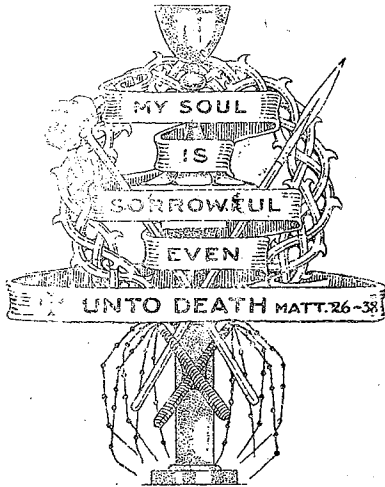


No. 18



THE HOLY HOUR

An Offering to the
Sacred Heart of Jesus

ONCE

In the Garden of Olives,
Afflicted by Sadness and Agony :

NOW

In the Most Holy Sacrament,
Aggrieved by Disregard, Malice, Ingratitude.

IN SACRAMENT AS IN GARDEN

Beset by Enemies ;

Forsaken by Friends

ELEVENTH EDITION

Translated from the French of
Rev. Fr. A. Tesniere

BY REV. FR. LAURENCE O'NEILL, O.F.M.
ST. FRANCIS', CORK

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Jesus



Agony
in the Garden

FATHER AUGUSTINUS O'NEILL,
O.F.M.,

Min. Pro. Hiberniae.

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TRANSLATOR'S PREFACE

ST. FRANCIS, ' CORK

I feel it a great privilege to translate this golden little book on The Holy Hour. Those who read it will easily realise its practical worth, and St. Margaret Mary Alacoque's own Nuns, whose only mission in life is, as hers was, to love the Sacred Heart and be His Apostles, are most anxious to place it in the hands of English-speaking Clients of The Sacred Heart, to enable them to practise more easily the Devotion so dear to Him—The Holy Hour.

It is, in reality, a meditation in disguise, a meditation made easy, very easy, very attractive, too, and, above all, very practical. All one has to do, along with imploring the help of God, of course, is to read slowly, very slowly, to ponder deeply, very deeply, over each sentence, so as, with The Blessing of The Sacred Heart, to charge and overcharge one's own heart with the feelings and sentiments of The Sacred Heart; 'tis then, and only then, one can pray, for Our Divine Lord Himself tells us: "out of the abundance of the heart the mouth speaketh" (Matt. xii, 34).

The proper way then to use the little book, or indeed any book of prayer, is to read slowly and attentively till something strikes us and appeals to our hearts. Then

we should do well to close the book and open our hearts to the Sacred Heart, think and talk over the point with Him, particularly in regard to our own dispositions, circumstances, any way and every way in which the point can be of practical use to us, praying frequently for more Grace and understanding and energy that He may deign to give us His Grace and Blessing so that the truth may remain engraved on our hearts and bear fruit in our lives. When we can no longer think over the point, we resume our reading of the book till something else strikes us, when we think and pray as before. We occupy our minds and use the book in this way till the Hour has passed. It does not make the least difference how far we get in the book—whether we finish a page or a chapter—or all the prayers set before us in the book. *The only point in prayer is to get talking with God*, and the proper and the wise thing to do is to remain talking with Him as long as His Grace is working in our hearts instead of letting our thoughts stray away, reading further in the hope of finding other things that may or may not appeal to us.

In his introductory remarks, the pious author Père Tesniere, is evidently speaking to those who are already familiar with, or can easily acquire, further information

about The Holy Hour (of St. Margaret Mary Alacoque).

The essence of The Holy Hour is the spending of a solid continuous hour in prayer, in union with Christ in His Agony. If this be done in the Presence of The Blessed Sacrament, so much the better, but The Holy Hour can be made privately in one's own home.

The Holy Hour is not an ordinary Hour of Adoration—Eucharistic Hour—as such an hour is called. An Hour of Adoration is certainly a most fruitful and most excellent Devotion, but to be The Holy Hour revealed by The Sacred Heart to St. Margaret Mary Alacoque, and to share in the Indulgences of the same, the prayers recited must be exclusively in spirit and union with Our Saviour in His Agony.

An essential condition for membership of The Holy Hour is to have one's name inscribed on the rolls of membership either of the Archconfraternity itself in Paray-le-Monial, or of some Sodality of The Holy Hour which has been affiliated to the Archconfraternity.

Anyone who cannot get into touch with such a Sodality, or finds it difficult to write to Paray-le-Monial, should apply to a Promoter, viz., to someone (such as the writer, e.g.) who is authorised to receive

names, and forward them to Paray-le-Monial. Such people, if they wish, could arrange with some of their pious friends to join The Holy Hour; then send the names and the surnames to the Promoter. Of course, if desired, each one can write singly, but (1) the sending of groups of names will facilitate correspondence, and (2) those who try to love The Sacred Heart are always delighted to help others to get into closer touch with Him.

There is absolutely no charge for enrolment, and a certificate, if desired, costs only one penny. The work of spreading the devotion is better organised than was possible in the beginning. In many places there are pious, zealous people who receive and forward names to the Promoter: arrange for the enrolment and the issue of certificates to applicants for same, and keep a stock of books. Application can be made through these zealous sub-Promoters, but, if necessary or desired, one can always write to the Promoter direct, the address being: Fr. Senan Hedderman, O.F.M., The Friary, Ennis, in which case threepence should be enclosed for the stamp and stationery of the reply, and if certificates be desired, then in addition to the threepence, a penny for each certificate requested should be enclosed. If, well and good,

intending members should feel inclined to send, freely and voluntarily, a small offering for the expense (such as printing, correspondence, etc.) of spreading the devotion, they will surely be doing a very good thing for themselves and for God. But let there be no doubt about it; there is no charge for mere enrolment; for certificates the necessary trifling expenses have to be covered: after that there is no question or expectation of money; any offering that may perhaps be made will be merely as and if one freely wish to make it.

