

St. Albert the Great

PRAYERS ON THE SUNDAY GOSPELS OF THE WHOLE YEAR

Orationes super Evangelia Dominicalia

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Prayers upon the Sunday Gospels of the Whole Year

Of D. Albert the Great, Bishop of Ratisbon, most celebrated in doctrine throughout the whole world, of the Order of Preachers, Prayers upon the Sunday Gospels of the Whole Year. In these, not only does the affection of one praying have formulas of manifold petitions, but also one preaching gathers fragments with various distinctions of moral flowerets.

I. First Sunday in the Advent of the Lord, Prayer

I. First Sunday in the Advent of the Lord, Prayer. And when they had drawn near to Jerusalem...^[1] Lord Jesus Christ, who for us came into flesh through the union of the divine nature to the human: come into our mind through the infusion of grace, so that we may draw near to the vision of your peace, to us, to prelates, and to neighbors, through purity of confession, humility of obedience, and loftiness of mercy. Send there two disciples, ordered fear and love, into the little castle of our soul, which through the tower of elation, through the wall of hardening, and through the bolt of obstinacy is against you. They, who do not attend to a foolish contradicting thought, shall loose the she-ass, humble simplicity, and the agile colt, liberty, from the bonds of perverse shame and fear, or custom and contempt from any mortal sin; and leading them to you, may they desire to please you alone; may they put on garments through detestation of the contrary and emulation of greater progress, and through desire of the highest salvation may they make you sit upon them. But let the very great crowd of internal thoughts spread the garments of good works in the way through humility. Let them cut branches from trees, setting before themselves examples of the Saints for imitation, so that in all our internal and external things, both concerning the natural things that precede and concerning the gratuitous things that will follow, O Son of David, saving us, you may be blessed by us in the heights. Amen.

Notes

[1] Compare Matthew 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19; Zechariah 9:9. (*Cf. Matth. XXI, 1-11. Marc. XI, 1-11. Luc. XIX, 29-44. Joan. XII, 12-19. Zach. IX, 9.*)

II. Second Sunday in the Advent of the Lord, Prayer

II. Second Sunday in the Advent of the Lord, Prayer. There will be signs in the Sun and Moon, and in the stars^[1]. Lord Jesus Christ, Son of Man, come in the clouds of penitence, and dissolve my heart into a rain of tears; with great power cast out the demons of vices, and in majesty reign in my soul, so that there may be, in the lands of my carnality, distress of the Gentiles, that is, of the uncircumcised, because of the confusion of the sound of confession, of the sea of contrition, of the waves of affections, while human concupiscences are drying up because of fear of Gehenna and expectation of the glory that will come upon the whole world. Let the powers of my heavens, namely the higher and lower portion of reason, be moved from the exercise of good affection to the study of contemplation. Draw near to me, O our redemption, and make me look back and lift up the head of my mind to you, to imitate the signs in sun, moon, and stars: in you, as in the sun of justice; in your Virgin mother; and in all your saints, examples of good acts. Let me see the fig tree by feeling the sweetness of your charity, and let the trees of all virtues bring forth fruit in me, so that for me the summer of the kingdom of heaven may be near, when the heaven of my soul and the earth of my body have passed over to you, the intransitive Word. Amen.

Notes

[1] Compare Luke 21:25-33; Matthew 24:29-35; Mark 13:24-31; Isaiah 13:10; Joel 2:10 and 31; 3:15. (*Cf. Luc. XXI, 25-33. Matth. XXIV, 29-35. Marc. XIII, 24-31. Isa. XIII, 10. Joel. II, 10 et 31; III, 15.*)

III. Third Sunday in the Advent of the Lord, Prayer

III. Third Sunday in the Advent of the Lord, Prayer. But John, when he had heard in chains the works of Christ ^[1]. Lord Jesus Christ, because you are he who is to come to save us, and we do not wait for another: bound by your love, shame, and fear, we have gone out from the reed-bed of vanity, from the soft clothing of pleasure, into the desert of religion. Therefore, so that we may not be scandalized in you, through the chains of ignorance, avarice, pride, disobedience, mortality, and our weakness, hearing your works we send our two disciples, namely our understanding and our affection, to you, beseeching that you send the Angel of your grace before the face of our intention, who may prepare for us the way before you. Announce therefore to us through the affection of your mercy that you are the brightness by which the blind see in you, the charity by which the lame walk, the humility by which proud lepers are cleansed, the word by which the deaf hear, the life by which the dead rise again, and the truth by which the poor are evangelized. Amen.

Notes

[1] Compare Matthew 11:2-6; Luke 7:18-23. (*Cf. Matth. XI, 2-6. Luc. VII, 18-23.*)

IV. Fourth Sunday in the Advent of the Lord, Prayer

IV. Fourth Sunday in the Advent of the Lord, Prayer. The Jews sent Priests from Jerusalem ^[1]. Lord Jesus Christ, hear the voice of our sorrow in the desert of penitents crying to you, lest we be seduced by the fallacy of words tempting us concerning nobility of lineage, concerning superstition of religion, concerning curiosity of knowledge. Make us prepare the way for you through abandonment of the act of sin, through a purpose of doing penance, through remission of injuries, through contempt of temporal things, and through observance of commandments. Let your paths be made straight in us through renunciation of our own will, sense, and confidence, and through the supererogation of counsels, so that in Bethany, the house of obedience, baptized with the water of true contrition, with the Holy Spirit, and with fire, beyond the Jordan and after the stream of the last judgment, we may know you perfectly as the mean of virtue and knowledge, the mediator of God and of human beings. Amen.

Notes

[1] Compare John 1:19-28. (*Cf. Joan. I, 19-28.*)

V. Sunday within the Octaves of the Nativity of Christ, Prayer

V. Sunday within the Octaves of the Nativity of Christ, Prayer. Joseph and Mary, the mother of Jesus, were marveling ^[1]. Lord Jesus Christ, who have been set for us unto the ruin of vices, and the resurrection of virtues, and as a sign of humility, austerity, and poverty: give me Mary, discreet reason, which may conceive the purpose of salvation and bring it forth; give Joseph, humble conscience, which may nourish the conceived purpose of salvation; let both marvel over the promises that are spoken about you. Let Simeon, your inward visitation, bless me, so that the purpose of salvation may not be for me, through pride, unto ruin, but through humility unto resurrection; and lest through hypocrisy I contradict the sign of right intention, let the sharpness of fervid desire pass through the internal movement of my reason, so that many provisions and anxieties may be revealed; let the sword of your word pass through my soul, which forbids evil things, commands good things, counsels perfect things, permits middle things, corrects the restless, consoles the faint-hearted, threatens the punishments of Gehenna, and promises the joys of heaven. Let my soul be Anna, which does not receive the grace of God in vain, but is useful to itself through sanctity, to the neighbor through example, devoted to God through intention. Let it be a prophetess, seeing past sins so that it may weep, immense temptations so that it may beware, the benefits of redemption so that it may give thanks, the punishments of Gehenna so that it may fear, the joys of heaven so that it may be consoled. Let it be the daughter of Phanuel, the face of God the Father, and of the Son, and of the Holy Spirit; from the tribe of Aser, from the lot and number of the blessed; let it advance in many days of virtues, let it not depart, indeed

let it dwell in the temple of the Lord's body through hope and veneration of the Virgin mother, through praise and prayer of the Church, through unity and catholic peace of the company of Saints, through imitation and holy way of life: of the soul through inward aspiration, of the body through excellent action, of the angelic spirit through amazement and admiration, of the heavenly homeland through love and eager desire. With fasts and entreaties, namely with afflictions of the body and devotion of the mind, let it serve the Lord perseveringly night and day, in adversity and prosperity; let them confess to the Lord with confession of praise and of sin; let it speak of him not only to certain persons, but to all and especially to those expecting the redemption of Israel, so that it may fulfill the law of the Lord according to charity, and may return into Galilee, its city Nazareth, unto flowering revelation, and unto you, the revealed flower, Jesus Christ, in whom it may grow and be strengthened, full of wisdom and grace. Amen.

