

Rogate...

ROGATIONISTS AT PRAYER
English Edition

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Rogationists of the Heart of Jesus
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Pontifical approval of the Congregation

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INTRODUCTION

Twenty-five years after the last official Italian edition (1996) of the Prayer Book, *Rogationists at Prayer*, a special Commission, formed on April 2, 2014, began revising the text. In 2017, after a reorganization of the members of the Commission, the work was resumed. The result of this effort is now finally before us.

The new structure of the Prayer Book is divided into four parts with the addition of an Appendix. The invitation to pray - *Rogate* - ... *daily, weekly, monthly, and yearly*, which appears in the title of the book, is intended to express our commitment to pray unceasingly to the Lord for good laborers of the harvest (cf. 1Th 5:17; Mt 9:36-38; Lk 10:2).

I thank the Commission and all those who have contributed to the updating of the text.

The Prayer Book is a text very dear to every Rogationist because gathered in the name of the Lord, we can address with one voice the sentiments of our hearts to the Lord of the harvest, having before us the tired and exhausted crowds like sheep without a shepherd (cf. Mt 9:37).

The prayer that gathers us daily as brothers around Jesus Christ, our Master, must be animated by the compassion of his Heart, which asks us to pray, *ROGATE*, because the laborers are few and the harvest is abundant. Here, all our prayers become an expression of our zeal for the kingdom of God and to live as

worshippers and implorers for the highest and most beautiful mission of meriting and preparing vocations for the kingdom of Christ (St. Paul VI).

Our prayer done together must become more and more an expression of our faith and our love for God, the Church, our Congregation, and the world. It is the breath of our Rogationist religious life that enables “our caravan” to continue its journey.

Our Founder, St. Hannibal Mary Di Francia, affirms that “the Evangelical Rogation of the Heart of Jesus, which constitutes the special mission of this Pious Institute, is a most effective means. Not only will I raise supplications to the Most High for this purpose in the great Sacrifice of the Holy Mass, in prayer, in the recitation of the Divine Office, in the visit to the Blessed Sacrament, in the recitation of the Holy Rosary, but I will also strive with the greatest possible zeal to spread this prayer” (4th Declaration).

The prayer that we raise together as brothers prepares us for action. As “Rogationists, we are called to be *men of prayer* and to make our Communities *houses and schools of prayer* for good laborers” (Const, art. 66).

Rome, October 18, 2021
Feast of St. Luke

Fr. Bruno Rampazzo, RCJ
Superior General

ACRONYMS AND ABBREVIATIONS

* Prayers marked with an asterisk have an attached indulgence. Usually, the indulgence is understood to be partial; the plenary indulgence is indicated from time to time.

A	Assembly
CIC	<i>Code of Canon Law</i> , 1983.
Const	<i>Constitutions of the Congregation of the Rogationists</i> , Rome 2010.
EI	<i>Manual of Indulgences</i> , Rome 2008.
L	Leader / Prayer Leader
LH	<i>Liturgy of the Hours</i> , Rome 1975.
P	Presider/ Priest
R	Response
RM	<i>Roman Missal</i> , ICEL, 3 rd Typical ed., 2011.
GILH	<i>General Instructions on the Liturgy of the Hours</i> , Rome 1975.
Norms	<i>Norms of the Congregation of the Rogationists</i> , Rome 2010.

The citation of the *Scritti* of St. Hannibal is done in two ways:

- When the citation is in Arabic numerals, the number of the archival file between two square brackets, and the page (ex. Vol. 2, [1821], p. 25), it refers to the 62 volumes of the collection examined by the Theologian Censors and kept in the Archives of the General Postulation in the General Curia.
- On the other hand, when the citation is given in Roman numerals, the publisher, and the page (ex. Vol. I, Ed. Rogate, p. 12), it refers to the *Scritti* published in print by Editrice Rogate. For the sake of brevity, the year of the publication is not given.

“...EVERY DAY”

Prayers in the Morning
Prayers at Midday
Prayers in the Evening
The Holy Rosary
Invocations and Intercessions
for the Liturgy of the Hours

Prayer is the great, reliable, and infallible means left to us by the infinite goodness of the Most Sacred Heart of Jesus to obtain every grace and eternal life, for ourselves and for others.

From the very beginning, this least Pious Work, which has undergone so many hardships and vicissitudes, has always been nourished by prayer and devotion and has often been promoted by ingenious and holy industry. It can be said that prayer and devotion have formed the aspiration and the breath of this least of the Lord's creatures. We are all witnesses of the singular and sometimes marvelous graces that have been obtained by these divine means over so many years, seeing this Pious Work rise from nothing and from the most wretched and miserable beginnings, to having religious houses and orphanages, and with the unexpected providences of Heaven.¹

(*St. Hannibal Mary Di Francia*)

¹ Introduction of the *Preghiere giornaliere ad uso dell'Orfanotrofio Antoniano Maschile del Can.co A. M. Di Francia in Messina*, Tipografia Antoniana del Sacro Cuore, Messina 1913.

PRAYERS IN THE MORNING

Upon rising.

A short personal prayer.

IN THE CHURCH OR CHAPEL

L. Praise and thanks every moment,

A. To the Most Holy and Most Divine Sacrament,
who came to dwell among us.

L. Sacred Hearts of Jesus and of Mary, our Divine
Superiors,

A. Assist us and guide us. Amen.

L. Send, O Lord,

A. Holy apostles into your Church.

L. St. Hannibal Mary,

A. Pray for us.

*ANGELUS

The *Angelus* and the *Regina Caeli* are recited according to a praiseworthy custom in the morning, at noon, and in the evening (EI, no. 9).

L. The Angel of the Lord declared unto Mary.

A. And she conceived by the Holy Spirit.

Hail Mary...

L. Behold the handmaid of the Lord.

A. Be it done unto me according to your Word.

Hail Mary...

L. And the Word was made flesh.

A. And dwelt among us.

Hail Mary...

L. Pray for us, O Holy Mother of God,

A. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech you, O Lord, your grace into our hearts: that we, to whom the Incarnation of Christ, your Son, was made known by the message of an Angel, may by his passion and cross be brought to the glory of his resurrection. Through the same Christ our Lord. Amen.

L. *Angelus Domini nuntiavit Mariæ.*

A. *Et concepit de Spiritu Sancto.*

Ave Maria...

L. *Ecce ancilla Domini.*

A. *Fiat mihi secundum verbum tuum.*

Ave Maria...

L. *Et Verbum caro factum est.*

A. *Et habitavit in nobis.*

Ave Maria...

L. *Ora pro nobis, sancta Dei genetrix.*

A. *Ut digni efficiamur promissionibus Christi.*

Oremus.

Gratiam tuam, quaesumus, Domine, mentibus nostris infunde; ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem eius et crucem, ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

* **Glory be to the Father** and to the Son and to the Holy Spirit.

- As it was in the beginning, is now and will be forever. Amen. (3 times)

* **Angel of God**, my guardian dear to whom God's love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen.

* **Eternal rest** grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

L. O Mary, Mother of the Church,

A. Pray for us and obtain for us many and holy vocations.

* **REGINA CÆLI** (during Easter)

L. Queen of Heaven, rejoice, alleluia.

A. For He whom you did merit to bear, alleluia.

L. Has risen as he said, alleluia.

A. Pray for us to God, alleluia.

L. Rejoice and be glad, O Virgin Mary, alleluia.

A. For the Lord has truly risen, alleluia.

Let us pray.

O God, who gave joy to the world through the resurrection of Your Son, our Lord Jesus Christ, grant, we beseech You, that through the intercession of the Virgin Mary, his Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.

L. *Regina cæli lætare, Alleluia.*

A. *Quia quem meruisti portare, alleluia.*

L. *Resurrexit, sicut dixit, alleluia.*

A. *Ora pro nobis Deum, alleluia.*

L. *Gaude et lætare, Virgo Maria, alleluia.*

A. *Quia surrexit Dominus vere, alleluia.*

Oremus.

Deus, qui per resurrectionem Filii tui Domini nostri Iesu Christi mundum lætificare dignatus es, præsta, quaesumus, ut per eius Genetricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per Christum Dominum nostrum. Amen.

*** Glory be to the Father** and to the Son and to the Holy Spirit.

- As it was in the beginning, is now and will be forever. Amen. (3 times)

* **Angel of God**, my guardian dear to whom God's love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen.

* **Eternal rest** grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

L. O Mary, Mother of the Church,

A. Pray for us and obtain for us many and holy vocations.

OFFERING OF THE DAY

My God, I adore you, and I love you with all my heart. I thank you for having created me, made me a Christian, called me to the consecrated life, and preserved me until this new day.

In union with the Eucharistic sacrifice, I offer you the actions and sufferings of this day for the Church: for Pope **N.**, the bishops, priests, and deacons; for our religious family, for the Superiors and confreres, for our parents and relatives, for the little ones and the poor, for our collaborators, for the youth, for those who suffer in body and spirit, for those who live in sin, and for all the departed.

