

THE CONFESSORIAL.

PART III.

ADMONITIONS, REMEDIES, AND PENITENTIAL WORKS.

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ADMONITIONS, REMEDIES, AND PENITENTIAL
WORKS, FOR PARTICULAR CLASSES OF
SINNERS.

I. THE PROUD IN GENERAL.

Admonitions.

1. All good gifts which you have or believe to have, come from God. To Him, therefore, and not to you, all honor is due. "What hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it?" (I. Cor. iv. 7.) Pride is theft, for the proud man steals, as it were, from God the honor which is due to Him alone, and at the same time the greatest ingratitude towards God, for he abuses the gifts of God to offend Him.

2. Pride is the *beginning of all sins*. There is *no sin without pride*; he who sins despises the law of God, and is therefore proud.

3. Pride is the *source of all sins*, and the *ruin of all virtues*. "God resisteth the proud, and giveth grace to the humble." (St. James iv. 6.) Pride goes before a fall; every one that exalteth himself, shall be humbled. (St. Luke xiv. 11.)

4. Pride renders you *odious to God*. "Every proud man is an abomination to God." (Prov xiv. 5.) Lucifer and the other proud angels have been cast from heaven into hell. If pride made devils of the angels, what will it make of men?

5. Pride renders you *odious to men*. "Where

pride is, there also shall be reproach." (Prov. xi. 2.) He who despises others is despised by them. "Humiliation followeth the proud." (Prov. xxix. 23.)

6. How much mischief does this vice cause! From pride spring vanity, hypocrisy, disobedience and resistance to superiors, an inordinate ambition, quarrels and strife, ingratitude, envy, cruelty, infidelity, heresy, hatred of God and of His Church.

7. The proud man injures himself most, for by this vice he deprives himself of that which he seeks—of true honor before God and man, and of all the merit of his otherwise good works. If you should have attained the summit of perfection, and on that account prefer yourself to and despise others—all your perfection is gone, and you are poor and miserable.

8. *What are you?* "Man, born of a woman, living for a short time, is filled with many miseries." (Job xiv. 1.) You are not necessary. No one needs you. The world got along without you for thousands of years, and will get along without you when you shall be dead and gone. Where were you thousands of years ago? No one thought of you. And you should still be in your original nothingness, if it had not pleased God to call you out of nothing, and to give you the being you now enjoy. What are you now? A frail piece of furniture. The frame of your body is so slenderly put together that it is but one degree from putrefaction, ready to fall back into your original nothingness, unless God preserves you. What will you be

before long? Dust and ashes, and your name shall be forgotten.

9. *What are you?* A sinner, not able to do anything good of yourself, and capable, when left to yourself, of nothing but of rushing into all kinds of disorders. You are born in sin, in sin you have lived, and in sin you may die. What then are you proud of?

Remedies.

1. As often as a proud thought arises in you, think of your sins and misery, and say: God be merciful to me, a sinner!

2. If others praise you and show you honors, pray silently: Glory be to the Father, and to the Son, and to the Holy Ghost. Not to us, O Lord, not to us, but to Thy name, give honor and glory for all eternity.

3. Speak of what redounds to your honor as seldom and as little as possible.

4. Never do anything to please men, but in all things seek to please God. Don't sell the merits you have with God so cheaply—for the wretched exchange of the praise and applause of men.

PENITENTIA SALUTARIS.

1. Actus quidam humilitatis non internæ solum, sed qui insuper opere aliquo externo firmentur, e.g., actus contritionis de peccatis præsertim superbiæ in angulo ecclesiæ vel flexis genibus.

2. Visitatio cœmeterii cum precibus pro animabus quæ hoc peccatum in purgatorio luunt.

3. Preces ad obtinendum humilitatis amorem et superbiæ odium.
 4. Contemplatio exempli humillimi Jesu et B. V. Mariæ cum proposito humilitatis.
 5. Vespertinum exame*n* conscientiæ de peccatis superbiæ, per diem commissis, cum contritione et proposito.
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II. THE PROUD IN PARTICULAR.

N. B. By the expression: "I have been proud," most penitents mean pride of dress. For such the following admonitions are applicable:

Admonitions.

1. St. John Chrysostom says: Our dress should always remind us of the great fortune we have lost through the sin of our first parents, and into what misfortune we have fallen. Instead of being proud of dress, we should take thereupon occasion to humble ourselves. The first sinners had to put on the first garments.

2. The Lord provided clothes to protect the body from the inclemency of the weather, and not to serve pride or to violate modesty and decency.

3. St. Bernard says: "Everything that transgresses the boundaries of necessity or decorum should be avoided in apparel, and to dress and adorn the body more is not good for the soul;" and the Apostle says: "Having food and where-

with to be covered, with these we are content." (1. Tim. vi. 8.)

4. What does it profit to adorn the body with fine clothes, and to leave the soul destitute of virtues. Be solicitous rather for your immortal soul to appear before God adorned with virtues, than for your corruptible body appearing so before men. The more you adorn your body from the motive of vanity, the more you disfigure your soul.

5. Are you any better for wearing good clothes? Clothes make not the man. Dives in purple and fine linen was buried in hell, but poor Lazarus in tatters was carried by the angels into Abraham's bosom.

6. Those who love fine clothes too much are proud, and extravagance in dress is a sure sign of vanity. For you put on fine clothes to look better, and to be seen and admired by others.

7. What else are fine clothes than the beautiful shroud of a criminal condemned to death? What else is a person dressed up than a victim bedecked for slaughter? You are dust and ashes. Why is earth and ashes proud? (Eccli. x. 9.)

Remedies.

1. When you buy, put on or off new garments, think of the squalor of the grave.

2. If the passion for dress tempts you, think of your shroud or winding-sheet.

3. If, looking in a mirror, you are pleased, and seek to please others, think how horrible you

will look when you die and moulder in the grave.

PÖENITENTIA SALUTARIS.

1. Quæ superbo ornatus peccaverit, in vestitu simplici accedat ad loca ubi inordinato vestimentorum luxu scandalum dedit.
 2. Donatio alicujus vestis egeno aut venditio vestis in qua superbisti, in emolumentum pauperum
 3. Visitatio cœmeterii cum aspectu sceletorum horrendorum, qui olim splendide quoque vestiti erant.
 4. Preces pro animabus, quæ luxum vestium in purgatorio luunt.
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III. COVETOUSNESS.

Admonitions.

1. Represent to the covetous the turpitude of this vice. It is so detestable that St. Paul numbers it among those vices which should not be named among Christians. He calls it idolatry, for, as the idolater adores his idols, so the covetous adores his money. There is not a more wicked thing than to love money, for such a one setteth even his own soul to sale. (Eccl. x. 10.) For how much does he sell his soul? For a few cents. But suppose it was the gold of the whole world, what would it be compared to an immortal soul, to God Himself? The covetous man offers God for

sa'f, and he sells Him, like Judas, for a few pieces of silver.

2. Represent to the covetous the perniciousness of this vice. "They who would become rich, fall into temptation, and into the snares of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entangled themselves in many sorrows." (I. Tim vi. 9-11.) St. Augustine says: "He who is ruled by covetousness is ruled by all vices, for all vices take their rise from covetousness." St. Chrysostom says: "Covetousness is the cause of all injustice, and the covetous man is the enemy of all men."

3. Represent to the covetous the *folly of this vice*. "Thou fool," says the Lord, "this night they require thy soul of thee: and whose shall those things be, which thou hast provided?" (Luke xii. 20.) Perhaps laughing heirs, who, by dissipation, in a few years, will waste the labors of your whole life. How foolish to gather treasures which the rust and moth consume, and thieves may steal, and despise the treasures that last forever! How foolish, in the midst of riches, to be miserly, to be the slave, not the master, of riches! And such is the covetous man. He does not control the money, but the money controls him. The older he becomes, the more covetous he becomes. All other vices decrease with age, but covetousness increases; it is, properly speaking, the vice of

the old. The nearer the hour of death, the more covetous, as the man with the dropsy thirsts the more, the more he drinks.

Remedies.

1. Think frequently on the four last things: On *death*. Naked we came into the world, naked we shall go out of it; we have brought nothing into the world, and we shall take nothing out of it. On *judgment*. God will ask us: where is the interest on the capital which I have entrusted to you? Why did you not use your money for the purposes intended? What does it profit a man if he gain the whole world, and lose his own soul—lose heaven?

2. Think of Jesus Christ, who chose voluntary poverty; think of the example of the saints, who left all things to follow Jesus.

3. Practise confidence in God. God will take care of you—why should you care? Nature is satisfied with little; why seek affluence? He who is satisfied with little, and trusts in God, shall never want. Man needs but little here below, nor does he need that little long.

PENITENTIA SALUTARIS.

1. Eleemosyna pauperi aut ad pias causas ab avaro in satisfactionem detur et quidem tempore continuato, etiamsi parum detur, ut ex assidua consuetudine, saepius eleemosynas distribuendi, paulatim habitus liberalitatis nascatur, qui studium avaritiæ eliminabit.

2. **Via Crucis** cum consideratione infelicis Judæ aut preces in cœmeterio cum memoria novissimorum.
 3. Suffragia pro animabus, quæ nimiam de rebus terrenis solicitudinem in purgatorio luunt.
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IV. THE IMPURE IN GENERAL.

1. Represent to them the baseness of this vice.

a. "Every sin that a man doeth, is without the body; but he that committeth fornication, sins against his own body, and he who sinneth against his own body sins also against the body of Christ." (I. Cor. vi. 18.) Know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own? (I. Cor. vi. 19.) Impurity is, as it were, a sacrilege—a profanation of the temple of God.

b. Of the impure it is said (Ps. xlviij. 21), "Man when he was in honor did not understand; he is compared to senseless beasts and is become like to them." A lascivious man is justly compared to a swine that wallows in the mire. Lust, says St. Jerome, perverts the understanding and makes a rational man a senseless beast. Man by pride commits sin of angels; by avarice, the sin of men; by impurity, the sin of devils. (St. Bern.)

c. How can Belial stand near the ark—how shameless lust near the body and blood of the God-man?

d. Why are people ashamed of this vice? Does

not this shame prove the turpitude of impurity?

e. Impure love is a kind of insanity. (St. Jerome.) It is a rude vice, unworthy of a rational being.

z. Represent to them the perniciousness of this vice.

a. It injures *the body*. "If you live according to the flesh, you shall die." (Rom. viii. 13.) This is particularly true of the lustful.

b. It injures *the good name*. No matter how secret the sins are, they will leak out. Smoke betrays the fire, and when one is known once on this point, his good name is irreparably lost.

c. It injures *the soul*. The Archangel Raphael says: "They who give themselves up to their lust, as the horse and the mule, which have not understanding, over them the devil has power." (Tob. vi. 17.) And suppose he does not kill you, as he killed the seven husbands of Sarah, he will, when once in his power, not release you easily, but strive to drag you into hell.

d. Pious writers say, that of all those that will be damned, the greater part rush into perdition through the vice of impurity.

e. How severely does God punish this vice in this world. The deluge—the burning of Sodom and Gomorrha—the destruction of the Sichemites and the tribe of Benjamin—the fate of Samson and Solomon—prove it sufficiently.

f. The effects of lust or impurity are: Aversion to prayer and to everything that is good, excessive fondness of amusement and dissipation, neglect

of the duties of our state of life, cruelty, a great desire to attract attention, all kinds of shameless excesses and unnatural crimes, seduction of innocence, false promises and oaths, theft, ruin of health and domestic happiness, enmity, duels, and suicide.

