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DEVOTIONS

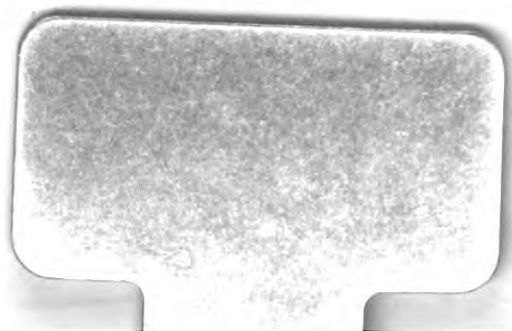
TO THE



BLESSED VIRGIN

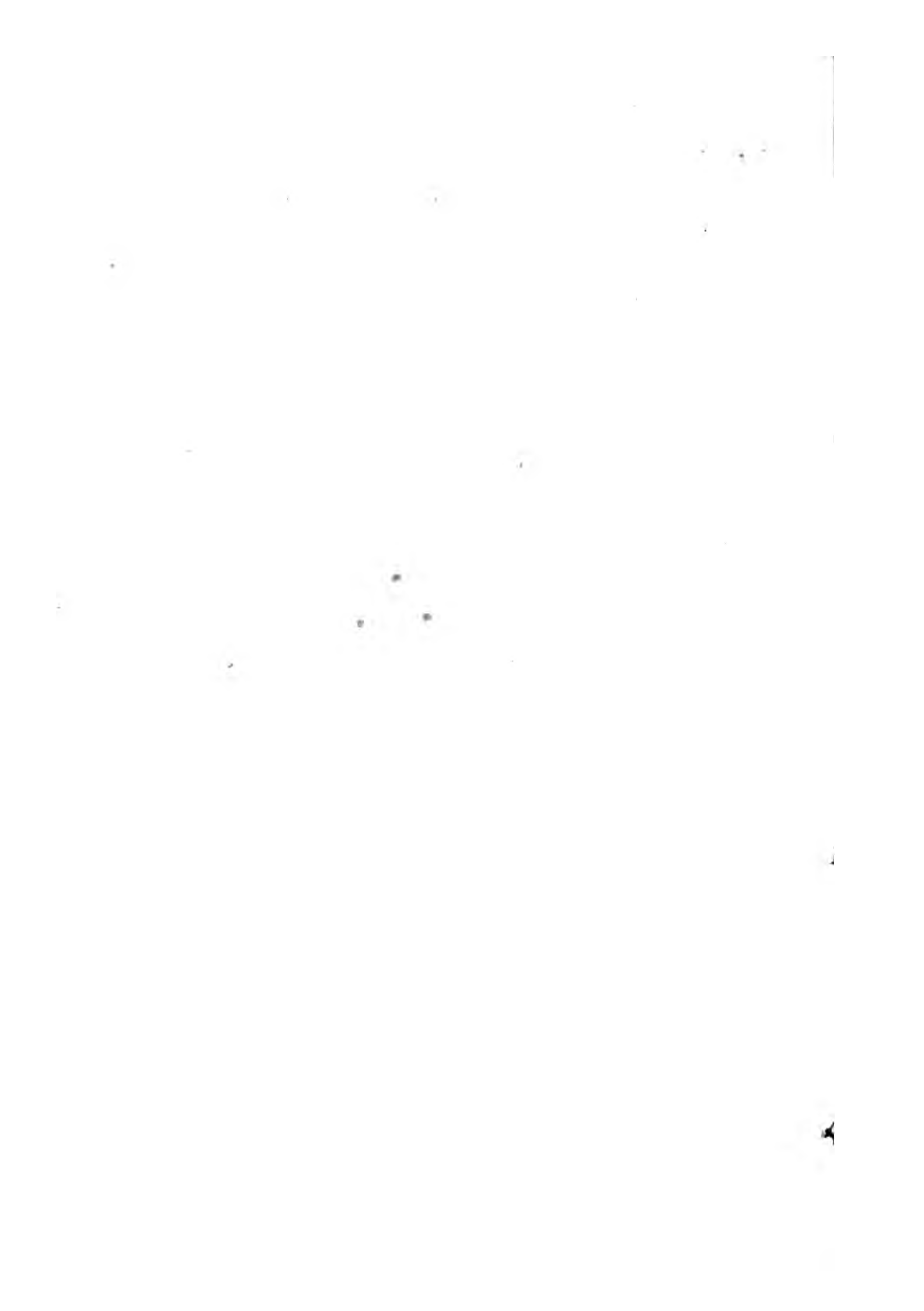


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Regina Saeculorum.



REGINA SÆCULORUM

OR

MARY VENERATED IN ALL AGES.

Devotions to the Blessed Virgin,
FROM ANCIENT SOURCES.

Partly Translated from the French of
M. LÉON GAUTIER,

BY
E. A. M.



London :

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1875.

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DEDICATION.

TO thee, O Glorious and Immaculate Virgin, do we offer this little nosegay culled from the wide garden of the Church; beseeching thee to grant that its fragrance may not only strengthen and refresh thine own children, but also that the sweetness of thy name, O Mother of our God and Saviour JESUS, Mother of our own Crucified and Glorified Redeemer, JESUS, may draw into the Fold of His Church, those yet without, for whose salvation thou didst bear JESUS, and JESUS died. To these, O thou who art as tender in thy loving compassion, as thou art spotless in thy perfect purity, and all-powerful in thy intercession,

Monstra te esse Matrem :

AND WIN THEM HOME.

AVE MARIA.



PREFACE.



ALTHOUGH various Books of Devotions to Our Blessed Lady have, within the last few years, appeared in England, yet none among them occupy the same ground as that taken by the present collection; for the greater part of which we are indebted to the valuable and interesting Book of M. Léon Gautier, entitled *Prières à la Vierge, d'après les MSS. du Moyen Age, &c. &c.*,¹ its principal aim being to show from the most ancient, as well as from subsequent authoritative sources, how the devotion to Mary has ever been an integral part of the tradition of the Church. That it should not have been so, would be equally impossible to faith and to reason. The marvel is that it should ever have become necessary to argue in favour of

¹ Paris. Victor Palmé.

showing reverence to the Mother, with those who profess to honour the Son.

Our Lady's great panegyrist is the Archangel Gabriel,¹ who might be called the Prophet and Evangelist of the Incarnation. We read of him in the Book of Daniel, when he foretold it ; in the Gospel of S. Luke, when he announced its precursor ; and again as the favoured angel of the Annunciation. And who is he ? He says of himself to the father of the Baptist, "*I am Gabriel, who stand before God ;*" that is, in the immediate presence and glory of the very Source and Fountain of Grace. And when, fresh from the light of the uncreated Godhead, he speeds into the pure presence of Mary, the heavenly Ambassador salutes her with the words, "*Hail, Full of Grace!*" using a word which, in the original Greek, we are told by Origen, occurs nowhere else in Scripture, and which implies that she was not only free from sin at that time,

¹ V. *Lectures on Catholic Faith and Practice*, by the Rev. J. N. Sweeney, p. 278, Lect. xv., *Mary, Mother of God*.

but that she had been formed in Grace, and “had not been infected by the breath of the venomous Serpent.” Hers was no ordinary office, and no ordinary splendour surrounded her. At her coming into the world, Grace awaited her who was chosen to be the Mother of God.

The devotion to Our Lady naturally had its first development in the East. In the West, the early Christians traced her image in the gloom of the catacombs. The Cemetery of Priscilla might indeed be called the Catacomb of Mary, from the frequency and importance of the representations of her which it contains. In the Catacomb of SS. Peter and Marcellinus, Mary appears as the heavenly advocate, whose arms, outstretched in prayer, are upheld by two mysterious personages, as were those of Moses by Aaron and Hur on Mount Horeb. It is thus a great mistake to assert that no representations of Mary existed anterior to the Council of Ephesus. Even as early as the second century there was a particular type according to which the Virgin Mother

was to be depicted, and which was generally adopted by the faithful.

In the ancient Liturgies, which, both in their substance and in the perfect similarity as to the order of their various portions, bear internal evidence of being all derived from the original ritual fixed upon by the Apostles themselves, our Lady is invariably honoured, and her intercession invoked. It may not be out of place to mention here also, that we find it to have been customary in the fourth century for the Bishop, in going to and from the Church, &c., to be preceded by a Deacon, who from time to time cried aloud to the people, "Be mindful of the Most Holy and Immaculate Mother of God."

Scarcely had the Church reached the period of tranquillity purchased by three centuries of persecution and by twelve or fifteen millions of martyrs, than, in the fourth century, arose the great constellation of Doctors whose teaching completed the evangelization of the Empire. To the voices of S. Ambrose, S. Augustin, and S. Jerome, were united those of S. Chrysostom,

S. Ephrem, and S. Epiphanius; and each of these great saints joined, as it were, in a hymn of praise to Mary, of which the prelude had already been sung by S. Clement, Tertullian, S. Cyprian, and many more. Already had the title of *THEOTOKOS* been repeatedly applied to Mary by S. Denys of Alexandria, by Origen, and by S. Athanasius, before the Council of Ephesus, in the fifth century, to the enthusiastic joy of the whole multitude of the faithful, decreed it to be acknowledged as rightfully her own, in honour of her Divine Maternity; and before S. Cyril, at the first session of this Council, addressed the glowing words of love and veneration, which still remain, to her whom he declared to be "above all praises."

Mary's title to veneration being thus indisputably proved to have been acknowledged by the first five centuries of the Church's existence, it is needless to do more than touch upon the unceasing devotion to her through the successive ages which have followed; and we need only name S. Benedict, our own S. Anselm, S. Ilde-

fonso of Toledo (the works of either of these great Archbishops furnishing whole litanies of titles of honour and praise of Our Lady), S. Bernard and the other doctors of the twelfth century, S. Dominic, and S. Thomas Aquinas; leaving many great and saintly names unmentioned.

In conclusion, we would observe, with regard to a doctrine of the Church which has lately come into prominence, that it was so early as during the fifth century that the Feast of the Conception came to be observed, and spread widely during the seventh and eighth centuries. Hymns written in honour of the Mystery had appeared in the fourth century. The celebration of the Festival began in England in the eleventh, under the auspices of S. Anselm. From Spain, where it was observed at an earlier date, it advanced into France, and so onward to the rest of the Churches. After this time the doctrine began to excite the warmest controversy within the Church. Great Doctors rose up to be its champions, but a

whole Order (not, however, without many exceptions), deceived by a legitimate reverence for the supposed authority of its own Angelic Doctor, set itself against it. Scotus, the great Franciscan, rose in its defence, and with him were the Universities of Europe. It was opposed: it grew. Time went on, and soon it was received under the special protection of the Popes. All that opposed it crumbled away before its native vitality and Divine Power, and its former adversaries were to be now seen among its most strenuous defenders. At length there was a time of peace. No new heresy disturbed the silence of the Sanctuary; and the voice of Peter is heard once more in His own Basilica. The contest is over, the development is complete. Mary has triumphed, and the Immaculate Conception is an article of faith.

“ TOTA PULCHRA ES, MARIA ;

ET MACULA ORIGINALIS NON EST IN TE.”





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PART I.

DAILY AND OCCASIONAL PRAYERS.

NE SCRIBAM VANUM, DUC, PLA VIRGO, MANUM.

(Motto of certain Mediæval Scribes.)

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PART I.

DAILY AND OCCASIONAL PRAYERS.

When the Day begins to appear.

LORD JESUS, Who art the true Sun of the world, Sun, ever rising and never setting; Thou, Who with Thy life-giving beams dost produce, nourish, and gladden all things in heaven and earth; O let Thy light arise upon me who now lift up my prayer to Thee, and grant that this brightness may drive far away from me the clouds of error and the night of sin. May I take this fair light for my inward guide, and

accomplish all the journey of my life without offending Thee; may I walk therein unceasingly, as in the full light of day, pure and radiant, free from all the works of darkness. Amen.¹

Hail! glorious Mother of God; hail, Queen of Heaven; hail, my Patroness. To thy tender and maternal love I commend myself through all this day which is now beginning, in order that all my actions may have for their end these three things, namely, the glory of thy Son, my own salvation, and my neighbour's good. In every tribulation, every sorrow, come to my aid, and to the aid of my friends. Come, O kindest Virgin Mary.²

At Daylight.

May Thy will, O God, be done IN US,

¹ *Thesaurus Precum*, Paris, 1578. The original appears to be: *Erasmi Preces*, Lugduni, apud Antonium, 1556. Cf. *Preces*, Lipsiæ, 1575, etc.

² *Piarum preces Thesaurus*. Parisiis, apud Petrum Rocollet, 1652.

THROUGH US, and BY US, this day and always here and everywhere. Amen.¹

O God, Who by the light of Thy Word dost dispel the shades of ignorance, increase in our hearts the faith which Thou hast bestowed upon us; and grant that this fair flame, kindled by Thy grace in the depth of our souls, may never be extinguished. Amen.²

Let us all pray God to give us a place in His Paradise, where the dawn and the bright day have no end. “*Tug preguem Dieu que nos don von estal en Paradis on es clars jorns e l'alba.*”³

On Rising.

Blessed be the sweet Name of our Lord Jesus Christ: blessed also be the name of

¹ *Enchiridion, sui manuale quotidianorum exercitiorum spiritualium*, auctore R. P. Michæle Constantiensi, Lugduni. 1599.

² *Thesaurus Precum*, Paris, 1587.

³ Bernard de Venzenac, troubadour of the 13th century. —Raynouard, *Choix des Pœsies originales des Troubadours*, iv. 432.

the most sweet Virgin Mary, His Mother ;
blessed be He through eternity and beyond
it! ¹

In the Name of Christ my Lord I arise ;
I arise in the Name of Jesus crucified, Who
has bought us all with His most precious
Blood.

May He, even the God of Light, descend
upon me, to guide, guard, bless, and keep
me in all good works, this day and all the
days of my life.

And after this miserable life may He bring
me to the life eternal. Amen. ²

Before Morning Prayers.

Virgin Mary, Mother of sweet Jesus Christ,
into thy hands, and into the hands of thy
dear and blessed Son, I recommend this day
my body, soul, and senses. Guard me, Lord
God, from all vices, from all sins, from the
temptations of the devil, and the pains of hell.

¹ *Bibl. de l'Arsenal*, T. L. 624a, xv. century, &c.

² *Precationes*, Lipsiæ, 1575.

Enlighten my heart by Thy grace and Thy Holy Spirit. Make me ever obedient to Thy commandments, that I may live eternally in Thy presence, never to be separated from Thee. Amen.¹

To Saint Anne.

Saint Anne, Mother of our Lady, and Grandmother of Jesus Christ, shew me the holy Paradise. “*Santo Anno, mero de Nouestro Damo, et mero grand de Jesus Christ, Enseignetz me tou sant Paradis.*”²

MORNING PRAYERS.

To God.

O most majestic Power of God the Father, Who hast created me in Thine own image and likeness. O sovereign Wisdom of God the Son, Who hast redeemed me by Thy precious Blood. O supreme Goodness of the Holy

¹ *Bibl. Nat.* 927, xv. century.

² *Chants Populaires de la Provence.* Published by Damase Arbaud, p. 13.

Ghost, who hast always impelled and inspired me for my salvation. I adore Thee with all my heart, with all my strength, and with all my mind; and I thank Thee for all the great favours that it is Thy pleasure to grant to me, and to all Thy creatures. My God, I desire for the love of Thee, to serve and praise Thee, to please Thee better and to love Thee more, and to this end I offer my soul to praise Thee, my heart to love Thee, my body to serve Thee, and my will to obey Thee. O my God, I humbly commend myself to Thee. I implore Thee, Thyself to direct me in the way of salvation. Hold Thou my hand in Thine through all my life, and especially in this coming day, guide me in all the actions I should perform, all the words I should speak, and all the thoughts which should fill my heart. Place the curb of Thy love and fear upon my tongue and all my senses, so that they may not do anything which is not to Thy greater glory, to my own salvation, the well-being of my kindred, and my neighbour's good. My

God, I protest that I would rather die than offend Thee by mortal sin. I protest also that I desire to live and die in Thy holy faith, and in the keeping of Thy commandments. Deign to give me grace so to do. I offer unto Thee, O Lord, all that I shall do and suffer this day in thought, word, and deed, in body or soul. O my God, behold my sole purpose and desire is this, that everything within me may be to Thy honour and love, and to the honour and love of Thy most holy Mother, the Blessed Virgin Mary, and of all the saints commemorated by the Church, to whom, even the whole court of heaven, I commend myself now and evermore. Amen.¹

AVE MARIA.

All Hail, Rose without thorns, hail, Virgin, whose majesty the Divine Father hath placed

¹ Bibliothèque Sainte Geneviève, BB. 66. Commencement of the sixteenth century. *Instruction et manière de vivre pour une femme seculière.*

so high in the heavens, and whom He hath chosen to preserve immaculate.