The Holy Hour! What a wonderful Devotion! The Sacred Heart Himself having revealed this Devotion to Saint Margaret Mary Alacoque, the whole aim and object of this pious practice is, as we might expect it to be, to unite us to His Most Sacred Heart in a most intimate way by saturating us with the sentiments of the agonising Heart in Gethsemani so as to make His sentiments our own. Where can we find a Devotion that brings us more directly into touch with The Sacred Heart, The Sacred Passion, The Holy Sacrament, hatred of sin, gratitude and love to The Sacred Heart? And when Divine Grace urges us to join The Holy Hour and to practise it, what is that but The Sacred Heart drawing us to Himself, making us

one with Himself, making our lives the school where we learn to love Him in life that we may in God's good time qualify for an Eternity of Love with Him in Heaven.

FATHER LAURENCE O'NEILL, O.F.M.,

St. Francis', Cork.



THE HOLY HOUR

What is The Holy Hour?

The Holy Hour is an hour consecrated to prayer, from eleven o'clock to midnight, in the night from Thursday to Friday.

i. This Devotion owes its origin primarily to the prayer of Jesus in Gethsemani, in the vigil before His death, when He fell to the ground in Agony, in the night from Holy Thursday to Good Friday. It is the reply of those words of Our Saviour: "Stay you here and watch with Me" (Matt. xxvi, 38), and "What? Could you not watch one hour with Me?" (ibid. xxvi, 40).

Its institution is due to Saint Margaret Mary Alacoque, or rather to Our Lord Himself. "One occasion, amongst others, when The Blessed Sacrament was exposed," she writes, "... Jesus Christ, my Sweet Master, appeared to me, all shining with Glory, and His five wounds as brilliant as five suns. It was then that He unfolded to me the indescribable wonders of His pure Love, and to what excess He had been moved in His Love towards men, from whom He received only ingratitude, and neglect—"This hurts Me much more," He said to me, "than all I suffered in My Passion, and to such an extent that if they would make some

return of My Love, I should think little of all I have done for them, and should wish to suffer still more for them, if it were possible. But they have only coldness and rejection for all My eager endeavours to do them good. But thou at least give Me the pleasure of making up for their ingratitude as much as thou wilt be able."

Then Our Lord said to her in express words: "In the nights between Thursdays and Fridays I will make thee share in that mortal sadness to which I so readily submitted in The Garden of Olives . . . And to join with Me in that humble prayer which I then offered to My Father in all My anguish, thou wilt rise from eleven o'clock till midnight, and prostrate thyself with Me, with thy face to the ground, for an hour, both to appease The Divine Wrath, by asking pardon for sinners, and to soften, in some way, the bitterness I felt in being abandoned by My Apostles . . . and during this hour thou wilt do what I shall teach thee" (Autobiography).

2. It is clear from this fact, and from these words, that The Holy Hour is one of the practices of Devotion most dear to The Heart of Our Lord: its purpose is to console Him for the ingratitude of men, to make reparation for sinners and especially to obtain the conversion of the dying.

3. All who can, will do well when making The Holy Hour, to place themselves in the presence of The Most Holy Sacrament, the others will transport themselves in spirit before The Tabernacle nearest to their homes; for it is not only for The Agony of Suffering in Gethsemani that we have to offer consolation, but for The Agony (of abandonment) in The Holy Eucharist also. He Who endured the first, and continues to submit to the second, is present in The Most Holy Sacrament in all the truth of His Adorable Humanity, and His Heart deigns to have need of our love and of our consolation. Who would wish to refuse them to Him?

There is no subject of meditation prescribed for The Holy Hour, but from the words of Our Lord it is evident that to fulfil His desires we should meditate on His Agony, and His Humiliation, should place His Love before us, and should detest our ingratitude. It is to help in this that we offer pious people the following considerations, arranged in the order of the four ends of Sacrifice.

When can one do The Holy Hour?

One day in the week, Thursday evening, which is the evening of The Agony (we are

dealing with the Holy Hour of Paray-le-Monial, as the Statutes of our Arch-Confraternity understand it, and as St. Margaret Mary Alacoque used do it).

The best of all would be to do it in the actual hour of The Agony of Our Saviour—from eleven o'clock till midnight—but it is permitted to anticipate the hour, and the members of the Arch-Confraternity of Paray-le-Monial, or of the confraternities affiliated to it, can gain the Plenary Indulgence attached to the Devotion, if they make The Hour on Thursday between 2 p.m. and midnight, according to their convenience. As is evident, however, from the Revelation, to which it owes its origin, The Holy Hour is made better at some hour later towards evening or night than at two p.m.

The Holy Hour can be made once a week on Thursday to gain The Indulgence as just explained, but it can be made any time out of devotion. There is, however, no obligation about it, and everyone who is willing to make it sometimes during life, can join the Archconfraternity.

What are the Privileges of The Holy Hour ?

Besides the graces attached to the meditation of The Sufferings of Jesus, and to

every generous or pious act offered Him, members of the Archconfraternity of The Holy Hour gain, each time they do The Holy Hour on a Thursday within the specified time, a Plenary Indulgence applicable to The Souls of Purgatory on condition of Confession, Holy Communion and Prayers for the Pope. For this purpose, Holy Communion can be made on the Wednesday before the Thursday, Thursday itself, or on any other day till the Thursday week ; the Confession can be made inside a week before the Thursday or any time till the Thursday week, and, in the case of those accustomed to go to Confession, at least twice in the month, unless impeded from doing so, or to receive Holy Communion every day, although, perhaps, they may abstain from Holy Communion once or twice in the week, they can gain the Indulgence without going to Confession or Holy Communion specially for the purpose (cfr. I.C. 931, † 1 & 3).

What is to be done to become a member of The Archconfraternity of The Holy Hour ?

One must send one's surname and one's Christian name, either to The Monastery of the Visitation in Paray-le-Monial, which is the centre of the Archconfraternity, or to a

Confraternity affiliated to it, or to an Official Promoter. The inscription of the name of a (religious) Community secures the enrolment of all the members present and future (of that Community). The register of all the names of the members is preserved in Paray-le-Monial, in the cell in which Saint Margaret Mary Alacoque died.

What is the difference between The Holy Hour and our usual practices of devotion?

In general the principal purpose of our prayers is to adore God, while in The Holy Hour our devotion is offered in a very special way to the Suffering Humanity of God Our Redeemer in His Agony of Atonement for our faults.

