Several excellent Methods of Hearing Mass

With fruit & benefit according to the institution of that Divine Sacrifice and the intention of our Holy Mother the Church

With Motives

To induce all good Christians, particularly Religious Persons to make use of the same:

As also

Several other practices of Devotion appertaining to a Religious Life

Collected Together

By the Right Honourable Lady Lucy Herbert of Powis, Superior of the English Augustinians.

AT BRUGES.

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ADVERTISEMENT.

The motives proposed before each Mass will very much contribute to raise esteem and devotion in time of that August Sacrifice; therefore 'tis advisable & much recommended to all to allow so much time before Mass as to read the motives which precede the Method you then intend to make use of: & also from time to time, the fruits which may be drawn from Holy Mass. page
MOTIVES
And Methods to assist Devoutly at Holy Mass

General Motives to raise esteem and Devotion to the Holy Sacrifice of the Mass.

The most sublime action that the Church militant can offer to God, is that of the Holy Mass; because the victim offered to his Divine Majesty is of an infinite dignity: Christ therein receiving a new birth from the mouth of the Priest when he pronounces the Sacramental words of Consecration; & dies again a mystical death. The Holy Ghost is the sacred fire which by the victim then offered, Sanctifies the Church & all that assist at the Sacrifice as they ought.

Nothing ought to rejoice us so much, as the advantage we have to assist daily at Holy Mass, in which we may enrich ourselves with the merits of Christ; nor can we do any action during our lives comparable to
to that of every day offering to the eternal Father, by the hands of the Priest, the sacrifice of the body & blood of his only son.

All things are infinite in the Sacrifice of Holy Mass: the victim that is offered is infinite; the God to whom it is offered is infinite; Jesus Christ being the principal Priest & Sacrificer; sacrificing himself in Person, to his eternal Father, by the hands of the Priest. It is he who by his minister pronounces the Sacramental words which operate this great mystery. Therefore one Mass, tho' celebrated by a wicked Priest, renders more glory to God, than all the homages which men & Angels can pay him.

God ordained the Holy Mass in which the history of his Passion & death is mysteriously acted as a real but unbloody representation of that Bloody Sacrifice of his death, which was the greatest benefit God could give to man, or man receive from God, it being the highest expression his omnipotent love could make; which deserves not only all our love, but all we have or can have; & that this might make a deeper impression in our hearts & minds, he appointed this Divine Representation; to which we are invited as spectators, & ought to come to it well
well furnish'd with love & compassion.

Holy Mass being the same Sacrifice that
was offer'd upon Mount Calvary for our re-
demption, we ought to assist thereat with
gratitude & love, with a reverential fear,
& with an extreme devotion & attention;
It containing the mysteries of our Saviour's
death, & Passion, which we know was the
greatest, & most solemn action that ever
was perform'd, when in the midst of the
world, & view of the people, Jesus Christ,
the only Son of God, suffer'd death, dying
on a cross by the hands & for the Redemption
of his creatures: a spectacle so full of
Dreadful Majesty, whether we consider the
person, the end, or the manner, that it
astonish'd the Angels, & was a spectacle
worthy of God.

This holy Sacrifice being the representa-
tion of our Saviour's bitter Death andPas-
sion, we are as it were indispensably obli-
ged to apply our selves to it, especially after
the command that Christ gave saying: do
this in memory of me. 'tis then his will that
we should renew those dolorous MysteriES,
as it was for that end, he instituted the sa-
crifice of Holy Mass.

This being, it seems, that tho' we may
entertain our selves with other pious thoughts during the time of Mass, yet none but those of the Passion appear entirely conformable to the intention of Jesus Christ. And how can we at Mass behold Christ immolated, as truly as he was upon Mount Calvary, & his Precious Blood crying to us from the Altar, that he dies, & is again sacrificed; & entertain any thought but of his infinite love which deprives him of his life.

To reap the full profit of this Divine Sacrifice, we must not only have an intention to hear Mass, but a formal application to what Christ do's who is our head, & offers us his members in Sacrifice. We don't hear Mass as we ought when we omit to unite our selves with him. We should join with him by uniting our intentions with his, & by our application to what he therein do's; the Sacrifice of Holy Mass being the mystery of our reconciliation & Sanctification. Many souls that are now in hell might not have been there, if they had but once heard Mass as they ought to have done for by means thereof they might have received such efficacious graces for their entire conversion, & such strength for to have
have withstood & overcome temptations, that they would never have come to that misfortune.

When we hear Mass, we should always reflect that Christ acts as Priest, & that the Priest is but his Minister.

2 ly that he is also the victim that is offer'd, as well as the Priest that offers it.

3 ly that it is for us he offers it. So that we cannot do better in time of Mass, than to keep our selves united to him who is pleas'd to perform all our duties for us.

We must observe another thing when we hear Mass, which is to communicate spiritually when we are not allow'd to do it Sacramentally. And this practice is of so great value that it supply's for Sacramental Communion, & is as acceptable in the sight of God (who see's our heart & the desire we have to receive him) when for just reasons we cannot Sacramentally do it; And these frequent spiritual communions will be a good preparation for Sacramental Communion.

The greater purity of soul we bring to Holy Mass, the more capable we are of sharing in the fruits of this adorable Sacrifice; therefore we must first humble our fel-
selves in the presence of God, & then making an act of contrition, beg pardon for our sins. The Following prayer may serve for that effect.

O my God! prostrate before your Divine Majesty, I acknowledge myself the most ungrateful, & most unworthy of your creatures. I accuse myself before you & your Angels; of all the sins of my life past; of all my negligences in your service; of my neglects in complying with your blessed will, & holy inspirations; of my sloth & tepidity in your service; & in the exercise of your Divine Love: in reparation of which, I offer you all the merits of Christ, who will soon render himself present for me upon the Altar. Receive Lord, his death & Passion in satisfaction, & for the remission of my sins; his indefatigable labours to repair my negligences; his prompt obedience in complying with all your wills, to satisfy for my sloth therein. Look not on my unworthiness, but upon your Son, who by an excess of goodness gives himself to me, to satisfy for all my debts. Respite in faciem Christi tui.
A METHOD OF
Hearing Mass, by Considering it as a Representation of our Saviour's Passion.

When the Priest comes to the Altar, represent to your self, how the Jews after having taken our Saviour, loaded him with chains, and draged him to Jerusalem, and from tribunal to tribunal.

Reflect a little, that had not love first captivated his heart, his enemies could never have bound him. Consider him as a victim going to be sacrificed for your salvation. Compassionate him in the affronts he suffers, and follow him in spirit with a resolution never more to forfake him.

O Charity! how strong and powerful are your bonds, since they captivate a God! O may they bind me so fast to him, that nothing may ever more separate me from him.

From the Epistle to the Offertory.

Reflect on the many false accusations that the Jews brought against our Saviour. First as to his doctrine; tho' he is the way and the truth, who neither can deceive, nor
be deceived. Then as to his works, tho' most holy, just, and irreproachable.

Learn from the silence, and meekness of Jesus in this occasion, to suffer without murmuration, or complaint, whatever injury, false accusation, cenfures, or malicious interpretations of your doings, or layings, tho' innocent and well meant.

*From the Offertory to the Elevation.*

Consider Jesus offering himself to his eternal Father; his body for stripes, his head for thornes, and his hands and feet for nails.

Return most humble thanks for the same, and for the blood he shed from all those parts; to make thereof, not only a bath to wash away the stains of sin from your Soul, but also a sovereign balm to fortifie and strengthen you in your paines, labours, and temptations. Beg the grace to make use of it in all such occasions.

Offer the sacrifice of Mass for the same intention, for which Christ offer'd the bloody Sacrifice of mount Calvary to his eternal Father, and for the intention he now offers the unbloody one.

For the exaltation of our Holy Mother the Church; & for the Sanctification & accom-
accomplishment of all God's designes in his Elect.

To beg that union and peace may ever be in this family, and that each one of it may be so happy as to praise his mercies for a whole eternity.

And that he would please to grant our Bishop, and Superiors, and all that have the charge of us, what is necessary for their own Sanctification, and that of the persons committed to their care.

Besides these intentions, add one of these following ones, according to the days of the week.

On Sundays, for the conversion of heretics, and infidels throughout the whole world, especially in England.

On Mondays, for obdurate sinners. On Tuesdays, for all that are in, or near their Agony.

On Wednesdays, for the conversion of England.
On Thursdays, for Peace. On Fridays, for all those that labour for the conversion of souls.

On Saturdays, for our Family and for all its necessities spiritual, and temporal and to obtain a happy death for each of them.
From the Elevation to the Division of
the Host.

Consider Christ as the Sovereign High-
Priest, who on the Altar as on the Cross, offers himself in Sacrifice to his eternal Fa-
ther, for to appease his just anger, and satis-
fy for our sins; blotting out the decree of our condemnation; and signing with his blood a new alliance between his Father & us.

Look on him in the hands of the Priest, as in the arms of the Cross. Your heart must be of stone if this spectacle do's nor penetrate it with tender sentiments of love and gratitude.

This Sacrifice being the same, and of as great value and vertue now, as when offer'd on Mount Calvary; your affections ought to be the same. With what respect, devotion, and confidence to obtain what you ask, ought you to asliet thereat?

Approach the Cross of your Saviour, with respect, and remember, that when he prays for his enemies, and persecutors; 'tis for you he prays. Beg his pardon for all your offences, and grace to amend.

Then offer him to his eternal Father, say-
ing:
ing: & my God! Father of my Lord Jesus Christ: I offer you the heart of your beloved son, as he offers it himself: receive it for me with all its affections, and all the acts proceeding from it; for they are all mine, since it is for me, that he sacrifices himself. Receive them with all his merits, in satisfaction for all my sins, in thanksgiving for all your graces and favours. Receive them that thereby you may grant me all necessary graces for my salvation and perfection; and especially the grace of a happy death. In short receive the affections of that sacred heart, as so many acts of love, adoration, and praise from me: for 'tis only by means of your Son, that we can worthily love, praise, & glorify you.

At the Division of the Host.

When the Priest parts the host, call to mind the cruel separation of our Saviour's sacred Soul from his body. Conceive if possible the enormity of sin, which could no otherways be worthily repair'd than by the death of God man.

Weep bitterly for those you have committed; and resolve rather to die, than to deprive Christ of the fruit of his passion, which he only suffered to exterminate sin.
At the Priest's Communion.

Reflect how the soul of Jesus Christ, as soon as separated from his body descended into Limbus, to comfort with his presence, the souls of the faithfull there detain'd; and by that Divine presence of a hell he made it a heaven.

Beseech him to do the same in your soul, by Spiritual Communion, if you are not allow'd to receive him sacramentally: but dispose your self for it by an act of humility, and of contrition, and a great desire to receive him, that you may be united to him: for which effect say.

O my God! I do most ardently desire to receive you, and to have all the dispositions necessary for that effect; but I acknowledge my self a sinner, and therefore very unworthy of it. On this account, I dare not presume to receive you, who are my Lord and my God: but I offer you the devotion and charity, wherewith you were received by your most blessed Mother, and by all your Saints; and the faith and devotion with which all your servants in the state of grace throughout the whole world, do this day receive you.

You can dear Lord work in me with-
out my receiving you Sacramentally all that you can operate with it; say then the word, and my soul shall be sanctified, and saved. Make me partaker of all the affections and devotions wherewith the just receive you to day; and of all the effects which you by this adorable Sacrament work in their souls; and of those effects for which you instituted, and ordain'd this Holy Sacrament, for the everlasting glory of the Divine Majesty.

Never fail to communicate spiritually at every Mass. For tho' it be not of so great value as Sacramental Communion; yet it is of great advantage if well perform'd; and the best preparation for Sacramental Communion.

After which, imagine you have received him; and entertain him in your heart, as you would do if you had really received him.

Then descend with him in spirit, into purgatory, and beseech him to comfort, and release those souls; by applying to them the merits of his life and death, and the fruits of Holy Mass.
ANOTHER MANNER OF HEARING MASS

By Following our Divine Saviour in his interior Sufferings.

Before the beginning of Mass compose your self in the most respectfull posture you can; kneeling with true Humility. Then make an act of Contrition for your sins, which have been the cause of the Sufferings and death of Jesus Christ; for the greater purity of soul you bring, the more you will partake of the fruits of this adorable Sacrifice.

Then offer it to God, to render him due Glory, to obtain pardon of your sins, victory over temptations, and the grace to fulfill the duties of your state and charge; and for peace, union, and a happy death, both for your self, and every one of the family.

At the beginning of the Mass, represent to your self Jesus Christ, in the person of the Priest; he first mounts up to the Altar, & then descends; which steps may represent to you the way our Saviour went
went from the cenacle to the garden of Gethsemani. Then the Priest's bowing his knee must mind you of our Lord's prostrating him self before the Majesty of his eternal Father in that garden. Endeavour to enter into those dispositions of humility & respect which abases Jesus in presence of the greatness of that divine Essence, before whom all created beings are as nothing.

Then with great devotion and attention, call to mind all that pass'd in the garden of Gethsemani; at which all heaven seem'd to tremble, with a certain honour to behold God in Christ Jesus, under the figure of a criminal, loaded with the execrable sins of all mankind. He suffers there the greatest humiliation & confusion that can be imagin'd, annihilated before the infinite Majesty of his eternal Father, he makes him an honorable amends, and produces an act of so great sorrow, that he merits absolution and pardon for all mankind.

He there appear's a criminal (tho' spotless) and is treated with all rigour by the divine justice. As the victim for sin, he receives the sentence of death, which he accepts of, to give us life, and restore to us what sin had taken from us; and he me-
rits for us the grace to enter a commerce with his eternal Father.

The sight of what he was to undergo, and suffer, cast him into an agony which forced blood as drops of sweat, to fall on the ground from all parts of his body, which with all he was to suffer, he applied to each soul in particular.

All creatures, says St. Paul, rise up against Jesus, as sinner, to revenge the injury sin do's to God. He is abandon'd to the powers of darkness, and reduced to such an extremity, that he likens it to the pangs of death, saying, his soul is sorrowful even to death. Sin covers him over with infamy; and in this hateful condition he appears to his own, and to his Father's eyes; who draws due satisfaction from him and that even to the utmost rigour. The soul of Jesus, not only suffers a mortal repugnance of the approach of sin, infinitely odious and detestable to him, but also an extreme apprehension and terror, which sinners have of God's wrath and fury; and this apprehension is as great, as the sight he has, is clear and penetrating.

In these reflections, or any other Mystery of our Saviour's Passion; you may bestow your thoughts till the Elevation.
At the Elevation.

Christ being crucify'd was raised on high, 
saw & adore him so in the hands of the 
Priest. He is Sacrificed for your sake on the 
Altar, as well as on mount Calvary; he 
thinks of you, prays for you, & offers him- 
sel to the justice of the eternal Father, to 
appease his wrath against you. In a word, 
he is wholly taken up with your concerns, 
acting for you on the Altar, as on Mount 
Calvary. Which reflection ought to enfla-
me you with his love; and give you a firm 
hope that he will be heard, and obtain what-
ever he asks for you. Unite your intention 
with those he has for your salvation, pro-
testing that you will, all he wills, and that 
you will stand to what he promises in your 
behalf.

From that time till the Agnus Dei, remain 
in the spirit of an united Sacrifice with 
Jesus, as much as possible; to make the Sa-
crifice compleat, according to his mercy-
full designes: with silence and respect, ann-
nihilated, and as it were, lost in Jesus who 
there offers himself for you. In this man-
ner did his blessed Mother assist at the bloo-
dy Sacrifice he offer'd on the Cross; her
eyes and heart fixed on him, by a simple regard, full of respect & love.

You may also entertain your thoughts with the words Christ spoke on the Cross; admiring in the first how easily he forgives his enemies; & considering yourself as one of them, heartily beg pardon, and confidently hope to obtain it. 2 ly his liberality to the good thief; beg you may experience the same at the hour of your death 3 ly his tender love and concern for you expressed by his recommending you to his blessed Mother in the person of St. John and speak what affection shall suggest.

At the Agnus Dei.

Consider how our Saviour’s love was strong as death. being dead he is taken down from the cross to be laid in the sepulcher. Here remember to prepare your heart that it may serve for a tomb to lay him in, for which effect, dispose yourself for communion; and be sure to Communicate spiritually, if you may not do it Sacramentally. Desire it ardently, that Jesus may live in you and you in him; for which end he instituted it and desires to be received; so that all your thoughts, words, and
and actions, may be the effects of his divine spirit, and not of your own will. Make acts proper for communion, as humillity, love, and contrition, beseeking him to wash your soul from sin with his precious blood; and to come into your heart and make of it a worthy habitation for him self. And omit not to beg him that as he resuscitated his body and gave it a new life, he would please by his sacred presence to do the same to your soul; giving it a new life which may be visible by your happy change of inclinations and manners.

The ends for which holy Mass was Instituted by Christ; and is offer'd by our holy Mother the Church; may serve for entertainment during the same.

Our Lord's spirit was that of an entire Sacrifice. There are four sorts of Sacrifices. The first of a Holocauft, purely to adore, worship, and praise the sovereign greatness and goodness of God. The second of thanksgiving for the continual graces and favours received. The third of impetration, to crave and obtain such graces and gifts, as we stand in need of. The fourth of propitiation, for the forgivenes of sins.
Our Saviour instituted the Sacrifice of the Mass for these ends, that he might render to God an infinite honour proportionable to his greatness. Give him thanks answerable to his benefits, Satisfye in all rigour of justice, for all the sins of mankind, and obtain for us all we want, and request.

Our dependance on God lasting every moment; we should every moment adore and glorifye him. He bestowing continually new benefits upon us we should alwayes, and each moment offer a Sacrifice of thanksgiving to him. Our wants being continual, each moment of our lives would also require an impetratory Sacrifice. Our offences being every moment, with an uncertainty whether any past ones are remitted; each instant of our lives would also exact from us a propitiatory Sacrifice.

