*

**O** LORD Jesus Christ, King of everlasting glory, behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honour and glory, and the good of my soul: I desire to receive thee, because it is thy desire, and thou hast so ordained; blessed be thy name for ever. I desire to come to thee like Magdalen, that I may be delivered from all my evils, and embrace thee my only good. I desire to come to thee, that I may be happily united to thee, that I may henceforth abide in thee, and thou in me, and that nothing in life or death may ever separate me from thee.

2. *Commemorate the Passion of Christ.*

I desire, in these holy mysteries, to commemorate, as thou hast commanded, all thy sufferings, thine agony and bloody sweat; thy being betrayed and apprehended; all the reproaches and calumnies—all the blows and buffets which thou hast endured for me; thy being scourged, crowned with thorns and loaded with a heavy cross for my sins, and those of the whole world; thy crucifixion and death, together with thy glorious resurrection and triumphant ascension. I adore thee, and give thee thanks for all that thou hast done and suffered for us; and for

giving us in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which were offered for us.

### 3. *Make an Act of Faith,*

I most firmly believe, that in this holy sacrament thou art present verily and indeed; that here are thy body and blood, thy soul and thy divinity. I believe that thou, my Saviour, true God and true man, are really here, with all thy treasures; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe that there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what thou hast taught us by thy word, and by thy church.

### 4. *Conceive a great fear, and humble yourself.*

But, O my God, how shall I dare approach to thee, so wretched a worm to so infinite majesty? so filthy a sinner to such infinite purity and sanctity? alas! my soul is covered with an universal leprosy, and how shall I presume to embrace thee? My whole life hath been nothing but misery and sin, and it is only thy mercy that I have not been long since in hell, which I have

deserved a thousand times; and how shall I venture so much as to lift up mine eyes to thee, how much less receive thee within my breast? I tremble at the sentence of thine apostle, that *He that receiveth unworthily, receiveth his own damnation*; for I cannot but acknowledge myself infinitely unworthy: nor should I dare ever to come to thee, were I not incited by the most loving and pressing invitation, and encouraged by thine infinite goodness and mercy. It is in this mercy, which is above all thy works, I put my whole trust; and it is in this confidence alone that I presume to approach to thee. Oh! grant that it may be with a contrite and humble heart; for this I know, thou wilt not despise.

5. *Make an Act of Contrition.*

O Lord, I detest with my whole heart, all the sins by which I have ever offended thy divine majesty, from the first moment that I was capable of sinning to this very hour. I desire to lay them all at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my life: and this I heartily desire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord, by that infinite love, by which thou hast shed thy blood for me; oh, let not that blood be shed in vain! All my sins displease

me now exceedingly, because they have offended thine infinite goodness. By thy grace I will never commit them any more; I am sorry for them, and I will be sorry for them as long as I live; and, according to the best of my power, will do penance for them. Forgive me, dear Lord, for thy mercy's sake; pardon me all that is past; and be thou my keeper for the time to come, that I may never more offend thee.

6. *Make an Act of Divine Love.*

O sweet Jesus, the God of my heart, and the life of my soul, as the hart panteth after the fountains of water, so doth my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord; or rather that our Lord is to come into my house, and take up his abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languisheth with love! Oh! come, dear Jesus, and take full possession of my heart for ever! I offer it to thee without reserve. I desire to consecrate it eternally to thee. I love thee with my whole soul above all things; at least I desire so to love thee. It is nothing less than infinite love that bringeth thee to me. Oh! teach me to make a suitable return of love.

*7. Humbly beg God's Grace.*

But, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing; thou knowest how unworthy I am of this infinite favour, and thou alone canst make me worthy. Oh! since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains—clothe it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleased to choose for thyself, and make me one according to thy own heart; that this heavenly visit which thou designest for my salvation, may not, by my unworthiness, be perverted to my damnation. Oh! never let me be guilty of thy body and blood, by an unworthy communion; for the sake of this same precious blood, which thou hast shed for me, deliver me from so great an evil. Oh, rather let me die ten thousand deaths, than thus presume to crucify thee again.

*8. Implore the Prayers of the Blessed Virgin and of the Saints.*

O all ye blessed angels and saints of God, who see him face to face, whom I here receive under these humble veils; and thou most especially, ever blessed Virgin, Mother

of this same God and Saviour, in whose womb he was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and love him for ever.

When you approach to the Holy Communion, your dress ought to be becoming and modest, and your whole deportment expressive of veneration and respect for the presence of your Lord and Saviour Jesus Christ, who, in this holy sacrament, has humbled and annihilated himself for you, that he may come to visit you and abide in you.

At the time of communion go up to the rails, and take up the towel and hold it before you. Whilst the clerk says the *Confiteor*, humbly confess your sins, and beg God's pardon for them. When the priest turns about to give the absolution, receive it with your head bowed down, as from the hand of the invisible High Priest, whom you are going to receive.

When the priest holds up a particle of the blessed sacrament with these words, *Eccce Agnus Dei, &c.* Behold the Lamb of God, behold him who taketh away the sins of the world, humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

When the priest repeats three times, *Domine, non sum dignus, &c.*, Lord, I am not worthy that thou shouldst enter under my roof, but only say the word, and my soul shall be healed, say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in him, who can raise you up, and perfectly heal your soul by his only word.

When the priest gives you the blessed sacrament, saying, *May the body of our Lord Jesus Christ preserve thy soul to everlasting life, Amen*, receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be



erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth; which being done shut your mouth; let the sacred host moisten a little upon your tongue and then swallow it down as soon as you can, and afterwards abstain awhile from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed, neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue and so convey it down; and then return to your place, and endeavour to entertain as well as you can the guest whom you have received.

Spend at least a quarter of an hour after communion, in devotions suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and think no more of what you have been doing.

*Aspirations after Communion.*

**B**EHOLD, O Lord, I have thee now, who hast all things; I possess thee, who possessest all things, and who canst do all things: take off my heart then, O my God and my All, from all other things but thee, in all which there is nothing but vanity and affliction of spirit: let my heart be fixed on thee alone, let me ever repose in thee, where alone my treasure is, the sovereign truth, true happiness, and happy eternity.

Let my soul, O Lord, feel the sweetness of thy presence. Let me taste how sweet thou art, O Lord; that being allured by thy love, I may never more hunt after worldly joys; for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by thy sacred

blood; I am that sick man, whom thou camest from heaven to heal. Oh, heal my soul, for I have sinned against thee.

Thou art the good shepherd, who hast laid down thy life for thy sheep; behold I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood; take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Govern me, and I shall want nothing in the place of pasture where thou hast put me, until thou bringest me to the happy pastures of life eternal.

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

O fire, ever burning, and never decaying, behold how tepid and cold I am; inflame my reins and my heart, that they may burn with thy love; for thou camest to cast fire upon earth, and what dost thou desire but that it be enkindled?

O king of heaven and earth, rich in mercy, behold I am poor and needy, thou knowest what I stand most in need of; thou alone canst assist and enrich me. Help me, O God, and out of the treasures of thy bounty succour my needy soul.

O my Lord and my God, behold I am thy servant; give me understanding, and excite my affections, that I may know and do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world. Oh, take away from me whatever is hurtful to me and displeasing to thee, and give me what thou knowest to be pleasing to thee and profitable to me.

Thou art my love and all my joy; thou art my God and my All; thou art the portion of my inheritance, and of my chalice: thou art he that will restore my inheritance to me.

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

*Acts of Devotion, Praise, and Thanksgiving  
after Communion.*

O MY sweet Jesus, my Creator, and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation! Oh, that I could give thee a hearty welcome! Oh, that I could entertain thee as I ought! Thy loving kindness inviteth me to thine embraces, and I would willingly say with the spouse in the Canticle, I have found him whom my soul loveth, I have held him, and will not let him go: but the awe of so great a majesty checks me, and the sense of my

great unworthiness and innumerable sins keeps me back. No, my soul, it is only the feet of thy Saviour that thou canst presume to embrace; it is there thou must present thyself, like Magdalen, and wish that, like her, thou couldst wash them with thy tears. Oh, that thou couldst be so happy!

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

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

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

N.B.—Here also might be recited the *Canticle of the Three Children*, the *Te Deum*, and some of the *Psalms of praise*, which are found among the devotions for Sunday.

*An Oblation after Communion.*

**O** FATHER of mercies, and God of all consolation, how hast thou loved us, to whom thou hast given thine only-begotten

Son, once for our ransom and daily for the food of our souls! What can I, a wretched creature, return to thee for this infinite charity? Verily nothing else but this same beloved Son of thine, whom thou hast given me, and surely thou couldst give nothing greater or more worthy of thyself. Him then I offer to thee, O heavenly Father, with whom thou art always well pleased; him whom thou hast lovingly delivered up to death for me, and given me in this most holy sacrament, which we frequent for the everlasting memorial of his death. He is our high priest and victim; he is the propitiation for the sins of the whole world; he is our advocate and intercessor. Look down then upon him, and for his sake look down upon me, and upon us all. Remember all his sufferings, which he endured here in this mortal life; his bitter anguish, his agony and bloody sweat; all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received for us. Remember his death, which thou wast pleased should be the fountain of our life; and, for the sake of his sacred passion, have mercy on us. Receive, O holy Father, almighty and everlasting God, this holy and unspotted victim, which I here offer thee, in union with that love, with which he offered himself to thee upon the altar of the cross; receive him for the praise and glory

of thy name; in thanksgiving for all the benefits bestowed on me, and on all mankind; in satisfaction also for all my sins; for the benefit of thy whole church, and the refreshment and comfort of all thy faithful, living and dead; through the same Lord, Jesus Christ, thy Son.

And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable return to thee for this infinite love; I would gladly make thee some offering in acknowledgment of this rich present which thou hast made me. But, alas! thou knowest my poverty, thou knowest I have nothing worthy of thine acceptance, nothing but what, upon a thousand titles, is already thine. But, O my God, such is thy goodness, thou wilt be content with the little that I can give thee, though it be thine own already; thou askest nothing but my heart, and this I here most willingly offer thee. Oh! be pleased to accept of it, and make it wholly thine for ever. I offer thee here my whole being, my body with its senses, and my soul with all its powers; that as thou hast at present honoured them both by thy presence, so they may both be thy temple for ever. Oh, sanctify and consecrate eternally to thyself this mansion, which thou hast this day chosen for thine abode. I give thee my memory, that it may be for

ever recollected in thee; my understanding, that it may be always enlightened and directed by thy truth; and my will, that it may be ever conformable to thine, and ever burn with the love of thee. Oh, take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward in life or death, ever separate me any more from thee. Amen.

*Petitions after Communion.*

**O** MOST merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thine infinite goodness and mercy, and hoping, like Zacheus, to obtain thy benediction. But, alas! with how little preparation! with how little devotion! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of thee, and I desire to detest them for ever! Oh! wash them all away with thy precious blood; for thou art the Lamb of God, who takest away the sins of the world; and one drop of this blood, which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O Searcher of hearts, all my maladies, and all the wounds of my soul! thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my cor-



rupt nature, and branches out into so many vices; so much pride and vanity; so much passion and envy; so much covetousness and worldly solicitude; so much sensuality and concupiscence. Oh! who can heal all these my evils, but thou, the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of ignorance and error from my understanding, by thy heavenly light; drive away the corruption and malice of my will, by the fire of divine love and charity; restrain all the motions of concupiscence; and all the irregular sallies of passion, that they may no more prevail over me; strengthen my weakness with heavenly fortitude; destroy this hellish monster of self-love, with its many heads; or at least chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongeth to thee, and which thou hast taken possession of this day; cut off the heads of this beast, and particularly that which annoyeth me most, and which is my predominant passion; stand by me henceforward in all my temptations, that I may never more be overcome; remove from me all dangerous occasions, and grant me this one favour, that I may rather die a thousand deaths, than live to offend thee mortally.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace are locked up in thee; these treasures thou bringest with thee, when thou dost visit us in this blessed sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence now to present my petitions to thee, and to beg of thee those graces and virtues, which I very much stand in need of, as thou knowest. Oh! increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity; teach me, by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust; that I may ever bewail my past sins, and, by a daily mortification, restrain all irregular inclinations and passions for the future. Above all things, teach me to love thee, to be ever recollected in thee, and to walk always in thy presence; teach me to love my friends in thee, and my enemies for thee; grant me grace to persevere to the end in this love, and so to come one day to that happy place, where I may love and enjoy thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am in any way bound to pray, that we may all love thee and faithfully serve thee. Have mercy on thy whole church, and on all the clergy, and religious men and women, that all may live up to their callings, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all Christian people; convert all unbelievers and sinners, and bring all strayed sheep back to thy fold: particularly have mercy on N. and N. &c.

O blessed Virgin, Mother of my God and Saviour, recommend all these my petitions to thy Son. O all ye angels and saints, citizens of heaven, join also your prayers with mine; ye, who ever stand before the throne, and see him face to face, whom I here receive under these humble veils, be ever mindful of me, and obtain from him, and through him, that with you I may bless him, and love him for ever. Amen.

During the whole day after your communion, you ought to be more than ordinary retired, and perform more devotions than usual. Particularly watch over yourself, lest, by giving way to passion, or any other sin, you suffer yourself to be robbed of any part of that treasure which you have received.

## THE SACRAMENT OF EXTREME UNCTION.

### INSTRUCTIONS AND DEVOTIONS FOR THE SICK.

OUR Lord and Saviour Jesus Christ, in his tender solicitude for those whom he has redeemed by his precious blood, has been pleased to institute another sacrament to help us at that most important hour on which eternity depends, the hour of death. This sacrament is called Extreme Unction, or the last anointing.

Of this blessed sacrament St. James, the apostle, thus speaks: *Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.*—v. 14, 15. These words show the great and salutary graces bestowed by this sacrament.

The priest in administering this sacrament anoints the five principal senses of the body: the eyes, the ears, the nostrils, the lips, the hands, and the feet, because these may have been employed during life in offending God. At each anointing he pronounces these words: *May the Lord by this holy anointing, and by his own most tender mercy, pardon thee whatever sin thou hast committed by thy sight, hearing, &c.*

The sick person should endeavour to prepare himself to receive this sacrament by acts of sincere contrition for all his sins, by great confidence in the tender mercies of his Redeemer, and by a perfect resignation of himself to the holy will of God.

If you are attacked by any considerable illness, let your first care be to send for your spiritual physician, and settle the state of your soul. This is much better, done in the beginning of sickness than afterwards.

when the strength of fever, or the quality of the remedies, may render a person absolutely unfit for so great a work. Sickness is often sent for a punishment of sin, and therefore a sincere repentance and confession of sin are often a more effectual means of recovery than any other.

If you have not your will already made, as in prudence you ought, let this also be done in the beginning of your sickness, that so, having settled your temporal affairs you may apply your soul without disturbance to the spiritual.

Take proper care for the discharge of your debts, and all other obligations incumbent upon you; and this as much as may be in the beginning also of your sickness. Forgive all those who have in any way injured you, and ask pardon of those whom you have injured.

Aim, as much as you can, at a penitential spirit during your sickness; often cry to God for mercy, and make frequent acts of contrition for your sins. St. Augustine used to say that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

*A Prayer proper to be daily repeated in time of Sickness.*

**L**ORD Jesus Christ, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore, I submit: Thy will be done on earth as it is in heaven. May this sickness be to the honour of thy holy name, and for the good of my soul. For this end, I here offer myself with an entire submission to all thine appointments, to suffer

whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest; for I am thy creature, O Lord, who have most ungratefully offended thee; and since my sins have a long time cried aloud to heaven for justice, why should I now complain if I feel thy hand upon me? No, my God, thou art just in all thy ways. I have truly deserved thy punishment, and therefore I have no reason to complain of thee, but only of my own wickedness.

But rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath; but have regard to my weakness. Thou knowest how frail I am; that I am nothing but dust and ashes; deal not with me, therefore, according to my sins; neither punish me according to mine iniquities; but, according to the multitude of thy most tender mercies, have compassion on me. O may thy justice be tempered with mercy, and let thy heavenly grace come in to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear, with a true Christian patience, all the uneasiness, pains, disquiets, and difficulties of my sickness, and that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that in this illness I may in no way offend thee; and if this is to

be my last, I beg of thee so to direct me by thy grace, that I may in no way neglect or be deprived of those helps, which thou hast, in thy mercy, ordained for the good of my soul, to prepare it for its passage into eternity; that, being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. Amen.

