

**MEDITATIONS ON  
THE SACRED HEART  
OF JESUS CHRIST**

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Meditations on the sacred heart of Jesus Christ by C. Borgo

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**C. BORGO**

**MEDITATIONS ON  
THE SACRED HEART  
OF JESUS CHRIST**





FATHER CHARLES BORROMEO.  
Of the Society of Jesus.

# MEDITATIONS

ON THE

## Sacred Heart of Jesus Christ;

BRING THOSE TAKEN FROM A NOVENA IN PREPARATION FOR THE  
FEAST OF THE SAME.

BY FATHER C. BORGIO, S. J.

TRANSLATED FROM THE ITALIAN.

"Sicut dilexit me Pater et ego dilexi vos. Manete in  
dilectione mea." Jo. xv. 9.



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translated from the Italian of Fr. C. Borgo.\*

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\* These meditations were first published in Italian in 1778; they passed through several editions. The present translation was made from the edition of 1824.





## MEDITATION I.

ON THE ENDS OF THE INSTITUTION OF THE MOST HOLY SACRAMENT.

(For the Day preceding the Novena.)

*Preparatory prayer.*—Faith in God's presence.

*Offering of the meditation.*—Petition for attention, light, and affection.

*First Prelude.*—Imagine you behold Jesus Christ in the act of instituting the divine Sacrament. View Him at table with His apostles, with that bread in His hand which He blesses and substantially changes into His divine body.—Observe how He raises to heaven those divine eyes brightened with a light of more than ordinary sweetness:—see how that divine countenance is more than usually inflamed. He appears truly in an ecstasy of love.

*Second Prelude.*—Beg Him to give you an extraordinary light, that you may understand well the *ends of His love* in this Sacrament, and grace to be penetrated deeply with them, that you may also concur to the accomplishment of these ends.

### POINT I.

1. Jesus Christ instituted the divine Sacrament that He might fully *satisfy His desire of communicating to us all His riches*. So many other ways of communicating His divine gifts to men had not yet contented Him. Ponder well, Religious soul, this insatiable desire of His most liberal Heart.

i. This is not simply a new gift that He offers to the souls He loves; *it is a compendium of all His gifts*; every kind of grace is included in it. Whatever wants a soul may have in this life, it can here find a means of supplying

and satisfying them all. Tempted, afflicted, timid, weak, blind, poor, sick, dying souls, here, if you know how to make use of them, you may find all the helps which are found separated in so many other means; in friends, advisers, masters, books, examples, considerations, in all the devotions of Christianity. In each of these kinds of advantages bestowed by the Heart of Jesus numberless souls have found means of sanctifying themselves. In other means we may often want the opportunity, or that facility and frequency we require. But in this Sacrament Jesus Christ is always present and ready, everywhere and for every one. What a reproach this of your long tepidity in the service of God! What a reprehension of your indolence and neglect of so universal a remedy!

ii. But this is not simply a compendium of the other divine gifts; it is also *a gift entirely new, and the greatest of all* the gifts to which the infinite charity of your Redeemer has given birth. Here He gives you the plant itself, the parent of so many fruits, He gives you Himself. In Himself He gives you everything, without reserving anything to Himself. He gives you His sacred humanity, with all the merits of His mortal life; He gives you His divinity, with all the infinite treasures of His wisdom, power and goodness. He puts no other limit to His desire of enriching you than the limit which you put yourself, your disposition, and your capacity.

2. Ponder well this excess of love, O soul that art so sensible to all human courtesies. The gifts of men appease you when irritated, rouse you when indifferent, engage and conquer you. Only towards your God your ungrateful heart changes its nature. Be confounded, repent, melt into sorrow, and resolve once for all what you ought to think, to feel and to do in order to give contentment to