Any one of these duties is impossible to us; and much more all of them. In this then consists the admirable blessing of Holy Mass; Christ our Lord fulfilling by it all our obligations to his eternal Father; and that in an infinitely perfect manner beyond all that the Saints and Angels could do, during a whole eternity.

Our Saviour then offering for us those four
four Sacrifices in each Mass, it is our duty to offer them with him, either all at once, or one at a time as may best suit with our present disposition.

As to the first, which is a Holocaust, or Sacrifice of praise, wholy to adore & worship the greatness, and goodness of God.

Sacrifices were established to honour God only, who being infinite in all kinds contains in himself all greatness, and all excellency, which to honour worthily, should be with the destruction, and Sacrifice of all that has a being; they ought to annihilate themselves before him as nothing in his presence. But it not being convenient that Mankind should be destroy'd and yet necessary that God should be honour'd with the greatest honour possible, and that daily Christ as head and chief performs this for us, annihilating and Sacrificing himself on our Altars; and putting himself into our hands to be offer'd in Sacrifice to his eternal Father; that thereby we may render to him all the honour we owe him, and all he deserves, or can possibly exact.

This was Christ's first and principal design in instituting this adorable mystery, to render his eternal Father an infinite honour
nour and homage, justly due to so excellent a being; and knowing it impossible for men to pay God the honour he deserves, tho' all mankind together, with all other creatures, should immolate themselves in Sacrifice: since all men together are no more than an atome in regard of the infinite greatness of God, he is pleased to do it, offering himself continually in Sacrifice to pay the homage we owe, and cannot satisfye without him.

It is certain that the adorable Sacrifice of Mafs, renders an infinite glory to God; because the victim that is offer'd, is of an infinite dignity, being God. It follows then that tho' we should offer all the Sacrifices that has ever been immolated to the divine Majesty, from the creatures of the world, till Christ's incarnation; we should not render him so much glory, as we do by assisting devoutly at holy Mafs, in which we offer to Almighty God his only Son by the hands of the Priest.

Hence it follows, that God receives more glory and honour, by one only Mafs, than he receives in heaven from all the Saints and Angels, who continually praise him; tho' the glory they render him is greater than
than we can conceive; nevertheless it is finite, they being but pure creatures: but in the Mass it is a God that Sacrifices and annihilates himself, which renders the Almighty an infinite honour. And all that assist at it, and take in what Sacrifice; joyning themselves to those adorations which Christ renders, and offering them up to his eternal Father; there by perform an action more glorious to God and in some measure more profitable to themselves, than if they were in heaven singing his praises.

What comfort for a soul that truly desires to glorifie God, and to pay him due honour! how carefull should this make us to assist thereat! God on his side is so good as to joyn our interest so with his own, that we cannot promote his glory, without advancing our own good. Would you believe says St. Augustin, that God even in the Sacrifice he ordaines for his glory, seems to consider his own advantage less than ours?

* A Manner of Hearing Mass. When we consider it as a Sacrifice of praise only; purely to adore and worship the greatness of God. For which intention we must offer it.

At the beginning, having placed your self with
with great respect and humility, in the presence of God; and made an act of contrition for your sins: imagine that an Angel says to you, as one said to St. John. Ascend and I will show you what must be done.

Represent to your self the spectacle which was shewn him; who rapt in spirit saw in heaven a throne, and a person seated on it, and round it a rainbow like unto an emerald; which throne was surrounded by twenty four others, on which were seated as many seniors in white garments, with crowns of gold on their heads. And there was also four great Animals which never ceased day and night to repeat continually, Holy, Holy, Holy, is the Almighty Lord, who was, who is, and who ever will be. And whilst the heavens echo'd the praises and Benedictions utter'd by those Animals, all the seniors prostrated themselves, laying their crowns at his feet, and crying out: you deserve o Lord our God, to receive glory, honour, and power; for you have created all things; and it was because you would have it so, that they have received a being, and were made.

Then reflect that this great God has his eyes first upon you, to receive the divine Sacri-
Sacrifice you are going to offer by the hands of the Priest; and that an innumerable number of Angels, with due respect and fear surround the Priest and the Altar: With this idea assist at mass to acknowledge the infinite greatness of God, and to render him all due honour.

Affections

Sovereign Lord of heaven and earth, Master of all creatures; before whom all kings of past present, or future ages, together with all their subjects are but as a drop of water, or a grain of sand! you whose Majesty fills the whole universe, and whose luster dazzles the most sublime intelligences, whose power makes hell to tremble; and whose charmes ravish's the blessed. Who with one only word, have drawn all created beings out of nothing; and without the least diminution of your treasures have furnish'd them with all the goods they have.

Behold me your unworthy creature prostrate at your feet, begging that together with the Sacrifice of your dear Son, you will please to accept that of my unworthy self, and the promises made for me at Baptism, and those
those I made at my profession, which I here again renew.

I adore you my God, I believe in you; I expect and hope all from you. I acknowledge all my love is due to you, I place all my felicity in loving, and serving you.

How sweet is it to have for father so amiable and so powerfull a God! when I reflect that you are willing to be my father, I grieve that my understanding is so narrow as not to conceive so inestimable a benefit; and that my heart is not capable to love you as I ought. I adore you with respect as my sovereign, I embrace you with tenderness, as my father, and I consecrate my self wholly to you as my Creator and bestower of my being.

At the Offertory.

Consider Christ as the only victim that can worthily honour the greatness of God. Offer him and all his merits to his eternal father, and so by his means render him all the honour he merits and deserves; and as much as you owe him, or he can justly exact from you. This must also mind you to offer your self, that is, the Sacrifice of your liberty: for he that gives his liberty, gives all, and can no more possess any thing.
Affections.

Take possession of me my God, for I am wholly yours. Imprint in my memory the remembrance of your presence and divine perfections; in my understanding the knowledge of you; and in my heart your love. And grant me the grace to submit my will to all your laws, and to each point of order, for your sake. Destroy, and make me overcome whatever may dispute your right in me. I desire to depend wholly on you. 'tis you alone, my God, that I desire to serve, and to have no other end in all I do, than the accomplishment of your holy will, and your greater glory: grant me but that, and I'll desire no more.

At the Elevation.

'Tis at that precious moment, that God shower's down a deluge of graces into the hearts of those that are disposed to receive them; a deluge of Sanctity for the just, and of penance for sinners. And 'tis then that we obtain of the eternal Father, all we ask him by the death and passion of his divine Son.
Adore our Saviour in the host, and consider him as a true model of a perfect Holocaust. He has spared nothing, but has sacrificed all for the glory of his eternal Father: thence learn what you ought to do, resolve upon it, and beg grace for that effect.

Affections.

My soul, behold the afflicting state which your dear Saviour was reduced to upon Mount Calvary and you shall not find the least thing neither in soul nor body, which he has not sacrificed for his eternal Father’s glory and your salvation.

Sovereign Lord, what obligations have I to you! who not content to have sacrificed your self on the cross for me, do daily renew the same Sacrifice for me. I believe you as really present here, as I do that you are seated at the right hand of your eternal Father. If on Calvary you had the goodness to promise him that I should one day sacrifice my self with you; the day is now come, be pleased then to offer me to him united with your self, for I am so base and unworthy of his acceptance that I dare not offer my self alone; but united to you and offered by you; despicable as I am, I shall be agreeable to his divine Majesty.
O eternal Father, behold here your devout, your Divine Son, & for his sake look upon me whom he has redeem'd with his precious blood, since together with my dear Saviour, I consecrate my self to you, to be dispos'd of, as it shall please your Divine Majesty, for time, and for eternity.

At the Communion.

Jesus Christ present on the Altar, has an ardent desire to be received by you; that he may adore, praise, and worship his eternal Father in you; and pay him in your behalf, those homages you owe him: and together with himself, offer you up in Sacrifice to his Divine Majesty. Be sure therefore to communicate spiritually, making acts as if you were Sacramentally to receive him, as of humility, contrition, and a great desire to receive him.

After which, consider him in your heart, adore him there, and offer first your self to him; and then offer him to his eternal Father; and his adorations to acknowledge the supremum dominion he has over you, and all creatures: and beg him to receive the same in lieu of all the honour and homage due to his sovereign greatness from you.
you and all creatures. If you desire that your offering may be pleasing to God, you must unite your heart with the heart of Jesus; for all your tears and sighs, if not united with his, will not touch the heart of God.

Penetrate if you can, the sacred heart of Jesus, when he offers himself in Sacrifice on the Altar of your heart, to his eternal Father. What flames of love will you there discover! it is there that he contemplates his eternal Father, and profoundly adores him; offering him his body, soul, and all his merits, for the Sanctification of your soul; and inflame it with his love.

Of all other means, this of Holy Communion is the most powerfull. At Mass never fail to communicate spiritually, when you are not permitted to do it Sacramentally. And beseech him who came down from heaven to enflame your heart with his Holy love, that he would please even now to enkindle that flame in it, and to teach you the true method of loving him. For if you know that, you know all; and provided he bestow's that upon you; let him exact what he pleas's, tell him you are content. In short beg him so to unite your heart with
his that you may be one with him according to his divine will for time, and for eternity.

The Second Design our Lord had in the Institution of the adorablc Sacrifice of Holy Mass, was, that it should be a perpetual Sacrifice of thanksgiving, which might worshiply acknowledge all the Divine favours and benefits; and render him answerable Thanks.

The Divine Majesty continually bestowing new favours upon us: we ought likewise every moment to offer him a Sacrifice of thanksgiving; which duty Christ knew was impossible to us; and therefore he fulfills that obligation for us, to his eternal Father, by means of holy Mass (in which consists it's greatest advantage) and that in an infinitely more perfect manner, than all the Saints and Angels could do, during a whole eternity.

For this end we ought to assist at Mass, that we may thereby render infinite thanks to Almighty God, for all the favours we daily receive: since all we are, or have, is his gift to us; and as if that were not yet enough, he has as it were drain'd his
greatest treasure which is of an infinite value, and has given it to us, to wit his only son; for which, none but himself can render worthy thanks.

We should therefore by necessity have remain'd ungrateful, had we not had his only son, whom he has made ours, by giving him to us, that we may present him in return for all benefits received.

When our Saviour instituted this adorabile Sacrifice, the Evangelist observes that he first render'd thanks to his eternal Father. This is what he continues to do daily on our Altars. He there in our behalves renders due thanks for all God's favours, and as much as he deserves: for it being the thanks giving of a God, it can be no less than infinite, and therefore God can neither possibly receive, nor exact greater

It follows then, that by assisting devoutly at Mass, and uniting our hearts and will with that of Jesus, we by him and with him render thanksgiving to God, which is infinite, and worthy of himself.

Tho' we should have been upon our knees from the first moment of our lives to the last of our days, employ'd in thanking Almighty God, with all imaginable
fervour for all his benefits; and that all souls both in heaven and earth should have joyn'd with us; yet we should not so worthily have thank'd his Divine Majesty, as we do by hearing Mass devoutly.

What a comfort ought this to be to us, and with what joy ought we to asliift the-reat: since by it we can worthily acknowledge, and render those thanks to God which are due to him for all his mercies to us.

Let us then with all possible reverence, offer this great Sacrifice in thanksgiving for all favours received both spiritual and corporal, for the best means to obtain new favours, is to be gratefull for them we have received. And nothing being more proper for acknowledgment, than the Sacrifice of holy Mass, we may offer it for that intention, using the following method.

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A METHOD OF
Hearing Mass, when we consider it as a
Thanksgiving-Sacrifice.

AT THE BEGINNING

Having placed your self in the presence of God, and made an act of contrition, represent to your self the Angels and
and Saints surrounding the Throne of God, and continually singing canticles of praise and thanksgiving to the glory of their benefactor, recounting therein, and extolling his innumerable benefits, joyn yourself in spirit with them and render the best thanks you are able, for all those you have received.

Affections.

Being wholly incapable, my God, of rendering the thanks I owe you, I offer you all those that are paid you by the blessed in heaven; begging you will please to receive them in acknowledgment of all your infinite mercies to me. The multitude of your favours are so many, and each so great, that I can neither reckon their number, nor conceive their excellence. And though I should conceive that infinite love and charity which moved you to bestow them, where should I find terms worthy to praise and thank you for them? all I can say is, that they infinitely surpass whatever I can conceive or express; but will this acknowledgment of my insufficiency suffice?

Alas! without the help of your dear Son, I could have gone no further; but since he has
has been pleas'd to make himself man, and give himself to us, to be the victime of our Sacrifice, I have the comfort by offering him to your divine Majesty, to acknowledge all your benefits worthily, for that end receive him then from your unworthy servant.

My dear Redeemer you having served me as a victime to offer, be now for me as High Priest, and in offering your self offer me also, as a member of your mistical body, and the purchase of your blood, to labour the rest of my dayes for the divine glory.

At the Offertory of the Bread and Wine.

The Bread and Wine which is offer'd may put you in mind of Gods temporal benefits bestow'd upon us; for which you may begin to thank him.

Affections.

O my God, the Author of my being! I am endebted to you for the life you have given me; or to speak more properly, which you hourly give me; since if you did not each moment conserve me I should return to nothing. On every side that I turn me I see and enjoy your benefits. All you have
have made, you have made for my use. Add to this the evils you have hinder'd from falling upon me and the dangers you have drawn me out of. For all which, I can never sufficiently thank you. The least I can do in return, is to resolve that for the remainder of my life I will make use of all your benefits to encrease your glory: for which I beg your grace. And if I am not so happy as to give my life for you who are Author of it and all I have, at least I may thus do it, by abstaining from all you forbid and exactly performing all you command.

My Sovereign redeemer and High-priest, who have paid the price of what I ask; give it me then, with a heart conformable to yours, which may truly and constantly love you, with such a love as may best acknowledge yours to me; which love you only can bestow, and which thro' your sacred merits I beg.

At the Consecration and Elevation.

Here consider those infinitely greater benefits which God has bestow'd on you in your redemption; and return most humble thanks for the same. Consecration representing the incarnation of our Saviour, who descended from heaven into the womb of the
the blessed virgin, as he is pleas’d to descend into the hands of the Priest at the words of consecrating, and his elevating him, represents his being lifted up when on the cross, where he expired for your redemption.

Affections.

All your other benefits, my God, compared to these, appear but small; for these are incomprehensible even to the most sublime intelligences. And what renders them still more worthy of admiration is, your having done them for creatures who rather deserving to feel indignation and anger.

O inconceivable source of goodness! what has it cost you to redeem me? this adorable Sacrifice represents it to me, when by vertue of the Sacramental Words, I adore your sacred body in the Host, and your Blood in the Chalice: it minds me of those cruel torments you suffer’d which forced each drop of blood from your sacred veins; and your soul from your body. Here I lose my self, and can only say, that your boundless love has ever made you forget your greatness and my baseness. None but you, my God, could carry love to so high a pitch.

Whilst
Whilst you, my Lord, so profusely pour forth your treasures upon me; I am so niggard to you, that when there's question of proving my love to you, by suffering for you. I examine whether I am obliged to it under sin; love and gratitude not sufficing, tho' by them I am most certainly obliged. A torrent of tears cannot wash off so great an ingratitude. But dear Lord, I do not reckon upon my tears, but upon your precious Blood, both to satisfie for my sins, and to acknowledge your mercies as I ought. I beg that the same love which made you suffer for me, may continually draw tears from my heart for my ingratitude to you. Let your love to which I abandon all my interest, act this for me. consult it in all that concerns me. And give me what it requests of you for me.

In time of Communion.

Consider that if you really desire, worthily to acknowledge God's favours and mercies to you, you have the best of means, and indeed the only; which is Jesus Christ: who is willing to come into your heart, that you may thereby, have in his person where with all to offer to God, what is worthy of him.
O come dear Lord, into my heart, for 'tis by your means only that I can worthily acknowledge God's infinite mercies to me, as well as learn to do it. Come then and teach me that duty. During your mortal life, you gave me example of it, ever rendering thanks to your eternal Father; before you proceeded to any action, inspire me with the like sentiments.

And since for that end, you are pleased to come into my heart, give me leave to offer you to your eternall Father and mine, since he allows me the honour to call him so.

O eternal God! I offer you your only Son, Jesus Christ, to acknowledge your mercifull goodness to me your unworthy creature; for he is mine by your free gift and his. I offer him then with my whole heart for your greater honour and glory, since nothing can more contribute to it.

O my sweet Saviour, who are so good as to visit me; unite me to your self, that I may be but one with you by grace, and a perfect conformity of wills. Let the same fire that burns in your heart, enflame mine. Make use of me as an instrument to glorifie your
your eternal father on earth, whilst you thank and praise him for me in heaven.

O love immense and infinite! thaw the icy coldness of my heart; soften its hardness; that you may find no more resistance in it to your holy inspirations. Enflame, dilate, and fortify my heart, and grant I may unmeasurably love you, for I cannot otherwise answer your love. I consecrate to you, my life, my soul, and all that I am. Dispose of me and all that is mine according to your will; and let not my will be ever different from yours. I but desire your love, give me that and 'tis sufficient.

A Third Design our Lord had in instituting the Sacrist of Holy Mass, was that it might be an imperatory Sacrifice; by means of which we might obtain all necessary graces to love and serve him. For which end we ought to offer it.

Our Lord promised us, that all the petitions we should make in his name, should be infallibly granted us. We can never be said to ask so properly in his name, and by his merits, as when we present him to his eternal Father, to be our petitioner; when his precious body, and blood are actually upon our Altars, where his sacred blood
blood pleads for us; the virtue of which is infinite, and the voice all powerful to obtain all that is requested. What can God refuse us, when we offer him a God in payment for what we ask?

