



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

**The twelve  
months  
sanctified by  
prayer.  
October, ...**







# THE TWELVE MONTHS

Sanctified by Prayer.

---

NOVEMBER,

*MONTH OF THE SOULS IN PURGATORY.*



# THE TWELVE MONTHS

Sanctified by Prayer.

NOVEMBER,

*MONTH OF THE SOULS IN PURGATORY.*

BY

M. L'ABBÉ A. RICARD,

D.S.G.

Translated from the French.



LONDON :

R. WASHBOURNE, 18 PATERNOSTER ROW.

1877.

138. i. 732. *ke*  
Digitized by Google





TO MY FATHER,  
TO MY MOTHER,  
WHO DIED IN THE PEACE OF GOD.



## P R E F A C E.

---

A HOLY religious who is one of the greatest and most learned ascetics of the nineteenth century, Father W. Faber, has said, in one of his works, "that it were to be wished that the beautiful devotion of setting apart the month of November for the holy souls, in the same way as we consecrate the Month of Mary to our dearest Lady, could become naturalised among us, and of universal observance."

To enter into this thought, and to increase the devotion of the faithful towards the holy souls, I have written this work, which will appear among the other little publications of the same kind, and which have been received so favourably by the religious public.

So as to arrange this new work better, I have collected, according to my usual habit, the best thoughts of books already published on the subject, and which are really an authority.

Besides Father Faber, whom we have already quoted, we owe much to the Abbé Gaduel, and especially to an excellent work of Father Mumford's which has most fortunately been lately re-edited by Father Marcel-Bouix.\*

\* Perisse frères, éditeurs à Paris.

## CONTENTS.

---

	PAGE
Preface . . . . .	v
October 31st.—Preliminary Meditation <sup>1</sup> . . .	13
<i>Example.</i> —History of the Devotion towards the Souls in Purgatory . . .	15
November 1st.—The Sufferings of Purgatory com- pared to the Sufferings of this Life . . . . .	16
<i>Example.</i> —An Hour in Purgatory . . .	18
November 2nd.—The Fire of Purgatory . . .	20
<i>Example.</i> —A Finger in the Fire. . . . .	21
November 3rd.—Excessive Suffering of Purgatory	22
<i>Example.</i> —A Vision of Purgatory . . .	24
November 4th.—Privation of the Sight of God . . .	25
<i>Example.</i> —The High Mountain . . . . .	27
November 5th.—The Torments of Love . . . . .	27
<i>Example.</i> —A Day's Delay . . . . .	29
November 6th.—Remembrance of Sin. . . . .	29
<i>Example.</i> —The Tribute of the Dead . . .	31
November 7th.—Duration of Suffering . . . . .	32
<i>Example.</i> —Twenty Years in Purgatory . . .	33
November 8th.—The Glory of God . . . . .	34
<i>Example.</i> —Requests of the Holy Infant Jesus . . . . .	36

	PAGE
November 9th.—Thanksgiving . . . . .	37
<i>Example.</i> —Vision of St. Magdalen of Pazzi	38
November 10th.—Reparation . . . . .	39
<i>Example.</i> —The Treasure . . . . .	41
November 11th.—You did it to Me . . . . .	41
<i>Example.</i> —Mary of the Angels . . . . .	43
November 12th.—The Greatest of the Works of Mercy . . . . .	45
<i>Example.</i> —St. Augustine's Reprimand . . . . .	46
November 13th.—Increase of Merit . . . . .	47
<i>Example.</i> —Complete Remission . . . . .	48
November 14th.—Gratitude of the Delivered Souls	49
<i>Example.</i> —Generosity of Blessed Mary of the Angels . . . . .	50
November 15th.—A Representative with God . . . . .	51
<i>Example.</i> —Blessed Margaret Mary . . . . .	52
November 16th.—Joy of the Church . . . . .	54
<i>Example.</i> —St. Frances of Rome . . . . .	55
November 17th.—Prayers of the Souls in Purgatory	57
<i>Example.</i> —Pious Example . . . . .	58
November 18th.—Exemption from Purgatory. . . . .	59
<i>Example.</i> —Beautiful Instance of Generosity	60
November 19th.—Our own Deliverance . . . . .	61
<i>Example.</i> —St. Lidwine . . . . .	62
November 20th.—Prayer . . . . .	64
<i>Example.</i> —Prayers for the Dead recom- mended by a great Doctor . . . . .	65
November 21st.—The Holy Sacrifice . . . . .	66
<i>Example.</i> —Margaret of Austria . . . . .	67
November 22nd.—Fasting . . . . .	68
<i>Example.</i> —Continual Presence of a Soul . . . . .	69







M O N T H  
OF THE  
SOULS IN PURGATORY.

---

OCTOBER 31ST.

*Meditation for the Eve of the Month of the  
Souls in Purgatory.*

PRELIMINARY MEDITATION.

*Prelude.*—In the dark prison which is called Purgatory, the captive souls of expiation are thrilled and agitated by ardent sentiments of hope. The approaching month of November is the cause of these consolations, so let us prepare ourselves to-day to satisfy during this month the hope of our departed brethren.

*Meditation.*—It has been said, and with reason, that “amongst all Catholic devotions, one of the most solid, most fruitful, and the most conformed to that spirit of charity which constitutes the soul and principle of Christian

morality, is, without doubt, devotion to the souls in Purgatory."

And now, let us see what really is the end of this beautiful devotion. Is it not to deliver from expiatory flames souls which find in our suffrages a compensation for the slowness of their painful expiation? But the real and immediate object of devotion to the souls in Purgatory leads to various consequences which multiply its fruits. For to deliver a soul from Purgatory, is it not to procure the glory of God, since it allows that soul to praise Him in heaven for all eternity? And to deliver a soul from Purgatory, is it not to exercise one of the best works of charity a Christian could practise, since it procures for that soul the greatest of all benefits, heavenly bliss?

To deliver a soul from Purgatory is to create for ourselves in heaven a most powerful friend, whose gratitude will never fail us.

Finally, to work for the deliverance of the souls in Purgatory is to compel ourselves, so to say, to the frequent remembrance and serious consideration of our last end, and consequently to obtain a pledge and infallible means of salvation, according to the word of the Holy Ghost: "Remember thy last end, and thou shalt never sin."

O my God! I thank Thee for having shown me, and placed in my hands such a means of salvation, which at the same time as it conduces to Thy greater glory, allows me to satisfy the

desire of my heart, touched by the sufferings of my departed brethren, and gives me also a pledge of eternal predestination.

*Resolution.* — Unite our intention to that of all the faithful, who intend to follow the exercises of the Month of the Holy Souls.

*Aspiration.* — “Blessed are the merciful for they shall find mercy. (*Gospel according to St. Matthew* v. 7.)

### EXAMPLE.

#### HISTORY OF THE DEVOTION TOWARDS THE SOULS IN PURGATORY.

The practice of praying for the souls in Purgatory has been in use since the time of the written Law, as we see in the history of the Machabees, and we learn also from the holy Fathers and from the old liturgies, that it was religiously observed from the time of the Apostles, although there was no special day consecrated to it in the year. St. Odilon was the first who established this holy custom, and he was careful, from the first years of his episcopacy, to establish in his Order the practice of constant prayer and alms, and the frequent celebration of the unbloody sacrifice of the Body and Blood of Jesus Christ for these suffering souls, overcome by the weight of God's justice, and he himself often offered up Mass for this intention. His compassion for them grew from day to day, so that he was anxious to settle some means of

helping them, which could not easily be interrupted as the years passed on; and he was besides incited to do so by the revelations which were made to a holy hermit, and to some of his religious, so he wrote that beautiful order which is given at length in the library of Cluny, to the effect that every year, the second day of November, which is the day after the feast of All Saints, a commemoration of all the faithful departed should be made in all the monasteries under his obedience, and that that day should be entirely set apart to obtain from God remission of their sufferings, and their entrance into the kingdom of heaven. This order was so much approved by the universal Church, that she appropriated it, and made it a rule for all the faithful, as it is expressly marked in the Roman Martyrology.

---

### NOVEMBER 1ST.

*Meditation for the First Day of the Month of the Souls in Purgatory.*

THE SUFFERINGS OF PURGATORY COMPARED TO  
THE SUFFERINGS OF THIS LIFE.

*Prelude.*—Let us listen to the mournful cries escaping from the prison of expiation, where the inexorable justice of God detains those souls, who must be perfectly cleansed and purified before He admits them into His paradise.

*Meditation.*—The pain of sense in Purgatory greatly surpasses the cruellest and most insupportable pains of this life. “Everything that we could see, imagine, or feel of the sufferings of this life,” says St. Augustine, “is very little indeed, compared to the flames of Purgatory.” Venerable Bede assures us that neither the torments of the martyrs nor the punishments of criminals can approach the pains of Purgatory. St. Thomas Aquinas goes still further, for with all the authority of his genius and his science he affirms that the least of the sufferings of Purgatory is greater than the greatest suffering of this life, and the same Doctor shows us again the extent of the torments of Purgatory, when he says, “that it is the same fire which torments the damned in hell as the just in Purgatory. The pain of sense in hell does not differ from that in Purgatory, except that the torments of hell will never end, and those of Purgatory will.

These are terrible considerations, and we must be very blind or very frivolous to expose ourselves willingly to the sensible torments of Purgatory by the facility with which we allow ourselves to commit faults which, without being mortal, nevertheless offend our loving God, and irritate His justice, and these same considerations should strongly urge us to show our compassion for these poor souls, who are suffering such torments in Purgatory, by the fervour and perseverance of our suffrages in their favour.

*Resolution.*—Bear willingly all the little contradictions and sufferings of this life, and offer this resignation in exchange for the fearful pains which await us in Purgatory.

*Aspiration.*—“Rebuke me not, O Lord, in Thy indignation; nor chastise me in Thy wrath.” (*Psalm xxxvii. 2.*)

## EXAMPLE.

### AN HOUR IN PURGATORY.

Two religious full of piety and zeal for their sanctification, and having the same attraction for prayer, recollection, and penance, were united by such an intimate friendship, that these Latin words could be applied to them :

“*Hi duo corporibus mentibus unus erant:*”  
These are two bodies, but only one soul.

Their hearts were filled with zeal for the glory of God, and they laboured earnestly for the salvation of their neighbour, striving to observe their rule with the utmost perfection. Suddenly one of them fell ill, and caused great anxiety for his life. An angel of God appeared to him, and told him that he would die and would expiate in Purgatory the pain due to his faults until a Mass should be celebrated for him, and that then he would enter heaven to receive the reward of his zeal and fervour. These tidings filled the holy monk with joy, and, calling his friend, he related his vision, and told him of the

death which would soon release him, and of the very short time he would have to remain in Purgatory, then he implored him, by the brotherly love which had united them, to offer up the holy Sacrifice as soon as possible after his death, so that he might soon enjoy eternal bliss, and, deeply affected by the thought of losing so dear a friend, he promised to fulfil his wish, and he was faithful to his word; for the monk dying the next morning, he had hardly closed his eyes, when he hastened to the sacristy to vest himself in the sacred ornaments, and offer up the holy sacrifice. Mass was hardly finished when during his thanksgiving his friend appeared to him, radiant with happiness, but still retaining a shade of sadness and suffering on his countenance. "Brother," he said to him, "where then is your faith? How have you kept your promise? You deserve that God should have no more pity on you." "And why?" he replied. "Why, have you not left me a year and more in the midst of that avenging fire without any of my brothers having said the Mass which would have delivered me." "What can you mean?" cried the religious. "I have but just taken off my sacerdotal vestments; you have left the earth but a short time ago; your funeral has not yet taken place, and your corpse is still amongst us." Then his friend, looking at him, exclaimed, with a deep and mournful sigh: "Oh, how frightful, then, are those sufferings, since they have made me consider a short time a year. I thank you, brother,



for your zeal in accomplishing this work of charity. I am going to heaven to bless God, and to implore of Him to return what you have done to me, so that we may one day be united in our eternal happiness as we have been in the days of suffering and warfare. I thank you again then, brother, and do you take courage."

---

## NOVEMBER 2ND.

*Meditation for the Second Day of the Month of the Souls in Purgatory.*

### THE FIRE OF PURGATORY.

*Prelude.*—From the midst of that abyss, where souls suffer to satisfy the sanctity and inexorable justice of God, we can see tongues of blackish flames darting towards heaven, which gives us an idea of the horrors of that furnace from which they spring.

*Meditation.*—Represent to yourself, O my soul, the unspeakable torments of a man, who by a miracle of God's providence was permitted to be devoured by the flames of a furnace, without being consumed; and yet, what a difference between earthly fire and the fire of Purgatory, which was created by God for the sole object of severely punishing His guilty children.

And again, as St. Thomas Aquinas tells us,

the fire of Purgatory does not, like earthly fire, consume only the body and material part of a human being, but it penetrates into the soul, to burn and torment it with a fire, of which corporal burns can give us but a faint idea.

O my God, I cry with St. Bernard, is it then true that all the faults which I neglect now, which I excuse with so much complacency, which I hide from myself, and which I neglect to confess at the sacred tribunal, is it then true that all these faults will be rigorously punished by the fire which an avenging God has kindled to consume them? Ah! Lord, give me now water to my head, and two fountains of tears to my eyes, that so I may perhaps wash out my sins, and the terrible fire I dread so much would find nothing in me to cleanse.

*Resolution.*—Pay more attention to the venial sins and imperfections which we are so tempted to excuse.

*Aspiration.*—“It is the same fire which torments the damned in hell, and the just in Purgatory.” (*St. Thomas.*)

## EXAMPLE.

### A FINGER IN THE FIRE.

A holy religious of the congregation of the Oblates of Mary Immaculate had long lived in the intimacy, and under the immediate direction, of Monseigneur de Mazenod; and he had retained from the lessons of his spiritual father the

practice of often choosing the fire of Purgatory as the subject of his meditation, a practice to which he was faithful till the hour of his death. Appointed director of the great seminary at Marseilles, Father Albini endeavoured to instil this practice into the hearts of his young seminarists, to help them in the way of perfection. One day, one of his most devoted disciples saw him holding his finger above his lamp for a long time, and the pain drew from him sharp cries, which the courageous Oblate silenced by saying quietly to himself: "Unhappy being, thou canst not even bear the fire of thy lamp, and thou thinkest that thou canst endure the fire of Purgatory!" Father Albini died in the odour of sanctity, leaving to his religious brethren most beautiful and touching recollections of his fidelity to all the practices of the religious life.



### NOVEMBER 3RD.

*Meditation for the Third Day of the Month of the Souls in Purgatory.*

#### EXCESSIVE SUFFERING OF PURGATORY.

*Prelude.*—The cries of the Holy Souls are heard from the depth of the abyss, for it is the time of expiation, and God completes His work.

*Meditation.*—To be able to understand well the excessive suffering of Purgatory, we must meditate on these two following considerations. In the first place, God wishes the sinner by this means to satisfy His justice, for all his sins. Now, if it is true that it would be better to suffer a thousand deaths than commit a single venial sin, and that it would be better not to commit it, even if by doing so we could save ten thousand worlds and prevent every imaginable evil, what will not Purgatory be for us, who know the grievous and innumerable faults of which we are guilty against the justice of God?

Then the second proof which we have of the extreme severity which God exercises towards the just, condemned to the flames of Purgatory, is that the instant which terminates our life terminates also our time of grace and merit; so that mercy giving way to the justice of an incensed Father, we must expect nothing but chastisement. “The judge,” says Our Lord, “will deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.”

O my God, how terrible are Thy judgments, and when I think of the rigour of Thy justice, and consider also the immense debts which overwhelm me, my soul is filled with fear. Help me, Lord, now that there is yet time, and grant me grace to profit by the days of Thy mercy.

*Resolution.*—Propose to ourselves to satisfy the justice of God in this world, in order to avoid the expiation of Purgatory, and for this end make use of voluntary suffering and indulgences.

*Aspiration.*—“Thou shalt not go from thence till thou repay the last farthing.” (*Gospel according to St. Matthew v. 26.*)

## EXAMPLE.

### A VISION OF PURGATORY.

Adelaïde of Rheinfelden, one of the abbesses of Unterlinden, was of noble and illustrious birth, and had married a young and noble knight, named Rodolph. They had two children, and Adelaïde and her husband, inspired by heavenly faith, separated to spend their lives in the cloister, the father taking his son with him, and the mother her daughter. Adelaïde attained almost immediately to the height of perfection, and God loaded her with miraculous favours, often communicating her Himself, and this eucharistic participation was accompanied by the prodigy of extraordinary light. One day she saw Rodolph, the father of her two children, appearing to her from the midst of the flames of Purgatory, and he gave her a mournful and supplicating look. She redoubled her prayers and mortifications, and some days after saw him radiant with light and happiness. Finally,

some time after, her angel conducted her himself to Purgatory, letting her see innumerable souls enduring fearful sufferings. She saw each sin receive, under her eyes, a special chastisement, which was proportioned to the knowledge and gravity of the fault ; for every sin, whether great or little, must be expiated in accordance with Divine justice. The torments of Purgatory also equal in intensity those of Hell.

---

## NOVEMBER 4TH.

*Meditation for the Fourth Day of the Month of the Souls in Purgatory.*

## PRIVATION OF THE SIGHT OF GOD.

*Prelude.*—The gate of Purgatory has been opened, and its prisoners cast a longing gaze towards heaven, which appears in the distance.