Notes

[1] Compare Luke 2:22-40. (*Cf. Luc. II, 22-40.*)

VI. Sunday within the Octaves of Epiphany, Prayer

VI. Sunday within the Octaves of Epiphany, Prayer. When Jesus had become twelve years old ^[1]. Lord Jesus Christ, give to my will and reason the grace of perfection, through which I may ascend to the vision of inward peace, and there, by persevering, may remain in the temple by the life of sanctity, the devotion of prayer, and the love of fraternity; sitting in the midst of the Doctors, by the example of the Saints, through humility; hearing through obedience and attention to discipline; questioning through zeal for the discipline of knowing and doing the things that are the Father's, the works of mercy and perfection in which it is necessary to be. Let will and reason not withdraw from Jerusalem, that is, by the path of sin, namely lest, recognizing the loss of grace, they wander in the company of the multitude among the kindred of natural necessity and the acquaintances of fortune's successes. Let your grace descend with them from the temple of contemplation into Nazareth of flowering action, so that it may be subject to them, so that my will may be guarded by them. Let it keep all your gifts in its inmost parts, so that the purity of grace may advance in it by the most excellent gift of wisdom, by the age of perseverance, and by the grace of pleasingness, unto glory for God and unto salvation for the neighbor. Amen.

Notes

[1] Compare Luke 2:40-52. (*Cf. Luc. II, 40-52.*)

VII. First Sunday after the Octaves of Epiphany, Prayer

VII. First Sunday after the Octaves of Epiphany, Prayer. A wedding was held in Cana of Galilee ^[1]. Lord Jesus Christ, eternal and perfect desire of our salvation: let your mother, spiritual grace, be present to me; with your disciples, the virtues; let the ministers also be present, the natural things of each human being; and when the wine of devotion has failed, with the mother giving the sign and the ministers urging, may you command the six water jars, namely the observance of regular abstinence, continence, poverty, silence, obedience, and humility, to be filled, lest they be empty up to the summit of deficiency, with the water of true contrition, which at length, with any steward marveling, I may religiously convert into the wine of gladness, and finally into the perfection of the desire of passion. Amen.

Notes

[1] Compare John 2:1-12. (*Cf. Joan. II, 1-12.*)

VIII. Second Sunday after the Octaves of Epiphany, Prayer

VIII. Second Sunday after the Octaves of Epiphany, Prayer. When Jesus had descended from the mountain ^[1]. Lord Jesus Christ, who descended from the mountain of power, wisdom, and the virginal womb, so that you might heal the leprosy of the human race: behold, as a leper with many stains of sins, I adore you, saying, Lord, if you will, you can cleanse me. Stretch forth the hand of your grace, touch the leprous heart, have mercy on me, and command the disease of sin through true humility and pure confession and thanksgiving. Lord, although I am not worthy that you should enter under the roof of my flesh, because the boy of my sensuality lies paralytic, dissolved by the disease of sin in the house of my body, and is badly tormented by the movements of concupiscence: since I am a rational human being under the power of grace, having soldiers under me, namely natural virtues, come sacramentally, and say with the word of truth that my boy may be healed. Amen.

Notes

[1] Compare Matthew 8:1-3 and 5-10; Mark 1:40-45; Luke 5:12-16 and 7:1-10. (*Cf. Matth. VIII, 1-3, et 5-10. Marc. I, 40-45. Luc. V, 12-16, et VII, 1-10.*)

IX. Third Sunday after the Octaves of Epiphany, Prayer

IX. Third Sunday after the Octaves of Epiphany, Prayer. As Jesus was going up into the little boat ^[1]. Lord Jesus Christ, who went up into the little boat of the cross so that your Disciples might follow you: desiring to follow you with the Disciples, namely my affections, behold, a great movement of temptation has arisen in the sea of my heart, so that while you, your grace, are sleeping, as by a tempest in me the little boat of my soul is now covered by the waves of concupiscence. Therefore I cry through prayer, I draw through desire, I knock through devotion, rousing you through operation: rise up for help, drive away fear, increase faith, command the winds, the blasts of suggestions, and the sea, the movement of sensuality, so that a great tranquility may be made in the sea of my breast, and all my inward thoughts, marveling at your power, may praise you forever. Amen.

Notes

[1] Compare Matthew 8:23-27; Mark 4:35-40; Luke 8:22-25. (*Cf. Matth. VIII, 23-27. Marc. IV, 35-40. Luc. VIII, 22-25.*)

X. Sunday in Septuagesima, Prayer

X. Sunday in Septuagesima, Prayer. The kingdom of heaven is like a householder ^[1]. Lord Jesus Christ, highest householder, who called me in the first morning into your vineyard, when from my youth you hired me to labor in religion for the denarius of eternal life: when evening has been made in judgment, and you will render the wage to the workers, what will you give to me, who have stood idle not only in the marketplace of the world, but in the very vineyard of religion through the whole day of my life? Lord, who do not weigh our works according to the public weight, but according to the weight of the sanctuary, make me recover my senses at least in the eleventh hour, and because you are good, let my eye not be found wholly wicked. Amen.

Notes

[1] Compare Matthew 20:1-16. (*Cf. Matth. XX, 1-16.*)

XI. Sunday in Sexagesima, Prayer

XI. Sunday in Sexagesima, Prayer. When a very great crowd were coming together, and were hastening from the cities ^[1]. Lord Jesus Christ, make me go out from my old life, lest the seed of your word, which you have sown in my understanding of good purpose, in my affection of good work, and in my act, be eaten by the birds of empty glory; lest it be trampled in the way of assiduity, lest it dry up on the rock of hardness and

obstinacy, and lest it be choked in the thorns of solicitude; but rather, in the good and best earth of a humble, patient, and cheerful heart, may it bring forth most pleasing fruit in patience. Amen.

Notes

[1] Compare Luke 8:4-8; Matthew 13:1-9; Mark 4:1-9. (*Cf. Luc. VIII, 4-8. Matth. XIII, 1-9. Marc. IV, 1-9.*)

XII. Sunday in Quinquagesima, Prayer

XII. Sunday in Quinquagesima, Prayer. Jesus took the twelve Disciples ^[1]. Lord Jesus Christ, who bring through and consummate by the disgrace of the cross those tending and ascending to Jerusalem, forgive me, O highest cleanness, because by receiving your body unworthily I have so often handed you over to my lustful movements, as though to uncircumcised nations; forgive me, O highest truth, because I have so often mocked you by transgressing my vow and by lying to my neighbors; forgive me, O true patience, because I have so often scourged you by repeating my sins and offending you; forgive me, O highest wisdom, because I have so often spat upon your face, when I defiled through the baseness of my life the knowledge of truth that I had about you; forgive me, O true life, because I have so often killed you, when through mortal sin I drove you away from my soul; and make me rise again on the third day through true and firm contrition, pure confession, and worthy satisfaction; grant me to draw near to Jericho, that is, to consider my defects, since I am blind in the rational power, a beggar in the concupiscible power, slack while sitting in the irascible power. Let the passing crowd of temporal things not rebuke me, so that I become silent from your praise, but rather let it stand, pointing you out to me, so that I may look back upon your gifts and my sins, and may see you, the true light, and follow, magnifying and praising with all the people. Amen.