We are assured that the only Son of God is given us; he is then all ours; *Parvulus Filius datus est nobis*. Therefore when we assist at Holy Mass, we may offer him as ours, with all the divine acts which his soul then addresses to his eternal Father; and present them as our own. What a treasure have we then in hand! by means of which, we shall adore, give thanks, and pray by the prayers of Christ. How can we then but be heard? how rich is a soul that knows thus how to make use of the great treasure bestow'd upon her! which is no less than Jesus Christ with all his merits. Let us then make use of it, to purchase all we want, begging with confidence all we stand in need of, for it is given us for that end.

O excess of goodness! who obliged him to be thus liberal to us! he in a worthy manner performs on our Altars, towards his eternall Father, what we are incapable of doing in a manner worthy his divine Majesty, and thereby supplys for all our defects.
feels. what cause of joy for us! since all his
divine operations are ours, and perform'd
for us. Since in giving himself to us, he ga-
ve us all he is, and all he has without
reserve.

It is by means of holy Mass, that we gain
strength to overcome all our enemies, and
efficacions remedies to cure our wounds.
And our souls are cleansed from the stains
of sin, by the blood of the lamb of God,
there offer'd. Almighty God also affords a
more special protection to such as are care-
full to assist thereat as oftin as they can. The
Council of Trent assueth us thereof in these
words: the Sacrifice of Mass do's not only ob-
tain us the gift of penance, but menages for us
the proper helps we have need of in the different
conjunctures of this life. many by means of
Mass have overcome the temptations of the
enemy that tempted their fidelity to God.
One that was tempted to despair, and was
upon the point of yielding; being advis'd
by the person he declared it to, to hear
Mass every day, which he had no sooner
resolved upon, but he was entirely freed
from the temptation.

Happy are they, that are sensible of the
vast advantage of assisting at holy Mass. for
t is the source of all sort of Goods, what graces, what favours, what riches, spiritual and corporal, for time and for eternity!

As with earthly Kings and Princes, 't is all in all, to address our selves to them in a proper time when they are best disposed and they are likely to be best disposed when great honours are done them. So in regard of God, the properest time to obtain of him what we desire, is the time of Holy Mass, by which he receives an infinite honour and in which he takes an infinite complaisance: which makes St. Chrysostome say: that of all times, Mass is the most advantageous time to negotiate with almighty God. For how is it possible that God should refuse us any grace we ask, at the very moment he works so many wonders in our favour, & gives us his only Son, and the same Son offers himself in Sacrifice for us.

To profit by it as we ought, our chief design must be to render to God that due honour which this Sacrifice only can render him. Then to obtain pardon and remission of our sins, and the grace to overcome temptations; and to fulfill the duties of our state and employment as we ought. That peace may be maintain'd in our family, and that each may encrease in per-
section according to God's merciful designs.

An infinity of blessings are wanting to us, and we are oppressed with as many evils and miseries. We have in the Sacrifice of Holy Mass, a treasure so great, that all blessings are contain'd in it; and an universal remedy against all our miseries: and for want of knowing how to make use of it, we are spiritually poor, and oppressed with miseries. In order then to make our advantage of our treasure, we may use the following method.

The manner of assisting at Holy Mass when we consider it as an impetratory Sacrifice, for which end Christ instituted it, that we might thereby obtain all necessary graces to love and serve God.

AT THE BEGINNING OF MASS.

Consideration.

Consider your self in the presence of God, as a poor beggar at the gate of a Prince, infinitely rich, liberal, and powerful. Then reflect that Jesus Christ assures you that you shall obtain whatever you ask his
His Father in his name; and moreover, that he will come down from heaven to joyn his prayers with yours, and to renew the Sacrifice of the Holy Cross, for you and apply the merits of it to you.

Affections.

O my God, I am sensible of my great poverty, and wants; and of my many miseries in body and soul, of my infirmities, and weakness in the one, passions and vicious inclinations in the other. My soul defiled with sin, my heart narrow for want of Divine love. And in the little good I do, there's so much dross caused by self-seeking and self-love, that there will be little or nothing worthy of your reward: and what is most deplorable, is, that I feel my miseries and wants, and cannot free my self from them.

Come then my God, and drive a way all that you dislike in me; for no less a power than yours can do it cast out all that is hurtful to me, and cleanse my heart from all that loathsome corruption which dwells in it. Bannish thence for ever the tyranny of self-love, under which I groan, together with all that is sensual. And since my heart is
is so narrow, enlarge it I beseech you, to a
capacity fit to intertain, and love you.

O my God, since you have been pleased
to give me your only Son, I cannot think
you will refuse me what I ask. For he being
mine by your free gift; I offer him to you
with all his merits; which offering I am sure
you will graciously accept: and after having
received from me a present of so great value;
what return may I not hope from you, who
will not be outdone by any of your crea-
tures. I dare affirm that whatever I can re-
quest, or you can give, will not be worth
the victime I offer you; which raises my ho-
pes to an assuredness of obtaining what I ask
for what can you deny me, when I offer
you your divine son?

_During the Epistle and Gospel. Consideration._

Reflect, that the source of all your evils;
is the darkness of your understanding, thro'
want of faith: which darkness is the cause of
all you do amiss. For did you know, and
understand truth, and what God is; you
would never cease to love him; and in all
you did, you would seek him only, and
his interest: and by consequence could
never offend him.
Affections.

O my God, the darkness I live in for want of a sufficient light, is the chief cause of my misfortune and defects. I own 'tis a just punishment for my sins, and for my having so often slighted the light you gave me, refusing to make use of it as I ought; when it would have led me through virtue to felicity, and through grace to glory. I therefore have deserved to be deprived of it and to have my understanding obscured with ignorance; and subject to deceit and error.

O pardon me my God, and in your mercy, now disperse those clouds of darkness and ignorance which overshadow me. Let your light shine with such piercing beams as may not only illuminate my darkness, but also melt and enflame my heart, and make it fit to receive your impressions. Take from me that sadness which darkness breeds, and give me that spiritual cheerfulness and joy, which no created good can give, nor evil deprive me of, and which you only can bestow. Give me a profound humility, which springs from the light that shews me to myself as I am in your eyes. Let it humble, but not deject me.

O did
O did I believe as I ought, that humility and sufferings is the secure way to glory; I should not have so great a repugnance to what is humbling, nor so great a horror of the least suffering, mortification or self-denial: since faith teaches me that it is the only way to heaven. All is possible to those that have faith, says our Lord, and one grain of it is sufficient to transport mountains; how can I then be said to have any, since I am not able to surmount the least difficulty? when shall I have it? when you my God, shall please to bestow so precious a gift upon me. For unless you give it, I cannot have it. I beg it then in the name of Jesus Christ, your only Son; who is going to sacrifice himself for me on this Altar: for whose sake I beseech you to open and enlighten my understanding with your Divine Light that I may comprehend the maximes of my salvation and perfection; and rectifie my heart that I may cordially embrace the same.

At the Offertory, Consideration.

Let the bread and wine there offer’d, mind you of your own soul and body; as that is offer’d to be changed into the body and blood of Christ beg he will please to work
work in you a like change transforming your soul and body into a resemblance of him.

Affections.

My Lord and my God, permit me to offer you my soul and body, with the Bread and Wine that is offer'd you by the Priest your Minister, to the end it may be changed into the body and blood of your Son; so let me be changed into a resemblance of him. All is pure in him, and all profane in me. 'Twas to reform what the malice of the devil, and sin had defaced of your image, that my Saviour immolated himself on the Cross, and tis for that he now sacrifices himself on our Altars. Repair that image in me with the Precious Blood that ran from the wounds of your Divine Son; and with the water that issued from his Sacred side, wash away all that desiles my soul. Change those perverse and inveterate inclinations which draw me to sin: and in place of them, give me what may make me truly pleasing to you, as NN. change my repedity into fervour, and my love of ease into an unalterable patience.

What will it cost you to work this change? one word from your sacred mouth, will presently change the bread and wine into
into the substance of the body and Blood of your Son. Add one more in my favour, and it will suffice to make a saint of a sinner. At the birth of time, as soon as you had pronounced that word, *light be made*, it presently shin'd over the whole universe. Speak the same word in behalf of my understanding, and those thick clouds which darken it, will at the same instant be dispersed. You command that the earth should produce flowers and fruits, and immediately it did so. O if you would but speak after that manner to my soul, tho' but one word with the absolute tone of Master, however barren it be, it would presently become fruitfull in all sorts of good Works. Say only, behold my servant; and forthwith I shall have all the qualities of a good one; as real fidelity, prudence &c. O that I could substitute my self in place of the bread and wine to be changed in some sort into you! if you said of me, this is my body and my Blood; what admirable effects would not those words work in me! At least please to say, this is my image, and I shall be truly so.

*At the Elevation Consideration.*

Reflect that Jesus Christ descends from hea-
Heaven upon your Altars, to intercede in
in favour of you; and, tis to obtain you the
graces you stand in need of, that he renews
the Sacrifice he offer'd upon mount calvary.

Affections.

What joy for me, my most amiable Sa-
viour, that you will please to descend from
heaven to earth in this conjuncture when
your presence is so necessary. I adore and
reverence you as my God, and I love you
as my Saviour. You being both my Saviour
and my God, what may I not hope for?
I beseech you, have compassion on my mi-
Series. Let not your descent from heaven to
earth be in vain to me. What can your
heavenly Father refuse you in this state of
victim? The profound respect with which
in mortal flesh you petition'd his Divine
Majesty made you be ever heard, and when
did you ever appear in his presence with
more respect and in a more humble postu-
re, then at present? Speak then dear Savi-
our for me, let all your wounds, as so many
mouthes, plead my cause. Can you refuse
me this at the very time you have the good-
ness to descend, and to sacrifice your self
for me upon the Altar? that is what I can't
believe.

But
But as I know my self unworthy to be heard, having so often refused to hear and obey your voice, I implore the intercession of your blessed Mother, and of your Holy Angels; and I assure my self, you will not refuse to hear them who never offended you in the least.

O Sacred Queed of heaven and earth! you are the Mother of my Saviour, and you are also mine tho' I am a sinner. Have as much compassion for me, as you have power with your Son. Employ your credit in petitioning for me his unworthy member, and obtain me what you see I most want to become truly pleasing to him, and you.

O Holy Angels, make appear your love to me on God’s account. Let not the advantage you enjoy in being disengag’d from a corruptible body, make you less compassionate the unhappy circumstances of a soul kept down by the weight of her corruptible body. Pray for me to your King and mine, and obtain me the entire victory over all his enemies and mine, both in life and death.

And be mindful also of our afflicted friends in purgatory, you who present the prayer.
prayers of the Saints before the Throne of God; offer him this Sacrifice of Holy Mass to obtain their deliverance. Especially of NN who so ardently desire to sing the praises of God with you.

At the Pater noster; Consideration.

Remember when you address your self to the eternal Father by the Pater noster, to beg of him that divine nourishment you stand so much in need of, and prepare your self for spiritual Communion.

Affections.

Since you are pleased my God, to look on me as your child, and to allow me to call you Father, I cannot but expect you will give me that celestial food I want. O my God, that I might be nourish'd with the divine victim which has now been immolated on our Altar! what joy and content would it be to me! The weary'd and thirsty fagg' desires not so much the cooling streams, as my heart do's this victim, which is the source of grace.

Come then my amiable Saviour, the joy of my heart, and life of my soul. I have asked a great many things of your eternal
Father, but provided I am so happy as to possess and keep you, I will request no more; for I have all things in you. You are my light, my refuge, my comfort, and my hope. In you are contain'd all the treasures of heaven. In you is true wisdom, power, and all happiness. What remains then to be wish'd or desired more but only that you will please to remain continually with me, whilst on earth, and that I may remain for ever with you in heaven.

Then in the heart of Jesus, which you possess, and by the merits of it, beg of Almighty God, all your spiritual wants, especially a happy death. And you may then accept of death for love of him who dy'd for you, and to satisfy for all your offences against him.

A fourth design which our Lord had in instituting the Sacrifice of Holy Mass, was that it might be a propitiatory Sacrifice, to obtain forgiveness of sins and satisfy for them, in all rigour of justice.

A Sacrifice of expiation, is what we offer to obtain remission of our sins. In sin there is two things; the guilt, which is the offence
of God; and pain due to that offence. Sin if mortal is only bloted out by perfect contrition, or attrition joyn'd with confession. And the punishment due to it, only by thepainfull exercise of penance, or by the application of the merits of our Saviour's life and death. One of the principall effects of Holy Mass, is to obtain us the grace of contrition, and to make us partakers of the merits of Christ whose sacred body is offer'd for the sins of men, and for the pain due to them, and for that intention we ought to offer it.

What would have become of all mankind after the sin of Adam, had not the Sacrifice offer'd on the Cross appeas'd the anger of God, and satisfy'd for the injuries sin had done him? and since that, what would become of men who daily offend and injure God, if the same redeemer did not daily continue to immolate himself for us upon our Altars? by which he restores to his eternal Father the glory which all sinners, as far as they are able bereave him of, by their sins.

Tho' we should fast all our lives with bread and water; give all the treasures of the earth in alms; and employ our selves in
continual prayer: and that to the end of ages; all this weigh'd in the balance of divine justice, would not have the weight of one only Sacrifice of Holy Mafs; which is of an infinite value: and all other things in comparison of it, are as nothing.

With what confidence, and comfort, ought we to assist at Holy Mafs, it being the most powerful means to satisfy entirely for our sins; just the same as if we had been present at Calvary, and taking up the Blood which fell from our Saviour's wounds to the ground, had offer'd it to his eternal Father, in satisfaction, and to have obtain'd pardon for all our sins. As we should not then have doubted of it, we ought no more to question it now, when at Holy Mafs we offer the same Blood unto his Divine Majesty, to satisfye for them. If with a firm faith, & sincere sorrow, we do so, there is no offence however great, which this Sacrifice will not wash away.

Yet tho' the Sacrifice of Mafs be of its own nature infinitly satisfactory for the punishment due to sin; nevertheless the quantity of the application is greater, or leffer, according to the greater, or smaller disposition of them for whom it is offer'd; or of them
them that are only present at it: 'tis what the words of the Sacred Canon teaches: whose faith and devotion is known to thee for whom we offer, and who offers unto thee.

When you assist at Holy Masts offer our Saviour's precious Blood to the eternal Father, beseeching his Divine Majesty to receive the Blood of his only Son; which you may offer as belonging to you by his free gift. Beg him to take it and pay himself therewith, for what you are indebted to him by your sins: and ask victory over them, and pardon for them. Have confidence that he will grant your request for his dear Son's sake; but acknowledge that having so long continu'd in sin, you deserve to die in it: nevertheless hope in that precious Blood that pleads for you and demands its price and salery, having been shed to cleanse you from your sins.

There is not a more powerfull means to obtain true contrition than the Sacrifice of Holy Masts. Let sinners who desire their conversion, come with confidence to it: Jesus Christ will speak in their favour, and will appease the just anger of his eternal Father, and obtain for them the gift of penance. This the Council of Trent teaches us.

It is not less certain that our Saviour
communicates to us at Mass the satisfactions which he offer’d to his eternal Father for us dying on the Cross; in so much that the pains we so justly deserve in punishment, are diminished if not entirely remitted, by virtue of the Sacrifice of Mass. And not only the living have part in this benefit; but also the souls in Purgatory, for tis the most efficacious and infallible means to help and assist them.

The gift of penance being one of the fruits of this Sacrifice; sin ought not to hinder us from approaching, but rather should be a motive for our coming to it. For would it be just to hinder the sick from using remedies; or keep the dead from the source of life? ’tis by this Sacrifice that we obtain the grace of penance; and if sinners return from it as they come, without the least change, tis not because the blood of Jesus Christ did not cry for mercy in their favour, but because they rejected it.

A reason why we reap so little fruit from so powerfull a means, is because we assist at it after so cold and tepid a manner. If we reflected as we ought to do, that Christ labours there for our reconciliation with his eternal father, as most certainly he do’s... should
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should we not joyn with him? he there en
deavour to repair the honour our sins
snatch from his Divine Majesty; and to sa-
tisfye his offended justice. We ought then
certainly to keep our selves at least united
to Jesus as much as possible, during the
time of Mass; that so the Sacrifice may be
fully accomplish'd according to his mercy-
full designes on us.

We must consider the Sacrifice of Mass
as the monument of peace between God
and us by means of Jesus Christ. the Altar
may put us in mind of mount Calvary
where, with his precious blood he cancel-
led our debts and established us again in the
grace and favour of his eternal Father and the
same he performs on our Altars. If the least
venial sin deserves death, we ought to die,
else to find a victime to be Sacrificed in our
place; this victime is Christ who dies daily,
and is offer'd for the expiation of our sins.

O excess of goodness! my dear redeee-
mer not content to have once paid the debt
due for my sins, with the price of his pre-
cious blood shed on mount Calvary; but
daily continues to pay it by offering himself
for the same end in the Sacrifice of holy
Mass. What can be compar'd to this Cha-
ty!
who is like to my Saviour in goodness who gives himself and the treasures of his merits to pay what I owe for my sins.

A Manner of Hearing Mass when we consider it as a propitiatory Sacrifice for our sins, for which end we must offer it.

CONSIDERATION.

When the Priest is at the steps of the Altar reciting the Confiteor, imagine yourself to appear in the sight of Almighty God all cover'd with sin, which is so detestable to him. Conceive a true confusion, and humbly acknowledge yourself a sinner and incapable of repairing the injury you have done to God, or satisfying for your sins. Then reflecting that Jesus Christ offers to satisfye his eternal father for you, raise your hope and confidence in his goodness.

Affections.