*Meditation.*—The souls in Purgatory are deprived of the sight of God. The weakness of our minds and the coldness of our hearts prevent us from realising this loss in all its extent. Let us endeavour, however, to form a faint idea of it, by serious meditation on the considerations suggested to us by the piety of holy doctors. All the blessings of earth could not be compared to the happiness of seeing God, even for one

instant. And all the sufferings of this land of exile are as nothing, even if endured for ages, if they obtain us the happiness of seeing God. These are two considerations which faith suggests to us, and which souls, freed from earthly bonds, experience in all its truth. What then must be the sorrow of a soul who finds herself in a state which would permit her to see God, and who would really behold Him if her sins did not prevent her, and yet this soul has to live separated from God? Meditate, then, on her regrets and her sadness when she sees that she has lost, through her own fault, the happiness of heaven, if not for ever, at least for a time, and when she realises that the possession of God, of which she is deprived, is a blessing which cannot be compared to all earthly happiness, and when she sees clearly that to be worthy of seeing God, she ought to have suffered willingly all the trials of this life. The souls in Purgatory dwell continually on these thoughts, which they cannot lose sight of for an instant, and it is useless to suggest other thoughts to console and encourage them; for nothing can take away the remembrance of the vision of God, or diminish their sense of its loss.

*Resolution.*—Detach ourselves from this world by comparing heaven and earth.

*Aspiration.*—“How contemptible does earth seem to me, when I consider heaven.” (*St. Bernard.*)

## EXAMPLE.

## THE HIGH MOUNTAIN.

St. Lidwine had a vision one day, in which she saw before her a high mountain, around which a crowd of souls were moving, some at its foot, some higher up, and all striving to climb it, but in vain—they were repelled by an invisible hand, which was the hand of God, and which thus showed them that they were not yet pure enough to appear in His presence.

---

## NOVEMBER 5TH.

*Meditation for the Fifth Day of the Month of the Souls in Purgatory.*

## THE TORMENTS OF LOVE.

*Prelude.*—The hearts of the captive souls in Purgatory are consumed by ardent flames, which torture them severely.

*Meditation.*—Love, as said the wise man, is as strong as death, and as cruel as hell. Love is all fire, and neither a deluge of water nor entire rivers could extinguish it; we see these effects and the consuming energy of Divine love even in this life, where the soul is still



incapable of uniting herself perfectly to her Beloved.

It is true that very few are able to understand and feel these truths; our minds, too much absorbed by the senses and enveloped in their earthly bonds, easily lose the thought of God, Who is a pure and sublime Spirit, and only reveals Himself to our souls; our wills, divided by so many affections, occupied with so many frivolous or criminal desires, bound down by so many earthly ties, seem only to be directed towards God as to an unknown good, whose possession is of little importance.

But, nevertheless, there have been, and there still are, souls who will understand the torments of love in the souls in Purgatory. "Give me a man who loves," exclaims St. Augustine, "and he will understand what I say."

And, indeed, the souls in Purgatory, deprived of their sovereign happiness, have a most burning love for God, and, being no longer prisoners of their bodies, nothing now prevents them from perfectly understanding every motive for loving God with all our strength. Seeing themselves, therefore, in a state where they are able to possess Him, and feeling that they are separated from Him for a time, whose length seems infinite to their eager desires, it is impossible that loving Him as they do, this cruel separation is to them not only purgatory but a species of hell.

*Resolution.*—Impose on ourselves some mortification of our affections.

*Aspiration.*—"Love is strong as death . . . the lamps thereof are fire and flames." (*Canticle of Canticles* viii. 6.)

## EXAMPLE.

## A DAY'S DELAY.

One day that Father John-Baptist Sanchez, a celebrated theologian of the Society of Jesus, was giving an account to his superior, Father Balthazar Alvarez, of the state of his soul; he said to him amongst other things, that if there was a single day of his life on which he was certain of not dying, he would die of grief, for he was burning with such an ardent desire of being with God and seeing Him, that a day's delay would cause him mortal sadness. (*Louis Dupont: Life of Father Alvarez*, xvii.)

---

 NOVEMBER 6TH.

*Meditation for the Sixth Day of the Month of the Souls in Purgatory.*

## REMEMBRANCE OF SIN.

*Prelude.*—A dull and unbearable sadness has taken possession of the imprisoned souls; their memory is like a piercing sting.

*Meditation.*—Another thought increases the

sufferings of the souls in Purgatory, it is the cause of their temporary exclusion from heaven. They know that their disgrace is only caused by their offences against a God of infinite love, a God to Whom they owed infinite gratitude and obligations, a God Whom they love above all things in the midst even of their torments, and that thought must be the cruellest of their executors. It depended on themselves not to wander from God, Who desired to welcome them to His paradise immediately after their death, if they had not themselves closed the gate.

“Where is our God,” they cry, our loving God, Who is now justly incensed against us, and punishes our ingratitude by veiling His countenance, banishing us from His presence, and detaining us in a horrible prison, where we burn with the same fire which consumes our enemies in hell.”

What increases still more the pain of their reproachful conscience is when they consider the false, fleeting, and often shameful pleasures which they preferred to the pure, solid, and eternal joys of heaven. Must thou then, O my soul, forfeit for nothing so many degrees of glory, which thou wilt lose, without, perhaps, the hope of ever regaining them. Thou preparest thyself joyfully for long years of mourning in Purgatory, whilst it is in thy power to acquire a right to a speedier entrance into eternal glory.

*Resolution.*—Remember often the sorrowful

expectation of Purgatory to encourage ourselves in the practice of perfection.

*Aspiration.*—“See how hard and bitter it is for thee to have abandoned the Lord thy God.” (*Isaias.*)

### EXAMPLE.

#### THE TRIBUTE OF THE DEAD.

There was a pious habit in the Convent of St. Catherine at Naples of ending the day with Vespers for the Dead, recited in the dormitory. One day that the nuns had been occupied the whole day, up to the last minute, on very urgent work, they retired to rest without paying their accustomed tribute to the dead. Whilst they were asleep as many angels as there were religious appeared in the dormitory, and having placed themselves in two ranks, sang with celestial harmony the Office which the nuns had omitted. One of the sisters, who alone was watching at that hour, the venerable Paula of St. Theresa, thinking she heard the chanting of her sisters, left her cell in great haste to unite her voice to theirs. Her astonishment was great when she saw these heavenly spirits chanting the Vespers of the Dead, so that the souls in Purgatory might not be deprived of the help obtained from this Office. The servant of God felt her love and charity increase towards the holy souls; and when she had told her companions of this wonderful event they made

the resolution of never again omitting, through their own fault, the recitation of this Office.—  
(*Life of the Venerable Paula.*)

---

## NOVEMBER 7TH.

*Meditation for the Seventh Day of the Month of the Souls in Purgatory.*

## DURATION OF SUFFERING.

*Prelude.*—Let us penetrate into the prison of expiation, and question the captives on the duration of the sufferings which they endure.

*Meditation.*—If the fearful sufferings on which we have been meditating soon came to an end, it seems as if the thought of this termination would mitigate them a little. How long, then, will these sufferings last? Cardinal Bellarmine, whose authority every one acknowledges on such a subject, has said in one of his principal works: “It is certain that the sufferings of Purgatory can last more than ten or twenty years, I dare even say, more than a hundred or a thousand years.” The learned Cardinal proves his assertion by revelations most worthy of belief, which maintain that certain souls are condemned to burn in Purgatory till the day of judgment; and also by passages from Tertullian and St. Cyprian. Why, then, this length of time? “It is,” replies

St. Augustine, "because it is expedient that the length of punishment should be proportioned to the number of sins. Great sins, of course, deserve not only great suffering, but that it should last a long time." St. Bernard, filled with this thought, exclaims in a profound accent of contrition: "The number of my sins surpasses the grains of sand on the sea-shore; they are so numerous that I do not deserve to lift my eyes to heaven. I am besieged by a multitude of evils; how can I count what is innumerable? how can I pay my debts, being obliged to repay the last farthing.

O my soul, thou who drinkest iniquity like water, listen to the advice of a great saint: "If thou thinkest little of small faults, when thou weighest them, have them in horror when thou countest them."

*Resolution.*—Resolve often to avoid venial sins.

*Aspiration.*—"Thou shalt not go out from thence till thou repay the last farthing." (*Gospel according to St. Matthew v. 26.*)

## EXAMPLE.

### { TWENTY YEARS IN PURGATORY.

A sick person was afflicted by the most fearful sufferings, and he implored God with tears to deliver him from them. Then an angel appeared by his bed of pain, and said to him: "The Spirit

of God sends me to you, to give you the choice of another year of suffering here on earth, or of a single day in Purgatory." The invalid did not hesitate. "Only one day in Purgatory," he said; "I shall at last see an end of my sufferings," and saying this, he expired! His soul was conducted to Purgatory, and the compassionate angel offered to comfort him; but on seeing him the unhappy soul exclaimed in an accent of despair, almost like that of hell, "Why have you deceived me, angel, and misled me? You assured me that I should be but one day in Purgatory, and I have been already twenty years a prey to the most terrible sufferings." "Ah! unfortunate soul," replied the angel, "you err; for the rigour of your sufferings has made you exaggerate the time, and consider as an age what is, in reality, but an instant. Undeceive yourself; for some minutes only have elapsed, and your body lies still warm on your death-bed." (*St. Anthony.*)

---

### NOVEMBER 8TH.

*Meditation for the Eighth Day of the Month of the Souls in Purgatory.*

#### THE GLORY OF GOD.

*Prelude.*—Let us represent God to ourselves under the figure of the Good Shepherd, Who

delivers His sheep from the mouth of the wolf. What paternal joy! What transports of love!

*Meditation.*—A soul which ardently loves God understands the motives which this love of God dictates to him to urge him to charity and compassion for the souls in Purgatory. God is so great, so good, so perfect, that He deserves all the love and honour which His creatures can give Him; and this motive cannot be learnt, it can only be felt and understood when the heart is pure and detached from the things of earth, so that souls really captivated by the love of God think only of increasing His glory. St. Ignatius could find no other words to express the sentiments of divine love which filled his heart than the celebrated motto of the holy Society: “All to the greater glory of God.”

Let this thought penetrate into our hearts in seeing how little God is known, loved, and honoured around us, and let us joyfully realise that it is in our power to increase His glory; for the souls in Purgatory as soon as they are released enter heaven to see God face to face with the other Blessed, and there they will never cease singing His praises for all eternity. Hasten then, all ye Christian souls, who have zeal for the glory of God, hasten to show this zeal in an efficacious manner by interesting yourselves with all your hearts in delivering the suffering souls in Purgatory, who desire to be released to glorify the Lord your God for ever and ever.

*Resolution.*—We will sometimes rekindle our



devotion to the souls in Purgatory by thinking of the glory of God.

*Aspiration.*—"Lord, bring my soul out of prison that I may praise Thy name." (*Psalm cxii. 8.*)

## EXAMPLE.

### REQUESTS OF THE HOLY INFANT JESUS.

The intimate and familiar relations of the venerable Margaret de Beaune with the divine Infant are well known, as are also the favours which she obtained. Sometimes the sweet Infant Jesus Himself begged Margaret to pray for the souls whose necessities He revealed to her, and thus the deplorable state of a great prince was shown her four months before he died. The holy Infant told her the day and the hour of his death, and wished her to assist in spirit at his last moments. Margaret communicated this warning to the prioress, and also related later the details of the death of her *protégé*, details which were corroborated later. It would be impossible to say how many tears and penances this hardened sinner cost her, and his Purgatory was terrible, fearful. He suffered torments, Margaret says, which cannot be expressed, and his soul was plunged in such a darkness that he knew not if he were in Purgatory or hell, but she did not leave off her prayers and penances till by these means, and through the suffrages of the

Church, the soul of this prince was released, and he came to thank his protectress.

---

## NOVEMBER 9TH.

*Meditation for the Ninth Day of the Month of the Souls in Purgatory.*

## THANKSGIVING.

*Prelude.*—Let us represent to ourselves the saints in heaven, occupied in offering without ceasing to God their hymns of thanksgiving and praise.

*Meditation.*—Gratitude is the first of our duties towards God, and therefore let us consider what we have received from God, and the infinite blessings which He showers upon us every day of our lives. Can we imagine anything of a higher order than the gifts of grace, which raise us above our own nature, to make us participators of God's? Can we count the blessings with which God has loaded us? and nevertheless it is a God of infinite majesty Who showers them upon us, so that we cannot pride ourselves upon them, or attribute any merit to ourselves. He gives them to us with admirable love and mercy, intending them to be of marvellous utility for us. Christian souls who think seriously of all these things have no difficulty in understanding

that they are obliged to render perpetual thanksgiving to God, and what better thanksgiving could they give than that which is offered for them by the blessed in heaven. Let us then try to deliver as many souls as we can from the flames of Purgatory, so that in heaven they may never cease praising, blessing, and exalting our infinitely bountiful God, Who overwhelms us with His blessings, for what better thanksgiving could He receive from vile and perishable creatures, than those which are offered by glorious and immortal souls ?

*Resolution.*—Let us often excite in our hearts deep sentiments of gratitude for the blessings of God, and then have recourse to devotion to the souls in Purgatory, in order to acquit ourselves of this duty to the divine Majesty.

*Aspiration.*—Let us live always in thanksgiving. (*Epistles of St. Paul.*)

## EXAMPLE.

### VISION OF ST. MAGDALEN OF PAZZI.

One day, when she was praying before the Blessed Sacrament she saw the soul of one of her sisters detained in Purgatory, come out of the earth. She was clothed in a mantle of fire, which hid a robe of dazzling whiteness, and she remained a whole hour at the foot of the altar, adoring in the most profound annihilation God hidden under the eucharistic species. Mag-

dalen having wished to understand the meaning of this, God made her know that this soul was condemned to make this hour's adoration every day, clothed in a mantle of fire, to punish her for having often lost communions through her own fault, and that this robe of such dazzling whiteness was won by her virginity, and caused her great satisfaction. This hour's adoration, which Margaret saw her make, was the last of her expiation, and at its expiration she saw her ascend towards heaven.

---

## NOVEMBER 10TH.

*Meditation for the Tenth Day of the Month of the Souls in Purgatory.*

## REPARATION.

*Prelude.*—The blessed offer up their prayers and merits around the Throne of the Lamb, in expiation for sinners who offend the sovereign majesty of God.

*Meditation.*—Never at any other time has the need of reparation been greater than in the century in which we live. Monasteries are filled with voluntary victims, devotion to the Sacred Heart has developed fresh vigour, and everywhere in the cloister, as in the world, holy souls feel that God asks them, above all, for expiation.

Let us obey this inspiration of the Holy Spirit to His Church all the more willingly that we recognise how much we ourselves stand in need of reparation. We have committed countless sins, and we have often offended, despised, and outraged a God of infinite majesty, goodness, and generosity ; so that it is just that we should do all in our power to return what we have taken from Him, to repair the injury we have done Him, and to efface the stains of such shameful ingratitude. Now, the best method of acquitting ourselves of this duty towards God is to obtain the deliverance of several souls who will praise Him in eternal glory ; and in fact, by so doing, we shall expiate all our offences, since in opening the gate of heaven to these souls, we give to God, through them, the same honour which the heavenly spirits pay Him. We bless, glorify, and thank Him with them, or rather, we put them in our place to bless, glorify, and thank Him. What a fortunate exchange ! Who would not profit by it ?

*Resolution.*—Add some prayer or work of piety for the souls in purgatory, to our sacramental penance.

*Aspiration.*—“ Make to yourselves friends in heaven.”

## EXAMPLE.

## THE TREASURE.

Blessed Mary, of Quito, saw in spirit a table covered with gold, silver, diamonds, pearls, and all kinds of precious stones, standing in an open space, and she heard a voice at the same time saying, "This treasure is at the disposal of the whole world; let those who wish take some to help them." It was a figure of the immense treasure of indulgences always open by the Church for the benefit of the faithful. If we wish then to profit by it, either for ourselves or for others, let us strive to gain indulgences, not forgetting to apply them to the souls in Purgatory, to whom they are so useful, and who eagerly expect them of our charity. (*In. Vita: B. Maria de Quito.*)

---

 NOVEMBER 11TH.

*Meditation for the Eleventh Day of the Month of the Souls in Purgatory.*

## YOU DID IT TO ME.

*Prelude.*—Our Lord Himself invites us to intercede for the souls in Purgatory. Let us listen

reverently to Him, and after spending a few minutes in lovingly considering His infinite goodness, let us meditate on one of the most powerful motives which could excite our devotion to the souls in Purgatory.

*Meditation.*—The motives on which we have already meditated must, if our soul is Christian and full of faith, have made a great impression. To-day we shall meditate on another motive, which, if it leaves us cold and insensible, will show that we do not even deserve the name of Christian, and that we have not an atom of faith.

God, Whose majesty is immense, Whose goodness and liberality are infinite, God Whom we have so often offended, and Who has obliged us, in a thousand ways, to pay Him every homage, God, I say, has vouchsafed by an inconceivable prodigy to accept all the good which we do to man as if it was done to Himself. His Son has assured us of it when He said, “Amen I say to you, as long as you did it to one of these, My least brethren, you did it to Me.” It is as if He said: All the works of mercy which you have exercised towards My brethren have been as agreeable to Me as if you had done them to Me. I am not the less obliged for the help given to the soul of one of My brethren than if you had delivered it from Purgatory, and sent it to heaven. How then can we neglect anything which pleases the Son of God so much? Can we be influenced by a more powerful motive?

*Resolution.*—Remember sometimes that Our Lord considers as done to Himself the help which we give the souls in Purgatory.