*Short Acts of the most necessary virtues proper to be inculcated in the time of Sickness.*

**L**ORD, I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death. Not my will, but thine be done; thy will be done on earth as it is in heaven.

Lord, I submit to all the pains and uneasiness of this my illness: my sins have deserved infinitely more. Thou art just, O Lord, and thy judgment is right.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God, and my all, as my first beginning and last end; and I desire to pay thee the best homage I am able, and to bow down all the powers of my soul to thee.

Lord, I desire to praise thee for ever, in sickness as well as in health; I desire to join my heart and voice with the whole church of heaven and earth, in blessing thee for ever.

I give thee thanks from the bottom of my heart, for all thy mercies and blessings bestowed upon me and thy whole church, through Jesus Christ thy Son; and above all, for thy having loved me from all eternity, and redeemed me with his precious blood. Oh! let not that blood be shed for me in vain.

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic church believes and teaches. Thou art the sovereign Truth, who neither canst deceive nor be deceived: and thou hast promised the Spirit of Truth, to guide thy church into all truth. *I believe in God the Father Almighty, &c.* In this faith, I resolve, through thy grace, both to live and die. O Lord, strengthen and increase this my faith.

O my God, all my hopes are in thee: and through Jesus Christ, my Redeemer, and through his passion and death, I hope for mercy, grace, and salvation from thee. In thee, O Lord, have I put my trust, oh, let me never be confounded.

O sweet Jesus, receive me into thine arms, in this day of my distress: hide me



in thy wounds, bathe my soul in thy precious blood.

I love thee, O my God, with my whole heart and soul, above all things; at least, I desire so to love thee. Oh, come now and take full possession of my whole soul, and teach me to love thee for ever

I desire to be dissolved, and to be with Christ.

Oh, when will thy kingdom come? O Lord, when wilt thou perfectly reign in all hearts? When shall sin be no more?

I desire to embrace every neighbour with perfect charity for the love of thee. I forgive, from my heart, all who have in any way offended or injured me, and ask pardon of all whom I have in any way offended.

Have mercy on me, O God, according to thy great mercy; and, according to the multitude of thy tender mercies, blot out mine iniquity.

Oh, who will give water to my head, and a fountain of tears to mine eyes, that night and day I may weep for all my sins.

Oh, that I had never offended so good a God! Oh, that I had never sinned! Happy those souls that have always preserved their baptismal innocence.

Lord, be merciful to me, a sinner. Sweet Jesus, Son of the living God, have mercy on me.

I commend my soul to God, my Creator,

who made me out of nothing: to Jesus Christ, my Saviour, who redeemed me with his precious blood: to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works; and I abhor all his suggestions and temptations. Oh, suffer not, O Lord, this mortal enemy of my soul to have any power over me, either now or at my last hour. Oh, let thy holy angels defend me from all the powers of darkness.

O holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. O all ye blessed angels and saints of God, pray for me a poor sinner.

It may be proper also in time of sickness, to read to the sick person leisurely, and as he is able to bear it, the passion of Christ, or some meditations on his passion; the *Miserere*, and other penitential psalms; Devout Acts of Contrition, &c., but not too much at once; for that might fatigue him, and do him harm.

### LITANY FOR A HAPPY DEATH.

**O** LORD Jesus, God of goodness and Father of mercies, I approach to thee with a contrite and humble heart; to thee I recommend the last hour of my life, and the decision of my eternal doom.

When my feet, benumbed with death, shall admonish me that my mortal course is drawing to an end. *Merciful Jesus, have mercy on me.*

When my eyes, dim and troubled at the approach of death, shall fix themselves on thee my last and only support, *Merciful Jesus, have mercy on me.*

When my face, pale and livid, shall inspire the beholders with pity and dismay; when my hair bathed in the sweat of death, and stiffening on my head, shall forebode my approaching end,

When my ears, soon to be for ever shut to the discourse of men, shall be open to hear the irrevocable decree, which is to cut me off from the number of the living,

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish; when my soul affrighted with the sight of my iniquities and terrors of thy judgments, shall have to fight against the angel of darkness, who will endeavour to conceal thy mercies from my eyes, and to plunge me into despair,

When my poor heart exhausted by its frequent struggles shall feel the pangs of death,

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance, and in that dreadful moment,

When my friends and relations, encircling my bed, shall shed the tear of pity over me, and invoke thy clemency in my behalf,

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrows of death,

When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to thee on the wings of impatience and desire,

When my soul trembling on my lips shall bid adieu to the world, and leave my body lifeless, pale and cold, receive this separation as an homage which I willingly pay to thy divine Majesty, and in that last moment of my mortal life,

*Merciful Jesus, have mercy on me.*

When at length my soul admitted to thy presence shall first behold with terror thy awful Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises, and in that moment, when eternity shall begin to me, *Merciful Jesus, have mercy on me.*

*Let us Pray.*

O God, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of thy love: through Christ our Lord. Amen.

### THE HOLY VIATICUM.

THE Viaticum is the holy Eucharist, received with the intention of preparing the sick for death. The blessed sacrament is indeed the bread of life, which the pious Christian frequently receives, it is to be hoped, with great profit during health: but when the soul is about to pass from this to an immortal life, there arises a new and peculiar obligation of receiving it again. This obligation is founded on the abundant graces which this holy sacrament, above all the rest, is capable of imparting, and which are at that time so necessary. It is the safeguard that must preserve the soul on its journey to heaven, it is the pledge of immortal glory. *He that eats this bread shall live for ever.*—St. John vi. And so urgent is the obligation of receiving it at the approach of death, that the church dispenses in behalf of those who are dangerously sick, and allows them to communicate after having broken their fast. The sick person will therefore use his best endeavour to make a worthy preparation for this blessed sacrament.

*A short Exercise in preparation for Death  
which may be used every day.*

**M**Y heart is ready, O God, my heart is ready; not my will, but thine be done. O my Lord, I resign myself entirely to thee, to receive death at the time, and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all my sins committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and by thy grace I will die in this belief.

4. I hope to possess eternal life by thy infinite mercy, and by the merits of my Saviour Jesus Christ.

5. O my God, I desire to love thee as my sovereign good above all things, and to despise this miserable world: I desire to love my neighbour as myself, for the love of thee, and to forgive all injuries from my heart.

6. O my divine Jesus, how great is my desire to receive thy sacred body! Oh, come now into my soul, at least by a spiritual communion! Oh, grant that I may worthily receive thee before my death! I desire to unite myself to all the worthy communions which shall be made in thy holy church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, and the holy unction of thy precious blood.

8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host, and thou my angel guardian, and you, my blessed patrons, intercede for me, and assist me in this last and dreadful passage.

9. O my God, I renounce all the temptations of the enemy, and in general whatsoever may displease thee. I adore and accept of thy divine appointments with regard to me, and entirely abandon myself to them as most just and equitable.

10. O Jesus, my divine Saviour, be thou a Jesus to me, and save me. O my God, hiding myself with an humble confidence in thy dear wounds, I give up my soul into thy divine hands. Oh, receive it into the bosom of thy mercy. Amen.

*A Prayer before Extreme Unction.*

THOU hast mercifully provided remedies. O Lord, for all our necessities: grant me thy grace so to make use of them, that my soul may receive all those good effects, which thou hast appointed in their institution. Now I desire to be anointed as thou

hast commanded by thine apostle; grant I beseech thee, that by this holy unction, and the prayers of the church, I may partake of that spirit with which Christ suffered on the cross, for thy glory, and for the destruction of sin. Give me true patience to support all the pains and trouble of my distemper; give me an inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light, by which I may be conducted through the shadow of death to eternal happiness: and, if my health be expedient for thy glory, let this be the means to restore it. Behold I approach to this holy ordinance with a firm faith and confidence in thy goodness, that thou wilt not forsake me in this time of my distress, but that thou wilt stand by me with thy grace, and defend me from all evil, and now prepare my soul for a happy passage.

\* My eyes have seen vanities, but now let them be shut to the world, and open to thee alone, my Jesus; and pardon me all the sins which I have committed by my seeing.

My ears have been open to detraction, profaneness, and unprofitable discourses; let me now give ear to thy word, to thy

\* While the priest is administering the sacrament to the sick person, one of the assistants may, before each anointing, read one of the above short prayers, corresponding to the organ of sense that is next to be anointed that it may be repeated by the sick person.

commandments, and thy calls, and pardon me, O Jesus, all the sins which I have committed by my hearing.

I have taken delight in the perfumes of this world, which are nothing but corruptions: now let my heart and prayers ascend like incense in thy sight, and pardon me all the sins which I have committed by my smelling.

My tongue hath in many ways offended both in speaking and tasting, now let its whole business be to cry for mercy; pardon me, dear Jesus, all the sins which I have committed by words, or by any excess in eating or drinking.

My hands have offended in contributing to many follies, injurious to myself and my neighbour: now let them be lifted up to heaven, in testimony of a penitent heart: and pardon me, O Lord, all the sins which I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin: now let me walk in the way of thy commandments: and forgive me, O Lord, all the sins which I have committed by my disordered steps.

By this holy anointing and the power of thy grace, O God, forgive all my sins, and convert my heart wholly to thee, that I may cheerfully submit to death, in punishment of my offences, and so enter into thine eternal rest. Amen.



*A Prayer after Extreme Unction.*

O MY God, it is by thee that I have been created, redeemed, and sanctified: it is thou who hast preserved me from many dangers, both of soul and body; it is thou who hast nourished me with the adorable sacrament of thy body and blood, and granted me the grace to receive the rites of thy church, preferably to so many others, who are carried off by a sudden death, without being favoured with such succours and graces as thou hast bestowed upon me, a most ungrateful sinner. For these and all other blessings, I return thee innumerable thanks. Oh, that I had the heart and tongue of all men and angels, how willingly would I employ them all in praising, loving, and glorifying thee. To thee I resign my heart. Into thy hands, O Lord, I commend my spirit. Receive me, O dear Jesus, in thy mercy, into those loving arms, which were extended on the cross, for my redemption, and admit me into the embraces of thine infinite charity. I desire not to be freed from my pains, since thou knowest what is best for me. Suffer me never to murmur, but grant me patience to bear whatever thou wilt, and as long as thou pleasest. Should it be thy will to inflict greater punishments on my weak body and languishing soul than those which I now suffer, my heart is ready, O Lord, to accept

them, and to suffer in whatever manner and measure may be most conformable to thy divine will.

This one grace I most humbly beg of thee, that I may die the death of the just, and be admitted, after the sufferings and tribulations of this transitory and sinful life, into the kingdom of thy glory, there to see and enjoy thee in the company of the blessed, for a never-ending eternity. Amen.

#### THE LAST BLESSING AND PLENARY INDULGENCE.

As the hour of death approaches, that awful hour on which so much depends, the pious Christian should fervently prepare to receive the Last Blessing and Plenary Indulgence granted to those who are near their end. For our Lord Jesus Christ promised to St. Peter (Matt. xvi.) *the keys of the kingdom of heaven*, assuring him that, *whatsoever he should bind on earth, should be bound in heaven, and whatsoever he should loose on earth, should be loosed in heaven.* By this power of binding and loosing, derived from St. Peter to his successors, and by them communicated to the pastors of souls, the latter are authorized to grant a Plenary Indulgence, together with a solemn blessing to all such as are in or near their last agony. But then the dying Christian should remember well that, in order to receive the benefit of this Plenary Indulgence and Blessing, it is requisite that he concur on his part, by renouncing and detesting all his sins, both known and unknown, mortal and venial; by accepting with patience and resignation whatever he may have yet to suffer, and offering up his pains and death, in union with the sufferings and death of his Redeemer in satisfaction for his sins.

During the time the priest is conferring this solemn blessing, the following prayer may be repeated.

**O** MY God, I once more renounce and detest all my sins. Have mercy on me, O God, according to thy great mercy. I cast myself into the arms of thy holy love, and I resign myself to thy blessed will. Receive me, I beseech thee, into the number of thy servants, that I may praise thee for ever. Father, into thy hands I commend my spirit. Lord Jesus, receive my soul. Amen.

THE RECOMMENDATION OF A SOUL THAT IS  
JUST DEPARTING.

**L**ORD, have mercy on him (or her).

*Christ, have mercy on him.*

Lord, have mercy on him.

Holy Mary, pray for him.

All ye holy Angels and Archangels,

Holy Abel,

All ye choirs of the Just,

Holy Abraham,

St. John Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evangelists,

All ye holy Disciples of our Lord,

All ye holy Innocents,

St. Stephen,

St. Laurence,

All ye holy Martyrs,

*Pray for him (or her).*

St. Sylvester,  
 St. Gregory,  
 St. Augustin,  
 All ye holy Bishops and Confessors,  
 St. Benedict,  
 St. Francis,  
 All ye holy Monks and Hermits,  
 St. Mary Magdalen,  
 St. Lucy,  
 All ye holy Virgins and Widows,  
 All ye men and women, Saints of God, *intercede for*  
*him (or her).*

Be merciful unto him, *Spare him, O Lord.*

Be merciful unto him, *Deliver him, O Lord.*

Be merciful unto him,

From thy wrath,

From the dangers of eternal death,

From an evil death,

From the pains of hell,

From all evil,

From the power of the devil,

By thy Nativity,

By thy Cross and Passion,

By thy Death and Burial,

By thy glorious Resurrection,

By thy wonderful Ascension,

By the grace of the Holy Ghost, the Comforter,

In the day of Judgment,

We sinners, *beseech thee hear us.*

That thou spare him,

*We beseech thee hear us.*

Lord, have mercy on him.

*Christ, have mercy on him.*

Lord, have mercy on him.

**G**O forth, O Christian soul, from this  
 world, in the name of God the Father  
 Almighty, who created thee; in the name of  
 Jesus Christ, the Son of the living God, who

suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels and archangels; in the name of the thrones and dominations: in the name of the principalities and powers; in the name of the cherubim and seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins and of all the saints of God: may thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

O God most merciful, O God most clement, O God, who, according to the multitude of thy mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences; mercifully regard this thy servant, N., and vouchsafe to hear him, who, with the whole confession of his heart, begs for the remission of all his sins. Renew, O most merciful Father, whatever hath been corrupted in him through human frailty, or violated through the deceit of the enemy; and associate him as a member of redemption to the unity of the body of the church. Have compassion, O Lord, on his sighs; have compassion on his tears; and admit him who hath no hope but in thy mercy, to the sacrament of thy reconciliation. Through Christ our Lord. Amen.

I recommend thee, dear brother, to the Almighty God, and commit thee to his care, whose creature thou art, that when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, who formed thee of the dust of the earth. When, therefore, thy soul shall depart from the body, may the resplendent multitude of the angels meet thee; may the court of the apostles receive thee; may the triumphant army of the martyrs, clad in their white robes come out to meet thee; may the glorious company of the illustrious confessors encompass thee; may the choir of joyful virgins receive thee; and mayest thou meet with a blessed repose in the bosom of the patriarchs; may Jesus Christ appear to thee with a mild and cheerful countenance, and order thee a place amongst those who are to stand before him for ever. Mayest thou never know the horror of darkness, the crackling of flames, or racking torments. May the most wicked enemy, with all his evil spirits, be forced to give way; may he tremble at thine approach in the company of angels, and fly away into the vast chaos of eternal night. Let God arise, and let his enemies be scattered; and let them that hate him flee from before his face: as smoke vanishes, so let them vanish away: as wax melteth before the fire, so let sinners perish at the presence of God; and let the just feast and

rejoice before God, May, then, all the legions of hell be confounded and put to shame; and may none of the ministers of Satan dare to stop thee in thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from eternal death. May Christ, the Son of the living God, place thee in the ever-verdant lawns of his paradise: and may he, the true Shepherd, acknowledge thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand, in the lot of his elect. Mayest thou see thy Redeemer face to face, and standing always in his presence, behold with happy eyes the most clear truth. Mayest thou be placed among the companies of the blessed, and enjoy the sweetness of the contemplation of thy God for ever. Amen.

Receive, O Lord, thy servant into the place of salvation, which he hopeth to obtain through thy mercy.  
R. Amen.