My most dear Saviour, you are my only hope. Your presence puts fear and despair to flight; 'tis in your sacred merits that I place all my trust and confidence. How great is my obligation to you my dear re-deemer.
deemer, for vouchsafing to be my bail
and to pay those debts which I could never
have paid. If malice could have equal’d so
great a goodness, mine had done it, since
instead of spending my life in loving, and
serving so good a lord, I have employ’d
it in offending you.

How often have I abus’d your goodness,
slighted your friendship, contemn’d your
love, and turn’d the stream of mine (which
you only can challenge and deserve) to-
wards creatures; thus preferring my own
will to yours.

Behold here a copious subject for your
pardon, and an ample object to exercise
your meekness. Pardon o infinite Abyss of
mercy. Pardon the multitude of my offen-
ces. From the bottom of my soul I cry to
you; I have sin’d and my sins are in num-
ber more than the hours of my life; but
tho’ equal to the minutes I have lived, your
mercy and pardon all; and for one peccavi from
the heart, are remitt’d; o forgive my un-
faithfulness. Besides your pardon for the
past, give me amendment for the future.
Give me grace by the merits of this Sacri-
fice to sin no more; or if sin be still neces-
tary to suppress my pride, at least grant me
a perfect contrition. Enkindle in my heart that flame of charity that I may love you purely for your self.

O love of my God! which as much exceeds our love, as you lord excell us; you witness it by dying for us, not only once, but daily dying mystically on our Altars. Give me a gratitude as ample as these benefits. Take from me what is mine, and odious, and give me what belongs to you. Give me an upright heart, and a will conformable to your; and in all my thoughts, words, and actions, let me have no other aim but your will and greater glory.

O my God and Father! but shall I dare call you so, after having so much offended you! being sensible of my unworthiness, I durst not do it, were it not for the precious Blood your Son shed, which he will here offer for me. If my sins provoke your just anger, his Blood will move your compassion. If you are deaf to my sighs and tears, you will not be so to his Blood, which cries louder than that of Abel, not for punishment but pardon of my crimes. Besides I know you had rather be esteem’d the Father of mercy, than the God of vengeance; all which makes me hope that you will not reject
a contrite and humble heart; especially when presented by your son, who as our High Priest is going to immolate himself in favour of me. For his sake receive me again as your child. Say to the ear of my heart, you are my child, which words will give a new life, and breath a better soul into me. Imprint in my heart and actions the character of a good child; and give me not only that which children use to want, and Fathers bestow; but give me what the depth of my necessity requires, and the greatness of your goodness knows how to give. Change my heart into that temper which may please you most. Give me a humility as profound as the nothing from whence I come; or rather as deep as the Abyss into which my sins have cast me. Renew in me your image which by sin I have defaced; and destroy all that is offensive in me, and make me what I ought to be for to be your worthy child. Let neither pleasure, fear, nor force startle me from my duty, or make me offend you.

In Time of the Epistle and Gospel. Consideration,

Reflect that all your sins are breaches of God's law, which you ought to have
inviolably observed. How ungratefull have you been to have preferr'd to it the law of flesh and blood, and of your own will. Beg grace that for the future you may make the divine law the rule of all your actions.

Affections.

O my God! in Hearing your law read, do I not hear my condemnation? since I have not made it the rule of my life, nor preferr'd it before all things, as I ought to have done, but on the contrary, have prefer'd my own will and the law of flesh and blood. I have not only omitted to do what it ordain'd, but have also done what it forbids. I know my faults exceed all pardon and mercy but yours, which is infinite, and which your goodness excites my heart to hope for, and my tongue to ask. For tho' your facility in pardoning be so great, yet it behooves me humbly to ask it: I will then make it the first of my many request.

Pardon, O infinite goodness! what none else will. You have writ my pardon in bloody characters, let not the black ingratitude of my sins have force to blot it out.
Had I as many lives to give as you have received wounds, all would be too small a ransom to redeem my fins; and too poor an offering of thanksgiving, for my redemption and your sufferings.

Grant, my dear Lord, that for the future no terror may have power to make me sin, no torment to remove me, nor pleasure to entice me from your love. Take me wholly to yourself but better me in the taking. Take soul and body; let my body be immured with your law, and my soul center'd in your self; that the one may never more transgress, nor the other have any motion but from you. Put your mark upon me, imprint the sign of Tau upon my forehead, that where ever I go, it may be visible that I am yours.

But how dare I petition so great a favour after such great infidelities? tis the confidence I have in your goodness, that encourages me; for did I not believe you were more prone to mercy, than to justice I should not have presumed to ask it.

At the Offertory,

CONSIDERATION.

Reflect that all your evils come from preferring a sensual life before a spiritual one.
one; which the bread and wine may represent to you as sustaining the corporal life. Be confounded, and beg grace to do otherwise for the future.

Affections.

My God, confiding in the merits of the vicfime that is going to be offer'd to you; I hope, and beg pardon for the too great tenderness and care I have taken of this body of corruption, which has caus'd most of my faults. Passion and sensual pleasures have drawn me to sin; and yet, tho' I know them to be enemies who conspire my ruin, I cannot resolve to declare war against them. Afflict me, my God, with your all-powerful grace; for as it is impossible for me to rise from my ill habits, and my self love without your help: so neither, can I stand, that is, be faithful to you without the continuance of your mercies. Grant me both thro' the merits of Christ your Son, and my sweet Saviour, who is going to Sacrifice himself for me.

My dear Saviour, blessed be this hour, in which you are going to offer to your eternal Father, for my salvation, and the remission of my sins the greatest of Sacrifices,
sicles, that is your self. A far less Sacrifice from so great a Priest, could not chuse but find acceptance. What then may I not hope from this, in which you are not only the Priest that offers it, but also the victim that is offer'd.

I hope for no less than pardon of my sins, and all that may be for your glory, and my souls good; as a pious life, and a most happy death; the accomplissment of all your mercifull designes over me: and that you will please to change my heart into a heart that may resemble yours, and be according to your desire. I purely desire this, that it may be less unworthy to, be presented to you. Imprint your law in it, and give me the grace to observe it, and to cause it to be observed. Bless, and look favorably upon all in this family, and give them all that your mercy has design'd for them; as also to all my friends and relations. Make them your faithfull servants, and grant them the grace to live holy and die happily.

At the Elevation,
Consideration.
Represent to your self, Jesus Christ fasten'd to a cross, to expiate the sins of all man,
mankind. Consider in his passion as in a faithfull mirour or glass, how enormous fin is. At this spectacle, excite your heart to conceive so great a sorrow of them, as never more to commit them.

Afflictions.

O my soul! what is represented to us by the body of Christ on the one side, and his blood on the other, and himself lifted up in the host but his sacred death on the cross? all that our eyes behold here, is a lively representation of the bloody tragedy acted upon mount Calvary.

My divine Saviour, after having adored you a my God, permit me to ask you what has reduced you to this deplorable condition? tis fin, tis to expiate the disobedience found in all the sins of mankind, that you are obedient even to the death of the cross; as also to satisfy for the paines they deserve, that you suffer such sad torments.

O infinite goodness, to suffer so much for me your enemy, who had a hand in all you suffer! 'twas not so much Judas that betray'd you, as my treacherous heart; not so much the soldiers that struck, reviled, and spit upon you, as did my passions. 'Twas my fen-
sensuality that scourged you; my gluttony that gave you gall; in short, 't was my sins that nailed you to the cross, drew all the blood from your veins, and bereaved you of life.

Lord, what have I done in sinning, taken away your life, and Crucify'd you anew. After such proceedings, I might with reason despair, did I not hear you pray upon the cross for your Crucifiers, which prayer cannot fail to be heard, and to obtain what is asks, and that is the pardon of my sins. Add to this favour the grant of N N. and a true and perfect sorrow for having ever offended you, which may preserve me from doing it again. I here offer my self in satisfaction for my sins, and to suffer for your love whatever you please; provided you will grant me your love and your grace which I most heartily beg thro' the merits of this Sacrifice; and that you will please to unite all I shall do and suffer to your sacred merits; without which, all I can perform will avail me nothing.

At the Agnus Dei,

CONSIDERATION.

Be persuaded that you can never better atone, and satisfy for your sins, than by
by offering Christ and his sacred merits (which you possess in communion) both to his eternal Father, and to himself. Tis likewise the most efficacious means to preserve you from falling into sin. Therefore whenever you offer up the Sacrifice of holy Mass for your sins fail not to communicate at least spiritually.

Affections.

come my most amiable Jesus, come; for you come chiefly for sinners. Come then to me who am the most unworthy of them. But before you enter to make your offering; consecrate the temple of my heart so much defiled by sin, and profaned by the idol self love. Break and destroy that enemy of yours; and since all things are possible to you, change the love I bear myself into your love, and so make a great faint of a great sinner.

Pardon, dearest Lord, my sins and misdemeanors for your mercy sake, for tho' I do not deserve it, yet you having merited it for me, I request it on your score. You have done abundantly more than sufficient to satisfy for all my debts; I therefore lay claim to pardon. Grant it me then since I can
can pay you more than enough for I give you dear Jesus your death and passion which you have given me, with the which you must needs be satisfy'd; and I clear'd from guilt.

What will you lose by forgiving me? who will blame you for that mercy? on the contrary, you will acquire great glory by it; for 'tis ever more glorious to your name to save than to condemn: 'tis therefore I beg it. Pardon that vast multitude of my sins, which I have incur'd partly thro' ignorance, but much more thro' wilfulness; in both I have offended you. Cure also those wounds they have caused in me; your wisdom knows the depth of them; your power is able, and your goodness I'm sure is willing: which gives me hopes much larger than my fears have been.

The inveteracy of no disease can make resistance if you command; all maladies will obey you. Say to me only, as to the leper, volo mundare, that word will restore me to perfect health. For as your word alone created me, so your word can again repair me. No distemper can remain in me, if you will but say, you will have me be freed. Take a way the cause, pull up the root self love which is the origin of all.
I know you more desire what I ask, than I do who ask it: grant it me then, to fulfill your desire. Give me also love; and a true zeal of your glory; but give me plenty, for I can't be satisfy'd with a little, nor is it glorious for your name to give sparingly. My Jesus, do this for me, and let me know what you desire of me; and I will bestow the remainder of my life in performing it. Or if you think fit to punish me for my sins and misdemeanors, I beg it may be so, as to correct and not harden me; as to bring me to you, and not drive me from you.

Motives to raise our Esteem of Holy Masses and to dispose us to profit by it.

Mass is the golden key of heaven; God the Father gives it us; and with it we may have all other blessings, if we will. If then we find our selves poor in vertue the fault must be ours; for God by this key opens his treasures to us; and would liberally bestow them upon us, did we not hinder him by not disposing our selves to receive them. If we draw but little advantage from holy Masses, 'tis our own fault; if our debts are still great, 'tis a sign we do not take care to pay them by the means God has so bountifully furnish'd us with.
St. Chrisostome says that the Angels are so well acquainted with the efficacy of the Mass, that they are in expectation till it begins; judging it the most favorable opportunity to obtain favours for us of Almighty God.

All the value and efficacy which was originally in the bloody Sacrifice on the cross is entirely translated to the unbloody Sacrifice of the Mass: by which Sacrifice the former is apply’d.

Tho’ our sins are forgiven by absolution, there commonly remains some temporal punishment to be undergone either here or in purgatory. Holy Mass if well made use of, is abundant satisfaction to the Divine justice for our debts, tho’ never so great. What a comfort ought this to be to those who by reason of their natural constitution are not able to practice many, or great austerities! and what return should we make to our Saviour for the same.

If our devotion in attending at Mass be great our advantage will be also great; if little, ’twill be but little. We may gain more by hearing one Mass devoutly, than by twenty without devotion.

The Sacrifice of Holy Mass is both the gene-
general and particular means to give our selves entirely to God, and to ask and receive from him all sort of graces. Endeavour daily to assist thereat, first that you may worthily honour and adore God, in all the extent of his divine perfections; and him for all the graces and favours his mercies has, and do's daily bestow upon all his creatures; particularly on your self and all that relates to you, as each one of this family. And to satisfy his justice for all your own sins, And to obtain of his goodness those gifts and graces necessary not only for your self, but for all those, for whom he has shed his most precious Blood.

The reason why we profit so little by Holy Mass, is because we go to it with so little sense of the immense treasures which are communicated to us by means of it. As if the Blood of a God were a thing of small account, to merit us heaven, to obtain us pardon for our sins, to appease the divine justice, and to acknowledge worthily the favours God hath done us; and his love for us in the most blessed Sacrament: all which is perform'd by the means of Holy Mass.

That you may reap the intended profit for your soul, you must prepare your self daily
daily for hearing mass, as if you were to communicate; that is, with as great purity as you can. And beg our Lord who instituted this great Sacrifice, to renew the memory of his death and passion, and the efficacy of it; to grant you the grace, not only to assist at it, but also to partake of this divine mystery according to his mercifull designes.

And to partake more fully of the efficacy of Holy Mabs; when we consider it as a Sacrifice of propitiation for our sins, we must make acts of sorrow for them.

And when we offer it as an impetratory Sacrifice, we must actually request something in general or particular; otherways we let the credit of the Son of God, which is communicated to us, remain useless and unprofitable. For as we all want merits which might find credit with God, we must not omit to offer those which Christ gain’d by the Sacrifice he offer’d on the Cross, which he has given to us, and they are apply’d and communicat’d to us by the Sacrifice of the Altar.

Whenever we have any thing to ask of Almighty God, the true and best means to obtain it is to request it in consideration of the
the masses that are said upon earth, and in respect of the merits of the Son of God, which are applied to us by means of them.

An oblation of the Sacrifice of Holy Mass, to be made before Mass.

My God I acknowledge that I merit not so much as the least of your favours and that I have nothing which can move you to unlock your treasures, or bestow upon me what I stand in need of. But since Jesus, my Saviour has made me heir of all the merits of his life and death, and apply's them to me by the Sacrifice of Holy Mass; I offer them to you, and by them beg that you will please to grant me all that is necessary for my Sanctification, and the perfection you require of me; together with a perfect contrition which may wash away all my sins; also your love, in which I may live and die; and all virtues that are suitable to my vocation, and those natural and supernatural talents necessary for the amplification of your honours and glory; and the comforts of this life in such a degree as may be necessary for my salvation.

I also beg the conversion of sinners, the perseverance of the just, the Sanctification of
of those that are under my care, the exal-
tation of our Holy Mother the Church, the
exirpation of heresies; the consolation of
the afflicted, the prosperity of my parents
and relations; the pardon of my enemies:
and that you will please to shower down
your blessings upon out holy Father the
Pope, and all Christian Princes; specially
upon our King, Queen, and Prince: and
Grant that England, and all misbelieving
kingdomes may be converted to the true
faith. 'Tis thro' the merits of all the masses
that will this day be offer'd throughout the
whole world, that I beg the grant of these
my requests. Look not on my unworthiness
but on the merits of your well-beloved son,
which are sufficient to render the most un-
worthy most deserving of your favours.

Shew therefore, O eternal Father, in this
occasion, both your justice, and the efficacy
of your son's merits: give him that due re-
compence, which I do not deserve. I ask it
in his name: and behold him coming upon
this Altar to join his prayers with my pe-
tition, therefore your honour is engaged to
hear him, and to render yourself favorable
to those whom he commands to ask in his
name; and to whom he communicates his
merits.
merits and credit. Behold I am one of them: honour him therefore I beseech you, by granting me what both he and I most earnestly beg of your Divine Majesty, which is my salvation, and all the aforesaid requests, as far as they may conduce to your greater glory.

An oblation of the circumstances of Holy Mass which are the the prayers and ceremonies, that we may partake thereof.

My God I unite my self with the Priest whom your Church send's as Embassador to your Divine Majesty; I joyn my self to all the praises he shall give you, and to all the adorations he shall render you; and prayers he shall address to you; and to all the good desires he shall conceive. And I beg to partake of the spiritual food he is to receive.

A Method for hearing Mass according to the four intentions for which Christ instituted it; and our Holy Mother the Church offers it.

From the beginning of the Mass till the Gospel employ your self in making acts repen-
of repentance for your manifold sins committed against God, consider'd as your God, your King, and your Father.

From the Gospel till Sanctus bestow in acts of thanksgiving for themany great benefits you have received; especially for that of communicating himself to you in the adorable Sacrament.

From Sanctus till after the last Elevation bestow in oblation of this dreadfull Sacrifice saying, great God receive this holy Sacrifice in which your son offers himself and is offer'd by the Priest to render you due homage and worthy thanks for all your benefits. Receive here also, the entire Sacrifice which I make of my self; of my body, of my soul, and of all that I am which I have united with that of your dear son, for whose sake receive me, and the promises made for me at Baptism, together with those I made at my profession, which I here renew, and beg by the precious blood of Christ, which I adore on the Altar, grace to fulfill them perfectly.

From that time till Agnus Dei, make petitions for all you want, and first ask to be freed from the evils that may be a hindrance to your salvation; and which you have
have reason to fear, both during life and at your death.

Then beg thro' the merits of Christ, all that may conduce to God's glory, and your own good; as pardon of your sins, the gifts of faith, hope, and charity, and a perfect conformity to God's will. A pure intention in all you do; a pious life, and a happy death.

Pray for your friends, and for each one of the family you are in, that God will please to bring them to that degree of sanctity and perfection, which his mercies have design'd them; and keep them all united in perfect peace and charity.