Notes

[1] Compare Luke 18:31-34 and 35-43; Matthew 20:17-19 and 29-34; Mark 10:32-34 and 46-52. (*Cf. Luc. XVIII, 31-34, et 35-43. Matth. XX, 17-19, et 29-34. Marc. X, 32-34, et 46-52.*)

XIII. First Sunday in Lent, Prayer

XIII. First Sunday in Lent, Prayer. Jesus was led into the desert by the Spirit ^[1]. Lord Jesus Christ, who by your grace have led me into the desert of penitence, protect me so that the tempter may not conquer me, lest I fall away from the sonship of God into empty glory, lest I will that the hardness of penitence be troublesome; but by the word of truth convert for me the hardnesses of penitence, which the tempter calls stones, into breads, and the pleasures, which he calls breads, into stones. Let him not set me above the pinnacle of the temple, whereby I may judge myself better than others; let him not cast me down through false humility; let me not tempt my Lord by furnishing an occasion of sinning, by weakening the powers of the body through immoderate afflictions, or by committing myself to any danger whatever. Let him not take me up onto the mountain of ambition, lest, falling through avarice, I adore him by bending to him the knees of my heart, namely will and thought. Drive away from me everything that is opposed to you, so that I may adore you, my Lord, and serve you alone. And let the tempter leave me, and let your Angels come to me by guarding me from evils, and minister to me by advancing me in good. Amen.

Notes

[1] Compare Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13. (*Cf. Matth. IV, 1-11. Marc. I, 12-13. Luc. IV, 1-13.*)

XIV. Second Sunday in Lent, Prayer

XIV. Second Sunday in Lent, Prayer. Jesus went out and withdrew into the parts of Tyre and Sidon ^[1]. Lord Jesus Christ, Son of David, have mercy on me, because sensuality, the daughter of my reason, is badly vexed by the demon of the prudence of pleasure, cupidity, and curiosity. And although you were not sent for taking

away exercises, but rather for recovering the sheep, namely the clean thoughts and pure affections of the house of Israel, of the faithful soul contemplating God, which perished through diabolical suggestion, nevertheless dismiss her, because she impedes and cries after your disciples, namely the virtues, saying: Help me. And although it is not good to take the bread of the children, namely vexation, temptation, correction, and tribulation, and to cast it to dogs, namely to the pleasure-seeking, lustful, and impatient, who bark by murmuring because of tribulation and bite stones, namely stones of pleasure, which they think are breads: grant me, Lord, with the humble little dog, a sinner, eagerly and gratefully to take, according to the measure of my possibility, from the crumbs of tribulations that fall from the table of the passion of my lords, your Saints, so that my daughter may be freed from the demon of the tinder. Amen.

Notes

[1] Compare Matthew 15:21-28; Mark 7:24-30. (*Cf. Matth. XV, 21-28. Marc. VII, 24-30.*)

XV. Third Sunday in Lent, Prayer

XV. Third Sunday in Lent, Prayer. Jesus was casting out a demon, etc. ^[1]. Lord Jesus Christ, cast out from me the demon: the prudence of the world, of the flesh, and of the devil, which make one mute from the praise of God and from the confession of sin. O true virtue, cast out the demon through contrition. O Word of the Father, heal the mute one through confession. O inmost light, enlighten the blind one through satisfaction, so that the strong armed one may not possess me in peace; turn all his arms, namely the interior powers of my soul and the exterior senses, to your service. Dry me out from the love of concupiscence, so that when he comes he may not find rest in me; cleanse me with the brooms of confessors and adorn me with virtues, so that when he returns he may not find me vacant, lest, supplanting me with spiritual vices, he make me sin again more badly. Make me, through frequent hearing, praise the womb bearing, and through guardianship of good work suck the breasts nursing with the word of God. Amen.

Notes

[1] Compare Luke 11:14 and 17-23; Matthew 12:22-27 and 9:27-34; Mark 3:23-30. (*Cf. Luc. XI, 14, et 17-23. Matth. XII, 22-27, et IX, 27-34. Marc. III, 23-30.*)

XVI. Fourth Sunday in Lent, Prayer

XVI. Fourth Sunday in Lent, Prayer. Jesus went away across the sea of Galilee ^[1]. Lord Jesus Christ, since the Pasch of my passage is near, and the bought breads of carnal enticements, purchased for two hundred denarii, namely the perdition of body and soul, do not suffice so that each one may receive some little thing: make me lift up the eyes of my mind to you, and recline upon the hay of carnal pleasure, temporal possession, and glory, so that I may deserve to be satisfied by the refreshment of the five spiritual breads, namely by fear of the Lord's judgment, horror of sin, sorrow of contrition, shame of confession, and labor of satisfaction, and by the two fishes, stability of purpose and desire of advancing into the better; or by the five breads that one boy has here, namely humility, which merits the rest of God's grace, empty things to be filled, the gate of Paradise, which is God's secret chamber, and merits the glory of exultation, and by the two fishes, namely patience of insults and injuries. Amen.

Notes

[1] Compare John 6:1-13; Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17. (*Cf. Joan. VI, 1-13. Matth. XIV, 13-21. Marc. VI, 30-44. Luc. IX, 10-17.*)

XVII. Sunday in Passiontide, Prayer

XVII. Sunday in Passiontide, Prayer. Which of you will convict me of sin ^[1]? Lord Jesus Christ, who invite us to hear the word of God from the nobility of the speaker, the truth of the thing spoken, and the usefulness

of the hearer: teach us to resist the false objection of the enemy, to endure reproaches and injuries patiently, not to seek our own glory, not to omit the truth of life and doctrine and justice because scandal must be avoided, and not to desist from preaching because of repeated reproach and injury. Lord Jesus Christ, highest truth, goodness, justice, mercy, generosity, cleanness, sobriety of life, humility, charity, who are stoned and hidden from liars, malicious persons, unjust persons, impious persons, greedy persons, lustful persons, gluttonous persons, proud persons, and hateful persons, do not go out from the temple of our soul; render us correctable, unstained, and concordant with you through all things. Amen.

Notes

[1] Compare John 8:46 and following. (*Cf. Joan. VIII, 46 et seq.*)

XVIII. Sunday in the Branches of Palms, Prayer

XVIII. Sunday in the Branches of Palms, Prayer. When Jesus had drawn near ^[1]. Lord Jesus Christ, who, suffering voluntarily for us at the time of the Passion, chose the Pasch in the place Jerusalem and the kind of death, the cross, so that you might show yourself figured through the typical lamb, and yourself the end and consummation of all legal sacrifices, so that he who had conquered through wood might also be conquered through wood: send your two disciples, fear and love, and the rest ^[2].

Notes

[1] Compare Luke 19:29-44; Matthew 21:1-11; Mark 11:1-11; John 12:12-19. (*Cf. Luc. XIX, 29-44. Matth. XXI, 1-11. Marc. XI, 1-11. Joan. XII, 12-19.*)

[2] Which things you should seek in the first Sunday of Advent, p. 343. (*Quae requiras in prima Dominica Adventus, pag. 343.*)

XIX. On the Holy Feast of Easter, Prayer

XIX. On the Holy Feast of Easter, Prayer. Mary Magdalene ^[1]. Lord Jesus Christ, make me a tower of strength against the adversary, a supplanter of my vices, and a reconciler concerning my sins, so that, ceasing from sin with the greatest haste, with the spices of compassion in affection, of consolation in speech, of piety and pity in work having been prepared, when the sun of grace has now risen, I may come as a penitent to anoint. Roll back for us the stone of perverse custom from the door, the beginning of holy way of life, so that the young man of new life, sitting at the right hand, resting in good works, covered with the whiteness of virtues after the beginning of way of life, after the cross of affliction, while all marvel, may not be lying in the dust of penitence, but, rising again through works of justice, may be shown to others as an example. And let both the greater and the lesser proceed into Galilee, from fault into grace, from virtue into virtue; and there may he be seen in the revelation of contemplation, and in the wheel of pure action. Amen.

