

**THE SPIRITUAL RETREAT  
OF FATHER BOURDALOUE  
ADAPTED TO THE USE OF  
PASTORS OF SOULS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649221516

The Spiritual retreat of Father Bourdaloue adapted to the use of pastors of souls by Louis Bourdaloue

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**LOUIS BOURDALOUE**

**THE SPIRITUAL RETREAT  
OF FATHER BOURDALOUE  
ADAPTED TO THE USE OF  
PASTORS OF SOULS**



THE SPIRITUAL RETREAT  
OF  
FATHER BOURDALOUE, S.J.  
ADAPTED TO THE USE  
OF  
PASTORS OF SOULS.

---

*Be renewed in the spirit of your mind, and put on the  
new man.*—EPH. iv., 23.

---

LEAMINGTON :  
ART AND BOOK COMPANY, BEDFORD STREET.  
LONDON :  
BURNS AND OATES, ORCHARD ST. AND PATERNOSTER ROW.  
NEW YORK :  
CATHOLIC PUBLICATION SOCIETY COMPANY,  
1885.

## THE SPIRITUAL RETREAT, &c.

---

### MEDITATION FOR THE EVE OF A RETREAT.

*I will lead her (Israel) into the wilderness, and will speak to her heart.*—OSEE ii.

FIRST POINT.—God has inspired me with the desire and intention of making this Retreat. The resolution, which I have formed to withdraw myself for a few days from my usual intercourse with the world and go into solitude, proceeds undoubtedly from a motion of divine grace. I ought, therefore, to correspond with this heavenly call by endeavouring to perform all the exercises of the Retreat, which I am commencing, with a view to a thorough conversion and amendment of my life.

To be called to a Retreat is a grace of predilection not granted to all. Thousands of worldlings are living in the servitude of sin, and many even of my own state in the omission of important duties, and who yet never think of having recourse to a Retreat as the

sovereign remedy for their spiritual disorders. Since God, therefore, by this call has shewn a singular mercy to me, I ought to correspond with it in the most earnest and perfect manner possible.

The Retreat, on which I am now entering, is perhaps the last that I shall ever have the opportunity of making. Were I certain that it is so, with what fervour should I perform it? If, then, I have hitherto wholly neglected this important means of salvation, or, if my former Retreats have been productive of but little amendment in me, I must try, now at least, to compensate for past omissions—to repair whatever has been defective—and to perfect in my soul the work of God.

SECOND POINT.—The Almighty, in his desire to sanctify me, calls me to interior, much more than to exterior solitude. Hence, during these holy days, it is my duty to banish from my mind and heart whatever may divert my attention from God. I should try to spend these days as though there were not in the world another being besides God and myself, so that I may be able truly to say with the spouse in the Canticles: *my beloved to me, and I to my beloved.*—(Can. ii.) Far, then, from my mind be every thought foreign to the great work which I have taken in hand. These few days belong so entirely to God and my own soul, that, until their conclusion,

I have no business to think, even for one moment, on any worldly care, or to be solicitous about my ordinary duties. The Almighty wishes to be alone with me, that he may speak to my heart; but, if he finds it pre-engaged by any passion, or under the influence of uneasiness or any earthly attachment, he will neither speak to me, nor shall I be in the disposition to listen to him.

Woe, then, to me, if I bring into the sanctuary of holy solitude a dissipated mind. Woe to me, if I render myself unfit for keeping up a communication with my divine spouse, by entertaining any irregular desire or yielding to any human attachment. As God is going to speak to my heart, I ought to be disposed to say to him with all the sincerity of David: *I will hear what the Lord God has to say to me*; (Psalm lxxxiv.) or with Samuel: *Speak, Lord, for thy servant heareth* (1 Kings, iii.) Like his blessed mother, I ought to, be prepared to treasure up in my heart every word that he may be pleased to speak to me.

THIRD POINT.—The end of my Retreat must not merely be to taste the delights of holy solitude, nor even to spend more time than usual in prayer or other religious exercises. These are, indeed, essential accompaniments of, but do not constitute, a good Retreat. My object must be, to discover the



real dispositions of my heart—to see clearly my imperfections and evil habits—to acquire a thorough knowledge of the designs of God in my regard—to examine the manner in which I perform all my duties—to renew the spirit of my vocation—to amend my life—in a word, to become what St. Paul calls *a new creature in Jesus Christ*.—(2 Cor.: v.) If my Retreat do not terminate in this result, and I leave it without having both discovered and corrected my ordinary failings, any sentiments of devotion, however tender and affectionate, that I may have conceived, can be regarded as nothing better than pure illusions. Neither must my design be directed to vague and general objects. To render it completely effective, I must aim at something specific and determinate, and with this view, I must examine narrowly in what particular duties to God, to myself, and to my neighbour, I am deficient, and direct my Retreat to the repairing of these deficiencies.

CONCLUDING PRAYER.—Enlighten, O God, my understanding, that I may distinctly discover my sins and imperfections, and grant me grace to apply to them the necessary remedies. Since thou hast called me into this solitude, make known to me now the perfection to which I ought to aspire, and the means whereby it is to be attained. Let not what to numbers of sinners has been the

means of their conversion, become, through sloth or neglect on my part, the subject of my greater condemnation.

O God, what wilt thou have me to do? Do thou prescribe the work which I ought to perform during these days of salvation, and I, with the assistance of thy grace, will remove every obstacle to the accomplishment of thy adorable designs. I seem to feel in my heart that happy disposition, which enables me to use with humble confidence the words of thy holy prophet: *my heart is ready, O God, my heart is ready.*—(Ps. lvi.) Should the subtleties of self-love herein deceive me, help me, O Lord, to discover and overcome them. Purify this heart which, at least, feels a desire to obey thee, and has now retired from all intercourse with creatures, in order to receive more perfectly the impressions of thy holy grace and spirit.

## First Day.

---

### FIRST MEDITATION.

---

ON THE PERFECTION REQUIRED IN A PASTOR.

*I have chosen you and appointed that you should go and bring forth fruit, . . . You are not of this world.*—JOHN xv.

FIRST POINT.—As a creature of God, I am obliged to serve him: as a Christian, I am under the necessity of conforming to the sacred laws of the Gospel: and, as a priest and pastor of souls, I have contracted with the Almighty still more sacred obligations, whereby I am bound to the performance of particular duties tending to my own greater sanctification and the salvation of the souls of others. In calling me to the priesthood God had both these objects in view; but it is principally for the more complete accomplishment of the latter that he requires me to aim at a higher degree of virtue than other Christians. He wishes to propose me as a model to the world, that my conversation, my actions, and my entire life, may do honour