Reward our benefactors through the intercession of St. Anthony of Padua.

In particular, through the hands of Mary, I offer you the toil and prayer of this day to obtain many and chosen laborers for your harvest.

Preserve me from sin and every evil. May your grace be always with me. Amen.

Or one may choose the alternative prayer, which varies from day to day.

SUNDAY

Father of life, we bless you for your immense love for on this day of weekly Easter, you give us the joy of celebrating the glorious resurrection of your Son.

Called by the Holy Spirit to obey the Word of the Gospel, *Pray the Lord of the harvest to send out laborers into his harvest*, we renew our commitment to be men of unceasing prayer for good laborers and to live the compassion for the little ones and the poor.

In the footsteps of Fr. Hannibal, grant us to respond faithfully to your call so that we may learn to contemplate the face of your Son every day in the faces of the many tired and abandoned people of our time.

Through the hands of Mary, accept the joyful offering of our lives, and through the intercession of St. Anthony of Padua, look kindly upon the needs of our benefactors.

In the Most Holy Name of Jesus, your Son and our Lord. Amen.

MONDAY

Lord of the harvest, at the beginning of this new day we praise and bless you for in your great mercy you have called us to live in this community to work together in your vineyard.

In your Son, who always intercedes for us, listen, O Father, to the voice that we raise from every corner of the earth, unceasingly asking for the priceless gift of good laborers.

Grant that, following in the footsteps of Fr. Hannibal, may we spare nothing for the Rogate, but may we generously give our lives in supplication for the laborers of the kingdom, in spreading this prayer in the Church, and in serving the little ones and the poor.

Today we place our lives in the hands of Mary, Queen and Mother of the Rogate.

Reward our benefactors through the intercession of St. Anthony of Padua.

In the Most Holy Name of Jesus, your Son and our Lord. Amen.

TUESDAY

Father, rich in compassion, we praise and thank you for setting your gaze upon us with the gift of life. You envision us in the image of your Son and gave us the Spirit so that we might cooperate in your work of redemption.

With the gift of the Rogate, you have placed our community at the heart of the Church so that in communion with the Holy Father, the bishops, and the People of God, we may work in your vineyard and dedicate ourselves to the needs of the little ones and the poor.

Through the intercession of St. Anthony of Padua, a good laborer of the harvest and a servant of the poor and suffering, preserve our community in communion and fidelity; reward those who, for the love of your Name, support us materially and spiritually.

Through the hands of Mary, the Mother of your Son, accept our self-offering. May your providence guide us today so that we may progress safely on the path of salvation with all our brothers and sisters throughout the world.

In the Most Holy Name of Jesus, your Son and our Lord.
Amen.

WEDNESDAY

We bless you, O Father, the source of life, through Jesus Christ your Son, the model of good evangelical laborers. In him, you have shown us your love for the little ones and the poor and have called us to obey his command: Pray the Lord of the harvest to send out laborers into his harvest.

At the beginning of this new day, following the example

of our Founder, we renew O Father the offering of our whole selves for the Rogate of your Son and the commitment to implore with all our strength laborers for the kingdom and to work tirelessly for your harvest.

Entrusting ourselves to the Blessed Virgin Mary, who has kept your Word in her heart, grant that we may also experience your fatherly tenderness today. Protect and reward our benefactors through the intercession of St. Anthony of Padua

In the Most Holy Name of Jesus, your Son and our Lord.
Amen.

THURSDAY

Christ Jesus, the Good Shepherd, we thank you for calling each of us to the life of grace and to a special union with you through religious consecration. Help us today to love as you have loved us, even to the point of laying down your life for your sheep.

May your Holy Spirit prevail over our resistance and strengthen our weakness so that with our prayer and work, we may give glory to the heavenly Father and raise up holy apostles for your people.

Grant that, like Fr. Hannibal, we may know how to contemplate your face in the Eucharist, so that we may become bread broken for our brothers and sisters and may we give our whole life so that the Rogation may become universal.

Through Mary, your Mother and Queen of Hearts, we offer you all of ourselves even today.

Help our benefactors through the intercession of St. Anthony of Padua.

For the greater consolation of your Heart. Amen.

FRIDAY

Good Father, you did not spare your Son but gave him for us all, that we might be redeemed in his blood.

Through his passion and cross, he has opened the way to salvation to the tired and exhausted, to the poor and the abandoned, and to those who seek you with a sincere heart.

Grant, O Father, that we may receive from the adorable lips of the Crucified Christ the Word of the Rogate and offer our lives for the mystical harvest of our time, imploring and becoming good laborers for whom the world is waiting. Above all, grant that we may learn from Christ on the cross that unconditional love for the little ones and the poor.

May Mary, the Mother who stood by your dying Son, help us to live our lives as an offering pleasing to you.

Through the intercession of St. Anthony of Padua, shower upon our benefactors the abundance of your graces.

In the Most Holy Name of Jesus, your Son and our Lord.
Amen.

SATURDAY (AND ON MARIAN FEASTS)

O Father, in the fullness of time, you have looked upon the humility of the Blessed Virgin Mary and filled her with your grace to become the worthy Mother of your Son.

Following her example, who kept the Word of the Rogate in her heart, we too renew our commitment to keep the word of Jesus: Pray the Lord of the harvest to send out laborers into his harvest.

Obedient to this command like Mary, we dedicate all our strength to the service of humanity, especially of the little ones and of the poor in the immense harvest of the world.

O Lord, we desire to belong totally to Mary and to you.

Through the intercession of St. Anthony of Padua, fill our benefactors with your mercy.

In the Most Holy Name of Jesus, your Son and our Lord.
Amen.

ON SOLEMNITIES

O Father, this day is a new gift of your love for us and a pledge of everlasting joy as we await the eternal feast in your kingdom.

Hear also today the cry that rises to you from the heart of your Son: the harvest is great, but the laborers are few. Grant that we may look upon this world with compassion, and as good laborers, may we build your kingdom of truth and life, the kingdom of holiness and grace, the kingdom of justice, love, and peace.

Receive our praise and the offering of our lives through the hands of Mary

Through the intercession of St. Anthony of Padua, grant our benefactors the lasting benefits of your kingdom.

In the Most Holy Name of Jesus, your Son and our Lord. Amen.

CONSECRATION TO MARY

O Mary, to you I offer and consecrate my person and my life today: “*touts tuus!*” Use me and all that belongs to me for the greater glory of God, in time and in eternity. Amen.”

LAUDS

MEDITATION

Daily meditation is one of the essential means of our sanctification where we are attracted by the love of the Word, of the Father, and of the Holy Spirit (cf. Jn. 14:23). The diligent study of the Sacred Scripture, as a pure and perennial source of spiritual life, strengthens our faith and nourishes our charity. The contemplation of the life of Christ life, especially in his Passion, in his Intimate Sorrows, and in the Gospel passage of the Rogate, is the daily nourishment of our spiritual and apostolic life (Const, art. 17).

BEFORE MEDITATION

O God, you are our Father and we are your family: open our minds to hear and understand your Word and give us a docile heart to what your Spirit will tell us today. Amen.

Or:

O Word, the splendor of the Father, enlighten us with the wisdom that comes from you so that everything we do may have its beginning and fulfillment in you. Amen.

Or:

L. Come Holy Spirit, fill the hearts of your faithful,

A. and kindle in them the fire of your love.

L. Send forth your Spirit and they shall be created,

A. and you shall renew the face of the earth.

Let us pray.

O God, you have taught the hearts of your faithful by the light of the Holy Spirit. In the same Spirit, help us to know what is truly right and to always rejoice in your consolation. We ask this through Christ, Our Lord. Amen.

AFTER MEDITATION

O God, who in your Son has told us everything and has given us all things, accept our humble thanksgiving and make us worthy heralds of the Word that saves. Amen.

Or:

O Father of mercies, who directs our whole life to a good end, fill our days with your peace and grant that we may put your Word into practice. In the Name of your Son. Amen.

Or:

Holy Spirit, in silence and prayer, you keep alive in us the memory of Christ who died and rose again for our salvation. Make our hearts completely free and pure and grant success to our efforts to do good. Amen.

CONCLUSION OF COMMUNITY PRAYER

All prayers are concluded in this way before leaving the chapel or the church.

L. Lord Jesus,

A. Deliver us from evil.

L. Praise and thanks every moment,

A. To the Most Holy and Most Divine Sacrament,
who came to dwell among us.

L. Send, O Lord,

A. Holy apostles into your Church.

PRAYERS AT MIDDAY

The prayers at midday can be recited before or after lunch, depending on the format chosen.

After the Midday Hour:

*SPIRITUAL COMMUNION

Lord our God, you are the bread of life and the bond of unity. May your Eucharistic presence strengthen our community in fraternal communion and make it a sign of your saving love. Amen.

*FOR GOOD LABORERS

O sweetest Heart of Jesus, by saying: “Pray the Lord of the harvest to send out laborers into his harvest,” you have given us confidence that you will hear us when we ask you for this great grace. In obedience to this command of your divine zeal, we beg you, deign to send good laborers into your Church. For this purpose, we address to you the most effective of all prayers, which you have taught us.