Notes

[1] Compare Matthew 28:1-10; Mark 16:1-11; Luke 24:4-11; John 20:1-18. (*Cf. Matth. XXVIII, 1-10. Marc. XVI, 1-11. Luc. XXIV, 4-11. Joan. XX, 1-18.*)

XX. Sunday in the Octaves of Easter, Prayer

XX. Sunday in the Octaves of Easter, Prayer. When it was evening on that day ^[1]. Lord Jesus Christ, give me in the day of knowledge the evening of humility, the integrity of unity, and the sabbath of inward rest. Close the exterior doors: sight against vanity, hearing against verbosity, smell against pleasure, taste against greediness, touch against foulness and impurity; and the interior doors: memory against forgetfulness, reason against error, will against envy, affection and right intention against depravity, utility against human favor because of fear of demons, so that the disciples, the virtues, may be gathered into one. Come, that you may visit; stand, that you may strengthen; speak, that you may instruct. O highest joy, come that you may console

the faint-hearted. O highest virtue, stand that you may sustain the weak and infirm. O highest wisdom, speak that you may instruct the erroneous and unskilled. Show us your hands, inviting us to the working of good things, and your side, inviting us to the patience of evil things. Let your disciples rejoice when you, the Lord, have been seen, and let them rejoice together with the neighbor who rises again. As the Father sent you, send us in wisdom and goodness. As you breathed natural life into us, breathe also spiritual life. Before we exercise the power of remission of sins, let there appear in the work of our hands the fastening of the nails, sorrow over the harm of sin, shame over baseness, fear of punishment, penitence in taste and habit, and removal from every occasion and opportunity of sinning, so that the neighbor, putting his hands into the wound of the side, may imitate in us the affection of compassion. Amen.

Notes

[1] Compare John 20:19-25; Luke 24:36-43; Mark 16:14. (*Cf. Joan. XX, 19-25. Luc. XXIV, 36-43. Marc. XVI, 14.*)

XXI. First Sunday after the Octaves of Easter, Prayer

XXI. First Sunday after the Octaves of Easter, Prayer. I am the good shepherd^[1]. Lord Jesus Christ, shepherd of Angels and human beings, good through essence, whose goodness and office are the same, although they differ in account; who for your sheep gave your soul as price, your flesh as food, and your blood as drink; who came so that your sheep may have the life of grace, and may have more abundantly the life of glory: in the Passion you were made for us the door in the Church militant, and in the resurrection in the Church triumphant, so that through you we may enter unto being saved, unto you. Know your sheep so that you may be known by them, so that we may be conformed to you by imitating you. Let our reason be a shepherd through charity, not a hireling through cupidity; let it enter through the study of contemplation and go out through the exercise of good action; let it enter through the secret of prayer and go out through the example of good work; let it enter by hiding itself through humility and go out by manifesting itself because of necessity; let it enter through observance of commandments and go out through the supererogation of counsels; and it will find pastures, the honey of divinity and the milk of your humanity. Open for it the door of truth for rightly understanding, and of justice for working well. Let its sheep, namely inward thoughts, obey the voice; let it call its own sheep by name, by carefully surveying them, or by attributing every good of grace to God; let it go before them, lest anything be done wrongly in word, or work, or thought; let them not hear the voice of strangers, namely of the world, the flesh, and the devil; let it feed the sheep in unchangeable unity, sacred Scripture, in the land of Goshen, in the field of Boaz; let it lay down its soul for them, by contradicting natural reasons for the faith; let it gather into one the sheep dispersed through the infinite diversity of temporal things. Let it unite the sheep of affection and understanding, so that all may obey reason, and there may be one sheepfold. Amen.

Notes

[1] Compare John 10:1-21. (*Cf. Joan. X, 1-21.*)

XXII. Second Sunday after the Octaves of Easter, Prayer

XXII. Second Sunday after the Octaves of Easter, Prayer. A little while, and now you will not see me^[1]. Lord Jesus Christ, highest wisdom, after a little taste of your illumination, lead us to the power of good action, so that we may deserve again to taste the sweetness of contemplation. Let us not rejoice with this world, lest we seek more in place, time, cause, or concerning the thing itself. But nevertheless, since you conceived us with affection, carried us with burden, and brought us forth with labor and with sorrow, let us also weep with tears of contrition for our own and others' sins, with tears of affection for the dwelling in present misery, with tears of devotion for the delay of the homeland, where our sadness will be turned into joy, when you will see us again, our heart, and no one will take our joy from us. Amen.

Notes

[1] Compare John 16:16 and following. (*Cf. Joan. XVI, 16 et seq.*)

XXIII. Third Sunday after the Octaves of Easter, Prayer

XXIII. Third Sunday after the Octaves of Easter, Prayer. I go to him who sent me ^[1]. Lord Jesus Christ, draw us away from sensible things, lest the tenderness of carnal love impede in us the perfection of spiritual love, so that we may know the meditations of prayer, of understanding and affection, of contemplation and action, of wisdom and goodness, as is expedient. Go to the Father, and send the Paraclete to us, who in your place may fight invisibly for us, and may convict the world in the present concerning the sin that it excuses, concerning the justice that it simulates, and concerning the judgment that it usurps, lest in the future we be convicted by you. Teach us every truth of life, justice, doctrine, heart, mouth, and work, so that we may not be usurped to speak even from ourselves, nor presume to speak except the things that we have heard and the things that are to come in work. May we understand you, the highest truth, by reason, speak you by prayer, clarify you by work, and not obscure you. Amen.

Notes

[1] Compare John 16:5 and following. (*Cf. Joan. XVI, 5 et seq.*)

XXIV. Fourth Sunday after the Octaves of Easter, Prayer

XXIV. Fourth Sunday after the Octaves of Easter, Prayer. Amen, amen, I say to you, if you ask anything, etc. ^[1]. Lord Jesus Christ, who because of the imperfection of our understanding have spoken to us in proverbs, and because because of the imperfection of our affection we have not until now asked anything in your name: teach us to pray in your name, which is Jesus, salvation, wisdom, and truth, and life, rather than in the name of Jesus the son of Nave, Sirach, Josedec, so that he may give us the good, right, holy, and principal Spirit; may he give the fish of faith, the egg of hope, and the bread of charity, so that joy may be full concerning the essential and spiritual good. May God the Father fill the irascible power with power and glory, the Son the rational power with wisdom and truth, the Holy Spirit the concupiscible power with love and goodness. Amen.

Notes

[1] Compare John 16:23 and following. (*Cf. Joan. XVI, 23 et seq.*)

XXV. Sunday within the Octaves of Ascension, Prayer

XXV. Sunday within the Octaves of Ascension, Prayer. When the Paraclete has come ^[1]. Lord Jesus Christ, because, on account of the sin of our first parents, our irascible power contracted a proneness of sinning, or depravity, send us the Paraclete as defender against worldly persecutions, illumination against errors and heretical depravities, charity against carnal concupiscence; may he bear witness concerning the Father through power, concerning the Son through wisdom, concerning himself through goodness, so that we also, when they put us outside the synagogues, or when perplexities also befall us, may bear witness through voluntary endurance of sufferings, we who are a living oblation to you with you. Amen.

Notes

[1] Compare John 15:26. (*Cf. Joan. XV, 26.*)

XXVI. On the Day of Pentecost, Prayer

XXVI. On the Day of Pentecost, Prayer. If anyone loves me ^[1]. Lord Jesus Christ, give us the Spirit of sanctity, illumination, consolation, and unity, against uncleanness, ignorance, misery, and discord, which we

contracted through the sin of the first parents; may he by his fire cleanse, illuminate, warm, and unite us, so that we may love you in will, and keep your word, not the word of the world, the flesh, or the devil, in work; so that you, wisdom, may come to us with the power of the Father and the goodness of the Spirit. May the Holy Trinity make for itself a dwelling in our soul: God the Father a tabernacle, the Son a house of dispensation, the Holy Spirit a temple of sacrifice and prayer. God the Father, send us the Paraclete in the name of your Son, who may make us sons of adoption; and whatever you have spoken or worked in us through your Son, by word or by understanding, may he confirm in work and suggest in affection. Give us the peace of eternity and of conscience, so that our heart may not be troubled through solicitude about temporal things to be acquired, or through sorrow over things lost, nor may it be afraid through fear concerning adversities. Lord Jesus Christ, as you deigned to inspire us by word and example, I go and I come: go to the Father through the power of action; come to us through the wisdom of contemplation, in which the prince of the wisdom of this world has nothing, which consists only in superfluity of words; so that just as the Father gave us the commandment through you, so through you we may do it. Amen.