Deliver, O Lord, the soul of thy servant from all dangers of hell, and from all pain and tribulation.  
R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans.  
R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his afflictions. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by his father.  
R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and the flames of fire.  
R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of Egypt. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lions' den. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of an unmerciful king. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from her false accusers. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of Saul and Goliath.  
R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison. R. Amen.

And as thou deliveredst that blessed Virgin and Martyr St. Thecla, from most cruel torment, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys.—Amen.

We commend to thee, O Lord, the soul of thy servant N., and we beseech thee, O Lord Jesus Christ, the Saviour of the world, that thou wouldst not refuse to admit into the bosom of thy Patriarchs, a soul for which in thy mercy, thou wast pleased to come down upon earth. Own him for thy creature, not made by strange gods, but by thee, the only living and true God: for there is no other God besides thee. and none that can



equal thy works. Let his soul rejoice in thy presence, and remember not his former iniquities and excesses, the unhappy effects of passion or evil concupiscence; for although he hath sinned, yet he hath not renounced the Father, Son, and Holy Ghost; but hath believed, and had a zeal for God, and faithfully worshipped him who made all things,

Remember not, O Lord, we beseech thee, the sins of his youth, and his ignorances, but, according to thy great mercy, be mindful of him in thy heavenly glory. May the heavens be opened to him, and may the angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let St. Michael, the archangel of God, who is the chief of the heavenly host, conduct him. Let the holy angels of God come to meet him, and carry him to the city of the heavenly Jerusalem. May St. Peter, the apostle to whom God gave the keys of the kingdom of heaven, receive him. May St. Paul, the apostle who was a vessel of election, assist him. May St. John, the chosen apostle of God, to whom were revealed the secrets of heaven, intercede for him. May all the holy apostles, to whom our Lord gave the power of binding and loosing, pray for him. May all the saints and elect of God, who in this world have suffered torments for the name of Christ, intercede for him, that

being delivered from the bonds of the flesh, he may be admitted into the glory of the kingdom of heaven, by the bounty of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

O Lord Jesus Christ, who, by the mouth of thy holy prophet, hast said, I have loved thee with an everlasting love, therefore have I drawn thee to myself, taking pity on thee: by that divine love which brought thee down from heaven to suffer all the torments of thy passion for our redemption, we humbly beseech thee to represent and offer to thy eternal Father that same love, in behalf of the soul of this thy servant, N., and deliver him from all the sufferings and pains which he fears he has deserved for his sins; and save his soul in this hour of its departure out of his body. Open to him the gates of life, introduce him into thy heavenly paradise, and make him rejoice with thy saints; that he may live with thee in the bond of eternal love, and may be inseparably united to thy saints and to thee, who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

*The soul being departed, the following is to be said:*

**C**OME to his assistance, all ye saints of God: meet him, all ye angels of God receive his soul and present it now before

its Lord. May Jesus Christ receive thee, and the angels conduct thee to thy place of rest. May the angels of God receive his soul, and present it now before its Lord.

V. Eternal rest give to him, O Lord: and let perpetual light shine upon him.

R. May the angels of God present him now before his Lord.

V. Lord, have mercy on him.

R. Christ, have mercy on him.

V. Lord, have mercy on him.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

V. Eternal rest give to him, O Lord.

R. And let perpetual light shine upon him.

V. From the gates of hell,

R. Deliver his soul, O Lord.

V. May he rest in peace. R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

*Let us pray.*

**T**O thee, O Lord, we recommend the soul of thy servant, N., that being dead to this world he may live to thee; and whatever sins he hath committed in this life through human frailty, do thou, in thy most merciful goodness, pardon. Through our Lord Jesus Christ, &c.

Then for a conclusion may be added the following Prayer for those who are present.

**G**RANT, O God, that while we lament the departure of this thy servant, we may always remember that we are most certainly

to follow him. Give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden and unprovided death, but be ever watching, that when thou shalt call, we may, with the bridegroom, enter into eternal glory. Through Jesus Christ our Lord. Amen.

### THE LITANY FOR THE DEAD.

**L**ORD, have mercy on us.

*Lord, have mercy on us.*

Christ, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

*Lord, have mercy on us.*

Jesus, receive our prayers.

*Lord Jesus, receive our petitions.*

O God the Father, Creator of the world, *have mercy on the souls of the faithful departed.*

O God the Son, Redeemer of mankind, *Deliver the the souls of the faithful departed.*

O God the Holy Ghost, perfecter of the elect, *Accomplish the bliss of the souls of the faithful departed.*

O sacred Trinity, three persons and one God, *Give rest to the souls of the faithful departed.*

Blessed Virgin Mary, who, by a special privilege of grace, wast triumphantly assumed into the kingdom of thy Son.

Blessed angels, who ordering aright the first act of your will, were immediately settled in an unchangeable state of felicity.

Blessed patriarchs, whose spirits were filled with joy, when the desired of all nations brought redemption to your long captivity.

Blessed prophets, who, having patiently awaited the coming of the Messias, wert at length

Pray for the souls of the faithful departed.

refreshed with the happy visit of his divine person.

O all you blessed saints, who, after the glorious resurrection of your Saviour, were by him translated from the bosom of Abraham to the clear vision of God,

Blessed apostles, who, at the last and terrible day, shall sit on the twelve thrones, judging the tribes of Israel,

Blessed disciples of our Lord, who, following his sacred steps in the narrow path of perfection, went straight on to the heavenly Jerusalem,

Blessed martyrs, who, passing through the red sea of your own blood, without journeying through a tedious wilderness, entered immediately into the land of promise,

Blessed confessors, who, despising the vanities here below, and placing your affections entirely on the joys above, are already arrived at the full possession of all your wishes.

Blessed virgins, who, watching continually with your lamps prepared, were ready at the first voice of the chaste spouse of heaven, to enter with him into the marriage chamber.

O all you holy saints, who, not retaining at your death the least irregular adherence to any creature, were perfectly capable of an immediate union with your Creator,

Be merciful, O Lord, *and pardon their sins.*

Be merciful, O Lord, *and hear our prayers.*

From the shades of death, where they sit deprived of the blissful light of thy countenance,

From the evils to which their defective mortifications in this world have exposed them in the other,

From thine anger, which now too late they grieve to have provoked by their negligence and ingratitude.

Pray for the souls of the faithful departed.

O Lord, Deliver them,

From the bond of sin, wherein they remain entangled by the disorder of their affections,

From the pains of purgatory, justly inflicted on them as the proper effects of their sins,

From that dreadful prison, whence there is no release till they have paid the last farthing,

From all their torments, incomparably greater than the sharpest pains of this life,

By the multitude of thy mercies, which have always shown compassion on the frailties of human nature,

By the infinite merits of thy death upon the cross, where thou reconciledst the world to thy Father,

By thy victorious descent into hell, to break asunder the chains of death, and free such as were imprisoned,

By thy glorious resurrection from the grave, when thou openedst the kingdom of heaven to believers,

By thy triumphant ascension into heaven, when thou ledst captivity captive, and promisedst to prepare a place for thy servants,

By thy dreadful coming to judge the world, when the works of every one shall be tried by fire,

We sinners, *beseech thee hear us.*

That it would please thee to hasten the day of visiting thy faithful, detained in the receptacles of sorrow, and transport them to the city of eternal peace,

That it would please thee to shorten the time of expiation of their sins, and graciously admit them into thy holy sanctuary, where no unclean thing can enter,

That it would please thee, through the prayers and alms of thy church, and especially the inestimable sacrifice of thy holy altar, to receive them into the tabernacle of rest, and crown their longing hopes with everlasting fruition,

Deliver them, O Lord,

We beseech thee hear us.

That the blessed vision of Jesus may comfort them, and the glorious light of his cross shine upon them,

That thy holy angels may bring them into the land of the living, and the glorious queen of saints present them before thy throne,

That the venerable patriarchs may meet them, and all the ancient prophets rejoice to see them,

That the sacred college of apostles may open to them the gates of bliss, and the victorious army of martyrs conduct them to thy palace,

That the blessed company of confessors may place them in seats of eternal glory, and the chaste train of virgins, with heavenly anthems, congratulate their reception,

That the whole triumphant church may celebrate the jubilee of their deliverance; and all the choirs of angels sing hymns of joy, for their new and never-ending felicity,

That, in the midst of all these triumphs, the souls that are delivered may themselves adore the glorious author of their happiness, and in their white robes eternally sing, alleluia! salvation to our God, who sitteth upon the throne, and to the Lamb that redeemed us by his blood, and made us kings to reign with him for ever,

Son of God, *We beseech thee hear us.*

O Lamb of God, who wilt come with glory to judge the living and the dead, *Give rest to the souls of the faithful departed.*

O Lamb of God, at whose presence the earth shall be moved, and the heavens melt away, *Give rest to the souls of the faithful departed.*

O Lamb of God, in whose blessed book of life all their names are written, *Give eternal rest to the souls of the faithful departed.*

*We beseech thee hear us.*

*The Antiphon.*

**D**ELIVER us, O Lord, and all thy faithful, in that day of terror, when the sun and moon shall be darkened, and the stars fall down from heaven; in that day of calamity and amazement, when heaven itself shall shake, the pillars of the earth be moved, and the glorious majesty of Jesus come with innumerable angels to judge the world by fire.

V. Deliver us, O Lord, in that dreadful day.

R. And place us with the blessed at thy right hand for ever.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

**A**LMIGHTY God, with whom do live the spirits of the perfect, and in whose holy custody are deposited the souls of all those that depart hence in an inferior degree of thy grace, who being by their imperfect charity rendered unworthy of thy presence, are detained in a state of grief, and suspended hopes; as we bless thee for the saints already admitted to thy glory, so we humbly offer our prayers for thy afflicted servants, who continually wait and sigh after the day of their deliverance: pardon their sins, supply their unpreparedness, and wipe away the tears from their eyes, that they may see thee, and in thy glorious light eternally rejoice, through Jesus Christ, &c.

**O** ETERNAL God, who, besides the general precept of charity, hast commanded a particular respect to parents,



kindred, and benefactors ; grant, we beseech thee, that as they were the instruments by which thy providence bestowed on us our birth, education, and innumerable other blessings, so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and free admittance to thine infinite joys. Through Jesus Christ, &c.

Then may be read the Prayer for the Dead, with the Psalm *De Profundis*, p. 225, and the Psalm *Miserere*, p. 220. At the end of each Psalm, instead of *Glory be to the Father, &c.*, say *Eternal rest give to them O Lord : and let a perpetual light shine upon them.*

Most wise and merciful Lord, who hast ordained this life as a passage to the future, confining our repentance to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward ; vouchsafe us thy grace, who are yet alive, and still have opportunity of reconciliation with thee, so to watch over all our actions, and correct every least deviation from the true way to heaven, that we be neither surprised with our sins uncanceled, nor with our duties imperfect ; but when our bodies go down into the grave, our souls may ascend to thee, and dwell for ever in the mansions of eternal felicity. Through Jesus Christ our Lord and only Saviour. Amen.

# The Jesus Psalter.

There is no other name under heaven given to men whereby we must be saved.—Acts iv. 12.

*This Psalter consists of fifteen petitions and the glorious Name of Jesus being repeated ten times before each of them, the repetition is made thrice fifty times. It may be said either all at once, or at thrice, according to a person's devotion and leisure, as this sacred Name is not to be repeated hastily over, but with great reverence and devotion.*

**PART I.** *You must begin by a devout kneeling, or bowing, at the adorable name of Jesus, saying—*

**I**N the name of Jesus let every knee bow, of things in heaven, of things on earth, and of things under the earth; and let every tongue confess, that our Lord Jesus Christ is in the glory of God the Father.—Phil. ii. 10.

## *The First Petition.*

Jesus, Jesus, Jesus, }  
Jesus, Jesus, Jesus, } Have mercy on me.  
Jesus, Jesus, Jesus, }

**J**ESUS, have mercy on me, O God of compassion, and forgive the many and great offences which I have committed in thy sight.

Many have been the follies of my life, and great are the miseries which I have deserved for my ingratitude.

Have mercy on me, dear Jesus, for I am weak; O Lord, heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin; and, out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, Jesus, I beseech thee; turn their vices into virtues, and, making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name Jesus.

O blessed Trinity, one eternal God, have mercy on me. Our Father. Hail Mary, &c.

*The Second Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Help me.  
 Jesus, Jesus, Jesus, }

**J**ESUS, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee.

To resist and repel the motions of my flesh to sloth, gluttony, and impurity,

To render my heart enamoured of virtue and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living, to thy honour, O Jesus, to my own comfort, and the benefit of others.

Have mercy on all sinners, &c., as before. Our Father. Hail Mary.

*The Third Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Strengthen me.  
 Jesus, Jesus, Jesus, }

**J**ESUS, strengthen me in soul and body, to please thee in doing such works of virtue, as may bring me to thine everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and to recompense for the years past.

Those years, which I have mispent to thy displeasure in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will, and ready for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which, by a virtuous life, and devout frequenting of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy, &c. Our Father. Hail Mary.

*The Fourth Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Comfort me.  
 Jesus, Jesus, Jesus, }

**J**ESUS, comfort me, and give me grace to place my chief, my only joy and felicity in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory; ravish my soul with the contemplation of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and the great kindness which thou hast shown me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended thee.

Comfort me with the assurance of obtaining thy grace, by the spirit of perfect repentance, which may purge away my guilt, and prepare me for thy kingdom.

Have mercy, &c. Our Father. Hail Mary.

*The Fifth Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Make me constant.  
 Jesus, Jesus, Jesus, }

**J**ESUS, make me constant in faith, hope, and charity, giving me perseverance in all virtues, and a resolution never to offend thee.

Let the memory of thy passion, and of those bitter pains which thou sufferedst for me, strengthen my patience, and recreate me in all tribulation and adversity.

Let me always hold fast the doctrines of thy Catholic church, and render me a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptation, or fraud of the devil, shake my heart.

My heart, which hath for ever set up its rest in thee, and resolved to undervalue all for thine eternal reward.

Have mercy, &c., *as at the end of the First Petition.*

Our Lord Jesus Christ *humbled himself, becoming obedient unto death, even to the death of the cross.*—Phil. ii. 8.

Hear these my petitions, O my most merciful Saviour, and grant me grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may ascend to the knowledge, love, and performance of my duty to thee and my neighbour, through the whole course of my life. Amen.

Our Father. Hail Mary. I believe in God.

PART II. *Begin as before, saying*—In the name of Jesus let every knee, &c.

*The Sixth Petition.*

|                      |                                       |
|----------------------|---------------------------------------|
| Jesus, Jesus, Jesus, | } Enlighten me with spiritual wisdom. |
| Jesus, Jesus, Jesus, |                                       |
| Jesus, Jesus, Jesus, |                                       |

**J**ESUS, enlighten me with spiritual wisdom to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive at the clear vision of thy glorious Majesty.

Permit me not, dear Lord, to return to those sins for which I have been sorry, and of which I have purged myself by repentance and confession.

Grant me grace to benefit the souls of others by my good example, and to reduce those by good counsel, who misbehave towards me.

Have mercy, &c., *as at first.* Our Father. Hail Mary.

*The Seventh Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Grant me grace to fear thee.  
 Jesus, Jesus, Jesus, }

**J**ESUS, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let thy threats of the torments which are to fall on sinners, the fear of losing thy love and thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but soon return to repentance, lest, through thine anger, the dreadful sentence of endless death and damnation fall upon me.

Let the powerful intercession of thy blessed Mother, and all thy saints, but above all, thy own merits and mercy, O my Saviour, be ever between thy avenging justice and my poor soul.

Enable me, O my God, to work out my salvation with fear and trembling: and let the apprehension of thy secret judgments render me a more humble and diligent suitor to the throne of thy grace.

Have mercy, &c. Our Father. Hail Mary.

*The Eighth Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Grant me grace to love thee.  
 Jesus, Jesus, Jesus, }

**J**ESUS, grant me grace truly to love thee for thine infinite goodness, and those excessive bounties which I have received, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of my many deliverances, thy frequent calls, and continual assistance in the ways of life, make me ashamed of my ingratitude.

And what dost thou require of me for all thy mercies, or by them, but to love thee? And why dost thou require it, but because thou art my only good.

O my dear Lord, my whole life shall be nothing but a desire of thee, and because I indeed love thee, I will most diligently keep thy commandments.