Our Father.

Or:

O sweetest Heart of Jesus, who throughout your earthly life, you have always sought the glory of the Father. Be pleased to send good evangelical laborers to the holy Church, so that by the holiness of life and apostolic work they may constantly glorify the Father who is in heaven.

Our Father.

Or:

O sweetest Heart of Jesus, you were thirsty and you still thirst for souls, that not only you gave yourself completely to us, but you also left your eternal priesthood on earth for the salvation of all. Mercifully draw from your open side holy ministers, full of true zeal, who will win countless souls for you. Amen.

Our Father.

PRAYER TO ST. HANNIBAL MARY

Most loving St. Hannibal Mary, our founder and father, hear the prayer we confidently address to you: Awaken in our hearts an ardent desire for holiness; help us to follow more closely the Christ of the Rogate in the unceasing prayer for the laborers of the Gospel and in the service of the little ones and the poor; teach us to draw the zeal from the sources of the Word of God and the liturgy; inspire in us a deep faith in the mystery of the Eucharist, a tender and devout love for the Blessed Virgin Mary and the Saints; strengthen our fidelity and unity in the charism; obtain for us the grace of new and holy vocations to announce the Gospel of the Rogate to the world for the praise and glory of the Holy Trinity. Amen.

**PRAYER FOR THE CONFRERES WHO ARE CANDIDATES
FOR THE GLORY OF THE ALTARS**

O God, our Father, who makes your Church shine with the virtues of your faithful servants, glorify on earth our confreres (**N. N.**) who, by consecrating their lives to the Rogate, have been shining examples of holiness for us. We ask you this for your greater glory and for the good of our souls. Amen.

FOR OUR BENEFACTORS

L. O Lord, through the intercession of St. Anthony of Padua, reward all our benefactors.

A. Give them a hundredfold in this life and eternal happiness in heaven.

PRAYERS IN THE EVENING

In accordance with CIC can. 664 and our Norms art. 70, if the first format is chosen, care will be taken to devote time to the examination of conscience in common before the celebration of Vespers.

First format

Examination of Conscience

Celebration of Vespers

Second format

Examination of Conscience

Celebration of Compline

In the celebration in common of compline, the examination of conscience is done in silence after the introductory verse “God, come to my assistance...”, followed by one of the formularies of the penitential rite of the Roman Missal, duly adapted (cf. GILH, n. 86).

AFTER THE EXAMINATION OF CONSCIENCE

*** ACT OF CONTRITION**

O my God, I am heartily sorry for having offended you, and I detest all my sins because of your just punishments, but most of all because they offend you, my God, who are all-good and deserving of all my love. I firmly resolve, with the help of your grace, to sin no more and to avoid the near occasions of sin. Amen.

Or:

I confess to almighty God and to you, my brothers, that I have greatly sinned in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault: therefore, I ask blessed Mary ever-virgin, all the Angels and Saints and you, my brothers, to pray for me to the Lord our God.

Or:

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his Name, my God, have mercy.

(from the Rite of Penance)

Or:

L. Have mercy on us, O Lord.

A. For we have sinned against you.

L. Show us, O Lord, your mercy,

A. And grant us your salvation.

L. May Almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

A. Amen.

* THE HOLY ROSARY

By contemplating in Mary Immaculate, the Mother of the Evangelical Rogation, the one who kept in her heart the divine command of the Rogate (cf. Lk 2:19.51) and lived it in prayer and in the offering of her life, Father Founder proclaimed her as our true, effective, and immediate Superior and heavenly Foundress. In the school of this most gentle Mother, especially through the daily prayer of the Holy Rosary, we are led to know the mysteries of the life of Christ, to look with the eyes of her Son on the weary and helpless crowds like sheep without a shepherd, and to implore from the Lord of the harvest the laborers for the kingdom (*Const, art. 20*).

OFFERING OF THE HOLY ROSARY²

O Blessed Virgin Mary, on the day of Pentecost, you presided with your prayers over the beginning of the mission of the Church under the action of the Holy Spirit. We offer you our prayer that through your intercession, you may obtain from the Lord a new springtime of vocations and a renewed enthusiasm for charity toward the little ones and the poor.

Or:

O Blessed Virgin Mary, we offer you this Holy Rosary, for the souls in Purgatory, asking you to accept it as coming from the inexpressible sighs and

² A plenary indulgence is granted, if the Rosary is recited in a church or public oratory or in a family group, a religious community or a pious association (EI, Conc. 17, 1).

groans of our spirit to obtain good laborers for the Church.

Holy Mother, for this heavenly prayer which you have given to us on earth for the salvation of souls and of the whole Church, deign to send chosen Apostles of faith and charity to the mystical harvest of the Lord for the glory of the Most High God and the sanctification of all souls.

O souls in Purgatory, who through this Holy Rosary receive suffrage and eternal salvation, unite your powerful supplication with our humble prayer and obtain for us the great grace of good laborers. For the greater consolation of the Heart of Jesus. Amen. (Cf. *Manuale di Preghiera*, 1915).

L. God, come to my assistance.

A. Lord, make haste to help me.

Glory be.

O my Jesus, forgive us our sins, save us from the fires of hell; lead all souls to heaven, especially those who are in most need of your mercy.

L. Send, O Lord,

A. Holy apostles into your Church.

Or:

L. O Mary, Mother of the Church,

A. Pray for us and obtain for us many and holy vocations.

JOYFUL MYSTERIES

(Monday and Saturday)

**I. IN THE FIRST JOYFUL MYSTERY, WE CONTEMPLATE
THE ANNUNCIATION OF THE ANGEL TO MARY**

From the Gospel according to Luke (1:26-28.31.38)

In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The Lord is with you. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word."

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *whom you conceived by the power of the Holy Spirit.*³

Holy Mary

Glory be

³ In the recitation of the Hail Mary, one may choose to use the indicated formula with reference to the mystery of the Rosary.

PRAYER

Our Lady of the Most Holy Rosary, by that profound humility by which you called forth the Word of God to earth. Make us worthy to implore holy priests for the Church for the salvation of all souls. Amen.

II. IN THE SECOND JOYFUL MYSTERY, WE CONTEMPLATE THE VISITATION OF MARY TO ELIZABETH

From the Gospel according to Luke (1:39-42)

Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb!"

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who urged you to go to Elizabeth.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, for the zeal with which you went in haste to Elizabeth's house. Ask the Lord to hasten to enrich the Church with the great and inestimable treasure of good laborers of the Gospel. Amen.

**III. IN THE THIRD JOYFUL MYSTERY, WE
CONTEMPLATE THE BIRTH OF JESUS IN BETHLEHEM**

From the Gospel according to Luke (2:1.3-7)

In those days, a decree went out from Caesar Augustus that the whole world should be enrolled. So, all went to be enrolled, each to his own town. And Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his betrothed, who was with child. While they were there, the time came for her to have her child, and she gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who was born in a manger*.

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, who gave birth to the Word of God made man. Intercede with the Lord so that he may give to the Church holy priests who will continue his work of salvation. Amen.

**IV. IN THE FOURTH JOYFUL MYSTERY, WE
CONTEMPLATE THE PRESENTATION OF JESUS
IN THE TEMPLE**

From the Gospel according to Luke (2:22-23)

When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, “Every male that opens the womb shall be consecrated to the Lord.”

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who like you, obeyed the Law of Moses.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, in obedience to the law, you offered Jesus in the temple and placed him in the arms of the old Simeon. Intercede for us

and obtain for us good ministers of the sanctuary who will offer worthily the sublime sacrifice of the Holy Mass. Amen.

**V. IN THE FIFTH JOYFUL MYSTERY, WE CONTEMPLATE
THE FINDING OF JESUS IN THE TEMPLE**

From the Gospel according to Luke (2:43. 46. 48-51)

The boy Jesus remained behind in Jerusalem, but his parents did not know it. After three days, they found him in the temple, sitting amid the teachers, listening to them and asking them questions. his mother said to him, “Son, why have you done this to us? Your father and I have been looking for you with great anxiety.” And he said to them, “Why were you looking for me? Did you not know that I must be in my Father’s house?” But they did not understand what he said to them. He went down with them and came to Nazareth and was obedient to them; his mother kept all these things in her heart.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *whose words you have kept in your heart.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, who with Joseph searched for Jesus with so much anguish. Intercede with him that he may not deprive nations and cities of holy priests but may deign to come to their aid with the gift of holy laborers of the Gospel. Amen.

LUMINOUS MYSTERIES

(Thursday)

**I. IN THE FIRST LUMINOUS MYSTERY, WE
CONTEMPLATE THE BAPTISM OF JESUS IN THE JORDAN**

From the Gospel according to Mark (1:9-11)

It happened in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. On coming up out of the water, he saw the heavens being torn open and the Spirit, like a dove, descending upon him. And a voice came from the heavens, "You are my beloved Son; with you, I am well pleased."