Offer your requests for our holy Mother the Church; beg her exaltation, and the extirpation of heresie; true repentance for sinners, a happy death for those that are near or in their agonies; and release from Purgatory for the faithfull departed, especially N N:

From Agnus Dei till the last blessing, employ in preparing for, and making your spiritual communion. Produce the proper acts, to wit humility, contrition, and a great desire of receiving your Divine Saviour. For which you may use these or the like affections.
My sweet and amiable Jesus, I am not worthy that you should think of me; and you not only think of me, but also offer your self to me in the Holy Eucharist: having an ardent desire to enter my heart and to remain for ever with me. How great and admirable are your mercies! how excessive is your goodness! what is there in me capable to invite you? or rather what is there not in me to disgust you from coming to me? you can find nothing in me but crimes, infidelities to your grace, tepidities in your service, and yet you desire to lodge in my heart!

Come then dear Jesus, come for I truly desire you; come into my heart, and form it according to yours. Annihilate that pride, self love and self will, which you find in it, and all other evil inclinations which displease you: and in place of them establish your humility, meekness, obedience, zeal, and whatever may render me agreeable to your eyes. Grant me the grace to seek no other happiness but the accomplishment of your will; and your greater glory in my self, and those under my care, that so I may express my love to you: by your precious blood I beg
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beg this grace, and that I may suppress all self-seeking, and interest which may any wayes oppose the same.

Considering with the eyes of faith Jesus Christ in you by his divine spirit, return him your most grateful thanksgiving.

O Jesus, with my whole heart, I most humbly thank you for all your favours, and mercies to me; and above all, for the frequent visits you have made me in this adorable Sacrament: and for descending this day from your throne of glory to our Altar, to be the food and nourishment of my soul, which I beseech you to take full possession of and dwell for ever in my heart.

At the last blessing, beg the Father to bless you, the Son to protect you, and the Holy Ghost to sanctifie you. May the blessing of the Father, Son, and Holy Ghost, be upon me, and all I shall do; and remain so for ever, Amen.

During the last Gospel, give thanks for the favour granted you of assisting at Holy Mass, saying.

My Lord, God, and Saviour, I praise and thank you, and desire that all the Saints and Angels may bless and glorifie you in my behalf, for those amorous thoughts you had
had for me from all eternity and for all the graces you have bestowed on me by means of this great Sacrifice; and for granting me the favour of being present at it. Encrease in me, your love and grace, and grant that during this day, I may pass no hour without elevating my heart, and thoughts to you, as a grateful return for so great a blessing. Take possession of my heart for it belongs to you alone.

We may very much enrich our selves if every morning, and every hour of the day we offer all the Masses that are said that day and night throughout the whole world for the four ends for which it was instituted, and is offer'd: for so we shall render our selves partakers of the fruit of them all. And there is no hour of the day or night in which Mass is not said in some part of the world.

Whenever we have any thing to ask of God, the best means to obtain it, is to request it in consideration of the Masses that are said upon earth; and in respect of the merits of the Son of God, which are apply'd to us by means of them.
Whoever makes use of these methods for Holy Mass; I beg they will have the charity for God's sake; to joyn me with themselves; and my necessities with theirs; that in their act of repentance for their sins, they will deplore, and beg pardon for mine: in their thanksgiving that they will render thanks to God for his mercies to me: in their oblation offer my heart and soul to God: and in their petition beg for me what they request for themselves, especially the divine grace and love. And as I hope the use of these methods will be in vigour when I am dead, I entreat their charity to be mindful of my poor soul in time of Holy Mass.

Motives to move us to hear Mass for the poor souls in Purgatory.

We ought to be perswaded that we cannot exercise charity in a manner more pleasing and agreeable to Almighty God, or more profitable to ourselves than in offering this sacrifice for the souls in Purgatory. If therefore we give to them those satisfactions we could appropriate to our selves, we shall be well repaid for it. First by the
the merit we shall have for that act of charity; and secondly by the gratitude of those souls in praying for us when they are in heaven.

When we resolve to give them this great advantage, we may do it in this following manner.

O my Lord and Saviour, since you are pleas'd to charge your self with the sins of all and to pay with your Precious Blood the pains justly due to them; be pleas'd to offer to your eternal Father the torments of your Passion in exchange for those which the souls in Purgatory suffer.

I beg you will mercifully shorten, and if it may be, put an end to the pains which they suffer. Tis with my whole heart that I give them the satisfactions which your goodness would apply to me by vertue and means of this Sacrifice. Since dear Lords I can give you nothing, for what do you stand in need of? I esteem my self happy in contributing something to the solace of your friends and servants; those Holy souls who feel those devouring flames burn with an ardent desire to see you. What happiness for me, thus to contribute to it?

And you o Holy souls when you shall be
be in possession of that heavenly kingdom prepared for you; treat with Almighty God in my behalf, and obtain for me the same possession. Amen.

A MANNER OF HEARING MASS,

In honour of the Incarnation, and Nativity of our Saviour, to be used on the 25th of each month, that being the day of the month that Jesus Christ was incarnate, and born for love of us.

AT THE BEGINNING OF THE MASS.

When the Priest descends the steps of the altar, reflect how the world had been irrevocably lost, if the word of God had not been pleased to descend from heaven into the womb of the blessed virgin and become man to redeem us from eternal misery.

Render thanks to the most blessed Trinity, for being pleased to make use of so admirable a means to work our Salvation. Thank God the Father for loving the world so much as to give his only Son for it. Thank God the Son, for abasing himself so
for, as to cloath himself with our flesh, and subject himself to our miseries. Thank God the Holy Ghost for operating this so admirable a mitery; and for forming of the blessed virgin's purest blood the body of Christ, which afterwards was to be naill'd for us upon a Cross:

At the Gloria in Excelsis.

Reflect how all the Angels in heaven celebrated a feast at the moment the word was incarnate; rejoicing that by that means men would fill up the vacant places caused by the fall of Lucifer and his followers. What ought to be our joy who have so great an interest in it.

But this advantage, we must understand, regards only persons of good will: that is, of a will conformable to God's will, docile to his voice; and who faithfully practise his law. Endeavour to be of that number.

At the Offertory:

Consider how Jesus Christ from the first moment of his conception, clothed with human nature, as with sacerdotal vestments, begins his Sacrifice. My God, said he, you would no more oblations nor victimes
times, but you have form'd me a body. Holocausts, and Sacrifices are no more agreeable to you for sin, then said I, behold I come, as it stands written at the beginning of the book. I come my God to do your will.

Since Jesus Christ is willing to be immolated for your sins, conceive a firm hope to obtain remission of them; beg him to offer himself again for those you have lately committed; that you may obtain pardon for them, and the grace of a sincere repentance and contrition.

Grieve that it was not in your power to consecrate your self to almighty God from the first moment that your soul animated your body. At least, offer your self now to Jesus Christ, united to him as a member of his mysticall body; and resolve to sacrific the remainder of your life to the accomplishmment of his divine will.

At the Canon of the Mass.

Call to mind the longing desires of the Patriarchs and Prophets, to see the Messias; and the continual sighs sent up to heaven to beg him to hasten his coming. Join yours to theirs, and press our Saviour to descend upon the Altar, saying with those holy
holy souls, o heaven! grant us the just man we expect; he will be to us as a refreshing dew: and will render our souls fruitfull of all good works.

At the Consecration.

At the very moment that the Priest pronounces the words of Consecration, imagin how the Angels in great numbers descend with their Lord King: we announce to you great joy, for this day your Saviour is born for you.

Acknowledge him, and adore him, under the appearance of bread and wine. 'Tis the same God whom the blessed virgin held in her arms, wrapt in swadling clouts, and laid in a manger.

At the division of the Host.

When the Priest parts the host, call to mind the painfull circumcision of our Saviour. See how at the same moment that he takes the name of Jesus, he do's the office, shedding his blood for our Salvation. Desire ardently to receive that sacred blood into your heart: one drop of it is capable to sanctifie the whole world. Reflect what may be the reason...
reason why after having so often received it, you remain still the same.

At the Agnus Dei.

Reflect that it is not without Mystery that Jesus Christ is born in a stable, which is to signify that there is no heart however poor and vile it be, which he dislikes to enter; provided it desires his coming, and disputes it self for the same. Secondly, reflect that he is the Lamb of God who was Sacrificed on the Cross for our sins, and is desirous on the Altar of our heart, to offer himself again to his eternal Father for the same end.

Prepare your self for this divine victime, that your soul may be fed with the body and blood of the innocent lamb.

At the End of Mass.

After having received him really or spiritually; entertain your divine Saviour and beg him to remain hidden in your heart, as he was at Nazareth that so he may help you to labour and work as he did his blessed parents: and work with you joyning his hand to yours, without which, acknowledge that nothing will be done well.

Resolve
Resolve as much as he shall by his grace enable you, to be watchful, and carefull to secure him from the persecutions which daily, and hourly will be raised against him attempting at his life. For sin, as well as Herod, seeks to destroy him. See how you may defend him, and arm yourself against that monster.

A Manner of Assisting at Holy Mass considering our death as a Holocaust and Sacrifice of thanksgiving. It is to prepare us for death, Mass being the most proper time for that preparation; since it is a commemoration of Christ’s death, in which his merits are applied to us.

Consider your death as a Holocaust, or Sacrifice of praise; to adore and worship the greatness of God. Endeavour to render it so by acts conformable, and therein employ your self from the beginning of Mass till the Sanctus.

At the begining of Mass.

CONSIDERATION.

Reflect that Sacrifices were ordained to honour God, who is infinite in all kinds; contai
containing in himself all greatness and excellency; which to honour worthily, it ought to be with the destruction and Sacrifice of our lives; life being the greatest thing we have of our selves to offer.

Affections.

My God, tho' my death is inevitable, yet in acknowledgment of your sovereign dominion over me, and for love of you; I am resolved as much as in me lyes, to make it voluntary: and therefore I now freely offer my self to it. So that could I avoid dying, I would not; that by my death I may make restitution of all I am, to your Divine Majesty, who gave it me. I rejoice that by death, I shall be no more in a condition to resist your will, and dominion over me, as Lord and maker. I accept of death in punishment for my having so often done it.

My God, I acknowledge and confess before heaven and earth, that you only are him that is, and I rejoice at it with my whole heart, and I poor creature am her that is not. I embrace with humble submission the destruction of my body which by death is to return, to dust or nothing
thing, from whence you drew it. I humbly adore the decrees of your providence, and submit to whatever you have been pleased from all eternity to ordain concerning my death. And because I know not what will then be the sentiments of my soul; I desire now to perform that which I wish then to do; and beg you will be pleased to accept it now for that time.

I adore you Father, Son, and Holy Ghost, one in essence, and three in persons; and I love you with my whole heart. I acknowledge you as author, and principle of my life both of nature and grace. I firmly believe all you have said; and as firmly hope all you have promised; because you are truth itself, and can neither deceive nor be deceived. You are an infinite Good, containing in your self whatsoever is Good; therefore I love you above all things, and that purely for your self.

It is for your sake alone, my God, who are infinitely amiable, and can never be sufficiently loved, that I detest all my sins, because contrary to your Sanctity. I detest them for the same motive that Christ our Lord detested them in the gar-
den of Gethsemani; and for the same motive that my God detest's them. I offer you in reparation of the affronts you have received by them the love with which your only Son, and his blessed Mother, loved you: and the love with which all the just upon earth, and Saints and Angels in heaven love you, and with which you love your self.

I desire that the last motion of my heart, may be an act of adoration to pay you due homage for my being; and an act of love, whereby loving you for your self, and in the last moment of my time, I may continue to love you for eternity.

I adore your power which created me, your goodness which redeem'd me, your providence which has care of me and your mercy which has pardon'd me so many offences. I adore also your justice, and abandon my self to it, but with this confidence, that your goodness and mercy will never forsake me, but plead for me before your justice; and obtain that I may for all eternity sing forth your mercies. Full of this sweet and amorous confidence, I hope to see and enjoy your blessings in the land of the living, of which you are the resurrection, and the life.
At the Offertory.

CONSIDERATION.

Reflect that Christ not only offer'd his life and merits upon Mount Calvary for your salvation, and to purchase for you all you shall want for that effect, but he is also pleased to do the same upon our Altars. Now what is more necessary for salvation than a happy death? confide therefore, since he will obtain it for you.

Affections.

Innumerable are the thanks I owe you, my dear redeemer, for thus sacrificing your self for me; all I can offer in return, is my life, which I offer as a victim to honour you, and that it may be worthy of your accept ance, I unite it with yours, which you offer'd for me on the cross, and are now going to offer for me here. Let the fire of your love consume this victim, that so it may be grateful to you.

O infinite Goodness! you are all love, loving me tho' so unworthy, with an infinite love. I give you my heart, fit it for your self; and fill it with your love: that so from this instant it may of sinfull, become holy. I offer my self a Holocaust.
that is, my life with all the objects of it. All I have or could love in it; all the satisfactions I could draw from it: all which I freely offer to you. Destroy both them and me by death; so that if it please you to take my life this moment, I readily submit to it: And truly desire to die now, that I may enjoy you, and be no more in danger of offending you.

But if it be your will and pleasure to leave me yet some time in this dark prison of my body; grant me the grace from this instant to love nothing but you; whose love has redeem'd me, and bought me with no less a price than your precious blood; as a condemn'd criminal beg'd from the Gallows, for experience: but what experience dear Lord? to try if after such preventions I could come to love you. O work that love in me, and destroy all that opposes it. Let it take up all my thoughts, actions, and affections, and in a word my whole heart.

From Sanctus till Agnus Dei consider your death as a Sacrifice of Thanksgiving.

Motives to accept and offer it as such.

God requires Sacrifices of Thanksgiving
ving, under pain of withdrawing his affection, and favours from us. St. Bernard speaking of ingratitude, says: that it dries up the fountain of Goodness, the dew of mercy, and the current of God's graces, if you desire not to be guilty of it; offer to God the Sacrifice of your life, and with it all that might be a pleasure and contentment in it; as a Sacrifice of thanksgiving. Rejoice that you have that to offer in return for what God has bestow'd upon you; and desire that you may Soon offer it.

**Affections.**

O my God! how great are your benefits to me, both in number and worth, and how kind your way of bestowing them on me. If I should spend every moment of my life in thanksgiving, yet I should not be able to return due thanks for one single benefit; for besides those favours common to all your creatures, your particular providence has been most liberal to me; in my education, my vocation, the innumerable, and powerfull helps you have given me for my salvation, continued by you, tho' neglected by
by me. The many dangers both of soul and body, which you have secured me from, preserving me from death, when in the state of sin, &c. add one more to these, I beseech you, which is a happy death.

Accept in thanksgiving, the Sacrifice of my life and all I am and have, which by death I Sacrifice to you. And I desire now actually to offer it, if such be your Divine will and pleasure: if not now, whenever you please. In the mean time I offer the Sacrifice, and my self to be Sacrificed; and wish I could every moment offer the same; and had I a million of lives; I would offer each of them a Sacrifice of thanksgiving. Accept my God, this free and willing oblation I make you of my life, and with it all earthly enjoyments: for were it in my power to avoid death, yet I would die in return of thanks for all your favours and mercies to me; and especially for your having dy'd for me: for whatever else I offer, tis still but part of your gifts, but by death I Sacrifice all.
At the Elevation.

CONSIDERATION.

Having odored Jesus lifted up by the hands of the Priest, as he was on the cross; call to mind that when he was upon earth he said these words: *no man can show a greater love than to give his life for him he loves.* This Christ has done for you; love and gratitude obliges you to do the same for him.

Affections.

O my God, since love has made you die for me, it is but just that with a Good will I accept of death for love of you. Had I a thousand lives, I would give them all to acknowledge this your love to me. I embrace death in return; and rejoice that this body of sin will be by it destroy’d in punishment for my having offended your Goodness. Let earth return to earth, but grant that my soul created to your image, and redeem’d with your blood may return to you. This is what I earnestly beg, recommending it now for then into your sacred hands.

I do most humbly thank you for all your benefits, as I desire to do at the last.
last moment of my life; in which possibly I may be deprived of both speech and reason: and therefore not able to speak, or even think of you. Therefore be pleased now to receive my thanksgiving for all your benefits to me, general and particular, known and unknown; but above all for that blood, and life you offer'd for me on mount calvary, and daily offer on our Altars, allowing me the happiness to be present, and applying to my soul the merits thereof, thro' means of the Sacraments. For all which I offer all the adorations, praises, and thanksgivings which the humanity of my Saviour, and his blessed Mother render'd to you, O eternal Father! and those which all the Saints and Angels, have and will render you for all eternity. And all the Sacrifices of Mass, which have been, are, or shall be offer'd you till the day of judgment.

And when in my agony I shall not be able to adore praise, and thank you my God, I desire still to be united to all those that do it both in heaven and on earth. And I offer now for then my Agony, my sweat, and my sufferings; to be
be join’d and united, to the bitter agony, the bloody sweat, and dolorous sufferings of my dying Saviour, for the remission of my sins, and for the eternal glory of the Father, Son, and Holy Ghost; whose name, be for ever praised, and will for ever done, in me, and by me, for all eternity.

O my God! I abandon my self to your Divine will; and to the judgment you shall pronounce on my soul: and I submit to it with my whole heart, confiding in your Goodness that you will save a soul, you have loved so much as to send your only Son for its redemption and salvation.

For Communion.

Consideration.

Reflect how the same Jesus Christ, present on the Altar, has said: that he who shall eat his flesh shall live for eternity, and shall not die for ever. Beg that this may be fulfilled in you; and confide it will be so, since you have his word for it.

Affections.

How comes this happiness to me, that my God should vouchsafe to visit me!

Lord
Lord I am not worthy that you should enter my soul; speak only the word, and my soul shall be saved. I firmly believe whatever you have said, and therefore unworthy as I am, I desire to receive you that so I may be made worthy to live for ever with you. Grant that this heavenly food may be to me a preservative against all my enemies, at the hour of my death; and that I may receive it with the dispositions most pleasing to you. And since you are pleased to promise that those who eat your flesh, and drink your Blood shall not die for ever; I confide in your mercy, that I shall not die that eternal death: and I beg that whilst I live I may never die by sin, which I dread more than any temporal death.

