



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

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

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

Usage guidelines

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

We also ask that you:

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

About Google Book Search

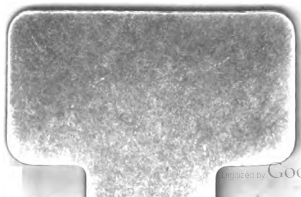
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

The image shows the front cover of an antique book. The main surface is covered in marbled paper with a complex, organic pattern of swirling colors including deep blue, brown, tan, and hints of red and yellow. The spine, visible on the left, is a dark, textured material, possibly leather or cloth. A rectangular label of the same dark material is affixed to the lower part of the spine. On this label, the numbers '138.' and '448.' are printed in a gold or yellow color, with a small lowercase 'd' between them. The overall appearance is that of a well-used, historical volume.

138. d.
448.



600100441G



A. M. D. C.

A NOVENA

IN HONOUR OF THE

GLORIOUS MOTHER

ST. TERESA OF JESUS,

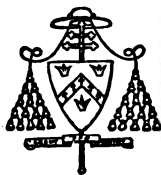
WITH

MEDITATIONS FOR EACH DAY.

TRANSLATED FROM THE FRENCH.

WITH LITANY OF

THE HOLY HEART OF JOSEPH.



Permissu Superiorum.

LONDON:

RICHARDSON AND SON, 172, FLEET STREET;

9, CAPEL ST., DUBLIN; AND DERBY.

MDCCLII.

138. d. 448.

A. M. D. G.

N O V E N A

IN HONOUR OF THE GLORIOUS MOTHER

ST. TERESA OF JESUS.

INSTRUCTION ON THE NOVENA.

The indulgences that two illustrious prelates (the Cardinal Archbishop of Toledo and the Bishop of Valladolid) have granted to the faithful of their dioceses, who would perform a Novena in honour of St. Teresa, prove the esteem which they had for this devotion. But however useful it may be, those who wish not to enter into the ways of prayer will not derive so much benefit from it. To obtain the protection of this great

saint we must enter into her spirit ; and her spirit was that of a very intimate union with God, by means of prayer. St. Teresa was a soul favoured with the most extraordinary graces, and endowed with a most elevated spirit. Those who will perform the novena cannot pretend to resemble her perfectly ; but without prayer they will have no trait of resemblance with her. To the prayers for each day is added a reflection or meditation, relative to the principal virtues of this great saint, that we may know them the better, and imitate them more easily.

Those who have devotion to St. Teresa will not wait for the day of her feast, or any other season of the year, to testify to her their piety and confidence ; they can offer this novena when they please, or when they are in any affliction of mind or body : however, they may commence it, first, on the 7th of October, to terminate on her feast, that day on which she looks down from heaven, with particular bounty on those who are sincerely devoted to her ; 2ndly, on the 8th of July,

to conclude the 16th, the day on which we celebrate the feast of our Lady of Mount Carmel, and on which the saint conceived the project of the reform of her order; 3rdly, the 19th of August, to end on the 27th, the day on which the newly established feast of the *Transverberation* of her heart is celebrated; 4thly, the 11th of March, to finish on the 19th, the feast of the glorious patriarch St. Joseph, to whom the saint was indebted for so many favours, and whose devotion she extended throughout the earth. In fine, whatever time you choose, this novena cannot fail to be very agreeable to her; and she will listen favourably to the prayers that will be then addressed to her, provided that they proceed from a heart full of fervour and confidence. This regards the time of the novena. As to the manner of performing it with fruit, you must—1st, when rising, offer to the Lord all the actions of the day; 2nd, assist at the holy sacrifice of the mass, and visit the blessed sacrament with the intention of relieving the souls in purgatory;

3rd, spend some short time in mental prayer before and after mass, the holy mother recommended this practice ; 4th, make your lecture and meditation on the heroic virtues of the saint ; 5th, practise some works of mercy in her honour, give some alms, visit the prisons and hospitals, perform some exercises of exterior humility, especially if you are in the religious state ; 6th, offer to the saint some practices of exterior or interior mortification, and observe an exact custody of all your senses ; 7th, avoid the lightest faults ; 8th, imitate some one of the virtues of the saint, as her love of God and her neighbour ; her humility, patience, mortification ; 9th, endeavour by all means possible to extend devotion to this saint : and to crown all these holy practices, take one day of the novena to make a sincere confession of your sins, accompanied with true contrition : it would be very useful to make then a review of the faults of a part of your life, or even a general confession, especially if you have never made one. You will terminate all those

exercises of the novena by the communion which you will make with all the devotion, recollection, and fervour that are due to the most holy Eucharist.

If the person who performs this novena be a religious, and especially a daughter of St. Teresa, she will apply herself particularly to keep with exactitude and fervour all the rules and observances of her state, above all, silence and interior recollection; she will also apply herself with renewed devotion to meditation, to the office and to the presence of God: she will practise with more fervour, humility, and penance, endeavouring, as we have said, to imitate the virtues of the saint, particularly those proper to the religious state; that is to say, poverty, chastity, obedience, patience, the love of God and her neighbour, especially her sisters with whom she lives; she will endeavour, in fine, to become a perfect copy of the excellent model that forms the subject of her meditations.

**PRACTICES AND PRAYERS FOR EVERY DAY OF
THE NOVENA.**

You will place yourself on your knees before some altar or image of the seraphic mother; there, raising your heart to God, and presenting yourself to the most holy Trinity, to our Lord Jesus Christ, to the most holy Virgin, and to all the celestial court, you will fix your attention on St. Teresa, to whom this novena is offered, directing, through her intercession, all your thoughts, words, and actions, to the greater glory of God; afterwards making the sign of the cross, and an act of contrition, you will recite the following prayer, which you will repeat every day during the novena.

PRAYER.