Maria. Hail, "Star of the sea," who by thy Son hast been clothed with the very brightness of the Divinity, and whose glory is more resplendent than that of all the saints.

Gratia plena. The Holy Ghost has filled thee with all graces, having made thee the perfect vessel, chosen to receive the divine Goodness and Love.

Dominus tecum. By an admirable covenant, God is with thee; the Word of the Father took flesh within thy womb, and each person of the ever Blessed Trinity shared in this great work.

Benedicta tu in mulieribus. That thou art blessed among women, art thou declared to be by all the nations of the earth. Thou art established on the heights of Paradise, and the heavens cease not to proclaim thee "Blessed."

Et benedictus fructus ventris tui, Jesus.

Grant, therefore, that we may enjoy the presence of thy Son here on earth, within our hearts, as a foretaste of heaven; and after our death, in the eternal and beatific vision. Amen.¹

A Prayer for One's own Necessities.

O Lord most merciful, grant me above all things to desire ardently, to seek prudently, to find surely, and finally to accomplish most perfectly, all that is pleasing in Thy sight. Rule my whole being in accordance with Thine own glory: and grant, O my God, that Thy servant may desire, know, and perform all that Thou dost demand of him. Grant that I may never yield to weakness, either in joy or in sorrow, that I may not be puffed up by prosperity, nor cast down by adversity. That in all my joys, thanksgiving may be ever on my lips, and that in all my tribulations, patience may be ever in my heart. Let that which draws me nearer to Thyself, O my God,

¹ *Enchiridion*, Lyons. 1599.

be the only subject of my joy: that which removes me further from Thee, the chief occasion of my tears. Let me seek to please none apart from Thee, and let me fear to displease none but Thyself alone. May I do all things, suffer all things through love; and may all those things seem to be naught, which belong not to the worship I owe to Thee. Grant that none of the actions of my life be performed from habit alone, but that with true and deep piety I may refer them all to Thee, my God. For thy sake, O Lord, I desire to despise those things which pass away, and to love ardently only the things of God, and Thee, O God, above all. All labour for Thy glory shall be to me welcome rest, all rest that is not in Thee shall be to me wearisome toil. Suffer me, my sweetest Lord, frequently to lift up my soul to Thee in the fervour of meditation; assist me frequently to weigh the gravity of my faults, and with tears to make the firm resolution to commit no more. Help me to be humble without hypo-

crisy, cheerful without excess, serious without dejection, and gay without levity. Bestow upon me the spirit of fear without despondency, and of hope without presumption. May I correct my brethren without anger, and edify them without pride. Give to me, most sweet Jesus, a heart which never slumbers, and which no idle curiosity may draw away from Thee; a heart firm and stedfast as a rock, which no evil passion shall have power to disturb or overcome, a heart invincible, which no tribulation can conquer or weary; a heart free from the tyranny of any form of self-indulgence. Bestow upon me, O Lord, the intelligence which has knowledge of Thee, the activity which seeks Thee, and the wisdom which finds Thee, a life which is pleasing to Thee, a faith which already beholds Thee, which possesses Thee already on this earth. Give to me, O Lord, penitence, grace, and glory. By penitence I shall be crucified with Thee, by grace I shall know how to use Thy benefits during the journey of this life;

and by glory, when I shall have reached the heavenly country, I shall possess Thy joy for ever. Amen, amen.¹

Prayer for all Men.

O most sweet and gentle Jesus, our Lord and our God, we implore Thy mercy, that by the merits and intercession of the Blessed Mary, ever Virgin, and of all the Saints, Angels and Archangels, Patriarchs and Prophets, Apostles and Martyrs, Confessors and Virgins, it may please Thee ever to increase the faith within the bosom of Thy Church. Make Thyself the guardian of those whose mission it is to govern us on earth. Give health to the sick, serene weather to those who are at sea, a prosperous journey to travellers, and grant them safe arrival at the harbour of eternal salvation. Give cheerfulness to the sad, strength to the feeble, liberty to the oppressed, deliverance to the captive; to strangers a

¹ Bibl. Nat. Anc. Coll. St. Victor, 617, fourteenth century. Bibl. Mazarine, T. 814, MS. of Philippe de Mezières, fourteenth century. The text, attributed to S. Thomas Aquinas, is found in a great number of other Collections.

happy return to their own land, charity to those who love not, the true faith to all who have it not, and to the faithful departed eternal rest. Amen.¹

Pater, Ave, Credo, Confiteor.

To the Immaculate Virgin.

O Holy Mary, Mother of God, and ever Virgin, O Daughter of the great King, O most merciful Queen; Consolation of the desolate, Mother of orphans, Way of the wanderer, the Helper of all who hope in thee;

Source of grace and salvation, source of comfort and kindness, source of love and joy:

In the name of that joy with which thou didst exult when the Archangel Gabriel announced to thee the incarnation of the Son of God, when the conception of the Word made man was accomplished;

In the name of this divine mystery which the Holy Spirit wrought in thee, and in the name of these inestimable graces of love,

¹ *Bibl. Nat.*, Ancient Latin Collection, 1153, ninth century.

mercy, and charity, which this entrance of the Lord God into thy revered bosom merited for thee, when He thus clad Himself in the vestment of our nature ;

In the name of all the virtues which flowed to thee from that gentle look of thy Son, when from the height of His cross He recommended thee to St. John ; and also when He raised thee above all the choirs of angels ;

In the name of the Five Wounds of Jesus ; in the name of all His Passion, and of all thy grief ; in the name of the torrent of thy tears ;

I come this day, O Blessed Virgin Mary, to entreat thee, and with thee all the Saints and the elect of my God, to be near to me and afford me counsel and support in all my prayers and petitions, in all my necessities and sorrows, in all that I am called to do, to say, or to think, every day, every hour, every moment of my life.

Obtain for me of thy Son all the virtues of which I stand in need, obtain for me heavenly blessings and consolations, the help and bene-

diction of God, sanctification, peace, prosperity, joy, salvation, and sufficiency of all that is needful for body and soul.

Obtain for me the grace of the Holy Ghost, that He may dispose of me in all things according to His Will, that He may direct my body, elevate my soul, guide my life, rule my conduct, inspire my actions, realise my hopes and desires, maintain within me holy thoughts, pardon my sins of the past, correct those of the present, and preserve me from them in the future :

This grace, which shall secure for me a truly upright and honourable life, and to which I shall owe the victory over all worldly adversities, with true Peace of body and soul, with Faith, Hope, Charity, Humility, Chastity, and Patience ;

This grace, which shall be the protectress and mistress of my five senses, which shall cause me unceasingly to perform the Seven Works of Mercy ; which shall establish my belief in the twelve Articles of the Faith, and

help me to fulfil the Ten Commandments of the Law; and which, finally, shall preserve me from the seven deadly sins to the last day of my life.

And for that last day, and that last moment, I entreat thee, O Blessed Virgin Mary, to warn me beforehand of their approach, and then be thou there, quite close to me, that in gazing upon thy countenance I may pass out of this world.

Grant this prayer of thy suppliant, and obtain for me eternal life.

O sweetest Virgin Mary, turn not away from me, Mother of God; Mother of Mercy! Amen.¹

¹ Bibl. Nat., Latin Collection, 1177, thirteenth century; 1196 and 1367, fourteenth century; 13,307, fifteenth century, &c. Bibl. Maz. T. 812, and T. 815, fifteenth century. Bibl. St. Geneviève, BB. L. 56, 59, 66, 73, 76, fifteenth century. Bibl. de l'Arsenal, "Heures," said to be of Henri II., T. L., 331, &c. *Heures à l'usage de Rouen, faites par Simon Vostre, pour Philippe Pigouchet, 1502. Horæ Beatæ Mariæ Virginis ad usum Cisterciensium, Paris, 1503, &c.* This prayer, called *Obsessio*, is that one which was more widely used than perhaps any other throughout the Middle Ages, and which is in the greatest number of MSS. It is found, together with the *Intemerata*, at the beginning of almost all the books of "Hours."

MASS.

During the celebration of Mass in past times, it was usual on the great festivals, to sing what was called a *trope*—a little hymn or versicle — before the Introit. One of these tropes is given us by Father Ballerini (*Sylloge Monumentarum*, part i. p. 23), who ascribes its composition to St. Ambrose. Anyhow, the latest date which has been assigned to it is the latter part of the eighth century.¹

Trope.

Candidissima uti lilia !	Hail, O whitest of lilies !
Salve æterni Patris filia ;	Daughter of the eternal Father,
Salve, Mater Redemptoris,	Hail, Mother of the Re- deemer,
Salve, Sponsa Spiritoris,	Hail, Spouse of the Spirit,
Sine macula concepta.	Conceived without stain.
Salve, Triadis electa ;	Elect of the Trinity ;
Salve, inferni Victrix as- pidis ;	Hail, Conqueror of the in- fernal serpent,
Illius expers sola cuspidis.	Alone free from his sting,
Salve, Triadis electa.	Hail, Chosen One of the Trinity,
Sine macula concepta !	Conceived without stain !

¹ V. Fr. Harper. "Peace through the Truth."

PRAYERS FOR MASS.

On entering the Church, say to yourself :

Depart hence, evil thoughts, wrong desires, passions of the heart, and carnal impulses. And thou, my soul, enter into the joy of thy Lord and thy God, that thou mayst see what is His Will, and worthily present thyself within His holy temple. Amen.¹

Before Mass.

Lord Jesus, Thou who didst deign to take upon Thyself within the womb of the immaculate and most glorious Virgin Mary true flesh for the salvation of mankind ; Lord Jesus, who for us wretched sinners didst, by Thy own Will, endure so many humiliations, so many insults, blows, defilements with spittle, the cross, the nails, the lance, the crown of thorns, the gall and vinegar, and, finally, the ignominious death of crucifixion,

¹*Aureum thuribulum.* Bambergæ, apud Aug. Crinesium, 1625.

deign favourably to listen to the prayer of Thy servants, preserve them under all the sorrows of this life, and save them eternally. This we implore Thee in the name of the unbloody sacrifice of the Mass, which, through all ages, unceasingly renews the bloody Sacrifice of Calvary! Amen.¹

O Mary, Mother of God, and our own Mother; O St. Michael and ye holy Angels; O all ye Saints celebrated by the Church this day; O my especial patrons and all the Saints;

In order that in your honour we may worthily offer the Sacrifice of the Divine Body and Blood; in order that we may worthily receive them within us;

Give us of your purity, your love, your sanctity, your piety; and do thou, O Virgin-Mother, unite thyself with us, in praise and prayer to the Lord God. Amen.²

When the Priest is at the Foot of the Altar.

Let us consider devoutly the manner in

¹ *Bibl. Nation.* Lat. 13,287; Fifteenth Century.

² *Enchiridion*, Lyons. 1599.

which the priest has vested himself before going to the Altar.

The priest is our champion against the enemy, and for this reason makes use of the same armour which our Lord employed when He conquered hell.

The *Amice* signifies the bandage with which the eyes of Jesus Christ were bound on the night of His Passion. The two *Cords of the Amice* signify the cords with which Jesus was bound while He was beaten with blows. The *Alb* signifies the white robe which was put upon Him at the command of Herod, to prove that the Son of Man was mad. The *Girdle* signifies the whips with which Jesus was scourged at the pillar unto blood. The *Maniple* signifies the bonds which manacled the hands of this Pattern of Obedience. The *Stole* signifies the yoke which the sweet Jesus bore, by His own Will, unto death.

Consider the ox, in the days of September, toiling at the plough to produce the wheat of which the chaff alone will be his portion.

Thus our Lord, in His Passion, has only its anguish, and we its fruits.

The silken *Chasuble* represents the purple robe with which Pilate covered the shoulders of Jesus, on whose sacred Head had already been placed the mocking crown, when Pilate said to the Jews, "Behold your King!" The *Cross* on the *Chasuble* signifies the Passion of Jesus, and all the sufferings by which it was preceded, and which ought to be indelibly graven on our hearts. The *Chasuble* has also another significance; as it covers all the other garments, so all our other virtues should be enfolded in charity. It is because of this grand symbolism of the vestments of the priest, that we should regard them with great reverence. We ask of Thee, O God, to inspire us with this devotion. Amen.¹

At the Confiteor and the Kyrie.

By the merits, by the intercession and prayers of the Virgin Mary, of all the holy

¹ *Bibl. Nation.* Lat. 13289; Fifteenth Century.

Angels and Archangels, Patriarchs and Prophets, Apostles and Martyrs, Confessors and Virgins, pour forth into my heart, O most merciful God, the grace of Thy Holy Spirit, excite compunction within me, strike the rock of my soul, and call forth an abundant flow of tears. Grant me the grace to know perfectly all my faults, and devoutly to make a complete avowal of them, followed by true repentance, that I may obtain for them pardon through the loving mercy of my God! Amen.¹

At the Gloria.

“The glory of God has descended upon the earth, peace has come down to men, and goodwill.” Behold, O my God, the *Gloria in Excelsis* in its fullest meaning. It is truly the song of the living in the heavens, and never can we join therein without exciting in ourselves the desire of being one day transported thither, where it is for ever sung. Blessed

¹ *Bibl. Nation.* The same MS.

angels and messengers of our Lord, harbingers of heaven, who come before our King to prepare the place to which He shall descend, I beseech you, in the name of your love for our God, teach me to love Him. Offer to Him at this moment, by your invisible hands, the same prayer that you presented to Him during that night in which Jesus was born of our Lady. *Gloria in Excelsis Deo!* — and deliver me from all that might hurt me, or that might be an obstacle to my prayer. Amen.¹

At the Collect.

Glorious Virgin Mary, thou who art the true mediatrix between thy sweet Son and poor repentant sinners, pray for me. And do you, all ye Saints whom the Church commemorates this day, come to my aid. Unite yourselves with the Queen of Angels, to beseech of God that He may grant this day all that His Church asks for me. Amen.²

¹ *Bibl. Nation.* The same MS.

² *Ibid.*

At the Epistle and Gospel.

O ye blessed Apostles, Evangelists, and Disciples of Jesus Christ, it was for love of Him that you renounced the world, and that you so generously delivered yourselves to the torments of martyrdom. I beseech you with all my heart, as also my Lady, the Blessed Mary, to pray to the Lord God for me, that all the days of my life I may have part in the merits of His blessed Incarnation, and that I may be constant here below to that doctrine which shall lead me, by true faith and perfect love, one day to see Him in the glory of His Paradise! Amen.¹

At the Credo.

Sweet Father, Jesus Christ, Thou who knowest all things, Thou knowest all my faults, and how simple and unlearned I am. But, O Lord, without reserve I believe and love the faith of the holy Church. And by the love of Thy precious death, I beseech Thee to

¹ *Bibl. Nation.* The same MS.

give me knowledge and understanding, that I may live and die in this faith, professed by the Apostles, Martyrs, Confessors, Virgins, and all the Saints, in union with the Virgin Mother. . Amen.¹

At the Offertory.

O God, Thou who by Thine own Will, and for the salvation of all sinners, didst fix to the tree of the cross Thy Feet, Thy Hands, and Thy whole Body; who didst permit, in outrage to that sacred Body, that a crown of thorns should be placed on Thy royal Head; who didst endure the cruel agony of the five wounds of the cross; and who, in Thy Mother's sight, didst redeem mankind by shedding all Thy Blood; bestow upon me, O Lord, the gift of penitence, chastity, and of patience, and grant unto me the light of understanding, and the knowledge of good. I implore this in the Name of Him who offered Himself for the salvation of the world! Amen.²

¹ *Bibl. Nation.* The same MS.

² *Ibid.*

At the Orate Fratres.

May the most blessed Mother of God, the Virgin Mary, all the Saints and all the Elect intercede for us, and may the virtue of the Most High cover us with His wings, that we may offer to the Father a mystery worthy of God and beneficial to man! Amen.¹

At the Sanctus.

Come, holy and glorious Trinity, indivisible Deity, my hope and my salvation. Come Thou whom the angels in the heavens glorify, singing, "Holy, Holy, Holy is the Lord, Who was, and is, and evermore shall be." And I, unworthy sinner that I am, cast myself at the feet of the throne of God, and cry to Him, "Kindle within me, Lord, the light of Thy mercy, and the fire of Thy burning love. Satan and his ministers threaten me; be Thou my defender. Against all perils and all evils be Thou my shield."

¹ *Bibliothèque de l' Arsenal, T. L., 624. Fifteenth Century, &c.*

And again I say, uniting myself to the angels, "Thou art my true God, my blessed Shepherd, my sole Creator, my just Judge, my good Master, my loving Protector, my most victorious Leader, my powerful Physician, my living Bread, and finally my Light and my Salvation." Amen, amen.¹

At the Consecration.

