

**THE DEVOTION OF CALVARY; OR,
MEDITATIONS ON THE PASSION
OF OUR LORD AND SAVIOUR
JESUS CHRIST. FROM THE FRENCH
OF FATHER J. CRASSET**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649561681

The Devotion of Calvary; Or, Meditations on the Passion of Our Lord and Saviour Jesus Christ.
From the French of Father J. Crasset by Jean Crasset

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

JEAN CRASSET

**THE DEVOTION OF CALVARY; OR,
MEDITATIONS ON THE PASSION
OF OUR LORD AND SAVIOUR
JESUS CHRIST. FROM THE FRENCH
OF FATHER J. CRASSET**



Liverpool: Printed by Hooper & Co.

THE
DEVOTION OF CALVARY;

OR

MEDITATIONS ON THE PASSION

OR

Our Lord and Saviour Jesus Christ.

FROM THE FRENCH OF
FATHER M. CRASSET,
Of the Society of Jesus.

LIVERPOOL:

PRINTED BY BOOKER & Co. 37, RANELAGH STREET;

LONDON: C. DOLMAN, 61, BOND STREET.

1844.

THE DEVOTION OF CALVARY.

FIRST INSTRUCTION.

ON THE NECESSITY OF MEDITATING ON THE PASSION OF
OUR LORD.



HE meditation on the passion of our Saviour is called the Devotion of Calvary. The prince of the apostles, instructing the faithful, and desirous of rendering them victorious over their spiritual enemies, recommends them, above all other things, to arm themselves with the thought of the sufferings of the Son of God, as an impenetrable shield against all their fiery darts. "Christ therefore having suffered in the flesh," says he, "be you also armed with the same thought."* In the epistle to the Hebrews, St. Paul exhorts Christians to put on the same armour, whereby they may be enabled to defend themselves in the combat, and be strengthened in their sufferings.

* 1 Pet. iv. 1.

"Think diligently," says this great apostle, "upon him that endured such opposition from sinners against himself: that you be not wearied, fainting in your minds."*

And, indeed, the thought of a God suffering and dying for sinners, is well calculated to detach the heart from the love of the world, to inspire it with a horror for sensual pleasures, and to render the sufferings of this life easy and agreeable. It heals the wounds of the soul, by the precious blood that flowed from those of his body; it represses the temptations of Satan, and puts him to flight; it fills the christian with divine consolation; it enlightens his mind, and makes him conceive great hopes of his salvation, by the knowledge it imparts of the goodness of God, and of the infinite value of that blood, which his Son shed for the salvation of men.

Our Divine Master has this devotion so much at heart, that he instituted the great sacrifice of our altars to perpetuate its remembrance; and St. Paul, his disciple, after having been taken up to the third heaven, says, "I judged not myself to know any thing among you, but Jesus Christ, and him crucified,"†—as if he had said, that he

* Heb. xii. 3.

† 1 Cor. ii. 2.

had learned nothing greater, sublimer, and more necessary for man to know, than the science of the cross, and the Devotion of Calvary.

And yet this science is not relished by all persons. There are some who do not like it; either because they have their hearts attached to the riches, the greatness, or the vanities of the world; or because they seek too eagerly after sensual pleasures, which are not compatible with the holy delights of Calvary; or because they cannot suffer the reproach which this great model of patience makes to them; or, in fine, because they cannot apply themselves to the contemplation of these mysterious sorrows, and do not find their hearts affected by them. This last is the ordinary complaint made by persons of piety, who, by a strange contradiction, seek only for consolations in meditating on the passion of their Lord, and wish to drink of the precious wine of divine grace, where he found only vinegar and gall.

To take from those who aspire to perfection this ordinary excuse, derived from the difficulty they find in meditating on, and applying their mind to, these mysterious sufferings, I will endeavour, in this small work, to shew them an easy method of occupying their thoughts with

the consideration of the sufferings of their Saviour, and of deriving from them abundant profit.

SECOND INSTRUCTION.

NEW MANNER OF MEDITATING ON THE PASSION.

THE Masters of a spiritual life teach many ways of meditating with fruit on the passion of our Saviour. The first is that of St. Bernard, who exhorts us to consider it, not as a thing that is past, but as one which actually occurs.— This is the sentiment of the church, which represents to us all the mysteries of our religion, as if they were accomplished on the day she commemorates them. “To-day,” she says, “the Saviour is born. To-day he dies. To-day he arises from the dead. To-day he ascends to heaven.” The second method is, to impress one’s self with the conviction, that Jesus Christ not only suffered for all men in general, but for each one of us in particular; that during the height of his sufferings, he thought on us, and had us ever before his eyes. This was the sentiment of St. Paul, when he said “he loved

me, and delivered himself for me."* The third method is taught us by St. Bonaventure, that great lover of the cross, and glorious imitator of Christ crucified. When we have considered his sufferings, he wishes that we should enter into ourselves, and be intimately persuaded that we are the cause of all he endured; and that our sins were his executioners. This is a truth of faith, which is capable of softening the most hardened heart. The fourth and easiest method is, to consider all the circumstances of the passion, which are presented to us in the following lines of Father Suffren: "Think who it is that suffers! Christ, the Word, the wisdom of the Father. What does he suffer? Thorns, scourges, spits, the cross. For whom does he suffer these things? For our salvation. Why does he suffer? To redeem man from eternal sufferings. From whom does he suffer? From his own people. When does he suffer these tortures? In the vigour of age. Where does he suffer? Before the whole world. How does he suffer? No created tongue can tell. Although omnipotent he obeys, in love, silence, patience, and meekness. When God thus suffers, let man learn to imitate him."

* Gal. ii. 20.