Notes

[1] Compare John 14:23. (*Cf. Joan. XIV, 23.*)

XXVII. On the Day of the Holy Trinity, Prayer

XXVII. On the Day of the Holy Trinity, Prayer. There was a man from the Pharisees, Nicodemus by name ^[1]. Lord Jesus Christ, who came from God as Teacher, teach us to use reason, to be separated from evils, to conquer the offspring, the prince of spiritual vices, to confess your name, and to imitate the signs of your humility, so that we may answer to the double nativity, and we also may be reborn from grace through the water of baptism, of the word, and of manifold tears, so that we may obtain you, the highest wisdom, exalted for us in the desert. Teach us to condemn the prudence of the world, the flesh, and the devil, by renunciation of things, pleasures, and pride, on the gibbet of penitence. Amen.

Notes

[1] Compare John 3:1-21. (*Cf. Joan. III, 1-21.*)

XXVIII. First Sunday after the Feast of Trinity, Prayer

XXVIII. First Sunday after the Feast of Trinity, Prayer. There was a certain rich man who was clothed, etc. ^[1]. Lord Jesus Christ, since I am a man poor in virtues, full of ulcers of sins, a beggar at the gate of your mercy, desiring to be satisfied from the crumbs of tribulations that fall from the table of the rich, your sons, who are clothed in the purple of the passions of chaste affections and feast daily splendidly on the dishes of virtues: let the dogs, your Doctors, come and lick the ulcers of my sins, so that, dying to the world, I may be carried by the Angels of good works into the bosom of contemplation. Send Lazarus, the help of your grace, that he may dip at least the tip of the finger of my works into the water of true contrition, so that he may cool my flesh, because I am tormented in this flame of concupiscences. Let him testify to my five senses, lest they themselves come into the place of Gehenna torments, but let them hear Moses, by declining from evil and doing good, and the Prophets, because then they will hope that they, when they rise from the dead, will have eternal life. Amen.

Notes

[1] Compare Luke 16:19-31. (*Cf. Luc. XVI, 19-31.*)

XXIX. Second Sunday after the Feast of Trinity, Prayer

XXIX. Second Sunday after the Feast of Trinity, Prayer. A certain man made a great supper ^[1]. Lord Jesus Christ, singular man, ineffable maker of your mother: who, after the work of creation and formation, in the work of re-creation through the work of transformation, made for us a great supper: great by the refreshment of the five breads, namely by execution of the divine will, consolation of the divine promise, virtue of prayer, efficacy of the sacraments, and the food of your flesh; great by the antiquity of figures, by the conjunction of figure and reality, by the diversity of figures, by the charity of the one instituting, by the faith of believers; great with respect to the one confecting, with respect to that which is confected, and with respect to the one receiving worthily, so that we may eat sacramentally, intellectually, and spiritually. Therefore, lest we, having been called, be impeded from coming by the farm of earthly occupation, by the yokes of oxen of the five bodily senses, or by the wife of carnal concupiscence, send your servants in order: first, those who may call us through fear, which may make us go out from the old life; secondly also, through adversity, let them compel us to enter into the supper, lest through the wrath of your eternal indignation we be separated in the present from the supper of contemplation, and in the future from the supper of your manifest vision. Amen.

Notes

[1] Compare Luke 14:16-24; Matthew 21:1-14. (*Cf. Luc. XIV, 16-24. Matth. XXI, 1-14.*)

XXX. Third Sunday after the Feast of Trinity, Prayer

XXX. Third Sunday after the Feast of Trinity, Prayer. Publicans and sinners were drawing near to Jesus ^[1]. Lord Jesus Christ, who seek those wandering and receive those returning: make me draw near to you through frequent hearing of your word, lest I sin against the neighbor through blindness of human judgment, through austerity of false justice, through comparison of a lower state, through confidence in merits, through ignorance of divine judgment. Restore to me the hundredth sheep, namely the grace of contemplation, lost because of the merit of evil works, or lost for avoiding elation, or for enlarging desire, or for the usefulness of the active life; for finding the drachma, namely the form of perfect action. Grant me to light the lamp, synderesis in reason, to overturn the house in pleasure, to seek diligently by searching all the corners of conscience, lest flesh dominate spirit. Amen.

Notes

[1] Compare Luke 15:1-7 and 8-10; Matthew 18:10-14; Mark 2:16-22. (*Cf. Luc. XV, 1-7 et 8-10. Matth. XVIII, 10-14. Marc. II, 16-22.*)

XXXI. On the Prodigal Son, Prayer

XXXI. On the Prodigal Son, Prayer. A certain man had two sons; and the younger said to the father ^[1]. Lord Father, because my affection, your younger son, after a long distancing of sins, after dissipation of natural things, after consumption of gratuitous things, after adherence to one of the citizens, after appetite for husks, at last having returned into itself, may rise through contrition, may say through confession that it is not worthy to be called your son, because it did not honor the image of the father, because it sinned against heaven by placing earthly things before heavenly things, and before you who discern all things: make it, through worthy satisfaction, as one of your hired servants laboring for eternal things. Since it is still far off through the weakness of free choice, look mercifully upon it through prevenient grace, embrace it through cooperating grace, and kiss it through consummating grace. Give to it, through your servants the Priests, the first robe of innocence and remission of sins, a ring of good operation for its hands, and shoes of good example for its feet. Give to it the calf, cheerfulness of conscience, fattened with the fatness of virtues. Restrain the elder son, contemplative understanding, austere toward the weak: lest

lest he sin through reproach concerning service, boastfulness, ingratitude, foolish indignation, contempt, reproach, and envy; but rather let him rejoice with the Angels, who rejoice over one sinner doing penance

because of the victory over the princes of darkness, because of the repair of the angelic ruin, because of the ministry accomplished, and because of the consummation of their office. Amen.

Notes

[1] Compare Luke 15:11-32. (*Cf. Luc. XV, 11-32.*)

XXXII. Fourth Sunday after the Feast of Trinity, Prayer

XXXII. Fourth Sunday after the Feast of Trinity, Prayer. Be merciful, just as the Father also is merciful ^[1]. Lord Jesus Christ, who, because of the common usefulness, because the harm of singularity must be avoided, and because our weakness must be lifted up, taught us to imitate the mercy of your Father, which most greatly assimilates us to God, which excels in all his works, which he especially requires from us, which is for us the way to his mercy, and which will be rendered as reward: cast out from the eye of intention the beam of the ambition of any mortal sin, lest through blindness of human judgment we fall into the pit and snare of the devil, but rather, in the mercy by which we shall have measured to neighbors, may there be measured back also to us, according to kind and quality, not according to the defects of our neighbor, an incommensurable proportion. Amen.