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who baptizes us in the Holy Spirit and fire.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, who has conceived by the Holy Spirit. Intercede with the Lord, that priests, sustained by the same Spirit, may please the heavenly Father in all things. Amen.

**II. IN THE SECOND LUMINOUS MYSTERY, WE
CONTEMPLATE THE WEDDING AT CANA**

From the Gospel according to John (2:1-5.11)

There was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." [And] Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you. Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who at Cana turned the water into good wine.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, through your intercession, the disciples believed in Jesus. Obtain for the Church holy priests so that the new wine of the Gospel may not be lacking. Amen.

**III. IN THE THIRD LUMINOUS MYSTERY, WE
CONTEMPLATE THE PROCLAMATION OF THE KINGDOM
OF GOD**

From the Gospel according to Mark (1:14-15)

After John had been arrested, Jesus came to Galilee proclaiming the Gospel of God: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel."

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who has announced the kingdom of God.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, who was the first to welcome and announce the Gospel. Intercede with the Lord that he may send to the Church holy priests who will proclaim the Gospel of mercy. Amen.

**IV. IN THE FOURTH LUMINOUS MYSTERY, WE
CONTEMPLATE THE TRANSFIGURATION OF JESUS**

From the Gospel according to Matthew (17:1-3)

After six days, Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them; his face shone like the sun and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with him.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who was transfigured on Mount Tabor.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, who before your glorification experienced humiliation. Intercede for priests so that in difficulties they may keep their eyes fixed on the goal, which is the risen Christ. Amen.

**V. IN THE FIFTH LUMINOUS MYSTERY, WE
CONTEMPLATE THE INSTITUTION OF THE EUCHARIST**

From the Gospel according to Matthew (26:26-29)

While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, “Take and eat; this is my body.” Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you anew in the kingdom of my Father.”

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who washed the feet of his disciples.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, by your “yes” you allowed the Word to be made flesh. Ask the Lord for the gift of holy priests so that all men may quench their thirst at the fountain of salvation. Amen.

SORROWFUL MYSTERIES

(Tuesday and Friday)

I. IN THE FIRST SORROWFUL MYSTERY, WE
CONTEMPLATE JESUS IN THE GARDEN OF OLIVES

From the Gospel according to Luke (22:39-44)

Then going out he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, “Pray that you may not undergo the test.” After withdrawing about a stone’s throw from them and kneeling, he prayed, saying, “Father, if you are willing, take this cup away from me; still, not my will but yours be done.” And to strengthen him an angel from heaven appeared to him. He was in such agony, and he prayed so fervently that his sweat became like drops of blood falling on the ground.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who obeyed his Father’s will.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, who shared in the agony of your Son. We ask you to console his Divine

Heart by imploring for the Church many and holy priests for the salvation of all souls. Amen.

II. IN THE SECOND SORROWFUL MYSTERY, WE CONTEMPLATE JESUS SCOURGED AT THE PILLAR

From the Gospel according to Matthew (27:22.26)

Pilate said to them, “Then what shall I do with Jesus called Messiah?” They all said, “Let him be crucified!” Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *whose body was covered with wounds.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, whose Son was scourged for our sins. For the love of Jesus, grant us numerous and zealous priests for the remission of sins and the salvation of souls. Amen.

III. IN THE THIRD SORROWFUL MYSTERY, WE CONTEMPLATE JESUS CROWNED WITH THORNS

From the Gospel according to Mark (15:16-19)

The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with, “Hail, King of the Jews!” and kept striking his head with a reed and spitting upon him. They knelt before him in homage.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *whose kingdom is not of this world.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, sharer in the suffering of the Redeemer. Ask the Lord for many and holy priests who will make holy virtues flourish and destroy the thorns of sin that stifle the heart of humanity. Amen.

**IV. IN THE FOURTH SORROWFUL MYSTERY, WE
CONTEMPLATE JESUS ON HIS WAY TO CALVARY**

From the Gospel according to John (19:17-18)

And carrying the cross himself he went out to what is called the *Place of the Skull*, in Hebrew, *Golgotha*. There they crucified him and with him two others, one on either side, with Jesus in the middle.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who calls us to follow him in carrying the cross*.

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, who followed Jesus on the way of the cross. We ask you to obtain holy priests who will save souls from eternal death. Amen.

**V. IN THE FIFTH SORROWFUL MYSTERY, WE
CONTEMPLATE JESUS WHO DIED ON THE CROSS**

From the Gospel according to Mark (15:24-27.33.37)

Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." With him they crucified two revolutionaries, one on his right and one on his left. At noon darkness came over the whole land until three in the afternoon. Jesus gave a loud cry and breathed his last.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who died on the cross for all.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, who at the foot of the cross became the Mother of the disciple whom Jesus loved. Grant to the Holy Church many holy priests who will win souls for the Most Sacred Heart of Jesus. Amen.

GLORIOUS MYSTERIES

(Wednesday and Sunday)

**I. IN THE FIRST GLORIOUS MYSTERY, WE
CONTEMPLATE THE RESURRECTION OF JESUS**

From the Gospel according to Mark (16:5-6)

On entering the tomb, they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, “Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold, the place where they laid him.”

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who has risen from the tomb.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, we rejoice with you in the resurrection of your Son. We beseech you to obtain for the Holy Church zealous priests who restore souls back to life from sin. Amen

**II. IN THE SECOND GLORIOUS MYSTERY, WE
CONTEMPLATE THE ASCENSION OF JESUS TO HEAVEN**

From the Gospel according to Luke (24:50-53)

Then he led them [out] as far as Bethany, raised his hands, and blessed them. As he blessed them, he parted from them and was taken up to heaven. They did him homage and then returned to Jerusalem with great joy, and they were continually in the temple praising God.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who returns to the Father*.

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, we rejoice with you at the ascension of your Son. We pray that you may obtain numerous holy priests so that the Gospel may reach the ends of the earth and souls may be led to paradise. Amen.

**III. IN THE THIRD GLORIOUS MYSTERY, WE
CONTEMPLATE THE DESCENT OF THE HOLY SPIRIT**

From the Acts of the Apostles (1:14; 2:1-4)

All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers. When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who has given us the Holy Spirit.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, who always accompanies the Church. Intercede for us with the Lord so that he may give us priests who are filled with the Holy Spirit and are true apostles of the Divine Mercy. Amen.

**IV. IN THE FOURTH GLORIOUS MYSTERY, WE
CONTEMPLATE THE ASSUMPTION OF MARY TO
HEAVEN**

From the Gospel according to Luke (1:46-50)

And Mary said: “My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior. For he has looked upon his handmaid’s lowliness; behold, from now on will all ages call me blessed. The Mighty One has done great things for me, and holy is his name. His mercy is from age to age to those who fear him.”

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who has assumed your body and soul into heaven.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, who shares in the glory of the Son. Deign to send from heaven good laborers of the Gospel who will sustain us in our earthly pilgrimage by the Word and the sacraments. Amen.

V. IN THE FIFTH GLORIOUS MYSTERY, WE
CONTEMPLATE MARY, QUEEN OF HEAVEN AND EARTH

From the Book of Revelation (12:1)

A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.

Our Father

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus, *who has crowned you with glory.*

Holy Mary

Glory be

PRAYER

Our Lady of the Most Holy Rosary, Queen of heaven and earth. Intercede with the Lord that he may deign to send on earth good and holy laborers of the Gospel who will lead all souls to the eternal glory of paradise. Amen.

LITANY OF LORETO⁴

Lord, have mercy,	<i>Lord, have mercy.</i>
Christ, have mercy,	<i>Christ, have mercy.</i>
Lord, have mercy,	<i>Lord, have mercy.</i>

Christ, hear us,	<i>Christ, hear us.</i>
Christ, graciously hear us,	<i>Christ, graciously hear us.</i>

God our Father in heaven, *have mercy on us.*

God the Son,

Redeemer of the world,

God the Holy Spirit,

Holy Trinity, one God,

Holy Mary,	<i>pray for us.</i>
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Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of the Church,

Mother of mercy,

Mother of divine grace,

Mother of hope,

Mother most pure,

⁴ The Litany of Loreto here is the version published online by the Holy See on its website https://www.vatican.va/special/rosary/documents/litanie-lauretane_en.html, revised according to the provisions published in the Letter of the Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments of June 20, 2020.

Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Savior,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Solace of migrants,

Comfort of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without original sin,
Queen assumed into heaven,
Queen of the Most Holy Rosary,
Queen of families,
Queen of peace.
Queen and Mother of the Rogate,

Lamb of God, who takes away the sins of the world,
spare us, O Lord.

Lamb of God, who takes away the sins of the world,
graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,
have mercy on us.

***We turn to you for protection,** Holy Mother of God. Listen to our prayers and help us in our needs. Save us from every danger, glorious and blessed Virgin.

L. Pray for us, O holy Mother of God.

A. That we may be made worthy of the promises of Christ.

Let us pray.

Grant, we beseech you, O Lord God, that we, your servants, may enjoy perpetual health of mind and body; and by the glorious intercession of the Blessed Mary, ever-virgin, we may be delivered from the present sorrow and obtain eternal joy. Through Christ our Lord.