Seraphic and most glorious St. Teresa, spouse of Jesus Christ, worthy to be compared to the angels, by the purity of your body and soul; to the archangels, by the wonderful things you have accomplished

for the greater glory of God ; to the principalities, by the eminent gift you received of conducting souls to the most sublime perfection ; to the powers, by the wonderful power God has given you over the spirits of darkness ; to the virtues, by the splendid miracles you performed ; to the dominations, by the singular talent that heaven confided to you for forming terrestrial angels. Throne of the Most High ! on whom Jesus Christ, your divine spouse has deigned to repose ; luminous cherub, whose writings, full of light and fire, enlighten and inflame the world ; ardent and burning seraph, who died by the violence of divine love, and who procures the same happiness for so many virgins, the spouses of Jesus Christ : my most amiable mother, I rejoice at the signal favours by which you have merited to be loved and chosen as spouse, by the most perfect and most accomplished of spouses. Giving you as a pledge a sacred nail which pierced his divine hand, he charged you, as his faithful spouse, to extend on earth His honour and glory ; He

discovered to you his charms, He showed himself to you in all his beauty; He honoured you with his visits, communicated to you His intimate secrets, overwhelmed you with an infinity of other graces all wonderful; and to crown these favours, He inflamed your soul with the fire of his holy love: full of confidence in your maternal bounty, I implore your beneficent charity, that you may obtain for me of your omnipotent spouse, the grace to lead a truly Christian and religious life, the happiness of dying in the arms of Jesus and Mary; that you vouchsafe yourself, then, to favour me with your regards and assistance; and to procure me at present what I ask of God in this novena, if it be for His greater glory, for your honour, and the good of my soul, in time and eternity. Amen.

After this prayer you will make some meditation, or, at least, read the meditation marked for each day, after which you will recite the prayer that follows it, then you will repeat three Paters and three Aves in honour of the Holy Trini-

ty, and in gratitude for the singular favours that St. Teresa received from heaven, by the wonderful impression this sacred mystery made on her soul.

You will here specify your intentions, in the confidence of obtaining, through the intercession of the saint, what you desire ; a confidence well founded, as Jesus Christ, her divine spouse, promised her, to refuse nothing that she should ask of him.

You will conclude by the anthem and prayer of the saint.

PREPARATORY PRAYER.

Glorious mother, St. Teresa of Jesus, who are, among all virgins, what the seraphim are among the angels ; happy virgin, consumed by the fire of divine love, and filled with the seraphic spirit, if my prayers, my vows, and desires, tend to the greater glory of God, present them to the Divine Majesty, and conjure Jesus Christ, your divine spouse, to hear them. But, alas ! if I am deceived in my peti-

tions, I earnestly entreat of you to rectify them, to form for me new ones, and to obtain for me what will be most agreeable to God, most conducive to His glory, and most advantageous to my soul. Amen.

FIRST DAY.

MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER, WITH REGARD TO HUMILITY.

Humility consists in knowing ourselves well, in contemning ourselves sincerely, in bearing and even desiring the contempt from others. These are, as it were, the degrees which raise the soul to this admirable virtue. If St. Teresa had not been the daughter of prayer, she would have been more vain and more prepossessed with her own merit than any one else. The reason is evident: she possessed a mind superior to many of her time and condition. She stood in need of descending pro-

foundly into herself, to know her nothingness. It was a very singular grace God conferred on her to learn to subjugate her spirit, and to lose it in His divine immensity. She never would have been convinced that she was nothing, without this degree of sublime prayer to which God raised her. She acknowledged that she was weak, dissipated, inconstant, capable of the greatest wanderings ; she was astonished that she was not the outcast of the entire world, and she sincerely desired to be such, that is, to be despised by men, regarding herself as unworthy to hold a rank in the house of God.

If her prayer had been less perfect, her mind would have betrayed her, it would have regained the ascendant over some passing desires of humility and humiliation ; but finding herself absorbed in the plenitude of God, in this Infinite being, in whom all created perfection disappears, she conceived of herself this profound contempt which reduced into subjection the illusions of her mind.

When we wish to know ourselves well, we must begin by asking the grace to know God ; if I dare speak so, we must study Him, and this is what the apostle recommended to the first faithful, speak to them unceasingly of the knowledge of Jesus Christ. Why is the world vain and presumptuous ? Because it has not this science, which the same apostle calls *eminent*. Teresa possessed it in a sublime degree, and she owed this knowledge to frequent prayer, animated and vivified by the interior and ineffable motions of the Holy Ghost.

This admirable soul wrote of the things of God, with an eloquence and spirit that she alone seemed truly not to perceive, so penetrated was she with her baseness and incapacity. She, in some manner, resembled the prophets who announced the mysteries of salvation, and who said that they knew not how to speak, that they were as a mere nothing before God.

O prayer, source of the humility of Teresa, when shall I know you ? when shall I practise you ? if not in a degree

so eminent, at least with the advantage of learning to know and to despise myself? Never, O my God, shall I be humble, if I enter not into the ways of prayer. It is in this only path that I can see your greatness and my misery, your benefits and my ingratitude; your love and my indifference. O Lord, give me a ray of this light that enlightened Teresa — a drop of this unction that penetrated her heart. And you, holy lover of Jesus, cast a favourable look on me; obtain for me the grace to pray; to annihilate and plunge myself in this abyss of omniscience, and into the furnace of pure love.

PRAYER.

My most sweet Jesus, Divine Spouse of Teresa, who engraved in her soul sentiments of humility so solid, so noble, and at the same time so profound, that she never relaxed in the sublime state of sanctity to which you were pleased to raise her, and in which she knew how to maintain herself, without losing sight of

her baseness and nothingness, though favoured with the most singular graces, elevated to the highest contemplation, and loaded with the applause that her heroic actions and splendored miracles drew on her. I entreat you, divine Jesus, by this profound humility of your spouse, to grant me a humility equally solid and true, which may make me know my sins, may dissipate the darkness of my soul, and may preserve me from the subtle poison of vanity; which may, in fine, dispose my heart to receive what I ask of you in this novena, if it be for the greater glory of God. Amen.