"To Thee, O my Lord Jesus, now I come, and in the name of Thy great charity I offer up my prayer this day; that charity which led Thee, the King of heaven, to suffer Thyself, *in the presence of Thy Mother*, to be suspended to the cross which the light of heaven made bright, Thy Soul filled equally with sadness and with sweetness, Thy Heart pierced, Thy Body covered with a thousand bleeding wounds. But lovingly didst Thou endure this fearful Passion, so consumed wert Thou by the thirst for our salvation. And it is in the name of this charity, with which Thy Heart of love, O most dear Saviour, was wounded for

¹ *Bibl. Nation.* Lat. 13,287; Fifteenth Century.

us, that I implore Thee to pardon all my sins, and according to Thy great mercy to grant to me a holy death and a joyful resurrection! Amen.¹

At the Elevation of the Host.

Truly Thou art Jesus Christ, the holy One, true God, Son of God the Father; true Man, Son of the Virgin Mary. And Thou art entire in this sacred Host, within which, under the form of bread, Thy Body is contained. I believe in Thee, I adore Thee, I place in Thee all my hope, for Thou hast redeemed me by Thy blessed Passion. Have mercy on me. Amen.²

At the Elevation of the Chalice.

It is Thyself, again Thyself, sweet and blessed Jesus Christ, Who art also entire within this Chalice. Thy Blood is here under the form of wine, that Blood which Thou didst shed for us.

¹ *Bibl. Nation.* Same MS. A prayer very popular in the middle ages.

² *Bibl. Nation.* Fr. 24, 39; Fourteenth Century.

Again and again I adore Thee, and beseech Thee to be my Salvation.¹

Memento of the Living and of the Dead.

And now, O my God, I desire to pray to Thee for all Thy holy Catholic Church, for all Thy reasonable creatures ; for all Christians, religious and secular, for all those who believe in Thee, and especially for those who pass through this life labouring in answer to the call of Thy holy love ; to these give perseverance, O my God.

O Lord Jesus, King Eternal, give chastity to virgins, sanctity to religious, mutual affection to those united in marriage. Pardon all sinners, be the support of the widow, the counsellor of the orphan, the friend and protector of the poor, the guide of the traveller, and the comforter of the sad. Grant that the wicked may amend their lives, and that the good may rise to higher excellence.

On examining myself, I find that I am guilty among all others, and sinful in all

¹ *Bibl. Nation.* Fr. 24, 39 ; Fourteenth Century.

things. O my good Father, O my most sweet and most tender Father, Thou who pitiest all mankind, suffer me not to live at so great a distance from Thy paternal love. Be Thou my Liberator, and pardon me all the evil thoughts and sinful deeds with which I have to reproach myself before Thee. Make of my soul, O my God, a soul which seeks Thee, fears Thee, loves Thee, and fulfils Thy Will. O God, blessed in all ages, and eternally glorious, pour forth Thy grace upon those who remember me, or who have remembered me in their prayers, and upon all those who are dear to me. Deign most mercifully to direct their steps, that they may never perish. Leave not without Thine aid those Christians who are still in this life, and to those who have passed away give eternal rest. Amen.¹

Sweet and kind Virgin, full of dignity and bounty, Virgin sanctified in the womb, Virgin

¹ *Bibl. Nation.* Lat. 13,287 ; Fifteenth Century.

illuminated with grace, Virgin powerful as thou art pure, most glorious Mother of God, Mother most chaste and Lady most reverently honoured; I pray thee, of thy goodness, to preserve my body and my soul from all sin, and take them both into thy holy keeping. And may thy sweet Son Jesus give me, through thy loving prayers, patience in adversity, a humble heart in prosperity, the remission of my sins, and perseverance in well doing. Obtain for me all these gifts, O Mary, that I may never for one moment do aught that is displeasing to my God. May thy Son grant to my kindred and my friends the bliss of Paradise: may He convert the wicked and maintain the good in well-doing: may He put an end to wars, and grant us peace: may He pardon us all our offences, and bestow upon us an honourable life, a happy death, and eternal joy. May he not forget the souls in Purgatory, and award to them full pardon and a share in His glory. Amen.¹

¹ *Bibl. Nation.* 24,685, formerly Cordeliers, 137; entitled, *Oraison bien belle à la Vierge.*

At the Agnus Dei.

O God of Love, O tender and immaculate Lamb, Thou, O Lord, Who didst create heaven and earth, and Who dost hold the whole world within Thy divine Hand; Thou Who didst take upon Thyself our humanity, Who didst deign to submit to the Cross of ignominy, Who didst redeem the universe by the precious streams of Thy Blood, and Who didst promise Thy kingdom to all who follow in the footsteps of Thy Sacrifice, grant that we may love Thee with a pure heart, and persevere in Thy service. Pour forth upon us Thy love and eternal peace, so that, filled with Thy mercy, we may one day merit to be near to the Blessed Virgin, in the joy of the just. Amen.¹

At the Communion.

In the presence of the true Body and the true Blood of our Lord Jesus Christ, O my God, I place myself most humbly and devoutly at

¹ *Bibl. Nation.* Lat. 13,287; Fifteenth Century.

the feet of Thy loving mercy. Make me to avoid sin in the present, pardon that which I have committed in the past, and guard me against it in the future. *Through the prayers of Mary and the Saints*, give me intelligence and faith, wisdom, sweetness, and the spirit of self-denial, even though I be surrounded by all the prosperity this earth affords, humility in good works, patience unshaken in all the trials and afflictions of this world, a true and active love for all my friends and benefactors; and I would especially address myself to Thy eternal glory and mercy in favour of my enemies, if any such there be. Finally, I beseech Thee, in behalf of all here present, for the amendment of our lives, space for repentance, the treasures of Thy grace, the consolations of the Holy Spirit, and perseverance in all good, so that we may, by Thee, be reunited to our Father in heaven, by Thee, O Lord Jesus, whose most sacred Body and Blood we adore at this moment on earth.¹

¹ *Bibl. Nation.* Same MS.

O most delectable and life-giving Bread, Food most desirable and sweet; incessantly self-renewing, and abundantly satisfying all who love Thee; the Angels and Saints behold Thy unveiled glory in the light in which they live. Grant that amid the miseries of this world, where dwells my sinful soul, it may receive Thee with purity of intention, true faith, and to its own eternal benefit; and communicate unto it strength to attain unto Thee, in spite of the wiles of the Evil One. Amen.¹

Hail Mary! To thee we owe it that we may partake of the most pure Body of Christ, and that we may venture to draw near to His dread Table. Ave Maria.

Hail Mary! To thee we owe it that we may eat of the true Bread, the Bread immortal. Ave Maria.²

¹ *Bibl. Nation.* Fr. 927; Fifteenth Century.

² St. John Damascene; seventh to eighth centuries, quoted in the *Scutum Fidei* of Conrad Boppert, end of the Eighteenth century, I. 180.

At the Last Prayers.

And now once more I commend myself unto Thee, O my God. I commend myself throughout the hours of this day to the keeping of Thy Angels, and I bring before Thee, for the same loving care, my kindred, my brothers and sisters, my friends, my benefactors, and all Christian people.

Be Thou my Guardian, O Lord; I implore this favour by the intercession of the most Blessed Virgin Mary Thy Mother, and of all the Saints. Deliver me from all impurity, from all sin, from all the snares of the devil, from sudden death, and from the pains of hell. Illuminate my heart with Thy clear light, and grant that nothing may ever separate me from Thee. Amen, Amen.¹

AFTER MASS.

Lord Jesus, Thou who hast created and redeemed me, take into Thy keeping my body and my soul, which are the work of Thy

¹ *Bibl. Nation.* Lat. 13787. Fifteenth Century.

hands. Thou art my God, be Thou my strength and stay. Thou art my Redeemer, be Thou my Deliverer. Regard not my merits to exercise justice upon me, but hearken only to Thy mercy; and grant me the blessing of a happy death, so that when my soul, immaterial and invisible, escapes from the prison of my body, I may appear untroubled before Thee, and attain in peace to Thy heavenly kingdom, where I may rejoice in the vision of Thy glory, while from Thy most sweet voice I hear these blissful words, "Come ye blessed of my Father, enter the kingdom that has been prepared for you from the beginning of the world." ¹

O Most Blessed Virgin Mary, at the close of this Mass, I come once more to lay my prayer before thee with all the fervour of my soul. As thou wert present to sustain thy Son, so dearly loved, while He was suspended to the Cross, so deign to sustain all His priests, who, spread over the surface of the earth, offer

¹*Bibl. Nation.* Latin, 13,287; Fifteenth Century.

up the Divine sacrifice this day, that, aided by thee, they may worthily present to the most Blessed Trinity, a victim well-pleasing in the sight of God, the Victim of Propitiation. Amen, Amen.¹

PRAYERS BEFORE AND AFTER CONFESSION.

Virgin of incomparable merit, thou hadst no model nor exemplar ; Virgin Mother, of whose virginity of body and soul our Lord made Himself the Guardian, that He might worthily take of thee that flesh which is the price of our redemption. I implore Thee, O most compassionate One, to whom, after God, we owe the salvation of the world, intercede for me, covered as I am with the defilement of sin, and wholly stained with iniquity, that God may grant to this most miserable soul the love of purity and a sincere delight in chastity. I, unhappy creature, have lost the grace of

¹ *Scutum fidei*. Conrad Boppert ; end of the Eighteenth Century, IV. 261.

innocence and holiness, I have violated within myself the majesty of the temple of God. But what is this thing that I do? Behold I pour forth my sins, O my Mother, into thy pure ears! I abhor myself, O my Lady, my conscience accuses me. I feel, like Adam, my need of being clad, and own myself nigh unto death.

To whom then shall I expose the wounds of my soul, manifest my sorrow, tell my tears? And how can I be restored to health if it be no longer permitted to me to enter this resting-place of eternal mercy?

Lady have pity on me, have pity on this citizen of thy kingdom, self-banished from thy celestial home, who after long exile, many sighs, cruel deceptions, and countless sufferings, returns at last to his comforter, to his Mother. I call to mind that thou didst once deign to reveal thy name of loving memory to one of thy dying servants, that all sinners might be encouraged to turn to thy gracious patronage. When he was passing through

the terrors of death, thou didst appear unto him, saying, "Knowest thou me?" He replied in trembling accents, "Lady, I know thee not." Then with what sweet and tender condescension didst thou say to him: "I am the Mother of Mercy."

No, there is no one to whom we can confide our miseries, our misfortunes, and our tears, no one like thee O Mary, who art the Mother of Mercy in very deed and truth. Holy Mother, Immaculate Mother, Mother of love, Mother of pardon, Mother of goodness, open thy loving heart and receive within it a miserable creature dead in sin, even him who is now before thee. Behold the Prodigal returning to his father's house; he is in rags, with bruised and bleeding feet, he has escaped from a place of horror, an atmosphere of gloom, laden with poison and infection. He sighs, he groans, and cries out to thee, his Mother, remembering that thou hast often clothed him when naked, warmed him when cold, and pleaded for him with his

Father. How good and tender is that Father! How sweet and gentle art thou, that Mother!

Regard us, then, as children whom thine only Son Jesus did not disdain to call His brethren. Thou didst feel the sword pierce thy heart at the sight of thy most innocent Son nailed to the Cross; how canst thou restrain thy tears at sight of thy adopted children, who, like me, are dead in sin? How can thy Mother's heart at that sight refrain from grief? We are led astray by the enemy, torn from our rightful home and cast into captivity. And there is no one to deliver us, no one to redeem us, no one who will one day stand forth and offer himself as surety for us.

Arise thou, O Virgin. Arise, O Merciful One. Enter thou into the heavenly sanctuary where God hearkens to all prayers, and there remain with those immaculate hands of thine, outstretched before that altar of God where will be effected the reconciliation between God and man. And easily wilt thou obtain

for us that which we venture to ask through thee, and to thee shall we owe it, that the sins which fill us with fear will receive their pardon.

Could He suffer thee long to languish at His feet, praying for us? That Son, whom thou, sweet Mother, hast so often comforted, a little wailing child? And who could be worthy to appease the anger of this Judge, if not she who was not unworthy to be His Mother? Then delay not, O my Lady. The God to Whom thou art about to plead is my Salvation and my Glory. He is also of my flesh; He is the Head of us all. He knoweth us, for He knoweth well the work of His own hand.

I have but one boon to crave of thee for the sake of thy Son, and that is the ever present remembrance of thy own beloved name. Grant that it may be the sweetest food of my soul, and may it be present with me in all my perils, in all my trials, and let it be the first of all my joys. May I but obtain this gift from God and thee, I shall no more fear eternal death; for thy protection and thy

grace will depart from me no more for ever. And though I should be plunged into the depth of misery, thou wilt go thither to seek me, thou wilt snatch me forth and restore me victoriously to thy Son, Who hath redeemed me and washed me with His Blood ; to Jesus Christ our Lord, Who liveth and reigneth God Eternal with the Father and the Holy Ghost. Amen! ¹

II. AFTER CONFESSION.

Blooming Rose ; Mother of God, all beautiful ; Virgin most sweet ; fruitful Vine ; bright Dawn of Day, pray for us, that we may be worthy to find eternal happiness in eternal Light. The stars are thy crown ; the sun is thy garment ; the moon is beneath thy feet ; the glory of Divinity is within thee, and in that magnificence of glory, thou dost

¹ Saint Anselm, eleventh to twelfth century. The ten first lines cannot be attributed to the great Doctor, for we have found them in a MS. of the tenth century, Bibl. Maz. T. 805. This was one of the most widely known and most popular prayers of the middle ages. Cf. the MS. 1193 of Bibliothèque Nat. ; fourteenth century, &c.

rise above all the creatures of the world. O holy Virgin, thou who in heaven dost drink of the fountain of beatitude, pray for us. Grant that by thy intercessions our sins may be effaced, and do thou gain for us the joys of heaven. Amen.¹

PRAYER BEFORE COMMUNION.

I.

O Mother of God, O blessed Virgin, behold I come, even I unworthy one, to receive the Body and Blood of thy dear Son Jesus Christ. Take me by the hand and present me before the most Holy Trinity; praying that through the worthiness of this Body and this Blood, God will bestow upon me a holy love, that He will deliver me from the snares of my enemies, visible and invisible, and that He will fill my heart with humility and all other virtues. Amen.²

¹ *Bibl. Nation.* 1201; fourteenth century.

² *Bibl. de l' Arsenal*, T. L. 320. *Livre d'Heures*, date, 1631.

II.

O Mary, after God my only hope, by thy intercession render me worthy in this life to participate without sin in the immaculate Body and Blood of thy divine Son, and in the next life also, to partake of the ineffable sweetness of the heavenly banquet, in that fair kingdom of God which is the habitation of all joyful souls. Amen.¹

AFTER COMMUNION.

O my Almighty God,—JESUS :

O my most faithful Shepherd,—JESUS :

O my most royal Sovereign,—JESUS :

I, the least of Thy servants, poor and needy, with all my strength, with all my heart, with all my thoughts, and all my affections, I entreat Thee that Thy most precious Body and Blood which I have received, may remain

¹ St. Ephrem ; Fourth Century, quoted in the *Scutum Fidei* of Conrad Boppert, towards the end of the Eighteenth Century, I. 200.

inseparably and for ever united to my heart.
Amen. Amen.¹

PRAYERS DURING THE DAY.

The Hours.

O our Lady, thou who wert present at the Passion of thy Son, grant that at every hour of this day I may recall those hours through which thou didst pass on the day of thy Son's death.

At Matins. During the night, at the hour of matins, it was announced to thee, O Mary, that thy Son remained a prisoner in the hands of the Jews, and that He had been led before Annas. Then did thy heart sink within thee as witnessing that ignominy suffered by thy Son. *Ave Maria.*

At Prime. At the first hour, O Mary, thou didst follow thy Son Jesus to the house of Pilate; with what grief thou didst hear the

¹ *Bibl. St. Geneviève*, B.B. I. 66. Commencement of the Sixteenth Century; *Instruction pour une femme seculière.*

false witness borne against Him. Thou didst see thy sweet Son defiled with spitting, thou didst see Him, alas with what anguish, most cruelly, most sacrilegiously scourged. *Ave Maria.*

At Tierce. At the third hour thou didst hear the tumult, and beheld thy Son led away to His place of torture; thou didst see Him clothed with purple and crowned with thorns. Thou didst hear him condemned to death, and watch Him bearing painfully on His shoulders the wood of His Cross. *Ave Maria.*

At Sext. At the sixth hour thou didst see the tender Flesh of Jesus Christ nailed to the cross, and suspended between heaven and earth. Thou didst witness that agony of thirst which He had nought to quench but gall, and thou too, even thou, wert stained by the blood of Thy Son. *Ave Maria.*

At None. At the ninth hour thou didst witness with thine own eyes the death of thy Son, and thine own ears did hear that supreme cry of anguish when He bowed His Head and

gave up His Soul to His Father. Then did the sword foretold by Simeon transfix thy heart. *Ave Maria.*

At the hour of Vespers. In this hour, O Mother of Sorrows, thou didst breathe forth thine anguish before the Body of Jesus, which had been detached from the Cross, and restraining thy sobs, thou didst exclaim, "O staff of my declining years. O light of mine eyes." *Ave Maria.*

At Compline. At this hour thou didst come to the sepulchre, there to place amid sweet spices thy Jesus, bruised for our transgressions, the price of our salvation, and the Hope of our life to come. *Ave Maria.*¹

At the Sound of the Angelus.

