

PREPARATION FOR TOTAL
CONSECRATION TO THE
HOLY FACE
OF JESUS

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HOW GOD DRAWS THE SOUL THROUGH THE
PURGATIVE, ILLUMINATIVE, AND UNITIVE WAYS

Father Lawrence Daniel Carney III

TAN Books
Gastonia, North Carolina

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January 10, 2024

NIHIL OBSTAT: Fr. Thomas Hoisington, S.T.L.
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January 10, 2024

IMPRIMATUR: Bishop Carl A. Kemme
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January 10, 2024

Preparation for Total Consecration to the Holy Face of Jesus: How God Draws the Soul through the Purgative, Illuminative, and Unitive Ways © 2023 Father Lawrence Daniel Carney III

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Cover design by Jordan Avery

Cover image: Jesus Christ the Savior. Shutterstock/only_vector.

Interior Image: Provided by Congregation of the Sons of the Most Holy Redeemer, Papa Stronsay, UK.

Library of Congress Control Number: 2023952321

ISBN: 978-1-5051-3126-0

Kindle ISBN: 978-1-5051-3127-7

ePUB ISBN: 978-1-5051-3128-4

Published in the United States by

TAN Books

PO Box 269

Gastonia, NC 28053

www.TANBooks.com

Printed in the United States of America

To the Holy Face of Jesus, who looked upon St. Peter after his denial with a look of love that wounded him and who wounds with love all wretched sinners who are trying to follow the Good Shepherd.

“Fáciem meam non avérti ab increpántibus et conspuéntibus in me. Dóminus Deus auxiliátor meus, et ideo non sum confúsus.”

—Is. 50:6–7

“I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded.”

—Brief Lesson for the Divine Office
of Prime during Passiontide.

“Therefore have I set my face as a most hard rock, and I know that I shall not be confounded.”

—Is. 50:7

*“O Lord Jesus, raise up someone who will renew with zeal and love
the divine Order of St. Peter, even as St. Dominic has established
his in Thy Church.”*

—Ven. Mons. Olier
Founder of the Sulpicians

CONTENTS

<i>Introduction</i>	1
Daily Exercises: Seven Suggested Schedules for Consecration.....	7
Practical Suggestions.....	11
Beginning Theme: Purgative Way of Beginners.....	13
Prayers to Be Recited During Each Day of the Purgative Way	13
Salutation to Our Lord Jesus Christ	13
Affectionate Aspirations to Our Lord	14
The Chaplet of the Holy Face (Optional).....	18
Day 1	
The Face of the Word of God.....	20
The Spiritual Age of Beginners.....	22
Day 2	
The Face of the Word and the Angels.....	25
Mortification and its Necessity.....	27
Day 3	
The Face of God and Adam	31
Sins to Be Avoided.....	33
Day 4	
The Face of God and the Patriarchs.....	38
The Predominant Fault	40

Day 5

The Face of Jesus in the Manger	43
Regulating the Passions and Purification of the Senses	45
The Mortification of the Flesh.....	46
Mortification of Anger	47

Day 6

The Shepherds and the Magi before the Holy Face	49
Active Purification of the Imagination, Memory, and Intellect.....	50

Day 7

The Face of Jesus in the Temple.....	55
Purification of the Will	57

Day 8

The Face of Jesus at Nazareth	59
The Healing of Pride and Spiritual Sloth.....	60

Day 9

The Face of Jesus and Satan.....	64
Sacramental Confession	66
Assistance at Mass: The Source and Summit of Sanctification	69

Day 10

The Face of Jesus in the Midst of His Apostolic Career.....	71
Holy Communion and the Prayer of Petition.....	72

Day 11

The Holy Face of Jesus Praying to His Father before Calling the Disciples.....	75
Prayer of Venerable Leo DuPont	76