SECOND DAY.

MEDITATION ON ST. TERESA'S SPIRIT OF
PRAYER WITH REGARD TO PENANCE.

St. Teresa did not begin the edifice of her perfection by penance, but by prayer, and the royal prophet acted in the same way: he prostrated himself at the feet of his God; he sighed, then clothed

himself with sackcloth, and bathed his couch with his tears. 'Tis prayer that discovers the horror of sin, and animates the sinner to avenge on himself the rights of God. Jesus Christ prayed in the garden, and there saw himself charged with all the iniquities of mankind; and immediately he said: *Let us go—he who is to betray me to the fury of my enemies approaches.* From prayer, this Divine Saviour passed to the Pretorium and to Calvary. Teresa, after his example, fortified herself in prayer against her domestic enemy, which was her body, and she reduced it to servitude. We are astonished at the austerities of this saint, and in general of all the holy friends of God; the reason is, that we know not what God inspired them with in prayer; that we are ignorant how much fervour of spirit rendered them enemies to their senses. A person of prayer is a crucified person: when crosses fail her exteriorly, she procures them for herself, persuaded that as a sinner and a disciple of Jesus Christ, she should

always suffer. A proof that St. Teresa's penance took its source in prayer, is that her reform has prayer for its foundation, and austerity of life and penance its continual and daily exercise. It would have been impossible for her to persuade others to a kind of life so contrary to nature, if she had not made them enter by the way of prayer. In earthly warfare, we do not expose ourselves to the labours of war, without being animated by some powerful motive, as, of glory, ambition, love of country : in the spiritual warfare, we do not declare war against our senses, without being fortified in the interior ; and this strength comes only from prayer. A person of prayer is never sensual, and a person without prayer is never penitent. All are not capable of practising the austerities of St. Teresa ; but they who give themselves to prayer, find a thousand means to mortify themselves. They at first exclude all excess of every kind ; they reduce themselves to necessaries approximating closely to austerity ; they

forbid themselves all pleasures, not only dangerous, but even lawful ; they bless God in sufferings ; they pass no day without denying their senses some one of the gratifications which they desire ; they practise in secret, according to their state, their strength, and degree of prayer some of the mortifications that piety suggests and authorises.

O penance ! precious fruit of prayer, immortalised as I am, I esteem and love you. I have nothing to oppose to the example of the saints, and in particular, to that of St. Teresa ; her penance no longer astonishes me ; when I represent her to myself totally given to prayer, I see her arrayed with all the armour of salvation ; and I conceive that she had seized the thought of the Apostle perfectly, who does not separate his holy armour from the exercises of prayer : *Take*, says he, the armour of God, *praying unceasingly in spirit*. O Lord ! conduct me to penance by prayer, and sanctify my prayer by penance : let my heart and my mind be your victims in

prayer, and let my body be also immolated to you by penance.

PRAYER.

My most sweet Jesus, divine spouse of St. Teresa, who inspired her with the most rigorous spirit of penance, who suggested to her the means of peopling the world and the deserts with illustrious penitents and holy anchorites, of filling with this same spirit the most timid souls, and of making an infinite number of females, who have become your spouses, triumphed over the natural delicacy of their sex, and who leading an angelical life, resemble those tender flowers that spring up and flourish in the midst of thorns ; I entreat of you, O Divine Jesus ! by this austere penance of your spouse, to grant me the grace to mortify my body, to reduce it to servitude, to lead a truly Christian life, which may make me embrace voluntarily the holy rigours of penance, in order that I may obtain the

favours I ask in this novena, if it be to the greater glory of God. Amen.

THIRD DAY.

MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER, WITH REGARD TO PATIENCE.

St. Teresa was called to the practice of good works, which required of her an invincible patience. Beside the interior pains by which God tried her, she was charged to re-establish the ancient observance in the order of Carmel, an enterprise, in some manner, more difficult than to found a new congregatoin ; the institutors of holy societies have only to conquer the world and their passions, whereas reformers have to combat prejudices, customs, even the reasons that to a certain degree, prudence suggests. The proceedings of those who rise up against mitiga-

tions, confirmed by the use of many ages, and not disapproved of by a multitude of respectable persons, are not looked on with a favourable eye. We must know how, on these occasions, to distinguish what is due to legitimate obedience, from what self-love, connivance, indulgence, improperly authorise. We then run the risk of passing for an innovators, and are exposed to the imputations of inquietude, ambition, revolt. The undertaking is infinitely more thorny and delicate, when it is a female who appears at the head of it. It is not easy to persuade others that she is raised by God for a work in which the most influential feel much difficulty in succeeding. Numberless obstacles are presented against her, however enlightened and virtuous she may be supposed; and if she conduct her project to a happy end, it will be only after almost incredible labour. Such was the position of St. Teresa: she was capable, on account of her superior talents, to govern an empire; but the reform of Carmel was a work that the

spirit of God alone could inspire her with, and make her execute. This divine spirit gives light, strength, perseverance, but it leaves trials and crosses ; 'tis even by these that we judge of its direction and influence. The founders of Christianity have succeeded, because the Holy Ghost conducted them, but they have given their blood to fulfil all the extent of their vocation. Teresa entered, then, into this career of crosses, contradictions, and tempests, and her patience was unalterable. But whence did she draw this strength and constancy, if not from the continual exercise of prayer ? It was on this basis that she established her project ; it was from this source that all the lights, the views, and means of succeeding, came to her. Going from prayer, she presented herself to difficulties, as the martyrs offered themselves to be burned, to the rack, and to death. To accomplish the work with which her divine spouse charged her, this admirable soul spared no cost. She associated to herself co-operators, and animated them