My Saviour and redeemer, the Sovereign object of my heart! take possession of its affections. Sanctify my soul and replenish it with your grace; to the end that all the remaining moments of my life may be entirely spent in your love. I desire now to die, having received my God and Saviour; that separated from all earthly things, and from this my body; I may for ever be united to you with
with an unchangeable affection. Jesus, my Jesus, be to me a Jesus especially in my last hour; and fortifie me in my passage out of this world, against all your enemies and mine.

Then take as it were, an oath of allegiance; renew your vows; and the promises made for you at baptism. Beg your Sovereign Lord, never to leave you. Say to him with the Disciples of Emmaus.

Stay with me Lord, for it is late, the best part of my life being spent, and the evening of it now approaches. Or else with holy Simeon: let your servant depart now in peace, for not only my eyes have seen, but my heart has received the author of my salvation. And with the Royal Prophet: altho' I walk in the shadow of death, I will fear no evil because you, my Lord, are with me.

Put your self dear Lord, as a seal upon my heart, that nothing but you may find entrance there; I unite this communion with that, I shall make at my death; and both with that you made before your death: and also with the communications of our blessed lady, and all your Saints, during their lives; that those may supply for all the faults I have.
ve, or ever shall commit in receiving you. I beg dear Saviour, that you will make me partaker of those sacred dispositions which your divine soul had at the last moment of your life, to the which, I with my whole heart unite mine; that they may supply for all my defects at my death. Dear Jesus be to me a Jesus, especially at the hour of my death. I abandon my self entirely to you, to suffer for your sake the pangs of death. And I renounce and disavow all impatience; or any evill I may be tempted to commit.

At the Benediction say.

O most blessed, and undivided Trinity, Father, Son, and Holy Ghost, I adore you, and consecrate to you my heart and all it's affections. Bless me now and at the hour of my death, as you bless those that are yours; and bring me with them to that everlasting glory which you have design'd for me; that I may for ever bless, and praise your mercies. Amen.
A manner of assisting at Holy Mass, and preparing our selves for death; by considering our death as a Sacrifice of propitiation for our sins, and impeachment of eternal happiness.

MOTIVES.

The prayer Christ made for us, tho' of such force; and the sacrifices of himself offer'd for us, tho' of an infinite value; will avail us nothing, if they are not apply'd to us. Now they are only apply'd to us by our prayers and sacrifices offer'd to him. The best sacrifice we can offer, is certainly our lives, which we may offer as a propitiatory sacrifice for our sins; because that all the things, and all the satisfactions which we might severally offer in sacrifice to God, are all victimes of this sacrifice. Therefore, if we sincerely, with an humble and contrite heart offer our lives, that offering will effect the full pardon of our sins; and by an entire atonement blot them out. God is pleased to give us an example of this in the third book of Kings, in the person of the
the Prophet sent to Jeroboam, who for punishment of his sin, was kill'd by a Lyon; but because he accepted the punishment with submission, and willingly offered his life to atone for his sin; death thus accepted of by him made him again a just man, and acceptable to God.

We cannot have a true contrition, unless we are willing to destroy our past sins by such a sacrifice as offers in satisfaction for them, whatever proved an unjust satisfaction to us; and was cause of our offending God. By death we do this, therefore who really, willingly, and effectually receive, and offer their death as such, have certainly the true condition that blots out all sins.

At the beginning of Mass.

CONSIDERATION

Reflect how Adam having sinned, God in punishment of it, ordained that he and all his posterity should die. This is due to us on account of that sin; but how much more have we deserved that punishment on account of our own sins?

Affections.

Since death, my God, is the punishment you
you ordain for sin tis with an humble and submissive heart to the decree of your justice, that I accept of it: and in the spirit of penance I accept of all the pains, humiliations, and privations, which accompany it, in satisfaction for all the sins I have committed, which I am truly sorry for, o pardon me, my God I beseech you!

How great is my ingratitude to your Divine Majesty, who drew me out of nothing, and gave me all I have, and I have disown'd your sovereignty over me, by refusing to subject my self to your law. You could at each moment have punished me, and I slighted your justice, and offended you with so little fear, and so great liberty! I have dishonour'd your Sanctity by the impiety of my sins; and your goodness which adopted me for your child, by refusing to obey and honour you as my Father. You proffer'd me a share in your happyness, in your glory, nay in your self, if I would be faithfull to you; and the least difficulty has made me otherways.

Had I but once offended you, it were still too much, but I have multiply'd my sins above the hairs of my head. My iniquities and offences are so many that I can't look through the numberless multitude of them.
in every place, surrounded with your gifts have I sin'd. No moment of my life which has not been stain'd with different sins; and this after pardons so frequently obtained. Besides how many have I caused to sin, by my ill example!

Pardon my God, these crimes, for I am truly sorry for them; and detest them with my whole heart. I wish I were capable of an infinite sorrow to blot out the guilt of them. Accept Lord in lieu of the grief that is wanting in me of that which my Saviour had in the garden of Olives, and upon the cross; for the sins of the whole world, and of mine in particular. Purifie me from my secret sins, and pardon those I have committed by others. Dispise not my God, a contrite heart, which only hopes for pardon, from your infinite mercy, and the promise you made that when a sinner is sorry for his sins, you will no longer remember his iniquities.

If dear Lord, I have ceased to be your dutifull child; you have nor ceased to be my loving Father. All that I can offer you in satisfaction for my sins and ingratiitudes, is but my life; which I offer you with a very good will, as a propitiatory victime: and with it I offer the privation of all I have loved.
ved, liked, or enjoy'd, when I offended you. At this very instant, if you please, deprive me of all, and of my life. I resign it to you with my whole heart; and would think my self most happy if you did it by violence of the grief you give me for having offended you. But if you deferr taking the whole sacrifice, take at least what part you please I resign it to you, and only beg you will give me the grace to be sanctify'd by it.

At the Offertory.

Consideration.

Reflect that Christ your model and example, offers himself to his eternal Father to dye for satisfaction of your sins; well may you offer your self to do the same.

Affectious.

O eternal Father, behold your dear son, who out of his abundant charity for me, offers himself to dye, for to satisfye for my sins and offences; 'tis but just that I do the same. I offer you then, my liberty, and my life, my heart, and my soul, but united with his, that so it may be gratefull in your sight. I accept of death, with all submission; and I offer it to your Divine Majesty for expiaption
piation of my sins; and that as a criminal guilty of treason whom you have justly condemn'd to die, I am glad that my body will be reduced to earth, to punish my proud mind, and all the faults I have committed for its sake. But grant that my soul may return to your hands from whence it came.

I resign my self to all the bitterness; paines, and anguishes; to all temptations; (sin excepted) as all the satisfaction I can make your Divine Majesty, having nothing more of my own to offer. I beg you will please to accept of this all that I can give; and remember not my sins and iniquities; but remember that I am the work of your hands, the price of your blood, the conquest of your cross, the pledge of your death, and the effect of your love. Tis to your death that I unite mine; tis to your love that I joyn mine; with this protestation, that I will admit of no other sentiments but those conformable to what faith teaches; and that I will be moved with no other thoughts than those of hope in your mercies; and love of your goodness: if anything pass in me contrary to these, I disown, retract, and detest them.

I re-
I recommend my soul into your hands, tis what you have bought with the price of your blood. Be mindful dear Lord, of all you have done for it, and forget all it has done against you. You were pleased to declare that you will not the death of a sinner, to wit, eternal death, but that he be converted and live for ever; tis what I beg for the sake of your most precious passion and death, and since you have said it, I hope that the sentence which will decide my eternity, will be such as to procure my eternal happiness.

Tis true my God, that notwithstanding all this, I am very full of fears: my sins being so great; and your judgments so terrible; but yet my hopes are still greater, because your mercy is great, and you forgive all that confide in you. I cast my self into the Abyss of your mercies, full of repentance for having so oftentimes offended you; and had I but this moment left, I would employ it in loving you. The greater my sins are, the more glorious it is for you to pardon me, on which account I beg it.

*From the Preface till the Elevation.*

Reflect that the victim must necessarily
die before we can enter our happy inheritance. A Good Christian can not enjoy that supremum Good who has not first ardently desired it. For not to desire it is a contempt of it; and that is such a fault that will not be repaired but by an ardent desire of the said happiness. 'tis a contempt not to desire eternall bliss far more than the preserving humane life, so as not to be content to Sacrifice our temporal life to obtain eternal. We ought also to desire to make the exchange Soon; for what we realy desire we are eager to possess.

**Affections.**

My God, I firmly believe each point of faith. I am ready to sign any of them with my blood; in particular all you have revealed of that blissfull eternity, where your servants enter into your joy; become like to you because they see you as you are; dwell in you as you dwell in them; and possess that kingdom prepared for them before the creation of the world. I ardently desire to be dissolved hereby death, that I may be with you my God. And having nothing but my life to purchase it with all
I might have enjoy’d by it, I here offer you the sacrifice of both, accept it dear Lord, and let a speedy death compleat the holo-caust. Hasten that day, when joyfull tidings will be brought me that I must go into the house of our Lord, where God dwells, and I shall possess the freedom and liberty of his children. Send my deliverer a happy death, I expect it and will embrace it with open arms, hoping by it’s means to get into yours. I fear it not under the covert of your mercies, ensured to me by the blood of your Divine Son, which he shed for me, and is this very moment going to offer the same for me on this Altar.

At the Elevation.

Consideration.

With all imaginable respect adore Jesus Christ elevated on high. Reflect that it is thro’ the Sacred merits of his death, that you can only hope, and lay claim to eternal life. Look on him in that state, in which he negociates your salvation. Beg him to form your death by the model of his; for you cannot die well unless he makes you partaker of his interior dispositions.

Affections.

Eternal Father, behold here your dear Son
Son who is pleased to offer himself, and his merits for me; 'tis by them that I have a just title to an eternal possession of your divine Majesty, and of all in you. Your Son Christ Jesus, has laid down the full price of it for me. I have no other title to it, nor do I desire any other. His death for me, is my security for eternal life. And with full confidence I challenge it in his name, and by his merits; which he has bequeathed to me as an inheritance. 'Tis what I ardently desire, and will firmly hope for; because your unerring word assures me of it. For they that hope in you shall not be confounded.

My dear Saviour, who not only would die for me, but also suffer a most cruel agony, I adore each of your interior motions even to the last moment of your life. I adore your last thoughts, words, and sufferings, I adore the last sentiment of your sacred humanity; and the last application of the powers of your soul. I offer you my death, and the last moment of my life, in honour of your most holy death, and last moment of your sacred life.

Dear Jesus, bless my death, and sanctify it by yours. Unite it Lord with yours. Make me partaker of those divine dispositions
tions with which you render’d your soul into the hands of your eternal Father. Grant, that the last sigh, or breath I take, may be consecrated to you, and be a perfect act of love.

As you accepted of death from the first moment of your incarnation; and remain’d in the same acceptance all the days of your life: in like manner, I from this moment accept of whatever death you have ordain’d for me; and will with your grace remain in a constant resolution of dying for you according to your will, in the spirit of obedience; heartily desiring that the last use of my liberty may be an act of obedience to your divine will in honour of that last act you produced on the cross when bowing down your sacred head in obedience to the Divine decree, you render’d up your blessed soul. I also accept of death in the spirit of love, as your death was the most pregnant testimony of your love for my soul, so I desire to give my life (which according to nature is most dear to me) as the greatest proof I can give that I truly love you, and have a sincere desire to be where I shall ever love you, and never more offend you.
As the Agnus Dei.

Consideration

Behold Christ in the Blessed Sacrament 
as your strength, your hope, your support; 
as the pledge of your salvation, and of 
a happy eternity.

Affections,

Come sweet Saviour, come and take 
possession of my heart, tis yours by so 
many titles! sustain, comfort, and assure 
it against all the terrors of death and apprehensions of my salvation. Say to my 
soul, especially at the hour of my death, 
as you did to your Apostles; *tis I, fear 
not, peace be with you*, no attempt of the 
enemy shall hurt you. Say but these com- 
fortable words, and my soul shall be saved.

Who am I, great God, that you should 
vouchsafe to visit me. You truly verifke 
what you once said, that you come to save 
those in danger to be lost. I have reason to 
fear, when I think what I have deserved for 
offending you; but yet much more to hope 
when I reflect what you have done to merit 
my salvation. I acknowledge you for my 
God and my saviour, and as such I confi-
de in you. *Tis in your merits that I place 
all
all my hopes of salvation, fortify me in my passage out of this world to eternity.

Since you have been pleased to visit me, I beg you will leave me some tokens of your presence, giving me victory over all enemies, my sins and passions; especially that from which I may fear the worst consequences at my death. Do not refuse me this since tis for your glory I beg it. I am sensible that my continued offences deserve that you should let me die in them; but the blood which you have shed for me, cries out to you, and demands its price and salery: since 'twas shed for no other end than to cleanse me from my sins, and merit eternal bliss for me; which I confide you will grant me thro' its merits.

What shall I render you my dear Saviour, for all you have done for me? but what shall I return you for your self which you have been pleased to give me? I will return you my life, because that includes all in my power to give. I really desire then to die if such be your will, please to unite my death with yours; and say to my soul before she quits her earthly habitation, as you did to Magdalene: many sins are forgiven you; and if you cannot say
Say, because she has loved much. Say at least, because you have loved her much.

Eternal Father, your Son has given himself to me, that I may offer him and his merits to you, to pay my debts, and purchase what I stand in need of. I then present him to you, with all the merits of his life and death; and beg by them to be discharged of the heavy load of my sins, and enrich'd with all I want to render my death precious in your sight: and that I may receive all the last Sacraments, with dispositions necessary to receive the grace and vertue they bring with them. With joy I receive death from your hands because it gives me to you, and alone can bestow you upon me by a happy exchange.

Death being the greatest concern, and it being uncertain what deaths we shall die; and whether our last sickness will permit us to think of God, and tho' it should, whether we shall be capable of strengthening our selves then by those interiour acts of vertue requisite to prepare for so dangerous a passage, let us with Gods grace, every week for the remainder of our lives, hear one Mass according to the method here set down.
down to prepare for death; endeavouring
to perform the Acts therein mention'd;
as if we were presently to depart out of the
world! and beseeching Almighty God to
grant that they may supply for those which
probably we may not be in a capacity of
making in our last sickness. For if we can't
at that time make any; we must expect
to make them with difficulty and less per-
fection.

Of the Profit we ought to draw from Holy
Mass; and the return we ought to
make to God for it.

We owe more to God, and to his Divine
Son Jesus Christ, for the benefit of Holy
Mass, than it is possible for us ever to repay.
Whatever we can do, we still shall remain
infinitely indebted for it, not only during
life; but for a whole eternity.

Tho' we can never return what we owe,
yet we must at least return what we can; to
acknowledge the benefit of Holy Mass; and to imitate our dear Saviour, who the-
rein daily offers himself a sacrifice for us.
We must offer all our actions to God as so
many sacrifices, and testimonies of our en-
gagement to his service, and submissio
to his will. Holy Scripture gives the name of sacrifice to almost all Good actions, and St. Augustin says expressly, that each Good action is a true sacrifice.

Now as we are composed of body and soul, there are two sorts of sacrifices which we ought to offer. The first consists in referring to God all exterior and sensible actions. And the second, in consecrating to him all the motions of our heart and acts of our will.

This is the double Sacrifice which St. Paul exhorts us to make and which to be acceptable to God, must be animated with charity, that is, God's love. Reason, as he says, engages us to render that duty to God; for we have received all from him, and consequently owe all to him. It would be an act contrary to the rules of justice and reason, to employ for any other use but God's service, what we possess purely from his liberality.

St. Paul makes the interior sacrifice chiefly consist in two things. The first is to strip our selves of the sentiments and inclinations of the old man; and the second, to assume the sentiments and inclinations of the new one, Christ Jesus.

God do's not exact the same exterior
actions from all; for each one must act according to the state his divine Majesty has placed him in. Nor do's he exact the same interior degree of perfection. Nevertheless he will have our whole life be a perpetuall sacrifice to him; which it will be if we consider our employment as a commision from God, and accordingly acquit our selves of it: being exact in all it's parts and duties. Whoever proceeds so, is a true victime, which continually sacrifices it self to the will, and pleasure of God; so that their whole life is a perpetual sacrifice.

Each time we assist at Mass, we contract as it were, a new obligation of living so, and of devoting our selves entirely to God's service; and of conforming our selves to his will in all our actions. Which is the fruit we should draw from Holy Mass, and the best return we can make for so incomparable a benefit.

To render this practise more easy, we may distinguish the four perpetual sacrifices. The first is a Holocaust. the 2d. a sacrifice of thanksgiving. the 3d. of impetration, and the 4th of propitiation. Now the life of a good Christian ought to
to be a continual exercise of all those acts of vertue.

As to the first which is a holocaust, in which the victime used to be entirely consum’d by fire. God having given us our liberty, which is the precious thing we have to offer; ’tis that victime we consume by fire when for the love of him, and the desire we have to content him; we give him the entire dominion we have over our selves, actions, and goods; not reserving to our selves the choice of any of our actions, nor of the circumstances that accompany them. ’Tis not enough to present to God our labours, prayers, and fasts, or any other exercise however good and holy, if they are not according to his will, and done both in the time and place he would have them; for otherways they will be of little or no merit in his sight; for if we reserve to our selves the liberty of doing what actions we please, and when, and how we please, God may reproach us as he did the jews who fasted by humour and inclination, that their fast was of no merit, because their own will was too much in it.