Have mercy, &c. Our Father. Hail Mary.

*The Ninth Petition.*

|                      |   |                                      |
|----------------------|---|--------------------------------------|
| Jesus, Jesus, Jesus, | } | Grant me grace to remember my death. |
| Jesus, Jesus, Jesus  |   |                                      |
| Jesus, Jesus, Jesus, |   |                                      |

**J**ESUS, grant me grace always to remember my death and the great account which I am then to give; that so, my soul, being always well disposed, may depart out of this world in thy grace.

Then by the holy intercession of thy blessed Mother, and the assistance of the glorious St. Michael, deliver me from the enemy of my soul: and thou, my good angel, I beseech thee to help me at that most important hour.

Then, dear Jesus, remember thy mercy, and turn not thy most amiable face away from me, because of my offences.

Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and so to have my conversation continually in heaven.

Let the remembrance of my death teach me how to esteem my life; and the memory of thy resurrection encourage me to descend cheerfully into the grave.

Have mercy, &c. Our Father. Hail Mary.

*The Tenth Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Send me here my purgatory.  
 Jesus, Jesus, Jesus, }

**J**ESUS, send me here my purgatory, and so prevent the torments of that dreadful fire which attends those souls in the next world, that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seest necessary for the taking off my affections from all things here below.

Since no one can see thee that loveth anything which is not for thy sake, suffer not my heart to find any rest here, but in sighing after thee.

Too bitter, alas! will be the anguish of a soul that is separated from thee, that desireth, but cannot come to thee, being clogged with the heavy chains of sin.

Here, then, O my Saviour, keep me continually mortified to this world; that, being purged thoroughly with the fire of thy love, I may immediately pass hence into thine everlasting possession.

Have mercy, &c., as at the end of the *Fifth Petition*.  
 Our Father. Hail Mary. I believe in God.

**PART III.** *Begin as before, saying*—In the name of Jesus let every knee, &c.

*The Eleventh Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Grant me grace to avoid bad  
 Jesus, Jesus, Jesus, } company.

**J**ESUS, grant me grace to avoid bad company; or if I chance to come among such, I beseech thee, by the merits of thine incorrupt conversation among sinners, preserve me from being overcome by any temptation to mortal sin.

Cause me, O blessed Lord, to remember always with dread, that thou art present, and hearest, who will take an account of all our words and actions, and wilt judge us according to them.



How dare I then converse with slanderers, liars, drunkards, or swearers; or with such whose discourse is either quarrelsome, dissolute, or vain.

Repress in me, dear Jesus, all inordinate affections carnal pleasure, and to the delight of taste; grant me grace to avoid such company as would blow the fire of those unruly appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of angels hereafter.

Have mercy, &c., *as at first.* Our Father. Hail Mary

*The Twelfth Petition.*

Jesus, Jesus, Jesus, } Grant me grace to call on  
Jesus, Jesus, Jesus, } thee for help.  
Jesus, Jesus, Jesus, }

**J**ESUS, grant me grace in all my necessities to call on thee for help, faithfully remembering thy death and resurrection for me.

Wilt thou be deaf to my cries, that wouldst lay down thy life for my ransom? or canst thou not save me that couldst take it up again for my crown?

Whom have I in heaven but thee, O Jesus, whose blessed mouth hath pronounced, *Call upon me in the day of trouble, and I will deliver thee.*

Thou art my sure rock of defence against all sorts of enemies: thou art my ready grace, able to strengthen me to every good work.

Therefore, in all my sufferings, weaknesses, and temptations, I will confidently call on thee; hear me O my Jesus, and when thou hearest, have mercy.

Have mercy, &c. *as before* Our Father. Hail Mary.

*The Thirteenth Petition.*

Jesus, Jesus, Jesus, } Make me persevere in virtue.  
Jesus, Jesus, Jesus, }  
Jesus, Jesus, Jesus, }

**J**ESUS, make me persevere in virtue and a good life, and never give over thy service, till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen, O Lord, my soul and body.

Is my life anything but a pilgrimage on earth towards the new Jerusalem, to which, he that sitteth down, or turneth out of the way, can never arrive?

O Jesus, make me always consider thy blessed example: through how much pain, and how little pleasure, thou didst press on to a bitter death; that being the way to a glorious resurrection.

Make me, O my Redeemer, seriously weigh those severe words of thine, *he only that persevereth to the end shall be saved.*

Have mercy, &c. *as before* Our Father. Hail Mary.

*The Fourteenth Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Grant me grace to fix my  
 Jesus, Jesus, Jesus, } mind on thee.

**J**ESUS, grant me grace to fix my mind on thee, especially in time of prayer, when I directly converse with thee.

Stop the motions of my wandering head, and the desires of my unstable heart: suppress the power of my spiritual enemies, who endeavour at that time to draw my mind from heavenly thoughts, to many vain imaginations.

So shall I, with joy and gratitude, look on thee as my deliverer from all the evils I have escaped; and as my benefactor for all the good I have ever received or can hope for.

I shall see that thou art my only good, and that all other things are but means ordained by thee, to make me fix my mind on thee, to make me love thee more and more, and, by loving thee, to be eternally happy.

O beloved of my soul, take up all my thoughts here, that mine eyes, abstaining from all vain and hurtful sights, may become worthy to behold thee face to face in thy glory for ever.

Have mercy, &c. Our Father. Hail Mary.

*The Fifteenth Petition.*

Jesus, Jesus, Jesus, } Give me grace to order my  
 Jesus, Jesus, Jesus, } life towards my eternal  
 Jesus, Jesus, Jesus, } welfare.

**J**ESUS, give me grace to order my life towards my eternal welfare, heartily intending, and wisely designing, all the operations of my body and soul to obtain the reward of thine infinite bliss, and eternal felicity.

For what else is this world, but a school to breed up souls, and fit them for the other; and how are they fitted, but by an eager desire of enjoying God, their only end?

Break my froward spirit, O Jesus, make it humble and obedient: grant me grace to depart hence with contempt of this world and a heart filled with joy at my going to thee.

Let the memory of thy passion make me cheerfully undergo all temptations or sufferings here for thy love, whilst my soul breatheth after that blissful life and immortal glory, which thou hast prepared in heaven for thy servants.

O Jesus, let me frequently and attentively consider, that whatever I gain, if I lose thee, all is lost; and whatever I lose, if I gain thee, all is gained.

Have mercy, &c., *as at the end of the Fifth Petition*  
 Our Father. Hail Mary. I believe in God.

THE  
Rosary of the Blessed Virgin.

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*The Method of saying the Rosary of our Blessed Lady, as it was ordered by his Holiness Pope Pius V.*

THE devotion called the Rosary consists of fifteen Paternosters, and one hundred and fifty Ave Marias, divided into three parts, each containing five Decades, viz., five Paters, and fifty Aves. To each of these Decades is assigned one of the principal mysteries of the life of our Saviour, or of his blessed Mother, as a matter of meditation, whereon the mind is to exercise itself whilst at prayer, and therefore it is prefixed to each Decade.

The fifteen mysteries are divided into three parts, viz., five *joyful*, five *sorrowful*, and five *glorious* mysteries. Now the method consists in raising corresponding affections in the will during the recital of each Decade, such as the devotion of each one may suggest: for example, in the first part, sentiments of joy, for the coming of our Redeemer; in the second, of compassion for the sufferings of our Lord, and contrition for our sins, which were the occasion of them; in the third, of thanksgiving for the exaltation of the glory of our Saviour, and his blessed Mother, hoping through the merits of his passion, and her intercession, to be made partakers of their glory.

PART I.

*The five Joyful Mysteries; assigned for Mondays and Thursdays throughout the Year, the Sundays of Advent, and after Epiphany till Lent.*

**I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

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

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

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

[From *Septuagesima* to *Easter*, instead of *Alleluia*, say  
Praise be to thee, O Lord, King of eternal glory.]

### I. *The Annunciation.*

Let us contemplate in this mystery, how the angel Gabriel saluted our blessed Lady with the title, Full of grace, and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

[Then say, Our Father, &c., *once*; Hail Mary, *ten times*; Glory, &c., *once*.]

[When the *Hail Mary* is repeated a tenth time, the decade finishes with, *Glory be to the Father, &c.*, then follows the Prayer: which method is to be observed in saying each part of the Rosary.]

#### THE PRAYER.

**O** HOLY Mary, Queen of Virgins, by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun; obtain for us, by thy intercession, light to know this so great benefit which he hath bestowed upon us, vouchsafing in it to make himself our brother, and thee, his own most beloved Mother, our Mother also. Amen.

### II. *The Visitation.*

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

Our Father, &c., &c., *as before*.

#### THE PRAYER.

**O** HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to go visit thy holy cousin, St. Elizabeth, obtain for us

by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him and give him thanks for ever. Amen.

### III. *The Nativity.*

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

Our Father, &c., &c.

#### THE PRAYER.

**O** MOST pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy Son our Saviour; we beseech thee, obtain for us, by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing both by day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

### IV. *The Presentation.*

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

Our Father, &c., &c.

#### THE PRAYER.

**O** HOLY Virgin, and admirable mistress and pattern of obedience, who didst present in the temple, the Lord of the temple: obtain for us of thy beloved Son, that with holy Simeon and devout Anna, we may praise and glorify him for ever. Amen.

### V. *The finding of the Child Jesus in the Temple.*

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

Our Father, &c., &c.

## THE PRAYER.

**M**OST blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy wherewith thy soul was ravished, in finding thy beloved Son in the temple, in the midst of the doctors, disputing with them; obtain of him for us, so to seek him and to find him in the holy Catholic Church, that we may never be separated from him. Amen.

*The Salve Regina.*

**H**AIL! holy Queen, Mother of Mercy; our Life, our Sweetness, and our Hope: to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears: turn then, most gracious advocate, thy eyes of mercy towards us, and after this our exile, show to us the blessed fruit of thy womb, Jesus. O most clement, most pious, and most sweet Virgin Mary.

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

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

*Let us Pray.*

**H**EAR, O merciful God, the prayers of thy servants, that we who meet together in the society of the most holy Rosary of the Blessed Virgin Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us. Amen.

O God, whose only begotten Son, by his life, death, and resurrection, hast purchased for us the rewards of eternal life; grant, we beseech thee, that meditating upon those mysteries, in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ our Lord. Amen.

## PART II.

*The five Dolorous or sorrowful Mysteries; for Tuesdays and Fridays throughout the Year, and the Sundays in Lent.*

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

Hail Mary, &c., &c., as before, p. 348.

*I. The Prayer and bloody Sweat of our blessed Saviour in the Garden.*

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

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

## THE PRAYER.

**M**OST holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. Amen.

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

Let us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house: the number of stripes they gave him being about five thousand, as it was revealed to St. Bridget.

Our Father, &c., &c.

## THE PRAYER.

**O** MOTHER of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of him for us grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning with that sword of grief and compassion which pierced thy most tender soul. Amen.



### III. *The Crowning of Jesus with Thorns.*

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

Our Father, &c., &c.

#### THE PRAYER.

**O** MOTHER of our eternal Prince and King of Glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee, that by thy intercession we may be delivered here from all motions of pride, and in the day of Judgment from that confusion which our sins deserve. Amen.

### IV. *Jesus carrying his Cross.*

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

Our Father, &c., &c.

#### THE PRAYER.

**O** HOLY Virgin, example of patience, by the most painful carrying of the cross, on which thy Son our Lord Christ bore the heavy weight of our sins, obtain for us of him by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

### V. *The Crucifixion.*

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

Our Father, &c., &c.

#### THE PRAYER.

**H**OLY Mary, Mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion of his most bitter passion: and thou, O most

blessed Virgin, vouchsafe to negotiate for and with us the work of our salvation, by thy powerful intercession. Amen.

Hail Holy Queen, &c., *with the Verse and Prayer as before, p. 351.*

### PART III.

*The five Glorious Mysteries; for Wednesdays and Saturdays through the year, and Sundays after Easter until Advent.*

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

Hail Mary, &c., &c., *as before, p. 348.*

#### I. *The Resurrection.*

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

Our Father, &c., &c.

#### THE PRAYER.

**O** GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy only beloved Son, we beseech thee, obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in pursuit of the only true and solid joys of heaven. Amen.

#### II. *The Ascension.*

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

Our Father, &c., &c.

#### THE PRAYER.

**O** MOTHER of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands, and blessed his Apostles, so vouchsafe, most holy Mother, to lift up thy pure hands

to him for us, that we may enjoy the benefit of his blessing, here on earth, and hereafter in heaven. Amen.

### III. *The Descent of the Holy Ghost.*

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

Our Father, &c., &c.

#### THE PRAYER.

**O** SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee obtain by thy intercession that this most sweet Comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

### IV. *The Assumption.*

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

Our Father, &c., &c.

#### THE PRAYER.

**O** MOST prudent Virgin, who entering into the heavenly palace didst fill the holy angels with joy, and man with hope; vouchsafe to intercede for us, in the hour of death, that being free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state to enjoy the happiness of eternal life. Amen.

### V. *The Crowning of the Blessed Virgin.*

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

Our Father, &c., &c.

#### THE PRAYER.

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

Hail, Holy Queen,—*with the Verse and Prayer as before,*  
p. 351.

#### THE PRAYER OF ST. BERNARD.

*Memorare, &c.*

**R**EMEMBER, O most holy Virgin Mary! that no one ever had recourse to your protection, implored your help, or sought your mediation, without obtaining relief. Confiding, therefore, in your goodness, behold me, a penitent sinner, sighing out my sins before you, beseeching you to adopt me for your son, and to take upon you the care of my eternal salvation.

Despise not, O Mother of Jesus! the petition of your humble client, but hear and grant my prayer.

# The Litanies.

## THE LITANY OF OUR LORD JESUS CHRIST

**L**ORD, have mercy on us.  
*Lord, have mercy on us.*  
Christ, have mercy on us.  
*Christ, have mercy on us.*  
Lord, have mercy on us.  
*Lord, have mercy on us.*  
Christ, hear us.  
*Christ, graciously hear us.*  
God the Father of heaven,  
God the Son, Redeemer of the world,  
God the Holy Ghost,  
Holy Trinity, one God,  
Jesus, Son of the living God,  
Jesus, Splendour of the Father,  
Jesus, Brightness of eternal light,  
Jesus, King of Glory,  
Jesus, the Sun of Justice,  
Jesus, Son of the Virgin Mary,  
Jesus, whose name is called Wonderful,  
Jesus, the mighty God,  
Jesus, the Father of the world to come,  
Jesus, the Angel of the great council,  
Jesus, most powerful,  
Jesus, most patient,  
Jesus, most obedient,  
Jesus, meek and humble of heart,  
Jesus, lover of chastity,  
Jesus, lover of us,  
Jesus, the God of peace,  
Jesus, the author of life,  
Jesus, the example of all virtues,

*Have mercy on us.*

Jesus, the zealous lover of souls,  
 Jesus, our God,  
 Jesus, the Father of the poor,  
 Jesus, the treasure of the faithful,  
 Jesus, the good Shepherd,  
 Jesus, the true Light,  
 Jesus, the eternal Wisdom,  
 Jesus, infinite Goodness,  
 Jesus, the Way, the Truth, and the Life,  
 Jesus, the Joy of angels,  
 Jesus, the King of patriarchs,  
 Jesus, the Inspirer of prophets,  
 Jesus, the Master of the apostles,  
 Jesus, the Teacher of the evangelists,  
 Jesus, the Strength of martyrs,  
 Jesus, the light of Confessors,  
 Jesus, the Spouse of virgins,  
 Jesus, the Crown of all saints,  
 Be merciful unto us. *Spare us, O Lord Jesus.*  
 Be merciful unto us. *Hear us, O Lord Jesus.*  
 From all evil, *Lord Jesus deliver us.*  
 From all sin,  
 From thy wrath,  
 From the snares of the devil,  
 From the spirit of uncleanness,  
 From everlasting death,  
 From the neglect of thy holy inspirations,  
 Through the mystery of thy most holy incarnation,  
 Through thy nativity,  
 Through thy divine infancy,  
 Through thy sacred life,  
 Through thy labours and travels,  
 Through thy agony and bloody sweat,  
 Through thy cross and passion,  
 Through thy pains and torments,  
 Through thy death and burial,  
 Through thy glorious resurrection,  
 Through thy admirable ascension,

Have mercy on us.