In fact, when Jesus falls to the ground in Gethsemani, bathed in His Sweat of Blood, He lives through all The Holy Hours to be made till the end of time, and each one of them soothes His Sorrows to a certain extent.

If our prayers can have such an effect, what Christian will refuse to try to dress the Wounds, which he himself has inflicted by his sins, on The Heart of Christ?

Let us remember that Our Divine Redeemer suffered much in the Garden of

Olives by His privileged Apostles yielding to sleep, rather than praying with Him. Now that we can do duty for the Apostles, every time that we make The Holy Hour, should we not thank Jesus for this great privilege that His Grace offers us, and correspond with it by the fervent practice of this beautiful devotion so dear to His Sacred Heart?

THE FIRST QUARTER OF THE HOUR. ADORATION.

The Agony Itself.

Bring to mind vividly the scene of the prayer and of the Agony of Jesus in the Garden of Olives, follow closely all its details, while adoring Jesus, in the spirit of Faith, Love and Compassion.

1. After having instituted the Blessed Eucharist and given Holy Communion to His Apostles, not excluding Judas himself, while even then the traitor was preparing His betrayal, Jesus comes with His disciples to the Garden of Olives in Gethsemani. Taking Peter, James and John aside, He begins to FEAR (pavere), and GROW SORROWFUL (contristari), AND TO BE SAD (moestus esse).

And He says ONE WORD to them, ONE WORD which sums up His utter dejection:

"My soul is sorrowful even unto death!"
(*Tristis est anima mea usque ad mortem!*)—
"Stay you here, and watch with Me!"
(*Sustinete hic et vigilate mecum*).

Then He goes forward a little, kneels on the ground and says: "Father, if Thou wilt, let this Chalice pass from Me. Nevertheless, not as I will, but as Thou wilt." An angel appears to Him strengthening Him to suffer more. He falls flat on the ground and enters into Agony. Continuing to pray that, if it be possible, this Hour may pass far from Him, He says: "Father, Father, if it be possible, let this Chalice pass far from Me! All things are possible to Thee, but not what I will but what Thou wilt." And a sweat of blood covers Him, trickling down upon the ground.

He rises at the end of an hour; comes to His Apostles; finds them sleeping, and says to them: "What, sleep ye! Could ye not watch one hour with Me? Watch and pray."

And He goes back. He repeats the self-same prayer: "My Father, if this Chalice may not pass away but I must drink it, Thy will be done."

Returning a second time to His Apostles He finds them still sleeping, and they know not what to say to Him. He leaves them and begins again, during a third hour,

without doubt the same prayer; after which He says to His Apostles: "Behold the hour is at hand; the Son of Man shall be betrayed into the hands of sinners, rise! behold he is at hand that will betray Me; let us go meet him."

II. Adore Jesus when He says to His Apostles: "My soul is sorrowful even unto death." Believe the absolute truth of these words: they are no figure of speech, it is no exaggeration of His sorrow. Without a very special help from His Divine Nature, Jesus is so sorrowful at this moment that His sadness would be sufficient to cause Him to die.

His sorrow fills not only His imagination and His heart, but even His whole soul, His will and His understanding.

His sorrow comprises disheartenment, dejection, revulsion, languor of mind, worry, bitterness, fear, overwhelming anguish; it is so piercing that it causes a sweat of blood to break out over Him: He falls crushed by the weight of His misery.

Look at Jesus prostrate in the dust; look at Him, His face pale, His eyes livid. His whole appearance downcast, His limbs trembling. Listen to His heartrending tone of voice when, with infinite sadness, He pronounces these words: "My soul is sorrowful even unto death."

Oh ! how truly man and like unto us is He whom fear causes to tremble, whom anguish crushes, whom heart-weariness exhausts, whom revulsion overwhelms : is He who crashes to earth under the load of such indescribable sorrow.

III. But at the same time adore your true God ! For it is not by His human will (unaided by Divine strength) that those awful feelings trouble, dominate and overwhelm Him : He freely opens His soul to them. And His Holy Soul remains, even then, in possession of the beatific vision. He retains, only the rays and the joys of it, to surrender it altogether to His sufferings.

Adore this Son of God, The Divine Word The Light of Heaven, The Joy of the Angels, saturated with bitterness.

Oh ! Adore Him with love, with sorrow, with compassion—this Divine Beauty covered with blood and with dust ; this strength of God's Arm bent under so much dread ; in a word, this Saviour of yours, so truly God, so truly man.

Keep close to Him : banish far from you sleep, selfishness, indifference. Give yourselves to Him, watch with Him, pray with Him.

IV. Then transport yourselves from Gethsemani to The Tabernacle. Enter there with all respect, and adore Jesus there. 'Tis He, the self-same, whom sorrow, fear, misery of

heart, revulsion prostrated to the ground in the Garden ! Recognise Him ; and see He continues in this awful Agony. There it was suffering : here it is humiliation. Look at Him here, annihilated under the veil of The Holy Species—no figure, no appearance, no voice, no strength, more humiliated, more abandoned than in Gethsemani ; His enemies plot against Him : His friends sleep : and He cannot leave this place of His humiliation to ask them for help and consolation. What is it that humbles Him so low that one cannot see enough of Him to form even an idea of His real Being ?

What weighs so heavily on Him that He cannot avoid the filth so close to His garment, nor escape from the sacrilegious hands that want to ill-treat Him ? Ah, truly it is an absolute annihilation !

He repeats in His Heart and gives utterance by His very state of humiliation, to the words : " Father, Thy Will be done and not Mine ! " He says to us : " Watch and pray with Me ! " Ah, do you not hear these words, night and day issuing from every Consecrated Host ? Words of command, words of request, words of reproach ; and they are always words of love. " Watch and pray with Me. "

Listen to Him ! Open your heart to Him : watch and pray with your Saviour in Agony

Who watches and prays for you without ceasing, in every Tabernacle where His Love ever keeps Him—A Prisoner of Love.

**THE SECOND QUARTER OF THE HOUR.
GRATITUDE.**

The Reasons of the Agony.

Why, on whose account, is the Agony of Gethsemani and that of the Tabernacle undertaken? For us, for love of us, and for our Salvation!