Hail Mary, Handmaid of the Trinity !

Hail Mary, Spouse of the Holy Spirit !

¹ *Bibl. de l'Arsenal*, T. L. 624, Fifteenth Century. After each hour a prayer is read: *Propter illius terroris commotionem; propter gemitus; propter cruciatus; propter Gravamen, &c.* These prayers were very celebrated in the Middle Ages. The first five lines have been added.

Hail Mary, Mother of our Lord Jesus Christ!

Hail Mary, Sister of the Angels!

Hail Mary, Promise of the Prophets!

Hail Mary, Queen of the Patriarchs!

Hail Mary, Mistress and Instructress of the Apostles!

Hail Mary, Strength of Martyrs!

Hail Mary, Refreshment and Reward of Confessors!

Hail Mary, Honour and Crown of Virgins!

Hail Mary, Consolation of all the living and the dead! Be thou with me in all my temptations, tribulations, necessities, sufferings, and weaknesses. Obtain for me the pardon of all my sins. And above all, be not far from me in the hour of my death, O most benignant Virgin Mary.¹

At the Striking of the Clock.

† Almighty and most merciful God, Heavenly Father, I implore Thee, by the death of

¹ *Horæ Beatæ Mariæ Virginis, ad usum Cisterciensium, Paris, Iolande Bonhomme, 1553.*

Thy Divine Son, most beloved and most innocent, grant that the terrible hour when my soul shall be separated from my body, may be favourable for me. Have pity, O my God, on a miserable sinner.¹

PRAYER OF ST. ANSELM.

To be frequently repeated in the course of the Day.

† Blessed Mary, intercede for me, so that after having lived holily, I may end my life happily, confessing my sins, in the true faith, calling upon the Name of Jesus, receiving the Body and Blood of my God. Pray for me, Holy Mother of God, that I may enter into that eternal kingdom, where thou, Queen of Angels, Queen of men, dost triumph in glory. Amen.²

¹ *Aureum thuribulum*. Bamberg apud Aug. Crinesium.

² *St. Anselm*, Eleventh and Twelfth Century, quoted by Conrad Boppert in the *Scutum fidei*, end of the Eighteenth Century.

VISIT TO THE CHAPEL OF THE
BLESSED VIRGIN.

Most blessed Mary, and my Lady, I come to place myself, body and soul, under thy special care and protection, and in the embrace of thy mercy, not for this day only, but for all the days of my life, and particularly for the hour of my death. I also place in thy hands all my hopes, all my sorrows, all my cares; my life, and the end thereof.

Through thy merits and intercession, O blessed Virgin, I ask that all my actions may henceforth be conformed to thy will and to the Will of thy Son. Amen.¹

IMPERATRIX REGINARUM.

Empress of Queens: *the Lord is with thee.*

Immortal Praise of holy souls: *the Lord is with thee.*

Flower of flowers: *the Lord is with thee.*

¹ *Bibliothèque de l'Arsenal*, T. L. 320, Fifteenth Century; *Precationum Thesaurus*, Paris, 1563, &c.

Lily of the valleys : *the Lord is with thee.*

Mediatrice between Jesus and man : *the Lord is with thee.*

Endless Joy : *the Lord is with thee.*

Thornless Rose : *the Lord is with thee.*

Virgin Incomparable : *the Lord is with thee.*

Virgin all fair and noble : *the Lord is with thee.*

Source of mercy : *the Lord is with thee.*

Shelter of the glory of God : *the Lord is with thee.*

Fruitful Paradise : *the Lord is with thee.*

House of Eternity : *the Lord is with thee.*

Living Shrine, containing the Old Testament and the New : *the Lord is with thee.*

Sanctuary of the Holy Spirit : *the Lord is with thee.*

Thou who, hearing the words of the Angel, didst conceive : *the Lord is with thee.*

Mother of Charity, of Mercy, and of Truth : *the Lord is with thee.*

Mother of the orphan : *the Lord is with thee.*

Consolation of the desolate: *the Lord is with thee.*

Salvation of all who hope in thee: *the Lord is with thee.*

Ark and temple of God: *the Lord is with thee.*

Star, making bright the heavens: *the Lord is with thee.*

Thou, who, true Virgin and true Mother, didst give birth to Jesus, true God and true Man, born for us: *the Lord is with thee.*

Mother of Him, Who for us was in the Temple received into the arms of the holy and aged Simeon: *the Lord is with thee.*

Mother of Him, Who for us was cruelly beaten, crowned with thorns, pierced with nails, and fastened to the cross: *the Lord is with thee.*

Mother of Him, Who for us, always for us, recommended His Virgin Apostle John to His Virgin Mother, saying to her, "Behold thy son," and to Saint John, "Behold thy Mother:" *the Lord is with thee.*

Mother of Him, who from the height of His cross, uttered that piercing cry : *Eloi, Eloi, lama sabacthani!* and bowing His Head, gave up the ghost : *the Lord is with thee.*

Mother of Him, Whose side was pierced with a lance after His death, (and from this Wound there poured forth Water and Blood for the remission of our sins, and the redemption of our souls) : *the Lord is with thee.*

Mother of Him, Who rose the third day and ascended into the heaven of heavens, in presence of His Apostles, to prepare an immortal abode for His most just and holy Mother : *the Lord is with thee.*

Mother of Him, Who will come to judge the living and the dead, and try the world by fire : *the Lord is with thee.*

Sweet Virgin Mary : *the Lord is with thee.*¹

¹*Horæ Beatæ Mariæ Virginis, ad usum Cisterciensium, 1553. Heures à l'usage de Rouen, printed by Simon Vostre, 1588, &c. This prayer is found in a great number of Collections, and was very popular: a portion only is here given. The petition translated Living Shrine is in the original "Living Library."*

BEFORE AND AFTER MEALS.

Blessed be the Name of our Lord, and blessed be the name of the Virgin Mary, His Mother.

Blessed also be the names of all the Saints in Paradise. Amen.¹

EVENING PRAYERS.

TWILIGHT.

Behold the shadows deepen around us: arise Thou in our hearts, fair dawn of Justice, so that, closing the day with thanksgiving, we may in the morning again be found by Thee, O God, employed in offering unto Thee our homage. Amen.²

WHEN IT GROWS DARK.

I.

Commendation to God.

The day is Thine, the night also is Thine, O Lord. Grant that the Sun of Justice may

¹ *Bibl. Nation.* 2139, Fifteenth Century. *Comment on doit rendre grâces apres manger.*

² *Thesaurus Precum*, Paris, 1601. Abel l'Angelier.

continue through this night to shine within our souls, keeping far from us the darkness of sin.¹

II.

Salutation to the Blessed Virgin.

Hail, field of roses! Rose-garden of the Heavenly King; Queen of God's chosen ones, and fairest Lily of virginity.

Hail, Palace of the Word; Consolation of sinners; Abode of purity.

Hail, Sanctuary of the Spirit; Shelter of the Trinity; Garner of perfumes.

Hail, Cure of fallen man; Refuge, open to all souls; sweet Protection, beneath which none need tremble.

Hail, Strength of warriors; hail, Light of contemplatives; hail, Joy of all who pray.²

An Universal Prayer.

† Almighty and eternal God, Thou didst

¹ Same source as the preceding.

² *Bibl. de Stuttgard*, Man. Brev. 101; Fifteenth Century; *Ave Patris Rosarium*, Mone, *Hymni Latini medii ævi*. 11, 21.

send us Thine only Son, Who, without separating Himself from Thee in heaven, took upon Himself the garment of our flesh, and dwelt among us. By the teaching, by the admirable life and bloody death of this Thy Son, Thou hast raised us up unto Thyself.

We implore Thy mercy this day, humbly acknowledging our frailty. Grant, O heavenly Father, that henceforth we may follow our Saviour's footsteps, and may thus become pleasing in Thine eyes. Grant us, O Lord, the gift of tears, the sighs of penitence, the knowledge of our own heart, the love of prayer, the sweet savour of piety, and the eternal consolations of Thy love.

So that, our hearts being filled with the sweet nourishment of Thy words, and being illuminated by the splendours of Truth, we may obtain grace henceforth to be strong in adversity, humble in prosperity, joyful in tribulations, patient in trials, intrepid amid temptations, exact in our life, prudent in our plans, assiduous in spiritual reading, attentive

in our prayers, and unwearied in our thanksgiving.

We ask of Thee, O Lord, a heart burning with charity, and an intelligence unceasingly consumed by desire for spiritual progress. Grant that our daily life may be fully enlightened and wholly spiritualised by the exercise of every virtue.

Pour into our souls, O God, the Spirit of Wisdom and Understanding, of Counsel and Strength, of Knowledge and true Piety, and, finally, the Spirit of Holy Fear. May the Holy Spirit accompany us in all our ways, may He direct and protect us, so that, with that Spirit by our side, we may pass safely through all the dangers of our earthly pilgrimage: and, when we reach the close of life's fearful combat, we may, O Lord, attain to Thy presence, full of confidence and security; that we may have joy in Thee, be enfolded by Thee, and be filled with Thee, praising Thee with all the joyous legions of Thine angels, and the choirs of all Thy Saints,

in that fair heaven, where, by Thy grace, we may find eternal rest, endless praise, peace unalloyed, bliss ineffable, and the eternal vision of Thyself, O Lord. This we most humbly implore Thee to grant us, O most merciful Father. Amen.¹

On going to Bed.

O Good Shepherd, who sleepest not, that we may be preserved from all dangers of the night; for the protection of our bodies and souls, O Lord our God, spread over us Thy heavenly wings, and during our sleep may Thy Majesty keep guard over all our senses. Amen.²

Before going to Sleep.

Jesus, Whom I adore,
Give me Thy love and nothing more.
Mary, most dear to me,
Thy love is all I ask of thee.

¹ *Saint Laurence Justinian*, Fifteenth Century. The Latin text is in the *Scutum fidei* of Conrad Boppert, I. 219, 220, end of the Eighteenth Century.

² *Thesaurus precum*, edition of 1587.

“ Mon doux Jésus,
 Votre amour et rien plus :
 Douce Marie,
 Votre amour, je vous prie.”¹

PRAYERS FOR TIMES OF PRIVATE
 AFFLICTIONS.

*All you devout Catholics, true servants of the Blessed Virgin Mary, who in this present life are in perpetual fear and trouble ; call frequently to mind, by pious contemplation, the great pains and sorrows which the Blessed Mother of God underwent for you, in order that you may with her reign in eternal joy.*²

In Suffering.

In memory of the anguish which oppressed thy heart, O most loving Virgin, when thy sweet Son Jesus, in the hands of the Jews who cried, “ Crucify Him, crucify Him,” was judged worthy of death, and condemned to the

¹ *Bibl. St. Geneviève*, BB. L. 66, Commencement of the Sixteenth Century.

² *Bibl. Nat.* ; 10,551 ; Fifteenth Century.

torture of the cross; in the name of this immeasurable grief, come to the aid of me a miserable sinner, this day, and during all the time that my suffering shall continue. Forget me not when I am tormented in body by sickness, and in soul by the evil one, and by fear of the terrible judgment; but grant that the sentence of eternal death may not be pronounced against me, and that I may not be delivered over a prey to everlasting flames. Amen.¹

In Trial or Temptation.

Immaculate Virgin, Mother of God, receive my prayer. Help me in this trial and in all my necessities. Intercede for me, O Glorious One, with my Redeemer, even with Him, thy Divine Son, whom thou didst bear without spot of sin. Deliver me from every snare of the enemy, and from all carnal delights, that, by thy intercession, I may obtain the pardon of all my sins, a steadfast resistance to all my enemies, visible and invisible, and the amend-

¹ *Bibl. Maz.*, T. 897; Thirteenth Century.

ment of my life, protected henceforth by God. I ask this in the name of thy Son, whom thou didst bear according to the flesh, but Who lives and reigns one God with the Father and the Spirit, through endless ages. Amen.¹

When the Trial becomes more heavy.

O ye holy Archangels, Michael, Gabriel, and Raphael; O all ye Choirs of the angelic hierarchy and of the blessed spirits; Cherubim, Seraphim, Thrones, Dominations, Principalities, Powers, and Virtues of Heaven, Angels and Archangels, with all the Elect of God, Patriarchs, Prophets, Apostles, Evangelists, Martyrs, Confessors, Virgins, Widows, and those who have in holiness fulfilled the marriage state, even all holy souls;—I entreat of you to salute on my behalf the Blessed Virgin Mary, and to pray to her for me, saying:

Ave. Hail, Queen of Heaven, and the Reconciler of sinners. *Gratia plena, Dominus*

¹ *Bibl. Maz.*, T. 895; Tenth Century.

tecum. O, Full of Grace, the Lord is with thee, God the Father Almighty, thy Creator, whose Daughter thou art. God the Son is with thee, thy only Son and the Only-Begotten of the Father, Who consecrated thee to His Virgin Mother. God the Holy Ghost is with thee, the Paraclete, who made thee fruitful, and of whom thou art the Spouse. God the Eternal Trinity is with thee: *Benedicta tu in mulieribus, et benedictus Fructus ventris tui Jesus.* Amen."

And behold, I also, a miserable sinner, who have so often dishonoured my soul and my actions by the deceitfulness of sin, I come, in my present tribulation, to find comfort in offering praise to thee: Hail, Festival of my heart; hail, Daughter, Spouse, and Mother of God, His Diadem, and the eternal theme of the praises of the Saints, who hast given unto us the Flower of Life.

Beauty to the Eyes, Music to the ear,
pure and heavenly Fragrance;

Be my defence; mark me with thy seal,

and show me how sweet thou art ; but above all aid me in the final combat of this life. Hail, Habitation of God ; hail, our Refuge. *Ave Maria, Gratia plena.*¹

When One has Enemies.

O most sweet Lady, Saint Bernard says that none ever have recourse to thee without being aided by thee ; and therefore, O fair and gentle Virgin Mary, I repair to thee, and in this present great trouble of my soul, place myself under thy blessed guard : and I beseech thee, Mother of God, in the name of thy dear Son, and for the love thou bearest Him, to show favour unto me and defend me against all those who threaten me.

Guard thou my honour and estate, which I confide to thy kind protection, and be pleased to obtain for me peace for body and soul. Save all my benefactors and friends, and preserve them in thy love ; have compassion on the departed, convert evil-doers, and make

¹ *Bibl. Nation.* 1201 ; Fourteenth Century.

them powerless to harm me; appease their hearts towards me, and maintain us all together in thy service, O sweetest Lady. Amen.¹

In Sickness.

To thee O Mary, to thee it is that I commend the last day of my life and the last hour of my death.

In this last struggle my poor soul will be troubled: O merciful Lady, then look pityingly upon it.

With all the Saints, hasten to succour me. Preserve me from the eternal displeasure of God, and make me to be pleasing to Jesus thy Son.²

Against Sudden Death.

The Dwelling of Light, the chosen Vessel of the Holy Spirit, the glorious Mother of God, is she, who has destroyed the power of the Serpent. She is fairer than the sun, brighter than the moon, more resplendent

¹ *Bibl. Nat. Fr.* 927; Fifteenth Century.

² *Ibid.* 1291; Fourteenth Century.

than the stars. Let us, then, poor sinners, draw nigh to her, striking our breasts and saying: "O Virgin Mary, our tender Mother and benignant Lady, be pleased to obtain our deliverance from sudden death and from all evils, and make us to participate in the eternal glory of paradise. Amen." ¹

For a Sick Person.

O Only Pure! thou in whom is found the ocean of Peace, cease not for an instant thy prayer for thy suffering servant. Rescue him from sickness, that he may again and unceasingly praise thee.

Mother of the Creator of all things, cast from on high a pitying look upon our sick one, and soften the severity of his pain.

Mother of God, and ever Virgin, mighty Protectress; Gate, Wall, Ladder, and mystic Fortress; have pity upon our suffering one, who has recourse to thee.

O Thou whose purity merits so much praise,

¹ *Bibl. S. Geneviève*; BB. L. 66. Commencement of the Sixteenth Century.

Lady of surpassing goodness, mystic Olive, have compassion upon him who receives the anointing of the holy oils, and save thy servant.¹

For One who is Dead.

O Radiant Gate through which our God has entered, ask of Him to open to thy servant the gates of heaven, that there he may sing thy praises in everlasting rest; O Mary, exalted Protectress of the human race. Amen.²

AFTER THE DEATH OF A CHILD.

Prayer of the Mother.

O thou who didst bring forth Him who is the Word and the Wisdom of the Father, behold the anguish of the wound which has stricken my soul; heal it, O my Mother, and assuage the woe by which my heart is torn.³

In Abraham's bosom, in the habitations of eternal repose, where joy and gladness have

¹ Ritual of the Greek Church.