Lord Jesus, deliver us.

Through thy joys and glory,

In the day of judgment,

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

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

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

Christ Jesus hear us. Christ Jesus graciously hear us.

*Let us Pray.*

**O** Lord Jesus Christ, who hast said, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; grant, we beseech thee, to our most humble supplications the gift of thy divine love, that we may ever love thee with our whole hearts, and never cease from praising and glorifying thy name.

O Divine Redeemer, give us a perpetual fear and love of thy holy name, for thou never ceasest to direct and govern, by thy grace, those whom thou instructest in the solidity of thy love, who livest and reignest, God, world without end. Amen.

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

## THE LITANY OF THE BLESSED VIRGIN.

**S**UB tuum præsidium  
confugimus, sancta  
Dei genitrix, nostras de-  
precationes ne despicias in  
necessitatibus nostris, sed  
a periculis cunctis libera  
nos, semper Virgo gloriosa  
et benedicta.

Kyrie eleison.

*Kyrie eleison.*

Christe eleison.

*Christe eleison.*

Kyrie eleison.

*Kyrie eleison.*

Christe audi nos.

*Christe exaudi nos.*

Pater de cœlis Deus,  
*miserere nobis.*

Fili, Redemptor mundi  
Deus *miserere nobis.*

Spiritus Sancte Deus,  
*miserere nobis.*

Sancta Trinitas, unus  
Deus, *miserere nobis.*

Sancta Maria, *ora pro*  
*nobis.*

Sancta Dei genitrix,  
Sancta Virgo virgi-  
nam,

Mater Christi;

Mater divinæ gra-  
tiæ,

Mater purissima,

Mater castissima,

Mater inviolata,

Mater intemerata,

**W**E fly to thy patron-  
age, O holy Mother  
of God, despise not our  
petitions in our necessi-  
ties, but deliver us from  
all dangers, O ever glo-  
rious and Blessed Virgin.

Lord, have mercy on us.

*Lord, have mercy on us.*

Christ, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

*Lord, have mercy on us.*

Christ, hear us.

*Christ graciously hear us.*

God, the Father of heaven,

*Have mercy on us.*

God, the Son, Redeemer

of the world, *Have*

*mercy on us.*

God, the Holy Ghost,

*Have mercy on us.*

Holy Trinity, one God,

*Have mercy on us.*

Holy Mary, *Pray for us*

Holy mother of God,

Holy Virgin of vir-  
gins,

Mother of Christ,

Mother of divine

grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

*Ora pro nobis.*

*Pray for us.*



|                         |                              |
|-------------------------|------------------------------|
| Mater amabilis,         | Mother most amiable,         |
| Mater admirabilis,      | Mother most admirable,       |
| Mater Creatoris,        | Mother of our Creator,       |
| Mater Salvatoris,       | Mother of our Redeemer,      |
| Virgo prudentissima,    | Virgin most prudent,         |
| Virgo veneranda,        | Virgin most venerable,       |
| Virgo prædicanda,       | Virgin most renowned,        |
| Virgo potens,           | Virgin most powerful,        |
| Virgo clemens,          | Virgin most merciful,        |
| Virgo fidelis,          | Virgin most faithful,        |
| Speculum justitiæ,      | Mirror of Justice,           |
| Sedes sapientiæ,        | Seat of Wisdom,              |
| Causa nostræ lætitiæ,   | Cause of our Joy,            |
| Vas Spirituale,         | Spiritual vessel,            |
| Vas honorabile,         | Vessel of honour,            |
| Vas insigne devotionis, | Vessel of singular devotion, |
| Rosa Mystica,           | Mystical rose,               |
| Turris Davidica,        | Tower of David,              |
| Turris eburnea,         | Tower of ivory,              |
| Domus aurea,            | House of gold,               |
| Fœderis arca,           | Ark of the covenant,         |
| Janua Cœli,             | Gate of heaven,              |
| Stella matutina,        | Morning star,                |
| Salus infirmorum,       | Health of the weak,          |
| Refugium peccatorum,    | Refuge of sinners,           |

*Ora pro nobis.*

*Pray for us.*

|   |                |  |              |
|---|----------------|--|--------------|
| Consolatrix afflictorum,  |                | Comforter of the afflicted,  |              |
| Auxilium Christianorum,   |                | Help of Christians.  |              |
| Regina angelorum,   | Ora pro nobis. | Queen of angels,   | Pray for us. |
| Regina Patriarcharum,   |                | Queen of patriarchs,   |              |
| Regina prophetarum,   |                | Queen of prophets,   |              |
| Regina apostolorum,   |                | Queen of apostles,   |              |
| Regina martyrum,  |                | Queen of martyrs,  |              |
| Regina confessorum,   |                | Queen of Confessors,   |              |
| Regina virginum,  |                | Queen of virgins,  |              |
| Reginasanctorum omnium,   |                | Queen of all saints,   |              |
| Regina sine labe originali concepta,  |                | Queen conceived without original sin,  |              |
| Agnus Dei, qui tollis peccata mundi, <i>parce nobis, Domine.</i>  |                |  |              |
| Agnus Dei, qui tollis peccata mundi, <i>exaudi nos, Domine.</i>   |                | Lamb of God, who takest away the sins of the world, <i>Graciously hear us O Lord.</i>  |              |
| Agnus Dei, qui tollis peccata mundi, <i>miserere nobis.</i>   |                | Lamb of God, who takest away the sins of the world, <i>Have mercy on us.</i>   |              |
| <i>Ant.</i> Sub tuum præsidium confugimus, sancta Dei genitrix, nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos, semper Virgo gloriosa et benedicta. |                | <i>Anth.</i> We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin. |              |
| <i>V.</i> Ora pro nobis, sancta Dei Genitrix.   |                | <i>V.</i> Pray for us, O holy Mother of God.   |              |

R. Ut Digni efficiamur promissionibus Christi.

*Oremus.*

**G**RATIAM tuam, quæsumus Domine, mentibus nostris infunde, ut qui Angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per passionem ejus et crucem ad Resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. *Amen.*

V. Divinum auxilium maneat semper nobiscum  
R. Amen.

V. Et fidelium animæ per misericordiam Dei, requiescant in pace.  
R. Amen.

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

*Let us Pray.*

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

V. May the divine assistance remain always with us. R. Amen.

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

## THE LITANY OF INTERCESSION FOR ENGLAND.

**R**EMEMBER not, O Lord, our offences, nor those of our parents; and take not revenge of our sins.

Lord, have mercy on us.

*Lord, have mercy on us.*

Christ, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

*Lord, have mercy on us.*

Jesus, receive our prayers.

*Lord Jesus, receive our petitions.*

O God the Father, Creator of the world, *Have mercy on England.*

O God the Son, Redeemer of mankind, *Have mercy on England.*

O God the Holy Ghost, Perfecter of the elect, *Have mercy on England.*

O sacred Trinity, three persons and one God, *Have mercy on England.*

Holy Mary, Mother of God,

Holy Mary, Queen of Angels, whose powerful intercession destroyeth all heresies.

Holy Mary, Virgin of virgins, whose eminent sanctity our Lord hath honoured with so many miracles,

St. Michael, prince of the church,

St. Gabriel, glorious messenger of our Saviour's incarnation,

St. Raphael, faithful guide of those who have lost their way,

Holy Angel, to whose pious custody this province is committed,

All ye holy angels and blessed spirits of heaven who celebrate with joy the conversion of sinners,

St. John, Baptist, precursor of the Messias, and great example of penance,

All ye holy patriarchs and prophets, friends of God, and advancers of his truth,

St. Peter, prince of the apostles, and supreme pastor of Christ's sheep,

St. Paul, doctor of the Gentiles, who, of a persecutor, becomest a preacher,

St. Andrew, first disciple of Christ, and constant lover of the cross,

All ye holy apostles and evangelists, chief planters of the Christian faith, and zealous maintainers of Catholic union,

St. George, our principal patron,

St. Alban, our first Martyr,  
 St. Thomas of Canterbury, who, as a faithful  
 shepherd, laidst down thy life in defence of  
 the church,  
 All ye holy martyrs of this nation, who volun-  
 tarily lost your lives here to find them in a  
 joyful eternity,  
 St. Gregory, most vigilant bishop of the uni-  
 versal church, whose pious zeal sent mis-  
 sioners from Rome for the conversion of our  
 ancestors,  
 St. Augustin, apostle of this nation, by whom  
 our forefathers were reclaimed from pagan-  
 ism and infidelity,  
 St. Bede, most venerable confessor, by whose  
 religious life and learned writings the Catho-  
 lic faith was eminently propagated amongst  
 us,  
 All ye holy bishops and confessors, by whose  
 wisdom and sanctity this island was once a  
 flourishing seminary of religion,  
 St. Helen, most holy queen and mother of the  
 first Christian emperor,  
 St. Ursula, most blessed martyr, who diedst in  
 the glorious defence of faith and chastity,  
 St. Winefride, most admirable virgin, even in  
 this unbelieving generation still miraculous,  
 All ye holy saints of this nation, who, amidst  
 the innumerable joys of heaven, still retain  
 a particular charity for the salvation of your  
 country,  
 All ye holy saints of all places, who, though  
 divided here in several regions, were yet  
 united in the same faith, and now enjoy one  
 common felicity,  
 Be merciful, O Lord, and spare us  
*Be merciful, O Lord and hear us.*  
 From the dangers most justly threatening our sins,  
*Deliver England.*

From the spirit of pride, rebellion, and apostacy,  
From the spirit of hypocrisy, profaneness, and  
sacrilege,

From presuming on their own private opinions,  
and contemning the authority of thy church,  
From schism, heresy, and all blindness of  
heart,

From gluttony, drunkenness, and the false  
liberty of an undisciplined life,

We sinners, *beseech thee hear us.*

That it may please thee to hasten the conver-  
sion of this our miserable country, and re-  
unite it to the ancient faith and communion of  
thy church,

That it may please thee particularly to have  
mercy on our relations, friends, and benefac-  
tors, and open their eyes to see the beauty of  
thy truth, and embrace it,

That it may please thee to comfort and  
strengthen thy servants, who suffer for the  
Catholic faith, and not to permit the weakest  
of us, by any temptation whatsoever, to fall  
away from thee and thy truth,

That it may please thee to assist with thy spe-  
cial grace those good pastors who venture  
their lives for their flock, and daily augment  
in them the fire of thy love and the zeal of  
gaining souls.

That it may please thee to preserve the Catho-  
lics of this land from all sin and scandal, and  
so adorn their lives with solid piety, that  
others seeing their good works, may glorify  
thee our heavenly Father,

That it may please thee to enlighten the hearts  
of all schismatics, who live out of the church,  
seriously to apprehend the danger of their  
state, and the great importance of eternal  
salvation,

That it may please thee mercifully to look  
 down from heaven on the tears of the afflicted,  
 and the blood of so many martyrs, who have  
 spent their lives, and suffered death to con-  
 vert us to thee,

*We beseech  
 thee hear us.*

Son of God,

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

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

Lamb of God, who takest away the sins of the  
 world, *Have mercy on us.*

Christ, hear us. *Christ, graciously hear us.*

*Let us Pray.*

**A**LMIGHTY and everlasting God, whose  
 judgments are righteous, and counsels  
 unsearchable; who visitest the iniquity of  
 the fathers upon the children, unto the  
 third and fourth generation, and yet at  
 length rememberest mercy; forgive we be-  
 seech thee, the sins of our forefathers, and  
 turn away thy wrath from their posterity;  
 deliver the ignorant from being seduced by  
 false teachers, and the learned from being  
 abused by their passions, and the whole  
 nation from the spirit of contradiction,  
 licentiousness, and discord; that instead of  
 so many divisions and changes in religion,  
 under which they labour, they may be  
 again restored to that unity of mind, steady-  
 ness of faith, and tranquillity of conscience,  
 which is nowhere to be sought but in the  
 communion of thy Church, nor possible to  
 be found but by the conduct of thy grace.  
 Through our Lord Jesus Christ.

FOR THE WINTER QUARTER, BEGINNING  
WITH ADVENT.

*The Litany.*

**L**ORD, have mercy on us.

*Lord, have mercy on us.*

Christ, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

Christ, hear us. *Christ, graciously hear us.*

God, the Father of heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God,

O God eternal, Creator of all things,

Father of our Lord Jesus Christ,

Father of glory, and Lord of heaven and earth,

Father of mercies, and God of all comfort,

Who hast made us to thine own image,

Who hast redeemed us by thine only Son,

Who hast adopted us thy children,

Who hast given thine angels charge over us,

Who hast encompassed us with all blessings,

Who hast prepared for us an eternal kingdom,

Who hast called us into the fellowship of thy  
saints,

Who givest a good spirit to those that ask it,

Who showest mercy to those that seek it,

Who art blessed on thy throne of glory,

Who art adored by all the blessed,

Who art the happiness of the elect,

Who art served by all thy creatures,

Who permittest us, wretched sinners, to praise  
thy name,

Who art the comfort of our pilgrimage and the  
object of our hope,

Be merciful, O Lord, and spare us,

*Be merciful, O Lord, and hear us.*

From the spirit of infidelity,

*Have mercy on us.*



From profaneness and irreligion,  
 From the contempt of thy worship,  
 From the abuse of those places which are sacred  
 to thee,  
 From the neglect of our prayers,  
 From all kinds of irreverence in thy holy pre-  
 sence,  
 From sloth, coldness, and indevotion in time of  
 prayer,  
 From a dissipated and worldly spirit at that holy  
 time,

*O Lord, deliver us.*

From dejection and want of hope,  
 We sinners, *beseech thee hear us.*

That we may be ever thankful for whatever  
 opportunities thou art pleased to give us of meet-  
 ing in thy worship.

That we may lay hold of all such opportunities  
 for thy greater glory, and the good of our souls.

That we may ever appear before thee with a  
 sense of our own unworthiness, and of thine  
 awful majesty, in whose presence the pillars of  
 heaven tremble.

That we may come before thee, as sinful crea-  
 tures, admitted into the choirs of blessed spirits,  
 with them to join our praises, and permitted to  
 adore before thy throne.

That we may come before thee, as petitioners  
 whose wants are infinite, who can have no sup-  
 ply but from thy bounty.

That we may come before thee, as poor wretch-  
 ed creatures, perishing under a variety of dis-  
 tempers, who have no hopes of help but from thy  
 hand.

That we may come before thee, as humble and  
 unhappy criminals, who stand sentenced to the  
 torments of an everlasting death, and can have  
 no deliverance but from thy mercy.

That hence, as often as we appear before thee,  
 it may ever be with a reverence becoming thy

*We beseech thee hear us.*

Majesty, with a heart fixed on thy goodness, and with a fervency answerable to our wants,

That thou wouldst vouchsafe to give a like spirit to all the faithful, that so all indecencies, irreverences, abuses, and scandals, may be removed from all places of thy worship,

That as to us thou hast mercifully enlarged the liberties of thy worship, so throughout the world all restraints may be removed,

That thou wouldst mercifully assist us in preparing our hearts to be the temples of the Holy Ghost, that so thou, O God, mayest ever abide within us,

That while we serve thee with outward decency we may be likewise solicitous to adore thee in spirit and truth,

That thou wouldst vouchsafe graciously to hear us,

Son of God, *We beseech thee hear us.*

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

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

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ, hear us. *Christ, graciously hear us.*

*Let us Pray.*

SHOW mercy to us, O God, and grant these our requests; not only to us, but to all the faithful, that all may serve thee in spirit and truth; that all abuses, irreverences, and scandals being banished from the places of thy worship, they may become the houses of prayer, and nothing be admitted therein but what is well-pleasing in thy sight: through Jesus Christ our Lord. Amen.

May the blessed Virgin Mary, and all the saints, be our intercessors with the Lord, that we may be succoured and secured by him, who liveth and reigneth to everlasting ages. Amen.

The Epistle and Gospel of the day are now read, after which follows the Instruction.

A Prayer before the Instructions. *O Incomprehensible Creator, &c.*, p. 47.

## THE LITANY FOR CHRISTMAS.

GLORY be to God on high.  
 And peace on earth to men of good-will.  
 We praise thee. We bless thee.  
 We adore thee.  
 We glorify thee; we give thee thanks for thy great glory.