You can never thank Jesus enough for it, for it is through it that He asks and obtains pardon for all your sins: it is in His Agony that He determines to undergo suffering for them: it is through it, too, that He sanctifies all your trials.

I. In Gethsemani, Jesus has before His eyes, on the one hand, all the iniquities of man, on the other the Sanctity of God: the punishments to be endured, the Justice that imposes them, and in contrast with the redoubtable Sanctity and the inexorable Justice, is the absolute powerlessness of man to justify himself and pay his debt. Who will give himself up for us? Thou, O Jesus, Thou art the only one able to do it!

And Jesus takes it on Himself: "Father, if this Chalice cannot pass from Me, unless I drink it, Thy will be done!" He consents

then to take all the sins of the world upon Himself. He undertakes to pay the debt to the last farthing, and thereby He obtains pardon for us all! All men from Adam till the end of the world—Jesus prays for all, asks and obtains pardon for all! Not even one was excluded from His prayer, from His Love!

I was there, too; I, oh, my Jesus, with all my sins, and with all my helplessness to expiate them: I was there, ungrateful, hardened, without contrition: I was there, resolved to fall back into sin, and to render Thy Agony useless: and Thou, Thou didst not reject me.

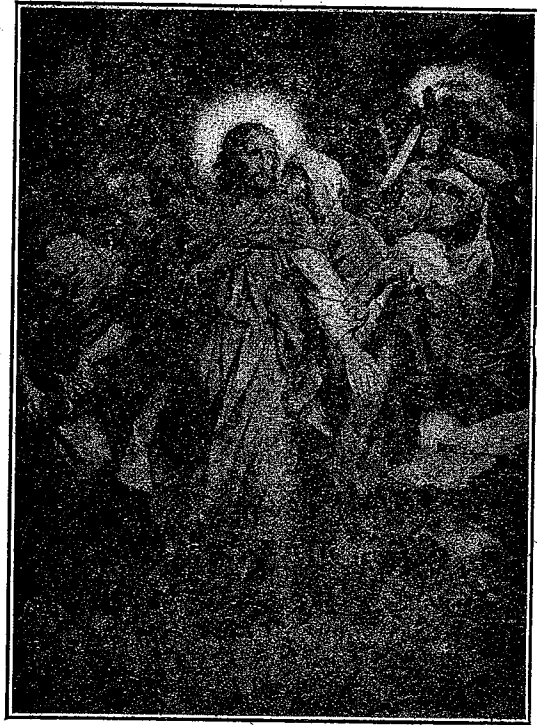
And every time I commit sin, I can obtain grace, by offering to the Justice of Thy Eternal Father, Thy prayer, Thy sorrow, Thy Agony.

And every sinner who will ask for grace will be heard; because Thou hast earned grace for him: and till the end of all things, perfect contrition—the contrition that will satisfy God, which gives grace and life, will trickle from the rock of Gethsemani along with the drops of Blood in Your Agony, the inexhaustible source of Mercy and Pardon.

II. How can I ever thank Thee enough for having shown Thyself so truly Man in Thy Agony? Why didst Thou will that fear, anguish, revulsion, and disappoint-

ment should strike their talons so fiercely into Thee, if not to sanctify my wicked passions, to make their attacks meritorious, and to give me the model and the grace of patient suffering?

III. Is it possible, then, that I can draw back any longer in terror, feel my heart revolting, my whole being fainting in weakness, my courage beaten down, my will hesitating in the moment of sacrifice or humiliation, of sickness or death? Is it possible that in disappointments, aversions, or in faint-heartedness, I shall any longer offend against the Rights and the Will of God, provided that in my very soul, and leaning on Thy grace, I shall abandon myself to the Divine Will, and in resignation repeat, like Thou: "Thy will be done"? Oh, rather, much more! Since Thou hast felt and overcome those humiliating weaknesses in Thy soul, if I struggle against them, by my will, and reduce them eventually to the submission due to God, they will be a source of merit to me, and the victory over them a pledge of my reward. Oh, my Good Saviour, Thou hast given us the means to sanctify our disappointments, our unwillingness, our terror, our aversions, our dejection, our cowardice, our pain! May Thou be for ever blessed! Never wert Thou so merciful! Never didst Thou understand



THE BETRAYAL

*Coming to Jesus, he said: Hail Rabbi!
and he kissed Him.*

St. Matthew, xxvi, 39.

better my poor nature and its incurable weakness than in Thy Agony.

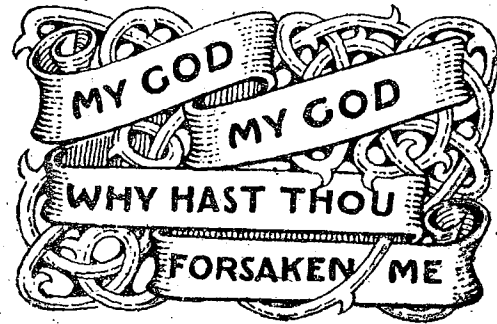
IV. Oh, thanks again, my Jesus in Gethsemani, for there Thou givest me the model and grace of real prayer, humble, resigned, fervent, continued, and conformable in every way to the designs of God! There Thou hast sanctified in advance, purified and made efficacious all our prayers; and they are heard in advance, too, if only they are in union with Thy prayer in Thy Agony.

V. And in order that all these graces may reach me—graces in abundance, life-saving and efficacious—Thou hast stored them in the undying Sacrament of Thy Love. What art Thou doing during the long hours of Thy life of annihilation in the Eucharist, for more than nineteen centuries, if not offering for me, to the goodness of Thy Father, the humiliations, the anguish, the prayers, the bitterness of Thy Agony in the Garden of Olives? And, oh, Jesus, when Thy Father sees Thee so humiliated, prostrate before Him, as a suppliant, can He refuse to pardon, at Thy petition?

And when suffering, humiliation, ingratitude, or even only the burdens of life crush me, Thou art ever at my side, oh, my Jesus, to support me, by showing me how to bear them, how to remain silent, how to pray for

my enemies. Thou Who givest Thyself to all, without defending Thyself, in Thy Sacrament.