Amen.

FOR THE INTENTIONS OF THE HOLY FATHER

Our Father, Hail Mary, Glory be.

*** LITANÆ LAURETANÆ**

Kyrie, eleison.

Kyrie, eleison

Christe, eleison.

Christe, eleison

Kyrie, eleison.

Kyrie, eleison

Christe, audi nos.

Christe, audi nos

Christe, exaudi nos.

Christe, exaudi nos

Pater de cælis, Deus,

miserere nobis

Fili, Redemptor mundi Deus,

Spiritus Sancte, Deus,

Sancta Trinitas, unus Deus,

Sancta Maria,
Sancta Dei Genetrix,
Sancta Virgo virginum,
Mater Christi,
Mater Ecclesiæ,
Mater misericordiæ,
Mater divinæ gratiæ,
Mater spei,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater boni consilii,
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo praedicanda,
Virgo potens,
Virgo clemens,
Virgo fidelis,
Speculum iustitiæ,
Sedes sapientiæ,
Causa nostræ lætitiæ,
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,
Rosa mystica,

ora pro nobis

Turris Davidica,
 Turris eburnea,
 Domus aurea,
 Fœderis arca,
 Ianua cæli,
 Stella matutina,
 Salus infirmorum,
 Refugium peccatorum,
 Solacium migrantium,
 Consolatrix afflictorum,
 Auxilium Christianorum,
 Regina Angelorum,
 Regina Patriarcharum,
 Regina Prophetarum,
 Regina Apostolorum,
 Regina Martyrum,
 Regina Confessorum,
 Regina Virginum,
 Regina Sanctorum omnium,
 Regina sine labe originali concepta,
 Regina in cælum assumpta,
 Regina sacratissimi Rosarii,
 Regina familiæ,
 Regina pacis,
 Regina et Mater Rogationis Evangelicæ,
 Agnus Dei, qui tollis peccata mundi,

parce nobis, Domine

Agnus Dei, qui tollis peccata mundi,

exaudi nos, Domine

Agnus Dei, qui tollis peccata mundi,

miserere nobis

* **Sub tuum praesidium** confugimus, sancta Dei Genetrix; nostras deprecationes ne despicias in necessitatibus; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

L. Ora pro nobis, sancta Dei Genetrix,

A. Ut digni efficiamur promissionibus Christi.

Oremus

Deus, cuius Unigenitus per vitam, mortem et resurrectionem suam nobis salutis aeternae praemia comparavit: concede, quaesumus, ut, haec mysteria sacratissimo beatæ Mariæ Virginis Rosario recolentes, et imitemur quod continent, et quod promittunt assequamur. Per Christum Dominum nostrum.

A. Amen.

ROGATIONIST INVOCATIONS AND INTERCESSIONS FOR THE LITURGY OF THE HOURS⁵

Week I **Sunday** Vespers I

King of justice and peace (Ps 72),

- give hope to our expectations and obtain for us new evangelizers through the intercession of the Blessed Virgin Mary.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Look kindly upon our departed loved ones: confreres, relatives, friends, and benefactors,

- welcome all to eternal rest.

⁵Two Rogationist Invocations and Intercessions are suggested in the morning and in the evening. On special occasions (ex. Novenas, Triduum), the Proper Invocations and Intercessions replace those in the Ordinary.

Sunday (I)

Lauds

On this glorious day of your Son's resurrection,

- pour out your Spirit upon us and give us his fruits of love, joy, and peace.

Accept as the first fruits of the new day the resolutions and the desires of our relatives, friends, and benefactors,

- that entrusted to your goodness, they may always experience your help and comfort.

Vespers II

You promised eternal beatitudes to the peacemakers
(Mt 5:9),

- send your Spirit in our midst and inspire men and women who will proclaim your message of salvation.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Grant the glory of the resurrection to our departed: confreres, relatives, benefactors, and souls entrusted to our prayers,

- may we also share in their beatitudes.

Monday (I)

Lauds

Enable us to look with kindness on the poor and to listen to their cry of supplication,
- and give us more priests to comfort them with your word of peace and consolation.

You wanted our Founder to be a peacemaker among the least in the Avignone District,
- may we follow the same path of boundless charity in the neighborhoods of our cities.

Vespers

We raise our hands in supplication to you, O Father, in the face of wars in the world and in our hearts:
- grant us more good laborers who will help us promote peace and serenity.

Grant our deceased confrere **N.** the vision of your face,
- and grant us also eternal happiness after a life spent in your service.

Be merciful to our departed confreres, relatives, friends, and benefactors,
- admit them to enjoy the blessed peace of paradise.

Tuesday (I)**Lauds**

Great are you, Lord, who desires the peace of your servants (Ps 35:27):

- we consecrate our daily service to you so that justice may flourish and peace may abound.

To you, O Father, we entrust our communities through the intercession of St. Anthony, your faithful servant,

- may the little ones and the poor find the comfort of welcome and receive heavenly graces and favors.

Vespers

Grant peace to us your disciples,

- make us ministers of mercy, so that the weak may return to you with all their heart.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Welcome our deceased confreres, relatives, friends, and benefactors to the peace of your dwelling place,

- where we hope to meet again one day to reign with you forever.

Wednesday (I)

Lauds

Accept, O Eternal Wisdom, our morning praise,
 - may peace and health flourish (**Sir 1:18**) in all we
 meet this day.

O sweetest Jesus, the sigh of our heart, reign in us
 with your holy love (**Hymn 1896, IX**),
 - protect from us the snares of evil and grant us the
 comfort of your peace.

Vespers

Eternal rock, you assure peace to those who trust in
 you (**Is 26:3**),
 - raise up men and women who walk alongside the poor
 and make smooth the way of the just (**Is 26:6-7**).

Grant our deceased confrere **N.** the vision of your face,
 - and grant us also eternal happiness after a life spent
 in your service.

Open the arms of your mercy to those who have died
 today,
 - and welcome also our deceased confreres, relatives,
 friends, and benefactors into the peace of your
 kingdom.

Thursday (I)**Lauds**

You show a predilection for those who have left everything to follow you,

- keep alive in your people the love for your consecrated ones.

You have called us to follow the spiritual and apostolic example of St. Hannibal Mary Di Francia,

- may we live worthily the vocation we have received and be promoters of your peace.

Vespers

Thank you for giving us Jesus, your Son,

- give us the gift of good laborers to help us be united to him as branches to the vine.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Welcome our deceased confreres, relatives, friends, and benefactors among your Saints,

- admit us one day to eternal joy.

Friday (I)

Lauds

O Jesus, humble and victorious King (Zc 9:9), we
consecrate to you the simple acts of this day,
- may obedience and humility break every dispute that
our pride creates.

In your Name, we present to the Father our petition
for good laborers of the harvest,
- may his precious Blood be poured out on us for the
forgiveness of our sins.

Vespers

We thank you for sending us Jesus, our peace, to
break down the wall of enmity with our brothers,
- raise up apostles of unity who will show the beauty
of the vocation to be one body.

Grant our deceased confrere N. the vision of your face,
- and grant us also eternal happiness after a life spent
in your service.

Welcome our deceased confreres, relatives, friends,
and benefactors into the light of your dwelling place,
- that they may contemplate the glory of your face
forever.

Saturday (I)

Lauds

You want us to be blameless for your coming,

- grant us your Spirit so that we may offer our lives to you with perseverance.

Send laborers into your harvest,

- that they may help our brothers and sisters to seek peace with everyone and to strive for holiness, without which no one will ever see the Lord (Heb 12:14).

Week II

Sunday (II)

Vespers I

In Mary, our Mother, you teach us to love Christ your Son and our brothers and sisters,

- through her intercession may we renew our commitment to serve the little ones and the poor.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Welcome in your merciful embrace the souls of our departed confreres, relatives, friends, and benefactors,

- grant them eternal rest.

Sunday (II)

Lauds

O Jesus, eternal lover of souls, we consecrate to you this memorial day of the Resurrection,

- may the Eucharistic table which you have prepared for us unite us intimately with you.

Lord of the harvest, the ardent word of the Rogate came from your heart fervent with zeal:

- may our petitions, which we raise to heaven, obtain chosen consecrated souls for the world (*Hymns 1903, VIII*).

Vespers II

O God, rich in goodness, show us the wonders of your love,

- deliver us from evil and heal our wounds.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

We pray to you for our deceased confreres, relatives, friends, and benefactors,

- welcome them to your dwelling place of light and peace.

Monday (II)

Lauds

You teach us to remain united to you, like branches to the vine, in order to bear fruit,

- send us holy ministers to teach us to draw from the vital nourishment of prayer and the sacraments.

Your immense love led you to take upon yourself our nothingness in order to redeem us,

- help us to love and serve the little ones and the poor according to the example of our Holy Founder.