*Aspiration.*—“You did it to Me.” (*Gospel according to St. Matthew xxv. 40.*)

## EXAMPLE.

### MARY OF THE ANGELS.

A very edifying life has been published of Mary of the Angels, a Carmelite beatified by his Holiness Pius IX. Here are some extracts from it:

“It is quite certain that this blessed soul possessed an heroic charity and devotion to the souls in Purgatory, and two causes conspired to give her these sentiments. First, it was her love of God. Nothing is dearer to God than these souls which the flames of Purgatory cleanse from every stain, and Mary of the Angels did not forget this, and therefore as deep as was her love for her divine Master, so deep also was her desire of delivering those souls which she knew He loved so tenderly. Secondly, it was her charity towards her neighbour. A supernatural light had shown her the sad condition of those souls, and the unspeakable torments which they suffer, and this knowledge had so excited her compassion in their favour that she left nothing undone to procure their deliverance. She spared neither prayers, fasting, nor penances,



to attain this holy end, and she tried also to inspire the same feelings in her sisters and secular persons. As there is no work holier or more beneficial to the souls in Purgatory than the sacrifice of the Mass, Mary of the Angels was careful to have it often offered up for the repose of their souls, and for this end she held out her hand to the rich, and occupied herself in pious labours. When she filled the office of prioress, she employed herself in working altar-linen and ornaments, which she sent to some priest or church, asking for sole payment that Masses should be celebrated for the holy souls; she inspired her sisters with the same generous feelings, and induced them to employ themselves in the same manner. During one of her priorships, as she was praying one night for the souls in Purgatory, she yielded to an impulse of fervour, and promised to have five Masses celebrated for their intention every month. In the morning, she made known her promise to her assistants, who remarked that her desire could not be accomplished, because of the extreme poverty of the house. God then came in a wonderful manner to the help of the generous prioress. During the day, a stranger came to seek her, and told her that it was his custom to have a great many Masses celebrated, and that he felt himself inspired to give her an alms, so that she could have five celebrated every month, leaving her also entire liberty with regard to the application of the holy sacrifice."

## NOVEMBER 12TH.

*Meditation for the Twelfth Day of the Month  
of the Souls in Purgatory.*

## THE GREATEST OF THE WORKS OF MERCY.

*Prelude.*—Let us transport ourselves in spirit to the judgment-seat, and hear the just Judge say to the elect, “Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat: I was thirsty, and you gave Me to drink: I was a stranger, and you took Me in: naked, and you covered Me: sick, and you visited Me: I was in prison, and you came to Me.”

*Meditation.*—Charity towards the souls in Purgatory comprises in itself all the works of mercy which have just been enumerated, and also greatly surpasses them in merit; for in fact the Christian who delivers a soul from Purgatory, and who opens heaven for him, gives him not only the crumbs from his table, but the bread of angels and all the delights of paradise, for which he hungers to such a degree that no torment is equal to this pain. He gives him not only a glass of water, but the entire fountain of that water which springs to eternal life, of that water for which he thirsts so ardently that he burns day and night without being able to procure the

least refreshment. He does not harbour him as he would have done a passing stranger, but he introduces him into the blissful abode for which he sighs, and whose entrance was closed to him from the time of creation. He clothes him not in a perishable garment, but in a robe of immortality which will eternally preserve him from cold and heat. He visits to assist him, not during a slight attack of fever, but amidst the ardour of pitiless flames which torment him without allowing him any repose. Finally, he descends into his prison to break his chains, and give him the glorious liberty of the children of God.

*Resolution.*—Offer up something to-day, for the most suffering soul in Purgatory.

*Aspiration.*—“Come, ye blessed of My Father.” (*Gospel according to St. Matthew xxv. 34.*)

## EXAMPLE.

### ST. AUGUSTINE'S REPRIMAND.

St. Augustine strongly reproved the temerity of a writer of his time, who said that we ought not to fear Purgatory, since the torments suffered there would not last for ever. “What does it signify,” he said, “how long a time I shall spend there, so that I enter heaven at last;” and St. Augustine says in answer to this: “Let no one speak thus, for the fire of expiation will be more

terrible than any suffering in this world, however dreadful we may imagine it to be." (*Sermo. VI. de Sanctis.*)

---

## NOVEMBER 13TH.

*Meditation for the Thirteenth Day of the Month of the Souls in Purgatory.*

## INCREASE OF MERIT.

*Prelude.*—Let us represent to ourselves in heaven the souls released from Purgatory making the crown of their deliverers.

*Meditation.*—Theology teaches us that God rewards the good works of the just in three ways: by merit, impetration (or obtaining the grace demanded), and satisfaction; and, as Father Faber tells us, "the greatest of all is merit, for by it we become more acceptable to God, and more His friends, receiving greater grace, and so acquiring a new title to greater glory. Doubtless, then, if a man could turn all the satisfaction of his good works into so much fresh merit, over and above the merit there was there before, he would be a gainer by it, and for this reason—the glory of the blessed is without comparison a greater good than the pains of Purgatory are an evil; and so the right to greater glory is a better thing than the right to less pain. He, then, who offers the satisfaction of his good

works and his indulgences for the souls in Purgatory, does just this: he converts his satisfaction into merit," and assures more fully his right to an eternal inheritance. Eternal salvation is such an immense blessing that to have some certainty of it we would joyfully suffer any torment of Purgatory, and instead of Purgatory being longer or harder to those who give all the fruit of their good works to the holy souls, it is, on the contrary, a means of their going straight to heaven, as we shall see in the following example.

*Resolution.*—Adopt the practice of offering to God the satisfaction of all our good works in favour of the souls in Purgatory.

*Aspiration.*—"Greater love than this no man hath, that a man lay down his life for his friends."  
(*Gospel according to St. John* x. 13.)

## EXAMPLE.

### COMPLETE REMISSION.

Denis, the Carthusian, relates that, amongst other pious practices, St. Gertrude was accustomed to offer Our Lord all her mortifications and penances for the souls in Purgatory. Being near death, like all other saints she contemplated, on one hand, her sins with great sorrow, and on the other, remembered that she had offered all her satisfactory works in expiation of the sins of others instead of her own; and she began to

grieve and fear that, having given everything to others without reserve, her soul on leaving her body would be condemned to horrible sufferings. In the midst of her trouble, Our Lord appeared to her and consoled her, saying: "To show you how willingly I have accepted your charity towards the dead, I now remit to you all the suffering which you would have had to endure in the next world; and, as I repay a hundredfold, I will give you special marks of your generosity, and overwhelm you with glory." (*Montfort: De la Charité envers les Ames du Purgatoire*, ix. 9.)

---

NOVEMBER 14TH.

*Meditation for the Fourteenth Day of the Month of the Souls in Purgatory.*

GRATITUDE OF THE DELIVERED SOULS.

*Prelude.*—Let us represent to ourselves the joy of a soul leaving the prison of Purgatory. Heaven is open before her, the angels and saints welcome her with fraternal joy, and the Heart of Jesus inclines Itself sweetly towards this new citizen of the heavenly Jerusalem; and she, in her turn, directs her gaze towards the soul to whose satisfactions she owes her deliverance.

*Meditation.*—The soul that we release from Purgatory is laid under a particular obligation to

us, both because of the singular benefit it receives from entering all the sooner into glory, and also because of the tremendous sufferings from which it is delivered. Thus, it is bound to obtain for its benefactors perpetual graces and blessings from God. The blessed know that the good they have received is infinite, and being most grateful, they strive to show gratitude proportionate to the greatness of their enjoyment. But we gain more than the friendship of the souls we deliver: we gain the love of their guardian-angels, and of the saints to whom those souls were specially devoted; and we become also more dear to the Sacred Heart of Jesus, because of His pleasure at the release of His dear spouse, and her entry into His celestial joy.

*Resolution.*—Pray sometimes with particular confidence to the souls whose deliverance may have been hastened by our previous satisfactions, or which may have obtained their entrance into heaven.

*Aspiration.*—“According to the kindness that I have done to thee, thou shalt do to me.” (*Genesis xxi. 23.*)

## EXAMPLE.

### GENEROSITY OF BLESSED MARY OF THE ANGELS.

Mary of the Angels carried her charity towards the souls in Purgatory as far as offering to pay for them. One year, on the eve of the

Nativity of the Blessed Virgin, she expressed to her sisters a wish that they should all fast with her on bread and water, for the repose of the Holy Souls. The nuns assented with all their hearts, but their confessor forbade them to obey their fervent desire, and it happened that Mary of the Angels was immediately seized with an attack of violent fever, which kept her for the whole day in a most suffering condition. The next day a great number of souls appeared, to thank her, on their way to heaven.

---

NOVEMBER 15TH.

*Meditation on the Fifteenth Day of the Month  
of the Souls in Purgatory.*

A REPRESENTATIVE WITH GOD.

*Prelude.*—Let us represent to ourselves the blessed praising God in heaven.

*Meditation.*—But there is another fruit of this devotion to the souls in Purgatory. Let us listen to Father Faber explaining it to us: “It is a great thing to have some one in heaven who shall love, praise, and glorify God on our behalf. He who loves God fervently and tenderly can never rest without doing all he can that the infinite majesty of God should be exalted and glorified. Yet, with all the miseries



and sins of this life, we cannot magnify and adore that most dear Majesty as the blessed can in heaven. Oh, then, the joy and consolation to think that others, whom we have released from Purgatory, are doing this great work for us in heaven, and that while we are still here they have begun their praise already! Surely there can be no soul that has been fortunate enough to reach Purgatory which is not holier than ours, and more fitted to glorify God. And if so, then have we ourselves already put one in heaven who shall give God greater glory than we should do if we were there ourselves. While we are eating, drinking, sleeping, toiling, here on earth, there in heaven—refreshing thought! most solid consolation!—is the un-sleeping soul, or please God, the many un-sleeping souls whom we have hastened thither, worshipping and exalting the beautiful majesty of the Most High, unspeakably, incessantly.

*Resolution.*—Renew our devotion to the souls in Purgatory, so as to show God our love.

*Aspiration.*—“Some distribute their own goods, and grow richer.” (*Proverbs xi. 24.*)

## EXAMPLE.

### BLESSED MARGARET MARY.

We read in the life of blessed Margaret Mary Alacoque, who has been beatified by Pius IX., the following incident, which is related by the

Mère Greffier, and deserves to be mentioned here, as it concerns a person in whom the entire order of the Visitation is particularly interested. Mother Philiberte Emmanuel de Montovi, superioress of Annecy, whose memory is held in veneration, and whose holy life is a source of edification to the whole Institute, died during the superiority of Mère Greffier, on the 5th of February, of the year 1583, and was particularly recommended by her to the prayers of blessed Margaret Mary. A little while after she told her superioress that Our Lord had made known to her that this soul was very dear to Him, because of her love and fidelity in His service, that He reserved an ample reward for her in heaven when she had been sufficiently purified in Purgatory; and He showed her to Margaret, in that holy place, receiving great relief amidst her sufferings by the application of the suffrages and good works which were offered every day for her throughout the Order of the Visitation. During the nights of Holy Thursday and Good Friday, as Sister Margaret was still praying for this holy superioress, Our Lord made her see her as if placed under the chalice, which contained the sacred Host, receiving there a share in the merits of His agony in the Garden of Olives. On Easter Sunday, which that year fell on the 18th of April, she beheld her as if in the beginning of felicity, desiring and hoping soon for the sight and possession of God. Finally, on the Sunday of the Good

Shepherd, she saw her as if losing herself, and being sweetly consumed in glory, singing melodiously the favourite hymn of the servant of God :

“Love triumphs, love enjoys, and love in God rejoices.”\*

So that this holy and fervent superioress, animated by the purest spirit of the Institute, dying in the reputation of sanctity on the 5th of February, entered into the enjoyment of glory only on the 1st of May, as it was revealed to blessed Margaret Mary, for God, in order to purify her, deferred her happiness for eighty-six days.

#### NOVEMBER 16TH.

*Meditation for the Sixteenth Day of the Month of the Souls in Purgatory.*

#### JOY OF THE CHURCH.

*Prelude.*—Let us represent to ourselves the joyous welcome with which all the inhabitants of the heavenly City receive a soul who has just been delivered from the flames of Purgatory.

*Meditation.*—We cause great joy in the Church, both militant and triumphant. Great is the feast in heaven as the number of its citizens is increased ; for if there is joy there over one sinner who does penance, and yet he can return to his sin again, what must the joy be over that new

\* “L’amour triomphe, l’amour jouit, l’amour en Dieu se réjouit.”

citizen who can sin no more? Its guardian angel, too, rejoices, and receives a thousand congratulations from the celestial spirits, at the successful issue of his guardianship. There is joy also among the saints, to whom the soul was specially devoted, and among his relatives and friends, and in the choir to which he is aggregated. Our Lady, too, rejoices at the success of her multiplied intercessions, while Jesus reaps the harvest of His precious Blood, with love and with rejoicing. The Holy Ghost vouchsafes to joy over the triumph of His gifts and countless inspirations; and the Eternal Father in the perfection of His chosen creature, whom He has borne with so long and so compassionately. Neither is the Church militant less interested in this joy. She has gained a new advocate. The relatives, friends, family, community, country, of that soul have especial reason to rejoice. Nay, all the predestinated, and indeed, all nature, have cause of joy that another creature has entered into the joy of its Creator.

*Resolution.*—Let us rejoice, interiorly, in union with the Church, at the thought of the ransomed souls who will enter heaven to-day.

*Aspiration.*—“So I say to you there shall be joy before the angels of God.” (*Gospel according to St. Luke xv. 10.*)

### EXAMPLE.

#### ST. FRANCES, OF ROME.

St. Frances, a Roman lady, had several visions in which God showed her the joy of the angels

and saints, and also the sufferings of Purgatory. She relates that she was witness of the passage of souls to eternal glory, and of what happens when they are conducted to the place which they have merited in heaven. The choirs of angels, as they pass, testify their joy and sing their triumph, but the greatest joy is that of the choir in which they are placed ; there fervent thanksgivings are offered up, and hymns ascend in praise of the all-powerful God, and the festival is kept up longer than in the other choirs. When St. Frances wished to express to her spiritual father the great joy of the angels at the arrival of a soul in its true country, she seemed to hear the celestial concert of spirits and blessed souls singing with a sweetness, harmony, and rapture, which no human tongue could express, the praises of the Creator, and the glorious transformations of His love, and then her countenance became inflamed, or rather seemed to melt like wax before a glowing fire. One day her spiritual father asked her in the name of holy obedience, which were most perfect, the angels or the souls which she beheld in her visions? and she answered that human beings were more perfect in glory, because they were better able to acquire merit. Nevertheless, she added, angelic spirits are purer and more beautiful, and they have a greater understanding of divine things, their hymns are clearer, and they praise and bless God with more melodious harmony; but the hymns of the Queen of Heaven greatly surpass

all the melodies of human or angelic beings. At the sight of the glory which surrounds the souls of the blessed, St. Frances despised herself for being obliged to inhabit a mortal body, and possessing so feeble an intelligence. For when she contemplated herself in the divine mirror, she was confused at not being able to comprehend the depth of the divinity, whilst she was struck with admiration in contemplating the activity and penetration with which the seraphic spirits sounded the depths of the divine abyss. What wonderful power must that be which could create and govern these wonderful intelligences !

---

## NOVEMBER 17TH.

*Meditation for the Seventeenth Day of the Month  
of the Souls in Purgatory.*

## PRAYERS OF THE SOULS IN PURGATORY.

*Prelude.*—Let us transport ourselves to Purgatory. There in the midst of their torments the holy souls cease not to fulfil the duty of prayer.

*Meditation.*—Cardinal Bellarmine observes that we may well believe that the souls in Purgatory pray and obtain graces for us, since the rich man in hell prayed for his brothers, although he suffered much more than they suffer in Purgatory. And Suarez, who praises this opinion as pious and probable, confirms it by these words: “The souls

in Purgatory can pray for those who earnestly implore their deliverance of God, and who endeavour to obtain it by good works. For their prayers can but be useful to those persons whom they do not know, but whom God knows. Nothing then prevents them from begging God to assist these persons in necessity, to forgive their offences, to preserve them from temptations, etc.

This is therefore another reason for believing that our good works applied to the dead have more power to draw down on us great gifts from heaven. For although the dead may not know in particular who we are, nor of what we stand in need, they can always recommend their benefactors to God, and implore Him to give them what they desire for His glory and for their salvation. "It is, in fact," says Suarez "a duty of charity and gratitude; why then should they refuse to acquit themselves of it? We have then," concludes the same Doctor, "a holy and real reason for doing good to the souls in Purgatory, so that we may have a greater share in their prayers."

*Resolution.*—Have confidence in the intercession of souls in Purgatory.

*Aspiration.*—But lay up to yourselves treasures in heaven." (*Gospel according to St. Matthew* iv. 26.)

### EXAMPLE.

An author, recommended by his piety and

his knowledge relates that every time that he wished to obtain some particular graces from heaven, he was in the habit of recommending to God the souls of the dead, and he asserts that in this way he obtained for himself and for others everything that he desired. (*Le P. Alexis de Salo, II<sup>e</sup> part.*)

---

## NOVEMBER 18TH.

*Meditation for the Eighteenth Day of the Month of the Souls in Purgatory.*

## EXEMPTION FROM PURGATORY.

*Prelude.*—Let us represent to ourselves the torments of Purgatory, and try to conceive a great fear of them, so as to excite ourselves to devotion for the souls who suffer there.

*Meditation.*—In offering up our good works and satisfactions for the holy souls, we ought to have a certain hope of being exempted from the sufferings of Purgatory, or that we shall soon be delivered, if condemned to them. This hope is founded, first of all, on texts from the Old and New Testaments, by which it is affirmed that charity covereth sins, that “charity covereth a multitude of sins;” that “charity covereth all sins;” that “alms deliver from all sin, and from death, and will not suffer the soul to go into darkness;” that “blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day;” that “as he



hath done, so shall it be done to him;" that "blessed are the merciful: for they shall obtain mercy;" that, if you give unto others, "it shall be given unto you: good measure and pressed down, and shaken together, and running over," etc.

And, besides, as we have already seen several times during these exercises, the souls which we have delivered are our patrons and advocates with God, and seeing us in the same strait out of which we drew them, they will come and assist us at our death, and will not fail to make the best of the good offices which we have been able to render them.

*Resolution.*—Keep ourselves in great fear of the sufferings of Purgatory.