Remedies.

1. *Avoid idleness.* Be always doing something, that the devil may not find you idle.

2. *Guard your senses, especially your eyes and ears.* "If the eye scandalize thee, pluck it out." (Matt. xviii. 9.) Prevent such a necessity; make a covenant with your eyes, to look at nothing that might scandalize you; make a fence around your ears, that you may hear no immodest discourses.

3. *Avoid dangerous occasions.* Since you have experienced how weak you are, why will you go there again, where you foresee that you will relapse?

4. *Be temperate in eating and drinking.* Eating and drinking to excess is pouring oil into the flames of impurity.

5. *Frequent communion, devotion to the Blessed Virgin Mary.*

6. Remind yourself frequently of the four last things; place yourselves frequently in the presence of God. If lust allures you to sin, think of death, of the last judgment, the future torments and the eternal torments of hell. The thought of the heat of hell-fire will extinguish in you the fire of lust. That which delights is momentary, but which **cruelates** is eternal. (St. Bernard.)

PŒNITENTIA SALUTARIS.

1. Mortificatio carnis gravitati peccati, indoli et statui pœnitentis conveniens.
 2. Consideratio Passionis et mortis Jesu Christi, e. g., aliquot Pater inserendo mysteria Passionis Domini vel Via Crucis et coram singulis stationibus contritio de hoc peccato.
 3. Recordatio novissimorum in cœmeterio.
 4. Quotidiana devotio erga Immaculatam B. V. Mariam ejusque sponsum castissimum Josephum et angelum custodem.
 5. Pius usus aquæ lustralis.
 6. Iteratio sacramentorum intra definitum tempus.
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V. THE IMPURE IN PARTICULAR.—SINNERS IN THOUGHT.

Admonitions.

1. Represent to them the baseness of these thoughts. These thoughts are sinful, if we entertain them with pleasure, or if we cause such thoughts, or excite impure desires and persevere in them without making efforts to banish them. Out of the heart proceed evil thoughts, says Christ. (Matt. xv 19.) An unclean heart entertains unclean thoughts. “The wisdom of the flesh is death: but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy to God.” (Rom viii. 7, 8) He who desires to do

something bad, is guilty of it before God. The will goes for the deed. Therefore our Lord says: "Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart." (Matt. v. 28.) The All-knowing God knows and sees not only the actions of men. He knows and sees also their thoughts. How greatly you displease Him, if even in thought and desire you are guilty of impurity! Blessed are the clean of heart, for they shall see God; therefore unhappy are the unclean of heart, for they shall never see God.

2. Represent to them the perniciousness of these thoughts.

a. Sinful acts proceed from bad thoughts. First it is only a simple thought, then comes the imagination, then follows the delectation, from this arises the motion, and then consent—and if there is an opportunity, the deed is done. As acorns feed the swine, so bad thoughts feed bad desires, and he who desires to do evil has already done it. By a spark the wood is ignited, and once ignited a conflagration may follow.

b. On the day of judgment we must give an account not only of our words and deeds, but also of our thoughts and desires. With what shame will we be covered before the whole world, when our most secret thoughts and desires shall be made manifest!

c. The example of David burning with a bad desire for the wife of Urias, of his son Ammon lustng after his own sister, and of the two old lechers

inflamed with impure love for the chaste Susanna, sufficiently proves what follows and what great evil is done when bad thoughts and desires are not earnestly resisted in the beginning.

Remedies.

1. Think of something good, and thus prevent evil thoughts; the mind can never be quiet, but is ever in action.

2. Seek pleasure in what is God's and not what is of the flesh, for where your heart is, there is your treasure also, where your heart is, there are your thoughts.

3. Guard your eyes and ears. Why will you see and hear what you are not allowed to have and to enjoy?

4. Don't let the weeds of vice grow; root them up; don't let the enemy come in, or all is lost.

5. Take refuge in the cross of the Redeemer; take His crown of thorns, and make of it a fence around your heart, that the foxes cannot break in; or fly into the wounds of Jesus. St. Augustine says: "If an impure thought assails me, I fly into the wounds of Jesus."

6. Indulge not the flesh, otherwise you will never be free from bad thoughts and desires.

PCENITENTIA SALUTARIS.

1. Quoties spiritus immundus te vexaverit, objurges eum verbis Christi: Recede, Satana! Scriptum est: Deum tuum adorabis et illi soli servies! Potius mori quam fœdari!

2. Devota pronunciato SS. nominum Jesu et Mariæ.
 3. Via crucis cum contritione de peccatis mentis coram statione, ubi Jesus vestibus privatur.
 4. Quinque Pater et Ave cum commemoratione mysteriorum gloriæ D. N.
 5. Suffragia pro animabus quæ impuras cogitationes in purgatorio luunt.
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VI. SINNERS IN WORDS.

Admonitions.

1. Represent to them the baseness of this sin. The Apostle says: "All uncleanness, let it not so much as be named among you, as it becometh saints." (Eph. v. 3.) The tongue that is purpled by the blood of Jesus Christ should never pronounce such words, at which innocence and virtue must blush. Does one and the same well give sweet and bitter water at the same time, the praise of God and immodest discourses? St. Paul, writing to the Colossians (iii. 8), says: "Put away filthy speech out of your mouth." He means immodest words, for it is shameful and base to talk of things which it is shameful and base to do. Out of the abundance of the heart, the mouth speaketh. How hideous must be your heart when your mouth reeks with such filthy language? For this reason Jesus says: How can you speak good things, whereas you are evil? (Matt. xii. 34.)

2. Represent to them the ruinous consequences of this sin.

a. Immodest discourses corrupt good morals. This is true of impure, filthy discourses.

b. A bad, immodest tongue is a fire—a world of iniquity—a restless evil—full of deadly poison. (St. James iii. 6-8.) How much evil can a single bad word do! St. Bernard says: “A single person speaks, and he speaks a single word, and this single word of a single person kills the souls of a whole community who hear it.”

c. What the Scripture says is true of those who speak filthy words: “The mouth of a fool is his destruction; and his lips are the ruin of his soul.” (Prov. xviii. 7.) Even the heathen Seneca says: “Speak nothing filthy, for by such discourses innocence and modesty are lost.”

3. Represent to them the danger of this sin.

a. Not only he sins in this point who openly and purposely uses filthy language, but also he who uses equivocal words. Poison is poison, even when it is coated with sugar. The words of the double-tongued are as if they were harmless; and they reach even into the inner parts of the bowels. (Prov. xviii. 8.)

b. Not only he sins who uses filthy speech, but also those who encourage others to do so. He who conceals is as bad as he that steals. If he did not know that you love to hear such things spoken in your presence, he would not say them: he who listens to filthy speech is as guilty as he who uses it.

1. Not only he sins who uses scurrilous language, but also he who listens and laughs at it. How can you laugh at what offends God so awfully, and what injures man so terribly? To such laughers the words of Jesus are applicable: "Woe to you that laugh now: for you shall weep and mourn." (Luke vi. 25.) What does it profit you if a whole company laugh at your filthy speech, if your guardian angel weeps, and the heavens mourn over it?

Remedies.

1. Think nothing impure, and you will speak nothing impure.

2. Bridle your inclination to please. People speak immodestly to amuse others or to display their wit. What does it profit you to please men, if you displease God?

Think frequently of the rigorous account you will have once to give to God of every idle word. And if we must give an account of every idle word, how much more of every unchaste word?

4. Avoid the company of those who delight in such discourses, and if you cannot avoid it, at least discourage such language, and show your displeasure. A stern countenance often produces a better effect than an earnest word.

PENITENTIA SALUTARIS.

1. Examen conscientiæ quotidianum præsertim de loquacis impuris.

2. Pro quolibet sermone impuro in posterum—

imponas tibi opus pœnitentiæ cum contritione et proposito.

3. Silentium per aliquod tempus.
 4. Preces in cœmeterio pro animabus quæ impudicos sermones in purgatorio luunt.
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VII. SINNERS IN DEED—FORNICATIONS.

Admonitions.

1. Represent to them the greatness of the sin.

a. St. Paul classes it expressly among those sins which exclude from the kingdom of heaven. (Ephes. v. 5.)

b. If a maid lost her virginity, the law commanded her to be taken out of her father's house, and stoned. "She shall die, because she has done something very bad, that the evil may be taken out of the midst of the congregation." (Deut. xxii. 21.)

c. Though the law is now not as severe with regard to this vice, we can at least infer how odious it must be to God.

d. "Our members," says the Apostle, "are the members of Christ," and he concludes from this that it is a grievous sin "to take these members, and make them members of a harlot." (I. Cor. vi. 15.)

2. Represent to them the perniciousness of this sin.

a. To him who commits it. He who joins him-

self to harlots, will be wicked. Rottenness and worms shall inherit him. And though he escape punishment in this world, he shall not escape the wrath to come. "God will judge fornicators and adulterers." (Heb. xiii. 4.)

b. To others, especially accomplices. What shame, what injury arises from this sin for a fallen woman! How many days and years of misery and grief are the consequence of this momentary pleasure!

c. To the community at large. What scandal does such a vice produce, and to how many sins does it give rise!—detractions, hatred, enmity, immodest discourses, songs, and the like crimes. Examples move.

3. Represent to them their obligations.

a. To give up their sinful company. What God has not put together man must put asunder.

b. To repair, as far as possible, the scandal that has been given, otherwise the threat of Christ will be executed. "It would be better for him who gives scandal, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Luke xvii. 1.)

c. To alleviate the sorrows of the mother and child as far as possible. What moral theology and civil law prescribe, must faithfully and conscientiously be enjoined on the guilty.

Remedies.

1. Avoid the proximate occasion of sin, or at

least make the proximate occasion a remote one.

2. If circumstances admit, a matrimonial union with the accomplice, or if that is not possible, with another person. "It is better to marry than to burn." (I. Cor. vii. 9.)

3. Abstinence from intoxicating drinks.

4. Continuous corporal labor, and avoiding all idleness.

In the ancient Church discipline a public penance was enjoined on fornicators, when they had sinned publicly; even secret fornication was severely punished. According to the modern mild practice of the Church, indulgences may be recommended in satisfaction. Those who sin in the flesh must do penance by the flesh; therefore not only prayers are to be enjoined on these sinners, but also penitential works strictly such, as mortification, fasting, abstinence, according to the disposition and condition of the penitents.

VIII. ADULTERERS.

Admonitions.

1. Represent to them the heinousness of the sin: read what has been said in this book on fornication.

a. Adultery is a kind of *perjury*. Married people have vowed fidelity to each other. Adulterers break this solemn vow.

b. Matrimony is a *Sacrament*, a type of the union

of Christ with the Church. The adulterer profanes and dishonors this sacrament.

c. Married people are to love each other, and to be one heart and one flesh. Adultery violates and destroys this love and affection.