Notes

[1] Compare Luke 6:36; Matthew 7:3 and following; Mark 4:24. (*Cf. Luc. VI, 36. Matth. VII, 3 et seq. Marc. IV, 24.*)

XXXIII. Fifth Sunday after the Feast of Trinity, Prayer

XXXIII. Fifth Sunday after the Feast of Trinity, Prayer. When the crowds were pressing upon him ^[1]. Lord Jesus Christ, make me through eagerness press on to hearing the word of God, not drive away those pressing on, stand beside the lake, not in the lake of empty glory, climb into the little boat of obedience, descend through humility, wash the nets of preaching, of desire, and of good operation from every avarice, empty glory, and flattery, repair them through concord of opinions, dry them through manifestation, fold them through caution, not through sloth, not break them through tearing, bring back the ship of religion from earthly things, sit in it by resting, teach others through example, alternate contemplation and action, lead into the deep of contemplation, preaching, and religion, at the word of your inspiration, not in the night of fault or ignorance, let down the nets for a catch of living works, and enclose in the waters of tribulations an abundant multitude of inward visitations and consolations, so that the soul may be stretched through admiration and may seek the aids of neighbors and inferiors; let both ships of patience and obedience be filled, and through humility let them fall down at the knees of Jesus, so that from this, with the ships drawn up onto the land of the living, they may receive eternal rewards. Amen.

Notes

[1] Compare Luke 5:1-11; Matthew 4:18-22; Mark 1:16-20. (*Cf. Luc. V, 1-11. Matth. IV, 18-22. Marc. I, 16-20.*)

XXXIV. Sixth Sunday after the Feast of Trinity, Prayer

XXXIV. Sixth Sunday after the Feast of Trinity, Prayer. For I say to you, that unless your justice has abounded ^[1]. Lord Jesus Christ, who promised temporal goods to the ancients, but eternal goods to us, so that our justice might superabound: guard us from murders, from the evils of hatred, avarice, fraud, detraction, pleasure, negligence, taciturnity, incautious rebuke, and a flattering voice, of flattery, of circumvention, lest we imitate the devil or depraved parents, lest we sin against the wisdom of creation, against the grace of redemption, against our own nature or species; and because of horror at blood, free us from reproach of deed, word, or sign, and from the anger of sin, so that the gift of good work that we offer to you at the altar of faith may be accepted in the reconciliation of charity. Amen.

Notes

[1] Compare Matthew 5:20 and following. (*Cf. Matth. V, 20 et seq.*)

XXXV. Seventh Sunday after the Feast of Trinity, Prayer

XXXV. Seventh Sunday after the Feast of Trinity, Prayer. When there was a great crowd with Jesus ^[1]. Lord Jesus Christ, have mercy upon the crowd of penitents, of the just, and of the perfect: in the desert of sin, of soul, of zeal; through the three days of contrition, confession, and satisfaction; through the victory over the world, the flesh, and the devil; through bodily, imaginative, and spiritual vision; through expectation, pardon, grace, and glory. Refresh penitents through discreet solicitude, defense, indignation, fear, desire, emulation, and vindication. Refresh the just through the spirit of fear, piety, knowledge, fortitude, counsel, understanding, and wisdom. Refresh the perfect through the three endowments of the soul and through the four endowments of the body, which will grow beyond measure into seven baskets, in the present indeed in hope, but in the future in reality. Amen.

Notes

[1] Compare Mark 8:1-10; Matthew 15:32-39. (*Cf. Marc. VIII, 1-10. Matth. XV, 32-39.*)

XXXVI. Eighth Sunday after the Feast of Trinity, Prayer

XXXVI. Eighth Sunday after the Feast of Trinity, Prayer. Beware of false Prophets ^[1]. Lord Jesus Christ, teach us to avoid the fallacy of possibility, of cause, of appearance, and of defect. Grant us to imitate the simplicity, innocence, meekness, discretion, teachableness, and compassion of a spiritual sheep, to be clothed with its skins and wool, to be fed with its flesh and given to drink with its milk, to be delighted with its entrails, and to be spiritually enriched with its dung. Make us beware the poisonous sight, fetid breath, rabid bite, livid thirst, weighing down, and poisoning of the devil, the spiritual wolf. Teach us to set the roots of our tree in heaven and not in earth, so that we may be known as faithful not only in leaves of words, but rather in fruits of good works. Amen.

Notes

[1] Compare Matthew 7:15-23; Luke 6:43-46. (*Cf. Matth. VII, 15-23. Luc. VI, 43-46.*)

XXXVII. Ninth Sunday after the Feast of Trinity, Prayer

XXXVII. Ninth Sunday after the Feast of Trinity, Prayer. There was a certain rich man who had a steward ^[1]. Lord Jesus Christ, make my soul a farm of penitence, a camp of continence, a city of justice, lest your steward, my reason, dissipate your goods; because when the stewardship has been taken away after death, I do not know what I may do meritoriously, since I cannot dig through penitence and I blush to beg through reason. Remit to the cognitive power the hundred jars of oil that it owes you through contemplation, and to the motive power the hundred measures of wheat that it owes you through operation. From the mammon of the threefold inequality, of necessity, cupidity, and charity, may your poor friends, who are not friends of the world, who love you and are conformed to you, become for us before you intercessors, patrons, advocates, carriers, guides, doorkeepers, and treasurers, so that when we have failed, they may receive and refresh us in their houses and in eternal tabernacles. Amen.

Notes

[1] Compare Luke 16:1-13. (*Cf. Luc. XVI, 1-13.*)

XXXVIII. Tenth Sunday after the Feast of Trinity, Prayer

XXXVIII. Tenth Sunday after the Feast of Trinity, Prayer. And as Jesus drew near to Jerusalem, seeing the city, he wept over it ^[1]. Lord Jesus Christ, in my temptation and tribulation teach me to know the time of your visitation; may I see my sins and weep over the things that in the day of temporal peace are hidden from the eyes of my heart, lest my enemies, the suggestions of demons, the beauties of temporal things, and carnal pleasures, surround, press tight, and throw down to earth me and my sons, namely my senses, thoughts, and affections that are in me, and destroy the order of virtues. Cast out from my soul the simulation of those buying and the boastfulness of those selling your grace, so that I may become a temple of preaching, a house of prayer in the present and of your praise in the future. Amen.

Notes

[1] Compare Luke 19:41 and following. (*Cf. Luc. XIX, 41 et seq.*)

XXXIX. Eleventh Sunday after the Feast of Trinity, Prayer

XXXIX. Eleventh Sunday after the Feast of Trinity, Prayer. Jesus said to certain ones who confided in themselves as though just ^[1]. Lord Jesus Christ, lest I sin against you or against my neighbor through lying usurpation of perfection, through haughtiness of singularity, through rashness of judgment, through boastfulness and falsehood: teach me contempt of myself, reverence of God, vindication of sin, the perfect form of penitence, tear, and accusation of myself. God, be propitious to me a sinner, so that through true humility of heart, mouth, and work, I may descend justified into the house of conscience and be exalted in the house of glory. Amen.

Notes

[1] Compare Luke 18:9-14. (*Cf. Luc. XVIII, 9-14.*)

XL. Twelfth Sunday after the Feast of Trinity, Prayer

XL. Twelfth Sunday after the Feast of Trinity, Prayer. Going out from the borders of Tyre, Jesus came through Sidon ^[1]. Lord Jesus Christ, who finally abandon the evil, come to the sons of predestination, through the Sidon of preaching, to the sea of contrition of Galilee, of confession, satisfaction, and transmigration, among the middle boundaries of advancing charity, at the urgency of preaching, correction, weakness, prayer, and tribulation. Take hold of us apart from the crowd of the multitude; put the finger of discretion into the little ear of our understanding, and into affection the taste of wisdom, so that the bonds of our tongue may be loosed for confessing, namely shame, foolish hope of impunity, despair, and distrust; so that we may speak rightly with a word not discordant from will and work. Let us avoid the praise of human beings admiring us for contempt of temporal things, for humility, and for patience, so that both the deaf may hear well through conversion and the mute may speak through confession and preaching. Amen.