We should do well to question our selves from time to time: saying, am I in the pla-
God would have me be in? do I do what God would have me do? Be assured that the most excellent of all victimes, is a perfect conformity of our judgment and will to the will of God. Great is the advantage religious persons have; for in exactly observing their vows, their rules, and the orders of their superiors, both by day and night; they thereby become perfect holocausts, immolated each moment of their lives to the will and pleasure of God. They may say with Jesus Christ, that they are always employ'd in doing what is pleasing to God. And he will say of them, as of the Royal Prophet: I have found a man according to my heart, who accomplishes all my wills.

The second sacrifice is of thanksgiving. we should continually offer this sacrifice to the Divine Majesty, since there is no moment of our lives in which we receive not some benefit from him.

In order to this we must reflect on those graces and favours, for which we are indebted to God's goodness; and acknowledge him the author of all the good we have which he has given us for his service, offering him all we possess; and letting no occasion pass without contributing as much
as is in our power, to the advancement of his glory, and the accomplishment of his designs.

We must even thank him for all the good actions we do, he having the greatest share in them: and for his being pleas’d to make use of us for the advancement of his glory; and for having helped us to merit heaven, for as St. Augustin observes, God crownes his own benefits when he rewards our merits.

The third sacrifice is of impetration. To offer this sacrifice perpetually, we must persuade ourselves (as it is true) that of our selves we neither can do, nor succeed in any thing, without god’s assistance. Which being, we must not fail to implore it each moment. If therefore we desire to offer his Divine Majesty this Sacrifice, we must have continually before our eyes our own miseries and weakness, the many evils which oppress us, and the dangers we are exposed to; the goods we stand in need of, and our inability as to the procuring the one, or freeing our selves from the other: which will force us continually to have recourse to God.

This we may perform in several manneres; sometines by pronouncing certain words
words, as Deus in adjutorium &c. sometimes by forming in our selves a desire of God's assistance; fixing the eyes of our soul upon him, from whom only we expect necessary forces, and strength to act. These short prayers and interior desires are victimes, which breath forth a more odoriferous smell, than the perfumes which were formerly offer'd.

The revolt of our passions, the multitude of our temptations, the pain we find in labour, are as many exhorters to put us hourly in mind of exposing them to God; thereby to engage him to come to succour us, and make us feel the effects of his mercies.

The fourth Sacrifice is that of expiation, or propitiation which we ought also to offer perpetually. There is no sacrifice which we should more frequently offer than this; we having in the bottom of our souls a source of sin, which even the just feel, and often every day they deplore the effects of it, and are obliged to have recourse to this sacrifice to expiate them.

There are two things in sin, the guilt which is the offence of God, and the pain which is the chastisement it deserves. The sacrifice of expiation includes both grief for, and
and punishment of the fault. You will perpetually offer this Sacrifice, if as soon as you perceive your self fallen into any sin, however small it be, you interiorly detest it, and mortify your self in something; or at least in your examinations night and morning, if you not only grieve for the sins you have committed, but also impose some penance on your self in satisfaction.

How Holy would our life be, if from morning to night we employ’d our selves in offering some of these sacrifices. Some times making acts of conformity to the will of God, at other times thanking him for his benefits, then imploring his help, and in short blotting out our fins and offences by acts of penance interior or exterior: Thus every moment offering some sacrifice to God.

If at first this practice should be painfull and hard; use with the assistance of God’s grace, will render it sweet and easy. And the hopes that by it you may augment the number of the victimes of love which eternally in heaven will immolate themselves to the will and pleasure of God, will encline you still more to so advantagious a practice.

E N D.
Meditation for Each Sunday of the Month.

FIRST MEDITATION
FOR THE FIRST SUNDAY
Of the End for which God
Created Man.

1. Point.

Consider that the end for which you were Created, was to Love God your Creator with the whole extent of your heart, of your soul, and of your strength and to labour for the encrease of his Glory who gave you your being, and Created your soul immortal, and capable to enjoy him for Eternity.

Cast back your thoughts to a hundred years past, what was you then? and who would have miss'd you if you had never been? yet you were so happy as to dwell in the heart and thoughts of God from Eternity! and he disposed all Created things for
for your use. He framed you in your
Mothers womb, created your soul a per-
fect picture of his Divine Nature, and has
ever since protected you. Nay not con-
tent with that, as to his child he has de-
signed you a future inheritance above; what
obligations have you to him, for preferring
you to so many that would have ser-
ved him better?

It was no ways necessary that God should
create you, and place you in this world;
but since he has been pleased to do so,
tis necessary that you should love, obey,
and serve him. All powerfull God as he is,
he can not discharge you from that obli-
gation, how then can you dispense with
your self? our lord made all things for him
self, nor could he make them for any other
end. You having received all from him,
are consequently all his. Have you not li-
v ed hitherto as if you belonged only to
your self; and subsulted by your self, ma-
king your own honour pleasure and inte-
rest your end, as if you had been placed
in this world only to sport, play, eat,
drink, and seek your own satisfaction,
and interest? whereas he created you that
you might serve and worship him here,
and so attaine to that everlasting life he has designed for you hereafter. Admire God's infinit patience in having suffert'd you so long without sinking you into hell for such ungrateful proceedings!

2. Point.

Consider that God having given you a being, is pleased to conserve the same; which is still a greater favour than the first: for as St. Augustin says, each moment of conservation is as it were a new creation: because if God did not conserve us we should cease to be. Our creation was but the work of a moment but this is continual without interruption, in which his power appears not less than is love. If then we are to strictly obliged to be wholly his because he gave us our being, how much more are we so for his continual concurrence to preserve the same? and how much are we obliged to love and serve him for it? were this not commanded us, justice requires it of us; for what more just than to serve him from whom we have received all that we have? and the very end for which God conserves our being is, that serving him here in this life, we may for ever enjoy him in the
the next. He himself will be our reward.

Admire the prodigies of God's Love that will so bountifully reward our complying with this duty, that his greatness will for all Eternity be employed in making us great, his wisdom in contenting our knowledge, and his goodness in replenishing our hearts with joy, Love, and Bliss! how justly are they punished with an Eternity of misery who make so slight of this as to prefer some sordid pleasure and satisfaction before it! hell is even too small a punishment for them.

3. P O I N T.

Consider yet a far greater favour, for which you are still more obliged to God than for your creation and conservation to wit redemption. If than you owe all you are, and all you are able to do, for your creation, and conservation, what do you owe, and what should you render to God for your redemption? to create you cost Him but one word, but to redeem you it cost Him the very last drop of his blood, which he shed after so cruel and painful a manner that the very thought and apprehension he had of it cast him into a bloody sweat.

The
The love God shewn in this our redemption is unconceivable, so that it may be truly said that his Divine Majesty all powerful as he is, could do no more for man than what he has done, by becoming himself man, and dying for him; by which he has not only delivered us from eternal damnation, but also purchased for us a right and title to the kingdom of heaven: endowing us with grace, and leaving us the Sacrament of penance as a means to recover it whenever we have unhappily lost it by sin. And to strengthen us in God, he gives himself as food to our souls, and that we may be provided of an offering worthy of the greatness of his Father, which might satisfy for our sins and obtain all we stand in need of: he leaves himself in the holy Eucharist, that assisting at masses we may offer him for the said ends.

What could God do more for us than he has done? if after all we are so ungrateful as not to comply with our duty to him, which is to decline evil, and do Good, we truly deserve eternal punishment.

Reflections & Resolutions.

Reflect and see, if you have employed the
the life and being you have received for the end for which God bestowed it upon you; which was that you might honour and serve him here, and enjoy him for Eternity hereafter. Or if on the contrary you have not made pleasure and satisfaction your end. If you have, be confounded at your ingratitude; and admire God's patience in suffering you so long, and not taking away the life you have so ill employed.

Look back with fear upon your past years. How long have you been in this world? and what have you done for God that may deserve his reward? you will soon come to the end of your life, without perhaps having made one step towards the end for which you were created; what terror will this your negligence be to you at your death?

Be convinced that if you comply not with the end for which God created you, what ever Good qualifications you may have, you are really worth nothing: for we truly are, but what we are in God's sight; and if we are not right in his eyes, we are but a burden to the earth, and only fit as barren trees to be cast in to the fire.

Your happiness in this life as well as in
the next, depends upon your performing your duty to God. St. Augustin says speaking of himself: whilst I was ill with you my God, I was ill with my self, and whilst I made war against you, I was in trouble: for you have ordained it and so it is that every inordinate passion is its own punishment.

You require services from your inferiors, yet refuse to serve God, how unjust is this! you owe all to God, and he has infinitely more right to dispose of you, and all that belongs to you, than a carver has to dispose of the statue he has made; which he may either destroy, or conserve, without rendering account to any. Or a Master of his slave, he having bought you, and given for you a price of far more value than the life of all men together. Therefore St. Paul says we are no more our own, but belong to Christ, in so much that we can not lawfully serve any but him, no more than a slave, who can do nothing for himself or any other, but must do all for his master.

If the Jews would not permit the money that Jesus was sold for to be put into their treasury, because it was the price of the blood and life of a man; how then can we
employ our selves who are the price of that blood in any other use than for him that shed it for us?

Let us then resolve for the future to live for him who dyed for us. What more reasonable! he is unworthy of life that refuses this, and not only deserves hell! but that a greater gell should be created for him.

The Second Meditation for the second Sunday.

Of Death.

1st, Prelude. Imagine your self by a dying Person, now in his Agony.

2. Prelude. Ask the Grace to know what passes at that hour that you may square your following death by it.

1. Point.

The Death of a Sinner.

Behold him agonizing between two eternities, oppress'd with pains unquiet; in conscience, full of anguish, tempted by the devil, terrified with the certain appearance of death and the uncertainty of what will follow after it. All his joys and pleasures at an end, his designs broken, he must leave all: nothing is left him but a winding sheet, grief, and remorse. He hath
has lost all, truly all! grief and anguish surrounds him on every side; from the memory of past sins, which then will appear in their own colours: their number and deformity will afrighten him; the devil will do his utmost to cast him into despair, the severity of God's judgments demanding account of every idle word, the loss of so much time spent in vanity, with the neglect of so many helps afforded him by God for his salvation.

The pleasures and riches he leaves behind will trouble him, being forced to leave all he loved and delighted in; for all will then be taken from him. O death says Ecclesiasticus how bitter is thy memory to a man who has peace in his riches! that body he has been so tender of, shall be the food of vermin, and his soul neglected for love of it, shall burn in hell: which way so ever he turns himself he can see nothing to comfort him, but all to afflict him.

What an angony will he have when his soul is to go forth of his body to be judged by that God whose laws he has so often violated! preferring that of flesh and blood before it; making use of what God gave him, to offend his divine Majesty and damn
damn himself. As also to see his blindness in preferring earth to heaven, a moment to a whole eternity. The body to the soul. Then he will beg for time to rectifie his mistakes, but it shall not be granted. How much does it concern us to use time well while we have it, and to do now what we shall then wish to have done! to those that do so, death will be sweet and comfortable.

2. Point.

The Death of the just.

Tho' death is so terrible to a sinner, it is not so to the just, who having used their endeavors to keep and observe God's law; they confide then in his mercies, and the merits of Christ, that they shall see and enjoy him for all Eternity. Not, but they have a fear of death, which is natural to all but that fear is without anxiety; they willingly submit and accept of it since it is God's will and Good pleasure: so making a virtue of necessity, they are content to forfaze and leave all things of this world, which at that hour will appear truly vile.

What comfort will their fidelity to God, and the observance of his law, then give
them all they have suffer'd upon that account, and their present pains patiently born will encrease their crown and shorten their purgatory. How happy will they be at that hour, having served and suffer'd for a God whose perfections are infinite, with whom they hope to reign for ever, with an infallible security, never to lose or be seperated from him. Their pains and labours are at an end, but the reward they are going to receive will last for ever.

Point.

Of the certainty of Death, and uncertainty of the time and Manner.

That you are to die is most certain, the sentence was pronounced at the beginning of the world, none has ever escaped it, nor can any from it a moment beyond the time prefart by God. On the other side, nothing more uncertain than the time, manner, and place. The uncertainty of which ought to keep us always on our guard; for we know not whether it will be soon, or late, at sea, or at land, by a sudden and violent death, or by a natural one; in the state of grace or of sin; all which is unknown to us, and God will have it so that we may be always ready.
How many hath death unexpectedly stolen away while they were eating sleeping, laughing, playing? and therefore Almighty God warns us to be ready at all hours; since we know not the hour in which the Lord of the house will come. And it concerns us very much not to be found unprepared. For to perish once, is to be lost for ever. If we fail the first time, we can never repair it; and no less than a whole Eternity of happiness or misery, depends upon it.

How can we dare to live in a state that would be our eternal ruin if we dyed in it; no concern how ever great can equal this! how mad and foolish are we if we neglect the precautions necessary for a happy death! whatever pains we take on that account we shall never regret; but if we are wanting in so great a concern, we shall for ever lament it with fruitless and never ending tears.

Reflections and Resolutions.

Your death depends upon your life. Such as is your life such will be your death. The actions of our life paint the picture of our death. How can we love in a moment what
what we have not loved during life, or
hate at our death what we have loved
all our life?

What judgment will you frame at the
hour of your death of all the greatness and
vanities of this world? what will you carry
with you of those treasures you have got
together? fool says God, this night will I de-
mand thy soul, and to whom shall all that
belong, which thou hast got with so much pains.

If you were now to dye are you ready?
is your soul in a good state? are your af-
faires settled and in good order? if you are
wife you will now do without delay what
you will then wish to have done.

To damn your self for ungratefull child-
ren, who will scarce thank you for what
you have done for them, and who can-
not retrieve your soul when once its lost
is the greatest of follies! to lose your soul
for goods or riches which you must leave,
and perhaps much sooner than you think,
is still a greater folly! put the case you
might enjoy them even for a hundred
years, what is that compared to Eternity!
when Scripture says a thousand years is
but as one moment! and would you for
that put your self in danger of eternal tor-
ments?
Resolve then that for the future, your chief care shall be to live in such a manner that when death seizes you, you may reasonably hope to be eternally happy; your conscience not accusing you of any mortal sin; for not to be careful of this, is to run a great risque of your salvation; since death may come on the sudden; and sickness may deprive you of your senses, or pain hinder you from any serious thought.

Prudence also requires of you that you prevent the time and do even now in regard to your temporal affairs, what you would be glad then to have done; for besides that it will be a great ease and comfort to you at that hour to have settled all things, it will prevent their being disposed of contrary to your inclination.

Provide yourself with motives of hope and confidence; for there is nothing you will stand in greater need of at that hour. Habituate your self during life, strongly to consider in the mercies of God and in the merits of Christ; nothing pleases God more, and it is the best means to secure your salvation: you have the word of truth for it, that none ever confided in God and was left: 'tis therefore that the enemy at that hour endeavours to make men despair.
Dayly beg the grace of a happy death and perform some devotions to our Bd. Lady to obtain that favour for you; since she never intercedes for any one in vain. Endeavour always to say the Ave Maria Devoutly, and you will have the comfort at your death to have as often beg'd her intercession for a happy one, as you shall have recited it.

Motives for Confidence in God, and the Practice of it.

Almighty God promises those that confide in him, that they shall abound in all graces and blessings; that nothing shall be wanting to them, for that his eyes are fixed upon them that hope in him; that his mercies shall surround them on all sides; that he himself will be by them, and be their defence in the day of tribulation. He assures them that he bestows his graces, and the effects of his mercy proportionably to the trust and confidence they put in him; that those that confide in him shall know truth: that is, he will manifest himself to them, and will grant them all they ask with confidence.

It seems as if our Lord thought he could
never say enough in many places of holy Scripture to testify how much this confidence is delightful to him; and how he favours and loves those that confide, and entirely abandon themselves to his Paternal providence. He told a servant of his that the filial confidence of a Christian soul was like the eye that wounds the heart of the lover: and that it offers violence to his mercies, for that he could not but assist those that confided in him; and also that he would favour those that have an humble confidence, above their merits, in this world and the next; and the more they confide and are persuaded of his goodness, the more they should gain; it being impossible for them not to obtain what they firmly confide they shall, having his promise for it.

To strengthen our confidence he assumes the sweetest names and answers them with real effects; as friend, Advocate, Physician, Pastor, Brother, Father, Spouse; and in divers places of holy Scripture he tells us, that he has continual care of us and that he carries us, and will forever carry us in his bosom, in his heart, and in his bowels; and they a mother should
forget the child of her womb yet he never would forget us for we are written in his hands that he may always have us in view. Nay he assures us that he loves us as his father loves him; and that he will have us be where he is, that is, rest with him in the bosom of his Father for all eternity.

If we have offended him, he promises that if we return to him with repentance resolving to amend, and put our trust in his goodness, that he will receive us, and forget our offences. After all this and all he has suffered for us, shall we harbour any doubt? those that hope not in you my God, know you not, for you will sooner cease to be God than cease to be good and merciful.

God is not satisfied with only promising to pardon the penitent, but he takes an oath of it, and swears by himself: as a live faith our Lord I will not the death of a sinner but rather that he be converted and live. Why then, my soul art thou sad? and why dost thou trouble me? say with the just; who ever hoped in God and was lost? his mercies are far
greater than all my sins, and than all the sins of the whole world.

The trust and confidence we put in God, makes us become of men, God; of weak, strong; of poor, rich; and of miserable, happy. We ought never to confide more in God than when all seems most desperate; never to fear less, than when all appears most terrible; nor ever to abandon our selves more entirely to him, than when we think our selves most abandoned by him.