2. Represent to them the dreadful and pernicious consequences of this sin.

a. Even in this world: "He that is an adulterer, for the folly of his heart shall destroy his own soul; he gathereth to himself shame and dishonor: and his reproach shall not be blotted out." (Prov. vi. 32, 33.) What immense injury and damage does not this infidelity entail upon the guilty, the innocent party, and the legitimate children. What scandal does adultery cause if publicly known! What discord between married people, and what enmities and even murders does it occasion!

b. In the other world: "Neither fornicators nor adulterers shall possess the kingdom of God." (I. Cor. vi. 9.)

3. Represent to them the guilt of this sin, and how severely it deserves to be punished.

a. In the old law God Himself decreed death against adultery—death by stoning. "If any man commit adultery with the wife of another, and defile his neighbor's wife, let them be put to death, both the adulterer and the adulteress." (Leyit. xx. 10.)

b. How severely did God punish this sin in David!

c. According to the canons of the Church the

adulterer and the adulteress had to do public penance.

d. The Author of matrimony will judge the profanation of the marriage-bed, for you have injured and offended God, and not the other spouse, says St. Augustine.

Remedies.

1. The injury done by adultery must be repaired as far as possible.

2. Fear of God and the remembrance of His presence: "A man that passes beyond his own bed, despising his own soul, and saying: Who sees me? Darkness compasseth me about, and the walls cover me, and no man seeth me; whom do I fear? The Most High will not remember my sins. And he who understandeth not that His eye seeth all things; for such a man's fear drives from him the fear of God, and the eyes of men fearing him: and he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts." (Eccli. xxiii. 25-28.)

3. Preservation of conjugal affection and concord.

4. Frequent recollection of the solemn promise made at the altar of God.

5. Frugality, economy, and industry.

6. Avoiding drunkenness and company with persons of the other sex.

PŒNITENTIA SALUTARIS.

Non inutile erit, adulteris pœnitentiam, a canonibus antiquis contra hoc peccatum præscriptam, indicare, ut videant, quantam pro peccatis suis secundum canones pœnitentiales peragere debuissent pœnitentiam, si illa ætate vixissent. Deinde iis congruens satisfactionis opus imponatur cum monitu, ut indulgentias lucrari annitantur. Hæc satisfactionis opera eadem sunt, quæ apud alia peccata contra castitatem jam allata sunt. Adde:

- a.* Patientia in perferendis ærumnis conjugii.
 - b.* Silentium ad opprobria et ingenium morosum alterius partis.
 - c.* Eleemosyna.
 - d.* Major industria in labore, parsimonia in vestitu.
 - e.* Abstinentia a licitis delectationibus.
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IX. SINNERS AGAINST NATURE—EFFEMINACY.

Admonitions.

1. Represent to them the heinousness and greatness of this vice.

a. The name of this vice—dumb sin—sin against nature—indicates the heinousness of this sin.

b. Man can fall no deeper than when he puts himself below the brute. This is the case with the sin against nature. He who commits this sin does what even the beast will not do; the beast instinct-

ively abhors the unnatural, how much more should reason and conscience deter us from it.

c. He who commits this sin, properly speaking, sins against his own body, he defiles himself, and makes his body, which is a member of the body of Jesus Christ, and a temple of the Holy Ghost, an abomination before God and man.

2. Represent to them the perniciousness of this sin.

a. This sin, being unnatural, destroys nature and renders man a miserable imbecile both in body and soul. He that sins in the sight of his Maker, shall fall into the hand of the physician. (Eccli. xxxviii. 15.)

b. He who commits this sin is, in a certain measure, a suicide, for he accelerates his death, and sinks into an early grave

c. How terribly God punishes this sin against nature, even in this world, the examples of Sodomites and Onan sufficiently show.

d. Although God no longer sends fire upon impenitent sinners, they will certainly not escape everlasting fire. Although He may not punish them with sudden death. He punishes them with a bad death.

3. Represent to them the *incorrigibility* of this vice when once grown to be a habit.

a. After every repetition the desire to commit this sin becomes greater and the power of resistance weaker. At last the sinner himself abandons all hope of amendment and surrenders himself without resistance a willing slave to his passions.

b. In all other sins against chastity the opportunity is frequently wanting, and the fear of discovery deters from it. But for solitary sins, the opportunity is always at hand, and one need not fear surprise.

c. Custom, habit, is an iron bond. This is particularly the case in this sin; if it has once grown into a habit, it is almost invincible

Example of Admonition.

Say to yourself, when you are tempted to this sin: Behold in a few moments the pleasure of sin will be over, and what follows? Remorse of conscience, shame, confusion, regret, lassitude, bad humor, and fear of punishment. If I control this passion and for the love of God abstain from this sin, how joyfully can I look up to Him, how all the angels and saints will rejoice, how contentedly can I live and die! I am now unseen by mortal eye, but suppose I were observed by some one, in the act of sinning, what would he think of me? How great would be my confusion in his presence—in the presence of a creature like myself. How, then, can I commit this great sin in the sight of Heaven, before the eyes of God? Although nobody sees me, God sees me, and I will not do in solitude that which I should be ashamed of in the presence of others. I must not do that which cannot bear inspection.

Remedies.

i. Beware of arousing this latent passion, this

dormant inclination, e. g., by highly seasoned meats, intoxicating drinks, by immodest looks, by reading obscene books, by listening to immodest discourses, by unnecessary touches, and slothfulness in getting out of bed as soon as you awake.

2. You must resist the inclination when aroused—not so much by opposition as by flight, and by inward and outward distraction.

3. Arm yourself against yourself and your sinful desires by prayer—the consideration of the four last things—the presence of God, the Passion and death of Christ; by devotion to the Blessed Virgin, St. Joseph, your guardian angel, and your patron saint.

4. You must resist and never surrender, till you have won a complete victory.

PŒNITENTIA SALUTARIS.

1. Usus horum remediorum qua pœnitentia salutaris injungatur.

2. Nec non tempus, intra quod proxima confessio fiat, per modum salutaris pœnitentiæ præscribi potest.

3. Satisfactionis opera, quæ in materia luxuriæ jam supra indicata sunt, pro his quoque pœnitentiibus adhibeantur.

4. Ut injunctam pœnitentiam ardentius exequantur, ipsis severitas veteris ecclesiæ in injuncta satisfactione proponatur.

X. ENVY.

Admonitions.

1. Represent to the envious the heinousness of this crime.

a. It is the sin and vice of the devil: for through the envy of the devil death entered into the world. "By the envy of the devil death entered into the world." (Wisdom ii. 24.) The envious man imitates the devil; like the devil he hates that which is good, and loves that which is bad, and endeavors to hinder that which is good and to promote that which is evil.

b. It is the most uncharitable of all vices. The envious man is uncharitable towards God, for his eye is evil, as Jesus says, because God is good. He looks with evil eyes on what God looks upon with gracious eyes, he wishes evil when God wills what is good. He rejoices at that which grieves God, and he grieves at that which pleases God. He is uncharitable towards his neighbor, for the precept says: "Love thy neighbor as thyself." (Matt. xix. 19.) He is uncharitable towards himself, for he destroys his own peace and happiness, is always out of humor, morose, sad, and discontented.

c. It is the most unjust of vices. Is not every good gift from God, and cannot God do with His own as He pleases? Have you less, because another has more; and will you have more, if another have less?

2. Represent to them the perniciousness of this vice.

Envy is called a poisonous, venomous vice—poisonous envy. As a poisoner infects a harmless substance with deadly poison, so the envious infects that which is naturally good with what is bad, happiness with misery. St. Augustine says: "Envy caused the fall of our first parents and the death of Christ." But the greatest injury the envious man does to himself—he that envies others shall not go unpunished. "Envy is rottenness in the bones." (Prov. xiv. 30.) And people commonly say: "Envy looks out of his eyes." The countenance of Cain fell, he looked no longer like himself. Nothing injures the health more than anger and envy. As a pernicious worm at the root of a plant, so anger, envy, and other passions gnaw at the thread of life, till it is eaten off. But the greatest damage is that of the soul. There is no room for the envious in heaven, their abode will be where everlasting envy dwells—in hell.

Remedies.

1. Resist envy. Its principal cause is pride. Stifle the mother, says St. Augustine, and the daughter will not be.

2. Have a sincere love of God, from whom comes every good gift. Praise the giver in his gifts, whether you or others receive them.

3. Love your neighbor sincerely. If his good fortune displease you, or if you be tempted to re-

joice at his misfortune, think that he is your brother, your other self. I share what he has, and what is wanting to him is wanting to me also.

4. In all things seek the honor of God. If only Christ Crucified is preached—by me or another—if God's honor is increased—the kingdom of God propagated—virtue and the salvation of souls advanced—it matters nothing by whom it is accomplished.

PENITENTIA SALUTARIS.

1. Gratificatio in eum, cui invidisti, aut coram aliis prædicatio bonorum ob quæ invidia te premit.
 2. Preces pro iis quos invidia persecutus es.
 3. Via crucis cum consideratione quod per invidiam Pharisæorum mors Jesu procurata est.
 4. Memoria novissimorum, si possibile in cœmterio.
 5. Preces pro animabus quæ invidiam in purgatorio luunt.
 6. Pro clericis: Te Deum laudamus.
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XI. GLUTTONY.

1. Represent the heinousness of this vice.
- a. It is not becoming for a rational man to seek pleasure in irrational enjoyments.
- b. In the old law the son whom his parents brought before the court as a glutton, was condemned to be stoned to death.
- c. They who serve the belly, serve a bad master.

- d. St. Paul numbers the gluttons among idolaters. Their God is their belly.
- e. The world despises and ridicules the glutton.
- 2. Represent the perniciousness of this vice.
 - a. "The end of gluttons is destruction; whose God is their belly; whose glory is in their shame, who mind earthly things." (Phil. iii. 19.)
 - b. The daintiness of Eve was the cause of the first sin, and how much misery has it brought into the world?
 - c. For a mess of pottage Esau sold his birthright, and how bitterly had he and his posterity to suffer for his gluttony?
 - d. The graves of the gluttons in the desert bore the inscription: "The graves of intemperance and lust." (Numb. ii. 34.)
 - e. "Woe to you," says Christ, "that are filled: for you shall hunger." (Luke vi. 25.)
 - f. "He that loveth good cheer, shall be in want: he that loveth wine and fat things, shall not be rich." (Prov. xxi. 17.)
- 3. Represent the advantages of moderation.
 - a. Moderation preserves health. A temperate man is generally a healthy man.
 - b. Moderation prolongs life. What extreme old age the hermits enjoyed. Why? Because they lived on roots and water.
 - c. Moderation gives pleasure and love for work. A full belly does not love to study.
 - d. Moderation encourages devotion. He who eats too much cannot fly—he remains sitting, in a lazy posture,

- c. Moderation is the mother of domestic peace and happiness. He who eats moderately, shall suffer no want.

Remedies.

1. Bridle the inordinate desire to eat. Our body is a wild beast, which we must tame by hunger.
2. Think frequently of the end of man. We are not born to eat and drink, but we should eat and drink no more than is necessary to preserve life. "We live not to eat, but we eat to live." The kingdom of heaven is not meat and drink, but justice and peace and joy in the Holy Ghost. (Rom. xiv. 17.)
3. Think of God's presence. "When you eat, take heed lest you forget God." (Deut. vi. 12, 13.)