Lord God, heavenly King, Father Almighty.  
 Lord Jesus Christ, the only-begotten Son.  
 Lord God, Lamb of God, Son of the Father, who takest away the sins of the world,

Have mercy on us.  
 Who takest away the sins of the world,  
 Hear our prayers.  
 Who sitteth at the right hand of the Father.

Have mercy on us.  
 For thou only art holy.  
 Thou only art our Lord.  
 Thou only, O Jesus Christ, art most high, together with the Holy Ghost, in the glory of God the Father. Amen.

Blessed Jesus, true God and man, born in the form of a helpless infant. Praise and glory be to thee for ever.

Blessed Jesus, who having the heavens for thy throne, didst yet choose a poor stable for thine abode. Praise, &c.

Blessed Jesus, who, being God incomprehensible was pleased, in love to us, to be wrapped up in swaddling clothes and laid in a manger. Praise, &c.

Blessed be the Lord God of Israel, because he hath visited, and wrought the redemption of his people.

And hath raised up a horn of salvation to us, in the house of David his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our fathers; and to remember his holy testament.

The oath, which he swore to Abraham our father, that he would grant to us,

That being delivered from the hand of our enemies we may serve him without fear.

In holiness and justice before him all our days.

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

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

Glory, &c.

*Let us Pray.*

**O** ETERNAL God, Father Almighty, who in compassion to lost man, didst send thine only Son to become his Redeemer from that unhappy state; grant, we beseech thee, that we, who are here assembled to acknowledge the mercy of this time, may find the benefit of it in our souls, in the pardon of all our sins: through the same Lord Jesus Christ, &c. Amen.

THE LITANY FOR THE SPRING QUARTER,  
BEGINNING WITH LENT.

*The Prayer and Acts as in the first Quarter, after  
which this Litany.*

**L**ORD, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Lord, have mercy on us.

Christ, hear us. Christ, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Jesus who on this day of the week didst arise  
from the dead,

Jesus, who on the same day didst put on a life  
immortal,

Jesus, who on the same day didst appear to  
Mary Magdalen and to the apostles,

Jesus, who on the same day didst open the  
eyes of the two disciples going to Emmaus,

Jesus, who on the same day didst comfort  
thine apostles, and give them thy peace,

Jesus, who on that day didst comfort thine  
apostles in the faith of the resurrection, by show-  
ing thy hands and thy feet,

Jesus, who on the same day didst breathe on  
thine apostles and give them the Holy Ghost,

Jesus, who on the same day didst open their  
understanding to know the Scriptures,

Jesus, who on the same day didst give them  
power to forgive sins,

Jesus, who on the same day didst send the  
apostles upon their mission, and didst command  
them to go and teach all nations,

*Have mercy on us.*

Jesus, who on a Sunday didst condescend to the weakness of St. Thomas, and by the evidence of thy sacred wounds, didst heal his unbelief,

Jesus, who on a Sunday didst send down the Holy Ghost upon the apostles, and thus prepare them for laying the foundation of thy Church,

Jesus, who on the same day didst move thine apostle Peter to preach the first Christian sermon to the Jews, to the conversion of three thousand,

Be merciful, O Jesus, and spare us.

Be merciful, O Jesus, and hear us.

From the abuse of this day, which we are commanded to keep holy,

From sloth and indevotion,

From the neglect of prayer, and of thy sacred word,

From all occasions of mis-spending this day,

From whatever is an offence to God, or a scandal to the weak,

We sinners, *beseech thee hear us.*

That we may have the grace to sanctify this day as thou hast commanded. *We beseech thee hear us.*

That we may, this day, labour to arise to a holy life, *We beseech thee hear us.*

That we may, this day, examine into the state of our souls, and resolve to amend whatever is displeasing to thee,

That we may be converted from all our evil ways, and by a sincere repentance obtain thy peace,

That we may, this day, be so strengthened in our faith, as to bend our whole endeavours upon seeking those eternal goods, which faith teacheth us, and live by faith,

That thy holy spirit would, this day, descend and take possession of our hearts, and so confirm us in every duty, that no earthly considerations may be able to prevail against us to the transgression of thy law,

*Have mercy on us.*

*Deliver us, &c.*

*We beseech thee hear us.*

That we may, this day, join with the blessed above, in praising, adoring, and praying to thee, and prepare our souls to celebrate, with them, an eternal sabbath,

That we may not give this day to earth, or self-love, which is consecrated to heaven, but employ it in such exercises as may raise our hearts above creatures, and unite them to thee by love, who art our only Sovereign and everlasting Good.

That thou wouldst vouchsafe graciously to hear us, and grant these our petitions,

Son of God, *We beseech thee hear us.*

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

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

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ hear us. *Christ graciously hear us.*

*Let us Pray.*

**O** GOD, the protector of all that hope in thee, without whom nothing can have either strength or holiness, multiply thy mercy, we beseech thee, upon us, that thou being our governor and our guide, we may so pass through the goods of this life, as not to lose those which are eternal: through Jesus Christ, our Lord. Amen.

After which, the Prayer, O Incomprehensible, &c.  
P. 47.

*We beseech thee hear us.*

## THE LITANY FOR EASTER.

**L**ET us sing, Alleluias to the King of Glory, because having laid down his life for our redemption, he is now risen to a life immortal.

Come, let us rejoice in God, our Saviour, because he hath redeemed his people, and is risen triumphant over the powers of hell.

Praise our Lord, for he is good; for his mercy endureth for ever.

Let those speak who have been redeemed by our Lord: who have been delivered by him out of the hands of the enemy.

That sat in darkness and in the shade of death, straitened with poverty, and bound in irons.

And in their tribulation they cried to our Lord, and he relieved them from all their calamities.

And he brought them out of darkness, and out of the shade of death, and broke assunder their chains.

Let them praise our Lord for his wonderful deeds to the sons of men.

For he hath made the brazen gates fly in pieces, and hath broken the iron bars.

My soul, bless our Lord: O Lord my God, thou hast made thy greatness wonderfully to appear.

Thou hast put on majesty and glory; thou art clothed with light as with a garment.

By the strength of thine arm thou hast dispersed thine enemies; and thy youth is renewed as that of an eagle.

A voice of joy and of salvation is heard in the tents of the just.

The stone, which the builders rejected, is made the corner stone.

This is the work of our Lord, and it is wonderful in our eyes.



This is the day which our Lord hath made, let us triumph and rejoice therein.

Make this a day of solemnity, because our Lord is exalted above his enemies.

Sing to our Lord a new canticle, let his praise be celebrated in the assembly of saints.

Come, let us rejoice in God our Saviour, because he hath redeemed his people, and is risen triumphant over the powers of hell.

Jesus, Redeemer of mankind, *have mercy on us.*

Jesus, who has cleansed us by thy blood, *have mercy on us.*

Jesus, the conqueror of sin and death, *have mercy on us.*

We sinners, *beseech thee hear us.*

That we may put off the old man with his acts,

That we may not be conformed to this world,

That we may deny all ungodliness and worldly desires,

That we may live soberly, justly, and piously,

That being dead to sin, we may live to justice,

That arising with thee, our Redeemer, we may die no more.

Lamb of God, &c., as in the preceding Litany.

*Let us Pray.*

**O** GOD, who by thine only Son, hast this day opened the passage to eternity, through his victory over death; vouchsafe, we beseech thee, so to confirm us by thy grace, that we may walk in all our ways, like those who have been redeemed from sin, through the same Jesus Christ our Lord. Amen.

## THE LITANY FOR WHITSUNTIDE.

COME, Holy Spirit, send down from heaven the rays of thy divine light.

Come, thou, who art the father of the poor, the author of all good gifts, and the light of our hearts.

Come, thou, the best of comforters, the sweet guest, and sweetest refreshment of our souls.

The rest of our labours, the ruler of our passions, the comforter of our tears.

O blessed Light, come, penetrate the very centre of the hearts of the faithful.

Without thy grace what can man do? How can he guiltless be?

Wash, therefore, Lord, our polluted souls, water our barren clay, and heal our wounds.

Soften our stubborn wills, inflame our tepid hearts, and guide our wandering steps.

Grant to thy faithful who trust in thee, the treasure of thy sevenfold gift.

Grant us a virtuous life, a happy death, and a happy eternity. Amen.

Send, then, O God, we beseech thee, the Holy Ghost into our hearts; and by his sacred presence and almighty power, may he banish from thence, the spirit of the world, and of a disorderly life, *We beseech thee hear us.*

The spirit of sloth, of self-love, and of the love of ease,

The spirit of hatred and contention,

The spirit of intemperance and impurity,

The spirit of pride, vanity, and all manner of ambition,

The spirit of envy and contention,

The spirit of detraction, calumny, and all kind of uncharitableness,

The spirit of dissembling, flattering, and lying,

The spirit of revenge, passion, and impatience,

*We beseech thee hear us.*

The spirit of incredulity and profaneness,  
The spirit of immoderate solicitude and  
worldly care,

The spirit of tepidity, coldness, and indevo-  
tion,

The spirit of prodigality and of covetous-  
ness,

The spirit of lightness, and inconstancy,

And may he give us the spirit of universal  
charity, by which we may love God above all  
things, and our neighbours as ourselves,

Lamb of God, who takest away, &c.

*Let us Pray.*

**WE** beseech thee, O Lord, that thy Holy  
Spirit, which proceedeth from thee,  
may enlighten and regenerate our hearts,  
and guide us into all truth, according to the  
promise of thy Son; who liveth and reigneth  
with thee, in the unity of the same Holy  
Ghost, &c. Amen.

After which the prayer O Incomprehensible, see p 47.

LITANY FOR THE SUMMER QUARTER  
BEGINNING WITH TRINITY SUNDAY.

*The Prayers and Acts as in the first Quarter, after  
which this Litany.*

**L**ORD, have mercy on us.

*Lord, have mercy on us.*

Christ, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

*Lord, have mercy on us.*

Jesus, receive our prayers.

*Lord Jesus grant our petitions,*

I. O God the Father, eternal fountain of all being,

Thou, who hast chosen us in thy Son, before the creation of the world,

Thou, who didst so love the world, as to give thine only Son to redeem it,

Thou, who hast prepared for us a glorious inheritance if we love thee, and keep thy commandments,

II. O God the Son, eternal Word of the Father,

Thou, who to save us sinners, tookst upon thee the frail nature of man,

Thou, who for our redemption, becamest obedient to death, even to the death of the cross,

Thou, who at the last and dreadful day, wilt come with glory to judge the living and the dead,

III. O God the Holy Ghost, proceeding from the Father and the Son,

Thou, by whom was wrought the glorious mystery of our Saviour's incarnation.

Thou, who art the free dispenser of all graces, and our faithful comforter in all afflictions,

O sacred Trinity, three persons and one God, of equal glory, and co-eternal majesty,

O sacred Trinity, of whom, by whom, and in whom are all things,

O sacred Trinity, to whom all the angels and saints of heaven continually sing, Holy, Holy, Holy,

Blessed for ever be thy name, eternal Father of our Lord Jesus Christ, for the immensity of thy power, which at first created all things of nothing, and still preserveth them that they return not again to nothing, *My soul doth magnify thee, O Lord,*

Have mercy on us.

For the riches of thy bounty, which filleth every thing, according to its capacity; and for the wisdom of thy counsels, which sweetly dispose, and irresistibly govern the whole frame of the world,

For thy provident forewarning us against the danger of sin, by threatening hell to our offences; and for thy gracious inviting us to our happiness, by promising heaven as a reward to our obedience,

And blessed be thou, O Jesus the Son of God, and Saviour of mankind, for thine infinite glory in itself, and thine infinite love towards us,

For thy meek subjection to thy parents; for thy fasting and retirement; for thy miraculous and beneficent works; for all thy sufferings and ignominious death,

For thy glorious resurrection from the grave, and triumphant ascension into heaven; for sending the Holy Ghost to abide with thy church for ever, and promising to be with us thyself to the end of the world,

And blessed be thou, O God the Holy Ghost, who proceedest from the Father and the Son, for thy continual preservation of the church in truth, unity, and holiness; for infusing the love of God into our hearts, and comforting us in all our temporal distresses with the hope of eternal happiness,

And blessed be thou, O Lord, among thine innumerable benefits, for thy One, Holy, Catholic, and Apostolic Church; for the steadiness of faith, and peace of conscience, which we experience by relying on her authority; for the adorable sacrifice of the altar, and the plentiful means of salvation, which we so happily enjoy, in her communion,

*My soul doth magnify thee, O Lord.*

For the particular benefits bestowed upon us, and the many dangers from which thou hast defended us; for our education, health, condition, and state of life; for our daily bread, and all thine other temporal blessings,

For the checks of our own conscience and the motions of the Holy Spirit; for thy patience in expecting our repentance, and for the opportunities which thou offerest us of amending our lives; for our frequent deliverance from the occasions of sin, and for all thine other spiritual blessings.—A. My soul doth magnify thee, O Lord, and my spirit rejoiceth in God my Saviour.

Be thou exalted, O God, above the clouds; and thy glory above the heavens. A. Whilst we live, we will sanctify thy name; we will sing praises to our God, whilst we have any being.

O Lord, hear my prayer, And let my cry come to thee.

*Let us Pray.*

**A**LMIGHTY and ever-living God, from whom descendeth every good and perfect gift, graciously accept this humble tribute of praise and thanksgiving from us thy servants and mercifully grant, that the frequent meditation of thine infinite goodness may force our will to love thee above all things, and the serious consideration of thine incomprehensible Majesty captivate our understanding to the obedience of faith, that we may here, in reverence to thy word, believe what we do not see, and hereafter in the blissful vision of thy glory see more than we now believe: through Jesus Christ our Lord. Amen.

After which the Prayer, O Incomprehensible, &c., p 47.

FOR THE AUTUMN QUARTER, BEGINNING  
WITH SEPTEMBER.

*The Prayers and Acts as in the first Quarter, after  
which this Litany.*

**L**ORD, have mercy on us.

*Lord, have mercy on us,*

Christ, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

*Lord, have mercy on us.*

God the Father of heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy*

*on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

That we may learn to submit our reason to the obedience of faith, and so much the more exalt the wonders of thy goodness as they exceed the capacity of our understandings. *Hear us, O Lord.*

That we may continually praise thy sovereign Majesty for the being thou hast given us, acknowledging our dependence on thee, and adoring thy unsearchable counsels in the government of the world,

Vouchsafe, O God, to conduct us by thy wisdom, to restrain us by thy justice, to comfort us by thy mercy, to defend us by thy power.

To thee we desire to consecrate all our thoughts, words, actions, and sufferings; that henceforward we may think of thee, speak of thee, constantly refer all our actions to thy glory, and suffer willingly whatever thou shalt appoint,

Give us strength to subdue our passions, to overcome temptations, and to acquire the virtues that are proper for our state,

*Hear us, O Lord.*

Fill our hearts with affection for thy goodness, a hatred for our faults, a love of our neighbour, and a contempt of the world,

Teach us to be submissive to our superiors, condescending to our inferiors, faithful to our friends, and charitable to our enemies,

Assist us to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion,

Make us prudent in our undertakings, courageous in dangers, patient in afflictions, and humble in prosperity,

Grant that we be punctual at our morning and evening devotions, temperate at our meals, diligent in our employments, and constant in our good resolutions,

Let our consciences be ever upright and pure, our exterior modest, our conversation edifying, and our comportment regular.

Discover to us the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity, *Hear us, O Lord.*

Be merciful, O Lord, and spare us,

*Be merciful, O Lord, and hear us.*

From the dangers most justly threatening our sins.

From the spirit of pride, profaneness, and hypocrisy,

From schism, heresy, and all blindness of heart,

From all uncleanness, gluttony, drunkenness, swearing, and the false liberty of an undisciplined life,

We sinners, *beseech thee hear us.*

That in thy temple and in thy solemn worship all may behave themselves, both pastor and people, with that true piety, reverence and respect, which become thine adorable Majesty,

*Hear us, O Lord.*

*Deliver us, O Lord.*



That it may please thee mercifully to look down from heaven on those that suffer, and strengthen them in their afflictions.

That it may please thee particularly to have mercy on our relations, friends, and benefactors, and open their eyes to see the beauty of thy truth, and give them grace to embrace it.

That by no temptation the weakest of us may be drawn to fall away from thee and thy truth.