² *Greek Liturgy: Officium Funerarium in Sacerdotem vita functum.* Cf. the Euchology of Goar, p. 586.

³ *Ritual of the Greek Church: Canon Funereus pro pueris vita functis.*

no end, in that fair country where the waters of life have their source, it is there, O my child, that we pray God to place thee, even God, who for thy sake became a little child.

Thou hast willed it, O King of heaven and earth; swiftly hast Thou borne away my happy child, as a little bird caught in Thy heavenly nets and placed by Thee in the nests of Paradise. Receive him, then, into Thy kingdom, that there may be another soul to praise Thee among the just.

The Child Answers :

Wherefore weep for my death? seeing that in truth I neither am nor can be in need of pity.

O God, my God, who has called me into heaven, be the Consolation of my home, which from hence I behold all filled with weeping.

I was their only child, and upon me alone were their eyes fixed.

Comfort my mother, O Thou who wert born

of the Virgin, and be the refreshment of my father's burning grief, Thou to Whom we sing Alleluia! ¹

PRAYERS IN TIMES OF PUBLIC CALAMITY.

During an Epidemic.

O Immaculate One, thou art our most assured Refuge, and the hope of the despairing. Have pity, therefore, on thy children who are a prey to so terrible a calamity; visit them in their affliction, sweeten its bitterness, and lighten the pressure of their sickness; drive away from us this contagion, and save thy servants, O Mother of God.²

In Time of War.

O Virgin, Mother of Him who is the Mighty One, terrible in war; thy hand, O Mary, is likewise powerful and strong, deliver us therefore from the enemies who threaten our peace.

Thee, O Mary, do we invoke against our

¹ *Greek Liturgy: Canon Funereus pro pueris vita functis.* Cf. Goar, 594.

² *Ritual of the Greek Church: Canon in pestilentialis morbi periculo.*

enemies ; thee, who art at the head of all the Christian host, its leader and chief.

Moses with outstretched hands put to flight the cruel Amalek ; the hands of Moses were stretched out in the form of a cross. Do thou as Moses did, O Virgin Mary, and put to flight the enemies of thy people.

May all the kingdoms of the world acknowledge the might of thine arm, and proclaim thy unconquerable power ; as for the nations which know thee not, they shall be confounded and perish.¹

In Time of Civil War.

From civil war, from all destruction and revolt, from all tumult and secret conspiracy, from every perfidious attack, from every snare, and from all treason, deliver this city, O Immaculate Virgin !

Surround our city—this city which is thine—with the invisible legions of the heavenly chivalry, and with the cohorts of the angels.

¹ *Greek Liturgy : Canon supplex ad sanctissimam Deiparam in rumore belli.* Cf. Euchologion of Goar, p. 813.

Hasten, O Mary, to come down and aid us.
Amen.¹

For Peace.

Pray for peace, sweet Virgin Mary, Queen of heaven and Lady of the world, and by thy courtesy cause all the Saints also to pray for us. And do thou address thyself to thy Son, beseeching of His high Majesty to look favourably upon this people, whom He has purchased with His blood. War troubles all things, may Jesus drive away war! Weary not of praying, O Mary, and ask of God that peace which is the true treasure of joy.²

*Biaux Sire Dieux en qui je croy,—
Par la pitié octroye—moy
Que mourir puisse en telle foy
Que sainte Eglise tient de Toy.*³

¹ *Greek Liturgy.* Same source as preceding prayer.

² Charles of Orleans, Fifteenth Century. *Priex pour la paix, douce Vièrge Marie.* Edition of Guichard, p. 139.

³ *Bibl. Nat.* 10,528, at the end of Seven Prayers to Our Lady against the Seven Deadly Sins. It may be thus translated:—

“Blessed Lord God, in Whom I believe; for Thy mercy’s sake grant to me, that I die in that same Faith which Holy Church holds of Thee.”

To obtain True Joy.

O God, who didst give to the Blessed Virgin Mary, Thy Mother, the threefold joy of Thy Incarnation, Thy Resurrection, and Thy Ascension, have regard to her merits and to her perpetual prayers, and in spite of our unworthiness, grant that we may happily attain to the joys which have no end. Amen.

TO OBTAIN THE CONVERSION OF OUR BRETHREN.

For Preachers.

O sovereignly gracious and blessed above all women, Holy Virgin Mary, thou art in an especial manner the Espoused One, the companion, and, above all, the dearly-beloved Mother of our God; and therefore is it that thou art placed on high so near to our Emmanuel, above all the souls of the blessed.

Obtain for me, I pray thee, from thy Son, Who is the Word, living words, burning and efficacious. I ask not the false ornaments of

¹*Bibl. Nat.* 1196; Fourteenth Century. This prayer accompanies the *Joys of the Virgin*.

human eloquence, but power to show forth the Holy Spirit and all Virtue, to set on fire the hearts of those who hear me, and happily to complete the work begun by our God ; all for His glory, and for the eternal happiness and salvation of the whole Christian people. Amen.¹

¹ Second Session of the Council of Trent, Feb. 4th, 1546, opening discourse by Father Catarino Polito, of Siena, of the Order of Friars' Preachers. Labbé : *Conciles*, xiv. 1007.

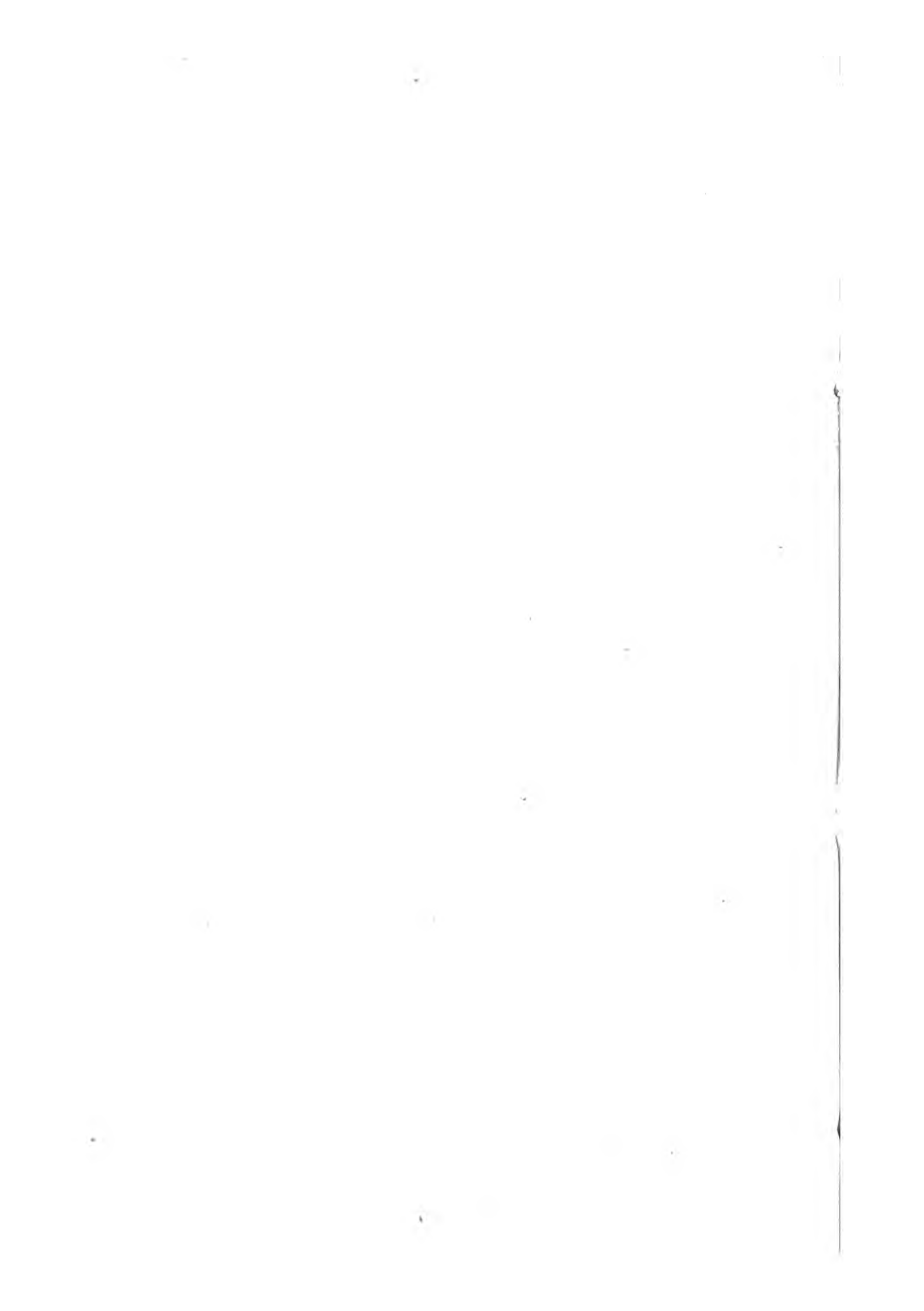
PART II.



PRAYERS TAKEN FROM THE ANCIENT LITURGIES

AND

EARLY FATHERS OF THE CHURCH.





PART II.

THE FATHERS ; AND ANCIENT MONUMENTS.

The Apostolic Ages.

THE Virgin and Child is not a mere modern idea ; on the contrary, it is represented again and again, as every visitor to Rome is aware, in the paintings of the Catacombs. Mary is there drawn with the Divine Infant in her lap ; she with hands extended in prayer, He with His hand in the attitude of blessing. No representation can more forcibly convey the doctrine of the high dignity of the Mother, and, we will add, of

her power over her Son. Why should the memory of His time of subjection be so dear to Christians and so carefully preserved? The only question to be determined is the precise date of these remarkable monuments of the first age of Christianity. That they belong to what certain Christians call "the undivided Church" is certain, but investigations have been lately pursued which place some of them at an earlier date than any one anticipated as possible. We have the *Imagini Scelte* of Rossi, published in 1863, and they are sufficient for our purpose. In this work he has given from the Catacombs, various representations of the Virgin and Child, the latest of which belong to the early part of the fourth century, but the earliest he believes to be referable to the very age of the Apostles. He comes to this conclusion from the style and the skill of the composition, and from the history, locality, and existing inscriptions of the catacomb in which it is found. However, although he does not insist upon so early a

date, the utmost liberty he grants is to refer the paintings to the age of the first Antonines, that is, to a date within half a century of the death of S. John.

ANCIENT LITURGIES.

I.

Liturgy of Saint Peter.

Deign, O my God, to be mindful before all of the holy and illustrious Mary, Ever-Virgin, and with her, of all the Prophets and Apostles, all the Martyrs and Confessors, all the Priests and Just Persons who have found perfection in the true Faith, and in particular of Saint John, the Forerunner and Baptist; of Saint Stephen, first of the Deacons and first of Martyrs; and of all the Saints.

We offer to Thee their prayers, O God our king, in order that Thou mayest give freedom to all souls in bondage, and that Thou Thyself mayest govern those who have no ruler.

Make us to be worthy of the blessedness of all those who have served Thee in truth ; of all those who have been pleasing to Thee, and of whom the memory shall never perish.

Grant that with them we may merit to praise Thee without ceasing, and to sing to Thee and to Thy Son a *gloria* everlasting. Amen. Amen.¹

II.

The Roman Liturgy.

The Roman Church in her liturgy displays towards Mary a particular love and respect. This may justly be called the mother-liturgy, the universal and only one, which presents at the same time the three incontrovertible attributes of antiquity, authority, and unity.

The Roman Church does not hesitate to apply to the Virgin Mother all that the Scriptures say of the eternal wisdom, who was created before all other creatures by the breath of the Most High. “The depths were

¹ Liturgia Sancti Petri Principis Apostolorum, Renaudot, ii. 149.

not as yet, and already thou wert conceived, and through thee an immortal and extinguishable light has arisen in the heavens. Thou hast sought thy repose in Jerusalem, and thy habitation in Sion. Blessed and glorious art thou, holy Virgin Mary. There is no praise of which thou art not a thousand times worthy, for the Sun of Justice, Christ the Lord God, is come forth from thy womb.

“Holy and immaculate Virgin, by what words can I glorify thee? I know not, for thou bearest Him whom the heavens cannot contain.

“Thou hast given back to us in thy glorious Son all that had been lost to us by the sin of Eve. It is thou who didst open the gates of heaven, in order that sorrowing man might enter into the land of light. O thou, whose name is as a sweet odour, thou who hast thyself alone destroyed all the heresies upon the earth, behold we come to thee!

“Succour the wretched, help the weak-

hearted, strengthen the feeble, pray for the people, mediate for the clergy, intercede for the devout female sex. Let all who celebrate thy holy commemoration experience thy aid. We are captives, break our chains; we are blind, do thou give us light. Grant us all good gifts, and drive from us all evil. Show thyself a mother.

“That we may be delivered from present sin, and enjoy everlasting life, is what we ask of our Lord God through thy intercession O blessed Virgin Mary. Amen. Amen.¹

“Hail Mary, full of grace, holier than all the Saints, higher than the heavens, more glorious than the Cherubim, more venerable than the Seraphim, and worthy of veneration above all other creatures!

“Hail, Dove which hast brought to us the olive branch, and after the deluge which has overwhelmed our souls, didst show us the gate of salvation! Dove, whose wings of silver shine with resplendent brightness,

¹ All the quoted texts are taken from the Missal and the Roman Breviary, *passim*.

flashing like the purest gold, the Holy Spirit illuminating them with His glorious light!

Hail, most sweet and spiritual Paradise of our God, planted in the east by His almighty and merciful Hand. Paradise fragrant with the odour of lilies. Paradise wherein is found the unfading rose, healing all who in the west have drunk of the bitter cup of death, the cup so fatal to their souls. Paradise, where flourishes that beautiful tree of life, whose fruits bestow the knowledge of truth and everlasting life on all who eat thereof.

Hail, Palace of the great king, palace of God, built with holiness, pure and immaculate, which the magnificence of God delighted in adorning. Palace where hospitality is freely offered to all, and where all find life in its delectable mysteries. In this palace was it that the Word—to recal lost and wandering souls, and to reconcile to the Father all mankind, whose sins had exiled them from heaven—made His espousals with our human nature.

Hail, shady and fertile Mountain, where has been nourished the spiritual Lamb that bore all our infirmities and iniquities; mountain from whence came that Stone, cut out without hands, and which has overthrown all idols and their altars, and become the Corner stone, wonderful in our eyes.

Hail, holy Throne of God, divine Sanctuary, glorious House, marvellous Adornment and chief Treasure of this sanctuary, Propitiatress for the entire universe, Heaven which declarest the glory of God.

Hail, Vessel of purest gold, Vessel which containest the most fragrant sweetness of our souls, even Christ our manna.

O Virgin most chaste, worthy of all praise and honour. Sanctuary consecrated to God, and first in the hierarchy of created beings; Virgin earth, flowering Vine, fruitful Source of waters, Virgin mother, and Mother virgin, hidden treasure of innocence, splendour of virginity. Thy prayers are favourably received on high, being endued with the force

of maternal authority. Address them for us to Him whom in thy virginity thou didst conceive, even thy Son, who is true Lord and God, the author of all creatures. Amen.¹

The Ambrosian Liturgy.

It is just and right to offer unceasingly our thanksgivings unto Thee, O Almighty God; and to celebrate, with the invocation of Thy Divine power, the festivals of the Blessed Virgin Mary. And to whom, in truth, do we owe the gift of the Bread of Angels, if it be not to the Fruit of her womb? Has not Mary restored to us all that the sin of Eve had wrenched from us? Is it not, on the one side, crime, and on the other, salvation? Between the Virgin and the Serpent, what distance! Between their works, what an abyss! To the one we owe the shedding abroad of the deadly venom; to the other, the mysteries of salvation. The one offers

¹ *Roman Liturgy*, Seventh, Eighth, and Ninth *Lessons of the New Office of the Immaculate Conception*. They are taken from a Homily of Saint Germanus.

us but a guilty temptation ; to the other we are indebted for the admirable succour which has been afforded us by the majesty of the Redeemer. The Serpent brought in death upon the earth, and behold, the Son of Mary raises up again, and restores to liberty poor captive human nature.¹

The Virgin Mary, the spotless Virgin, has shone upon the world like a brilliant star. Eve had closed upon us the gates of Paradise ; Mary has opened them wide. We were in perfect darkness ; Mary has brought back to us the joy of the ancient light. Virgin Mary, pray for us.²

Liturgy of Pope Saint Xystus.

(Martyred A.D. 120.)

Miserable and unworthy sinners although we be, O my God, we give thanks to Thee in all things, and because of all things.

¹ Ambrosian Liturgy, *Dominica Sexta in Adventu*, Præfatio.

² *Ambrosian Liturgy*. Preface to the Nativity and to the Presentation.

