

**LENTEN THOUGHTS. DRAWN  
FROM THE GOSPEL FOR  
EACH DAY OF LENT. BY THE  
BISHOP OF NORTHAMPTON**

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Lenten Thoughts. Drawn from the Gospel for Each Day of Lent. By the Bishop of Northampton  
by Francis Kerril Aucherst

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**FRANCIS KERRIL AUCHERST**

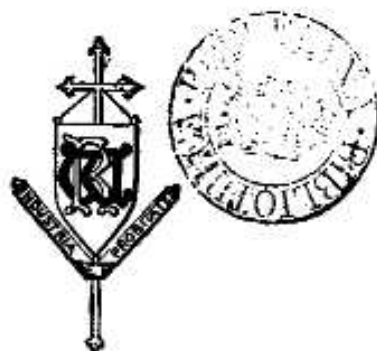
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# LENTEN THOUGHTS.

DRAWN FROM THE GOSPEL FOR EACH  
DAY OF LENT.

BY THE BISHOP OF NORTHAMPTON.



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## INTRODUCTION.

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I HAVE often heard a wish expressed that there existed some small book which might supply matter for meditation during Lent, and a further desire that such matter might be drawn from the portions of the Gospels which occur in the Mass during that season. I have endeavoured, however inadequately, to supply the want of such a book. I do not pretend to have written anything new or complete, and my endeavour has simply been to bring together such thoughts as naturally arise from the contemplation of the subjects, and which may be rather suggestive than exhaustive.

The little book has been written chiefly for the use of those who require some aid to meditation, and who find it difficult, without some such help, to concentrate their thoughts upon a spiritual subject. It does not pretend to be a regular course of meditations, but, as will be seen, it is of a desultory nature, containing some repetition, and perhaps even what may appear redundant. Such as it is, and with whatever defects it may have, I give it to the public, with the hope and prayer that it may help some souls to love Jesus Christ more, and for His sake, to endeavour to sanctify themselves.

✠ FRANCIS KERRIL AU<sup>CH</sup>ERST.

? *Amherst.*

# LENTEN THOUGHTS.

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## MEDITATION

TAKEN FROM THE GOSPEL FOR ASH-  
WEDNESDAY.—*Matt.* vi. 16—21.

PICTURE to yourself our Blessed Lord sitting upon the Mount; His disciples near Him, listening eagerly to Him, and directing the attention of others to Him. See also the multitude of people who had followed Him from various parts, earnestly drinking in His heavenly teaching; and listen to His words in spirit, trying to feel as if you were there. "When you fast, be not as the hypocrites, sad."—*Matt.* vi. 16.

### I.

How sweet it is to hear our Dear Lord encouraging us to cheerfulness, even in the performance of a penitential act! We



may be quite sure that He does not recommend a worldly gaiety ; for let us look upon His dear face, and there we shall see no signs of it ; but in place of it a sweet heavenly serenity, captivating even to the senses, and how much more so to the pure heart that enters, or tries to enter, into His feelings.

## II.

May we never be sad ? We may, but not on account of the performance of any act of Religion. True Christian sadness proceeds only from the contemplation of our sins, and is to be distinguished from that grief which arises from wounded affections, or from sympathy with others. Jesus wept when Lazarus died ; but He was truly sad in the Garden of Gethsemane, when the sins of the whole world came like spectres before His sight, and were heaped upon His sacred and pure soul, and seemed as if they were His own.

## III.

Sadness in Religion is opposed to the Spirit of God. " Serve ye the Lord with

joy." "Come in before His presence with exceeding great joy."

It is equally opposed to the spirit of the Catholic Church, and is detestable when united with hypocrisy. The Saints were cheerful and serene.

Do we accept the command to fast without sadness? Do we not grumble and complain of its hardness? Are we truly sad at the sight and thought of our sins? And do we not let all sorts of little miseries make us sad, even so much so as to prevent us from doing our duty properly? If we find any fault in these respects in ourselves, let us now resolve to amend, and to spend this Lent as we would do if we were in the visible company of Our Lord. Jesus, aid me by Thy grace. Pater, Ave, Gloria.

THURSDAY BEFORE FIRST SUNDAY OF  
LENT.—*Matt.* viii. 5—13.

Follow in spirit our Blessed Lord in His descent from the Mount, and enter among the crowd that surrounds Him. Keep in His company from place to place. Look

at Him ; listen to Him ; and see His reception of the centurion who comes to beg for the restoration of his servant to health.

## I.

No sooner does the centurion make his petition than Jesus answers, "I will come and heal him," v. 7. How sweet is this readiness of our Dear Lord ! And to show the greatness of His charity, He proposes to do more than is required, namely, to go to the centurion's house, when a word, or mere act of His will might accomplish the cure. In fact, he anticipates the petition, for the centurion had simply stated the grievous affliction which had fallen upon his servant, when Jesus says, "I will go." Oh ! Dear Jesus ! how kind, how loving Thou art !

## II.

The Centurion was very *humble*. "Lord," he said, "I am not worthy that thou shouldst enter under my roof ; but only say the word, and my servant shall be healed," v. 8. He thought it too great an honour for a sinner that Jesus, so good, so holy, should cross his threshold.