PÖNITENTIA SALUTARIS.

1. Abstinentia a cibo. Quotidie minus sumendo, quoadusque regulæ temperantiæ satisfiat.
2. Cibatio pauperis esurientis.
3. Declinare invitationem ad convivium, ubi inter multiplicata fercula admodum difficile est temperantiæ limites non excedere.
4. Devota precatio ante et post mensam.
5. Recordatio novissimorum in cœmeterio et preces pro animabus quæ ob gulam in purgatorio torquentur.

II. DRUNKARDS—INTEMPERANCE

Admonitions.

1. Represent to them the heinousness of this vice.

a It is an abominable abuse of God's gifts
‘ Wine is created from the beginning to make men joyful, not to make them drunk.’ (Ecclus. xxxi. 35)

b Intemperance is an abominable degradation of reason. By reason man distinguishes himself from the brute. By intemperance man becomes a beast, and even less than a beast and more despicable, because no beast gets drunk.

c Intemperance, says St. John Chrysostom, is a voluntary madness. Look at a drunkard, how madly he speaks and acts!

d Like impurity, it is a profanation of the temple of the Holy Ghost. To be a Christian and a drunkard, how inconsistent!

2. Represent to them the evil consequences of this vice.

a. It injures *the health*. “ Those who give themselves to drinking will perish, but those who live soberly will prolong their lives.” (Prov. xxiii 21.)

b. It injures *the household*. “ He that loveth wine, and fat things, shall not be rich; he that loveth good cheer, shall be in want.” (Prov. xxi. 17.) The purse is empty because of this vice.

c. It is an injury to *one's good name*. A drunkard is nowhere respected except in the saloon; and not

even there, unless he has money. If we hear it said of any one, that he is fond of drink, and frequently gets drunk, all respect, all his credit is gone.

d. The greatest injury it does is to *the soul*, because, of itself, it is a vice that leads to a great many other sins and vices. It leads to the destruction of peace. "Drunkenness is riotous." (Prov. xx. 1.) "Who hath woe? whose father hath woe? who hath contentions? Who falls into pits? Who hath wounds without cause? Who has redness of eyes? Surely they that pass their time in wine, and study to drink off their cups. Look not upon the wine when it is yellow, when the color thereof shineth in the glass: it goeth in pleasantly: but in the end, it will bite like a snake, and will spread poison like a basilisk." (Prov. xxiii. 29-33.) It leads to impurity. In wine there is luxury. How true! Are not most sins of impurity committed in the state of drunkenness? Intemperance leads to the neglect of the duties of the state of life. A drunkard is, as a rule, a bad father, a bad husband, a bad Christian. He gives a bad example to his children, and scandal to the community at large. The Apostle justly reckons drunkards among those who shall be excluded from the kingdom of heaven, unless they repent; but how seldom is a drunkard converted from his evil way.

Remedies.

1. Be ashamed to be a slave of your appetite,

and in the state of drunkenness an object of ridicule to others.

2. Bridle your desire to drink. If you feel thirsty, drink water.

3. Avoid the occasion. Occasion makes thieves, and occasion makes drunkards.

4. Think frequently of the four last things.

5. Don't throw your money away for what is not necessary. Think how hard and long you have to work for a dollar which you spend in a few moments.

PŒNITENTIA SALUTARIS.

1. Quodsi pœnitentes jam habitum ebrietatis contraxerint, plerumque absolutio sacramentalis differenda, et qua remedium principale præscribatur abstinencia omnimoda ab omni potu inebrianti per aliquod tempus, nisi corporalis dispositio aliquando nimis debilitata hoc non admittat.

2. Aliis, qui hunc habitum nondum contraxerunt, injungatur pœnitentia :

a. Abstinencia a potu, e. g., ut parcius bibant et potum largius aqua permiscant vel tantummodo bibant intra refectionis horam.

b. Per aliquod tempus devitare tabernas et socios ebrietati addictos.

c. Cibatio esurientis aut potatio sitientis.

d. Via Crucis et actus contritionis cum proposito coram statione, ubi Christus aceto et felle potatus est.

e. Visitatio cœmeterii et preces pro omnibus vivis et defunctis ebriosis.

XIII. THOSE WHO ARE ADDICTED TO ANGER.

Admonitions.

1. Represent to them the culpability of anger.
 - a. The psalmist says: "Be angry, and sin not." (Ps. iv. 5.) Your anger is frequently sinful. For why are we angry? Without cause. With whom are you angry? Not with your vices, but with your neighbor. How are you angry? Without moderation.
 - b. Our Lord says: "Whosoever is angry with his brother (of course, in a sinful manner) shall be guilty of the judgment."
 - c. Immoderate anger is unworthy of a rational being. By his reason man ought to control and master all his inordinate passions.
 - d. Anger is still more unworthy of a Christian, to whom Christ has given the example of meekness. "Learn of me, because I am meek and humble of heart." (Matt. xi. 29.)
2. Represent to them the perniciousness of anger.
 - a. For the health. "Anger kills the fool." (Job v. 2.) "Envy and anger shorten the days of life." (Ecclus. xxx.) Just see how ugly an angry man looks.
 - b. For the soul. To how many sins does not anger lead? To hatred, enmity, cursing, and blasphemy. Esau whilst in anger designs to kill his brother Jacob. Absalom in anger kills his brother Ammon. What does the angry man not say? he

spares nothing, for anger has no mercy. He does not even spare God and His saints. Anger is a short-lived madness. Anger, says St. Bernard, is a cruel beast, it attacks furiously whatever comes nigh. Its breath emits fire and flame. "An angry man (says the Scripture) causes quarrels and strife." (Prov. xxix. 22.) As one fire ignites another, so the anger of one ignites the fire of another's anger. Let bitterness, anger, indignation, clamor, and blasphemy be put away from you with all malice.

3. Refute the objections:

a. Obj. I cannot do otherwise. Anger arises in me against my will.

Resp. God says: "The lust thereof (anger) shall be under thee, and thou shalt have dominion over it." (Gen. iv. 7.) What you are commanded to do you can do, for God requires no impossibility. Man must do what he is able, and pray for grace to help him to do what he is not able of himself.

b. Obj. I am by nature inclined to anger.

Resp. Not the first natural emotion makes anger a sin, but the latter acceding voluntary consent of the will and the breaking out into sinful words and deeds.

c. Obj. Who shall not be angry, when others are so contrary and provoking?

Resp. Have you no faults? If all were without faults, what opportunity would you have to practise patience? Not everything that you condemn is a fault.

Remedies.

1. Practise humility. Anger is most always the consequence of a secret pride.

2. Suppression of self-will. The self-willed man is always an angry man, he flies into a passion because everything goes not according to his will.
3. Distraction is advisable. As soon as you perceive your passion to rise, pay no attention to the thing or person that is the object of your anger.
4. Do not act hastily and precipitately. When you are angry, speak not, and act not.
5. Frequent consideration of your own defects and faults.
6. The example of the meek Jesus.

PENITENTIA SALUTARIS.

1. Oratio pro iis quibus iratus fuisti.
 - 2 Consideratio Passionis Domini, præsertim ubi alapa cæsus est, cum contritione et proposito.
 3. Singulis diebus mane renovatio propositi, non irascendi et vespere examen conscientiæ de ipsius impletione.
 4. Impioratio divini auxilii pro executione propositi non irascendi, idque tum per intercessionem Deiparæ Virginis, inter omnes mitis, tum præcipue immensæ Christi mansuetudinis meritum.
 5. Preces pro animabus quæ ob iram in purgatorio captivantur.
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XIV. CURSERS.

Admonitions.

1. Represent to them the heinousness of this habit.

a. Cursing is the language of immoderate anger. "Out of the abundance of the heart, the mouth speaketh." (Luke vi. 45.)

b. Cursing is the language of heathens, and not of Christians. "Their mouth is full of cursing and bitterness," (Rom. iii. 14), says St. Paul, speaking of the heathens. This can also be said of many Christians. "Let no word proceed from your mouth but that which is good; let all bitterness, anger, indignation, clamor, and blasphemy be put away from you." (Eph. iv. 29-31.) The heathens have dealings with the devils, for their idols are devils. The Christian, who adores the true God, shall have nothing to do with the devil, the enemy of God; he shall not invoke him nor call him.

c. Cursing is the language spoken in hell. Do not become accustomed to the language of hell, if hereafter you wish to praise and glorify God with the angels and saints in heaven.

d. Cursing is the language of hate. How does it come, says St. James, that, with the same tongue with which we bless God, we curse men, who are made after the likeness of God; that out of the same mouth proceeds blessing and cursing. Does a fountain send through the same passage sweet and bitter water?

e. Cursing is the language of imprudence. Can you make the thing better by cursing? do you effect a change thereby? How unreasonable is it especially to curse beasts and lifeless things! How can they help it that they obey their instinct or the

law of nature? Balaam's ass spoke more rationally than Balaam acted. How often could beasts, when they are cursed, if they had the gift of speech, say what that ass said.

2. Represent to them the perniciousness of this vice.

a. It is an injury to your honor, for you show thereby that you are not master of yourself, but the slave of your passions.

b. It is an injury to your household; for how can you expect the Lord to bless those whom you curse? If you call your wife, children, and cattle devils, what are you? And if you give the devil power over yourself and your own, there is much fear that God will punish you, by allowing the devil to exercise that power. "While the ungodly curses the devil, he curses his own soul." (Ecclus. xxi. 30.) "He loved cursing, and it shall come unto him." (Ps. cviii. 18.)

c. It is an injury to the health, for cursing is an effect of anger, and anger is injurious to the health.

3. It is an injury to the soul. Cursers shall not possess the kingdom of God. (I. Cor. vi. 9.)

Remedies.

1. Subdue your anger. Stifle the mother, and the daughter will not be. (St. Aug.)

2. Bridle your tongue. When you perceive that you are angry, speak not.

3. Practise patience. Every curse is an evidence of impatience.

4. Love and fear God. He that curses any creature, curses the Creator in the creature.

PŒNITENTIA SALUTARIS.

1. Quoties in peccatum maledictionis relapsus fueris, toties aliquod pœnitentiæ opus suscicias, qualis esset, eleemosynam dare, jejunare, orationem aliquam recitare.

2. Præscribatur, ut maledictioni assuetus frequenter offerat Deo laudes recitando: Gloria Patri, aut aliquot Pater, immorando petitione: Sanctificetur nomen tuum.

3. Preces pro eo, cui maledixisti.

4. Vespere examen conscientiæ de maledictionibus per diem pronuntiatis, cum contritione.

5. Visitatio cœmeterii et suffragia pro iis, qui ob maledictiones horroribus purgatoriis subjecti gemunt.

XV. BLASPHEMERS.

Admonitions.

1. Represent to them the enormity of this sin.

a. "Thou shalt not take the name of the Lord thy God in vain." (Exod. xx. 7.) If the taking of God's name in vain is already a great sin, what a grievous sin must blasphemy be?

b. In the old law blasphemy was punished by death.

c. In former times blasphemy was severely punished by civil law.

d. It is looked upon as a great crime for a child to blaspheme his father. Now, when you blaspheme God, you blaspheme your Creator, your Redeemer, your Father and greatest Benefactor. Is this not a great crime?