Vespers

Lord Jesus, sent by the Father to guide our steps,

- send us holy shepherds to guide us with reassuring hands so that we may not stray from the right path.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

We entrust to you the sacred ministers whom you have called to yourself from this life,

- may they sing your praise eternally in the liturgy of heaven, together with our deceased confreres, relatives, friends, and benefactors.

Tuesday (II)

Lauds

You were obedient until death on the cross to wipe away our sins,

- send holy priests to gather the people entrusted to them so that they may offer themselves as a living sacrifice to the Father for the salvation of humanity.

You give us our daily bread through the intercession of St. Anthony of Padua,

- help our confreres, relatives, friends, and benefactors in their needs.

Vespers

Grant peace to us, your disciples,

- make us ministers of mercy, so that the weak may return to you with all their hearts.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Remember the departed whom you have redeemed at the price of your blood,

- admit them to the eternal wedding banquet, together with our confreres, relatives, friends, and benefactors whom you have called to yourself from this life.

Wednesday (II)

Lauds

Christ, author of all salvation,

- send many and chosen ministers of the altar for the redemption of all.

Jesus, heavenly friend, who never tires of loving the ungrateful,

- through the intercession of St. Joseph, strengthen our bonds of friendship and brotherly love (*Hymns 1895, III*).

Vespers

Grant to all the sick, especially those who do not have the comfort of family and friends,

- relief in their suffering and peace of heart.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Give to the deceased the vision of your face.

- May we one day enjoy the glory of the blessed with our confreres, relatives, friends, and benefactors, who have fallen asleep in your name.

Thursday (II)

Lauds

O God, source and beginning of every blessing,

- send laborers into your harvest to teach the people and baptize and confirm them in the living communion with the mystery of the Trinity.

You made St. Hannibal Mary a priest according to your heart,

- through his merits and intercession, grant us the simplicity of life and filial trust in your providence.

Vespers

Send your Holy Spirit,

- so that the youth may joyfully follow Christ, your Son, poor, chaste, and obedient.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Grant eternal rest to our deceased confreres, relatives, friends, and benefactors,

- may we feel their closeness to us in the communion of the Saints.

Friday (II)

Lauds

Lord Jesus, continue to build your people through the work of good laborers.

- May the Church be intimately renewed and present herself as your bride and your joy (Is 62).

O Jesus, who went through the villages of Galilee to bring the message of salvation,

- continue to evangelize your people with the gift of holy apostles.

Vespers

Lord Jesus, sanctify your people,

- that many lay men and women may commit themselves to spread your kingdom.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Welcome our deceased confreres, relatives, friends, and benefactors into your peace,

- that they may fully enjoy the fruits of redemption.

Saturday (II)

Lauds

To you, Jesus, we consecrate our desire to love you:

- as the Father has loved you (Jn 15:9), grant us the grace to love our neighbor.

Receive our praise through the intercession of the Blessed Virgin Mary, whom from the cross you gave to us as our Mother.

- Like her, may we be attentive to the word of the Rogate and be prompt to obey it.

Week III

Sunday (III)

Vespers I

Christ, Good Shepherd, you search out the lost sheep,

- accept our prayer for the flock of your pasture and give us holy shepherds.

Grant our deceased confrere N. the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

— Welcome our departed confreres, relatives, friends, and benefactors to the glorious rank of the Saints,

- and write their names in the Book of Life.

Sunday (III)

Lauds

O Father, you lead your flock through Christ, the Good Shepherd,

- choose shepherds according to your heart, who will proclaim your wonders, gather the scattered people, and build them up with the sacraments.

You raised up in your Church St. Hannibal Mary Di Francia to be the guide and Father of two religious families,

- through his intercession, bless our superiors and make all our activities spiritually fruitful.

Vespers II

You are generous to those who hope in you,

- sustain in trials our benefactors who confidently entrust themselves to our prayers.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Lord, slow to anger and rich in mercy,

- grant that our deceased confreres, relatives, friends, and benefactors may enjoy the perfect happiness of their heavenly home.

Monday (III)

Lauds

To you, O Father, we entrust our praise:

- make us generous in charity, so that we may support the lowly and the poor.

You inspired our holy Founder to spread the Rogate throughout the world as a secret of salvation and to share in the burning zeal of your Most Sacred Heart,

- through his intercession and with your grace, sustain us in this holy mission.

Vespers

You were sent by the Father to care for all peoples,

- through many and holy shepherds, assist our suffering brothers and sisters, so that their sorrow may be changed into joy.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Welcome our deceased confreres, relatives, friends, and benefactors, and the souls most in need of your mercy to the heavenly Jerusalem,

- where you will be all in all with the Father and the Holy Spirit.

Tuesday (III)**Lauds**

O Lord, you teach us to walk through the dark valley of sickness and suffering,

- give us comforters who show us sincere love and let us experience your consolation.

You helped this family of yours through the prayers of St. Anthony of Padua,

- keep us in your love and protect our benefactors.

Vespers

We thank you, Holy Father, for allowing your Son to remain with us under the signs of bread and wine,

- raise up more generous souls to continue his mission among the people.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

In Christ your Son, you have given us the certainty of the resurrection on the last day,

- welcome to your house our deceased confreres, relatives, friends, and benefactors.

Wednesday (III)

Lauds

Protect and multiply your priests,
- so that your Word may be known throughout all the earth.

O Jesus this little flock cries out to you with ardent sighs,
- it cannot hold firm unless you welcome it mercifully into your Heart (*Hymns 1890, X*).

Vespers

You have given us St. Joseph as a model of total service to the mystery of the Incarnation,
- confirm us in our total consecration to the redeeming mission of your Son.

Grant our deceased confrere **N.** the vision of your face,
- and grant us also eternal happiness after a life spent in your service.

We pray Lord for our deceased confreres, relatives, friends, and benefactors,
- open to them the arms of your mercy.

Thursday (III)

Lauds

O Father, since early today, you set your table for the little ones and the poor,

- may we prepare ourselves for the Eucharistic banquet by nourishing ourselves with your Word, so that we may be true shepherds of the people you have entrusted to us.

Father, we thank you because through the Church, you propose to the people of God the sanctity of our Founder.

- through his intercession, sanctify all priests, so that they may give an example of truly evangelical life.

Vespers

Good Shepherd, in the Eucharist, you remain with us day and night,

- grant that none of us will depart from you.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

To all our deceased confreres, relatives, friends, and benefactors who hoped in you,

- grant them joy, light, and eternal peace.

Friday (III)

Lauds

You said: “Let the little children come to me for theirs is the kingdom of heaven” (Mt 19:14),

- may we live under the shadow of your tabernacle with simplicity and humility of heart.

Through St. Hannibal Mary Di Francia, you have opened the hearts of many Christians to the works of charity,

- help our benefactors and make their lives peaceful.

Vespers

You, Good Shepherd, who lay down your life for the sheep (Jn 10:11),

- raise up holy shepherds who will dedicate their lives to guide our steps along the path of light.

Grant our deceased confrere N. the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

You opened paradise to the repentant thief,

- welcome to your house our deceased confreres, relatives, friends, and benefactors.

Saturday (III)

Lauds

God of peace, you have raised from the dead the great Shepherd of the sheep,

- provide us with all that is good, that we may do your will (**Heb 13:21**).

You nourish us with the body and blood of your Son, offered on the cross,

- give us holy priests who will nourish your people at the table of the Eucharist.

Week IV

Sunday (IV)

Vespers I

Christ, Shepherd and Guardian of our souls when we stray from you like the lost sheep,

- make us return to you with the help of men and women of the Spirit.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Welcome into your peace our confreres, relatives, friends, and benefactors,

- may they share your beatitude with Mary and all the Saints.

Sunday (IV)

Lauds

Bless and sustain the shepherds of the Church,
 - that they may tend the flock entrusted to them,
 guarding it not by force but willingly, not for shameful
 profit but eagerly (1Pt 5:2).

You have chosen our holy Founder to be an apostle of
 prayer for vocations,
 - through his merits and intercession, send new
 evangelical laborers to the Church.

Vespers II

Give relief and comfort to those who turn to you
 through our prayers,
 - deliver them from all their sufferings and keep them
 in your love.

Grant our deceased confrere **N.** the vision of your face,
 - and grant us also eternal happiness after a life spent
 in your service.

We pray for our confreres, relatives, friends, and
 benefactors whom you have called to yourself from
 this world,
 - welcome them to the communion of the Saints.

Monday (IV)

Lauds

Christ, you have fully revealed to us the love of the Father, through the light of the Spirit,

- grant that those who are consecrated to you may respond to the gift of vocation with their integrity of life.

Help us in our daily struggle against evil,

- grant that the Church, your beloved bride, may persevere in prayer and charity, and in the hope of the final redemption.

Vespers

You said, “Where your treasure is, there your heart will be also”, (Mt 6:21)

- may our hearts always be with you in the holy tabernacle.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Free our deceased confreres, relatives, friends, and benefactors from all sins,

- may they share in the eternal joy of the Saints.

Tuesday (IV)

Lauds

To you, O God our Father, we consecrate our praise and joy this day:

- help us to experience the joy that you feel for each one of us, as the bride rejoices for her bridegroom.