Mental Prayer for Beginners: How to Attain a Life of Prayer and Persevere in it	77
The Prayer of Simplicity.....	78
Middle Theme: Illuminative Way of Proficients.....	81
Prayers to Be Recited During the Illuminative Way	81
Litany of the Holy Face.....	81
Prayer to Entreat for the Triumph of the Church by Means of the Holy Face Taken from the Scriptures.....	85
Day 12	
The Holy Face and Magdalen.....	86
The Second Conversion, its Passive Purification, and Conduct to Be Observed in this Night of the Senses.....	87
Day 13	
The Kiss of the Holy Face Bestowed on Little Children.....	93
The Spiritual Age of Proficients and Prudence in the Interior Life	94
Day 14	
The Holy Face and Lazarus	99
Christian Justice, Patience, and Meekness	100
Why Is Chastity Required for Spiritual Fruitfulness?	104
Day 15	
The Holy Face on Tabor.....	106
The Humility of Proficients.....	108
Day 16	
The Holy Face Weeps over Jerusalem	111
The Spirit of Poverty, Obedience, and Simplicity	112

Day 17

The Holy Face in the Agony.....	118
The Spirit of Faith, Hope in God, Love of Abandonment in God.....	119

Day 18

The Kiss of the Traitor on the Holy Face of Jesus.....	124
Fraternal Charity and Zeal for the Glory of God and Salvation of Souls.....	125

Day 19

The Holy Face and Peter	129
Docility to the Holy Ghost and the Discerning of Spirits	131

Day 20

The Holy Face before the High Priests	136
The Sacrifice of the Mass and Proficients.....	137
The Devotion to Mary in Proficients.....	140

Day 21

The Holy Face in the Presence of the Executioners	141
Contemplative Prayer and Its Degrees for Proficients	142

Day 22

The Holy Face in the Subterranean Chamber Prays to His Father	146
Infused Contemplation and Prayer	148

Last Theme: Unitive Way	153
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Prayers to Be Recited During the Unitive Way	153
Litany of the Holy Face.....	153

Offering of the Holy Face to the Eternal Father by Venerable Leo DuPont	157
Praises of the Holy Face	158
Aspiration	158
Day 23	
The Holy Face in the Dust of the Road	159
Description of Night of the Spirit, Entrance into the Unitive Way.....	160
Day 24	
The Holy Face of Jesus Given to Veronica	165
The Cause of the Passive Purification and Transluminous Obscurity	166
Day 25	
The Holy Face upon the Cross	170
Conduct to Be Observed During the Purification of the Spirit	171
Day 26	
The Holy Face and Saint Dismas.....	174
The Effects of the Passive Purification	176
Day 27	
The Holy Face and Our Lady of Seven Dolors	180
The Spiritual Age of the Perfect, Their Union with God and Spiritual Childhood	181
Day 28	
The Last Words Which Fell from the Lips of the Holy Face.....	185
The Heroic Degree of the Virtues in General	186
Day 29	
The Holy Face Washed and Perfumed by Mary.....	189
Heroic Hope, Abandonment, and Charity.....	190

Day 30	
The Holy Face of the Sepulcher.....	192
Heroic Degree of Christian Moral Virtues and Jesus Crucified	194
Day 31	
The Holy Face after the Resurrection	196
Perfect Apostolic Life, Contemplation, and Reparation	197
Day 32	
The Holy Face and the Eucharist.....	201
The Influence of the Holy Ghost in the Perfect Soul and Ecstatic Union.....	202
Arid Mystical Union	204
Ecstatic Union	204
Day 33	
The Holy Face on the Last Day	206
Transforming Union, Spiritual Marriage	208
Promises	212
Consecration Day (Day 34).....	215
For the Use of Members of the Archconfraternity	215
For Non-members	216
<i>Bibliography</i>	219

INTRODUCTION

The word *interference*, when used by exorcists, means possession, obsession, or oppression by the demonic. The world, the flesh, and the devil constantly interfere with each member of the Church Militant by being a hindrance, impediment, or obstacle.

Jesus taught by parables. Some people understood the message while others remained blind. Why? The blind, in the spiritual sense, missed the point of the parable. They remained in their sin, hardened of heart. But the apostles and disciples of Jesus understood the story. How? They became little.