2. Represent to them the perniciousness of this vice.

a. Although human laws punish no longer the blasphemer with death, God has not rescinded the sentence of death. How many examples have we that blasphemers died, if not a sudden, at least an unprovided death?

b. With regard to blasphemers, the words of the Lord are literally true: "Thy own mouth shall condemn thee, and not I." (Job. xv. 6.)

c. Consider what scandal you give. No one learns cursing and blasphemy from himself, but every one learns it from others.

d. Only the devils in hell blaspheme God. What inference do you draw?

3. Refute the objections:

a. Obj. I have not reflected on it—it escaped my lips inadvertently.

Resp. Proof enough that in your heart you honor not the name of God.

b. Obj. It is a habit with me—I cannot do otherwise.

Resp. So much the worse, if it has become a habit. A thief might say: It is a habit with me to steal—I cannot do otherwise. A fine excuse.

c. Obj. I have not blasphemed God, but only His angels and the sacrament.

Resp. As God is honored in His angels, so He is also dishonored in them. And what God has done and suffered for our sanctification we are not to abuse to His dishonor.

Remedies.

The remedies for cursers may be given to blasphemers. If they produce no effect, absolution is to be deferred—and if that will not do, absolution is to be denied altogether.

PENITENTIA SALUTARIS.

1. Pœnitentia pro hisce peccatoribus est determinanda ex gravitate blasphemie, an directa vel indirecta, mediata vel immediata fuerit.

2. Pro qualibet blasphemie pœnitens osculetur imaginem Crucifixi cum Gloria Patri.

3. Audito Missæ in satisfactionem ignominiæ in sanctum Dei nomen.

4. Litaniæ de SS. nomine Jesu.

5. Consuetudini blasphemandi addictis eadem pœnitentiæ opera injungi possunt, quæ apud male-dicos supra indigitata sunt.

XVI. THE MALEVOLENT AND VINDICTIVE.

Admonitions.

1. Represent to them the heinousness of this sin.

a. Enmity, if it passes over into vindictiveness,

a desire of revenge, is a usurpation of the *rights of God*, who has reserved revenge to Himself. "Revenge belongeth to me, and I will repay. And again: The Lord shall judge his people." (Heb. x. 30.)

b. Enmity and vindictiveness are directly opposed to the principal attribute of God, Charity. "God is charity: and he that abideth in charity, abideth in God, and God in him." (I. John iv. 16.)

c. Enmity and vindictiveness are a kind of murder. "Whosoever hateth his brother is a murderer." (I. John iii. 15.)

d. Enmity and vindictiveness are diabolical vices.

2. Represent to them the perniciousness of this sin.

a. A malevolent and vindictive man is odious to God and man.

b. He deprives himself of interior and exterior peace.

c. He ruins his own health, for his evil passion is always at boiling heat.

d. He makes new enemies to himself. Evil will be returned by evil.

e. He deprives himself of the merit of all his good works.

f. He obtains not the forgiveness of his own sins, as long as he does not forgive others; and if he dies in that state, he will be lost for ever.

3. Refute the objections:

a. Obj. I cannot.

Resp. You must forgive, therefore you can; for God commands no impossibility.

b. Obj. As soon as I see that person, my anger rises against my will.

Resp. Not the rising of the anger is the sin, but the entertaining of ill-will. What do you do when the water is boiling over? You pour cold water into it. Do the same with your boiling passion.

c. Obj. I forgive, but I cannot forget.

Resp. It is not in our power to forget what has happened, but at every new recollection we can forgive again; this is in our power, and that much God requires of us. We must forgive, and try to forget.

d. Obj. I shall avoid him, and speak no more to him.

Resp. If thereby you wish to prevent a new unpleasantness, very well; but if you intend to offer new injuries, it will not do. There is a time for silence, and a time to speak.

e. Obj. He has offended me, I have not offended him; he must first beg my pardon.

Resp. If he fails to do his duty, are you on that account absolved from yours? You must forgive whether he acknowledge his wrong or not, whether he repair or continue it. "Not only seven times, but seventy-seven times you must forgive."

f. Obj. But he has offended me too grievously.

Resp. Imagination magnifies the offense; but let it be ever so great, it is insignificant compared to your offenses against God.

g. Obj. But it is very hard to forgive.

Resp. Only the beginning is hard, the rest is easy. Try it once.

Remedies.

Bring the motives of forgiveness before them.

1. *The love for God.* Your offender is and continues to be an image of God. In the bad—even the worst—child, love the Father, and forgive him for God's sake.

2. *The love for Jesus Christ.* Your enemy is and continues to be redeemed by Christ, ransomed by His blood. He asks you through His blood to forgive him, because and as he has forgiven you.

3. *Fraternal Charity.* Your enemy is your brother—God, our common Father; brothers must not be enemies, must not hate one another.

4. *Self-love.* What you do not wish that others should do unto you, do it not unto them. You wish others to forgive you, forgive them also.

5. *Your temporal and eternal welfare.* Enmity and vindictiveness render you miserable for time and eternity.

Universal remedies against enmity and vindictiveness—four looks:

- | | |
|---------------|---------------|
| 1. Look up, | 3. Look into, |
| 2. Look down, | 4. Look out. |

a. 1. *Look up to the Father in heaven*, who makes His sun shine upon the just and unjust. If you wish to be His child, do as He does.

2. *Look up to Jesus on the cross*; dying He prayed: "Father, forgive them." If you wish to be His disciple, pray as He prayed.

3. *Look up to the saints in heaven.* If you wish

to be a sharer of their happiness in heaven, imitate their patience upon earth; look upon your enemies as your benefactors, they help you into heaven.

b. 1. Look down—into the grave. Remember the last things, and let enmity cease. (Eccli. xxviii. 6.) What perhaps you can no longer do on your death-bed, do now, for you know not your last hour.

2. Look down—into purgatory. How much easier is it to do penance here than there! And who is a better helper than your enemy?

3. Look down—into hell. Either forgive here, or burn there forever. Make your choice.

c. 1. Look into your heart. What do you wish, when you have offended others? That they forgive you; therefore, forgive them.

2. Look into your conscience. Are you not often to blame for your having been offended? Have you not frequently offended God and your neighbor? You frame many excuses for yourself, why will you not accept the excuses of others?

d. Look out—into the world. Is there anything perfect under the sun? Men are, as they are, full of frailties and imperfections, corrupted by original sin—crippled by education, and drawn to evil by various circumstances. They frequently do not mean so bad as we judge; they are hasty, and in their precipitation do not consider what they are doing.

Let us avoid all enmities, bear them with equanimity, and end them quickly.

i. Avoid the occasion from which enmities originate, all uncharitable words and actions.

2. *Bear them with equanimity.* In the consciousness of our innocence and of our right, let us bear wrong with patience, and think the day will come when everything will come to light.

3. *And quickly,* as much as is in us; let us do all we can to make an end of enmity, even if we have to make a sacrifice, and to give up a right which is unimportant. "If thou offerest thy gift at the altar, and there shalt remember that thy brother hath anything against thee; leave thy gift before the altar, and first go and be reconciled to thy brother; and then come and offer thy gift." (Matt. v. 23-24.)

PENITENTIA SALUTARIS.

1. Opera beneficentiæ erga inimicos—veluti igniti carbones, quæ super capita eorum congeruntur.

2. Aliquot Pater pro offensoribus reputando secum quintam petitionem vel oblatio Missæ pro ipsis

3. Suffragia pro defunctis, qui viventes nobis infensi fuerunt.

XVII. THE IMPATIENT.

Admonitions.

1. Represent to them the mischief of impatience.

a. Impatience makes the things no better, but a great deal worse. If you carry your cross impa-

tiently you make it heavier, and you must carry it even then. If you throw off your cross, you will find another and perhaps a heavier one.

b. Impatience deprives you of the merit which you might gain.

c. Impatience makes you odious to God and man—to God, because you are not resigned to His will; to man, because you provoke him to impatience.

2. Represent to them the advantage of patience.

a. It alleviates all burdens.

b. *Patience makes sufferings meritorious.* “Tribulation works patience, and patience trial, and trial hope, and hope confoundeth not.” (Rom. v. 3, 4, 5.) A soul suffering patiently is like a rose among thorns: its white color and its sweet odor are thereby not diminished, not increased.

c. Patience makes us beloved by God and man. “This is praiseworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully.” (I. Pet. ii. 19.) And even in this world, how true is what Christ says: “In your patience you shall possess your souls.” (Luke xxi. 19.)

3. Represent to them the example of Christ, of Mary, and the Saints.

a. If anything oppresses you, if the hand of pain is hard upon you, think of the patience with which Christ carried His cross, and your own cross will become light. The whole life of Christ was a continual martyrdom, and you want to live in perpetual peace and repose, you love an easy life.

b. How much has Mary suffered, and how patiently! Think of the seven dolors.

c. Think of the patience of the Saints. Their greatest pleasure was to suffer something for God's sake, but it is your greatest displeasure. How little you have to suffer compared to what they suffered! You have not yet resisted unto blood. (Heb. xii. 4.)

Remedies.

1. True humility. The humble man is always patient, for he thinks: I have deserved all this, and more than this.

2. Resignation to the will of God, without whose knowledge no hair falls from our heads.

3. Contempt of all that is temporal and perishable. Everything lasts but a little while. This tribulation will soon pass away.

4. The consideration of the four last things. He who frequently and seriously looks forward to the other world, cannot in reality be made impatient in this world.

5. Prudent judgment of the things that vex us.

6. Frequent consideration of our suffering Redeemer and of His sorrowful Mother.

PŒNITENTIA SALUTARIS.

1. Via crucis, contemplando passiones D. N. multo acerbiores.

2 Deprecatio ob impatientiam coram imagine Crucifixi.

3 Oblatio tribulationum in remissionem peccatorum una cum oblatione Passionis Domini.

5 Preces coram S. Cruce teria quinta et sexta.

5. Ante quietem nocturnam examen conscientiæ præsertim de peccatis impatientiæ cum dolore et proposito.

6. Visitatio cœmeterii et suffragia pro omnibus qui propter impatientiam in purgatorio vinci jacent.

XVIII. THE SLOTHFUL, LUKEWARM, AND INDIFFERENT.

Admonitions.

7. Represent to them the danger of lukewarmness.

a. What lameness is to the body, lukewarmness, or spiritual sloth, is to the soul. It is the forerunner of spiritual death.

b. A lukewarm man, at the next step, will be slothful, and a slothful man is spiritually, and, as it were, morally dead. As the dead feels and hears not, so the lukewarm feels and hears not what is for the welfare of his soul; he has no spiritual hunger for the bread of life, the word of God and Holy Communion. Spiritual things do not please him; no prayer, no devotion moves him, and nothing rouses him from his lethargy; he is a living corpse; he falls from one sin into another, and generally dies, as he has lived, without repentance or amendment. I have seen many usurers, cruel soldiers, harlots, and heathens converted and become good, but I have never seen a lukewarm Christian really turned to the Lord.