May the spirit of service that animated St. Anthony of Padua,

- commit us to produce genuine fruits of holiness in the Church.

Vespers

Raise up in your Church men and women who are zealous for your service,

- that they may work generously for the coming of your kingdom of justice and mercy.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Grant life and resurrection to our deceased confreres, relatives, friends, and benefactors,

- when you come to be glorified in all the believers.

Wednesday (IV)

Lauds

You know our misery,

- through the intercession of St. Joseph, sustain the weak and graciously keep us in brotherhood.

On the cross, you were the advocate of those who crucified you,

- fill us with your spirit of forgiveness and teach us to dedicate our lives to the service of the little ones and the poor.

Vespers

Keep in us the spirit that animated our Holy Founder,

- so that we may be continually renewed in the mission you have entrusted to us, according to the heart of your Son.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

Father, through the sacrifice of your Son,

- grant pardon and peace to the souls of our confreres, relatives, friends, and benefactors.

Thursday (IV)

Lauds

In Christ, the bridegroom of our souls, you have called us to contemplate your face,

- help us to encounter you through the ministry of priests who edify and sustain us.

For the apostolic zeal that made the priestly life of St. Hannibal Mary Di Francia tireless,

- may bishops and priests live their holy ministry with joy and total dedication.

Vespers

You have called your disciples to be the light of the world and the salt of the earth,

- open our hearts so that we may learn to work with perseverance for the coming of your kingdom.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

^v

Grant life and resurrection to our deceased confreres, relatives, friends, and benefactors,

- when you will come to be glorified in all the believers.

Friday (IV)**Lauds**

You love your creatures and do not despise what you have created,

- forgive our sins and help us with your providence.

Safeguard in our Congregation the spirit that animated our holy Founder,

- that we may be constantly renewed to be witnesses of the resurrection of your Son.

Vespers

You were sent by the Father to teach us to be of one heart and one soul,

- may we persevere in the religious consecration and remain united in your love.

Grant our deceased confrere **N.** the vision of your face,

- and grant us also eternal happiness after a life spent in your service.

You have opened the gates of heaven through your cross,

- welcome to paradise our deceased confreres, relatives, friends, and benefactors, and all those who hope in you.

Saturday (IV)**Lauds**

You who created heaven and earth and all that exists,
- provide your Church with many and holy priests
who reveal to all men and women their royal dignity
as children of God.

O Father, in Christ, you have given us even today the
joy of praising you,
- we thank you because through the priestly ministry,
you have shown us the wonderful works of your
hands.

“... EVERY WEEK”

Eucharistic Adoration for Vocations

In the spirit of fidelity to the living tradition of the Church and to the charismatic experience of our Founder, we participate daily in the celebration of the Eucharist, taking care of its preparation and thanksgiving.

Every week, preferably on Thursdays, we devote an appropriate time to the Community Eucharistic Adoration for Vocations.

Aware that our Institute *can be considered Eucharistic*, we find daily time to spend before the Blessed Sacrament in addition to the community visit.

(Norms, art. 67)

THURSDAY ADORATION FOR VOCATIONS

Ten formats are suggested for the Thursday Adoration for Vocations, consisting of: 1. A passage from the Word of God; 2. A reflection by St. Hannibal Mary; 3. A prayer for vocations (by St. Hannibal Mary or by others). The formats of adoration have vocational and Christological themes and can also be enriched with the celebration of parts of the Liturgy of the Hours. These formats do not replace the freedom and creativity of each community.

Format 1

GOD HAS FOUND US WORTHY OF THE GOSPEL

SONG FOR EUCHARISTIC ADORATION

From the first letter of St. Paul to the Thessalonians (2:1-8)

You yourselves know, brothers, that our reception among you was not without effect. Rather, after we had suffered and been insolently treated, as you know, in Philippi, we drew courage through our God to speak to you the gospel of God with much struggle. Our exhortation was not from delusion or impure motives, nor did it work through deception. But as we were judged worthy by God to be entrusted with the

gospel, that is how we speak, not as trying to please human beings, but rather God, who judges our hearts. Nor, indeed, did we ever appear with flattering speech, as you know, or with a pretext for greed—God is witness—nor did we seek praise from human beings, either from you or from others, although we were able to impose our weight as apostles of Christ. Rather, we were gentle among you, as a nursing mother cares for her children. With such affection for you, we were determined to share with you not only the gospel of God but our very selves as well, so dearly beloved had you become to us.

The Word of the Lord.

SILENCE AND ADORATION

From the *Writings* of St. Hannibal Mary Di Francia (Vol. 10 [1823], p. 166)

For nineteen centuries, the Lord Jesus Christ has instituted his Church as the bearer of his Gospel, as the teacher of truth to all peoples: he has made her as the Ark of salvation throughout the world so that all souls may be saved in her. But alas! for nineteen centuries the little ship (*Navicella*) of Peter has been sailing on rough seas, and all kinds of elements are raging against her to sink her. Thousands of castaways stand around her and perish before her eyes because they do not want to cling on to the life-saving boards of this mystical ship. Alas, this is the terrible spectacle

that the history of the Church presents to us in all times: from the Cenacle, the Apostles begin to spread the light of the Gospel in all regions and see the inhuman persecution of tyrants who rise against those holy apostles. The apostles and the disciples of Christ are succeeded by new apostles and new disciples, and while *the persecution of the sword ends, the persecution of the pen begins*. Jesus weeps, sighs, and stretches out his arms to save the poor souls, and he sends us preachers to wake them up, to keep them on board the ship.

PRAYER FOR VOCATIONS

O Lord Jesus, deign to send the almighty breath of holy vocation into the hearts of so many young people, whose spirit is open to the outpouring of your grace.

You who called Matthew from the tax collector's booth, Peter, Andrew, James, and John from their nets.

O Lord Jesus, you are infinitely provident and loving, deign to grant the necessary means of success to all whom you are pleased to call, that they may respond to their holy vocation, and become the true salt of the earth and the light of the world.

We ask from you priests for the whole Church, for all cities, for all towns and villages, for all lands, and we ask that they may be according to your Heart.

(St. Hannibal Mary)

OUR FATHER

BENEDICTION

FINAL SONG

Format 2

JESUS SPENT THE WHOLE NIGHT PRAYING TO GOD

SONG FOR EUCHARISTIC ADORATION

From the Gospel according to Luke (6:12-16)

In those days he departed to the mountain to pray, and he spent the night in prayer to God. When day came, he called his disciples to himself, and from them, he chose Twelve, whom he also named apostles: Simon, whom he named Peter, and his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor.

The Gospel of the Lord.

SILENCE AND ADORATION

From the Writings of St. Hannibal Mary Di Francia (Vol. V, Ed. Rogate, pp. 415-416)

How necessary is this prayer to which our Lord Jesus Christ exhorts us, almost as a command, by showing us, more than by any other testimony, the very example of our Divine Redeemer himself. He had to call to the holy priesthood the first ministers of the Law of grace, those who would be the first fruitful seed of the catholic priesthood; so, what did he do? By what means did he use to form the vocation of the twelve fishermen? Before seeking them, before inviting them, He went up on a mountain to pray! He *prays on a mountain* (cf. Lk 6:12) as if from there he wanted to raise his ardent prayer more directly to the Father; he *prays at night* so that no human concern would distract him from the great interest he wants to share with his Father; he *prays all night* because with the sacrifice of sleep and of his whole self, accompanying his prayers *with loud cries and tears* (cf. Heb 5:7), he deserves more to be heard by the Father *through his total abandonment to him* (cf. Heb 5:7). As soon as he comes down from the mountain, still drenched in tears and sweat, he calls his apostles to follow him in order to make them the chosen first fruits of his eternal priesthood (cf. Lk 6:12). What a great lesson for all to understand how such a sublime grace deserves to be asked for with special prayers.

PRAYER FOR VOCATIONS

Lord Jesus, your Church turns her attention to all the young people of the world. We pray that they might boldly take charge of their lives, aim for the most beautiful and profound things of life, and always keep their hearts unencumbered. Accompanied by wise and generous guides, help them respond to the call you make to each of them, to realize a proper plan of life and achieve happiness. Keep their hearts open to dreaming great dreams and make them concerned for the good of others. Like the beloved disciple, may they stand at the foot of the cross, to receive your Mother as a gift from you. May they be witnesses to your resurrection and be aware that you are at their side as they joyously proclaim you as Lord. Amen.

(Pope Francis)

OUR FATHER

BENEDICTION

FINAL SONG

Format 3

AND HE SAID TO HIM: "FOLLOW ME."

SONG FOR EUCHARISTIC ADORATION

From the Gospel according to Luke (5:27-32)

After this, he went out and saw a tax collector named Levi sitting at the customs post. He said to him, "Follow me." And leaving everything behind, he got up and followed him. Then Levi gave a great banquet for him in his house, and a large crowd of tax collectors and others were at table with them. The Pharisees and their scribes complained to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" Jesus said to them in reply, "Those who are healthy do not need a physician, but the sick do. I have not come to call the righteous to repentance but sinners."