with her courage: fatiguing journeys, extreme poverty, domestic storms, contradictions from without, the too human prudence of her friends and directors, men and hell conspired against her, could not discourage or terrify her. In the hurry of affairs, and the multitude of obstacles, she kept herself united to Jesus Christ, and the cross of this Divine Saviour was her asylum. Ah! what patience! Teresa's prayer alone could give it; the reform of Carmel is the masterpiece of prayer; hence, I conclude, that if I am weak in my enterprises, impatient in the trials of life, full of distrust in the work of my salvation, 'tis that the resource of prayer is wanting to me. With prayer a soul is like those rocks, continually beaten by the waves, but always motionless, in spite of the efforts of the tempests. Will I then be always an enemy to prayer, O my God? Will I always neglect to establish myself in peace by this means so powerful, and (I dare say it with the Holy Scriptures,) the only means to procure constancy

amidst the tribulations that surround me ? O great saint, may I this day become your disciple in the ways of prayer ! I am not destined to enterprises so sublime as yours, but the enemies of my salvation are terrible ; obtain me the gift of prayer to resist and to conquer them.

PRAYER.

My most sweet Jesus, divine spouse of Teresa, who filled her with the spirit of fortitude, and with an heroic courage, capable of undergoing immense labours for your glory, and who gave her an invincible patience in all trials, placing all her happiness and glory only in suffering, and unceasingly repeating in her magnanimous heart, inflamed with your love, these beautiful words, *either to suffer or to die* ; I entreat of you, my Divine Jesus, by this invincible patience of your illustrious spouse, to grant me a patience so perfect, that it may be my consolation and my glory in the pains and labours of this miserable life, that it may insure me

a happy and eternal life; that it may incline me efficaciously to live in sufferings and to love them, to be crucified with you, and that it may, in fine, merit me the favours which I ask in this novena, if it is to the greater glory of God. Amen.

FOURTH DAY.

**MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER,
WITH REGARD TO INTERIOR PAINS,**

Here, especially, prayer is necessary, although it may be extremely laborious and difficult. Interior pains are temptations, drynesses, abandonment, revolts of the heart and mind. With the best will, we are as if without will, because clouds obscure the bottom of the soul, and tempests appear to overturn the interior. In these circumstances, prayer is both the resource and the torment of the creature; feeling her misery and her wants, she throws herself into the bosom of her

Creator, and it seems to her that she cannot enter it; she is attracted to Him, and it appears to her that she is repulsed; she wishes to love Him only, and it seems to her that there is only opposition to this love within her; she sometimes has the most lively lights, and obscurity soon comes to eclipse them. St. Teresa experienced more than any other the rigours of this state: she had, moreover, to undergo that of doubts on the way by which she was led, because it was extraordinary. Jesus Christ conducted her within, and men knew but too late and with difficulty the success of this guidance. Instead of consoling, they troubled her; and very far from directing her, they exposed her to errors. If prayer had not supported this great soul, she would have sunk under these pains, and the admirable work of her perfection would have been destroyed, as it happened with many others. But what prayer in so dark a night! It is not given to me, my God, to develop this mystery; all that I can know, is, that Teresa persevered in union

with you, and in the intimate persuasion of her nothingness ; that prayer was the altar on which she unceasingly immolated herself in your presence ; that notwithstanding your apparent rigour, she kept herself firmly attached to your cross ; that, with all her docility to the lights, and advice of her directors, she had constancy enough not to go out of this way ; and that the passive and dolorous state in which she found herself, opened to her the road to the most sublime prayer. An example such as this was necessary in the church, because there are many faithful souls whom God tries by interior pains. They will learn from St. Teresa never to leave prayer, however darksome it may appear to them ; to increase in the knowledge of their nothingness, at the sight and feeling of their weaknesses ; to redouble their ardour when their heart appears as earth without water, and to await with patience the visit of the Lord. If all the saints had written the history of their life, as St. Teresa has done, we would see in all cloudy times, and these

storms always dissipated by constancy and fervour in prayer. Alas! the great Apostle himself was subject to violent trials, he complained of the revolts of his flesh. And what was his asylum? "*I prayed,*" said he, "*the Lord thrice, and He answered me: My grace is sufficient for you.*"

O holy prayer, the support of weak souls, and the light of those who seek God amidst darkness! I abandon myself to you; I wish to live in your bosom, and to follow you, whatever difficulty I may meet in the road you have laid down for me. According to the advice of the Apostle, and after the example of St. Teresa, I should always pray. Holy Spirit, pray in me, let your ineffable sighs supply my coldness, my hardness, my tepidity. Preserve in me the relish of prayer, and make me live of this celestial bread, whilst I am in expectation of uniting myself invariably to you in eternity.

PRAYER.

My most sweet Jesus, Divine Spouse of St. Teresa, who tried the constancy and fidelity of your holy lover by many years of interior pains the most sensible ; who purified her love by concealing yours ; locked the bonds of her union with you by the most dolorous abandonment, and by the subtraction of your favours : raised her to the highest degree of prayer by drynesses and aridities, and was her guide and master in her way to the most sublime perfection. I conjure you, divine Jesus, by this long martyrdom of your faithful spouse, to support my weakness in the temptations and trials of this life ; to animate my confidence in interior pains and perplexities ; to preserve my soul from tepidity and disgust ; to fix my imagination, enlighten my mind, enkindle my heart in the holy exercise of prayer ; to conduct me yourself in the narrow and difficult way of salvation, and in fine, to grant me what I ask of you in

this novena, if it be for the greater glory of God. Amen.

FIFTH DAY.

MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER, WITH REGARD TO PRAYER ITSELF.

It is not with prayer as with other sciences, which suppose preliminaries, in some manner, foreign to what the sciences are in themselves. We become learned in prayer, only by prayer itself. Every one knows that prayer comprehends the attentions of the mind and the affections of the heart; but every one knows not how to impose silence on their imagination, and to empty their heart of every affection that tends not to God. All should be ready to receive the consolations of heaven; but almost no one is resolved to await the Lord, and to depend on the operations of His grace. The Holy Ghost conducted Teresa in the ways of prayer, and she was docile to the voice of this interior master; she had a great

esteem of prayer and a will determined not to depart from the divine presence, persuaded that without this holy presence, not only habitual, but even lively and in action, it was impossible to raise herself to intimate communications with God. I know not, Lord, how to detail Teresa's prayer; I am ignorant of the secrets you unveiled to her in this holy exercise of your love; it belongs not to me to penetrate into this sanctuary; I am too profane to be initiated in these sublime mysteries, in this intimacy between the divine spouse and his chaste spouse; but I see through the entire life of this holy lover of Jesus, that she always went from prayer more humble, more little in her own eyes, more inflamed with life, more immolated to the good pleasure of God, more eager to suffer for His glory, more firm in her resolutions, more detached from her own will. I consider her prayer as a fertile field in which she reaped unceasingly the fruits of holy abnegation.

O prayer of Teresa, how you elevate

my soul ! detach me from the earth, and make me look on the beauty of the future life, which is no other than the reign of Jesus Christ ! How well did that great soul understand the value of detachment from all that is not God ! How enlightened was she on the vanity of sensible things ! Yes, Lord, Teresa accomplished to the letter, what the Apostle said in a few words : *our conversation is in heaven.* She lived on earth like those blessed dead, of whom the same Apostle said, *that their life was hidden with Jesus Christ in God.* I do not aspire, O my God ! to the sublime prayer of Teresa ; but I stand more in need than she did of dying to myself—of making an entire divorce with the world and my passions. I love the holy exercise of prayer, but I dare say to you with your disciples : *Lord, teach me to pray.* And you, great saint, so rich in merits acquired by prayer, obtain for me the prayer of faith and of love ; and that I may be united to Jesus Christ in all my

actions, and may never lose sight of this beloved of your heart.

PRAYER.

My most sweet Jesus, divine spouse of St. Teresa, who favoured her with a degree of prayer, so high and so sublime, that she may be compared to the cherubim and seraphim, and that she has become the most enlightened and most learned mistress in this science of the saints, to teach to all souls who walk in the ways of prayer, meditation, and contemplation, the sure road they should follow in all their different degrees ; I entreat you, my divine Jesus, by this high and sublime degree of prayer to which you raised your spouse — to grant me the grace to become a faithful disciple of this seraphic mistress, and to profit so in her school, as to merit to attain to a degree of prayer, attentive, fervent, and solid, which may make me observe your holy law with fruit, and may obtain for me the graces which I

ask of you in this novena, if it is for the greater glory of God. Amen.

SIXTH DAY.

MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER WITH REGARD TO FAITH.

If St. Teresa had not been a person of prayer, her faith would have been moderate ; and such a faith approaches much to dead faith, by which we are lost. *When we approach to God*, says the Apostle, *we must believe* ; but it is equally true that to believe firmly, we must draw near to God. Faith conducted Teresa to prayer, and prayer perfected her faith. The entire life of this saint was guided by faith and prayer. Her lights on religion were sublime, because her prayer was continual. Oh, what instruction is there in Teresa's conduct ! We are subject to our senses ; they withdraw us from God ; they incline us to the earth

— the soul must take her flight to heaven, and how can she ascend without prayer? Teresa was, as it were, raised by God in these latter times, to console the Church in the revolts of her children. Whilst the heretics attacked our dogmas, this saint had superior lights on these truths; she, in some manner, read, in the bosom of the Divinity, and spoke of our mysteries with an eloquence like to the voice of God. Is it not admirable that a simple religious should have written so much on subjects so sublime, without ever having given reason for the least criticism? The most learned tremble on entering this road: they slip at every instant; they are obliged to stop to preserve themselves from falling. Prayer guided Teresa, and the spirit of God strengthened her against all dangers. A sublime faith, which extended not merely to the mysteries of religion, made her enter into all the secrets of the interior life; it taught her what God is to a soul full of good-will, and what this soul is to God; it developed

to her all the consequences of the religious profession, all the degrees of perfection ; the different ways by which God is pleased to conduct souls ; the illusions in which self-love, or the malice of the devil engage us. All these advantages took their source in prayer : this was the school of faith, and faith was the recompense of prayer. If we reflect on our little faith, we will see that the defect of prayer reduces us to this indigence. If we embrace prayer, our soul will live in faith ; our senses will be silent before faith ; our repugnances will be dissipated by faith, our judgment on the world and all it esteems, will be conformable to that of Jesus Christ, the author of our faith. Our discourses will bear in all the impress and seal of faith : our vocal prayers, often so tepid, so precipitate, so useless, will be revested with the intelligence of faith ; the Holy Scripture will be to us the food of faith ; the sacraments will fortify and consummate our faith.

Oh, prayer of faith ! oh, faith nourished

by prayer, how sublime do these two objects appear to me in the life of Teresa! How long, oh my God, have I delayed to enter into the way of prayer, to become a person of faith! I have until now been an unfaithful soul, because I have made no use of prayer. I wish to believe, Lord, and I wish to speak to you: your Prophet did not separate these two things, and Teresa occupied herself only with these two objects.

Give me, Lord, the spirit of prayer, that I may believe; and give me to believe, that I may advance in prayer.

PRAYER.