*Aspiration.*—"Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom." (*Gospel according to St. Luke vi. 38.*)

## EXAMPLE.

### BEAUTIFUL INSTANCE OF GENEROSITY.

In our own days the Archduchess Sophia, mother of the Emperor of Austria, has given a beautiful and excellent example of Christian charity. When she heard the announcement of the execution and death of Lebenyi, who, as every one knows, had attempted the life of the young and chivalrous Emperor Francis Joseph, and had grievously wounded him, she said:

"Will any one think, in this vast empire, of

praying for the soul of this unfortunate man? Well, then, I will undertake this duty, which our holy religion prescribes; I will forget that he has caused me the greatest sorrow which can strike the heart of a mother, anxious about her son's life, and as a Christian I am resolved to have celebrated, beginning from to-day, anniversary Masses for the repose of his soul." (*Journal du Peuple.*)

---

## NOVEMBER 19TH.

*Meditation for the Nineteenth Day of the Month of the Souls in Purgatory.*

## OUR OWN DELIVERANCE.

*Prelude.*—Let us penetrate in spirit into that abyss where the souls of the just complete the payment of their debt towards God's justice by the torments, the thought only of which makes us shudder. Let us contemplate above all with sorrowful interest those abandoned and forsaken souls for whom no one seems to intercede.

*Meditation.*—There is a great principle often brought forward in the Holy Scriptures: "By what things a man sinneth, by the same also he is tormented." (*Wisdom xi. 17.*) "As he hath done, so shall it be done to him." (*Leviticus xxiv. 19.*) "Life for life, eye for eye." (*Exod. xxi. 23, 24.*)

In accordance with this principle of God's justice towards souls, some theologians have brought forward a doctrine which ought to de-

cide us to have a great devotion to the souls in Purgatory.

Cardinal Cajetan, a celebrated and learned theologian, believes that the souls of those who during their lives had no charity for the dead will not profit by the prayers which the living make for them in particular. Denis the Carthusian is of the same opinion: "That let those who are slow and negligent in helping the departed, and who have had no compassion for their brethren, know that it will be done unto them as they have done unto others."

And this opinion of pious theologians is of a nature to frighten many Christians who rarely pray for the dead, and it is well calculated to make us resolve in having a persevering and ardent devotion towards the souls in Purgatory.

*Resolution.*—Excite ourselves often to devotion towards the holy souls by the fear of one day being ourselves abandoned in Purgatory.

*Aspiration.*—"As he hath done, so shall it be done to him." (*Leviticus* xxiv. 19.)

### EXAMPLE.

We read the following incidents in the life of St. Lidwine:

"A man came to her one day to make known the death of his father, and to recommend him to her prayers, which she promised him. When the night arrived, as she was preparing to acquit herself of her promise, she was conducted to that part of Purgatory where this man was being

tormented, and her angel said to her, on pointing him out, 'This is the man to whom you have promised the help of your prayers,' and as soon as the man saw her, he, on his part, said to his companions, 'This is an extraordinary thing, for since I have entered this prison I have not seen a soul living in its body; blessed be God who sends to-day the soul of this virgin to effect my deliverance.' She released him, in fact, the following day by praying and suffering for him. In another ecstasy, God wished her to be witness of the special sufferings of one of these souls. She saw it transpierced from side to side with sharp-pointed swords, which filled her with excessive pity, and she wished to know who this poor soul was, without, however, daring to ask her angel. He prevented her thoughts, saying, 'It is the brother of that woman who came to implore for him the help of your prayers. If you wish to ask some grace for him, it will not be refused.' 'I ask, then,' she replied, 'that he may be delivered from those horrible irons which transpierce his soul.' Immediately she saw them withdrawn from him, and that he was conducted to the special part of that common prison which contains the souls who have incurred no special punishment. This man's sister having come on the following day to beg the servant of God to let her know the fate of her brother, she said to her, 'If I let you know what I know, you will trouble me and make a scene.' 'No,' answered the woman, 'I promise

you not to be troubled,' and Lidwine, reassured by this promise, told her what she wished to know, and persuaded her to work at his deliverance by alms, of which she assigned the kind and quantity. This charitable sister did everything which the saint had prescribed, but she was not quit with only her alms. God sent her such violent sufferings that patience began to fail, which the saint having heard, she undertook to bear in her stead the rest of the pain; and having done so, accordingly, the soul of this man was delivered.

---

NOVEMBER 20TH.

*Meditation for the Twentieth Day of the Month of the Souls in Purgatory.*

PRAYER.

*Prelude.*—Let us unite ourselves to-day to the whole Church, which never ceases offering to God the most fervent supplications for the relief and deliverance of the souls in Purgatory.

*Meditation.*—Till now we have meditated on the numerous and powerful motives which make devotion to the souls in Purgatory a rigorous duty. But the close of this month, which our piety towards the holy souls induces us to consecrate to their deliverance, approaches, and our hearts are doubtless fully resolved to redouble their zeal for the relief of these poor captive souls. Let us hasten, then, to study the means by which we can help them better.

The most ordinary means are prayer, fasting, and alms. We will meditate separately on each one of these three ways, and also on the secondary means which are comprised under these three general heads.

We will content ourselves to-day in remarking the importance which the Church attaches to prayer for the dead. She has employed it in every part of the world, from the time of the Apostles to our own days, and it is owing to a very ancient and very touching custom, that at the end of every canonical hour, those who recite it should add this short prayer :

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

The 2nd of November is a most ancient and very important feast in the Church, for on that day this tender Mother wishes all her children who are living to remember those who are dead, and suffering in the flames of Purgatory.

*Resolution.*—Renew our attention when in our prayers we make mention of the souls in Purgatory:

*Aspiration.*—“May the souls of the faithful departed, through the mercy of God, rest in peace !”  
(*Office of the Church.*)

### EXAMPLE.

PRAYER FOR THE DEAD RECOMMENDED BY A  
GREAT DOCTOR.

St. Augustine, that incomparable Doctor, prayed with the most touching fervour for the

soul of his mother, St. Monica, and not content with his own prayers, fervent though they were, he asks God to let each of the faithful unite theirs. "Lord," he said, "inspire Thy servants who are my brethren, inspire those who read what I write to remember at the altar Monica, Thy servant, so that she may obtain more easily through the prayers of many the last things she enjoined on me to obtain from Thee." (*Confessions*, ix. 12—15.)

---

### NOVEMBER 21ST.

*Meditation for the Twenty-first Day of the Month of the Souls in Purgatory.*

#### THE HOLY SACRIFICE.

*Prelude.*—A priest is at the altar—whilst he elevates the sacred Host, Purgatory opens and sets free the souls whom the adorable sacrifice has released from their captivity.

*Meditation.*—It is with infinite reason that of all the prayers which St. Augustine desires should be offered for his mother, he should particularly ask for those offered at the altar, and nothing in fact can more powerfully appease the anger of God than the sacrifice of the Mass, where Jesus Christ, Who was once immolated on the bloody altar of the Cross, immolates himself again, but without shedding of blood for the salvation of sinners.

Three centuries had hardly elapsed since the

time of the Apostles, when St. Cyril of Jerusalem exclaims that "the souls of the departed are exceedingly relieved by the august sacrifice which is offered for them on the altar."

St. Augustine deservedly praised his dead mother in these words: "She did not think how to have her body sumptuously buried or embalmed, but she desired that her memory might be made at God's altar, at which she never omitted any one day of her life to be present, knowing that from thence is dispensed the holy Host or sacrifice, whereby is blotted out the guilt of the world." And as we have already had occasion to remark, this which she requested was fulfilled "when the sacrifice of our price was offered for her," as St. Augustine says it was.

*Resolution.*—Have some Masses said for the repose of the souls in Purgatory.

*Aspiration.*—"The only thing I ask is that I may be remembered at the altar." (*St. Monica's Testament.*)

#### EXAMPLE.

It is related in the life of Margaret of Austria, wife of Philip III. of Spain, that no less than one thousand seven hundred Masses upon one and the selfsame day were in Madrid celebrated at her funeral; and besides a thousand Masses which this Queen by her will gave order to have said for her soul, the King of his liberality caused twenty thousand more to be said for her.

It is not many years since the death of the



Archduke Albertus, Prince of the Low Countries, whose pious wife, Isabel, did procure for the relief of his soul forty thousand Masses, and for thirty days together she herself did hear ten Masses daily for her pious lord and husband. (*Mumford: Prayers for the Dead.*)

---

NOVEMBER 22ND.

*Meditation for the Twenty-second Day of the Month of the Souls in Purgatory.*

FASTING.

*Prelude.*—Let us represent to ourselves the fearful austerities which are practised by so many religious orders, both men and women, throughout the whole Church. From them spring a treasure of merit in which the merciful justice of God is pleased to make the souls in Purgatory participate.

*Meditation.*—We read in the First Book of Kings that, “when the inhabitants of Jabes Galaad had heard all that the Philistines had done to Saul, all the most valiant men arose and walked all the night, and took the body of Saul, and the bodies of his sons, from the wall of Bethsan: and they came to Jabes Galaad, and burnt them there; and they took their bones and buried them in the wood of Jabes, and fasted seven days.”

This example shows us how for ages the

faithful have fasted for the dead, and we see with lively admiration that this practice has at all times been approved and followed in the Catholic Church. Besides, under the name of fasts all other mortifications and austerities are comprehended, as disciplines, hair-cloth, lying on the ground, etc.

O my Jesus, Thou Who has said that, "As long as you did it to one of these My least brethren, you did it to Me," what pretext then can my cowardice find to dispense me from helping the souls in Purgatory, knowing that the good which I should do them would not be less agreeable to Thee, than if I had done it to Thyself? I offer Thee then for them all the mortifications which I resolve to practise for their intention.

*Resolution*.—Shake off our cowardice, so as to embrace courageously the practices of voluntary penance, in favour of the poor souls in Purgatory.

*Aspiration*.—"And they took their bones and buried them in the wood of Jabes, and fasted seven days." (1 Kings xxxi. 13.)

## EXAMPLE.

### CONTINUAL PRESENCE OF A SOUL.

We read the following incident in the annals of the Visitation of Dijon :

Sister Mary Bernard Chicolier, who attained to great sanctity, was prevented by special graces from her earliest years. She formed,

when quite young, the design of consecrating herself to God, and was clothed, and made her profession under the government of our mother, Anne Lidwine Boulier. The Mère Chahu, who was her successor, helped this dear sister, amidst the great trials through which it pleased God to make her pass, and Who imprinted in her heart a most lively horror of the smallest imperfections by permitting a soul in Purgatory to appear to her, and to be in a manner continually present to her. Our mother, to whom this dear sister disclosed all that she suffered, caused her to be examined by M. Chaudot, our superior, and by the Rev. Father Jacquinot, Provincial of the Society of Jesus, who after a serious examination, judged that there was in this neither illusion nor imagination. It was, therefore, decided that the community should have masses celebrated, and recite every day a *De profundis* for the repose of this soul, and that Sister Chicolier should be at liberty to make particular penances for this intention. This dear sister practised great austerities, offering besides for this soul, all her good works, which were very numerous, and never allowing herself a single inclination of nature, or the slightest satisfaction. The priest, who was charged with celebrating the Masses, was a Capuchin monk of great holiness, and who entirely ignored everything that had happened. He came one day to find Mère Chahu, and assured her that the soul whom she had caused to be prayed so much for, had entered into possession of the glory of God.

## NOVEMBER 23RD.

*Meditation for the Twenty-third Day of the Month of the Souls in Purgatory.*

## MORTIFICATIONS.

*Prelude.*—Let us listen to the supplications of the souls in Purgatory, begging us to come to their assistance.

*Meditation.*—Most men are so cowardly that the very name of penance frightens them, and they always find a thousand pretexts for dispensing themselves from it. Some excuse themselves on the score of their advancing years, others on the weakness of their constitution, or on their want of health, but there are some mortifications which all, both men and women, can easily practise, without losing any of their strength, or impairing their health.

For example, to debar themselves of some less necessary recreations, from such and such a conversation, sport, or spectacle; let them abstain from them, not for ever, nor even often, but from time to time, for something must be allowed to their weakness, and they must not be asked to break at once from all affection to pleasure. If they do not renounce pleasure at once, let them at least moderate its excess; let them retrench something from their repasts which gratifies their taste, and which, perhaps, may not

be the best for their health ; in any case it is not good to encourage daintiness. Let them give less license to their tongue, and know how to keep silence at proper times, and repress for a while the too great desire to speak, and this is offering to God a sacrifice of our lips. Job had made a compact with his eyes that they should never rest on anything which could sully his soul : let them agree with theirs that on certain occasions they will close them, that they may behold neither vain nor dangerous objects. Let them not lend their ears indiscreetly to all kinds of discourse, for there are some which cannot be listened to without sin.

*Resolution.*—Be faithful to the practices just suggested to us.

*Aspiration.*—“Have pity on me, have pity on me, at least you my friends.” (*Job* xix. 21.)

## EXAMPLE.

### AN OMISSION.

Archangela Panigarola, Abbess of the Monastery of St. Martha, at Milan, had extraordinary zeal for relieving the souls in Purgatory ; she prayed and had them prayed for, and nevertheless thought rarely and compassionately of the soul of Gothard, her father, although she had loved him tenderly during his life-time. The thought of doing so would come to her some-

times, and then she would make the resolution of praying more ardently, but still the forgetfulness continued, until an unexpected event drew her from her insensibility.

On All Souls' day, as she was praying for the dead in her cell, her angel-guardian appeared to her, and taking her by the hand, conducted her in spirit to the midst of Purgatory, where amongst the other souls she saw that of her unhappy father, suffering most grievously. Hardly had he recognised her, when he raised himself towards her, and exclaimed, "My daughter, my daughter, how could you for such a long time have forgotten your father, in the tortures which he endures here? You are animated by great charity for the souls which are strangers to you. I have seen them leaving this painful abode through your prayers, and I, your father, to whom you owe so much, you forget me, and have no compassionate feeling towards me."

Archangela, quite disconcerted at hearing these reproaches, which she acknowledged having deserved, began to weep, and promised her unhappy father that she would implore his deliverance of God until she had obtained it. Then turning to the angel, as if to ask the meaning of this forgetfulness, of which she acknowledged herself guilty, he answered, "Your forgetfulness has been permitted by God, in punishment of the little zeal which your father had in serving Him, and in working at his own salvation. Thus it is that God acts towards

those who conduct themselves in this manner, therefore let the souls who neglect the only important thing they have to do on this earth, and who seem to have no energy but for the affairs of this world, see at least their blindness, and let them remember that, though their sins are pardoned, there still remains, notwithstanding, an expiatory suffering which must be undergone either in this world or in the next." The holy religious shed torrents of tears, and redoubled her fervour and zeal, till she had appeased Divine justice, and had the joy of beholding her father appear to her radiant with joy and gratitude. (*Vie de Ste. Archangèle Panigarola, par le R. P. Octave Juniciati, de la Compagnie de Jésus, 1<sup>re</sup> partie.*)

---

## NOVEMBER 24TH.

*Meditation for the Twenty-Fourth Day of the Month of the Souls in Purgatory.*

### FORGIVENESS OF INJURIES.

*Prelude.*—Let us listen again to the mournful supplications of the souls in Purgatory, who implore us to come to their assistance.

*Meditation.*—But one act of virtue there is which the weakest creature in the world may practise without difficulty, and so heroic that

the strongest can do nothing more glorious. You have received an affront, forget the injury which has been done to you, and offer to Jesus crucified the sacrifice of your resentment. If you do it with all your heart, it will be a powerful means of satisfying the justice of God, as well for your own sins as for those of others.

St. Augustine teaches this distinctly, for he says: "We must labour incessantly to expiate our sins by continual prayers and frequent fastings and large alms, and especially by forgiving those who have offended us, for all the sins which we have not entirely expiated must be consumed by the fire of Purgatory;" and he adds, "that those who wish to efface their sins entirely, and to secure themselves from the sufferings of Purgatory, will do both one and the other by bestowing many alms, and especially by forgiving their enemies."

But there is yet another more explicit and consoling recommendation, that of Jesus Christ Himself, Who promises to this act a plenary indulgence, a full remission of all sins to those who forgive their enemies. "Forgive," He says, "and you shall be forgiven" (*St. Luke* vi. 37). "For if you forgive men their offences, your Heavenly Father will forgive you also your offences" (*St. Matthew* vii. 14). This pardon can be applied to the souls in Purgatory, in a manner both useful to them and to ourselves.

*Resolution.*—Forgive injuries in order to obtain the deliverance of the souls in Purgatory.



*Aspiration.*—"Forgive, and you shall be forgiven. (*Gospel according to St. Luke vi. 37.*)

## EXAMPLE.

### GENEROUS FORGIVENESS.

The only son of an honourable widow was murdered by a wicked fellow, who, being for this his murder in danger of being apprehended by the officers, had hid himself; but the officers and the widow had intelligence where he lay. The officers went to the place to take him; but the pious widow did, for God's sake, so truly pardon this greatest mischief which could have been done her, that she did not only certify the murderer of his danger, to the end that he might fly away in time, but for this end did she furnish him also with money, and gave him the horse of her dead son, that he might escape the better. After this, she retired herself to pray for her son's soul; when, behold, her son all in glory appeared unto her, and told her that, for so great a charity towards his murderer, God had already freed him from the fire of Purgatory, which for many years he should have suffered.—*Mumford (Oso-rius): Sermon for the Friday after Ash-Wednesday.*

## NOVEMBER 25TH.

*Meditation for the Twenty-fifth Day of the  
Month of the Souls in Purgatory.*

## RESIGNATION.

*Prelude.*—Let us recall to our minds the impression often made upon us during these holy exercises, by meditation on the sufferings of Purgatory.