And, afraid that Thy example alone would not be enough, Thou hast given me Holy Communion, in which Thou comest Thyself to pour into my soul all the salutary strength of Thy Agony: contrition and hatred of sin: resignation and energy: persevering prayer and love. Oh, Jesus, oh, my Good Jesus of Gethsemani, and of the Eucharist, may Thou be ever blessed and praised.



THE THIRD QUARTER OF THE HOUR. ATONEMENT.

The Causes of the Agony.

Three principal causes, among many others, bring Jesus, in His Agony of sorrow, to the very point of death: the taking of our sins on Himself: accepting for Himself the punishment of them: the uselessness of His sufferings for a great number of those whom He is redeeming.

Follow Jesus more closely now. Enter into His Heart: see everything in His Heart by the light of Faith: have courage to see thoroughly everything in His Heart.

I. To expiate our sins, Jesus must take them on Himself, accept responsibility for them and acknowledge Himself guilty of them in our stead. It is an appalling reality! He must take sin on Himself, in some way appropriate it as His own, and, having taken the place of all sinners, stand before His Father as liable for the sins and the atonement of the whole world. St. Paul expresses the idea in one verse of Holy Scripture: "For us He hath made sin" (ii Cor. v. 21), as if He were the only sinner, i.e., guilty of the sins of all others. Do you understand this awe-inspiring mystery? He, Who was Infinite Sanctity,

Truth, Purity, Justice, Innocence, Humility and Charity, took on Himself sin with all its filth, blasphemy, impurity, lies, pride, cupidity, avarice, and every other crime "that we might be made the justice of God in Him" (ii Cor. *ibid.*), since He had, in His Infinite Mercy, made Himself the Atoning Victim of sinners.

Oh, what a dreadful strife took place then between His perfections and our degradations, between His beauty of soul and our shame, between Jesus and sin!

But Jesus! Thou camest to bear all our iniquities: well, then, bend Thy shoulders, and let them be laden with all our crimes!

And see then in that valley of Gethsemani two torrents beginning from the two ends of time, one from the beginning, the other from the end of the world; see their black floods, so filthy, so fetid: they are charged with all the sins committed since Adam, and that will be committed till Antichrist: sins of pride, of covetousness, of lust, of anger, of gluttony, of envy, of sloth, internal sins, external sins: sins of thought, of desire, of external action: every kind of sin! And they pour themselves all over Jesus: it is a sewer of filth that discharges on Him: and He must be the cesspool! Horror, loathing, shame penetrates the very depths of His soul, which is overwhelmed, beaten down,

submerged. He is stifled. He succumbs, He is on the point of death. "The waters have come in, even to my soul" (Ps. lxxviii, 2). Useless to resist and to ask for grace: the cries of the sins overpower His voice: O God, my God, look upon Me: why hast Thou forsaken Me? Far from My Salvation are the words of my sins" (Ps. xxi, 2). It is a tempest of darkness and of horror in which drowning is imminent. "I stick fast in the mire of the deep" (Ps. L. xviii, 2). It is a night of horror in which the most loathsome figures appear: Cain, Judas, Herod, Caiphas, Tiberius, Nero, Arius, Luther, Voltaire, Ninive, Babylon, Athens, pagan Rome and our modern cities so full of vice; all the abominations; all the sacrileges; all the apostacies. Jesus, Son of God, Most Holy One, dost Thou really wish to seem guilty, to take to Thyself, and bear all that? No, it is too horrible. "Father take this Chalice far from Me!" "But then the world will be lost!" "Ah, no, let it be saved, let Me die; Father, if this Chalice cannot pass from Me unless I drink it, Thy Will be done!" And then, on His knees, His face in the dust, crushed by the weight of shame, remorse and humiliation, Jesus says to His Father: "I have sinned and Thy justice is just; all sinners are My members, strike the Head: It alone is guilty

and I ask Thee for pardon!" O excess of humiliation! O immensity of Love! O terrible insistence of Eternal Justice!

Alas! Alas! I was there. I, too, and I crushed Thy Soul, I weighed Thy shoulders down, O Sweet Victim! I was part of the bitter dregs of Thy Chalice: I provoked Thy disgust. My whole life with my precocious sins, with my ungrateful relapses, with my cowardice, my faithlessness, with my treasons—Thou hadst to bear it all. It provoked Thy Bloody Sweat: it was the cause of Thy Agony! Oh! I detest it! It fills me with horror! Make me die this very moment, rather than that I ever offend Thee again, rather than that I ever renew again the humiliations of Thy Agony!

II. But Jesus must undertake to satisfy Divine Justice for all these sins, of which He is now accused: and the punishment is death. No ordinary death. But death, preceded by the treason of one of His friends and by the base abandonment of the others; by an unjust sentence; by a scourging; by a crowning with thorns. Death amidst horrible insults, under a public calumny, accompanied by official degradation! Foreseeing all this, the soul, the heart, the very body of Jesus revolt: terror masters Him. Oh, how cruel it is! Ah, it is too much!

"Father, all things are possible to Thee:

may this Chalice pass far from Me!" But Heaven remains deaf: there is no Father now for Jesus, only an Avenger who demands Justice! And Jesus delivers Himself into His inexorable hands: "Not My will be done, but Thine!"

III. And while Jesus accepts and already submits to this awful martyrdom for us, what are we doing? Are we asleep? We fly away at once, and make this dreadful Agony and the Death, of which it is the beginning, useless! Jesus is to abase His Majesty, to be filled with His most just disgust, undertake our punishments for us: is it all to be in vain? Are we not even to pay attention to it at all? Are we to give ourselves up to the slightest pleasure, the most trifling advantage, to the very least of difficulties, and, in so doing, abandon Him and fly away?

That He should love us, love us to the point of dying of love for us, and not be able to make those for whom He dies love Him in return!

And what will they do—when Jesus will continue centuries long the humiliation of His Agony to assure them of the fruits of it—when He will continue to bear all our sins, to offer Himself for us, the guilt-stained, while He lives in His Holy Sacra-

ment, in a state of greater annihilation than the very least of His creatures?