My God and my hope, I abandon my self to you, I put my trust and confidence totally in you; you cannot permit me to go astray, let me fall, or betray me whilst I depend and trust in you: no tis impossible for me to miscarry or be lost whilst I place my whole confidence in you;

To know our sins and miseries without knowing God's mercies, is what causes despair. But to be sensible of his infinite mercies when we reflect on our sins and miseries is what creates confidence and joy. Jesus is not only a God but also a God mediator, and a God Saviour. Jesus would not be Jesus, if we could take away his mercies, nor he would not be a Saviour, if he had no tenderness for sinners.
The third Meditation for the third Sunday of Judgment.

First prelude imagine that your soul having quitted your body, is presented before the tribunal of God, to receive the sentence pronounced for, or against her.

Second prelude: Beg the grace that this consideration may move you so to spend the remainder of your life, that you may be able to render a good account in that dreadful day.

1. Point.

Consider the world as a prison, wherein all mankind, as malefactors, are detained; and that they are call'd out, one after another, by the supreme judge, to give an account of all their talents, natural and supernatural; and of the use they have made of them, of the wealth and means God has given them, and of the years they have past in this world, which were granted them for the attaining a happy eternity. This account many are actually a giving this very moment, God having call'd some of your fellow prisoners from this world, to render him a just
just account of what they owe him. 1st. for their creation he having given them a being that they might honour, love, and serve him here, and enjoy him for eternity. 2dly for their redemption, by which he has not only freed them from eternal misery, but purchased for them, an eternal happiness with the price of the life and blood of a Godman; for each drop of which they must be accountable: 3dly for their baptism by which they were made children of God and received a right to eternal bliss. 4thly for being call'd to the true faith, and for having so often pardon'd them their sins in the Sacrament of penance, and given them his sacred body in the holy Eucharist. See and consider what account you shall be able to give if God should call you now to render it.

2. P O I N T.

Consider that the moment the soul forlakes the body, it shall be judged, and that so strictly! even to the least idle word, and deliberate thought. And That the judgment then pronounced will be irrevocable, no appeal allowed from the
sentence, which is no sooner given but executed, without excuse or delay. Think what will be the fear of a soul standing before her judge, with her good and bad actions by her, which will accompany her to her everlasting reward, or punishment, and will be so narrowly looked into, that not a word or thought will escape nor a quarter of an hour mispent, but what will appear: and according to what each has received he shall be judged; those to whom more has been given, more will be demanded.

The matter of our judgment will be all the good and evil we have done, which are seeds that will fructifie for eternity; either in eternal happiness or misery. We shall be judged not only for what we have done, but for what we ought to have done, and have not done, and for what we have occasion’d, others to do; and for what we might have prevented, and through human respects did not, or have contributed to, by our silence, negligence, or ill example.

The two books by which we shall be judged, are the Gospel, and our own conscience: the first will shew us what we ought;
ought to have done, and the other what we have done. What confusion will it be to a soul to have all her committed evil, and omitted good exposed, when it shall be said, behold the man and his works! a comparison shall be made with those that have received far less from Almighty God, and have served him far better.

Consider whilst you have time, whether the good you have done can bear poise with the evil you have committed. What heroic acts of virtue have you ever practiced? what have you ever done or suffered for the encrease of God's glory? if so happy as to have done your duty, what joy will it be to have those words address'd to you by the judge: come you blessed of my father and receive, no more the cross as in your life; but the reward for having carry'd it; possess the kingdom and crown prepared for you from the creation of the world; no humane heart is capable to conceive the transport of joy which those words will produce! endeavour then to live so well that you may deserve to hear them.

3. Point

Our Lord says I will search Jerusalem with lamps. and if Jerusalem, that is, the
Saints, how much more Babylon, that is sinners! If the just them selves will fear and tremble to appear before Almighty God, what will be the terror of the wicked knowing themselves guilty of great crimes, when the least deliberate ill thought will be punish'd! they will even de- sire the mountains to fall upon them to hide them from his sight, but nothing shall be able to do it; Tho' they shall never see the Beatifical vision; for that would make them happy which they are not to be for one moment, having render'd themselves unworthy of it. If the devil would willingly suffer all the torments of hell to see the face of God for a moment, what will be their rage and dispair to think they might have enjoy'd it, not a moment only, but for a whole eternity, and are deprived of it through their own fault!

The witnesses that will rise against them will be their own conscience, holy Scripture, good books, sermons, and good example. The devils will shew them the sins they have committed with their circumstances, The good Angel will alledge his endeavours. And above all, their having render'd the examples and doctrine.
labours and Blood of Christ useless, will be objected against them, and condemn them. Besides their sins of commission, those of omission will stand against them, having neglected the good they ought to have done, and omitted to make use of their gifts and talents, natural and supernatural; as strength, health, wealth, and time, according to the divine will.

The judge having given the definitive sentence for an eternity, with those dreadful words: go you cursed into hell fire prepared for the devil and his followers. Premised they will be hauled away by the devils, to whom they will be delivered up to be tormented for eternity. Endeavour so to consider this dreadful truth as to prevent it from befalling you; for it is yet in your power, God being so good, as to put the pen into your hand; take notice that your sentence will be what is written by your actions in this world. How unpardonable will you be if you are unhappy, since you have it in your own power!

Reflections and Resolutions.

Tis in your power to blot out your offences by the tears of penance. You may
may also with Moses resist or overcome the almighty, by the Arms of Prayer. He is also to be gain'd by money given in Charity, and is so tender as to be moved to pity and mercy by our tears, and appeased and satisfied by penance, and change of manners.

You may as yet appeal from his justice to his mercy, and oblige him to blot out the Sentence of your Condemnation; but after death he is neither to be resisted, moved, nor gain'd: he will then judge in rigour, and do justice without mercy. His love will enkindle his anger, and as his love for us has been infinite, so his anger against our ingratitude will be infinite.

Reflect what a confusion it will be to you to have the whole history of your life exposed, all you have done, and all you have omitted to do, which you ought to have done; all that God has done for you, and all you have done against him; his goodness to you and your ingratitude to him!

If you are wise, you will prevent this confusion by an humble accusing your self of your sins and satisfying for them by penance: make use of these following...
most powerfull means for your security; 1st. Charity and alms deeds, 2dly. Pardon from your heart whoever has offended you, for in this God will have you be his model, and will treat you as you treat others; therefore be sure to Pardon entirely, if you desire to be pardon'd.

3dly. Do not judge nor condemn any, not even in thought, and you shall not be condemned. You have Christ's promise for it. Lastly never fail daily to beg our Bd. Lady to obtain you a favourable Sentence, for she is allpowerfull with God.

The fourth Meditation for the fourth Sunday of Hell.

1st prelude descend in spirit into Hell, the prison of God's Justice! full of flames, fire, and smoke, and of all sorts of torments that can torment and punish the souls of those that die in mortal sin.

2d. Prelude beg of God such a lively apprehension of those torments that it may keep you from ever deserving to feel them.

1. Point.

Scripture calls it a furnace which ever burns, and never is extinguish'd. A prison
son where the damned are bound in chains of fire. A land of malediction, and of all sorts of misery, where the wretched souls are heaped upon one another like fagots in a great fire. The lake of God's wrath, a pond of fire and sulphur, into which are plunged those who have passed their lives in pleasures and delights. A land of darkness, where never any ray of light shall enter. The devil's house, where he rages and torments the damned in quality of executioner of God's Justice. O what a land! what a house! what a dwelling! ò my God, how great an evil is sin that you are obliged to punish it so severely! ò my soul, what do we fear, if we fear not hell!

To declare more in particular what the damn'd suffer, we must know that both the soul and the body having sin'd, there are torments allotted for each. In hell there are three sort of pains: the pain of sense, the pain of loss, and the worm of conscience. As to the first, no pain, nor even all the pains, martyrdoms, or cruelties put together that ever have been, or could possibly be invented or practiced in this world, have any proportion, not only with all the pains,
but with the very least pain of hell. The
greatest fire or hottest forge, are no more
than painted fires in comparison with the
infernal flames; our fire being created by
God for our use and comfort, but the
fire of hell he has created purely to pu-
nish and torment those unhappy souls who
are surrounded with it. Fire above them,
fire beneath them, fire on the right hand,
fire on the left! add to this the other
torments proper to each sense or mem-
ber: the eyes will be afflicted with the
horrible and terrifying view of the devils,
so dreadful, that the sight of one of them
would frighten the most courageous man
out of his senses. The ears will be tor-
mented with fearfull horrible howlings and
lamentations of the damn’d, cursing each
other. The taste with bitter tears and rageing
hungar and thirst never to be quenched.
The devils will strive to outdooe one
another in cruelty to the damn’d, whom
they will torment in all the parts of their
bodies, and faculties of their souls, tho
not all alike, but each according to the
number and greatness of their sins: and
this without hopes of relief, or one mo-
ment’s solace, but for all Eternity, which
renders them inconsolable, and will make them suffer each moment what they must eternally suffer, plunged in an inexplicable grief, without the least consolation not so much as a drop of water to quench their raging thirst; that is to say, not the least mitigation. Yet whatever conceit we frame of their sufferings, it falls still short of what they suffer. o Dreadfull Eternity what man can think of you, and not a mend his life!

2. POINT.

Consider the pain of loss which will be more terrible and afflicting than all the other pains. It consists in feeling, and knowing that they have lost the vision of God, and consequently all good. To lose God, to be eternally separated from God, to be hated by God, is an infinite and terrible evil! and in place of the company and Society of Angels and Saints, they are surrounded with innumerable devils. A prison and dungeon, in place of a Kingdom designed by God, and purchased for them by Jesus Christ, with the last drop of his Precious Blood, which upon such easy terms they might have enjoyed for
for all Eternity; yet have lost it by their own fault! were it but a temporal Kingdom lost for a trifle and miserably exchanged for a dungeon, what a cutting grief would it be to the Person who had made such a foolish bargain! this gives a slight idea of the pain of loss, but is nothing in comparison with it.

3. Point.

Consider the third pain, which is the worm of Conscience, that continually gnaws them, and will do so for all Eternity: never letting them rest for a moment, but continually representing to them all their crimes and ingratitude to God, who not only gave them their being, but also dyed for them, to save them from the misery, into which they have plunged themselves; through their own fault, when they might so easily have escaped it. What grief, despair, and rage will it cause in them! how will they curse each other that has contributed to it! children will curse their Parents, and Parents their children; Masters their Servants and Servants their Masters, as being in part the cause of the torments they endure; which would be more tole-
tolerable if they could but once have an end: but that is their greatest torment, to know that their misery will be endless. 

never ending Eternity how prodigious is your extent! each moment beginning and never coming to an end! 

ever which never ends, but lasts for ever!

Reflections and Resolutions.

Reflect on your obligations to God in not having permitted you to fall into hell; where you should have been long ago: had you been treated according to your deserts; since one mortal sin deserves that punishment. And also for giving you time to see and consider these things, that you may prevent them from happening to you.

Follow St. Bernard’s advice, and descend in spirit into hell, while you are living, that you may not feel after your death what is there suffer’d: where you must have taken your eternal lodging, if God had taken you out of this life after such and such a sin.

Accustom your self in all troubles or afflictions to compare them with what you would have suffer’d in hell, if God’s merci
cies had not kept you from falling into it: And you will find you have no reason to complain or to think you have any injustice or wrong done you: for nothing can be so in regard to any one that has but once offended God mortally; since such an one is worthy of all evil, and unworthy of all good, which is the state of the damned.

Fear sin above all things, and avoid it with all possible care, since one is sufficient to cause your damnation.

Endeavour to satisfy for the sins you have committed, by patiently bearing all the tryals that God shall permit to befall you, if you can not do worthy works of penance. Secondly by giving alms: no money can you lay out more to your own advantage; and you will be truly blamable, and no ways to be pitied, if you have it in your power, and do not do it. You would befriend your self more by refusing necessaries to your body and giving this advantage to your soul, than by a contrary proceeding.

Be devout to our Blessed Lady, and daily petition her to intercede for you to her Son, that you may never more commit what deserves such severe punishments.
The fifth Meditation. For the fifth Sunday.

Of heaven.

1st. Prelude. Imagine that above the elementary heavens in which the sun, moon and stars are fix'd, is the palace and Court of the King of Kings, Almighty God, which he has built to entertain his Elect in.

2d. Prelude. Beg is divine Majesty to give you the Grace to conceive in some measure, what he has there prepared for those that love and serve him.

1. Point.

Heaven is a complication of all good, exempt from the least evil: where the body as well as the soul, shall enjoy eternal happiness: and that so great, that our imagination tho' capable of framing great and mighty things, yet can frame nothing but what comes infinitely below, or is indeed nothing in comparison of heaven. The most stately, most beautiful, and most magnificent palaces of this world, if compared to heaven, would be no more than the poorest cottages of mud. The Apocalypses describes it a city, the twelve gates of which are of pearl, the walls and
Foundations all of precious stones, the streets paved with pure gold, shining like crystal. *ô Israël* says the Prophet *how great is the house of God, and how vast the place of his possessions!* *My soul covets and faints for the courts of our Lord.*

The power of God appears in his creation of the world, his mercy in the redemption, his justice in the punishment of the wicked, and his greatness and magnificence in the reward he gives his servants: which is so great, that neither eye has seen nor ear heard, nor can it ever enter into the heart or mind of man to conceive what God has prepared for his Elect. So that tho' the Martyrs have suffer'd such terrible torments to gain it, and many of God's servants undergone such great austerities for the same effect, yet holy Scripture says it is given them for nothing: because all the sufferings of this life have no proportion with the Glory prepared for it. We may better understand its worth by the blood which the Son of God has shed to merit it for us; whereas one drop was of an infinite value, he has shed it all to merit us that Glory: so that we may say with truth it is worth the life of
of God, and that none but God could merit it.

2. Point.

Consider that it is the seeing and enjoying God which makes the compleat happiness of the blessed; because he is an infinite good, universal, eternal, and in a word capable to content all our desires. The manner how we shall enjoy him is, as St. John says, we shall be like him; that is to say, we shall be pure, holy, wise, powerful, happy, and perfect as he is. He will change and transform us into himself, not by destroying our being, but by uniting it to his, he will communicate to us his nature, his greatness, his knowledge, his sanctity, his felicity, his riches, by which we shall in some sort become God's: as the iron cast into the fire becomes fire.

Who can explicate the joy of a soul when she enters heaven and is united to her sovereign good! ò amorous transports! ò sweet embraces! well may she say j have found him whom my soul loves: j will not let him go, he is all mine and j am all his. The comforts and consolations which
which God will replenish her with, and the honour and Glory he bestows upon her, can only be comprehended by himself; neither men nor angels can conceive, nor express them. What a comfort will it be to have done and suffered much for God, and, to have resisted all the temptations that would have drawn her from doing her duty, and by consequence, would have deprived her of the happiness she enjoyes, and will eternally enjoy. O my soul! let us think what we have done and suffered for heaven, and what we will do for the future. We see what Christ and his Saints have done for it, and since tis given as a reward, we must merit it; life is granted for that end only.

3. Point.

Consider that the body will also have its delights which consists in these four things: the place, the Company, the glories of Glory, and the durance of it, which is Eternity. As to the first, which is the place it is the celestial Jerusalem, the order, beauty, greatness, and riches thereof, can neither be described nor concei-
ceived. Secondly the Company. There will be an innumerable multitude of all Nations, Tribes, People, and tongues! if it is so agreeable to live and converse with such as are noble, learned, and of agreeable Conversation, how much more to have those Angelical Spirits for companions, who are endowed with all manner of sciences! Thirdly their bodies will be Glorified with the gifts of subtlety, impassibility, Agility, and clarity: their bodies shall shine as suns in the Kingdom of their Father. Each sense shall have its delights; the sight shall be delighted with beholding the Glorious Bodies of the Saints, especially that of Christ and his Sacred Mother; the hearing with Harmonious Musick &c. The heart will be filled with unexplicable pleasures! we shall see the secrets of God's Concils, and of his providence both over us and over others, and how he has loved and does love us. Our will, after an unspeakable manner, will adhere to God and be as it were transformed into him by love; whence it will even overflow with excess of joy, the vision and possession of God being a bottomless ocean of delights.

Tho
Tho the blessed will each moment enjoy the pleasures they are to enjoy for all Eternity, yet according to some Doctors of the church, they will in some sort find new pleasures, as they advance in the vast extent of Eternity. For as St. Augustin very well remarks, they will always be replenished, yet never satiated; because tho' filled with God, each according to his capacity, yet they are never so satiated but that they will still desire to see, and taste those delights more; And will find new satisfactions in them for all Eternity. Good God what an infinite recompence for the little we do for you! St. Augustin says that God rewards and punishes like a God as he is; if he does both according to his power, what must be the reward and punishment! May we never be so unhappy, as to lose the first, and experience the latter.

Reflections and Resolutions.

If we can labour so much for a short miserable life, what ought we not to do for an eternal one! how unjust is it to desire to have that for nothing, which has cost Christ and his Saints so dear:
If we patiently suffer the incomodities of this life, we shall enjoy the satisfactions of the next. Chuse in which you will enjoy it; for that depends on you: for you must not expect happiness here and hereafter.

If you desire true honour, and to render your name and memory famous, the secure way is to labour to become a saint: the honour God does his saints in heaven, is incomparably greater than all the honour that is rendered them upon earth.

If you desire to become a saint, and to partake with them of eternal happiness, you must go the way they have taken; for no other will lead you to it. And this is certain truth, that you must be either a saint or a devil, and dwell for Eternity with the one, or the other, there is no medium!

That you may attain to the first, frequent the Sacraments, think of, and be greatfull to Christ, for all he has done, and suffer'd to merit that happiness for you: and beg him to apply his sacred merits to you, that so you may acquire it. Make daily recourse to our blessed Lady
Lady, to obtain you an entrance into the Kingdom of her son: she never intercedes in vain for any. Lastly endeavour to bribe the porters of heaven, which Saint Justinian says are the poor; give them large Alms, according to your abilities.

FINIS.
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