Saint Matthew records Jesus: “Who thinkest thou is greater in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, And said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.”¹

Why does one need to become little today? One must be little in order to understand the parable of today, which is still told by Scripture, Tradition, and private revelation. When one becomes little, God can speak to the heart so it can understand what to do today.

Heaven has spoken to mankind through the prophets, evangelists, and Jesus Christ, our Redeemer. That is known as

¹ Matt. 18:1–3.

the deposit of faith, or public revelation. But heaven continues to speak to us, in parable, through private revelation. But care must be taken because there is much interference in the reception of private revelation! In order to receive the message of Our Lady of Fatima and the miracle of the sun, the message to Sr. Marie de St. Pierre in the Archconfraternity of the Holy Face, Our Lady of La Salette, Our Lady of Lourdes, and Our Lady of Revelation, to name a few, the soul must exorcise all interference. Clear understanding of the messages are necessary to recognize the call to live for the triumph of the Sacred Heart, Immaculate Heart, and the Church.

This book is intended to guide the soul on how to live devotion to the Holy Face of Jesus as revealed to Sr. Marie de St. Pierre. It is a follow-up to the previous volume: *The Secret of the Holy Face: The Devotion Destined to Save Society*. That work is the *what* to devotion to the Holy Face. This volume is the *how*. If “reparation is destined to save society,”² devotion to the Holy Face, which is the object of reparation, will make our faces “shine with a brightness surpassing that of many others in eternal life.”³ One cannot love what one does not know. Once the soul knows of the greatness of devotion to the Holy Face and is convinced of the need for it in his life, love for the Face of Jesus grows.

The aim of this book is to prepare the soul to see the Face of Jesus, overcoming interference. St. Thérèse of the Child Jesus and of the Holy Face, once she lived out this devotion, “saw illusions to the Countenance of the Savior scattered on practically

² Blessed Pope Pius IX in Janvier, *Life of Sister Mary of St. Peter, Carmel of Tours*, p. 338.

³ Janvier, *Manual of the Archconfraternity of the Holy Face*, p. 86. From the nine promises of devotion to the Holy Face, which are found in the back of this volume.

every page of the Psalms of David.”⁴ Seeing the Face of Jesus through the Archconfraternity of the Holy Face will hopefully aid pagans of good will to desire to enter the Catholic Church, help fallen-away Catholics come back, help lukewarm Catholics become ignited with the fire of the Holy Ghost, and help fervent Catholics overcome the desire to constantly read of the horrible news about the Church and the world and begin to live the life of union with God and grow in the one thing necessary: charity.

The method to achieve the aims of charity and union is the three conversions or ages of the spiritual life as described in the patrimony of spiritual theology: the purgative way (childhood ages 7–14), the illuminative way (youth ages 15–20), and the unitive way (manhood ages 21–35).⁵ The narrative will prepare the soul to make total consecration to the Holy Face of Jesus and to know the value of this consecration. For example, an infant receives baptism, which removes Original Sin. When he reaches the age of reason, he receives instruction of what mortal sin is and how to avoid it, which is the purgative way. Later, he is confirmed, showing that the Holy Ghost strengthens him, and receives an increase of the Gifts of the Holy Ghost, which is the illuminative way. Then one receives Holy Matrimony or enters Consecrated Life or Ordination to the priesthood;⁶ this could be a symbol of the last age in life where eventually, as they mature, they will arrive in the unitive way. Or one can see in the

⁴ Scallan, *The Whole World Will Love Me*, p. 199.

⁵ See Garrigou-Lagrange, *The Three Conversions*, p. 26.

⁶ St. Thomas mentions growth in charity can be considered to a certain likeness to human growth, i.e. infant, puberty, adult. So, charity grows in degrees, avoiding sin—beginners; secondly man aims at the progress of good—proficient; and thirdly, man aims for union with God—perfect. ST II-II, Q. 24, a. 9.

journey of the apostles. Jesus calls them to leave their former life and follow Him—the purgative way. They are taught and sent out to preach and heal—the illuminative way. They receive the Holy Ghost at Pentecost—the unitive way. What is clear is that the soul must always be moving toward the unitive way or its growth will be impeded.