O, my most sweet Jesus! divine spouse of Teresa, who favoured her with a faith so firm in your mysteries, that she believed them more firmly than if she had seen them with her corporal eyes, so luminous that it served her as a flambeau to walk surely in the most elevated paths of the most sublime perfection; in fine, so lively and so inflamed that its light has

procured the conversion of an entire world. I entreat you, my divine Jesus, by this wonderful faith with which You deigned to enlighten your glorious spouse, to give me a lively, enlightened, firm, a submissive faith, in all that our mother the holy Church teaches me ; that it may direct my ways, and merit for me the favours I ask in this novena, if it be for the greater glory of God. Amen.

SEVENTH DAY.

MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER, WITH REGARD TO HOPE.

Christian hope has two objects, salvation, and the means of salvation. We are all obliged to hope for salvation, and the necessary means to arrive at it ; but what encourages us in the road of salvation ? and what procures us the means ? prayer, and of all prayers, mental prayer is the most efficacious, because it is the

exercise of the mind and heart, and unites the soul to God, the author of salvation, and of all the graces that conduct to it. When Christians flatter themselves to attain salvation without praying, they are in a pernicious security, and when they have not the confidence to arrive at salvation by praying, they, in some manner, do an injury to the Divine bounty, and to the promises of Jesus Christ. Teresa's confidence was founded on prayer. By prayer she became superior to all creatures, to all the pusillanimity which deters so many souls, otherwise destined to perfection. Neither revelations nor visions supported the confidence of Teresa ; these gifts may be communicated even to the enemies of God ; witness the false prophet Balaam, and the high priest Caiphas, who announced truths. Teresa's confidence was supported on humble, modest prayer, dependant on the spirit of God, and always animated with good will. Hell troubled her, men blamed her ; events sometimes appeared contrary to her pro-

jects, Teresa remained firm ; she went from prayer, like the apostles from the cenacle, in the disposition of acting, suffering, and dying for the glory of God. Some persons make prayer, and distrust prayer itself, or rather God, who conducts them to prayer. They are like those imperfect souls, who, according to the expression of the apostle St. James, *hesitate* ; they know not how to listen to the Lord in prayer, and this is what leads them to trouble and uncertainty. Teresa excelled in this art of hearing God, of listening to Jesus Christ speaking within her after communion, and this is one of the greatest instructions contained in her works. She knew that in prayer we must speak little, and listen much ; that the spirit of God is pleased in instructing, and that His lessons bring with themselves their conviction.

Divine spirit, speak to my heart, fortify it against the fears which agitate it, fears of tribulations, of humiliations, of poverty, fears of sickness, of death. Prayer dissipates all these fears, because

it establishes the heart in God, who is the master of all, and who turns all events to the good of those who love Him.

PRAYER.

My most sweet Jesus, divine spouse of St. Teresa, inspire me with the same hope and confidence that made her undertake and execute things, in appearance, impossible. Animated with your spirit, she founded many monasteries, having no other foundation and resource than your Divine Providence ; she counted on the success of her enterprises in her greatest persecutions ; and whilst the world and hell made the most violent efforts to overturn her designs, she kept firm against the cunning of the infernal serpent, and the opposition of men ; she ceded neither to their unjust suspicions, nor to their vain alarms ; without being stopped by the too human opinions of persons even the most learned, Teresa constantly followed the sublime road laid down for her by the Holy

Ghost ; and near, if I may say so, sinking under the fury of the tempests which arose against her, her great soul never lost anything of the unshaken confidence she had in your divine promises. I entreat you, my Divine Jesus, by this firm hope with which your spouse was animated, to grant me a like hope of my salvation, the means necessary to operate it, and to accomplish all that will be for the glory of God, without fear or human respect ever stopping me ; I also pray you to hear the petitions of this novena, if it be for your glory. Amen.

EIGHTH DAY.

**MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER
WITH REGARD TO THE LOVE OF GOD.**

Prayer is at once the school and the exercise of love. "It is in meditation," says the prophet, "that the fire is enkindled." If St. Teresa was a continual

victim of divine love, it was because she was unceasingly united to God by prayer. We now consider her in glory, and we believe that on earth she led a life which it is impossible for us to imitate. What an error of our imagination. Teresa was, like so many others, a simple religious, but, more than an infinity of others, given to prayer; and this it is that raised her to so high a degree of love. Is it impossible for us to pray and to love? If God enkindles not in our heart a fire as vehement as was that of Teresa, let us put no obstacle to the divine operations by our tepidity, by our voluntary distractions, our communication with the world, our dislike of solitude. Do we know how to listen to our Lord in prayer? Let us not be discouraged after the first efforts that we make to unite ourselves to Him. Are we ready to make to Him the sacrifice of our vanity, our pretensions, our self-love? Do we treat with God as children with their father? Are we simple, perseverant, and of good-will, in our communications with Jesus Christ? Teresa was not al-

ways prostrate in the temple of the Lord, or at the foot of the cross in her cell; she undertook and acted much, but the presence of God was most familiar to her, and she conversed with her divine spouse even then when she appeared to converse with creatures. When she received divine illustrations she became only the more humble, and more convinced of her nothingness. When she experienced interior tempests she blessed God for his apparent rigour, and her love was fortified even by privations. Let us not admire in this saint the multitude and singularity of the extraordinary graces with which God overwhelmed her; let us admire her gift of prayer, and conceive that this was the way that conducted her to perfect love. Let us acknowledge the ineffable bounty of the Lord, who communicates himself to the little and to the humble, to teach them to pray and to love. Paul, on the way to Damascus, began by prayer, and Ananias found him in this holy exercise. Who animated the faithful, and wrote more than Paul, to recommend

divine charity? Love is the life of the soul, and prayer is the food of this life. All the difference between Teresa and the worldling most remote from the kingdom of God is, that she entertained in her soul the nourishment of love, by the exercise of prayer, and that he places all his affections in death, because he is occupied only with terrestrial objects. He loves also, but his love is misplaced, because it is inclined to creatures; he also offers vows but to the devil of ambition, of pleasures, of riches. Strange illusion of misplaced love; only one meditation, well made, would be necessary to put this soul in order again; but the worldling relishes not the things of God; he is ignorant of the prayer of the heart; he has no idea of Teresa's communications with Jesus Christ.