That it may please thee to preserve the Catholics of this land from all sin and wickedness, and so to adorn their lives with solid piety, that others, seeing their good works, may glorify thee our heavenly Father.

O God, by whose mercy the world subsisteth, and to whose power every nation of the earth is subject, have mercy on this nation and according to its necessities, which are all known to thee, pour forth thy blessings upon it.

Give to all its inhabitants, O Lord, the spirit of the Gospel; grant that all its magistrates may administer justice and inspire us all with a zeal for unity, peace, and truth.

Son of God,

Lamb of God, &c., as before.

*Let us Pray.*

**O** ALMIGHTY and eternal God, who hast appointed us six days, in which we may labour and do all our work, and hast consecrated the seventh to thyself; grant, we beseech thee, that according as thou hast commanded, we may sanctify this day by devoting it entirely to thy love and service. Mercifully forgive us all our past

neglect in this kind, pardon the sins which we have been guilty of during the course of the week, and give us grace to avoid them for the future. Make us sensible, O God, of the daily blessings which we receive from thy bounty; that as we know thee by faith, we may love thee by charity; and, fixing all our hopes on the happiness of a future life, we may patiently suffer, in submission to thy holy will, what thou now permittest, and come at length to the joys of thy heavenly kingdom, through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. Amen.

After which the prayer, O Incomprehensible, p. 47.

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TO BEG COUNSEL OR DIRECTION.

**A**NGEL of great counsel, and most charitable Counsellor of all that apply to thee for advice! I come to consult thee, and to ask thee for light and direction. Let me know, I beseech thee, how I am to act, and what is most agreeable to thy will. Let me know, by means best known to thyself, what it is that thou requirest of me. Teach me in what manner I am to conduct myself, and the means I am to make use of, that every particular in this concern may succeed to thy glory, and the welfare of my soul. I offer thee a heart prepared to follow thy divine directions, and to execute thy orders; because it is in thee that I place all my hopes, and desire nothing more than the accomplishment of thy will. Let, therefore, thy divine light shine on me, and do not abandon me to my own darkness. Amen.

# Devout Hymns.

## A HYMN TO OUR SAVIOUR JESUS

FROM ST. BERNARD.

**J**ESUS, the only thought of thee,  
With sweetness fills my breast;  
But sweeter far it is to see,  
And on thy beauty feast.

No sound, no harmony so gay,  
Can art or music frame;  
No thoughts can reach, no words can say,  
The sweets of thy blest name.

Jesus, our hope, when we repent,  
Sweet source of all our grace;  
Sole comfort in our banishment,  
Oh, what when face to face.

Jesus, that name inspires my mind  
With springs of life and light;  
More than I ask in thee I find,  
And languish with delight.

No art or eloquence of man  
Can tell the joys of love;  
Only the saints can understand  
What they in Jesus prove.

Thee then I'll seek retir'd apart,  
From world and business free:  
When these shall knock, I'll shut my heart,  
And keep it all for thee.

Before the morning light I'll come,  
With Magdalen, to find;  
In sighs and tears, my Jesu's tomb,  
And there refresh my mind.

My tears upon his grave shall flow;  
 My sighs the garden fill:  
 Then at his feet myself I'll throw,  
 And there I'll seek his will.  
 Jesus, in thy blest steps I'll tread,  
 And walk in all thy ways;  
 I'll never cease to weep and plead  
 Till I'm restored to grace.  
 O King of love, thy blessed fire  
 Does such sweet flames excite,  
 That first it raises the desire,  
 Then fills it with delight.  
 Thy lovely presence shines so clear  
 Through every sense and way,  
 That souls who once have seen thee near,  
 See all things else decay.  
 Come, then, dear Lord possess my heart,  
 Chase thence the shades of night;  
 Come, pierce it with thy flaming dart,  
 And ever shining light.  
 Then, I'll for ever Jesus sing,  
 And with the saints rejoice;  
 And both my heart and tongue shall bring  
 Their tribute to my dearest King,  
 In never-ending joys. Amen.

#### AVE MARIS STELLA.

**H**AIL, Queen of heaven, the ocean star,  
 Guide of the wanderer here below,  
 Thrown on life's surge, we claim thy care,  
 Save us from peril and from woe.  
 Mother of Christ, star of the sea,  
 Pray for the wanderer, pray for me.  
 O pious, chaste, and spotless maid,  
 We sinners make our prayers through thee;

Remind thy Son that he has paid  
The price of our iniquity.  
Virgin most pure, star of the sea,  
Pray for the sinner, pray for me.

Sojourners in this vale of tears,  
To thee, blest advocate, we cry,  
Pity our sorrows, calm our fears,  
And soothe with hope our misery.  
Refuge in grief, star of the sea,  
Pray for the mourner, pray for me.

And while to him who reigns above,  
In Godhead one, in person three,  
The source of life, of grace, of love,  
Homage we pay on bended knee.  
Do thou, bright Queen, star of the sea,  
Pray for thy children, pray for me.

## INVOCATIONS OF THE HOLY GHOST.

PROPER BEFORE READING, OR ANY OTHER  
SPIRITUAL UNDERTAKING.

THE HYMN—*Veni, Creator.*

COME, Holy Ghost, Creator, come,  
From thy bright heav'nly throne;  
Come, take possession of our souls,  
And make them all thy own.

Thou who art call'd the Paraclete,  
Best gift of God above;  
The living Springs, the living Fire,  
Sweet Unction and true Love.

Thou who art sev'nfold in thy grace,  
Finger of God's right hand;  
His promise teaching little ones  
To speak and understand.

Oh, guide our minds with thy blest light,  
 With love our hearts inflame;  
 And with thy strength, which ne'er decays,  
 Confirm our mortal frame.

Far from us drive our hellish foe,  
 True peace unto us bring;  
 And through all perils lead us safe  
 Beneath thy sacred wing.  
 Through thee may we the Father know,  
 Through thee th' eternal Son.

And thee the Spirit of them both,  
 Thrice blessed Three in One.  
 All glory to the Father be,  
 With his co-equal Son,  
 The like to thee, great Paraclete,  
 Till time itself is done. Amen.

THE HYMN. *Veni, Sancte Spiritus.*

Come Holy Ghost, send down those beams,  
 Which sweetly flow in silent streams,  
 From thy bright throne above.

Oh, come thou Father of the poor,  
 Oh, come thou Source of all our store;  
 Come, fill our hearts with love.

O thou of comforters the best,  
 O thou the soul's delightful guest,  
 The pilgrim's sweet relief.  
 Thou art true rest in toil and sweat,  
 Refreshment in th' excess of heat,  
 And solace in our grief.

Thrice blessed light, shoot home thy darts,  
 And pierce the centres of those hearts  
 Whose faith aspires to thee;  
 Without thy Godhead nothing can  
 Have any price or worth in man,  
 Nothing can harmless be.

Lord, wash our sinful stains away,  
 Water, from heav'n, our barren clay;  
 Our wounds and bruises heal;  
 To thy sweet yoke our stiff necks bow,  
 Warm with thy fire our hearts of snow  
 Our wand'ring feet repeal.

Grant to thy faithful, dearest Lord,  
 Whose only hope is thy sure word,  
 The seven gifts of the Spirit;  
 Grant us in life thy helping grace;  
 Grant us at death to see thy face,  
 And endless joy inherit. Amen.

*Anth.* Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts will be regenerated.

R. And thou shalt renew the face of the earth.

*Let us Pray.*

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

## ADESTE FIDELES.

*Sung from Christmas Day till the end of the Octave  
of the Epiphany.*

*(Translation in the same metre to suit the usual melody.)*

Adeste Fideles,  
Læti triumphantes,  
Venite, Venite in Beth-  
lehem;  
Natum videte  
Regem angelorum:  
Venite adoremus,  
Venite adoremus,  
Venite adoremus Domi-  
num.

O come all ye faithful,  
Raise the hymn of glory,  
Come, view your Saviour in  
Bethlehem:  
Born there, Behold him  
King of men and angels:  
O come let us adore him,  
O come let us adore him,  
O come let us adore him, our  
Lord and God.

Deum de Deo  
Lumen de lumine  
Gestant puellæ viscera:  
Deum verum,  
Genitum, non ractum.  
Venite adoremus, etc.

The womb of the virgin  
Bears him, true God of God,  
And light of true light, a  
child on earth.  
He is our true God  
Not made, but begotten.  
O come let us adore him, &c.

Cantet nunc Io!  
Chorus angelorum,  
Cantet nunc aula cœles-  
tium:  
Gloria  
In excelsis Deo!  
Venite, etc.

Sing choirs of angels,  
Rend the air in triumph,  
Loudly proclaiming your Sa-  
viour's praise.  
Give to our great God,  
Glory in the highest!  
O come, &c.

Ergo qui natus  
Die hodierna,  
Jesu tibi sit gloria:  
Patris æterni  
Verbum caro factum!  
Venite, etc.

Thee then, O Jesus!  
Born this day for sinners,  
Hail we with praises and  
glory due:  
Thou, the eternal  
Father's Word incarnate!  
O come, &c.



## STABAT MATER.

- STABAT mater dolorosa ;  
 Juxta crucem lacrymosa ;  
 Dum pendebat Filius :  
 The pious mother mourned  
 her loss ;  
 She stood and wept beneath  
 the cross,  
 Which bore her much  
 loved Son :
- Cujus animam gementem,  
 Contristatam et dolentem,  
 Pertransiuit gladius.  
 And through her deeply  
 wounded breast,  
 With sorrow's heaviest  
 weight oppressed,  
 The sword of grief was run
- O quam tristis et afflicta  
 Fuit illa benedicta,  
 Mater Unigeniti !  
 Then how full of deep-felt  
 anguish,  
 Did that blessed mother  
 languish,  
 For him, her only love !
- QUE mœrebat et dolebat,  
 Et tremebat, cum videbat  
 Nati pœnas inelyti.  
 With trembling and with  
 sadness worn,  
 How deeply did that mother  
 mourn  
 His pangs, who bled above.
- QUIS est homo qui non  
 fletet,  
 Christi matrem si videret  
 In tanto supplicio ?  
 Where is the man, who all  
 unmoved,  
 Could see her who so truly  
 loved,  
 Thus sunk in bitter grief ?
- QUIS non posset contristari,  
 Piam matrem contemplari,  
 Dolentem cum Filio ?  
 The painful scene who could  
 have borne ?  
 So pure a soul with anguish  
 torn,  
 And none to yield relief ?
- PRO peccatis suæ gentis,  
 Vidit Jesum in tormentis,  
 Et flagellis subditum.  
 She saw his blood profusely  
 shed,  
 For his own people's crimes  
 he bled,  
 From stripes and cruel  
 blows :

VIDIT suum dulcem natum  
Morientem, desolatum,  
Dum emisit spiritum.

She saw her sweet and only  
child,  
In desolation calm, and mild  
In life's expiring throes.

EIA mater, fons amoris,  
Me sentire vim doloris,  
Fac ut tecum lugeam.

Hear then, O mother! source  
of love,  
Let me thy bitter sorrows  
prove,  
And let me weep with thee.

FAC ut ardeat cor meum  
In amando Christum  
Deum,  
Ut sibi complaceam.

May my poor heart be all on  
fire,  
With Christ's bright love, let  
my desire  
To please him ever be.

SANCTA mater istud agas,  
Crucifixi fige plagas  
Cordi meo valide.

Let his wounds make deep  
impression,  
Let them hold a sweet pos-  
session,  
Firm in my faithful heart.

TUI nati vulnerati,  
Tam dignati pro me pati,  
Pœnas mecum divide.

Let no joys my fond love  
sever;  
In his pains O let me ever  
Suffer with thee a part.

FAC me vere tecum flere,  
Crucifixo condolere,  
Donec ego vixero.

O make me truly weep with  
thee:  
Mourning with him who died  
for me.  
Let me in grief expire.

JUXTA crucem tecum stare,  
Te libenter sociare,  
In planctu desidero.

By his loved cross, with thee  
to stay,  
With thee to tread thy pain-  
ful way,  
Such is my fond desire.

VERGO virginum præclara,  
Mihî jam non sis amara,  
Fac me tecum plangere.

Virgin, above all virgins  
blest!  
All my poor longing heart's  
request  
Is with thy grief to mourn.

**FAC** ut portem Christi  
mortem,  
Passionis fac consortem,  
Et plagas recolera.

O may I bear my Saviour's  
death,  
Treasuring until my latest  
breath,  
All that his love has borne.

**FAC** me plagis vulnerari,  
Cruce hac inebriari,  
Ob amorem Filii :

Let me my Saviour's suffer-  
ings share,  
And his sweet cross devoutly  
bear,  
For thy own Son's pure  
love :

**INFLAMMATUS** et accensus  
Per te Virgo sim defensus,  
In die judicii.

And, burning with love's  
holy fire,  
O screen me from the venge-  
ful ire  
Of my great Judge above.

**FAC** me cruce custodiri,  
Morte Christi præmuniri,  
Confoveri gratia.

May the bright cross my  
guardian be,  
My Saviour's death, defence  
to me,  
And source of every grace.

**QUANDO** corpus morietur  
Fac ut animæ donetur  
Paradisi gloria. Amen.

And when my body meets  
decay,  
Obtain my soul in that dread  
day,  
In Paradise a place.  
Amen.

## Appendix.

### A MEDITATION BEFORE CONFESSION, TO STIR UP IN THE SOUL A HEARTY SORROW FOR HAVING OFFENDED GOD.

**C**ONSIDER, first, my soul, that God, is thy first beginning, from whom thou hast received thy whole being; that he has made thee for himself, and for a happy eternity: and sent thee into this world, to the end that by loving and serving him thou mightest merit this happy eternity. Ah! how little hast thou hitherto thought either of thy first beginning or last end: how little hast thou corresponded with the only end for which thou camest into the world: how little hast thou loved the Sovereign Good. Ah! what empty toys and trifles have hitherto taken up thy thoughts. Ah! wretched pleasures, which thou hast loved more than God. Repent and amend.

Consider, secondly, what a filthy monster sin is which thou hast hitherto carried about with thee, and cherished in thy breast. Mortal sin is so great an evil, so black, so odious, and hideous, that hell itself has nothing worse. It is the greatest of all evils, infinitely opposite to the Sovereign Good. This dismal poison changed in a moment innumerable angels into ugly devils; the same is the ruin of thousands, and daily crowds hell with innumerable souls. This cursed stain is the fuel which nourishes that everlasting fire, and which endless ages will never be able to efface. Alas! my poor soul, how wretched then has thy case been, all this while thou hast been in sin. Thou hast been all this while a very monster of filth and ugliness, odious and abom.

inable to God and his angels. The foulest creature upon earth is certainly a beauty, in comparison with a soul in sin; and couldst thou but see thyself as thou art in this state, the very sight would strike thee dead. Ah! detest then so great an evil, and abhor it from thy heart; and spare no pains to get rid of it.

Consider, thirdly, the multitude of thy sins; and how, from thy first coming to the use of reason till this very hour thou hast not let one day pass without many ways offending thy God. And what had he done to deserve this treatment at thy hands? Ah! how early didst thou turn thy back upon him; how quickly didst thou fall from the Supreme Good, into the bottomless pit of sin and misery. Hast thou not defiled all the powers of thy soul, and all the senses and members of thy body, by manifold sins? Hast thou not perverted all the gifts of God, by abusing them, and turning them to the offence of the giver? And yet, all this while, he has spared thee, whilst millions of others have been cut off in their sins, yea, are actually burning in hell for lesser sins than thou hast committed. He has, with an admirable love, watched over thee night and day, or the devil would have long since carried thee away. Alas! all the while thou hast been in sin, there was but a hair's breadth between thy soul and hell, namely, the slender thread of life, which thy God held in his hand, which thou hast so often provoked him to break: and if he had broken it, in that moment thou must have been in hell. Oh! love him then, and bless him for ever, for his forbearance and long-suffering; heartily beg pardon for having so long a time, and so very often, abused his mercy, and affronted his justice; resolve to return to him now at least with thy whole heart; and beg that thou mayest never more turn thy back upon him.