Excerpts from the *Month of the Holy Face* written by a member of Priests of the Holy Face⁷ will include biblical devotion to the Holy Face, different scenes of Jesus's Face in the Gospels and apostles⁸ of the Holy Face. The theme of progression through the various stages of the spiritual life is weaved through these Holy Face excerpts. Prayers from the Archconfraternity of the Holy Face are included to stir fervor in the soul.

In the current mystical combat, souls of the lay faithful must practice meditation in silence for at least one quarter of an hour.⁹ This *minimum*, along with a proper spiritual life, will bring one out of mortal sin and move him beyond into the higher regions of the spiritual life.¹⁰ The fruit of the individual spiritual combat can not only save society but also make the greatest saints the world has ever seen. If there is to be a triple triumph (of the Sacred Heart, the Immaculate Heart, and the Catholic Church), would it not include the greatest body of saints? Devotion to the Holy Face is an exalted devotion since the Holy Face represents the divinity of God and is reserved for the saints in the latter times.

⁷ In 1891.

⁸ Apostles of the Holy Face are those who have promoted devotion to the Holy Face of Jesus to the faithful in an exceptional way, either by preaching, miracles, or private revelations.

⁹ Priests and religious should meditate at least one hour.

¹⁰ If possible, it is even better to make meditation before the Holy Sacrament of the Altar.

If the aims and means of this book are achieved, then faithful readers will not only receive the reward of heaven but will be in her highest mansions! But souls must be small here on earth in order to share copiously in the divine nature. Pick up this book and be little.

The Gospel for the Mass of Saint Michael the Archangel¹¹, patron of the Archconfraternity of the Holy Face, taken from the same verses concerning being a little child of Saint Matthew's Gospel, concludes, "for I say to you, that their angels in heaven always see the face of my Father who is in heaven."¹² Also, the Mass of Saint Thérèse of the Holy Face uses the same Gospel (although shorter). Is it providential that Saint Michael, one of the three patrons, and Saint Thérèse, one of the first to enroll in the Archconfraternity of the Holy Face, have this Gospel for their respective Masses concerning being little and always seeing the Face of Jesus's Father? Renounce the world with all its interference and engage in the spiritual life before it is too late.

In conclusion, the soul will profit much if it learns from the ancient rite of infant baptism. The rite calls for three exorcisms: one over salt and two over the infant. This happens before the blessing of the baptism. Note how the demonic is driven from the child before the baptism. The theme applies to the soul. By way of analogy, she must exorcise herself of all interference from the world, the flesh, and the devil before she can receive the blessings of union with God. Thus, the purgative way, rooting out mortal sin, is a prerequisite to the last two stages: the illuminative way and the unitive way.

¹¹ His feast is September 29. Incidentally, the same Gospel selection is used for the Guardian Angels (October 2).

¹² Matt. 18:10.

*“Thou shalt hide them in the secret of thy face,
from the disturbance of men.”*

—Psalm 30:21

DAILY EXERCISES

Seven Suggested Schedules for Consecration

Consecration day with various dates include Shrove Tuesday (Tuesday before Ash Wednesday), Good Friday, and Easter Sunday. Directions: From the consecration day, count from the preceding day backwards thirty-three days. Other dates: Saint Thérèse, October 3; Saints Louis and Zélie Martin, July 12 (same as Saint Veronica).