Ah, Lord, I probably am in this iniquitous road; call me back again to yourself by prayer, and wound my heart with the dart of your love: it is time, and I say to you sincerely, with David:

“My heart is ready, Lord ; my heart is ready.”

PRAYER.

My most sweet Jesus, divine spouse of St. Teresa, who so inflamed her with your love, that under a human form she was like a seraph ; who wounded her heart with a ray so vivid of your divine charity, that this sacred fire consumed her with its celestial flames, that it broke by its impetuosity *the bonds* that retained her captive on the earth ; and her soul, carried on the wings of the purest love, was elevated even to the foot of the throne of your divine majesty ; I entreat you, divine Jesus, by the love of which your spouse was the happy victim, to inflame my heart with this same divine fire, that it may be consumed as a holocaust of agreeable odour in your holy presence ; that all the instants of my life may be sacrificed to divine love, and that my last sigh may be a sigh of love. Let love raise my hands, and do you a holy

violence, to obtain what I ask of you in this novena, if it is for the greater glory of God, the honour of your spouse, and the good of my soul. Amen.

MEDITATION ON ST. TERESA'S SPIRIT OF PRAYER, WITH REGARD TO HER HAPPY END.

The spirit of prayer accompanied Teresa till her last hour, so she died rather of a transport of love, as the church sings in her office, than of the pains of illness. Her union with Jesus Christ was so great during her life, that she could, with the Apostle, defy death to separate her from this holy charity. I have only this reflection to make for my instruction and conversion: it is, as it were, impossible to be united to God at the moment of death, if, during life, we have had no experience of the holy exercise of prayer. The faculties of the soul turn not to this great object when they have been always absorbed in sensible objects. The consolation of the dying person is the daily practice of prayer. Jesus Christ communicates him-

self, then, more abundantly and more anxiously to those who have surrendered themselves to his inspirations during a long course of years. To die like Teresa we must pray like her.

Spirit of prayer, source of light, of peace, and consolation ; when the world disappears, and the great spectacle of eternity is prepared ; when the senses are weakened, and the soul breaks her bonds, you are all her resource, her support, strength, and hope ; but these precious advantages are reserved only for those dying persons who, during life, have subjected their senses to the sweetness of your empire ; who have sacrificed to you all the faculties of their soul ; who have formed a happy habit of praying always.

May prayer then, be my nourishment, my food, and my delight ; may it unite me to God, as it did Teresa ; may it attach me so closely to Him, that neither death nor hell may separate me from Him.

PRAYER.

My most sweet Jesus, divine spouse of St. Teresa, whose life was one chain of favours and extraordinary graces, a continual exercise of your holy presence, an intimate union with your infinite greatness, a perfect sacrifice of love; and whose death was the master-piece of your grace—the prodigy of this ineffable union—the triumph of charity; I conjure you, Divine Jesus, by this death so precious in your eyes, to make me walk every day of my life in your holy presence; to keep me constantly united to yourself, as to my only and sovereign good; to pour into my heart some sparks of this sacred fire with which Teresa was consumed, in order that I, in the decisive moment in which time ends, and eternity commences, may have the sweet and lively confidence of enjoying your divine presence; of being inebriated with those torrents of delights of which you are the source and principle; and of burning,

for ever and ever, with this sacred fire, of which that which inflamed Teresa on earth, was only the symbol, the pledge, and foretaste.

My most sweet Jesus, divine spouse of St. Teresa, who gave her, like your beloved disciple, Mary for mother, and inspired her, from her infancy, with a devotion so lively and tender towards her, that she was all her life entirely devoted to her service — constantly attached to her worship, and most zealous for her honour, that she conceived at the foot of her altars the project of her reform, executed it under her auspices, and put this great work under her protection; that she transmitted this same spirit to her children, and preserves amongst them the love of their holy state. I conjure you, divine Jesus, by this tender and filial devotion of your spouse for the most holy Virgin, to grant me the grace to have her for my mother; to consecrate myself to her service; to be zealous for her honour, and ardent to extend her worship; to multiply the number

of her servants and children, that I may have her for advocate with you.

Yes, holy Virgin, I prostrate myself at your feet; I humbly entreat you to present my vows and prayers to your divine Son. I am unworthy of being heard; all my hope is founded on your powerful intercession, to obtain the graces which I ask at the end of this novena.—
Amen.

Litany of St. Teresa, Virgin.

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 only God,

Holy Mary, pray for us.

St. Joseph, pray for us.

St. Teresa, pray for us.

Have mercy on us.

**Martyr in desire,
 Daughter of the Mother of pure love.
 Virgin, who wert agitated by the tem-
 pests of this world,
 Dove, that rested on Carmel,
 Who wert under the protection of the
 Holy Patriarch Joseph,
 True and zealous Spouse of Jesus
 Christ,
 Who were purified by celestial favours,
 Who possessed the words of eternal life,
 Who were enriched with the gift of the
 most sublime prayer,
 Who were inflamed with the most af-
 fectionate love,
 Virgin illustrious by the gift of a holy
 recollection,
 Who enjoyed interior peace, the fruit
 of your piety,
 Who were inviolably attached to God
 by the most intimate union,
 Who were truly transformed into Jesus
 Christ,
 You, whose soul was disengaged from
 terrestrial things and from the
 senses,**

Pray for us.