Above all, and before all, we here make mention of the holy and blessed Mother of God, Mary ever Virgin. Be mindful of Thy Mother, O my God, and may her most pure and holy prayers obtain at last our pardon. Amen.¹

Prayers from the Græco-Sclavonian Liturgies.

O Immaculate Virgin, God is made flesh by the hypostatic union with the body, which He took from thee, and yet remains, as ever, incorporeal in His Divine Essence.²

The voice of all creation salutes thee, saying: Hail, Virgin most holy, hail, thou from whom the mystic grape has sprung, hail, Gate of heaven, hail, Joy of all, hail, Gladness of Apostles, hail, Succour and Protectress of all upon earth, who praise thee.³

It is meet and right, O Blessed Virgin, that we should sing hymns in praise of thee, but in truth we cannot extol thee worthily, and

¹ *Liturgia Sancti Xysti, Papæ Romani.* Renaudot ii. 163.

² *Theotokia of the Græco Sclavonian Liturgy.* Office of SS. Peter and Paul.

³ *Ibid.* No. 4.

therefore it is that we praise thee silently, honouring without words the ineffable mystery, which was operated, O blessed One, in thee.¹

O holy Virgin, open to us those immortal arms which have borne the Creator, who in His mercy made Himself Flesh. And pray Him to deliver us from all temptations, from evil passions, and from every danger.²

O Virgin, most beloved of God, extinguish by the dew of thy mercy, the burning fires of our evil nature, and kindle the extinguished light of our hearts with the flame of thy golden and radiant lamp; O most Immaculate One!³

Prayer to Mary Immaculate to obtain the Return of the Russian Church to Catholic Unity.

Full of confidence in thee, O Mother of God and Ever-Virgin, together with our separated brethren, we honour in thy con-

¹ *Theotokia of the Græco Slavonian Liturgy.* Office of SS. Peter and Paul. No. 30.

² *Ibid.* No. 24.

³ *Ibid.* No. 43.

ception the foundation of our Redemption, the source of grace and the stay of our hope. Listen favourably, O Mary, to the prayer which we offer up to thee for these our brethren, who, with us, address thee as "All-holy, Disposer of the gifts of God," and "that Blessed One by whom we obtain all good." Grant that, acknowledging at last the divine authority of Peter, whom they themselves designate the "Foundation of the Church and of the Apostles, Bearer of the Keys of the Kingdom of Heaven, indestructible basis of our faith," they may speedily be restored to the obedience of the Roman Pontiff, whom, in the person of the great St. Leo, they call their "Pastor, Inheritor of the Throne and Primacy of Peter, and Head of the Church." Amen.¹

¹This prayer is composed of passages taken from the Græco-Slavonian Liturgy, given by Father Tondini, Barnabite. The Sovereign Pontiff has granted his especial Benediction to the *Association for Prayers* which has been founded by the Barnabites of Paris, (convent, 64, rue de Monceau) for the conversion of Russia.

The Greek Liturgy.

Immaculate Mother of God, none upon earth is innocent as thou, thou who hast conceived the true God, the Conqueror of death.

Thou art the spotless Vase, the Temple unprofaned, the sacred Ark, the Virginal Sanctuary, the Beauty of Jacob, the Choice of God. Strength and glory are born of thee, O Lady, for the salvation of all who were perishing, and thou wilt snatch from the gates of hell those who proclaim thee blessed. Our original transgression made us return to earth. Through thee, there is deliverance from corruption and death; thy hand, O Mary, has raised us from earth to heaven.¹

The Judge of the living and the dead, Whom thou hast supernaturally clothed with the mantle of our flesh, this supreme Judge saves whom He will from the punishments of another life; but above all, those who honour,

¹ *Greek Liturgy*: Officium Exsequiarum. Cf. the *Euchologion* of Goar, p. 525.

love, and praise Him; and those who also love, honour, and praise thee, O Blessed Virgin Mary.¹

Towards thee do I turn my heart, O Holy Virgin, who hast exercised thy maternal authority over the Son of God. None can refuse to praise thee, O purest One. Heal then the wounds of my soul. Conduct me through the dawn of penance to the fulness of thy light.²

The Armenian Liturgy.

Holy God, who rejoicest in the eternal happiness of Thy saints, Whom the Seraphim adore with a thrice-repeated *Sanctus*, Whom the Cherubim glorify, and Who art worshipped by all the celestial virtues. Nothing was, and Thou hast given being to all creatures. Thou hast made man after Thine own image and likeness; Thou hast adorned him with graces, and taught him how to seek wisdom. Man fell, but instead of despising him, Thou

¹ *Greek Liturgy*: Officium Funereum in Sacerdotem vita functum.

² *Greek Liturgy*: Canon funereus pro pueris vita functis.

gavest him redemption. We are unworthy, we are as nothing. Nevertheless, Thou didst suffer us to present ourselves before the holy and glorious altar where we are permitted to offer Thee acceptable adoration and praise. Sanctify our souls, our understandings, and our bodies, and grant us, Lord, during the whole course of our lives, to offer Thee a worship worthy of Thee; THROUGH THE INTERCESSION OF THE HOLY MOTHER OF GOD, and of all the Saints, whom Thou hast loved from the beginning of the world. To Thee, my God, be Holiness, to Thee, Glory, Power, and Honour, now and for ever. Amen.

The holy Church of God proclaims the incorruptibility of the Virgin Mary, Mother of God. She it is, who has given us the Bread of immortality and the Chalice of joy. Bless, therefore, the holy Virgin, praise her in spiritual songs. O Mary, pray for us.¹

¹Both from the Armenian Liturgy. *Codex mysterii Missæ Armenorum, sive liturgia Armena*, published at Rome in 1677.

The Mozarabic Liturgy.

Eternal God, supreme Father, behold us prostrate before the Clemency of Thy Divinity. Thou hast taken by the hand the most glorious Virgin Mary; and Thy Son, Who is also her Son, has conducted her after death to the immeasurable heights of heaven, amongst the splendid Legions of the Angels, amongst the Cohorts of the Prophets, in the midst of the glorious Company of the Apostles, the Choir of Virgins, and the holy Army of Martyrs. No man has ever been honoured by so exalted an Assumption, and no woman but Mary has ever been admitted to so great a glory; for she alone remained a virgin after childbirth; she alone divinely gave birth to the God of heaven and earth; she alone carried in her bosom the Word made Man. We pray Thee, we supplicate Thee, O Lord, that as Thou hast bestowed a gift so infinite upon the Virgin Mary, Thou wouldst in like manner

grant to Thy Church throughout the world, strength to resist all attacks of her enemies, that by Thy aid she may remain unshaken in the faith, uncorrupt in morals. May she be holy in her priests, glorious in her religious orders, valiant in her martyrs, and immaculate in her virgins. To the poor and to the orphans grant abundance, to the married fruitfulness, to the widow continence. Guard tenderly the captives and the poor, raise the fallen, console the desolate, restrain the voluptuous.

In Thy Church and by Thy Church have pity upon all the despairing; be the Lord of the living, and the desired Rest of the faithful departed. Amen, amen.¹

O Virgin Mother of God, whose Assumption to the celestial heights we celebrate, we beg of thee (unworthy sinners as we are)

¹ *Mozarabic Liturgy.* In Festo Assump. Sanctæ Mariæ Virginis.

that by the power of thy holy prayers, we may be one day raised to that place of beatitude where the glory of thy Assumption — this new miracle by which God was pleased to honour thee, O Mary—shines forth.

May thy admirable virginity intercede for us before Him, Who, after thy death, and when the course of thy earthly life was ended, transported thee from earth to heaven—and by thy intercession may our prayers be heard unceasingly before the throne of God.

Cleansed by thy means from all stain, may we merit to live in heaven above in the company of angels. Amen.¹

THE ORIENTAL LITURGIES.

Jerusalem.

We supplicate Thee, O God, and before all we unweariedly commemorate before Thee her who is truly blessed: her whom all the nations of the earth unite in praising, even

¹ Same Source.

the holy and blessed Mother of God, Mary, ever Virgin.¹

Liturgy of S. James.

May God be propitious to us, through the prayer and intercession of the Immaculate Virgin, the Holy Mother of God, Mary whom we beheld clothed with justice, and who is the second heaven.²

Alexandria.

Deign O Lord to be mindful of all those who since the beginning of the world have done that which is pleasing unto Thee : the holy Fathers, Patriarchs, Prophets, Apostles, all Preachers of the Truth ; the Evangelists, Martyrs, Confessors, and all just souls who have spent their lives in the service of Christ. But above all, remember the most holy,

¹ *Liturgia Sancti Jacobi Apostoli*, according to the use of the Jacobites of Syria. We have divided the Oriental Liturgies into as many groups as they have principal centres.

² *Ordo generalis liturgiæ secundum ritum Syrorum Jacobitarum.* Cf. Renaudot, ii. 25.

glorious and Immaculate One, whom Thou hast filled with benedictions, Mary, our Lady; Mary, Mother of God; Mary, Ever-Virgin. Amen.¹

The Liturgy of Antioch.

O my God, we commemorate before Thee all the Saints, whom we are about to name, and in order to secure their intercession, we introduce into Thy presence before all others Mary, the holy Mother of God; and next unto her, John the Baptist, the forerunner of our Lord; then the Deacon and first Martyr, Saint Stephen, and all the Army of Saints, Prophets, Apostles, Martyrs, Confessors, and all whose names are written in the Book of Life. Deign, in Thy divine tranquillity, to listen to the prayers of all these intercessors, and may Thy mercy incline Thee to grant their requests. Behold, we also, with them, offer to Thee our poor and imperfect prayers.

¹ *Liturgia Sancti Basilii Alexandrinæ*: Renaudot, i. 73. Cf. *Liturgia Sancti Gregorii Alexandrinæ*, and especially *Liturgia Sancti Marci*, and *Liturgia Sancti Jacobi Apostoli*.

We ask of Thee, O Lord, not to turn from us Thy divine Face, nor to withdraw Thyself from us in Thy anger, nor bruise us in Thy wrath; but may we be in the hands of Thy mercy, and may Thy superabundant goodness grant us pardon. Make to shine before us, as before Thy chosen people, the resplendent brightness of Thy Countenance, for in nothing dost Thou so delight as in the salvation of souls. To Thee belong all peace and salvation. Glory to Thee, with endless praises, glory to Thee, and to Thy only Son. Amen.¹

The Liturgy of Constantinople.

O Virgin, at the very moment when Gabriel pronounced the words, *Ave Maria, gratia plena*, the God of all creation was incarnate within thee, as in a Sanctuary. The heavens are great, but thou wert then far greater, thou who wert bearing the Creator. Glory to Him, Who made His dwelling-place in thy bosom;

¹ *Liturgii Sancti Ignatii.* Renaudot, ii. 205.

glory to Him, Who was born of thee ; glory to Him, Who by this blessed child-bearing has delivered the world.

And thou, who hast brought forth God, pray Him to save the souls of all. Amen.¹

The Liturgy of Ethiopia.

All who are the ministers of thine altar, priest, deacon, clergy and Christian people, and I also thy poor unworthy servant, I also, miserable sinner, I pray with them to receive absolution from the mouth of the Blessed Trinity, Father, Son, and Holy Spirit, and I ask it, in the name of Mary, who is the second heaven. Hail, Virgin Mary ; hail, Mother of God, thou who art the golden censer which hast carried the burning fire, which effaces and destroys all sin, for it is the Lord God, the Word Incarnate within thy bosom, Who is offered to the Father as an incense and a sacrifice most precious.

¹ *Liturgy of Saint Chrysostom.*

The Coptic Liturgy.

O Mary, the Holy Ghost the Comforter, even the Paraclete, descended upon thy Son in the waters of the Jordan, under the form of Noe's Dove.

And thou also, thou art the Dove which hast announced to us Peace, even that Peace divine which came down from heaven for men.

Thou also, O Virgin, art our Hope; thou art the spiritual Dove, and thou hast bestowed upon us the gift of Mercy, borne by thee in thy bosom.

The Liberator of our race is Jesus, even the Son of the Father; Who was born of thee, O Mary.¹

¹ *Coptic Liturgy: Ordo ad faciendum catechumenum et Christianum.* Coptice editus, Assemani, Codd. liturg. i. 141. Cardinal Pitra, who published this text in the First Volume of his *Jus Ecclesiasticum Græcorum*, p. 644, adds, that this prayer is *Athanasianæ odore vetustatis respersa.*"

THE EARLY AND MEDIÆVAL
FATHERS OF THE CHURCH.

FIRST CENTURY.

There exists a document which is by many learned critics assigned to the Apostolic age. It consists of a letter written by the priests and deacons of Achaia, in which they narrate the acts of the martyrdom of S. Andrew the Apostle. . . . In this letter S. Andrew, speaking of OUR LORD, is represented as saying that "*He was born of a blameless Virgin.*"¹

There is, says Father Harper, another document, which is considered by some to be the work of an Apostle. . . . It is at all events an important witness to the Apostolic tradition. In the Liturgy that is called after the name of S. James the Apostle, we find the following words in four

¹ Gallandas, T. 1, quoted by Fr. Harper in his work, *Peace through the Truth*.

several parts of the Mass : “ The most holy, immaculate, most glorious Mother of God, our Lady and Ever-Virgin Mary.” “ All blameless and Mother of our God, more to be honoured than the Cherubim, and more glorious beyond comparison than the Seraphim.”

SECOND CENTURY.

We give the testimony of three great doctors of this century.

Saint Justin Martyr.

(A.D. 120-169.)

We know that Jesus Christ, before all creatures, proceeded from His Father by His power and will, and by means of the Virgin became Man, that by that way also it might have an undoing. For Eve, being a virgin and undefiled, conceiving the word that was from the serpent, brought forth disobedience and death ; but the Virgin Mary, taking faith and joy, when the angel told her the good tidings, that the Spirit of the Lord should come upon her, and the power of the Highest

overshadow her, and therefore the Holy One that was born of her was Son of God, answered, Be it to me according to thy word.¹

Tertullian.

(A.D. 160-240.)

God recovered His image and likeness which the Devil had seized, by a rival operation. For into Eve, as yet a virgin, had crept the word which was the framer of death. Equally into a virgin was to be introduced the Word of God, which was the builder up of life; that, what by that sex had gone into perdition, by the same sex might be brought back to salvation. Eve had believed the serpent; Mary believed Gabriel, the fault which the one committed by believing, the other by believing has blotted out.”²

Saint Irenæus.

“ With a fitness, Mary the Virgin is found obedient, saying, Behold thy handmaid, O Lord, be it according to Thy word. But Eve

¹ Tryph. 100.

² De Carne Christi, 17.

was disobedient, for she obeyed not, while she was yet a virgin. As she having indeed Adam for a husband, but as yet being a virgin, becoming disobedient, became the cause of death both to herself and to the whole human race ; so also Mary, having the predestined man, and being yet a virgin, being obedient, became both to herself and to the whole human race the cause of salvation.¹

And again : as Eve by the speech of an angel was seduced, so as to flee God, transgressing His word, so also Mary received the good tidings by means of the angel's speech, so as to bear God within her, being obedient to His word."

S. Justin represents Palestine ; Tertullian, Africa and Rome, Asia Minor and Gaul ; or rather he represents S. John the Evangelist, for he had been taught by S. Polycarp who was the intimate associate, as of S. John, so also of the other Apostles.

¹ Adv. Hæc. iii. 22-24.

² *Ibid.* v. 19.

THIRD CENTURY.

Saint Dionysius of Alexandria.

In a letter written by this Saint to the heresiarch Paul of Samosata, he speaks of Our Lady as “Christ’s Tabernacle not made with hands;” and says that “Christ was conceived in the womb of the Blessed Virgin Mary, the Holy Ghost descending upon her, and as He alone knew the order of His conception and birth, preserving the Mother incorruptible and blessed from head to foot; a Virginal Paradise.”

These expressions have a sort of synodical authority, this letter being written on the part of the Antiochene Fathers, and the expression of their doctrine,

Saint Hippolytus, Bishop of Porto,

Who was a pupil of Clement of Alexandria and coeval with Origen, has these words:

“And the Ark of incorruptible wood was

the Saviour. . . . But the Lord was without sin, made as regards his human nature of incorruptible wood, *i. e.*, of the Virgin and the Holy Ghost, covered over within and without, as it were, with the most pure gold of God the Word."

Saint Gregory Thaumaturgus.

Present at the first Council of Antioch, A.D. 264.

" ' *Hail, full of grace!*' no longer shall the Devil be against thee ; For where the enemy in times past inflicted a wound, there first does the Physician now apply the remedy of salvation. Whence death proceeded, there life shall find entrance. By a woman woes flowed forth ; and by a woman blessings are showered down. Hail, full of Grace ! Blush not that a woman has been the cause of damnation ; for thou shalt be the Mother of the Judge and the Redeemer. Hail Immaculate spouse and mother of a widowed world ! Hail, thou who didst drown in thy womb the death of mother Eve."