8 Preparation for Consecration to the Holy Face

Part 1: (11 Days) Purgative Way—

	I.	II.	III.
1st Day	Feb. 20	May 27	June 9
2nd Day	Feb. 21	May 28	June 10
3rd Day	Feb. 22	May 29	June 11
4th Day	Feb. 23	May 30	June 12
5th Day	Feb. 24	May 31	June 13
6th Day	Feb. 25	June 1	June 14
7th Day	Feb. 26	June 2	June 15
8th Day	Feb. 27	June 3	June 16
9th Day	Feb. 28	June 4	June 17
10th Day	March 1	June 5	June 18
11th Day	March 2	June 6	June 19

Part 2: (11 Days) Illuminative Way of the Proficients—

12th Day	March 3	June 7	June 20
13th Day	March 4	June 8	June 21
14th Day	March 5	June 9	June 22
15th Day	March 6	June 10	June 23
16th Day	March 7	June 11	June 24
17th Day	March 8	June 12	June 25
18th Day	March 9	June 13	June 26
19th Day	March 10	June 14	June 27
20th Day	March 11	June 15	June 28
21st Day	March 12	June 16	June 29
22nd Day	March 13	June 17	June 29

Part 3: (11 Days) Unitive Way of the Perfect—

23rd Day	March 14	June 18	July 1
24th Day	March 15	June 19	July 2
25th Day	March 16	June 20	July 3
26th Day	March 17	June 21	July 4
27th Day	March 18	June 22	July 5
28th Day	March 19	June 23	July 6
29th Day	March 20	June 24	July 7
30th Day	March 21	June 25	July 8
31st Day	March 22	June 26	July 9
32nd Day	March 23	June 27	July 10
33rd Day	March 24	June 28	July 11
Consecration Day	March 25 Annunciation	June 29 St. Veronica	July 12 St. Veronica

Renoucement of the World

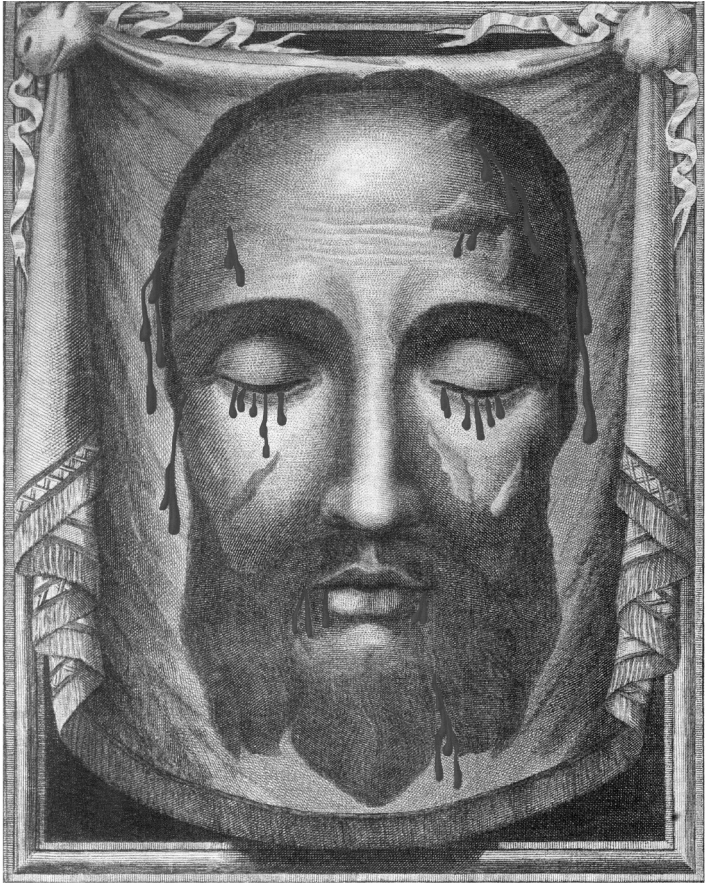
IV.	V.	VI.	VIII.
July 4	July 23	Aug. 27	Oct. 9
July 5	July 24	Aug. 28	Oct. 10
July 6	July 25	Aug. 29	Oct. 11
July 7	July 26	Aug. 30	Oct. 12
July 8	July 27	Aug. 31	Oct. 13
July 9	July 28	Sept. 1	Oct. 14
July 10	July 29	Sept. 2	Oct. 15
July 11	July 30	Sept. 3	Oct. 16
July 12	July 31	Sept. 4	Oct. 17
July 13	Aug. 1	Sept. 5	Oct. 18
July 14	Aug. 2	Sept. 6	Oct. 19