Some will be His declared enemies. They will plot against Him, they will strive to banish Him from the world; they will persecute Him; and, oh, God of Mercy, if they can only lay their hands on Him, they will cast Him into cesspools, amidst mockeries, insult and unmentionable indignities. Determined by His too great love to remain for ever on this earth and dwell among sinners, He will see evil done before His eyes. Always and everywhere, the filth of crime will gush out over His Sacred Humanity; as the object of the first attack His Heart, unable to contain Itself longer under the rain of so many blows, will cry out: "For so much love I receive only refusals and ingratitude! This pains Me more than My Passion itself."

Then He will seek His friends: "You, at least, force yourself to console Me for all these ungrateful ones." But His friends! Where are they? They sleep while His enemies watch, and snatch souls away from Him, and persecute Himself ceaselessly! They sleep while the waves of sin, of blasphemy and of impurity rise up and strive to submerge the Tabernacle! They sleep, but the Honour of the Name of Jesus is to be upheld; His interests to be defended; His

poor agonising Heart to be consoled ; His watches and His labours to be shared ! Oh, God ! Oh, God of Great Mercy, they sleep !

Their sleep is a neglect, an insult, to Jesus, the Tender Love of their souls. It is foolishness, too, and a fault against themselves. But it would cost something to watch and pray. Oh, yes, it would mean Love, the sacrifice of a little repose, of comfort, of self love, of some little worldly advantage. They sleep ! It is monstrous, but it IS so. Our hearts are heavy. Have we really any heart ?

And to think that we are the chosen ones, the friends, the beloved, the Peter, James and John of the Agony, the familiar friends, sharers in His Banquet, consecrated to Him, that we have so often renewed our resolve to love Him. And—we sleep !

Oh, Jesus ! This torture, this humiliation of the sleep of those who believe in Thee, of those who profess to love Thee, the shame of this their sleep, throughout the long series of desertions of Thee in the Eucharist, was in Thy Chalice in Gethsemani ! Was it the very last of the dregs, the crowning of the awful bitterness ? That is what Thou art obliged to drink every day from then till the end of the world !

THE FOURTH QUARTER OF THE HOUR. PRAYER.

The Fruits of the Agony.

Let us collect carefully the graces obtainable from the Agony. We must ask for them insistently, and make the most practical and most sincere resolutions to benefit by them. For what use is it to ask for Divine Help and implore grace, if one will not dig the trench in which to plant them, and one be not determined to cultivate them assiduously ?

I. The first fruit of the Agony is CONTRITION—CONTRITION PERFECT, DEEP, UNIVERSAL, THAT GROWS OUT OF LOVE.

To understand the horror which sin should inspire, let us look at Jesus in His Agony ; at the moment when He was to take our sins on Himself. If we would understand the punishment which is reserved for sins, let us look at Jesus unable to obtain pardon for them, since Divine Justice refuses to grant it, unless at the price of the Passion and of the Death of our Redeemer Jesus in Agony, Jesus Crucified ! See, that is what sin is, that is what sin does. Let us abominate sin, therefore, for the sake of Jesus—for love of Him. Let us offer for our sins, all the

treasures of the ineffable sorrow of that poor innocent Heart!

II. The second fruit of the Agony is the grace of PERFECT PRAYER, HUMBLE PRAYER—Jesus is on His knees; DIS-INTERESTED (UNSELFISH) PRAYER—He wants the Will of God above everything else, and sacrifices to it, in advance, all His own desires, if they be opposed to its designs in His regard: PERSEVERING PRAYER. It lasts three hours in spite of His dejection, His horror, His sadness of soul—what is much more, it seems to last longer in proportion as His depression increases, for it is then that Jesus no longer speaks, but, prostrate with His face on the ground, immovable, saturated with bitterness. He makes a prayer of His suffering and humiliation.

III. The third fruit of the Agony is the grace of RESIGNATION in our trials. Jesus shows us in His Agony that whatever may be the anguish of heart, the rending of soul, we must surrender all to the rights of Our Creator, even if He demand the holocaust of our dearest affections, of our good name, of our health, of life itself; that we must give all that He asks of us, and, what is much more, that we must not see in Him the inexorable God but Our Father: "Abba Father" (Mark xiv, 36). He

is Our Father! He permits us to implore Him to lighten or remove the trial: He permits poor human nature to groan and sigh, provided that we adore Him in the depth of our soul, and say: "Thy Will be done," which shows Him to be the Master and Conqueror.

IV. The fourth fruit of Agony is FIDELITY TO JESUS, that we do not betray Him like Judas, nor abandon Him in the solitude of His Tabernacle, like the Apostles in Gethsemani. Pleading the cause of Mercy before His Eternal Father, and bearing the burdens of all sinners, Jesus conjures us to watch and pray, and to make REPARATION with Him; He implores us not to leave Him. Shall we not have the same feelings of pity, compassion and charity for Him that we should have for a poor wretch, a sick man or an exile? Let us be faithful to Him in His "Temptations," that is to say, in His humiliations in the Eucharist, in the struggle between His prayer and irritated Justice, between His Mercy and the malice of sinners.

V. Further, let us PRAY FOR SINNERS: for all sinners; especially for those whose sins offend the Heart of Jesus most; the sins of His friends, of

those whom He loves most and to whom He holds forth most grace in advance!

Let us recommend insistently all the Dying to His Mercy. The Agony of Jesus is the treasure of all the poor Dying: let us offer for them the merit of His anguish and of His suffering. For them it is the decisive hour: they are about to appear before God. Satan, in his hatred, wants to snatch them away; let us preserve them in Love! And let us resolve to act energetically in calling the priest, in disposing them to receive him, in procuring for them the Holy Viaticum, which will sanctify their agony and be the crown of a happy death.