Consider, fourthly, that death will be with thee very quickly; and that a sudden and unprovided death is frequently the just punishment of sin. Ah! make then thy peace with God in time; and remember that a death-bed repentance is but a poor chance. Alas! they will certainly deceive themselves, who design to put upon God's justice, by living in sin and dying in grace. Consider, also, the dreadful account thou must give immediately after death, of all the sins of thy life; and how wretched thy case will then be, if thou dost not now wash away thy sinful stains by penitential tears. Ah! what a dismal eternity wilt thou be condemned to, if thou art then found in mortal sin. Alas! canst thou bear everlasting fire? Canst thou endure to burn for ever? And what a loss it will be to thee, to lose for ever thy God, thy Sovereign Good, the Fountain of all Good. Ah! nothing but sin can rob thee of heaven, or condemn thee to hell. Renounce then so great an evil, and detest it for ever.

Consider, fifthly, how good God is in himself, and how good he has been to thee. He is an ocean, every way infinite, of goodness and perfection; a beauty so charming as to ravish all that see him, and eternally fill their souls with inconceivable joy, delight, and love. He is the inexhaustible source of all perfection, and of all being; and every good that is in any of his creatures is from him, by him, and in him. He is eternal, without beginning, end, or change; he is immense and incomprehensible, filling heaven and earth, and all things therein; his power, wisdom, mercy, and justice, are all infinite. And who art thou, my soul, that so great a God should set his heart upon thee? Ah! he has thought of thee from all eternity, he has loved thee from all eternity, he has prepared a happy eternity for thee. And how little hast thou thought of him, how little

hast thou loved him, how frequently and how grievously hast thou offended him! But, O my good and loving God, I am now at least resolved, by thy grace, to do so no more. I have said, Now I begin; let this be the change of the right hand of the Most High.

Consider, sixthly, the innumerable benefits and favours thou hast received from God. He has given thee thy very being, he formed thy body, he created thy immortal soul to his own image. He brought thee safe to the waters of baptism, where he washed thee from sin, made thee his child, and heir to his kingdom; he provided for thee during thy helpless infancy and childhood; he gave thee an early knowledge of himself, and of his heavenly truths; he has favoured thee with many calls, inspirations and graces beyond thousands of others, he has made thee a member of his Church, by a distinguished mercy; he has admitted thee to his sacraments, and given himself to thee in the blessed Eucharist; he has borne with thy repeated treasons for a great many years; and has still been thy constant benefactor, notwithstanding all thy ingratitude. And is it possible, my soul, that thou shouldst still offend him? Oh! rather let me die, dear Lord, than offend thee any more.

Consider, seventhly, how much thy Saviour Jesus Christ the Son of God, has suffered for thy sins. His whole life was a continual suffering; but what dreadful torments did he endure for thee in his passion and death. What a bitter agony in the Garden of Gethsemani! what a bloody sweat! Oh! the anguish of his sacred soul, which forced from his body this dismal sweat! Oh! the heinousness of thy sins, my soul, which thy Saviour has thus bewailed with tears of blood! Alas! it was for the love of thee he suffered all this. For thee he permitted himself

to be betrayed and sold by one of his own disciples. For thee he gave himself up to the hands of sinners, to be apprehended as a malefactor, bound, beaten, and abused; falsely accused, and unjustly condemned; muffled, spit upon, and loaded with all manner of reproaches; forsaken by all his friends, and denied by the chief of his apostles; exposed, all the night and all the day, to the insults and scoffs of his enemies, to the insolence of the mob, and of the soldiers; clothed in a fool's garment; judged to be worse than a Barabbas; rent and torn with whips and scourges; crowned with thorns; derided as a mock king, vested with a purple garment and a sceptre of a reed; condemned to a disgraceful death; loaded with a heavy cross laid upon his wounded shoulders; drenched with gall and vinegar; violently stripped of his clothes, which now cleaved fast to his wounds; stretched on the cross, as on a rack, and nailed to it with gross nails, driven through his hands and feet; hoisted up into the air, between two thieves: and there, in the most bitter torments and anguish, he was pleased to hang for the space of three hours, bleeding and dying for the love of thee. Ah! how much, then, have thy sins cost this innocent Lamb of God! Ah! how dearly has he loved thee; since, in the midst of all his tortures, he had thee in his heart, and even then was pleading thy cause with his eternal Father, when thy sins were crucifying him. Grieve, then, my soul, for having offended so good a God; grieve that thou grievest so little for so great an evil. Run in now, at least, to thy crucified Saviour; embrace his feet, like Magdalene, and strive to wash them with thy tears.



## A MEDITATION BEFORE COMMUNION.

Divided into seven points, which may serve as a seven days preparation for receiving the Blessed Sacrament.

**C**ONSIDER, first, that Jesus Christ our Lord whom we receive in this blessed sacrament, is called in scripture, *the Lamb which was slain from the beginning of the world*, (*Apocalypse*, xiii. 8.,) because, from the very beginning of the world, there was no way of coming at God's mercy or grace, but by faith in a Redeemer to come, and by the merits of his future death and passion. Hence Christ crucified was, from the beginning of the world, the great object of the devotion of the patriarchs and prophets: for him they constantly sighed; him they regarded in all their sacrifices, which were indeed so many figures of him and of his death. All these were to have an end, when Christ himself, the very Truth, came in person into the world and offered himself upon the cross a sacrifice for the sins of the world. But still his death and passion is to be the perpetual object of the devotion of all his children and servants, even to the end of the world; not now as prefigured in shadows and types, but as commemorated and celebrated in the eucharistic sacrifice and sacrament, containing and exhibiting, verily and indeed, that is, in very truth, our great High Priest and Victim Jesus Christ. For the ancient figures are now passed and the truth has succeeded in their place; and that same fountain of all sanctity, who of old communicated himself to his servants spiritually by faith, now gives himself to us, verily and indeed, in these heavenly mysteries. For this manner of communicating himself was best becoming the new law, which is a law of love, a law of grace, and a law of truth. Ah! my soul, admire and adore the riches of the bounty and goodness of thy God and Saviour, who

gives thee in this sacrament so great a gift, that heaven itself has nothing greater. Embrace his love, but let it be with a suitable return of love; and see thou prepare thyself worthily to receive so great a visit. Oh! take care to open wide thy heart, that it may be capable to hold those treasures which he brings with him, and which he desires to impart to thee.

Consider, secondly, the figures by which God was pleased in the Old Testament to foreshow this sacrament: especially these three, the Tree of Life, the Paschal Lamb, and the Manna from heaven. The tree of life, which God planted in the midst of the earthly Paradise, had that excellent property, that if sin had not banished us from that happy abode, by feeding on the fruit of it, we should have been maintained in a constant vigour, strength, and health, and have never died. Oh! how well does the blessed Eucharist answer this noble figure! in which we feed upon life itself in its very fountain, and by frequently and worthily approaching to it, receive a copious and constant supply of heavenly grace, for the maintaining of the vigour, strength, and health, of the soul, that so we may never incur the second death, but may pass from life to life, from the life of grace to the life of glory from life concealed under sacramental veils to life seen and enjoyed without shadow or change, for all eternity. The Paschal Lamb, which was first offered in sacrifice to God on the evening in which the children of Israel were delivered from the bondage of Egypt, and then was by God's command eaten by all the faithful, was also a figure of the blessed Eucharist and of the true Lamb of God, there communicated to us; even that Lamb which was first offered in sacrifice for our eternal redemption from the bondage of the infernal Pharaoh, and is now received by all the faithful in these heavenly mysteries, for a perpetual commemoration of this our redemption and a daily

application of the fruit of it to our soul. O! my soul let us confidently run to this Lamb of God, who taketh away the sins of the world; let us receive with all affection this Christian Passover; let us embrace this victim of our redemption, this new sacrifice of the new covenant, the covenant of life and of love; let us sprinkle ourselves with this blood of the New Testament, that so the destroying angel may have no power to hurt us. Another figure of the blessed Eucharist was the Manna from heaven, with which the children of Israel were wonderfully fed, during their forty years' sojourning in the wilderness, before their coming to the land of promise. This food was many ways miraculous, but nothing in comparison of that living bread, that bread of life, which is given us in the divine mysteries; which comes down from heaven, in order to carry us thither, to the true land of promise the land of the living and which nourishes our souls to life eternal. O heavenly manna! O bread of angels! let my soul hunger after thee. Thou art my true and only support during this my mortal pilgrimage. Oh! give me a loathing for all the husks of swine, with which this deluded world seeks to amuse me! Oh, let me ever relish thy hidden sweetness!

Consider, thirdly, the mysteries which we celebrate in this thrice blessed sacrament and sacrifice. Here the whole passion and death of Christ are solemnly acted, as a most sacred tragedy, by himself in person. Here the Lamb of God presents himself as slain to his eternal Father, and his blood most powerfully pleads in our behalf. Here the death of our Lord, the fountain of all our good, plentifully flows into our souls, and ever lives and brings forth in us the fruit of life. Here all the members of Christ are happily united with one another, and with their head in a sacrament of union and love. Here, in fine, we have a most certain pledge of everlasting life, and of the eter-

nal enjoyment of him in our blessed country, who thus lovingly gives himself to us in this place of banishment. O my soul, reverence with awe, and embrace with love, these mysteries so full of majesty and of love. The High Priest of the Old Testament was but once a year to enter into the inward sanctuary of the temple, called the Holy of Holies; and then not without divers purifications and sacrifices, and a solemn fast of all Israel. See, then, how pure, how holy, thou oughtest to be, who so often art admitted into the sanctuary of the New Testament, that is, to these divine mysteries, sanctified by the presence of Jesus Christ himself, the true Holy of Holies, of which that Jewish sanctuary was but a shadow.

Consider, therefore, fourthly, that what most especially calls for our devotion in these most holy mysteries, is the real presence of Jesus Christ himself, true God and true man, under the sacramental veils. Bow thyself down, my soul, to adore this sacred truth; let no proud thoughts or opposition arise in thee against this admirable sacrament; captivate thy understanding to the obedience of faith: build thyself upon the express words of Truth itself, so often repeated in holy writ, and upon the express declaration of the Church of God, against which the gates of hell can never prevail. The glory and merit of faith is to believe what thou never canst see; to acknowledge that the Almighty can do infinitely more than thou canst comprehend; and that no effort of mercy and love can be too great for him, who has died for love. See, then, what thy devotion ought to be in consequence of this belief; what profound reverence to so great a Lord, who lies concealed in these tremendous mysteries; what purity of conscience, in order to approach worthily to purify itself; what humility, what love, when thou art admitted to his embraces.

Consider, fifthly, in how many ways thy Lord and thy God, the Sovereign Good, who delights to be with the children of men, (*Prov. viii. 31.*) communicates himself to thee. In his incarnation and birth he gave himself to be thy companion, and to take upon him all thy miseries; in his death he gave himself to be thy ransom; in this heavenly sacrament he gives himself to be thy food, the comfort and support of thy exile; and in his kingdom above, he designs to give himself for thy eternal reward. Oh! what can he do more to testify his love to thee? as wise as he is he cannot contrive any thing better for thee: as powerful as he is, he cannot do more for thee than give thee himself. Oh! how true is that saying of the beloved disciple, that *God is love!* But what dost thou see in me, dear Lord, that can move thee to love such a poor worm, such a wretched sinner, as I am? There can be nothing good in me but what is thy gracious gift; and, alas! I fear I have hitherto abused all thy gifts; it is then thy own pure goodness alone that can make thee love me; and thy pure love alone that can make thee communicate thyself to me. Oh! let me then be no longer ungrateful to thy love. Let that divine fire, which thou so much desirest to enkindle upon earth, take hold now of my heart, that I may return thee love for love. Oh! send it now into my soul, that it may prepare thee suitable lodging there. Oh! let me henceforward give myself wholly to thee, who so often givest thyself to me.

Consider, sixthly, who it is thou art to receive in this blessed sacrament, and who thou art that presumest to approach him. He is the great King and Maker of heaven and earth, and the whole creation is a mere nothing in his sight; what a little atom thou art thou compared to him! He is eternal, immense, and every way infinite in power, in majesty, in beauty, in wisdom, and in glory, and thou art a little diminutive worm, made of earth, and full of miseries. He

is infinitely pure and holy; in whose sight the very heavens are not clean, and who cannot endure iniquity; and thou art the very filth of sin, and a sink of uncleanness and corruption. How then, my soul, shall we dare venture to enter into this inward sanctuary, to draw near the throne of this infinite majesty, and unclean as we are, to touch and receive the Holy of Holies. Oza was struck dead for irreverently touching the ark of the covenant; the Bethsamites for irreverently looking on it; and Nadab and Abiu for offering incense before it with unhallowed fire; now what was this ark, (in which were only deposited the tables of the law,) in comparison with the Lord and giver of the law, to whom we here approach? When God was about to give the law, the children of Israel were commanded to be purified, and to keep themselves chaste; and even then to keep their distance from the mountain, where the Lord appeared in thunder and lightning: only Moses was permitted to ascend to the mountain's top, to converse with the divine Majesty, or rather, with an angel speaking in his person. And how shall we, with so little purity, dare to approach this immense Deity, this consuming fire? St. Paul assures us, (1 Cor. xi.) that the unworthy receiver is *guilty of the body and blood of the Lord, and receiveth judgment to himself, not discerning the body of the Lord.* How then shall we, the most unworthy of all sinners, presume to receive this Lord of Glory? Must we then stay away till we have the presumption to think ourselves worthy? No certainly: for one of the most necessary dispositions for receiving worthily is to acknowledge and believe our own unworthiness: or must we through awe and fear of so great a Majesty, abstain for ever from partaking of these tremendous mysteries? No, for it is no less certain death to stay away from this fountain of life, than to come to it unworthily. What then must we do, my soul? We

will not run away from our Sovereign Good: no, we will run to him, but it shall be like the humble publican, like the poor prodigal returning home, like the penitent Magdalen: such as these he never rejects. It shall be with a contrite and humble heart, which he never despises: it shall be with an entire confidence in his infinite goodness and mercy, for no one ever hoped in him and was confounded, Oh! grant us, dear Lord, to approach thee with these happy dispositions; and since thou art pleased to invite thyself into so poor, so mean, so wretched a cottage, as this of my breast, be pleased to send in thither beforehand those graces, those virtues, that devotion, which may prepare the place for thee; for thou knowest that of myself I can do nothing.

Consider, seventhly, the happy fruits which this divine sacrament produces in those souls which frequent it with due preparation. *The bread that I will give, says our Lord, (St. John, vi. 52,) is my flesh, for the life of the world; and again, He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up in the last day: and, He that eateth this bread shall live for ever.* Wheresoever our Lord comes, he carries about with him all the treasures of life, that is, all grace, charity, and sanctity; and on his part, is ever ready to open those treasures and to communicate them most plentifully to those souls which he comes to visit. These treasures are infinite, and so is the love which he bears to us. What gifts, then, what graces may we not expect, if we come with reverence and humility, with love and devotion to him, who is the fountain of life, grace and sanctity. Here we receive the bread of life for the food and nourishment of our souls. Here we meet with a constant supply of sanctifying grace, to repair the daily decays caused by our infirmity and corruption; to give us new strength and vigour to walk on in our way

through the wilderness of this world to the mountain of God, and to make us continually grow in virtue, till we come to a perfect man, to the measure of the age of the fulness of Christ. Here our lesser sins are forgiven us, and we receive a sovereign antidote against the greater. Here devout souls taste the sweetness of heaven in its very fountain. Here, seated like Magdalen at the feet of our Lord, they learn from him heavenly lessons, and enjoy his delicious conversation. Aspire after this happiness, O Christian soul, which, in some measure, makes you enjoy heaven upon earth. If you love Jesus Christ, run to his embraces: if you love yourself, run to your Sovereign Good. But see it be with due preparation; and most especially with faith, with fear, and with love.

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A PRAYER TO THE ADORABLE NAME, JESUS.

**M**AY the adorable name of Jesus be the sweet and daily music of my soul, and the seal of my heart; and, when in the agony and cold sweat of death, I give the last look for mercy, may the parting sigh of my soul be Jesus. *Amen, sweet Jesus, amen.*

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DEVOUT ASPIRATIONS.

**O** SOUL of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water of the side of Christ, purify me. Passion of Christ, comfort me. O good Jesus, hear me. Within thy sacred wounds shelter me. Never suffer me to be separated from thee. From the malice of my enemies, defend me. At the hour of my death, call me. Command me to come to thee, that, with thy Saints, I may praise thee for ever and ever. *Amen.*



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