*Meditation.*—We may also much relieve the souls in Purgatory by suffering patiently for them such crosses as it shall please God to lay upon us; for nothing vexatious happens to us in this life which may not tend to the satisfaction of our sins, and those of our brethren, if we receive them joyfully from God's hand, or at least without complaint or sadness. If God wills, then, that we should be afflicted by some long illness, by some unforeseen loss to our honour, or loss of goods, of friends; if He allows our enemies to persecute us, and our friends to abandon us, let us embrace these crosses with all our hearts, and beware of murmuring at them; then shall we draw from them great treasures of merit, to assist in their need these suffering souls who implore us to take pity on them.

Resignation is also very meritorious when we endure the sufferings of this life, if not with joy,

at least without impatience. "It is not a little thing," remarks St. Bernard, "not to give way to discouragement when we fall into adversity; in fact, the experience of daily life makes us feel but too truly that it is difficult to receive an injury and not give way to revenge, to suffer much and to suffer patiently.

*Resolution.*—Suffer joyfully, or at least with patience, the sufferings of this life, in consideration of Purgatory.

*Aspiration.*—"By resignation we expiate so well our sins in this life, that, in the next world, the fire of Purgatory will find nothing or hardly anything to purify in us. (*St. Augustine: 42nd Sermon on Holiness.*)

## EXAMPLE.

### VISION OF ST. GERTRUDE.

A young religious of St. Gertrude's monastery, who by her fervour and piety had been its edification, came to die. Gertrude felt the loss deeply, and was praying one day for the repose of her soul, when Jesus allowed her to perceive her before His throne, crowned with dazzling light and clothed in magnificent garments, and adorned with precious stones. But what was her astonishment in remarking in her a sort of pre-occupation, and her eyes were cast down as if shame prevented her from raising them towards

the Divine Majesty. Touched by seeing her spiritual daughter trembling thus before her heavenly Spouse, she turned to Him, and said : "Most merciful Jesus ! why dost Thou not receive this soul, who has given herself entirely to Thee, into the arms of Thine infinite charity, so that she may enjoy without fear the delight of Thy presence ?" Then Our Lord, with a smile of ineffable tenderness, made a sign to the religious to advance towards Him ; but she, more troubled still, hesitated, trembled, and at last, after a profound inclination, retreated. Gertrude's astonishment was at its height. "How is it, my daughter, that you fly from your Spouse Who calls you ?" The holy nun replied : "Ah ! my mother, I am not yet worthy to raise my eyes to the Immaculate Lamb ; there are still in me stains which you cannot perceive. We must be so pure in order to unite ourselves to the Divine Sun of Justice."



## NOVEMBER 26TH.

*Meditation for the Twenty-sixth Day of the  
Month of the Souls in Purgatory.*

### ALMSGIVING.

*Prelude.*—Let us represent almsgiving to ourselves as a torrent of cold water falling on fire.

*Meditation.*—To give alms is to pour a torrent of refreshing water into the flames which consume the holy souls, for alms have a singular virtue for expiating not only our sins, but also those of others. A learned and holy writer suggests excellent advice to us on this subject. Every time that a poor person dying of hunger knocks at your door, or holds out his hand to you in the streets, you must represent to yourselves that it is a soul in Purgatory who applies to you, entreating you humbly to have pity on her in her present affliction. Give to the poor, whether they are voluntarily so—as all religious, both men and women, are—or not, with the intention of delivering some soul from Purgatory by this act of charity. It is a work of mercy well worthy of a Christian, and it is a very salutary work of penance, which will greatly tend towards expiating the sins committed during your life, and in acquitting yourself of your great debts at little cost. “Make unto you friends of the mammon of iniquity, that when you shall fail, according to the promise of the Son of God, they may receive you into everlasting dwellings.” (*St. Luke xvi. 9.*)

If, then, you love your neighbour, if you love Jesus Christ, if you love yourselves, impose on yourselves some alms as a rule, and let it be for the benefit of the souls in Purgatory.

*Resolution.*—Represent to yourselves a soul in Purgatory in the needy person we assist by our alms.

*Aspiration.*—“Water quenbeth a flaming fire, and alms resisteth sins.” (*Ecclesiasticus* iii. 33.)

## EXAMPLE.

### AN ACT OF NEGLIGENCE.

The Abbé Trithème, a celebrated writer of the Order of St. Benedict, relates that Raban Maur, first Abbot of Fulda, in the ninth century, afterwards Archbishop of Mayence, had given an order to Edelard, procurator of the abbey, to bestow abundant alms at all times, and when a religious died, to give to the poor during thirty days the food which was destined for him. Edelard, swayed by the passion of avarice, did not fulfil the Abbot's order; but one night, crossing the choir, he saw there all the religious who had died during his office of procurator. They came to reproach him for his negligence and avarice which detained them in Purgatory for want of the alms, of which divine justice required the merit. Then they told him that in three days he would undergo the chastisements which he deserved.

Edelard, filled with remorse and fear, fell senseless to the ground, and was carried to his cell, where, refusing all human aid, he begged the Abbot to confess him before his death. The priest, after speaking to him of God's mercy, gave him the last sacraments, and saw him breathe his last; and a short time after the soul

of Brother Edelard appeared to him and said, "I thank you, my father, for the alms which you have poured into the lap of the poor, for my intention, but in accordance with Divine justice, the merit has been applied to those who, on my account, were detained in Purgatory, in default of the expiation of which my avarice deprived them. O my father, hasten then to appease the just Judge, for I must remain in the expiatory prison until all my brethren are delivered."

---

### NOVEMBER 27TH.

*Meditation for the Twenty-seventh Day of the Month of the Souls in Purgatory.*

#### INDULGENCES.

*Prelude.*—Let us represent to ourselves Purgatory opened by means of a gold key, which the mercy of Jesus Christ and the compassionate tenderness of the Church have placed in our hands.

*Meditation.*—One of the most efficacious ways of relieving and delivering the souls in Purgatory is the good use of the indulgences granted to the living, with the power of applying them to the dead. A pious writer, considering the little esteem most Christians have for indulgences, exclaims, "To realise the esteem which

indulgences merit, it is sufficient to know, O my sweet Jesus, that they are the fruits of Thy precious Blood. One drop of this adorable Blood would have sufficed to open heaven and close hell, because the least of Thy sufferings is of infinite value. Nevertheless, Thou didst wish to pass thirty-three years in labour, sufferings, humiliations, and at last Thou didst die on] the Cross in the midst of cruel torments. Such is the source from which indulgences spring, and it is because Thou hast endured for us a superabundance of suffering that Thou dost wish to grant us a superabundance of graces. Thou hast put into the hands of Thy Church the infinite merits of Thy sufferings, and even the merits which Mary, and all the saints who are united to Thee, have acquired. It is from this treasure that she draws, to acquit our debts, when she grants by indulgences the remission of the temporal pains due to us.

*Resolution.*—Renew our devotion for indulgences.

*Aspiration.*—“And I will give to thee the keys of the kingdom of heaven.” (*Gospel according to St. Matthew* xvi. 19.)

## EXAMPLE.

### THE VALUE OF INDULGENCES.

Blessed Berthold, of the Order of St. Francis, after a sermon which he had preached on the



value and merit of almsgiving, had granted ten days' indulgence to all present, according to the power he had received from the Sovereign Pontiff. A Christian lady, who was reduced to extreme poverty, came to tell him of her misery, and the good Father, who possessed nothing of his own, could only renew the gift which he had made her of ten days' indulgence. Then he told her to go to a banker whom he pointed out, and who up to the present time had no anxiety for his spiritual welfare.

"Offer," said Berthold to her, "to give up to him the merit of your ten days' indulgence in return for the alms which he will give you." The poor woman went in all confidence and simplicity, and the banker received her kindly enough, and asked her how much she hoped to obtain in exchange for her ten days? "As much," she replied, "as they will weigh in the balance." In saying this she felt herself animated by interior strength, which gave her confidence. "Well, then," answered the banker, "write them on a piece of paper, and place it on one side of the scales: I will put a real\* on the other." But, wonderful to relate, the first side does not move; the banker, astonished, places another real, then five, ten, twenty, as much in fact as the poor woman required to withdraw her from her precarious position. The banker understood then the value of heavenly

\* Small Spanish coin worth twenty-four centimes.

interests, and this miracle was for him a precious lesson.

But the poor souls in Purgatory especially understand the value of indulgences. If we knew what their gratitude to us is, if we apply to them the merit of some acts of virtue, though simple, short, and ordinary—a rosary, a prayer, an alms, a consoling word said for their intention, above all, a communion. And, nevertheless, we neglect these easy means. We cannot bear the sight of suffering because it affects us, and yet we feel nothing at the thought of the torments of Purgatory.

---

## NOVEMBER 28TH.

*Meditation for the Twenty-eighth Day of the Month of the Souls in Purgatory.*

WE MUST ASSIST THE HOLY SOULS.

*Prelude.*—Let us contemplate the multitude of souls who suffer in Purgatory.

*Meditation.*—There is no soul in Purgatory who has not special claims to be assisted by us. In fact, I., the natural law wills that “all things therefore whatsoever you would that men should do to you, do you also to them” (*St. Matthew* vii. 12). And who, if he were burning in Purgatory, would not wish to be

delivered? Who would be satisfied with a friend who, having sufficient water to extinguish all the flames ready to consume him, would not give some drops to relieve him a little.

II. The evangelic law commands the same thing. "Thou shalt love thy neighbour as thyself" (*St. Matthew* xxii. 39). Is it loving our neighbour as ourselves to see him in the fire, and not to deign to hold out our hands to deliver him.

III. Our Saviour gives to this precept a greater force when He says: "This is my commandment, that you love one another as I have loved you" (*St. John* xv. 12). How has He loved us? To excess? And do we love our brethren when we abandon them in their extreme need?

IV. And our Saviour again assures us that, "As long as you did it to one of these My least brethren, you did it to Me." And, nevertheless, we abandon so many souls whom He cherishes as His spouses.

V. Finally, it is a part of Christian charity to help those whom we see in the utmost necessity. Now, can any one be in greater need than these souls, and particularly those whom no one thinks of, and who see themselves deprived of all assistance?

*Resolution.*—Pray often in union with the intentions of the Church for the souls in Purgatory.

*Aspiration.*—"All things therefore whatsoever

you would that men should do to you, do you also to them." (*St. Matthew* vii. 12.)

### EXAMPLE.

#### MARY AND THE SOULS IN PURGATORY.

A Dominican monk being at the point of death, one of his brothers who knew the holy intimacy with the Mother of God in which he had lived asked him if he hoped to escape the torments of Purgatory, and go straight to heaven. He answered that he did not doubt but that at the moment of his death Mary would come and conduct his soul herself to the realms of eternity; and he added that he was equally convinced that at the same moment more than three hundred souls would go out of Purgatory, and accompany him to heaven, and that, in fine, if any of his brothers had to remain there still to complete the work of their purification, the august Virgin would not forget her obligations of Mother, and that she would often go to visit them, consoling them daily, and sweetening their sufferings by the overflowing of her mercy.

## NOVEMBER 29TH.

*Meditation for the Twenty-ninth Day of the Month of the Souls in Purgatory.*

WE MUST PRAY, PARTICULARLY, FOR CERTAIN SOULS.

*Prelude.*—Let us penetrate in spirit into Purgatory, and contemplate the souls for whom justice obliges us to pray particularly.

*Meditation.*—There are certain souls for whom we have particular reasons to pray. Thus, we may have promised our prayers to one of them, we may be obliged to do so by order of our superiors, by our rules, or by a special agreement. Reason exacts also that we should pray, especially, for our parents, family, friends, superiors, directors, etc.; and it is a duty of gratitude to recommend often and with more fervour to God those from whom we have received the greatest benefits. Justice finally demands that we should remember most particularly those to whom we may have been the occasion of their offending God; so that, if we are the cause of their burning in Purgatory, we may do our utmost to release them. We must not then blame, as certain heretics have done, the charity of those who offer to God their prayers and good works for some souls in Purgatory in particular; on the contrary, we must praise them, for it is

certain, as we have just proved, that we ought not to pray equally for all the departed, since we have not the same reasons to do so for each of them.

*Resolution.*—Pray especially for the souls of those to whom we owe particular assistance.

*Aspiration.*—“Have pity on me, have pity on me, at least you my friends.” (*Job* xix. 21.)

## EXAMPLE.

### VISION OF ST. MICHAEL OF THE SAINTS.

We read the following incident in the *Life of St. Michael of the Saints*:

“He made the deliverance of his father’s soul, should he be in Purgatory, the object of his prayers and mortifications. Michael had never forgotten his father, whom he had tenderly loved, and if he had been capable of forgetting him, the bad treatment and crosses which he had experienced since his death would have been sure of recalling his memory. He therefore often thought of him; for, alas! perhaps this loving father, in spite of his virtues and merits, might still be retained in the prisons of Divine justice, completing the payment of his debt, and so Michael offered his prayers and tears, and the rigour which he exercised towards himself, for this beloved soul. One day, whilst he was in prayer before a statue of Our Lady, which was

and is still venerated near Garb, whilst he asked Mary to extend a helping hand towards the soul of his father, this soul appeared to him under the form, and wearing the same affectionate and gentle look, which his father had in his life-time. Michael did not dare to speak to him; but he heard the voice of his father recommending him to persevere in his pious practices, and in his resolution of becoming a religious, and who also begged him besides most earnestly for the help of his prayers, and the application of his expiatory works, towards his deliverance.

---

### NOVEMBER 30TH.

*Meditation for the Thirtieth Day of the Month of the Souls in Purgatory.*

#### PARTICULAR INTENTIONS.

*Prelude.*—Let us represent to ourselves the joy of the souls who have been relieved by our fidelity in following the exercises of the Month of the Holy Souls.

*Meditation.*—It is also an excellent practice to ask oftener of God the deliverance of certain souls for which it is just that we should interest ourselves more, although we may perhaps have but a vague and confused knowledge of them. I will explain what I mean.

There are souls whom it is of consequence to deliver as soon as possible, for the glory of Our Lord, because they are more capable than others of glorifying Him in heaven, and these are the first whom we must assist. Then there are others who had in this life a special devotion to the Blessed Virgin, to St. Joseph, etc., and who consequently are very dear to them, and whose deliverance therefore can but be agreeable to them ; so we must assist these souls with very particular attention.

Again, it belongs to Christian charity to have compassion on the poor, whose souls are most often abandoned, and deprived of all assistance.

Finally, it is a holy invention of some charitable persons to devote themselves principally for those who have nearly paid all that they owe to Divine justice ; so that with a little help their chains are broken, their captivity ended ; and they ascend to heaven, where they will never forget their deliverers. It is easy in this way to acquire in a short time great friends and powerful intercessors with God.

*Resolution.*—Promise to be faithful in consecrating, during our whole life, the month of November to the souls in Purgatory.

*Aspiration.*—“It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.” (2 *Machabees* xii. 46.)



## EXAMPLE.

## TOUCHING PRAYER.

Father Yves, of the Order of St. Dominic, provincial of the Holy Land, made this prayer to God, whilst holding the Sacred Host in his hand: "My Lord and my God, if a Turk had a prisoner, and one of his servants begged for him, offering a present of such infinite value as that which I hold in my hands, assuredly he would give him up. Ah! my God, Thou art not less liberal. Give me, then, such or such a soul, which I ask of Thee, and deliver it from Purgatory."

This is a beautiful and pious practice, which can be made every day at Mass when the priest elevates the Holy Host.

---

 PRACTICES AND PRAYERS FOR THE SOULS IN PURGATORY.

## MASS FOR THE DEAD.

*Introit.*

Requiem æternam  
dona eis, Domine, et  
lux perpetua luceat  
eis.

Eternal rest give un-  
to them, O Lord; and  
let perpetual light shine  
upon them.

*Ps.* Te decet hymnus, Deus, in Sion ; et tibi reddetur votum in Jerusalem : exaudi orationem meam, ad te omnis caro veniet. Requiem æternam dona eis.

*Ps.* To Thee is due the hymn, O God, in Sion ; and to Thee shall the vow be paid in Jerusalem, O hear my prayer : to Thee shall all flesh come. Eternal rest give unto them.

### *The Collect.*

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. Who livest and reignest, etc.

### *Lecture from 1 Corinthians xv.*

“My brethren, behold I tell you a mystery. We shall all indeed rise again : but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet : for the trumpet shall sound, and the dead shall rise again incorruptible : and we shall be changed. For this corruptible must put on incorruption ; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written : Death is swallowed up in victory. O death, where

is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ."

*Gradual.*—Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

*V.* In memoria æterna erit justus: ab auditione mala non timebit.

*Tract.*—Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum.

*V.* Et gratia tua illis succurrente mereantur evadere judicium ultionis.

*V.* Et lucis æternæ beatitudine perfrui.

*Gradual.*—Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

*V.* The just shall be in everlasting remembrance: he shall not be afraid for evil report.

*Tract.*—Release, O Lord, the souls of all the faithful departed from the bonds of their sins.

*V.* And, by the assistance of Thy grace, may they merit to escape the sentence of condemnation.

*V.* And enjoy the bliss of eternal light.