Know the Holy Face of Jesus

July 15	Aug. 3	Sept. 7	Oct. 20
July 16	Aug. 4	Sept. 8	Oct. 21
July 17	Aug. 5	Sept. 9	Oct. 22
July 18	Aug. 6	Sept. 10	Oct. 23
July 19	Aug. 7	Sept. 11	Oct. 24
July 20	Aug. 8	Sept. 12	Oct. 25
July 21	Aug. 9	Sept. 13	Oct. 26
July 22	Aug. 10	Sept. 14	Oct. 27
July 23	Aug. 11	Sept. 15	Oct. 28
July 24	Aug. 12	Sept. 16	Oct. 29
July 25	Aug. 13	Sept. 17	Oct. 30

Heaven Begins to Dwell Within

July 26	Aug. 14	Sept. 18	Oct. 31
July 27	Aug. 15	Sept. 19	Nov. 1
July 28	Aug. 16	Sept. 20	Nov. 2
July 29	Aug. 17	Sept. 21	Nov. 3
July 30	Aug. 18	Sept. 22	Nov. 4
July 31	Aug. 19	Sept. 23	Nov. 5
Aug. 1	Aug. 20	Sept. 24	Nov. 6
Aug. 2	Aug. 21	Sept. 25	Nov. 7
Aug. 3	Aug. 22	Sept. 26	Nov. 8
Aug. 4	Aug. 23	Sept. 27	Nov. 9
Aug. 5	Aug. 24	Sept. 28	Nov. 10
Aug. 6 Transfiguration	Aug. 25 St. Louis, King	Sept. 29 St. Michael	Nov. 11 St. Martin of Tours



VERA EFFIGIES SACRI VULTUS D.N. JESU CHRISTI
quae, Romae, in Sacrosancta Basilica S. Petri in Vaticano religiosissime assevat, et colitur.

PRACTICAL SUGGESTIONS

Baptism is required, and Confirmation is strongly suggested. If one is not going to confession regularly, make a firm commitment to do so before the end of part 1: the purgative way. Mass must be attended every Sunday and on holy days of obligation, but try to attend Mass more often, even daily. It is recommended to make the Total Consecration to Mary before Total Consecration to the Holy Face because it is more humble to approach Jesus through Mary. God gave Jesus through Mary, so it is proper to go to Jesus through Mary.

Enrollment in the Archconfraternity or Confraternity of the Holy Face is optional but worth discernment. There are two consecration prayers: one for members of the (Arch)confraternities and one for non-members.

Get an image of the Holy Face of Jesus. It must be a copy of the Veil of Veronica, not the Shroud of Turin. The former is an object of the Face of the Passion; the latter is the object of His Death. Make a prayer corner or chapel in the house and have a candle or olive oil lamp burning night and day. The warm glow of the light calms the soul in these troubled times.

BEGINNING THEME: PURGATIVE WAY OF BEGINNERS

Prayers to Be Recited During Each Day of the Purgative Way

Salutation to Our Lord Jesus Christ

*In Order to Repair the Blasphemies Committed
against His Sacred Name*

In union with the whole Church, by the hearts of Mary and of Joseph all burning with love, and in the name of all men, I salute Thee, I adore Thee, and I love Thee, O Jesus of Nazareth! King of the Jews, full of meekness and of humility, of grace and of truth. Mercy and justice are with Thee; love is Thy substance; Thou art the Christ, the only Son of the living God, and the blessed fruit of the womb of the glorious Virgin Mary.

O Jesus! Good Shepherd, who hast given Thy life for Thy sheep, by all Thy sacred wounds, Thy precious blood, Thy divine tears and beloved sweat, by all the sighs, the groans, the sorrows, the love, the merits of the thirty-three years of Thy holy life, enclosed in the ineffable sanctuary of Thy holy life, have pity on us, poor and miserable sinners; convert all the blasphemers and profaners of the holy day of Sunday, and give us a share in Thy divine merits, now and at the hour of our death. Amen.