“All the celestial Power salute thee, the Holy Virgin, by my mouth. And what is more, He who is Lord of all has chosen thee, the holy and all-adorned one, from among all creatures; and by thy holy and chaste, pure and immaculate womb, the bright shining pearl comes forth for the salvation of the whole world, since thou hast been made the holy one, and more glorious, more pure, and more saintly, than all the rest of human kind, having a mind whiter than snow, and thy soul more purified than the finest gold.”¹

¹This homily has been variously ascribed, now to the wonder-working S. Gregory, now to S. John Chrysostom, now again to Macarius of Philadelphia. All seem to be agreed that it is a learned document of these earliest ages of the Church. Fr. Harper, *Peace through the Truth*; p. 346, and p. 402.

Hom. 2a in Annunc. For the authenticity, same remark as above, Fr. Harper, p. 402.

FOURTH CENTURY.

Saint Ephrem Syrus.

(Died in 379.)

Ordained priest by S. Basil, one of the four doctors of the Greek Church. His praises are celebrated by S. Gregory of Nyssa, S. Chrysostom, S. Basil, Theodoret, S. Jerome, and others, who called him “the master of the world;” and the “Euphrates of the Church;” and who tell us that his writings were publicly read in many churches next after the divine Scriptures.

“My Lady, most holy Mother of God, full of grace, blessed Mother of God, most pleasing to God, Receptacle of the Divinity of thy only begotten Son, fiery Throne far more glorious than the four-formed (*of Ezechie*) of the Immortal and Invisible Father; all-Pure, all-Immaculate, wholly without spot, all-Unpolluted, all-Blameless, all-Praiseworthy, all-Incorrupt, wholly most blessed,

all-Inviolate, all-Venerable, all-Honourable, wholly to be blessed and praised and honoured and desired, Virgin in soul and body and mind. Throne of the King who sitteth above the Cherubim, Heavenly gate through which we hasten from earth to heaven; Bride of God by whom we are reconciled, unexpected Miracle, inexplicable Utterance, Manifestation of the hidden mystery of God, invincible Defence, powerful Aid, living Fountain, exhaustless Ocean of Divine and unutterable graces and gifts, Height more sublime than that of the heavenly Powers, unfathomable Depth of hidden counsels, common Glory of nature, Exuberance of all things noble, Queen of all after the Trinity, the other Paraclete after the Paraclete; and, after the Mediator, Mediatrix of the whole world. Chariot of the intellectual Sun—that true light which lighteneth every man coming into the world, Bearing Him Who beareth all things by the Word; the Immaculate Vesture of Him Who clothes Himself with light as

with a garment; Bridge of the whole World that leadeth us to the highest heaven, Higher and far more glorious beyond all comparison than Cherubim and Seraphim, Brightness of the angels, Safety of men, Key that opens heaven to us, Mother and Handmaid of that Star which knows no setting, Brightness of the true and mystical Day, Abyss of the unsearchable goodness of God, chariot divine and famous; Book written by the hand of God, by which the handwriting of Adam has been destroyed; Mountain of God, holy Mountain in which it hath pleased God to dwell; Root of Jesse, City of God, of which, says David, glorious things are spoken; Release from sorrow, Freedom from captivity, Deification of mortals, Beautiful Nature and removed from all possibility of blame, which springs forth from the frankincense of virginity, and fills the world with its perfume. Gate of Ezechiel looking towards the East, Masterpiece of the tremendous economy of grace, Lovely dwelling-place of the divine

Abasement, Reconciliation of the world, our Propitiation and our Refuge. Most desirable of all glorious gifts, flame-bearing sword-hilt which Isaias beheld. Mountains shaded with virtues which Habbakuk foresaw, Mountain of Daniel from which the stone was cut out without hands, sealed Book which no one may read, invisible Confidence of those who conquer, Firmness of Kings, Glory of priests, Remission of offences, Appeaser of the just Judge. . . . Delight after God of my soul, heaven-falling Rain to my parched heart. . . . My Lady, my Joy, my Splendour, my sleepless Advocacy with God, and since thou art the Mother of Him, Who alone is good and merciful, receive my miserable soul and deign to place it by thy mediation and defence at the right hand of thy only Son, and in the repose of His Elect and of His Saints.

“ Wherefore also considering it as His own glory to yield to thy intercessions, He fulfils thy petitions as though it were an obligation.

Mother of my God, above all measure fondest of names. . . . I confide in thee who did most truly bring forth according to the flesh the true God ; to Whom is due all glory, honour, and adoration, with the un-originated Father and His all-holy and good and life-giving Spirit, now and ever throughout all ages. Amen.”¹

FOURTH CENTURY.

Saint Basil of Seleucia.

(One of the Fathers present at the Council of Chalcedon.)

He addresses the Blessed Virgin in this wise, “O sacred Womb which received God, in which the handwriting of sin was torn to pieces. What gifts sufficiently worthy of her can we offer ; of Whom all earthly things are unworthy. Amaranthine Paradise of chastity,

¹ S. Ephrem Syrus, *Precatio ad Deiparam*. This is very much longer in the original, which is throughout a hymn, as it were, in praise of Mary. *Sermo de sanctissimæ Dei genitricis Mariæ laudibus*, edition of Vossius, Antwerp, 1619, ii. 541. See also the eloquent prayer by the same Father in the Parisian Breviary in the Office for the Commemoration of the Vow of Louis XIII.

Mediatrix between God and man, Temple truly worthy of God; O all-holy Virgin, of whom, he who says all that is venerable and glorious errs not from the truth, but fails in duly exalting thy merit."

Saint Ehipanius.

(A.D. 310.)

O Virgin, sacred Treasure of the Church, Virgin whom we can call both Priestess and Altar, because thou hast prepared for us the table, and hast given us the Bread of Life, even Christ, for the remission of sin. What more can I say? Urged by the desire to praise thee, O Mother of God, and held back by my insufficiency, I will again say that thou art the Heaven and the Throne, at the same time the Cross, whose sacred arms have borne the Saviour. The angels accused Eve; thee O Mary, they glorify, who hast lifted up fallen Eve, and hast raised to heaven Adam driven from Paradise. By thee, indeed, O Holy Virgin,

the wall of separation has been thrown down, the peace of heaven has been bestowed upon the world, men have become angels; the Cross has shone upon the whole earth, death is conquered and hell despoiled. By thee have the idols been overthrown and the Divine Doctrine propagated; and, finally, by thee have we known the only Son of God, Whom thou, O Virgin, hast brought forth, even Jesus Christ our Saviour, Whom men and angels adore. We believe in the Father Eternal, the Son Eternal, and the Holy Ghost Eternal; and we glorify the indivisible and consubstantial Trinity, for ever and ever.¹

FIFTH CENTURY.

Saint Cyril, Patriarch of Alexandria.

Hail, Mary, Mother of God, Treasure worthy of Veneration, belonging to the whole Universe. Lamp of inextinguishable light,

¹ S. Epiphanius, Bishop of Salamina in Cyprus, 310-403. *Adversus hæreses*, lib. iii., v. ii., p. 18. Translated by Aug. Nicolas; in "*La Vierge Marie vivant dans l'Eglise*," ii. 160, 161.

Crown of Virginity, Sceptre of Orthodoxy, indestructible Temple, Abode of Him Whom no place can contain; Virgin and Mother. . . . Hail, thou who didst bear the Uncontainable; thou by whom the Trinity is glorified, by whom the precious Cross is made known and adored in all the world; by whom the heavens exult, by whom Angels and Archangels rejoice, by whom devils are put to flight, by whom the Tempter, the Evil One, is hurled from the heights of heaven; by whom the fallen creature is received up into heaven; by whom the whole Creation, fettered in the chains of an insane idolatry, has come to a knowledge of the truth, and Baptism is given to them that believe; by whom the Oil of Gladness, by whom Churches have been founded everywhere, and all nations are brought to penance! And what shall I say more? By whom the only begotten Son of God has appeared all bright and glorious to poor humanity seated in darkness, and in the shadow of death; by whom prophets prophe-

sied; by whom apostles preached to all nations the doctrine of salvation. By whom the dead are raised to life, by whom kings reign through the grace of the Holy Trinity. What man is there who may enumerate the multitudinous Graces of Mary? That Virgin's Womb! O Miracle! The wonder strikes me dumb with amazement.¹

Saint Ambrose.

(Died, 397.)

O Mary, we will keep our eyes steadfastly fixed upon thy life, that we may there contemplate the true portrait of virginity, and behold, shining as in a mirror, the rays of purity, and the beauty of virtue. On this model are impressed the features of the loftiest perfection; after this pattern ought virgins to form their life, and learn therefrom what they have to correct in their conver-

¹ Discourse of S. Cyril of Alexandria at the first Session of the Council of Ephesus, A.D. 431. See Labbe, ii. 583-586.

sation and imitate in their life. Thou, O Mary, wert ever a virgin, not only in body, but in mind. Thy guilelessness rendered thee incapable of the least disguise or of the slightest deceit. Thou wert humble of heart, grave in thy words, wise in thy designs : not given to much speaking, but diligent in thy study of the sacred books. Never didst thou place thy confidence in uncertain riches, but in the prayers of the poor. Always wert thou profitably employed, and discreet in thy discourse ; permitting no other witness of thy inmost heart but God alone.

Far from giving pain, it was thy pleasure to do good to every one ; rendering to thy "superiors" all honour, and never being envious of thine "equals" ; fleeing vain glory, acting in all things according to reason, and ardently delighting in good.

Thy look was full of sweetness ; thy bearing of humility ; and thy actions of modesty : thy whole exterior being so ordered that thy countenance reflected the image of thy soul,

and thy unvarying demeanour was a complete example of every virtue.

So wide was the embrace of thy charity, that thou knewest not where to place its limit. If we may speak of the slightness of thy nourishment, thou didst refuse thyself the most necessary things, prolonging thy fasts through several days. Thy sleep was no more than absolute need demanded, and whilst thy body slumbered, thy soul was watching: yes, even the moments of thy repose were for thee a time of religion and of piety.

Never wert thou less sensible of loneliness than when alone; and how indeed couldst thou be lonely, having by thy side the holy Books, the Archangels, and the Prophets.

Need I marvel that the Evangelist S. John should have revealed unto us the most lofty and sublime mysteries of religion, having dwelt with her who was their channel and their sanctuary? Ave Maria.¹

¹ *De Virginibus*, lib. ii., cap. ii. See also the French

Saint Augustine.

(A.D. 430.)

Thou, O Mary, hast perfectly fulfilled the Will of the Heavenly Father; thy greatest honour and blessedness is, not to have been the Mother, but the Disciple of Christ. Blessed art thou to have listened to the Word of God, and to have kept it within thy heart. Thou didst harbour the Truth of Christ in thy understanding, even more than His humanity within thy womb.

Woman incomparable, thou art corporally and spiritually Mother and Virgin. Mother of our Head, who is the Saviour, thou art also in very truth the Mother of all the members of Christ, even of ourselves, because by thy charity thou hast co-operated in the birth of the faithful into the Church. . . . It is by translation by the Rev. Father Joseph Duranti de Bonrecueil; Paris, 1729. The last paragraph is extracted from the *De Institutione Virginis*, cap. v., § 35. In the latter book S. Ambrose peremptorily refutes those who attack the perpetual virginity of Mary.

thee, O Mother of the Lord, that the dignity of virginity was established upon the earth, even by thee, O Mary, who wast worthy to bear a Son, without ceasing to be a Virgin. For the honour of the Saviour Jesus, I will not endure to hear thee mentioned, O Holy Mary, in connection with sin. Thou art the Beauty and the Dignity of the earth, O Virgin, and thou hast been ever the type of the holy Church. By one woman came death, and life by one. This last art thou, O Mother of God. Ave Maria.

SIXTH CENTURY.

Saint Anastasius the Sinaïte.

And who, tell me I pray, whether of men or devils, will dare to say that she, who is of the same essence with God as regards the flesh, is not after the image and likeness of Him Who was born of her? For how is she Mother of such a Son, if she bear not in herself whole and unbroken the image of her Offspring?

SEVENTH CENTURY.

From the Litanies of St. Ildefonsus, Archbishop of Toledo.

O Light of nations, Field where, in the sunlight, blossoms the Eternal Flower. Fair and fruit-laden Olive-tree; Virginal Country, the Possession of God; true Evangelist; living Sacrifice, bright Pledge of our immortality; cause of the richness of the Incarnation; Restorer of universal life, and Salvation of the universe.

SEVENTH AND EIGHTH CENTURIES.

St. Andrew of Crete.

(For the Feast of the Assumption.)

Arise: rise upwards into the peace of heaven, O Virgin, and appease the Creator in favour of His creation. Whilst those wert here below, a little portion only of our earth had the honour of possessing thee, but now that thou hast been borne from earth to

heaven, the entire Universe claims thee as the universal Propitiatrix, O thou who hast bestowed life, and who, yet more, by thy Son, art the life of all the living, and again yet more, the cause of life. ¹

As connecting links between the early Doctors and the Saints of the Middle Ages, we have, in the Eighth century, S. Fortunatus, who wrote the well-known hymn, *Qui terra, pontus, sidera*; and S. Aldhelm, who speaks of our Lady as “a Turtle dove, all pure and spotless.” In the Ninth century Ratramnus, who calls her “the Gate of Light,” and S. Paschasius Radbertus, who addresses her as the “Illuminatrix of the world.” To the Tenth century we owe the *Ave Maris Stella*.

¹ St. Andrew of Crete, Seventh to Eighth Century. Trans. Auguste Nicolas.

Saints of the Middle Ages.

ELEVENTH CENTURY.

Saint Peter Damian.

It is our joy to think upon thee O Mary, Palace of the Eternal King, and City of God. Thou art the Sunrise and the Dawn of Light.

Thou art the Myrtle and the Rose amongst the flowers of Paradise, thou art the Beauty of heaven, the Deliverer of captives, and the Dread of demons.

Thou art the Anchor which has held our poor lost vessel in safety, the Treasure which has procured our ransom, the Salt of our earth, and the End of our night; Thou art the Sunday of our hearts, and the Magnet towards which our souls are drawn; Draw thou our souls into the Rest of heaven.

TWELFTH CENTURY.

Saint Anselm, Archbishop of Canterbury.

Temple of Grace, Habitation of Divine glory

and wisdom, O thou to whom the Lord God was pleased to confide all the secrets of the eternal plan, thou who didst sanctify the world upon which thou didst bring blessing ; thou art the Queen of life and the means of the great Reconciliation.

Hail to thee, who dost win, ravish, and absorb all intelligences ; Hail to thee, who art the Alleluia and the heavenly song of all Christian lips.

Thou art the dismay of the spirits of darkness over whom thou hast victoriously triumphed ; everlasting Glory of angels and of men ; Rest of the heart.

Hail, Arm ever stretched forth over us for our defence ; Patroness and living Protection of sinners, Pilot of mankind, sweet Voice, reclaiming and cheering those who are tempted to despair ; Help of virgins, Mother of orphans ; Joy of all who suffer.

Hail thou Height to which thought cannot attain ; fair Star brightening every darkness ; Sun of radiant splendour, peaceful solitude ;

Eternal Flower of the heavenly garden ;
 Pearl of the skies ; Wall of defence, ever
 affording us a refreshing shade ; Inexhaustible
 Stream ; Stream of grace and of mercy.

Thou art as the mind and soul of all
 Christians, thou art the model of Divine
 Grace ; the commencement of true life, and
 the Mother of our Hope.

Thou art the contriver of Mercy, the Way
 of the soul to Paradise ; the Gate of heaven.

Mary, pray for us.¹

TWELFTH CENTURY.

Saint Bernard.

Thou, O Blessed Virgin, art the ground of
 our hope, and the representative of the time of
 mercy. Thou hast been, *O Inventrix Gratiae*,
 the commencement of all good, and the
 origin of all consolation.

* * * * *

¹ St. Anselm : Cf. the Prayer of the same Saint, beginning :—*Maria, tu illa Maria, tu illa maxima beatarum Mariarum* ; Bibl. Maz. 814. Bibl. Nat. 1196 (of the MSS. in both Libraries).

Thou art the Royal Way of our Saviour ; the Lord God was, as it were, a poor traveller wandering upon our earth, and thou art the House wherein He found a welcome. Thou art the Court, thou the Castle, thou the Sanctuary of the great God ; thou art His Sceptre, His Diadem, and His Throne. Thou art the anti-type of the valiant woman, and the Repository of the secrets of the Godhead.

No word is so sweet to utter as thy name. Thou art the purest Snow, whiter than all other snow. Thou art the Flower-garden of God, the Urn of gold, the heavenly Plant, the Violet of humility ; the priceless Pearl, the munificent Present of God to man. Thou art that Firmament, in which God hung the Sun, thou art the Image and Reflection of this Sun divine. Thou art the abundant River of Goodness, freshening and purifying the earth. Thou art the centre of the Universe, and in thyself alone a resplendent World. Thou art the Science of all sciences, *tu es negotium sæculorum* ; O Mary, who hast

repaired the past and prepared the future of mankind, *Ora pro nobis!*¹

THIRTEENTH CENTURY.