*Sequence.*

Dies iræ, dies illa,

Nigher still, and still  
more nigh,

Solvat sæclum in favilla,	Draws the day of prophecy,
Teste David cum Sibylla.	Doom'd to melt the earth and sky.
Quantus tremor est futurus,	Oh! what trembling there shall be,
Quando Judex est venturus,	When the world its Judge shall see,
Cuncta stricte discussurus!	Coming in dread majesty!
Juba mirum spargens sonum,	Hark! the trump, with thrilling tone,
Per sepulchra regionum,	From sepulchral regions lone,
Coget omnes ante thronum.	Summons all before the throne.
Mors stupebit, et natura,	Time and death it doth appal,
Cum resurget creatura,	To see the buried ages all,
Judicanti responsura.	Rise to answer at the call.
Liber scriptus profertur,	Now the books are open spread,
Tu quototum continetur,	Now the writing must be read,
Unde mundus judicetur.	Which condemns the quick and dead.
Judex ergo cum sedebit,	Now, before the Judge severe,
Quidquid latet, apparebit:	Hidden things must all appear :

Nil inultum remane- bit.	Nought can pass un- punish'd here.
Quid sum miser tunc dicturus ?	What shall guilty I then plead ?
Quem patronum roga- turus,	Who for me will inter- cede,
Cum vix justus sit se- curus ?	When the saints shall comfort need ?
Rex tremendæ majesta- tis,	King of dreadful Ma- jesty !
Qui salvandos salvas gratis,	Who dost freely jus- tify !
Salve me, fons pietatis.	Fount of pity, save Thou me !
Recordare Jesu pie,	Recollect, O Love di- vine !
Quod sum causa tuæ vitæ,	'Twas for this lost sheep of Thine,
Ne me perdas illa die.	Thou Thy glory didst resign.
Quærens me, sedisti lassus,	Satest wearied seeking me,
Redemisti, crucem pas- sus :	Sufferedst upon the tree :
Tantus labor non sit cassus.	Let not vain Thy la- bour be.
Juste Judex ultionis,	Judge of justice, hear my prayer !
Donum fac remissionis,	Spare me, Lord, in mercy spare !
Ante diem rationis :	Ere the reckoning-day appear.

Ingemisco tamquam reus ;	Lo! Thy gracious Face I seek ;
Culpa rubet vultus meus ;	Shame and grief are on my cheek ;
Supplicanti parce, Deus.	Sighs and tears my sorrow speak.
Qui Mariam absol- visti,	Thou didst Mary's guilt forgive,
Et latronem exaudisti,	Didst the dying thief receive,
Mihi quoque spem de- disti.	Hence doth hope with- in me live.
Preces meæ non sunt dignæ ;	Worthless are my prayers I know ;
Sed tu bonus fac be- nigne,	Yet, oh, cause me not to go
Ne perenni cremer igne.	Into everlasting woe.
Tuter oves locum præ- sta,	Sever'd from the guilty band,
Et ab hædis me seques- tra,	Make me with Thy sheep to stand,
Statuens in parte dex- tra.	Placing me on Thy right hand.
Confutatis maledictis,	When the curs'd in an- guish flee,
Flammis acribus ad- dictis,	Into flames of misery,
Voca me cum bene- dictis.	With the blest then call Thou me.
Oro supplex et accli- nis,	Suppliant in the dust I lie :

Cor contritum quasi cinis :	My heart a cinder, crush'd and dry :
Gere curam mei finis.	Help me, Lord, when death is nigh !
Lacrymosa dies illa,	Full of tears, and full of dread,
Qua resurget ex favilla	Is the day that wakes the dead ;
Judicandus homo reus.	Calling all with solemn blast,
Hinc ergo parce, Deus.	From the ashes of the past.
Pie Jesu Domine,	Lord of mercy! Jesu blest!
Dona eis requiem.	Grant the faithful light
Amen.	and rest. Amen.

*Continuation of the Holy Gospel according to St. John, chap. v.*

At that time Jesus said to the Jews : Amen, amen, I say unto you that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself : And He hath given Him power to do judgment, because He is the Son of Man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good

things shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

*Offertory.*—Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas de ore leonis ne absorbeat eas tartarus, ne cadant in obscurum: sed signifer sanctus Michael repræsentet eas in lucem sanctam, \* Quam olim Abrahæ promisisti et semini ejus.

*V.* Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis quarum hodie memoriam facimus; fac eas Domine, de morte transire ad vitam, \* Quam olim.

*Offertory.*—Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell, and from the deep pit: deliver them from the lion's mouth, lest hell swallow them up, lest they fall into darkness; [and let the standard-bearer, Michael, bring them into the holy light: \* as Thou promisedst of old to Abraham and to his seed.

*V.* We offer Thee, O Lord, a sacrifice of praise and prayers: accept them in behalf of the souls we commemorate this day, and make them pass, O Lord, from death to life. \* As, &c.



*At the Secreta.*

Mercifully look down upon this sacrifice which we offer to Thee for the souls of Thy servants, O Lord, we beseech Thee; that to those to whom Thou didst grant the merit of Christian faith, Thou mayst also grant its reward.

*Communion.* — Lux æterna luceat eis Domine, \* Cum sanctis tuis in æternum: quia pius es.

*V.* Requiem æternam dona eis Domine, et lux perpetua luceat eis, \* Cum sanctis tuis.

*Communion.* — May eternal light shine upon them, O Lord, \* With Thy saints for ever, because Thou art merciful.

*V.* Eternal rest give unto them, O Lord; and let perpetual light shine upon them, \* With Thy saints.

*Post Communion.* }

We beseech Thee, O Lord, that the prayer of Thy suppliants may benefit the souls of Thy servants; that Thou mayest deliver them from all their sins, and make them partakers of Thy redemption. Thou, who livest and reignest, one God, etc.

---

## OFFICE OF THE DEAD.

AT VESPERS.

*Ant.*—Placebo Domino.*Psalm cxiv.*

Dilexi, quoniam exaudiet Dominus \* vocem  
orationis meæ.

Quia inclinavit aurem suam mihi : \* et in diebus  
meis invocabo.

Circumdederunt me dolores mortis : \* et peri-  
cula inferni invenerunt me.

Tribulationem et dolorem inveni, \* et nomen  
Domini invocavi.

O Domine, libera animam meam : \* misericors  
Dominus et justus, et Deus noster miseretur.

Custodiens parvulos Dominus, \* humiliatus sum  
et liberavit me.

Convertere, anima mea, in requiem tuam : \*  
quia Dominus beneficit tibi.

Quia eripuit animam meam de morte, \* oculos  
meos a lacrymis, pedes meos a lapsu.

Placebo Domino, \* in regione vivorum.

At the end of each psalm is said :

Requiem æternam dona eis, Domine ; \*

Et lux perpetua luceat eis.

*Ant.* Placebo Domino, in regione vivorum.

*Ant.* Heu mihi ! Domine.

*Psalm cxix.*

Ad Dominum cum tribularer clamavi ; \* ex-  
audivit me.

Domine, libera animam meam à labiis iniquis;\* et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi,\* ad linguam dolosam?

Sagittæ potentis acutæ:\* cum carbonibus desolatoriis.

Heu mihi! quia incolatus meus prolongatus est;\* habitavi cum habitantibus cedar; multum incola fuit anima mea.

Cum his qui oderunt pacem eram pacificus:\* cum loquebar illis, impugnabant me gratis.

Requiem æternam dona eis, Domine:\*

Et lux perpetua luceat eis.

*Ant.* Heu mihi! Domine: quia incolatus meus prolongatus est.

*Ant.* Dominus custodit te.

*Psalm cxx.*

Levavi oculos meos in montes;\* unde veniet auxilium mihi.

Auxilium meum a Domino;\* qui fecit cœlum et terram.

Non det in commotionem pedum tuum;\* neque dormitet qui custodit te.

Ecce non dormitabit, neque dormiet:\* qui custodit Israel.

Dominus custodit te, Dominus protectio tua\* super manum dexteram tuam.

Per diem sol non uret te:\* neque luna per noctem.

Dominus custodit te ab omni malo:\* custodiat animam tuam Dominus.

Dominus custodiat introitum tuum, et exitum tuum : \* et hoc nunc et usque in sæculum.

Requiem æternam dona eis, Domine : \*

Et lux perpetua luceat eis.

*Ant.* Domine custodit te ab omni malo ; custodiat animam tuam Dominus.

*Ant.* Si iniquitates.

*Psalm cxxix.*

De profundis clamavi ad te Domine : \*  
Domine exaudi vocem meam.

Fiant aures tuæ intendentes ; \* in vocem deprecationis meæ.

Si iniquitates observaveris, Domine : \* Domine, quis sustinebit.

Quia apud te propitiatio est : \* et propter legem tuam sustinui te, Domine.

Sustinuit animea mea in verbo ejus \* speravit anima mea in Domino.

A custodia matutina usque ad noctem, \* speret Israel ni Domino.

Quia apud Dominum misericordia, \* et copiosa apud eum redemptio.

Et ipse redimet Israel \* ex omnibus iniquitatibus ejus.

Requiem æternam dona eis Domine ; \*

Et lux perpetua luceat eis.

*Ant.* Si iniquitates observaveris Domine ; Domine, quis sustinebit ?

*Ant.* Opera manuum. .

*Psalm cxxxvii.*

Confitebor tibi, Domine, in toto corde meo :\*  
quoniam odisti verba oris mei.

Tu conspectu Angelorum psallam tibi :\* adora-  
rabo ad templum sanctum tuum, et confitebor  
nomini tuo.

Super misericordia tua et veritate tua ;\* quo-  
niam magnificasti super omne nomen sanctum  
tuum.

Tu quacumque die invocavero te, exaudi me :  
multiplicabis in anima mea virtutem.

Confiteantur tibi, Domine, omnes reges terræ :\*  
quia audierunt omnia verba oris tui.

Et cantent in viis Domini :\* quoniam magna  
est gloria Domini.

Quoniam excelsus Dominus, et humilia res-  
picit :\* et alta a longe cognoscit.

Si ambulavero in medio tribulationis vivificabis  
me :\* et super iram inimicorum meorum exten-  
disti manum tuam, et salvum me fecit dextera  
tua.

Dominus retribuet pro me ; Domine, miseri-  
cordia tua in sæculum ;\* opera manuum tuarum  
ne despicias.

Requiem æternam dona eis, Domine :\*

Et lux perpetua luceat eis.

*Ant.* Opera manuum tuarum Domine, ne  
despicias.

*V.* Audivi vocem de cœlo dicentem mihi :

*R.* Beati mortui qui in Domino moriuntur.

*Ant.* Omne quod dat.

*Canticle of the Blessed Virgin.*

Magnificat\* anima mea Dominum :  
Et exultavit spiritus meus :\* in Deo salutari  
meo.

Qui respexit humilitatem ancillæ suæ :\* ecce  
enim ex hoc beatam me dicent omnes genera-  
tiones.

Quia fecit mihi magna qui potens est :\* et  
sanctum nomen ejus.

Et misericordia ejus a progenie in progenies :\*  
timentibus eum.

Fecit potentiam in bracchio suo :\* dispersit  
superbos mente cordi sui.

Deposuit potentes de sede :\* et exaltavit  
humiles.

Esurientes implevit bonis :\* et divites dimisit  
inanes.

Suscepit Israel puerum suum :\* recordatus  
misericordiæ suæ.

Sicut locutus est ad patres nostros :\* Abraham  
et semini ejus in sæcula.

Requiem æternam dona eis, Domine :\*  
Et lux perpetua luceat eis.

*Ant.* Omne quod dat mihi Pater ad me non  
ejiciam foras.

Pater noster, etc. (*in secret*).

*V.* Et ne nos inducas intentionem ;

*R.* Sed libera nos a malo.

*Psalm cxlv.*

Lauda, anima mea, Dominum :\* laudabo-

Dominum in vita mea: psallam Deo quando fuero.

Nolite confidere in principibus: \* in filiis hominum, in quibus non est salus.

Exibit spiritus ejus, et revertetur in terram suam: \* in illa die peribunt omnes cogitationes eorum.

Beatus cujus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius: \* qui fecit cœlum et terram, mare et omnis quæ in eis sunt.

Qui custodit veritatem in sæculum, facit judicium injuriam patientibus: \* dat escam esurientibus.

Dominus solvit compeditos: \* Dominus illuminat cæcos.

Dominus erigit elisos: \* Dominus diligit justos.

Dominus custodit advenas; pupillum et viduam suscipiet: \* et vias peccatorum disperdet.

Regnabit Dominus in sæcula, Deus tuus, Sion: \* in generationem et generationem.

Requiem æternam dona eis, Domine, \*

Et lux perpetua luceat eis.

*V.* A porta inferi.

*R.* Erue Domine, animas eorum. †

*V.* Requiescant in pace.

*R.* Amen.

*V.* Domine, exaudi orationem meam;

*R.* Et clamor meus ad te veniat.

*Oremus.*

Deus, qui inter apostolicos sacerdotes, famulos

tuos pontificali, seu sacerdotali fecisti et dignitate vigere ; præsta, quæsumus ut eorum quoque perpetuo aggregentur consortio.

Deus, veniæ largitor, humanæ salutis amator ; quæsumus clementiam tuam, ut nostræ congregationes fratres, propinquos et benefactores, qui ex hoc sæculo transierunt, beata Maria semper virgine intercedente, cum omnibus Sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

Fidelium Deus omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum ; ut indulgentiam, quam semper optaverunt, et piis supplicationis consequantur. Qui vivis et regnas in sæcula sæculorum.

*R.* Amen.

*V.* Requiem æternam dona eis, Domine ;

*R.* Et lux perpetua luceat eis.

[On All Souls' Day, the prayer, *Fidelium*, only to be said, adding at the end : Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula 'sæculorum.]

*R.* Amen.

#### AT MATINS.

#### *Invitatory.*

Regem cui omnia vivunt : \* venite, adoremus.  
(*Repeated.*)—Regem cui omnia vivunt : \* venite, adoremus.



*Psalm xciv.*

Venite, exultemus Domino; jubilemus Deo salutari nostro; præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Regem cui omnia vivunt,\* venite, adoremus.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

Venite, adoremus.

Quoniam ipsius est mare et ipse fecit illud, et aridam fundaverunt manus ejus. Venite adoremus, et procidamus ante Deum; ploremus coram Domino qui fecit nos, quia ipse est Dominus Deus noster, nos autem populus ejus, et oves pascuæ ejus.

Regem cui omnia vivunt,\* venite, adoremus. Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundum diem tentationis in deserto, ubi tentaverunt me patres vestri, probaverunt et viderunt opera mea.

Venite, adoremus.

Quadraginta annis proximus fui generationi hinc, et dixi: Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Regem cui omnia vivunt,\* venite, adoremus.

Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

Venite, adoremus.

*V.* Regem cui omnia vivunt.

*R.* Venite, adoremus.

AT THE FIRST NOCTURN.

*Psalm v.*

*Ant.* Dirige, Domine.

Verba mea auribus percipe, Domine :\* intel-  
lige clamorem meum.

Intende voci orationis meæ,\* Rex meus Deus  
meus.

Quoniam ad te orabo :\* Domine, mane exau-  
dies vocem meam.

Mane astabo tibi et videbo :\* quoniam non  
Deus volens iniquitatem tu es.

Neque habitabit juxta te malignus ;\* neque  
permanebunt injusti ante oculos tuos.

Odisti omnes qui operantur iniquitatem :\* per-  
des omnes qui loquuntur mendacium.

Virum sanguinum et dolosum abominabitur  
Dominus :\* ego autem in multitudine miseri-  
cordiæ tuæ.

Introibo in domum tuam :\* adorabo ad tem-  
plum sanctum tuum in timore tuo.

Domine, deduc<sup>r</sup> me in justitia tua :\* propter  
inimicos meos dirige in conspectu tuo viam  
meam.

Quoniam non est in ore eorum veritas : cor  
eorum bonum est.

Sepulchrum patens est guttur eorum,\* linguis  
suis dolose agebant ; judica illos, Deus.

Decidant a cogitationibus suis ; secundum

multitudinem impietatum eorum expelle eos ; \*  
quoniam irritaverunt te, Domine.

Et lætentur omnes qui sperant in te ; \* in  
æternum exultabunt, et habitabis in eis.

Et gloriabuntur in te omnes qui diligunt nomen  
tuum : \* quoniam tu benedices justo.

Domine, ut scuto bonæ voluntatis tuæ, \* coro-  
nasti nos.

Requiem æternam, etc.

*Ant.* Dirige, Domine Deus meus, in conspectu  
tuo viam meam.

*Ant.* Convertere, Domine.

*Psalm vi.*

Domine, ne in furore tuo arguas me ; \* neque  
in ira tua corripas me.

Miserere mei, Domine, quoniam infirmus  
sum ; \* sana me, Domine, quoniam conturbata  
sunt ossa mea.

Et anima mea turbata est valde ; \* sed tu,  
Domine, usquequo ?

Convertere, Domine, et eripe animam meam : \*  
salvum me fac propter misericordiam tuam.

Quoniam non est in morte qui memor sit tui : \*  
in inferno autem quis confitebitur tibi ?

Laboravi in gemitu meo, lavabo per singulas  
noctes lectum meum ; \* lacrymis meis stratum  
meum rigabo.

Turbatus es a furore oculus meus : \* inveteravi  
inter omnes inimicos meos.

Discedite a me, omnes qui speramini iniqui-

tatem \* quoniam exaudivit Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam : \* Dominus orationem meam suscepit.

Erubescant et conturbentur vehementer omnes inimici mei : \* convertantur et erubescant valde velociter.

Requiem æternam, etc.

*Ant.* Convertere, Domine, et eripe animam meam : quoniam non est in morte qui memor sit tui.

*Ant.* Nequando rapiat.

*Psalm vii.*

Domine, Deus meus, in te speravi : \* salvum me fac ex omnibus persequentibus me, et libera me.

Nequando rapiat ut leo animam meam : \* dum non est qui remidat, neque qui salvum faciat.

Domine, Deus meus, si fecit istud : \* si est iniquitas in manibus meis ;

Si reddidi retribuentibus mihi mala ; \* decedam merito ab inimicis meis inanis.

Persequatur inimicus animam meam, et comprehendat, et conculcet in terra vitam meam : \* et gloriam meam in pulverem deducat.

Exurge, Domine, in ira tua : \* et exaltare in finibus inimicorum meorum.

Et exurge, Domine, Deus meus, in præcepto quod mandasti : \* et synagoga populorum circumdabit te.

Et propter hanc in altum regredere : \* Dominus judicat populos.

Judica me Domine, secundum justitiam meam : \* et secundum innocentiam meam super me.

Consumetur nequitia peccatorum, et diriges justum : \* scrutans corda et renes Deus.