Affectionate Aspirations to Our Lord

In Order to Repair the Blasphemies

O Jesus, eternal truth and wisdom, who wast treated as a seducer and madman, I adore Thee and I love Thee with all my heart.

O Jesus, in whom are all the treasures of divine knowledge, but who wast looked upon as an ignorant man and the son of a carpenter, I adore Thee and I love Thee with all my heart.

O Jesus, fountain of life, who didst hear the Jews say to Thee: *Will he kill himself*, because Thou saidst to them: *You cannot come where I go*, I adore Thee and I love Thee with all my heart.

O Jesus, the divine Word, who wast called a man possessed by the devil and a Samaritan, I adore Thee and I love Thee with all my heart.

O Jesus, model of sobriety, whom Thy enemies accused of loving wine and of feasting, I adore Thee and I love Thee with all my heart.

O Jesus, enemy of sin, but full of mercy towards the guilty, who wast called the friend of publicans and sinners, I adore Thee and I love Thee with all my heart.

O Jesus, the splendour of the Father and the image of His substance, who wast represented as a flagitious

man, and a false prophet, I adore Thee and I love Thee with all my heart.

O Jesus, enemy of lies, who didst hear the Jews cast doubts upon the veracity of Thy words, when they ironically exclaimed: *Thou art not yet fifty years old, and Thou hast seen Abraham!* I adore Thee and I love Thee with all my heart.

O Jesus, God all powerful, who, in order to render Thyself conformable to our nature, with which Thou wast clothed, didst hide Thyself and leave the Temple, to avoid being stoned by Thy enemies, I adore Thee and I love Thee with all my heart.

O Jesus, only Son and faithful worshipper of the living God, who wast accused by the High Priest of having blasphemed and wast judged by him to be worthy of death, I adore Thee and I love Thee with all my heart.

O Jesus, King of Glory, who, full of meekness and of humility, didst allow Thy eyes to be blindfolded, Thy Face to be spit upon, and wounded by blows and buffets, I adore Thee and I love Thee with all my heart.

O Jesus, who dost search our hearts and our reins, and from whom nothing is hidden, who without complaint didst allow those insulting words to be addressed to Thee: *Prophesy unto us, O Christ, who is he that struck Thee?* I adore Thee and I love Thee with all my heart.

O Jesus, pacific King, accused of perverting the nation, of hindering the payment of tribute, of exciting the people to rebel, and of calling Thyself King and Messiah, I adore Thee and I love Thee with all my heart.

O Jesus, King of kings, despised by Herod and by his court, and clothed, in derision, with a white robe as a madman, I adore Thee and I love Thee with all my heart.

O Jesus, full of love, who didst hear the people cry out: *Put this man to death, and give up to us Barabbas. . . . May his blood fall on us and upon our children,* I adore Thee and I love Thee with all my heart.

O Jesus, King of heaven and earth, crowned with thorns, insolently struck and cruelly outraged by the words: *Hail King of the Jews,* I adore Thee and I love Thee with all my heart.

O Jesus, infinite goodness, the source of all creation, the sovereign master of the world, who didst listen to that sentence of death: *away with Him; away with Him; crucify Him; we have no king but Caesar,* I adore Thee and I love Thee with all my heart.

O Jesus, worthy of all praise, who wast blasphemed on the Cross by the passersby, by the bad thief, by the chief priests, by the ancients of the people, by the cries and by the soldiers, I adore Thee and I love Thee with all my heart.

O Jesus, holy victim of sinners, who didst hear Thy enemies say: *He saved others, Himself He cannot save. Let Christ the king of Israel come down now from the cross, that we may see and believe,* I adore Thee and I love Thee with all my heart.

O Jesus, full of love, of confidence, and of reverence for Thy divine Father, who wast wounded with the most poignant anguish when the people cried out at the sight of Thee expiring: *He confided in God; let Him now deliver Him if He will have Him; for He said: I am the Son of God,* I adore Thee and I love Thee with all my heart.