2. Represent to them the perniciousness of lukewarmness.

The Holy Ghost compares the soul of the slothful and lukewarm to a field that is not tilled. What grows on it? Thistles, thorns, briars, and every kind of weeds. The same is the case with the slothful and lukewarm Christian; as he does not use his powers and faculties for good, he uses them for bad purposes. Man must be doing something—if he does nothing good, he will be doing something bad, and is it not a great evil to lose so many graces, and heaven in the end? We must merit heaven. God has not promised heaven to those that sleep, but to those that watch. Strive to enter in at the narrow gate.

3. Represent to them how odious lukewarmness is to God.

a. God is the most perfect, most holy being, and it is His will that we should imitate Him as far as we can. The lukewarm Christian does the very reverse, and deserves the rebuke: Why stand you here all the day idle? It is no excuse to say: No one has hired us. God has hired us—every one of us—to serve Him here, and to be happy with Him forever hereafter.

b. God Himself says: “Because thou art neither cold nor hot, but lukewarm, I will begin to vomit thee out of My mouth.” As lukewarm water causes vomiting, so lukewarmness is an object of abomination to God. A negligent Christian is more acceptable to Him than a lukewarm one. A negligent Christian may be converted yet, but there is

little hope for the lukewarm, because the lukewarm will and will not ; he is never in earnest with his amendment, and thus he dies as he has lived.

Remedies.

1. The slothful and lukewarm Christian should frequently think of his last end.
2. He should call to mind the promise he made at his baptism, and renewed at his First Communion.
3. Let him think of the shortness of time. It is now the hour for us to rise from sleep, for now our salvation is nearer than when we believed. (Rom. xiii., 11.)
4. Let him remind himself of the account which he must give of the opportunities he neglects, of the abuse of the graces he receives.
5. Let him make a new rule of life, and observe it conscientiously.
6. Let him often go to the Sacraments.

PŒNITENTIA SALUTARIS.

1. Renovatio votorum baptismi.
- 2 Preces matutinæ et vespertinæ cum examine conscientiæ.
3. Si fieri potest, quotidie sacrificio Missæ aut aliis divinis officiis devote interesse.
4. Breves preces jaculatoriæ per diem repetitæ e. g., O mi Jesu, quando in te delectabitur anima mea !
5. Rosarium quotidianum.
6. Orationes ferventes et perseverantes ad S. Spiritum ad obtinendas internas gratias.

7. Consideratio de perfectionibus divinis præser-tim de immenso in nos amore et depromissa cœlesti gloria.

8. Visitatio cœmeterii et precatio pro omnibus acediosis Christianis vivis et defunctis in purgatorio detentis.

XIX. SLANDERERS.

Admonitions.

1. Represent to them the greatness of this sin.

a. A good name is one of the greatest treasures that man can possess. The slanderer robs him of this treasure.

b. A lie is a great sin; how abominable the sin of slander!

c. He who deprives the child of his honor, deprives also the father of his, for in the child the father is slandered and dishonored, in every man God Himself, whose child and image man is.

d. Only a malicious person can be guilty of the damnable practice of slander, to injure his neighbor.

2. Represent to them the mischief of this sin.

a. The slanderer injures him whom he slanders in *his honor*; in *his worldly substance*, as far as by his slander he injures his business or trade, in *his health* by the grief and vexation which the slander causes him; in *his soul* by the sins to which slander leads him, v. g., enmity and revenge.

b. The slanderer injures himself, for he draws

upon himself the hatred of the slandered, the contempt of all good people, and the punishment of God, which he surely cannot escape.

3. Represent to him the necessity of retracting the slander, and the reparation of the damage caused thereby.

As a thief must restore stolen goods, so the slanderer—the thief of honor and good name—must restore the honor and good name of which he has deprived his neighbor, as also all damage which has been caused by the slander; he must likewise retract his slander before those who heard him, and acknowledge himself to have lied. And all the evil consequences which followed his slander he must repair as far as is in his power. In certain cases he must ask the pardon of the party slandered. How difficult is all this, and yet how necessary! What powerful motive to avoid all slander for the future! Hear what the Scripture says: “Their throat is an open sepulchre, with their tongues they act deceitfully, the poison of asps is under their lips.” (Ps. xiii. 3.) “The detractor is an abomination to men.” (Prov. xxiv. 9.) “Have nothing to do with detractors, for their destruction shall rise suddenly.” (Prov. xxiv. 21, 22.)

Remedies.

1. Sincere love of truth and hatred of every untruth, especially of every injurious lie. The liar easily gives way to detraction.

2. Cordial love and affection of the neighbor.

He who loves his neighbor as himself, will be very slow to speak ill of others even in truth, how much more in falsehood.

3. Remember that we must give an account of every idle word, how much more of every uncharitable, slanderous word.

4. Learn to keep silence and bridle your passion for talk. In much speaking thou shalt not escape sin. The universal remedy against the vices of the tongue is *silence*.

PENITENTIA SALUTARIS.

1. Preces pro persona tuis calumniis impetita, aut alia officia benevolentiae erga eam.

2. Via crucis cum consideratione, quod per calumniam Pharisæorum mors Jesu procurata est.

3. Ante quietem nocturnam examen conscientiæ præsertim de peccatis calumniae cum detestatione propter Dei et proximi amorem.

4. Visitatio cœmeterii et preces pro omnibus inter vivos calumniando peccantibus.

XX. DETRACTORS AND DEFAMERS

Admonitions.

1. Represent to them the heinousness of this sin.

a. You would be ashamed to steal money, and you are not ashamed to steal your neighbor's honor and good name.

b. The detractor judges others and usurps God's rights, who alone is judge.

c. You would not dare to utter those charges in your neighbor's presence, therefore be ashamed to do so in his absence.

d. Defamation is a kind of assassination, and the assassin is detested by all.

2.. Represent to them the perniciousness of this sin.

a. A good name is better than great riches. The defamer does more harm than a thief or a robber.

b. The defamer, with one stroke, inflicts three wounds,—on him whom he defames, on him who listens with pleasure to the defamation, and upon himself.

c. Sins that result from defamation: false suspicion, rash judgment, hatred, enmity, and discord in families.

d. God frequently allows the defamer to fall into the same and even greater sins, than those divulged of another.

Refute the common excuses:

a. Obj. What I have said is the real truth.

Resp. So much the worse; the calumny you might retract, but you cannot repair the defamation.

b. Obj. I had a good intention.

Resp. But the injury you have caused is not repaired by your good intention.

c. Obj. I have already forbidden others to repeat it.

Resp. You cannot forbid others what you allow to yourself—who will pay attention to your prohibition?

d. Obj. Others treat me no better.

Resp. What you do not wish that others should do unto you, do it not unto them.

Remedies.

1. True fraternal charity. He who loves his neighbor as himself, will never calumniate him. He will say of his neighbor only such things as he would have said of himself.

2. Self-knowledge and humility. He who, in the humility of his heart, knows his own faults, will not delight in speaking of the faults of others.

3. Love of silence and solitude. It is easier to keep silence than to speak without sin.

4. Avoiding the company of those who delight in defaming others. One word elicits another, and he who delights in hearing, will soon help to defame.

5. Avoiding rash judgment and false suspicion. “Out of the abundance of the heart the mouth speaks.” (Matt. xii. 34.)

PENITENTIA SALUTARIS.

1. Preces pro infamato aut alia opera benevolentiae erga eum.

2. Quoties in posterum detractione contra proximum peccaveris mulctam certam tibi imponas.

3. Silentium per aliquod tempus.

4. Preces in cœmitorio pro animabus quæ ob
detractiones in purgatorio cruciantur.

XXI. LIARS.

Admonitions.

1. Represent to them the baseness of this habit.

a. God is the truth, therefore nothing is more essentially opposed to Him than falsehood.

b. Christ says of Himself: "I am the truth." (St. John xiv. 6.) How can you be His disciple if you must say of yourself: I am the untruth. "Who did no sin, neither was guile found in His mouth." (I. Pet. ii. 22.)

c. "The devil is a liar, and the father of lies." (John viii. 44.) Will you have the devil for your father and pattern. If you wish to be a temple of truth, break the idol of falsehood.

d. The world itself despises the liar. And although it is true what the Apostle says: "Every man is a liar," (Rom. iii. 4), no one likes to be looked upon as such.

2. Represent to them the perniciousness of this habit.

a. The liar is odious to God and will be punished by Him. "The Lord will destroy all who speak lies". (Ps. v. 7.) "Lying lips are an abomination to God." (Prov. xii. 22.) "He that speaketh lies shall perish." (Prov. xix. 9.)

b. The liar injures human society, for he shakes the

mutual confidence by which society is cemented together. Liars effect that they who speak the truth are not believed. (St. Jerome.)

c. The liar injures himself, for his word is not believed, if he should even speak the truth. He loses his good name, for a liar is nowhere respected. "The mouth that believeth, killeth the soul." (Wisd. i. 2.)

3. Refute the excuses:

a. Obj. I have lied in order to prevent some evil and do some good.

Resp. The end does not justify the means. It is not allowed to do evil in order to prevent evil. What does it profit to help others by lying, if thereby you injure your own soul?

b. Obj. I have lied in jest.

Resp. You must not play with sin; that which offends God, ceases to be a jest. A palpable lie may pass for a jest.

c. Obj. I had to lie to avoid a great loss.

Resp. In sinning there is no *must*. What does it profit you, if you gain the whole world and lose your own soul? It is licit sometimes to conceal the truth, but it is never allowed to speak an untruth.

Remedies.

1. Decided love of truth for the love of God, who is eternal truth.

2. Bridling of the tongue. Avoid talkativeness and you will avoid lying. "In the multitude of words there shall not want sin." (Prov. x. 19.)

3. Sincere fraternal love. What you do not wish that others should do unto you, do it not unto them.
4. Place yourself repeatedly in the presence of God, who looks into the heart and hears every word.
5. Mutual estimation. “Wherefore, putting away lying, speak ye the truth every man with his neighbor; for we are members one of another. (Ephes. iv. 25.)

PENITENTIA SALUTARIS.

1. Quotidie vespertinum examen conscientiae de mendaciis per diem cum deprecatione.
 2. Silentium per aliquod tempus exceptis necessariis loqueliis.
 3. Retractio mendacii et confessio illius coram illis apud quos illud divulgatum est.
 4. Via crucis, auditio Missæ, aut visitatio cœmeterii et preces pro animabus quæ hæc peccata in purgatorio luunt.
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XXII. THE AFFLICTED.

Admonitions.

Place before their eyes the principal motives of consolation.