Justum adjutorium meum a Domino ; \* qui salvo facit rectos corde.

Deus judex justus, fortis et patiens : \* numquid irascetur per singulos dies ?

Nisi conversi fueritis, gladium suum vibrabit : \* arcum suum tetendit, et paravit illum.

Et in eo paravit vasa mortis : \* sagittas suas ardentibus effecit.

Ecce paturiit injustitiam : \* concepit dolorem et peperit iniquitatem.

Lacum aperuit et effodit eum : \* et in cecidit in foveam quam fecit.

Convertetur dolor ejus in caput ejus ; \* et in verticem ipsius iniquitas ejus descendet.

Confitebor Domino secundum justitiam ejus, \* ei psallam nomini Domini altissimi.

Requiem æternam, etc.

*Ant.* Nequando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat.

*V.* A porta inferi.

*R.* Erue, Domine, animas eorum.

Pater noster, etc. (*in secret.*)

*V.* Et ne nos inducas in tentationem ;

*R.* Sed libera nos a malo.

*First Lesson.—Job vii.*

Parce mihi, Domine, nihil enim sunt dies mei. Quid est homo, quia magnificas eum; aut quid apponis erga eum cor tuum? Visitas eum diluculo, et subito probas illum. Usquequo non parcis mihi, nec dimittis me ut glutiam salivam meam? Peccavi; quid faciam tibi, O custos hominum? Quare posuisti me contrarium tibi, et factus sum mihimetipsi gravis! Cur non tollis peccatum meum, et quare non auferis iniquitatem meam! Ecce nunc in pulvere dormiam, et si mane me quæsieris, non subsistam.

*R.* Credo quod Redemptor, meus vivit, et in novissimo die te terra, surrecturus sum; \* et in carne mea videbo Deum salvatorem meum.

*V.* Quem visurus sum ego ipse et non alius: et oculi mei conspecturi sunt.

\* Et in carne mea videbo Deum salvatorem meum.

*Second Lesson.—Job x.*

Tædet animam meam vitæ meæ; dimittam adversum me eloquium meum. Loquar in amaritudine animæ meæ; dicam Deo: Noli me condemnare: indica mihi cur me ita judices? Numquid bonum tibi videtur, si calumniaris me; et opprimas me opus manuum tuarum, et consilium impiorum adjuves? Numquid oculi carnei tibi sunt, aut sicut videt homo, et tu videbis? Numquid sicut dies tui, et anni tui sicut dies hominis dies tui, et anni tui sicut humana sunt tempora. ut quæras iniquitatem meam et

peccatum meum scruteris? Et scias quia nihil impium fecerim, cum sit nemo qui de manu tua possit eruere.

*R.* Qui Lazarum resuscitas a monumento fœditium. Tu eis Domine, dona requiem et locum indulgentiæ.

*V.* Qui venturus es judicare vivos et mortuos, et sæculum per ignem.

Tu eis Domine, dona requiem et locum indulgentiæ.

*Third Lesson.—Job x.*

Manus tuæ, Domine, fecerunt me, et plasma-verunt me totum in circuitu, et sic repente præcipitas me? Memento, quaso, quod sicut lutum feceris me, et in pulverem reduces me. Nonne sicut lac mulsisti me, et sicum caseum me coagulasti? Pelle et carnibus vestisti me, ossibus et nervis compegisti me. Vitam et misericordiam tribu su mihi, et visitatio tua custodivit spiritum meum.

*R.* Domine, quando veneris judicare terram, ubi me abscondam a vultu iræ tuæ? Quia peccavi nimis in vita mea.

*V.* Commissa mea pavesco et ante te erubesco: dum veneris judicare, noli me condemnare.

Quia peccavi nimis.

*V.* Requiem æternam dona eis, Domine; et lux perpetua eis.

*R.* Quia peccavi nimis in vita mea.

## AT THE SECOND NOCTURN.

*Psalm xxii.*

Dominus regit me, et nihil mihi decrit ;\*  
in loco pascuæ ibi me collocavit.

Super aquam refectionis educavit me ;\* ani-  
mam meam convertit.

Deduxit me super semitas justitiæ,\* propter  
nomen suum.

Nam et si ambulavero in medio umbræ mortis,  
non timebo mala,\* quoniam tu mecum es.

Virga tua et baculus tuus,\* ipsa me consolata  
sunt.

Parasti in conspecto meo mensam,\* adversus  
eos qui tribulant me.

Impinguisti in oleo caput meum,\* et calix  
meus inebrians quam præclarus est.

Et misericordia tua subsequetur me,\* omni-  
bus diebus vitæ meæ.

Et ut inhabitem in domo Domini ;\* in longi-  
tudinem dierum.

Requiem æternam, etc.

*Ant.* In loco pascuæ ibi me collocavit.

*Ant.* Delicta juventutis.

*Psalm xxiv.*

Ad te Domine, levavi animam meam ;\* Deus  
meus, in te confido, non erubescam.

Neque irrideant me inimici mei ;\* etenim uni-  
versi qui sustinent te non confundentur.

Confundantur omnes iniqua agentes,\* super-  
vacue.



Vias tuas Domine, demonstra mihi; et semitas tuas edoce me.

Dirige me in veritate tua et doce me; \* quia tu es, Deus, salvator meus, et te sustinui tota die.

Reminiscere miserationum tuarum, Domine, \* et misericordiarum tuarum, quæ a sæculo sunt.

Delicta juventutis meæ, \* et ignorantias meas ne memineris.

Secundum misericordiam tuam memento mei tu: \* propter bonitatem tuam, Domine.

Dulcis et rectus Dominus: \* propter hoc legem dabit delinquentibus in via.

Diriget mansuetos in iudicio: \* docebit mites vias suas.

Universæ viæ Domini misericordia et veritas, \* requirentibus testamentum ejus et testimonia ejus.

Propter nomen tuum, Domine, propitiaberis peccato meo: \* multum est enim.

Quis est homo qui timet Dominum: \* legem statuit ei in via quam elegit.

Anima ejus in bonis demorabitur: \* et semen ejus hæreditabit terram.

Firmamentum est Dominus timentibus eum, \* et testamentum ipsius ut manifestetur illis.

Oculi mei semper ad Dominum: \* quoniam ipse evellet de laqueo pedes meos.

Respice in me et miserere mei: \* quia unicus et pauper sum ego.

Tribulationes cordis mei multiplicatæ sunt: \* de necessitatibus meis erue me.

Vide humilitatem meam et laborem meum : \*  
et dimitte universa delicta mea.

Respice inimicos meos, quoniam multiplicati  
sunt,\* et odio iniquo oderunt me.

Custodi animam meam, et erue me : \* non  
erubescam, quoniam speravi in te.

Innocentes et recti adhæserunt mihi : \* quia  
sustinuit te.

Libera, Deus, Israel \* ex omnibus tribulationi-  
bus suis.

Requiem æternam, etc.

*Ant.* Delicta juventutis meæ et ignorantias  
meas ne memineris, Domine.

*Ant.* Credo videre.

*Psalm xxvi.*

Dominus illuminatio mea et salus mea : quem  
timebo ?

Dominus protector vitæ meæ : \* a quo tre-  
pidabo ?

Dum appropriant super me nocentes,\* ut  
edant carnes meas.

Qui tribulant me inimici mei,\* ipsi informati  
sunt et ceciderunt.

Si consistant adversum me castra,\* non time-  
bit cor meum.

Si exurgat adversum me prelium ; \* in hoc  
ego sperabo.

Unam petii a Domino, hanc requiram : \* ut  
inhabitatem in domo Domini omnibus diebus  
vitæ meæ.

Ut videam voluptatem Domini,\* et visitem templum ejus.

Quoniam abscondit me in tabernaculo suo : \* in die malorum protexit me in abscondito tabernaculi sui.

In petra exaltavit me,\* et nunc exaltavi caput meum super inimicos meos.

Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis;\* cantabo et psalmum dicam Domino.

Exaudi, Domine, vocem meam, qua clamavi ad te ; miserere mei et exaudi me.

Tibi dixit cor meum : exquisivit te facies mea ; \* faciem tuam, Domine, requiram.

Ne avertas faciem tuam a me ; \* ne declines in ira a servo tuo.

Adjutor meus esto ; \* ne derelinquas me, neque despicias me, Deus, salutaris meus.

Quoniam pater meus et mater mea dereliquerunt me : \* Dominus autem assumpsit me.

Legem pone mihi, Domine, in via tua,\* et dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me : \* quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona Domini : \* in terra viventium.

Exspecta Dominum, viriliter age ; \* et confortetur cor tuum ; et sustine Dominum.

Requiem æternam, etc.

*Ant.* Credo videre bona Domini in terra viventium.

*V.* Collocet eos Dominus cum principibus.

*R.* Cum principibus populi sui.

Pater noster, etc. (*in secret*).

*Fourth Lesson.—Job xiii.*

Responde mihi : Quantas habeo iniquitates et peccata ; scelera mea et delicta ostende mihi. Cur faciem tuam abscondis et arbitraris me inimicum tuum ! Contra folium quod vento rapitur ostendis potentiam tuam, et stipulam siccam persequeris. Scribis enim contra me amaritudines et consumere me vis peccatis adolescentiæ meæ. Posuisti in nervo pedem meum, et observasti omnes semitas meas, et vestigia pedum meorum considerasti. Qui quasi putredo consumendus sum, et quasi vestimentum quod comeditur a tinea.

*R.* Memento mei, Deus, quia ventus est vita mea. \* Nec aspiciat me visus hominis.

*V.* De profundis clamavi ad te, Domine ; Domine, exaudi vocem meam.

\* Nec aspiciat me visus hominis.

*Fifth Lesson.—Job xiv.*

Homo natus de muliere, brevi vivens tempore, repletur multus miseriis. Qui quasi flos egreditur, et conteritur, et fugit velut umbra et nunquam in eodem statu permanet. Et dignum ducis super hujusce modi aperire oculos tuos, et adducere eum tecum in iudicium ? Quis potest facere mundum de immundo conceptum semine ? Nonne tu qui solis es ? Breves dies hominis

sunt, numerus mensium ejus apud te est. Constituisti terminos ejus, qui præteriri non poterunt. Recede paululum ab eo, ut quiescat donec optata veniat, sicut mercenarii, dies ejus.

*R.* Heu mihi, Domine, quia peccavi nimis in vita mea; quid faciam, miser, ubi fugiam nisi ad te, Deus meus?" \* Miserere mei dum veneris in novissimo die.

*V.* Anima mea turbata est valde; sed tu Domine succurre ei.

\* Miserere mei dum veneris in novissimo die.

*Sixth Lesson.—Job xiv.*

Quis mihi hoc tribuat, ut in inferno protegas me, et abscondas me, donec pertranseat furor tuus: et constituas mihi tempus, in quo recorderis mei? Putasne mortuus homo rursus vivat? Cunctis diebus quibus nunc milito, exspecto donec veniat immutatio mea. Vocabis me et ego respondebo tibi. Operi manuum tuarum porriges dexteram. Tu, quidem, gressus meos dinumerasti, sed parce peccatis meis.

*R.* Ne recorderis peccata mea, Domine, \* Dum veneris judicare sæculum per ignem.

*V.* Dirige Domine, Deus meus, in conspectu tuo viam meam.

\* Dum veneris judicare sæculum per ignem.

*R.* Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

*V.* Dum veneris judicare sæculum per ignem.

## AT THE THIRD NOCTERN.

*Ant.* Complacet tibi.

*Psalm xxxix.*

Exspectans expectavi Dominum : \* et intendit mihi.

Et exaudivit preces meas : \* et eduxit me de lacu miseræ et de luto fæcis.

Et statuit super petram pedes meos, \* et direxit gressus meos.

Et immisit in os meum canticum novum, \* carmen Deo nostro.

Videbunt multi, et timebunt, \* et sperabunt in Domino.

Beatus vir cujus est nomen Domini spes ejus, \* et non respexit in vanitates et insanias falsas.

Multa fecisti tu, Domine, Deus meus, mirabilia tua : \* et cogitationibus tuis non est qui similis sit tibi.

Annuntiavi et locutus sum : \* multiplicati sunt super numerum.

Sacrificium et oblationem noluisti : \* aures autem perfecisti mihi.

Holocaustum et pro peccato non postulasti : \* tunc dixi : Ecce venio.

In capite libri scriptum est de me, ut facerem voluntatem tuam, \* Deus meus volui, et legem tuam in medio cordis mei.

Annuntiavi justitiam tuam in Ecclesia magna : \* ecce labia mea non prohibebo, Domine tu scisti.

Justitiam tuam non abscondi in corde meo : \*  
veritatem tuam et salutare tuum dixi.

Non abscondi misericordiam tuam et veritatem tuam \* a concilio multo.

In autem, Domine, ne longe facias miserationes tuas a me : \* misericordia tua et veritas tua semper susceperunt me.

Quoniam circumdederunt me mala quorum non est numerus : \* comprehenderunt me, iniquitates meæ, et non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei : \* et cor meum dereliquit me.

Complaceat tibi, Domine ; ut eruas me : \*

Domine, ad adjuvandum me respice.

Confundantur et reveantur simul qui quæerunt animam meam, \* ut auferant eam.

Convertantur retrorsum et reveantur, \* qui volunt mihi mala.

Ferant confestim confusionem suam \* qui dicunt mihi : euge, euge.

Exultent et lætentur super te omnes quærentes te, \* et dicant semper : Magnificetur Dominus, qui diligunt salutare tuum.

Ego autem mendicus sum et pauper : \* Dominus sollicitus est mei.

Adjutor meus et protector meus tu es, \* Deus meus, ne tardaveris.

Requiem æternam, etc.

*Ant.* Complaceat tibi, Domine, et eripias me ;  
Domine, ad adjuvandum me respice.

*Ant.* Sana, Domine.

*Psalm xl.*

Beatus qui intelligit super egenum et pauperum ; \* in die mala liberabit eum Dominus.

Dominus conservet eum et vivificet eum, et beatum faciat eum in terra, \* et non tradat eum in animam inimicorum ejus.

Dominus opem ferat illi super lectum doloris ejus : \* universum stratum ejus versasti in infirmitate ejus.

Ego dixi : Domine, miserere mei : \* sana animam meam, quia peccavi tibi.

Inimici mei dixerunt mala mihi : \* Quando morietur et peribit nomen ejus ?

Et si ingrediebatur ut videret, vana loquebatur : cor ejus congregavit iniquitatem sibi.

Egrediebatur foras, \* et loquebatur in idipsum.

Adversam me susurrabant omnes inimici mei : \* adversum me cogitabant mala mihi.

Verbum iniquum constituerunt adversum me : \* numquid qui dormit not adjiciet ut resurgat.

Et enim homo pacis meæ in quo speravi, \* qui edebat panes meos, magnificavit super me supplantationem.

In autem, Domine, miserere mei, et resuscita me ; \* et retribuam eis.

In hoc cognovi quoniam voluisti me, \* quoniam non gaudebit inimicus meus super me.

Me autem propter innocentiam suscepisti, \* et confirmasti me in conspectu tuo in æternum.



Benedictus Dominus Deus Israel a sæculo  
et usque in sæculum : \* fiat, fiat.

Requiem æternam, etc.

*Ant.* Sana, Domine, animam meam, quia pec-  
cavi tibi.

*Ant.* Sitivit anima mea.

*Psalm xli.*

Quemadmodum desiderat cervus ad fontes  
aquarum : \* ita desiderat anima mea ad te,  
Deus.

Sitivit anima mea ad Deum fortem vivum ;  
quando veniam et apparebo ante faciem Dei ?

Fuerunt mihi lacrymæ mæ panes die ac  
nocte ; \* dum dicetur mihi quotidie : Ubi est  
Deus tuus ?

Hæc recordatus sum, et effudi in me animam  
meam, \* quoniam transibo in locum tabernaculi  
admirabilis usque ad domum Dei.

In voce exultationis et confessionis, \* sonus  
epulantis.

Quare tristis es, anima mea, \* et quare con-  
turbas me ?

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

Ad meipsum anima mea conturbata est, \*  
propterea memor ero tui de terra Jordanis et  
Hermoniim, a monte modico.

Abyssus abyssum invocat, \* in voce catarac-  
tarum tuarum.

Omnia excelsa tua et fluctus tui, \* super me  
transierunt.

In die mandavit Dominus misericordiam suam,\* in nocte canticum ejus.

Apud me oratio Deo vitæ meæ : \* dicam Deo, susceptor meus es.

Quare oblitus es mei,\* et quare contristatus incedo dum affligit me inimicus ?

Dum confringuntur ossa mea,\* exprobraverunt mihi qui tribulant me inimici mei.

Dum dicunt mihi per singulos dies : Ubi est Deus tuus? \* quare tristis es, anima mea, et quare conturbas me ?

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

Requiem æternam, etc.

*Ant.* Sitivit anima mea ad Deum vivum ; quando veniam et apparebo ante faciem Domini ?

*V.* Ne tradas bestiis animas confitentes tibi.

*R.* Et animas pauperum tuorum ne obliviscaris in finem.

Pater noster, etc. (*in secret*).

*Seventh Lesson.—Job xvii.*

Spiritus meus attenuabitur, dies mei breviantur, et solum mihi superest sepulchrum. Non peccavi, et in amaritudinibus moratur oculus meus. Libera me, Domine, et pone me juxta te, et cujus vis manus pugnet contra me. Dies mei transierunt, cogitationes meæ dissipatæ sunt, torquentes cor meum. Noctem verterunt in diem, et rursus post tenebras spero lucem. Si sustinero, infernus domus mea est,

et in tenebris stravi lectulum meum. Putredini dixi : Pater meus es : mater mea et soror mea ? vermibus. Ubi est ergo nunc præstolatio mea et patientiam meam quis considerat ?