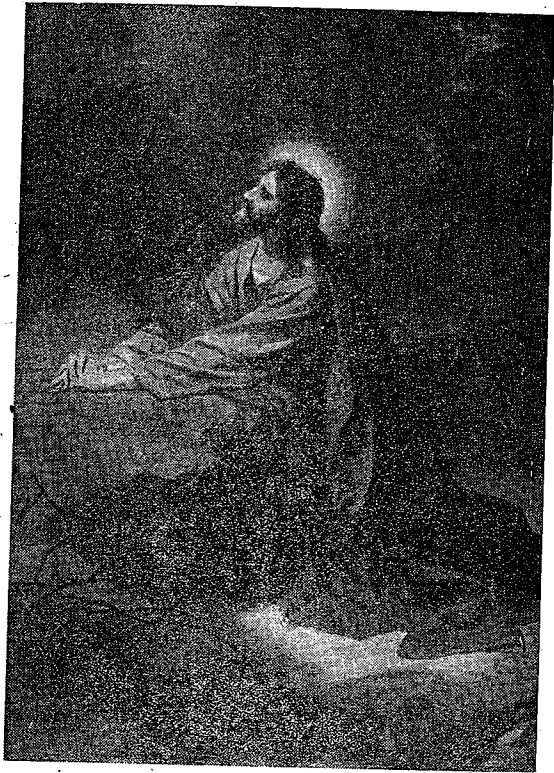
THE LITANY OF THE SACRED HEART.

Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God the Father of Heaven
 God the Son; Redeemer of the
 world,
 God the Holy Ghost,
 Holy Trinity, One God,
 Heart of Jesus, Son of the Eternal
 Father,
 Heart of Jesus, formed by the Holy
 Ghost in the womb of the Virgin
 Mary.
 Heart of Jesus, united to the Word of
 God,
 Heart of Jesus, of Infinite Majesty,
 Heart of Jesus, Holy Temple of God,
 Heart of Jesus, Tabernacle of the Most
 High,
 Heart of Jesus, House of God and Gate
 of Heaven,
 Heart of Jesus, glowing Furnace of
 Charity,
 Heart of Jesus, abode of Justice and
 Love,

Have mercy on us.

Heart of Jesus, full of Kindness and
Love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all
praise,
Heart of Jesus, King and Centre of all
hearts,
Heart of Jesus, wherein are all
the treasures of Wisdom and
Knowledge,,
Heart of Jesus, wherein abides all the
fullness of the Godhead,
Heart of Jesus, in which the Father is
well pleased,
Heart of Jesus, of Whose fullness we all
have received,
Heart of Jesus, desire of the eternal
hills,
Heart of Jesus, patient and abounding
in mercy,
Heart of Jesus, rich unto all that call
upon Thee,
Heart of Jesus, Source of life and
holiness,
Heart of Jesus, Atonement for our
iniquities,
Heart of Jesus, filled with reproaches,
Heart of Jesus, bruised for our sins,
Heart of Jesus, made obedient unto
death,
Heart of Jesus, pierced by a lance,

Have mercy on us



THE HOLY AGONY

My soul is sorrowful even unto death.

—St. Matthew XXVI, 38

Heart of Jesus, Source of all consolation,
 Heart of Jesus, our life and resurrection,
 Heart of Jesus, our peace and reconciliation,
 Heart of Jesus, Victim of Sinners,
 Heart of Jesus, Salvation of all who trust in Thee,
 Heart of Jesus, Hope of all who die in Thee,
 Heart of Jesus, delight of all the Saints,
 Lamb of God, Who takest away the sins of the world, spare us, O Lord.
 Lamb of God, Who takest away the sins of the world,, Graciously hear us O Lord.
 Lamb of God, Who takest away the sins of the world, Have mercy on us.
 V. Jesus, meek and humble of Heart.
 R. Make our hearts like unto Thine.

Have mercy on us.

Let Us Pray.

Almighty and Eternal God, look upon the Heart of Thy well-beloved Son, and upon the praise and satisfaction which He renders Thee on behalf of sinners; and being thus appeased, grant them the pardon which they seek from Thy mercy, in the name of the self-same Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in

the unity of the Holy Ghost, God for ever and ever. Amen.

O Jesus! Eternal Life in the Bosom of the Father. Life of the souls made unto Thy likeness, in the name of Thy love, make known . . . reveal Thy Heart!

100 days' Indulgence—2 August, 1897.

Adolph Louis Albert, Card. Perraud.

LITANY OF THE PASSION.

Composed by Saint Mary Margaret Alacoque.

For Private Recitation only.

Humbly prostrate at the foot of Thy holy Cross, Oh, My Divine Saviour, and to implore the tenderness of Thy Mercy to grant me pardon, I wish to say to Thee:

Jesus, unknown and despised,
 Jesus, calumniated and persecuted,
 Jesus, forsaken of men and tempted by the devil,
 Jesus, betrayed and sold at a vile price,
 Jesus, blamed, accused and condemned unjustly,
 Jesus, clothed in a garb of disgrace and shame,
 Jesus, buffeted and mocked,
 Jesus, dragged with a cord around Thy neck,
 Jesus, regarded as a fool and as possessed by the devil,

Have pity on me.

Jesus, scourged to the shedding of blood,
 Jesus, to whom Barabbas was preferred,
 Jesus, stripped naked with infamy,
 Jesus, crowned with thorns and hailed with derision,
 Jesus, burthened with the cross, and the maledictions of the people,
 Jesus, overwhelmed with insults, sorrows and humiliations.
 Jesus, sorrowful even unto death,
 Jesus, insulted, spat upon, beaten, outraged and ridiculed,
 Jesus, suspended on the infamous wood between thieves,
 Jesus, annihilated and dishonoured before men,
 Jesus, overwhelmed with every kind of suffering,

Have pity on me.

Prayer.

O Good Jesus, who hast suffered for the love of me an infinity of insults and humiliations, imprint deeply in my heart an esteem and love for them and make me desire to practise them. Amen.

PRAYER OF THE GUARD OF HONOUR.

Divine Saviour Jesus ! deign to cast a look of Mercy on Thy children who, united in

the same thought of FAITH, REPARATION and LOVE, come to deplore at Thy feet their infidelities and those of poor sinners their brethren.

May we touch Thy Divine Heart by the unanimous and solemn promises we are about to make, and obtain mercy for ourselves, for the wicked and guilty world, for all who have not the happiness of loving Thee. We all promise that in future,
 For the forgetfulness and the ingratitude of men,
 For Thy abandonment in the Holy Tabernacle,
 For the crimes of sinners,
 For the hatred of the impious,
 For the blasphemies vomited against Thee,
 For the outrages offered Thy Divinity,
 For the sacrileges by which Thy Sacrament of Love is profaned.
 For the immodesty, and the irreverence shown in Thy Adorable Presence,
 For the betrayals of which Thou art the Adorable Victim,
 For the coldness of the greater number of Thy children,
 For the contempt offered Thy advances full of Love,
 For the infidelities of those who call themselves Thy friends,

We will console Thee, O Lord.