You, whose heart was pierced with the
 dart of divine love,
 You, who were always supported by
 the pillar of mental prayer,
 Who always endeavoured to gain souls
 to God,
 Who were always occupied in inter-
 ceding for sinners with God,
 Who were associated with all pious
 and holy persons to procure the
 glory of God,
 Who felt so much affection for the
 cross and passion of Jesus Christ.
 Who always walked in the presence
 of God, and in the ways of perfec-
 tion,
 You, whose ardent charity made you
 shed a torrent of tears,
 Virgin meek and humble of heart,
 Model of the most perfect filial obedi-
 ence,
 Consumed by the weariness of this
 mortal life,
 Languishing with the desire of eternal
 life,
 Humble and true daughter of the Ca-
 tholic Church,

Pray for us.

Filled with good works and rich in
virtue,

You, whom God crowned with the great
gift of perseverance,

Raised to heaven, there to enjoy eter-
nally the chaste kiss of your Divine
Spouse,

Lamb of God, who takest away the
sins of the world, spare us, O Lord.

Lamb of God, who takest away the
sins of the world, hear us, O Lord.

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

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

Pray for us.

Let us pray.

Hear us, O God, our Saviour, and as we rejoice on the solemnity of blessed Teresa, Thy virgin, so may our souls be improved by her heavenly instructions, and inflamed with the love of Thee. Through our Lord Jesus Christ. Amen.



A. M. D. G.

Litany of the Holy Heart of Joseph.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus Christ, hear us.

God the Father of heaven, have mercy on us.

God, the Son, Redeemer of the world, have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Heart of Jesus, source of all graces, have mercy on us.

Heart of Mary, conceived without sin, pray for us.

Heart of Joseph, prevented by the greatest favours of heaven, pray for us.

Heart of Joseph, enriched with the power of the Father,

Heart of Joseph, filled with the wisdom of the Son,

Heart of Joseph, enriched with the gifts of the Holy Ghost,

Heart of Joseph, destined by God to be united with the immaculate Heart of Mary,

Heart of Joseph, resplendent mirror of the holy Heart of Mary,

Heart of Joseph, animated with the most profound veneration for the divine Heart of Mary,

Heart of Joseph, participating in the pains of the Heart of Mary,

Heart of Joseph, inflamed with the celestial love with which the Heart of Mary burned,

Heart of Joseph, penetrated with a holy joy in adoring for the first time the Infant Jesus,

Heart of Joseph, consoler of the Heart of Jesus for the insensibility of the inhabitants of Bethlehem,

Pray for us.

Heart of Joseph, so frequently the
resting place of the Heart of Jesus,

Heart of Joseph, instructed by the
Heart of Jesus on the treasures of
grace which it contained,

Heart of Joseph, ornamented by the
Heart of Jesus, with all the gifts of
heaven,

Heart of Joseph, so affected by the
canticle of the angels, which the
shepherds repeated at the crib,

Heart of Joseph, so happy in seeing
Jesus first adored by the poor,

Heart of Joseph, the channel
through which so many benedictions
were bestowed on the first disciples
of the Saviour,

Heart of Joseph, by the humility
with which you hailed the arrival of
the Magi,

Heart of Joseph, by the love with
which you preserved the words they
addressed to the Divine Master,

Heart of Joseph, who presented
to Jesus the gold of your faith, the

Pray for us.

incense of your charity, and the myrrh
of your sorrows,

Heart of Joseph, whose more than
paternal goodness the Magi so much
admired,

Heart of Joseph, that obtained
for these holy kings celestial lights,
to discover the perfidy of the cruel
Herod,

Heart of Joseph, that so profound-
ly adored the majesty of God on en-
tering the temple of Jerusalem,

Heart of Joseph, so resigned to the
sorrows predicted to Simeon to the
Immaculate Mary,

Heart of Joseph, so resigned when
you learned that the Infant Jesus
should fly into Egypt,

Heart of Joseph, admirable lily of
candour and innocence,

Heart of Joseph, always exempt
from the lightest imperfection,

Heart of Joseph, who died amidst
the benedictions of Jesus and Mary,

Heart of Joseph, resplendent in
heaven with a glory inferior only to

Pray for us.

that of the Sacred Hearts of Jesus
and Mary,

Heart of Joseph, ever sensible to
our miseries,

Heart of Joseph, refuge of hearts
that the world contemns,

Heart of Joseph, angelical tutor of
youth,

Heart of Joseph, director in the
paths of perfection,

Heart of Joseph, light of souls de-
voted to prayer,

Heart of Joseph, sweet hope of the
dying,

Heart of Joseph, special protector
of St. Teresa, the reformer of Carmel,

Heart of Joseph, paternal asylum
of the children of Carmel,

Heart of Joseph, powerful protector
of religious communities,

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

Pray for us.

sins of the world, have mercy on us, O Lord.

V. Pray for us, most charitable Heart of Joseph.

R. That we may be rendered worthy of your paternal protection.

Let us Pray.

Most amiable heart of the glorious St. Joseph, accept, we conjure you, the filial homage of our hearts, and reign over them for ever.

Obtain for us from the Lord all the graces necessary to support patiently the pains of this life, and to walk securely towards our heavenly country, where we hope to bless and thank you eternally. Amen.

*An Invocation to the Heart of
St. Joseph.*

O most holy heart of Joseph ! Heart of the most venerable of the patriarchs ! Heart of the holy spouse of the mother

of Jesus ! Heart of the reputed Father of our Saviour, obtain for me a heart like yours, in its silence, in its meekness, in its humility, in its charity, in its recollection, in its obedience, and in its chastity. O heart of Joseph, deign to watch over me, to assist me during life, and obtain for me the great grace of dying as you did in the arms of Jesus and Mary. Amen.



RICHARDSON AND SON, DERBY.