- a. To suffer in this world is the lot of Man. “Man born of woman is filled with many miseries.” (Job xiv. 1.) “A heavy yoke is upon the children of Adam, from the day of their coming out of their

mother's womb until the day of their burial." (Eccl. xl. 1.)

b. To suffer is salutary. "Blessed is the man whom God correcteth." (Job v. 17.) For if God visits us with tribulations, He either punishes us for our sins or tries our virtue, both conducive to our salvation.

c. By sufferings in this world we atone for our sins. Here burn, here cut, but spare me hereafter, (St. Augustine), for there one hour of suffering will be more painful than a hundred years here in the severest penance.

d. Suffering is the strongest curb of sin. God hedges in by thorns the way that leads to destruction, that we may not desire to enter it. How soon would we forget God, if He did not pour a few drops of bitterness into the chalice of pleasure!

e. Sufferings lead us back to God, from whom we may have gone astray. Example: The prodigal son. God wounds in order to heal us.

f. By sufferings God tries our virtue. As gold is tried in the fire, so genuine virtue is tried in the crucible of suffering.

g. Sufferings compel us to have recourse to God. Necessity teaches us to pray.

h. Sufferings make us resemble Christ. The servant is not better than his Lord and Master. Christ suffered and left us an example that we might follow in His footsteps.

i. Joy succeeds sufferings. "Many are the afflictions of the just; but out of them all will the Lord deliver them." (Ps. xxxiii. 20) "Blessed are they

that mourn, for they shall be comforted." (Matth. v. 5.) "The sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us." (Rom. viii. 18.) "Through many tribulations we must enter into the kingdom of God." (Acts xiv. 21.)

j. How short are all sufferings! "Our present tribulation, which is momentary and light, worketh for us above measure exceedingly, an eternal weight of glory." (II. Cor. iv. 17.) Why do you count days and years? The hour passes away, and the suffering passes away.

Remedies.

1. All the above motives of consolation are remedies against impatience.

2. If sufferings are deserved, exhort the afflicted to bear them in the spirit of penance, as a punishment due to sin, and to say with the thief on the cross: "We indeed suffer justly; for we receive the due reward of our deeds." (St. Luke xxiii. 41.)

3. If they are not deserved, exhort them to bear them with perfect resignation to the will of God, and to exclaim with Jesus: "O my Father, if this chalice cannot pass away except I drink it, Thy will be done." (Matt. xxvi. 42.)

4. If sufferings have their origin in the malice of others, exhort the afflicted to bear them without hatred and anger, in the spirit of Christian meekness.

PŒNITENTIA SALUTARIS.

Juxta axioma: "Afflictis non es taddenda afflictio," confessarius talibus pœnitentibus majora satisfactionis opera non injunget, cavebit tamen, ne solam patentiam in adversis pro satisfactione sacramentali constituat, quia sic certitudo de peracta satisfactione deque ipsius sacramenti complimento vacillaret. Attamen non cessabit, pœnitentem monere ut levi operi injuncto addat patientiam, unitam patientia Christi, Mariæ et omnium Sanctorum, utut opus valde satisfactorium et meritorium. Iis, qui patientiæ in adversis desunt, injungi possunt opera, quæ pro impatientibus supra proposita sunt; iis autem, qui se accusant de ira et vindicta erga ærumnarum suarum auctores illa satisfactionis opera, quæ apud iratos et vindictæ cupidos indigitabantur.

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XXIII. THE SICK.*Admonitions.*

1. Represent to them the benefit of sickness.
 - a. The sickness of the body is frequently deserved. Examine your conscience and see whether you have caused the sickness yourself or not; if you have, then take it as a just punishment.
 - b. While in health we frequently forget God and our spiritual welfare. Sickness reminds us of God and eternity. In sickness we learn what in health we have forgotten, that we are *but men*.

c. The sickness of the body is conducive to the health of the soul. When we are well, we sin; when we are sick, we turn to God. Many in health are wicked, who, if they were sick, would become virtuous.

d. "This sickness is not unto death, but for the glory of God," Jesus said of the sickness of Lazarus. (John ii. 4.) Say the same of your sickness.

e. "A grievous sickness makes the soul sober." (Eccli. xxxi. 2.)

f. Gold is tried in the furnace, the just man on his sick-bed. Virtue is perfected in weakness.

g. Let the body be sick, provided the soul is well and free from sin. It is better to burn with the heat of fever than to burn hereafter in the fire of hell.

h. Even in the virtuous, sickness finds something to purify. Who can say: "I am without sin"? Every man is a liar, that is, a sinner; for if we say that we have not sinned we make Him a liar, and His word is not in us. (I. John i. 10.)

2. Show them the way and means to make their sickness meritorious.

a. By patience and resignation to the will of God. O my Father, if it is possible, let this chalice pass from me. Nevertheless, not as I will, but as Thou wilt. (St. Matt. xxvi. 39.)

b. By the spirit of penance. I suffer what I have deserved, and much less than I have deserved. Here burn, here cut, but spare me hereafter. (St. Aug.)

c. By firm confidence in God. Although He should

kill me, I will trust in Him. (Job xiii. 15.) "Lord, if Thou wilt, Thou canst make me clean." (Matt. viii. 2.)

d. By uniting their pains and sufferings with the pains and sufferings of the divine Saviour and the saints of God, and by offering them for the honor of God.

e. By obedience to the prescriptions of the physician, and by taking the medicine that is ordered.

f. By fervent and devout prayer.

Remedies.

The principal faults of the sick are:

1. *Want of the spirit of penance.* This spirit of penance is to be aroused by the thought of the greatness of sin.

2. *Want of patience.* This absence of patience must be remedied by suggesting motives of patience.

3. *Want of confidence in God.* This must be awakened by the motives of confidence in the power, goodness, wisdom, and fidelity of God.

4. *Too much confidence in natural means.* This must be diminished by representing the impotence of human help without assistance from above.

PENITENTIA SALUTARIS.

Injunctis precibus pro satisfactione sacramentali stricte tali, commendetur patientia et oblatio dolorum in satisfactionem peccatorum.

2. Actus fidei, spei, et caritatis; graviter decumbentes autem potius aspirationes circa has virtutes eliciant.
 3. Consideratio Passionis D. N. manu tenente imaginem Crucifixi.
 3. Devotio erga matrem dolorosam Mariam, contemplando illius dolores cum compassione.
 5. Memoria novissimorum.
 6. Eleemosyna pauperi ægroto aut nosocomio.
 7. Preces in solatium animarum quæ in purgatorio luunt.
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XXIV. THE SCRUPULOUS.

Admonitions.

1. Call to their mind the causes of scrupulosity, which are :
 - a. The natural disposition. Some people by nature are inclined to anxiety.
 - b. Want of confidence in God. He who firmly trusts in God, will be able with St. Peter to walk upon the water, as if it were dry land. But as soon as this confidence begins to fail, he will sink, like Peter, and anguish will overpower him. “O thou of little faith, why didst thou doubt?” (Matt. xiv. 31.)
 - c. A secret pride and a want of true humility. The truly humble man wishes not to surpass others in sanctity ; he knows that there is nothing perfect under the sun.
2. Remind them of the dangerous consequences of this fault.

a. A scrupulous person aggravates the difficulty of the combat with sin. He who walks timidly on slippery ground, will fall easier than he who walks without fear.

b. The scrupulous embitters his own life. He has no quiet moment, no cheerful confidence, no consolation in sufferings.

c. A scrupulous person causes trouble and sorrow to all, especially to his confessor.

d. He deprives himself of the divine assistance; he is abandoned by God, because he does not put his trust in Him.

e. He sins against the Holy Ghost, by giving way to despair.

3. Encourage such persons to lay aside their anxiety.

a. By the consideration of the goodness and mercy of God, who has compassion on human frailties.

b. By the consideration of the power of God, and how strong man becomes through His grace. "I can do all things in Him who strengthens me."

c. By the consideration that nothing is sinful, unless done by free will, and that to a mortal sin the full knowledge of the sin and the free and full consent to sin is required.

Remedies.

1. Unconditional obedience to everything the confessor prescribes.

2. Living faith and firm confidence in God.

3. Constant recourse to the same confessor.

4. Distraction by continuous manual labor.

5. Avoiding what increases scrupulosity, viz., the reading of ascetic books notoriously rigorous, the repetition of general confessions, and the company of scrupulous persons.

PŒNITENTIA SALUTARIS.

1. Aliquis actus strictæ obedientiæ.
 2. Quotidianum exercitium virtutum theologicarum.
 3. Auditio Missæ.
 4. Nonnunquam S communio sine præcedente confessione.
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XXV. PARENTS.

Admonitions.

1. Represent to them the importance of their duties.

a. Children are a treasure entrusted to them by God. He will demand this treasure of the parents one day. Woe to them, if one of them be lost through their parents' fault.

b. Children are like young apes, *i. e.*, they imitate what they see in their parents. The apple falls not far from the tree. Children have not only ears, but also eyes. What do the words of parents profit without good example?

c. Woe to him who scandalizes one of the little ones. "It would be better that a millstone were hanged," etc. If this woe concerns all, how much

more does it concern careless parents, who neglect their duty in regard to their children?

2. Represent to them the meritoriousness of the duties of parents well discharged.

a. "A wise son is the joy of his father." (Prov. x. 1.) "The salvation of the children is the gain of parents." (St. Chrys.)

b. "What you do to one of these little ones you have done to Me, and he that shall receive one such little child in My name, receives Me." (Matt. xviii. 5.)

c. It is no small merit before God to bring up children well.

d. What consolation must it be for parents on their death-bed to be able to say with Jesus: "Of them whom Thou hast given me, I have not lost any one." (John xviii. 9.) Do what you can to bring up your children in the fear and in the love of God. If you do your part, God will do His; it is seldom that a child is bad or perseveres in wickedness, who has been raised well by his parents.

3. Exhort parents to correct their children's faults with severity joined with love. Whom the Lord loves, He chastises. If, therefore, you love your children truly, chastise them whenever they deserve it:

a. *Out of love*, not out of blind anger. Let the fury of your passion subside, before you apply the rod.

b. *With love*, not with bad names, curses, and imprecations. The erring child should notice that

love and affection, and not blind madness and rage, which often makes cripples of children, are your motives for punishing.

c. Through love. Sometimes a good kind word has more effect than a thousand lashes. If kindness does not produce the desired effect, apply the rod.

Remedies.

1. Beware of doing yourselves what you punish, and must punish, in your children.

2. Pay attention to your words and actions in your children's presence. Children have ears and eyes; they are curious and inquisitive; they have much to learn in a little time. And malice often supplies age. Never break out into curses against your children, that they may not learn cursing from you, and lest these curses and bad prayers be fulfilled in your children.

3. Instruct them yourselves, and see that they are instructed. Good instruction in youth is the best capital in mature and declining age, the best in inheritance for children, which cannot be taken from them.

4. Indulge not their small faults, for they grow by little and little. Especially break them of stubbornness. "The rod and reproof give wisdom, but the child that is left to his own will, brings his mother to shame." (Prov. xxix. 15.)

5. Pray every day fervently to God for your children. "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he

watcheth in vain that keepeth it." (Ps. cxxvi. 1.) Thus it is with all your cares and watchings, if God does not care and watch with you. You can only plant and water, but God gives the increase. Prayer and the blessing of parents is as another angel guardian of children.

PŒNITENTIA SALUTARIS.

1. Additio unius Pater et Ave precibus matutinis et vespertinis in honorem S. Familiæ, Jesu, Mariæ et Josephi.
 2. Ante cubitum nocturnum examen conscientiæ de peccatis in educatione prolium, per diem commissis.
 3. Elargitio eleemosynæ per manus liberorum in satisfactionem peccatorum educationis neglectæ.
 4. Suffragia pro propriis et omnibus parentibus, qui ob neglectam educationem prolium in purgatorio pœnas luunt.
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XXVI. CHILDREN.