Jesus, scourged to the shedding of
blood,
Jesus, to whom Barabbas was preferred,
Jesus, stripped naked with infamy,
Jesus, crowned with thorns and hailed
with derision,
Jesus, burthened with the cross, and
the maledictions of the people,
Jesus, overwhelmed with insults, sorrows
and humiliations,
Jesus, sorrowful even unto death,
Jesus, insulted, spat upon, beaten,
outraged and ridiculed,
Jesus, suspended on the infamous wood
between thieves,
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men,
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of men,
For Thy abandonment in the Holy
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For the crimes of sinners,
For the hatred of the impious,
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Thee,
For the outrages offered Thy Divinity,
For the sacrileges by which Thy Sacrament
of Love is profaned.
For the immodesty, and the irreverence
shown in Thy Adorable Presence,
For the betrayals of which Thou art
the Adorable Victim,
For the coldness of the greater number
of Thy children,
For the contempt offered Thy advances
full of Love,
For the infidelities of those who call
themselves Thy friends,

We will console Thee, O Lord.

For our resistance to Thy Grace,
 For our own unfaithfulness,
 For the inconceivable hardness of our
 hearts,
 For our long delay in loving Thee,
 For our cowardice in Thy service,
 For the bitter sadness in which the loss
 of souls plunges Thee,
 For Thy long waiting at the doors of
 our hearts,
 For the bitter refusals which we make
 Thee,
 For Thy tears of compassion,
 For Thy imprisonment in the Holy
 Tabernacle,
 For Thy martyrdom of Love,

We will console Thee, O Lord.

Prayer.

Divine Saviour Jesus, from Whose Heart burst forth this sorrowful complaint, "I sought for those who would console Me and I found none" deign to accept the feeble tribute of our consolations, and to aid us so powerfully with the continued help of Thy grace, that, in future, flying more and more from all that could displease Thee, we may in everything, everywhere, and for ever, show ourselves to be Thy faithful and devoted consolors. We ask it of Thee, by Thine Heart, of Thee, Who being God, livest and reignest with the

Father and the Holy Ghost for ever and ever. Amen.

AN ACT OF REPARATION TO THE SACRED HEART OF JESUS.

Oh, Most Sweet Jesus, Thou hast shed the gifts of Thy Love on men, and their ingratitude makes no other response than forgetfulness, abandonment and disdain. Behold us then prostrate before Thy Altar, animated by the desire to make reparation by our special homage, for their guilty indifference, and the outrages, which, from all sides, they heap on Thy most loving Heart.

Meanwhile, remembering that we ourselves in the past have made ourselves guilty of such unworthy conduct, and penetrated by an intense sorrow, we implore Thy Mercy first of all for ourselves. We are ready to make reparation by a voluntary atonement for the faults which we have committed, we are ready, too, to atone for those who, having wandered from the path of Salvation, remain obstinate in their infidelity and refuse to follow Thee—Thee, their Pastor and their Head, or having cast off the sweet yoke of Thy Law, trample on the promises made at their Baptism.

We should wish to atone for so many lamentable faults, to make reparation for each one of them: disorderly conduct,

immodesty of dress, the scandals that corrupt innocent souls, the profanation of Sundays and of Feast Days, the horrid blasphemies against Thee and against Thy Saints, the insults to Thy Vicar and to Thy priests, the abandonment and the violations so detestably sacrilegious of the Divine Sacrament of Thy Love, and, finally, the public sins of nations which revolt against the rights and the authority of Thy Church.

Oh, that we cannot wash away so many crimes with our blood! At least to repair Thy outraged Honour, we offer Thee the self-same satisfaction that Thou didst offer Thy Father on the Cross, and which Thou renewest every day on the Altar; we offer it to Thee, along with all the satisfaction done by the Blessed Virgin Thy Mother, the Saints and faithful Christians. We promise Thee, with our whole hearts, as far as we can and with the continued help of Thy Grace, to make reparation for our past sins, for those of our neighbour, and for the indifference to such great Love, by the constancy of our Faith, the purity of our lives, our perfect submission to the commands of the Gospel, above all to the precept of Charity. We promise Thee also to make every effort to spare Thee new insults, and to bring as many souls as possible to follow Thee.

O Good Jesus, accept, we beseech Thee, through the intercession of the Blessed Virgin Mary who makes Thee reparation, this free homage of expiation: keep us unswervingly faithful till death to our duty and to Thy service; grant us this precious Gift of Perseverance to lead us at last to the Heavenly Home where, with the Father and the Holy Ghost, Thou dost reign God, world without end. Amen.

THE GREAT PROMISE.

Made by Our Lord to Saint Margaret Mary Alacoque.

In the excess of the Mercy of My Heart, I promise thee that Its All-powerful Love will grant final repentance to all those who will receive Communion on the First Fridays, nine months in succession, and that they will not die under My displeasure nor without receiving the Sacraments; and that My Heart will make Itself their assured refuge in that last hour.

OTHER PROMISES

Made by Our Lord to Saint Margaret Mary Alacoque in favour of persons devoted to His Sacred Heart.

1. I will give them all the Graces necessary for their state of life.
2. I will give peace in their families.

3. I will console them in all their troubles.
4. I will be their assured refuge during life and more especially at the hour of death.
5. I will pour abundant blessings on all their undertakings.
6. Sinners shall find in My Heart the source and infinite ocean of Mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall speedily rise to great perfection.
9. I will bless the houses in which the image of My Sacred Heart will be exposed and honoured.
10. I will give to priests the power to touch the most hardened hearts.
11. Persons who propagate this Devotion shall have their names written in My Heart, and they shall never be effaced.

EJACULATORY PRAYER.

Praised, adored, loved, and every moment be tenderly thanked, the Eucharistic Heart of Jesus in all the Tabernacles of the world, till the end of time. Amen.

(100 Days' Indulgence, Pius IX,
29 February, 1868).