Prayer of St. Bonaventure.

(A.D. 1274.)

O my most sweet Advocate, Virgin Mother of the beloved Spouse of my soul, where wert thou, when for the love of me Jesus suffered so bitter a Passion? Wert thou not at the foot of the Cross? Yes, truly thou wert there, and still much more, for thou wert crucified in spirit on that Cross with thy Son. Nor was there any difference in these two crucifixions, save that He was crucified in His Body,

¹The foregoing extract from the prayers of S. Bernard is taken from the *Index Marianus* of the Patrology of Migne.

Amongst the other Saints and Doctors of this century, whose prayers and hymns to Mary Immaculate remain to us, we have only space to mention Richard of S. Victor, S. Hugh, S. Amadeus of Lausanne, the Venerable Rupert, Honourous of Autun, Philippe de Harveng, and Pierre de Celles. In this century also lived Adam of S. Victor, who wrote, besides many other hymns and poems, the *Ante Thorum Virginalem*. See MS. 577, Bibl. Nat.

and thou in thy soul. And although the Wounds of His Flesh were separate, they were in some sort re-united in one in thy heart, that heart so full of sorrow and of love. That heart, O my sweet Lady, was truly crowned with thorns, transfixed with three rough nails, given to drink of gall and vinegar, covered with blood, insulted, lacerated, and transpierced. The holy Gospel makes use of this last word in speaking of the sword of anguish which should pierce through thy soul because of thy beloved Child. O my sweet Lady, why wouldst thou die, and die for me? Did not the death of the Son suffice, but must the Mother also be crucified? O wherefore was it, Lady most prudent, that thou didst not remain alone within thine own chamber? Wherefore camest thou to the hill of Calvary? Was it according to thy custom, or fitting for thee, to appear in a place of so great tumult and of so much shame? Wherefore could naught restrain thee, neither thy Virgin modesty, nor the fear natural to woman, nor

the horror of so fearful a crime, nor the confusion of seeing thy Son on the Cross, nor the thought of thy reputation, nor the fear of being called the Mother of an executed criminal, nor the infamous character of the place, nor the shrinking from weeping thus bitterly in public, nor the multitude of thine enemies, nor the malice of the Jews who might crucify thee with thy Son? Alas! my sweetest Mother, wilt thou not speedily return to thy home, lest with thy Son I may also lose thee? Ah, who then should console me for the death of Jesus? Leave not my soul all lonely and uncomforted; let me not die thus. But O, all sorrowful Mother, full well I see that thou wilt not hearken unto me, nor give heed to my entreaties, being so bowed down with woe that thy whole heart and understanding are utterly absorbed in the Passion of thy Son.

But humbly, I implore thee, O my sweet Advocate, effectually to unite and fix my affections to the precious Wounds of Jesus my Lord, in which I desire to abide; and thou

wilt at least have the consolation of being no more alone in thy love.

I ask of thee neither gold, nor silver, nor worldly pleasures, nor honours, nor riches; wounds and sorrows alone I ask of thee; refuse them not, my Mother; and pray for me! ¹

¹ *L'Esquillon d'amour divine, lequel fist Bonne aventure.* Bibl. Nat. Fr. 927, Fifteenth Century. It is a translation from the *Stimulus Amoris*.



EARLY ENGLISH HYMNS TO THE BLESSED VIRGIN.

THE following Early English Hymns to the Blessed Virgin, we have ventured to copy from the *Month* for June–July, 1873. They were “selected from the *Old English Miscellany*, published in 1872, by the Early English Text Society, which took them from MSS. of the thirteenth century in the British Museum and other libraries. They have been arranged in modern garb, with as little interference as possible with the quaint Old English in which they were written.” They necessarily suggest one reflection—“the proof they afford of the perfect identity in devotional thought and

practice between the thirteenth and nineteenth centuries in the Catholic Church.”

The Annunciation of the Virgin Mary.

From heaven to earth God greeting He sent
By a holy archangel—to Mary he went,
Full mild was that Maid, with all beauties besprent:

Then Gabriel greeting her, thus sayeth he :
O Maiden most blessed, while Maiden thou be
A child shall be born and engender'd of thee ;
Believe me, Mary.

Answered him Mary, in accent most mild,
How comes it to pass that I can be with child,
For with knowledge of man I have ne'er been defiled.

In dread was that Maid.

* * * * *

My heart thy sweet tidings right gladsome have made,

God's handmaid I own me, and well have I sped ;
His will be accomplished, e'en as thou hast said.
Now pray we our Lord wheresoe'er we may be,
Who sent the archangel, sweet Maiden, to thee,
For love of His Mother, so gentle, that He
May bring us to bliss that lasts endlessly.

The Five Joys of the Virgin.

Here begin the Five Blisses of our Lady Saint Mary.

- 1 Lady, for that bliss of thine,
The bliss that first thy bliss begun,
When thou couldst say on word Divine
That Jesus was to be thy Son.
Through such a world as this
In sins our race we run :
Oh, help us not to miss
The life that is to come.

- 2 Mother, happy wast thou then,
When thou sawest heaven's King
Born of thee, but not with pain,
That shaped us and everything.
Shield us from our foe,
And give us thy blessing,
And keep us evermo'
From every wrong-doing.

- 3 Lady, if thou wert right
To be so glad and blithe,
When Christ put forth His might
And rose from death to life,

That all the world did dight,
 Yet child of woman is.
 Then let Him wash us white
 With those five Wounds of His.

4 When from the Mount of Olivet
 Thy Son was rising up the sky,
 Thy eyes were sweetly on Him set,
 For he was to thy heart anigh.
 And there, too, He has made thy seat
 In one high place for thee designed,
 Whom Angels like to come and greet—
 Thou art so winning and so kind.

5 Last, the King thy bosom bore,
 Fetched thee up to heaven, to get thee
 The bliss that had been lost before,
 And beside Himself He set thee.
 Of old thou wert His choice,
 And fairly did He greet thee :
 Then how didst thou rejoice
 When angels came to meet thee !

Mother of Mercy, Maiden kind,
 I pray thee as my power is,
 Let the world not make us blind ;—
 The world is full of enemies.

Oh, that thou help us at life's end,
 Thou that God and Man didst bear,—
 And us all to heaven send
 When this world fails us, is my prayer.

Hear, Jesus, what Thy Mother says,
 That is so beautiful and bright,
 That is Queen, most sure it is,
 Of heaven and earth by truest right.
 Make us clean of all our sin,
 And give our eyes the endless light ;
 Mean us for heaven, and bring us in ;
 Lord, have the will, Thou hast the might.

An Orison of our Lady.

On her I rest my life along,
 Of whom I will the praises sing :
 Her I will herald men among ;
 She did for us deliv'rance bring,
 From pain of hell so sharp and strong ;
 She brought us bliss so sweet and long—
 All through her holy childbearing.
 I pray her grant unto the song
 I now indite, a good ending,
 Though we do wrong.

Thou art our health, and life, and light,
Thou helpst all the human race,
By thee we are full richly dight,
'Tis thou bestowest joy and peace.
Thou broughtest day, and Eve brought night;
She brought us woe, thou bringest right;
She brought us sin, thou bringest grace :
Oh, look to me, thou Lady bright,
When I shall quit my earthly place,
As well thou might.

This world shall all to ruin go,
With sorrow and affliction sore ;
And all this life we shall forego,
Nor is it well to grieve therefore.
This world is not without our foe,
For which I think to let it go,
And square my deeds, by God's wise lore :
Earth's pleasure is not worth a sloe,
My God, Thy mercy I implore
For evermore.

A fool too long I've borne to be,
My folly turns to guilty fear :
I've loved to have delight and glee,
And proud and dainty robes to wear :
Delusion all I plainly see.
Therefore I purpose sin to flee,

And all my past besotted cheer.

Look, gentle Lady, pray I thee ;
Uphold and cherish, teach and rear
Poor wayward me.

For guilt I cry me welladay,

Sinful I am, and sad and wretched ;
Lady, be thou my timely stay.

Ere to the grave me death hath fetched,
Repent I will without delay.

Then let me live and mend my way,
Lest by the devil I be caught :

I sorrow for my sinful play:
I reckon not of this world so gay :
Mercy, I pray.

A Song to the Virgin.

Of one that is so fair and bright

Velut maris stella,

Brighter than the day is light,

Parens et puella.

I cry to thee, see thou to me,

Lady, pray thy Son for me,

Tam pia,

That I may come to thee,

Maria.

In sorrow counsel thou art best,

Felix fecundata ;

Of the weary thou art rest

Mater honorata :

Pray to Him in mildest mood

That for us shed all His blood

In cruce,

That we may come to Him

In luce.

All this world was sore forlorn,

Eva peccatrice,

Till our Lord therein was born

De te genitrice.

With glad *Ave* sped away

Murky night, and comes the day

Salutis ;

The well—it springeth out of thee,

Virtutis.

Lady, flower of everything,

Rosa sine spina,

Thou bearest Jesus, heavenly King,

Gratia divina.

Of all, thou bringest forth the prize,

O Lady, Queen of Paradise

Electa.

Maiden mild—a Mother

Es effecta.

Well He wots He is thy Son

Ventre quem portasti ;

Thee He will deny no boon

Parvum Quem portasti !

So kindly and so good He is,
He hath brought us unto bliss

Superni,

That hath hidden the foul pit

Inferni.

A Prayer to the Virgin.

O, blessed art thou, Lady, full of heaven's best
bliss,

Sweet Mother of all mildness,—Flower of Para-
dise !

Pray Jesus Christ thy Son, who the true Guide
only is,

That wretched me, where'er I be, in ne land He
miss.

I will to thee, fair Lady, mine orison begin :

O Mother, teach me sweetly thy dear Son's love
to win ;

For sigh I must, nor wot I to keep my sorrow in,
Till thou in gentle mercy shall bring me out of
sin.

Oft I thy dear pity seek, oft on thy great name
call,—
My flesh is foul, this world is false, O help me
lest I fall;
Lady, shield and keep me free from all the pains
of hell,
And bring me to the blessedness the which no
tongue may tell.

They make me sad, O Lady, the works that I
have done:
I cry full oft, oh, hear me — thy name I call
upon—
For if I have not help from thee, other there is
none
To help; help me well thou mightest; thou
helpest many a one.

O, blessed be thou, Lady, who art so fair and
bright,
My hope is in thee only,—in thee by day and
night—
O, help, then, in thy mildness, full well thou
hast the might,

That ne'er for friend's friendship I lose eternal
light.

Queen so bright and beautiful, thy Son's ruth I
implore ;
Of the sins that I have done it rueth me full
sore ;
Thee oft have I forsaken, but, Lady, never more—
For thy sake—will I hearken to Satan's crafty
lore.

O, blessed art thou, Lady, that art so kind
and bland,
Pray Jesus Christ thy Son to me His dearest
grace to send,
Where'er I be, that ere my way hence from earth
I wend,
I may win in Paradise the bliss withouten end.

Bright Queen of Stars, and beauteous, O do thou
light me here ;
In this false and fickle world so me direct and
steer,
That at my ending day I no fiend may have to
fear.
O Jesus, with Thy sweet Blood Thou boughtest
me full dear.

Jesus, holy Mary's Son, O, hear me from Thy
 throne ;
 To cry to Thee I dare not, to her I make my
 moan ;
 Vouchsafe, then, that for her sweet sake I cleanséd
 be so clean,
 That at day of doom I miss not Thy fair face
 serene.

*Parchemin, encre ne cire,
 Ne porroit durer ne suffire,
 Por voy que l'on vosist ton sen, ta bonteit dire,
 Et seuxent tous cès escrire
 Qui furent seront et sont neis.*¹

Our little book cannot be more properly concluded than in the words by which, on the 8th of December, 1854, the Vicar of Jesus Christ, our own Pius IX., in the presence of the vast concourse of Catholic Bishops who thronged the Basilica of St. Peter, solemnly

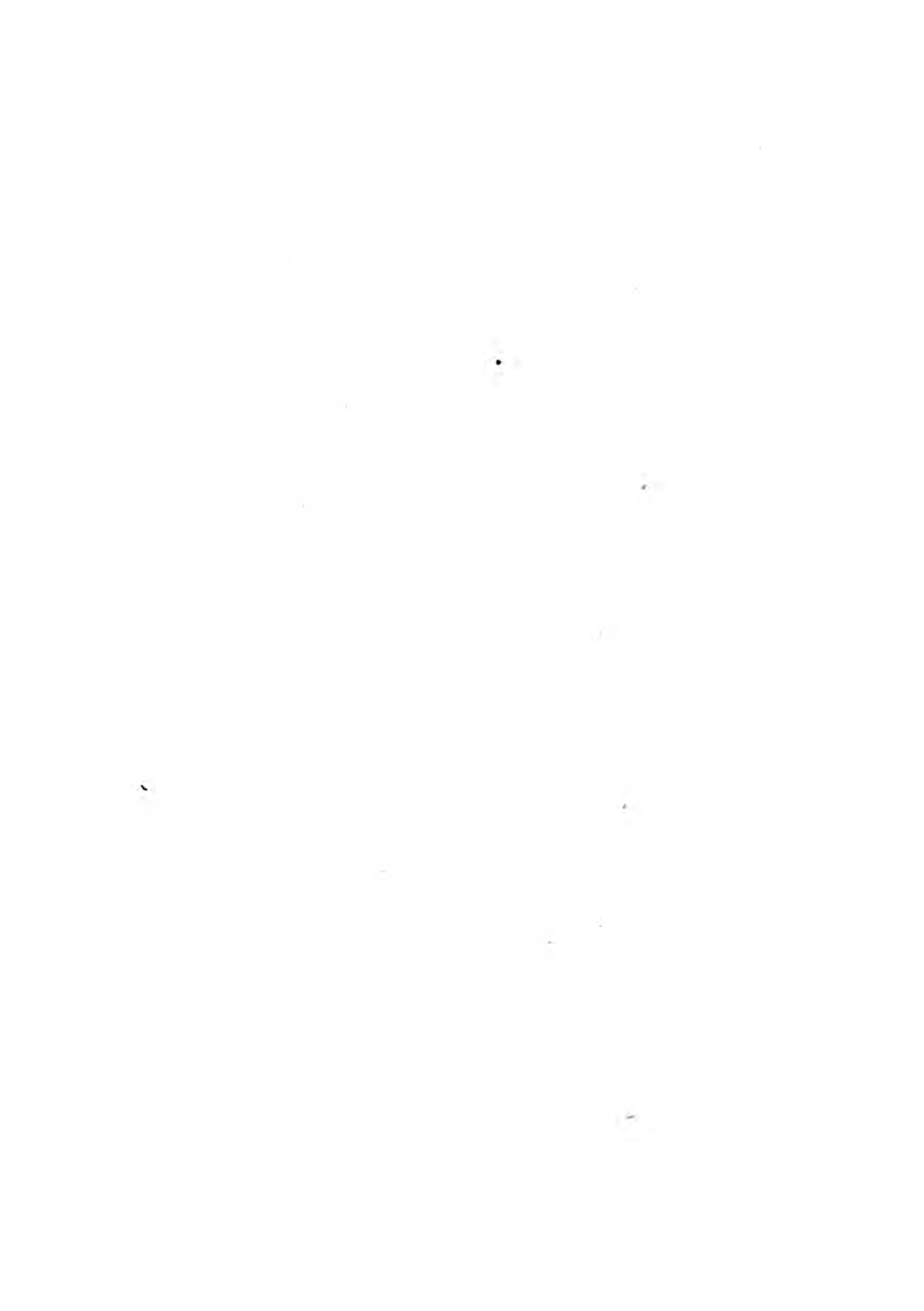
¹ Neither parchment, ink, nor wax, could last or suffice to show all that one would of thy wisdom or tell of thy goodness, nor all those to write it, who have been, shall be, or are, born.—*Bibl. de l'Arsenal*, T. L. 319, 13th century. Cf. the Song of Pièrre de Carbiac, Troubadour of the same century, beginning, "*Donna dels Angels regina.*"—Rochequede, p. 302.

defined the Immaculate Conception of Mary to be an article of faith :—

“In honour of the most Holy and Undivided Trinity, for the glory and ornament of the Virgin Mother of God, for the exaltation of the Catholic Faith and the spread of the Christian religion, by the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by our own, we pronounce and define, that the doctrine, which maintains that the most blessed Virgin Mary, in the first moment of her conception, was, by a singular grace and privilege of Almighty God, in regard of the merits of Christ Jesus, the Saviour of the human race, preserved free from the stain of original sin, has been revealed by God, and is, therefore, to be firmly and constantly believed by all the faithful.”

AVE MARIA,

GRATIA PLENA.



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