Admonitions.

1. Represent to them the great value of innocence and modesty.
 - a. Why did Christ love the little ones so much? On account of their innocence. "Suffer the little children to come to Me, and forbid them not." (Mark. x. 14.) Preserve this precious treasure; avoid everything that could deprive you of it, especially all sins against the sixth commandment, and do

nothing and allow nothing against the virtue of purity.

b. What pleases us most in children? The bloom of innocence on their cheeks. It is sweet to look upon the face of childhood in all the charm of its guilelessness, while it still wears the air of openness and confidence which the unconsciousness of sin imparts. Preserve this bloom of innocence, blush at everything that is sinful, be ashamed of every shameful word and action. Bashfulness is the guardian of innocence. A shameless child is an abomination before God and man.

2. Exhort them to filial obedience, to love and respect of parents.

a. “Honor thy father and thy mother, that thou mayest live a long time, and it may be well with thee upon earth.” (Deut. v. 16.)

b. “He that honoreth his mother is one that layeth up a treasure.” (Ecclus. iii. 5.) “He that honoreth his father, shall have joy in his own children: and in the day of his prayer he shall be heard.” (Ecclus. iii. 6.) “He that honoreth his father, shall enjoy a long life, and he that obeyeth his father, shall be a comfort of his mother.” (Ecclus. iii. 7.)

c. “He that feareth the Lord, honoreth his parents, and will serve them as his masters who brought him into the world.” (Ecclus. iii. 8.) “Honor thy father, in work and word, and all patience, that a blessing may come upon thee from him, and his blessing may remain.” (Ecclus. iii. 9-10.)

d. A child that truly honors and loves his parents, must obey them in all things that are not sinful.

e. "Children, obey your parents in all things; this is pleasing to God." (Col. iii. 20.)

f. Parents hold the place of God; what they command, God commands. He that hears his parents, hears God; he that despises his parents, despises God.

g. Jesus was subject to His parents, that is, obedient; therefore, follow His example, and returning to your home to-day, show in word and work, that in this confession you have become a good and obedient child.

3. Represent to them how much God abhors disobedience and disrespect to parents, and how He punishes these sins, even in this world.

a. The child that despises his parents, despises God.

b. "The eye that mocketh at his father, and that despiseth the labor of his mother in bearing him, let the ravens of the brook pick it out, and the young eagles eat it." (Prov. xxx. 17.)

c. "He that curseth his father or mother, shall die the death." (II. Mos. xxi. 17.)

d. "Cursed be he that honoreth not his father and mother." (V. Mos. xxvii. 16.)

e. "He that striketh his father or mother, shall be put to death." (II. Mos. xxi. 15.)

f. "He that afflicteth his father, and chaseth away his mother, is infamous and unhappy." (Prov. xix. 26.)

g. “He that stealeth anything from his father or from his mother, and sayeth, ‘This is no sin,’ is the partner of the murderer.” (Prov. xxviii. 24.)

Remedies.

1. Fear of God and the thought of His omnipresence.

2. Remember what your parents have done and suffered for you.

3. A reasonable self-love, and the consideration of the blessing or curse promised upon the fulfilment or violation of the fourth commandment.

4. The thought of the example of our Saviour.

5. Good children: Sem and Japhet, Isaac and Jacob, Joseph and Tobias. Bad children: Cain, Cham, Esau, Joseph’s brethren, Heli’s sons, Absalom.

6. Frequent Communion.

PŒNITENTIA SALUTARIS.

1. Preces quotidianæ pro parentibus.

2. Sedula executio aut omissio alicujus rei specialis, quam parentes in votis habent.

3. Preces matutinæ et vespertinæ cum examine conscientiæ, præsertim de quarto præcepto Decalogi.

4. Filialis devotio erga angelum custodem.

5. Auditio Missæ.

6. Preces pro defunctis parentibus et avis et pro liberis, qui ob transgressionem quarti præcepti in purgatorio puniuntur.

XXVII. MARRIED PEOPLE.

Admonitions.

1. Represent to them the sanctity of the sacrament of matrimony.

"This is a great sacrament: but I speak in Christ and in the Church." (Eph. v. 32.) The union of married people is a type of the spiritual union of Christ with His Church. As Christ loves His Church, so married people ought to love each other, and as Christ offers Himself for His Church and as the Church offers herself for Christ, so married people must be ready and willing to make sacrifices for each other.

2. Represent to them the duties of their state.

Married people are two persons in one flesh. "They two shall be in one flesh." (Matt. xix. 5.) In these words all is said that married people should be to each other. Neither of them belongs to himself or herself, but one to the other. They must not only be as all Christians, one heart and one soul, but also one flesh. Who hates his own body, his own flesh? The words mine and thine, these selfish words, should not be heard among married people; they should have all things in common, even one will. Selfishness must be banished.

3. Represent to them the happiness of a truly Christian marriage and the unhappiness of an unchristian marriage.

"With three things my spirit is pleased, which are approved before God and men, the concord of brethren, and the love of neighbors, and of *man and*

wife that agree well together. (Ecclus. xxv. 1, 2.) There is nothing more pleasing and edifying than to see married people live together as they ought, to see them respect, love, and assist each other, to pray for each other, to mourn and rejoice together so that one is to the other a help in obtaining their temporal and eternal welfare.

On the contrary, how miserable is the married state, when one or the other, or both, are not as they should be, when one pulls to the right, the other to the left, if they aggravate for each other the yoke of matrimony, which at any rate is heavy enough. Of such married people it is doubly true what the Apostle says: Such shall have tribulation of the flesh. (I. Cor. vii. 28.) It is a foretaste of hell.

Remedies.

1. Remind yourselves frequently of the promise you made to each other at the altar, and look at the marriage ring.
2. Avoid all childish jealousy, a passion which with zeal seeks what causes trouble.
3. Keep silence in all cases where speaking might disturb the matrimonial peace.
4. Pay attention to the inclinations and aversions, weakness, and prejudices of each other, and act accordingly, with prudence.
5. Mutual favors, and sometimes little presents.
6. Avoid all beginning of strife and mutual reproaches.
7. Hear, see, and keep silence, if you wish to live in peace.

PŒNITENTIA SALUTARIS.

1. Preces quotidianæ pro gratia obtinenda ad officia status sui implenda.
 2. Examen quotidianum de impletione horum officiorum.
 3. Nonnunquam deprecatio ob commissum defectum.
 4. Renuntiato oblectationum, quæ conjugalem concordiam disturbant, e. g., visitationis tabernæ, ludi, etc.
 5. Renovatio sponsionis in benedictione matrimonii factæ.
 6. Preces pro omnibus conjugibus in purgatorio.
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XXVIII. MASTERS AND MISTRESSES OF A HOUSEHOLD.

Admonitions.

1. Represent to them their duties.

St. Paul says, (I. Tim. v. 8) : "If any man have not care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel." Therefore, have care of the temporal and spiritual welfare of those under your charge. Make them labor honestly, and pay them what is right. Make them serve you faithfully, but have also care that they serve God faithfully. Have care that they do not injure you in your worldly substance, but have also care that they do neither injure nor lose their own souls.

2. Show them the way, manner, and order of a Christian family :

- a. In the morning and evening. The father and mother of a Christian family should be the first to rise and the last to retire; they must say their morning and evening prayers, and see that those of their household also say them.
- b. If possible, they should hear Mass every day, and if all cannot go, at least one or the other should go to Mass.
- c. On Sundays and Holydays they must go to Mass and Vespers, and see that all of the household do the same.
- d. They should frequently, during the year, receive the sacraments; those under their care likewise.
- e. They should make a good intention before their work, and offer everything up to God.
- f. They must avoid cursing, swearing, and detraction themselves, and not to tolerate those vices in others.
- g. They must watch that their domestics do nothing wrong inside or outside of the house.
- h. They must give alms to the poor.
- i. They must avoid drinking and gambling.
- j. They must have care that the peace in the house and with the neighbors is not disturbed.
- k. They must not suffer those of the house to dress above their means.
- l. In all things they must look upon themselves and conduct themselves as the vice-gerents of God.

Remedies.

- 1. Frequently think of the rigorous account you

have to give to God. "Give an account of thy stewardship."

2. Recommend yourselves and your own to the divine protection.

3. In the evening examine your conscience diligently, how you have fulfilled your duties.

4. Have a filial trust and firm confidence in God.

5. Seek first the kingdom of God and His justice, and look upon and use the temporal things only as means to the end.

6. Be not avaricious nor extravagant. In moderation is true virtue.

7. Honor the Blessed Virgin, your angel guardian, and your patron saint.

PŒNITENTIA SALUTARIS.

1. Pro impetrandis septem donis S. Spiritus septem Pater et Ave.

2. Abstinentia rei licitæ.

3. Preces quotidianæ intra Missam, præsertim intra Consecrationem, pro omnibus domesticis.

4. Actus humilitatis et liberalitatis erga famulantes.

5. Quotidiana vel hebdomadalís devotio ad sanctissimam Familiam, Jesum, Mariam et Josephum.

6. Preces pro defunctis domesticis et omnibus qui ob delicta contra officio status sui in purgatorio detinentur.

XXIX. SERVANTS.

Admonitions.

1. Show them the advantages of their state.
 - a. It is an *honorable state*. Jesus Himself chose this state, for He came not to be served, but to serve. (Matt. xx. 28.)
 - b. It is a *meritorious state*. If you serve men for God's sake, you serve God Himself. The wages you receive from men may be small, but so much the greater is the reward in store for you in heaven.
 - c. It is a *salutary state*. It is easier to serve and obey, than to command. He that obeys, has less to answer for than he who commands.
2. Remind them of the duties of their state.“Servants, obey your masters with fear and trembling, in the simplicity of your hearts as to Christ. Not serving to the eye, as it were pleasing men, but as the servants of Christ, doing the will of God from the heart, with a good will doing service as to the Lord, and not to men.” (Eph. vi. 5-7.) Everything that servants have to do and omit is contained in these words. They are to obey their masters in everything that is not sinful; they are to obey them not only apparently, or as long as the eye of the master is upon them, but also in their masters' absence they must be honest and faithful, and serve not to please men, but God and their own conscience.
3. Show them the dangers of their state and the common faults of servants:

a. With regard to God. Danger of impatience, dissatisfaction with their state of life, murmuring against God's providence, cursing, swearing, blasphemy, violation of Sundays and holydays, neglect of prayer.

b. With regard to the neighbor. The danger of disobedience, discord, whispering, flattery, lying, cheating, theft, and laziness.

c. With regard to themselves. The danger of trying to please, avarice, gambling, impurity, drunkenness, night-walking, anger, cruelty to animals, pride, and extravagance in dress.

Remedies.

1. Humble resignation to the will of God, who has placed you in this state.

2. Frequent meditation on the example of Jesus, who, as King of heaven and earth, has not refused to become the servant of all, and to wash even the feet of His disciples.

3. Respect and honor Jesus Christ in your master.

4. Hope of reward in heaven. "Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." (Matt. xxv. 21.)

5. Avoid the proximate occasion of sin, and if that be not possible, leave the service. Why would you be willing to remain where you are in danger (besides hard work) of losing your soul.