Notes

[1] Compare Mark 7:31-37; Matthew 15:29-31. (*Cf. Marc. VII, 31-37. Matth. XV, 29-31.*)

XLI. Thirteenth Sunday after the Feast of Trinity, Prayer

XLI. Thirteenth Sunday after the Feast of Trinity, Prayer. Blessed are the eyes that see the things that you see ^[1]. Lord Jesus Christ, who through the vision of contemplation and the tranquility of religion make your disciples taste beforehand the beginning of eternal clarity and peace, so that in the present in a certain respect, and in the future simply, they may be blessed; which is denied to many powerful persons and many prudent persons of the world, who seek to see God through curiosity, rise through pride, tempt through wickedness, justify themselves through simulation, consult and understand Scripture concerning living rightly, but do not do it while they ignore the neighbor: guard us as we descend from the zeal of

contemplation to the exercise of good action, lest we fall among the robbers of the appetite of the five senses, lest we be stripped of gratuitous things, lest we be wounded in natural things. Let priest and Levite, the higher and lower portion of reason, not descend by the same way by consenting to sin, but rather ascend through contemplation. But let the Samaritan, the grace of predestination, making the journey with us, draw near beside us; let him bind up our wounds, restraining the flow of concupiscence with the cloths of your humility, pouring in oil, the hope of pardon, and wine, the fear of justice; let him place us on the beast, by ordering reason above sensuality; let him lead us into the stable, into consideration of sins; on the other day of hope let him give two denarii of penitence, namely joy to sorrow and rest to labor; or on the other day of resurrection, the robe of body and soul, or the knowledge of your divinity and humanity. Amen.

Notes

[1] Compare Luke 10:23-37; Matthew 13:16 and 17. (*Cf. Luc. X, 23-37. Matth. XIII, 16 et 17.*)

XLII. Fourteenth Sunday after the Feast of Trinity, Prayer

XLII. Fourteenth Sunday after the Feast of Trinity, Prayer. When Jesus was going to Jerusalem, he was passing through the midst of Samaria ^[1]. Lord Jesus Christ, through the middle of contemplation and operation, or through those secretly and manifestly evil, lead us through to the vision of your peace, inward and eternal. Enter into the castle of our soul, where leprous affections with the stains of diverse sins may meet you through the effort of free choice: they stand through weakness in advancing, from afar through the gravity of fault, and cry through attrition: Jesus, teacher against whom we have sinned, have mercy on us. Look mercifully upon us, so that as we go to confession we may be cleansed through contrition; so that the soul, from removal of the duplicity of hypocrisy, cupidity, and inconstancy, one through uniformity and charity, seeing itself cleansed, may return to you with great devotion, falling upon the face of your image, which it had deformed, before the feet of the passion of your mercy and truth; and for the rest may guard itself through readiness of conversion, devotedness of compassion, and humility of thanksgiving. Amen.

Notes

[1] Compare Luke 17:11-19; Matthew 8:16; Mark 1:32-34. (*Cf. Luc. XVII, 11-19. Matth. VIII, 16. Marc. I, 32-34.*)

XLIII. Fifteenth Sunday after the Feast of Trinity, Prayer

XLIII. Fifteenth Sunday after the Feast of Trinity, Prayer. No one can serve two masters ^[1]. Lord Jesus Christ, because no one can serve two masters because of the contrariety of services, free us from the lordship and servitude of the world, the flesh, and the devil, so that we may look upon the contemplative Angels, than whom you willed us to be of greater value when you assumed our nature. Add to the stature of our nature a cubit of grace in the present and of glory in the future, so that we may consider the lilies of the field, covered with the whiteness of virtues, namely the mind, rather than the hay, the rich persons of the world, who on the morrow of eternity are cast into the oven of the fire of Gehenna. Let us seek chiefly the kingdom of God and his justice, so that, with temporal things as provision for the way, through the way of virtues, we may arrive at the end, namely the kingdom of heaven. Amen.

Notes

[1] Compare Matthew 6:24 and following; Luke 16:13. (*Cf. Matth. VI, 24 et seq. Luc. XVI, 13.*)

XLIV. Sixteenth Sunday after the Feast of Trinity, Prayer

XLIV. Sixteenth Sunday after the Feast of Trinity, Prayer. Jesus was going into a city that is called Naim ^[1]. Lord Jesus Christ, because you are true light, anointing, word, and virtue: illumine our understanding, heal affection, instruct the tongue, form us for work. May your grace, coming into us and proceeding in us, pass

through to understanding, from understanding to affection, from affection to word, from word to work; may it free penitents from fault, protect those fighting in temptation, advance those progressing to better things, consummate and save the perfect. Come, Lord, into Naim, the soul fluctuating in the stability of fault and punishment, because you are truth, charity, virtue, and constancy. Draw near to us by illuminating the blind, healing the mute, raising the dead, so that we may draw near to you through obedience, faith, and charity. Enter through the inner gates, understanding and affection, and close the outer ones, lest one temptation of depraved custom advance through the gates of the senses to knowledge or affection, the lower part of reason, widowed from the higher part, which by right the rational, irascible, and concupiscible power, a copious multitude of affections, accompanies. Look back, suffer with us, and console. Approach through the manifestation of grace; touch the bier, or the body, or the conscience through correction. Let the bearers, the occasions and opportunities of sinning, stand still. Tell the soul lying in sins to sit up through good will, to begin to speak through confession, to rise through good operation. Restore it to its mother, grace the nurse, so that it may stand through stability. Let fear of reverence concerning power and devotion concerning goodness receive all thoughts, because a great Prophet, namely grace announcing beforehand eternal goods, has risen in us; because God has visited his people, the powers of the soul, affections and thoughts: truth through cognition, virtue through operation, and goodness through conservation. Amen.

Notes

[1] Compare Luke 7:11-17. (*Cf. Luc. VII, 11-17.*)

XLV. Seventeenth Sunday after the Feast of Trinity, Prayer

XLV. Seventeenth Sunday after the Feast of Trinity, Prayer. When Jesus entered into the house of a certain ruler of the Pharisees on the sabbath to eat bread ^[1]. Lord Jesus Christ, separate us from evils, give us the sabbath of inward rest, so that entering into the house of our conscience you may incorporate us into yourself. Strengthen in us the spiritual digestive power, with the heat of charity, the virtue of the word, the work of mercy, the example of good operation, and assiduity of prayer, so that the food of salvation, digested in the stomach of our understanding, may also be digested in the liver of affection, and suitable nourishment may be transmitted to all the members of good operation. Lord, who invited us to religion and to the banquet of sacred Scripture, teach us through true humility of heart, mouth, and work to recline in the lowest place, so that we may be freed from the curiosity of superstition, healed from the disease of cupidity, and snatched from the pit of dangerous denial, so that we may be glorified on the day of resurrection before those reclining together. Amen.

Notes

[1] Compare Luke 14:1-6; Mark 12:38-39. (*Cf. Luc. XIV, 1-6. Marc. XII, 38-39.*)

XLVI. Eighteenth Sunday after the Feast of Trinity, Prayer

XLVI. Eighteenth Sunday after the Feast of Trinity, Prayer. The Pharisees came together into one, and Jesus questioned one ^[1]. Lord Jesus Christ, who came into this world to make sinners saved, join my soul to you, the one and true spouse, the unchangeable good, so that, for love of you, with the seven husbands set aside, the liberal faculties, and no longer adhering to any knowledge acquired through exercise, but after faith, hope, and charity, holy tongue and prophecy, ministry and sacrament, the comprehension of this way, through full cognition and love, it may adhere to you; and may now see not things through images, but in you, the highest truth, when greatest charity, by conformity of the end, dignity of virtues, and containment of commandments, has changed the whole soul into the perfection of itself, so that it loves or recalls nothing except you, but by sufficiency and perfection of understanding most manifestly recognizes you as God and neighbor, visible and invisible, one person in two natures, son of David, according to the divine nature Lord,

and according to the human nature Son. Amen.