*R.* Peccantem me quotidie, non pœnitantem, timor mortis conturbat me.

\* Quia in inferno nulla est redemptio, miserere mei, Deus, et salva me.

*V.* Deus, in nomine tuo salvum me fac, et in virtute tua libera me.

\* Quia in inferno nulla est redemptio, miserere mei, Deus, et salva me.

*Eighth Lesson.—Job XIX.*

Pelli meæ, consumptis carnibus, adhæsit os meum, et dereclita sunt tantummodo labia circa dentes meos. Miseremini mei, miseremini mei, saltem vos amici mei, quia manus Domini tetigit me. Quare persequemini me sicut Deus, et carnibus meis saturamini ? Quis mihi tribuat ut scribantur sermones mei ? Quis mihi det ut exarentur in libro stylo ferreo et plumbi lamina vel celte sculpantur in silice ? Scio enim quod Redemptor meus vivit, in novissimo die de terra surrecturus sum, et rursum circum dabor pelle mea, et in carne mea videbo Deum meum, quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius. Reposita est hæc spes mea in sinu meo.

*R.* Domine, secundum actum meum noli me judicare ; nihil dignum in conspectu tuo egi :

ideo deprecor majestatem tuam,\* Ut tu, Deus, deleas iniquitatem meam.

*V.* Amplius lava me, Domine, ab injustitia mea; et a delicto meo munda me. Ut tu, Deus, deleas iniquitatem meam.

*Ninth Lesson.—Job. x.*

Quare de vulva eduxisti me? Qui utinam consumptus essem, ne oculus me videret! Fuissem quasi non essem, de utero translatus ad tumulum. Numquid non paucitas dierum meorum finietur brevi? Dimitte me ergo, ut plangam paululum dolorem meum, antequam vadam et non revertar ad terram tenebrosam et opertam mortis caligine, terram miseræ et tenebrarum, ubi umbra mortis et nullus ordo sed, sempiternus horror inhabitat.

*This Responsory is only said when the Office is composed of Three Lessons.*

*R.* Libera me, Domini, de viis inferni; qui portas areas confregisti, et visitasti infernum, et dedisti eis lumen ut viderent te,\* Qui erant in pœnis tenebrarum.

*V.* Clamantes et dicentes: Advenisti, Redemptor noster.

\* Qui erant in pœnis tenebrarum.

*V.* Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

\* Qui erant in pœnis tenebrarum.

*The following Responsory is said the day after All Saints, and when the Three Nocturns are said :*

*R.* Libera me, Domine, de morte æterna ; in die illa tremenda, \* Quando cœli movendi sunt et terra, dum veneris judicare sæculum per ignem.

*V.* Tremens factus sum ego, et timeo dum discussio venerit, atque ventura ira.

\* Quando cœli movendi sunt et terra.

*V.* Dies illa, dies iræ, calamitatis et miseræ, dies magna et amara valde.

*R.* Dum veneris judicare sæculum per ignem.

*V.* Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

Libera me, Domine, de morte æterna, in die illa tremenda, quando cœli movendi sunt et terra, dum veneris judicare sæculum per ignem.

#### AT LAUDS.

*Ant.* Exultabunt Domino.

#### *Psalm I.*

Miserere mei, Deus, \* secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, dele iniquitatum 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 sermonibus tuis, et vincas cum  
judicaris.

Ecce enim in iniquitatibus conceptus sum, \*  
et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti, \* incerta et  
occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor ; \* lavabis  
me, et super nivem dealbabor.

Audi tui meo dabis gaudium et lætitiā, \* et  
exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis, \* et omnes  
iniquitates meas dele.

Cor mundum crea in me, Deus, et spiritum  
rectum innova in visceribus meis.

Ne projicias me a facie tua : \* et spiritum sanc-  
tum tuum ne auferas a me.

Redde mihi lætitiā salutaris tui, \* et spiritu  
principali confirma me.

Docebo iniquos vias tuas, \* et impii ad te con-  
vertentur.

Libera me de sanguinibus, Deus, Deus salutis  
meæ ; \* et exultabit lingua mea justitiā tuam.

Domine, labia mea aperies, \* et os meum  
annuntiabit laudem tuam.

Quoniam, si voluisses sacrificium dedissem  
utique : \* holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus : \* cor  
contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua  
Sion, \* ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, obla-

tiones et holocausta ;\* tunc imponent super altare tuum vitulos.

Requiem æternam, etc.

*Ant.* Exultabunt Domino ossa humiliata.

*Ant.* Exaudi, Domine.

*Psalm lxiv.*

Te decet hymnus Deus, in Sion, et tibi reddetur votum in Jerusalem.

Exaudi orationem meam ; ad te omnis caro veniet.

Verba inimicorum prævaluerunt super nos ; et impietatibus nostris tu propitiaberis.

Beatus quem elegisti et assumpsisti : \* et inhabitabit in atriis tuis.

Replebimur in bonis domus tuæ : \* sanctum est templum tuum, mirabile in æquitate.

Exaudi nos, Deus, salutaris noster : \* spes omnium finium terræ, et in mari longe.

Præparens montes in virtute tua ; accinctus potentia, \* qui conturbas profundum maris, sonum fluctuum ejus.

Turbabuntur gentes, et timebunt qui habitant terminos a signis tuis, \* exitus matutini et vespere delectabis.

Visitasti terram et inebriasti eam ; \* multiplicasti locupletare eam.

Flumen Dei repletum est aquis, parasti cibum illorum, \* quoniam ita est præparatio ejus.

Rivos ejus inebria, multiplica genimina ejus : \* in stillicidiis ejus lætabitur germinans.

Benedices coronæ anni benignitatis tuæ, \* et campi tui replebuntur ubertate.

Pinquescent speciosa deserti, \* et exultatione colles accingentur.

Induti sunt arietes ovium : et valles abundabunt frumento ; \* clamabunt et enim hymnum dicent.

Requiem æternam, etc.

*Ant.* Exaudi, Domine, orationem meam : ad te omnis caro veniet.

*Ant.* Me suscepit.

*Psalm lxii.*

Deus, Deus meus, \* ad te luce vigilo.

Sitivit in te anima mea ; \* quam multipliciter tibi caro mea.

In terra deserta, et invia, et inaquosa sic in sancto apparui tibi, \* ut viderem virtutem tuam et gloriam tuam.

Quoniam melior est misericordia tua super vitas, \* labia mea laudabunt te.

Sic benedicam te in vita mea, \* et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea, \* et labiis exultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te, \* quia fuisti adjutor meus.

Et in velamento alarum tuarum exultabo, adhæsit anima mea post te, \* me suscepit dextera tua.



Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: \* tradentur in manus gladii, partes vulpium erunt.

Rex vero lætabitur in Deo; laudabuntur omnes qui jurant in eo, \* quia obstructum est os loquentium iniqua.

*Psalm lxvi.*

Deus misereatur nostri et benedicat nobis; \* illuminet vultum suum super nos, et misereatur nostri.

Ut cognoscamus in terra viam tuam; \* in omnibus gentibus salutare tuum.

Confiteantur tibi populi, Deus: \* confiteantur tibi populi omnes.

Lætentur et exultent gentes, quoniam judicas populos in æquitate, \* et gentes in terra dirigis.

Confiteantur tibi populi, Deus; confiteantur tibi populi omnes; \* terra dedit fructum suum.

Benedicat nos Deus, Deus noster; benedicat nos Deus: \* et metuant eum omnes fines terræ.

Requiem æternam, etc.

*Ant.* Me suscepit dextera tua, Domine.

*Ant.* A porta inferi.

*Canticle of Ezechias.—Isaias xxxviii.*

Ego dixi: In dimidio dierum meorum; \* vadam ad portas inferi.

Quæsivi residuum annorum meorum, \* dixi: Non videbo Dominum Deum in terra viventium.

Non aspiciam hominem ultra, \* et habitatorem quietis.

Generatio mea ablata est, et convoluta est a me, \* quasi tabernaculum pastorum.

Præcisa est velut a texente vita mea, dum adhuc ordire succidit me; \* de mane usque ad vesperam finies me.

Sperabam usque ad mane, quasi leo, \* sic contrivit omnia ossa mea.

De mane usque ad vesperam finies me : \* sicut pullus hirundinis sic clamabo, meditabor et columba.

Attenuati sunt oculi mei, \* suspicientes in excelsum.

Domine vim patior, responde pro me : \* quid dicam, aut quid respondebit mihi, cum ipse fecerit.

Recogitabo tibi omnes annos meos, \* in amaritudine animæ meæ.

Domine, si sic vivitur, et in talibus vita spiritus mei, corripies me et vivificabis me, ecce in pace amaritudo mea amarissima.

In autem eruisti animam meam ut non periret; \* projecisti post tergum tuam omnia peccata mea.

Qui non infernus confitebitur tibi, neque mors laudabit te, \* non exspectabunt qui descendunt in lacum veritatem tuam.

Vivens vivens ipse confitebatur tibi, sicut ego hodie; \* pater filiis notam faciet veritatem tuam Domine, salvum me fac, \* et psalmos nostros cantabimus cunctis diebus vitæ nostræ in domo Domini.

Requiem æternam, etc.

*Ant.* A porta inferi erut, Domine, animam meam.

*Ant.* Omnis spiritus.

*Psalm* cxlviii.

Laudate Dominum de cœlis : \* laudate eum in excelsis.

Laudate eum, omnes angeli ejus ; \* laudate eum, omnes virtutes ejus.

Laudate eum, sol et luna ; \* laudate eum, omnes stellæ et lunem.

Laudate eum, cœli cœlorum, et aquæ omnes quæ super cœlos sunt, \* laudent nomen Domini. Quia ipse dixit, et facta sunt ; \* ipse mandavit, et creata sunt.

Statuit ea in æternum et in sæculum sæculi ; \* præceptum posint, et non præteribit.

Laudate Dominum de terra ; \* dracones et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum, \* quæ faciunt verbum ejus.

Montes et omnes colles \* ligna fructifera et omnes cedri.

Bestiæ et universa pecora, \* serpentes et volueres pennatæ.

Reges terræ et omnes populi, \* principes et omnes judices terræ.

Juvenes et virgines, senes cum junioribus, laudent nomen Domini, \* quia exaltatum est nomen ejus solus.

Confessio ejus super cœlum et terram, \* et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus,\* filiis Israel, populo appropinquanti sibi.

*Psalm cxlix.*

Cantate Domino canticum novum;\* laus ejus in ecclesia sanctorum.

Lætetur Israel in eo qui fecit eum,\* et filii Sion exultent in rege suo.

Laudent nomen ejus in choro,\* in tympano et psalterio psallant ei.

Quia beneplacitum est Domino in populo suo,\* et exaltabit mansuetos in salutem.

Exultabunt sancti in gloria,\* lætabuntur in calibus suis.

Exaltationes Dei in gutture eorum,\* et gladii ancipites in manibus eorum.

Ad faciendam vindictam in nationibus,\* increpationes in populis.

Ad alligandos reges eorum in compedibus,\* et nobiles eorum in manicis ferreis.

Ut faciant in eis iudicium conscriptum;\* gloria hæc est omnibus sanctis ejus.

*Psalm cl.*

Laudate Dominum in sanctis ejus,\* laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus;\* laudate eum sæcundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ:\* laudate eum in psalterio et cithara.

Laudate eum in tympano et choro,\* laudate

**eum in cymbalis jubilationis,\* omnis spiritus laudet Dominum.**

*Requiem æternam, etc.*

*Ant.* Omnis spiritus laudet Dominum.

*V.* Audivi vocem de cœlo dicentem mihi :

*R.* Beati mortui qui in Domino moriuntur.

*Ant.* Ego sum.

*Canticle of Zacharias.—Luc i.*

**Benedictus Dominus Deus Israel,\* quia visitavit et fecit redemptionem plebissuæ.**

**Et erexit cornu salutis nobis,\* in domo David pueri sui.**

**Sicut locutus est per os sanctorum,\* qui a sæculo sunt, Prophetarum ejus.**

**Salutem ex inimicis nostris,\* et de manu omnium qui oderunt nos.**

**Ad faciendam misericordiam cum patribus nostris,\* et memorari testamenti sui sancti.**

**Jusjurandum quod juravit ad Abraham patrem nostram,\* daturam se nobis.**

**Ut sine timore, de manu inimicorum nostrorum liberati,\* serviamus illi.**

**In sanctitate et justitia coram ipso,\* omnibus diebus nostris.**

**Et tu, puer, propheta altissimi vocaberis ;\* præibus enim ante faciem Domini, parare vias ejus.**

**Ad dandam scientiam salutis plebis ejus,\* in remissionem peccatorum eorum.**

**Per viscera misericordiæ Dei nostri,\* in quibus visitavit nos Oriens ex alto.**

Illuminare his qui in tenebris et in umbra mortis sedent,\* ad dirigendos pedes nostros in viam pacis.

Requiem æternam, etc.

*Ant.* Ego sum resurrectio et vita : qui credit in me, etiam si mortuus fuerit, vivet : et omnis qui vivit et credit in me, non morietur in æternum.

Pater noster (*in secret*).

*V.* Et ne nos inducas in tentationem.

*R.* Sed libera nos a malo.

*Psalm cxix.*

De profundis clamavi ad te Domine : \* Domine, exaudi vocem meam.

Fiant aures tuæ intendentes \* in vocem deprecationis meæ.

Si iniquitates observaveris, Domine,\* Domine, quis sustinebit ?

Quia apud te propitiato est, \* et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus : \* speravit anima mea in Domino.

A custodia matutina usque ad noctem, \* speret Israel in Domino.

Quia apud Dominum misericordia,\* et copiosa apud eum redemptio.

Et ipse redimet Israel \* ex omnibus iniquitatibus ejus.

Requiem æternam, etc.

*V.* A porta inferi.

*R.* Erue, Domine, animas eorum.

*V.* Requiescant in pace.

*R.* Amen.

*V.* Domine, exaudi orationem meam ;

*R.* Et clamor meus ad te veniat.

*Oremus.*

Deus, qui inter apostolicos Sacerdotes famulos tuos, pontificali (seu sacerdotali) fecisti dignitate vigere ; præsta, quæsumus, ut eorum quoque perpetuo aggregentur consortio.

Deus, veniæ largitor et humanæ salutis amator quæsumus clementiam tuam, ut nostræ congregationis fratres, propinquos et benefactores, qui ex hoc sæculo transierunt, beata Maria semper virgine intercedente cum omnibus Sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

Fidelium, Deus, omnium conditor et redemptor animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum, ut indulgentiam, quam semper obtaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum.

*R.* Amen.

*V.* Requiem æternam dona eis, Domine.

*R.* Et lux perpetua luceat eis.

*V.* Requiescant in pace.

*R.* Amen.

*On All Souls' Day the prayer Fidelium only is said, and is concluded by these words:*

Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

*R.* Amen.

*For the Day or Day after Decease.*

Absolve quæsumus, Domine, animam famuli tui, (*or*, famulæ tuæ) N., ut defunctus (*or*, defuncta) sæculo; tibi vivat: et quæ per fragilitatem carnis, humana conversatione commisit, tu venia misericordissimæ pietatis absterge. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, etc.

*For a Father.*

Deus, qui nos patrem honorare præcepisti, miserere clementer animæ patris mei, ejusque peccata dimitte, meque eum, in æternæ claritatis gaudio fac videre. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. *R. Amen.*

*For a Mother.*

Deus, qui nos matrem honorare præcepisti, miserere clementer animæ matris meæ, ejusque peccata dimitte, meque eam in æternæ claritatis gaudio fac videre. Per Dominum nostrum, Jesum Christum, Filium tuum, qui tecum, etc.

*For a Man Deceased.*

Inclina, Domine, aurem tuam ad preces nostras, quibus misericordiam tuam supplices deprecamur, ut animam famuli tui, quam de hoc sæculo migrare jussisti, in pacis ac lucis regione constituas et sanctorum tuorum jubeas esse consortem. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, etc.



*For a Woman Deceased.*

Quæsumus, Domine, pro tua pietate, miserere animæ famulæ tuæ, et a contagiis mortalitatis exutam in æternæ salvationis partem restituere. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, etc.

*On the Anniversary.*

Deus, indulgentiarum Domine,\* da animabus famulorum famularumque tuarum quorum anniversarium depositionis diem commemoramus refrigerii sedem, quietis beatitudinem, et luminis claritatem. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, etc.

*If it is a single anniversary:* "Da animæ famuli tui, cujus," *is said.*

*If it is of a woman:* "Famulæ tuæ cujus."

*For Relations, Friends, and Benefactors.*

Deus, veniæ lagitor et humanæ salutis amator, quæsumus clementiam tuam, ut nostræ congregationis fratres, propinquos et benefactores, qui ex hoc sæculo transierunt, beata Maria semper virgine intercedente cum omnibus Sanctis tuis ad perpetuæ beatitudinis consortium pervenire concedas. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

## THE TWELVE MONTHS SANCTIFIED BY PRAYER.

---

<b>JANUARY</b>	... Month of the Infant Jesus.
„	... Month of Spiritual Gifts.
<b>FEBRUARY</b>	... Month of the Holy Family.
<b>MARCH</b>	... Month of St. Joseph.
<b>APRIL</b>	... Month of the Passion.
„	... Month of the Holy Ghost.
<b>MAY</b>	... Month of Mary:
<b>JUNE</b>	... Month of the Sacred Heart.
<b>JULY</b>	... Month of St. Mary Magdalen.
„	... Month of St. Anne.
<b>AUGUST</b>	... Month of the Immaculate Heart of Mary.
„	... Month of St. Peter.
<b>SEPTEMBER</b>	... Month of the Sorrows of Our Lady.
<b>OCTOBER</b>	... Month of the Holy Angels.
<b>NOVEMBER</b>	... Month of the Holy Souls.
<b>DECEMBER</b>	... Month of the Shepherds.