Notes

[1] Compare Matthew 22:34-46; Mark 12:35-37; Luke 20:41-44. (*Cf. Matth. XXII, 34-46. Marc. XII, 35-37. Luc. XX, 41-44.*)

XLVII. Nineteenth Sunday after the Feast of Trinity, Prayer

XLVII. Nineteenth Sunday after the Feast of Trinity, Prayer. Jesus, going up into the little boat, crossed the sea ^[1]. Lord Jesus Christ, who in your Passion went up into the little boat of the cross, in the Resurrection crossed the sea, and in the Ascension came into your city, the town of the beauty of bodies and consolation of souls: behold, the word of preaching, assiduity of prayer, alms, and frequency of confession; or fear concerning hardness of heart, concerning the wrath of God, concerning the danger of an infirmity coming upon one, concerning the uncertainty of death; or the address of divine inspiration, avoidance of the crowd, examples of the Saints, and humility of penitence, offer to you the soul dissolved by the disease of sins, immovable for meriting, insensible to its own wounds and those of others, lying on the mountain of pride like Saul, on the earth of cupidity like Dagon, and on the bed of luxury like Aeneas. Look upon the faith of the bearers, and tell the one lying in sins to trust that sins are remitted to him on earth, to rise through confession, to take up the bed through satisfaction, to walk through progress of virtues into his house, into the unity of the Church, or eternal beatitude, so that the crowds of the faithful may see, fear, and glorify God, who gave such power to human beings for the usefulness of human beings. Amen.

Notes

[1] Compare Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26; John 5:1-16. (*Cf. Matth. IX, 1-8. Marc. II, 1-12. Luc. V, 17-26. Joan. V, 1-16.*)

XLVIII. Twentieth Sunday after the Feast of Trinity, Prayer

XLVIII. Twentieth Sunday after the Feast of Trinity, Prayer. The kingdom of heaven is like a man, a king, who made a wedding for his son ^[1]. Lord Jesus Christ, king of heavenly glory, who to the sons of Abraham imitating you through penitence gave as spouse the good life of religion, because of the faith of the spiritual marriage-bed, because of the offspring of good works, and the sacrament of inseparability, and called us also to these weddings through your messengers, sacred Scripture, the danger of living, infirmities, change of fortune, and gratuitous will: give us charity, the wedding garment, lest we be made mute from the praise of God and confession of sin, lest we be separated from refreshment, namely spiritual joy, peace, and security; or give the garment of piety, lest, with hands and feet of impiety bound, we be cast into the outer darkness, where there will be weeping and gnashing of teeth. Amen.

Notes

[1] Compare Matthew 22:1-14; Luke 14:7-14. (*Cf. Matth. XXII, 1-14. Luc. XIV, 7-14.*)

XLIX. Twenty-First Sunday after the Feast of Trinity, Prayer

XLIX. Twenty-First Sunday after the Feast of Trinity, Prayer. There was a certain ruler whose son was sick at Capernaum ^[1]. Lord Jesus Christ, who came from the Judea of angelic confession and praise into Galilee, the wheel of this world, since I am sick, tempted by the beauty of temporal things, and therefore I already begin to die, worn out by temptation: have mercy on me before I die by the death of fault, of the body, or of Gehenna, so that by the virtue of the word, humility of confession, fasting, prayer, piety, and example, through the grace of the Savior, I may be freed from the fever of the tinder and the sickness of sin. Amen.

Notes

[1] Compare John 4:46-54; Matthew 8:5-13; Luke 7:1-10. (*Cf. Joan. IV, 46-54. Matth. VIII, 5-13. Luc. VII, 1-10.*)

L. Twenty-Second Sunday after the Feast of Trinity, Prayer

L. Twenty-Second Sunday after the Feast of Trinity, Prayer. The kingdom of heaven has been likened to a man, a king, who wished to settle account with servants ^[1]. Lord Jesus Christ, to whom we are debtors from our own and another's deed, good or evil, and by natural and divine right, from natural and also human constitution: teach us to make a strict and frequent accounting with ourselves and with your ministers, confessors, in the present, so that in the future, when you will have wished personally to settle account with your servants, you may forgive us ten thousand of ungracious works, we who forgive our neighbors a hundred denarii of natural actions. Amen.

Notes

[1] Compare Matthew 18:23-33. (*Cf. Matth. XVIII, 23-33.*)

LI. Twenty-Third Sunday after the Feast of Trinity, Prayer

LI. Twenty-Third Sunday after the Feast of Trinity, Prayer. The Pharisees, going away, took counsel so that they might catch Jesus in speech ^[1]. Lord Jesus Christ, teach us to understand the cunning devices of seducers from their words, to uncover them, and to beware of those who wish to catch us from our words; not to answer directly, but from their words to draw out an answer that catches them; not to assent to words that are spoken by many so that because of this they may seem glorious, or so that we may please them, but in all things to follow reason; on occasion of false piety or of amplifying divine worship to say nothing to the prejudice of another except what we believe just. Grant us to be marked by natural and gratuitous inscription, by the title of your triumphal Passion, by the memorial of your death, and by the proclamation of your house, so that, by prudently alternating the offices of practical and theoretical understanding of bodily and spiritual life, we may render the things that are Caesar's to Caesar, and the things that are God's to God. Amen.

Notes

[1] Compare Matthew 22:15-22; Mark 12:13-17; Luke 20:20-27. (*Cf. Matth. XXII, 15-22. Marc. XII, 13-17. Luc. XX, 20-27.*)

LII. Twenty-Fourth Sunday after the Feast of Trinity, Prayer

LII. Twenty-Fourth Sunday after the Feast of Trinity, Prayer. While Jesus was speaking to the crowds, behold, one ruler adored him ^[1]. Lord Jesus Christ, I adore the feet of your mercy and truth, and I beseech that you vivify the offspring of my reason, dead from transgression of natural right, of your commandments, and of my vows, through sins, prevarication, and apostasy. First restrain the continual flow of blood, namely the concupiscence of sensuality, through humble approach from behind and through touching the fringe, namely of your Passion and grace. Cast out from the house of my conscience the flute-players, praisers, flatterers, and all enticing toward sin. Admit with you Peter, knowledge of one's own defect; James, resistance of sin; and John, consideration of grace and of one's own condition and origin, which is unclean, penal, and imperfect; through the meeting, the father and mother, namely consideration of grace and of free choice, hold the hand of my soul so that it may rise from the death of sin. Amen.

Notes

[1] Compare Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56; John 4:46-54. (*Cf. Matth. IX, 18-26. Marc. V, 21-43. Luc. VIII, 40-56. Joan. IV, 46-54.*)

LIII. Twenty-Fifth Sunday after the Feast of Trinity, Prayer

LIII. Twenty-Fifth Sunday after the Feast of Trinity, Prayer. When Jesus had lifted up his eyes and had seen that a very great multitude came to him, he said to Philip: Whence shall we buy breads, that these may eat ^[1]? Lord Jesus Christ, since the Pasch of my passage is near, and the bought breads of carnal enticements,

purchased for two hundred denarii, namely the perdition of body and soul, do not suffice so that each may receive some little thing: make me lift the eyes of the mind to you, and recline upon the hay of carnal pleasure, temporal possession, and glory, so that I may deserve to be satisfied by the refreshment of the five spiritual breads, by fear of divine judgment, horror of sin, sorrow of contrition, shame of confession, and labor of satisfaction; and by the two fishes, stability of purpose and desire of advancing into the better; or by the five breads that one boy has here, namely humility, which merits the regard of God's grace, empty things to be filled, to enter the gate of paradise, which is God's secret chamber, and merits the glory of exaltation; and by the two fishes, namely patience of insults and injuries. Amen.

Notes

[1] Compare John 6:5-13; Matthew 14:15-21; Mark 6:34-44; Luke 9:12-17. (*Cf. Joan. VI, 5-13. Matth. XIV, 15-21. Marc. VI, 34-44. Luc. IX, 12-17.*)