The Gospel of the Lord.

SILENCE AND ADORATION

From the *Writings* of St. Hannibal Mary Di Francia (Vol. 43, [ASR 55], p. 157)

When this prayer, with its appropriate formulas, has pervaded into the Seminaries, the clerics and seminarians, by reciting it, will have a guide to the true success of their vocation and how to conduct themselves in order to achieve it. On the other hand,

prayer will have a primary effect on them, with the good God either giving them or increasing in their young hearts the powerful efficacy of the vocation which alone can make them successful as chosen priests and holy laborers in the vast field of the Church. Let us be convinced: with a weak, imperfect, unsure, cowardly, artificial, and humanly driven vocation, it is not possible to have a holy people, a royal priesthood of which the first Supreme Pontiff St. Peter wrote. Priests are initiated because of their holy qualities, but there are unfortunate failures as experience teaches us! But strong vocations do not come down from heaven if we forget the repeated command of Jesus Christ our Lord: The harvest is great, but the laborers are few. Pray, therefore, the Lord of the harvest to send out laborers into his harvest!

PRAYER FOR VOCATIONS

Lord Jesus Christ, Shepherd of our souls, you continue to call with your loving gaze so many young men and women who live in the difficulties of today's world. Open their minds to recognize, among the many voices that resound around them and inside them your unmistakable, gentle, and persuasive voice which even today still resounds: "Come and follow me".

Move our young people to generosity and make them sensitive to the aspirations of our brothers and sisters,

who are crying out for solidarity and peace, truth and love.

Direct the hearts of the young toward the radical call of the Gospel, capable of revealing to the modern man and woman the immense riches of your love. Call them with your kindness and draw them to you. Accept and welcome them gently. Entrust them with truth and keep them safe in you. Amen.

(St. John Paul II)

OUR FATHER

BENEDICTION

FINAL SONG

Format 4
OUR FELLOWSHIP
IS WITH HIS SON, JESUS CHRIST

SONG FOR EUCHARISTIC ADORATION

From the first letter of John (1:1-4)

What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life—for the life was made visible; we have seen it and testify to it and proclaim to you the eternal life that was with the Father and was made visible to us—what we have seen and heard we proclaim now to you, so that you too may have fellowship with us; for our fellowship is with the Father and with his Son, Jesus Christ. We are writing this so that our joy may be complete.

The Word of the Lord.

SILENCE AND ADORATION

From the *Writings* of St. Hannibal Mary Di Francia (Vol. 61, [2172], p. 183)

Everything must begin with love. It is love for God the Supreme Good that gives priceless value to our every action. Love is the teacher of all perfection. Everything that is not done for love is lost. Love forms the uprightness of intention that makes us do

everything for God, for his glory, for his honor, everything for the sake of gratitude to the Most High, for his divine benefits in the natural order, and to Jesus Christ Our Lord for the divine benefits of his redemption. Pure love impels the soul to love God for his sake, and not because of the obligation that God has placed upon us, which we have promised to fulfill with so many hardships, or because of the great benefits that come to us from loving God. This pure love, to which we must all aspire ceaselessly, is the summit of charity and is an image of the most perfect charity with which the Blessed ones in heaven love God [...] Let this be the work of all works of divine love: to stir the mind, the will, and the heart to this pure love.

PRAYER FOR VOCATIONS

Choir I: O Lord Jesus, deign to send the almighty breath of holy vocation into the hearts of many young people who are spiritually open to the power of your grace; you have called Matthew from the tax collector's booth and Peter, Andrew, James and John from their nets.

Choir II: O Lord Jesus, you are infinitely loving and provident; deign to give all those whom you call the necessary means of success, so that they may live up to their holy vocation and become the true salt of the earth and the light of the world.

Choir I: We ask you for priests for all the Church, for all the cities, for all the towns, for all the lands of the unbelievers, and we ask you that they be according to your Heart. You have said: *I will raise up for myself the faithful priest who will act according to my Heart*, and we ask of you: *Raise up for yourself faithful priests who will act according to your Heart!*

Choir II: Form them full of your Holy Spirit and of the intelligence of the divine mysteries, separated from all the things of the earth detached from all worldly interests, learned in the science of the Saints and Christian perfection, experts in ecclesiastical discipline, and consumed by the purest zeal for your glory and for the salvation of souls.

Choir I: O powerful Lord, create a generation of holy Levites, a chosen army of Ministers worthy of your sanctuary. If great is the grace that we ask of you and immense are the sins of the nations, remember that your mercy is greater than our wickedness. Let your grace overflow where sin has abounded.

Choir II: Supreme Lord of the mystical field, hear us; send good laborers into your harvest. Do it out of love for the Most Holy Mary, your Mother and Mother of the Church. Remember how her lamentations wounded your heart when with her sighs like a dove, she prayed for humanity and hastened your coming on earth.

Together: We, therefore, present to you Mary's sighs, her vows, her tears, her fervent petitions and her merits, which are your merits. For the love of the Most Holy Mary, for the love of yourself, for the consolation of your loving Heart, hear us, graciously hear us, make haste! For the love of you: '*Hasten, do not delay; O Lord, let your face shine on your Sanctuary, which is deserted.* Amen.

(St. Hannibal Mary)

OUR FATHER

BENEDICTION

FINAL SONG

Format 5

***THE SON OF MAN HAS COME
TO SEEK AND SAVE WHAT WAS LOST***

SONG FOR EUCHARISTIC ADORATION

From the Gospel according to Luke (19:1-10)

He came to Jericho and intended to pass through the town. Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. So, he ran ahead and climbed a sycamore tree to see

Jesus, who was about to pass that way. When he reached the place, Jesus looked up and said to him, “Zacchaeus, come down quickly, for today I must stay at your house.” And he came down quickly and received him with joy. When they all saw this, they began to grumble, saying, “He has gone to stay at the house of a sinner.” But Zacchaeus stood there and said to the Lord, “Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone, I shall repay it four times over.” And Jesus said to him, “Today salvation has come to this house because this man too is a descendant of Abraham. For the Son of Man has come to seek and to save what was lost.”

The Gospel of the Lord.

SILENCE AND ADORATION

Zancone: The meeting on the way of the poor...

Reader: The encounter with Francesco Zancone happened by chance when Fr. Hannibal was still a deacon. It was providence's will that, as he was passing through a dark alley in Messina, just outside the city, he came across a poor man, sitting on the ground with his eyes closed, almost a totally blind man, begging for alms. The city was full of such beggars. The poor man was in his thirties. “Where do you live?” asked the young deacon. “In the houses of Avignone”, the young man replied in the vernacular of

Messina. “Do you know the things of God?” “Who would teach me about him?” “Where are these Mignuni Houses?” Fr. Hannibal continued. “Over there, by the Zaera.” “All right, I will come to find you.”

... to find the way that leads to God.

Reader: This promise brought Fr. Hannibal to the most notorious district of Messina, the *Mignuni Houses*, or the *Avignone District*, that is, the neighborhood par excellence of the poor. He was now on the eve of his priestly ordination and could not imagine what awaited him in this terrible reality. A neighborhood that had become a slum of poor people of all kinds and of all ages, where thirty or forty families lived in promiscuity. To the material poverty was added a terrible spiritual poverty. A priest had never been seen among these people. Everyone urged him not to go there, but **Fr. Hannibal read God’s will** in what his archbishop had told him: “Go there, go there and save those poor people.” **There, in that neighborhood labeled as *cursed*, he made his dwelling among the poor, who have since then become his favored ones.**

PRAYER FOR VOCATIONS

Priest: With the confidence that comes to us from the faith in Christ Jesus, viaticum for our journey to the

kingdom, let us raise our prayers that the Church may never lack Gospel laborers and dispensers of God's love:

Choir I: O Lord Jesus, you do not need us creatures to be infinitely glorious and happy, but it is also true that your most loving Heart pines and worries over the loss of souls.

Choir II: And yet rejoices and exults when the souls are edified, sanctified and brought to eternal life by good laborers.

Choir I: Do it therefore for yourself, that is, for the consolation of your most loving Heart: send holy laborers into your harvest.

Choir II: We ask it of you with those fervent sighs with which the prophets and patriarchs longed for your coming on earth:

Choir I: "Let the clouds of heaven rain down the Just, they said, and let the earth bring forth the Savior."

Choir II: And we cry out with ever more fervent sighs: "Let your Divine Heart be opened, O Jesus, and from it may come the good and the holy laborers for your Church!"

(St. Hannibal Mary)

Reader: And now, in communion with all the members of the UNION OF PRAYER FOR VOCATIONS, we lift up our closing prayer:

O sweetest Heart of Jesus, by saying: “Pray the Lord of the harvest to send out laborers into his harvest,” you have given us confidence that you will hear us when we ask you for this great grace; in obedience to this command of your divine zeal, we beg you, deign to send good laborers into your Church and for this purpose, we address to you the most effective of all the prayers, which you have taught us.

OUR FATHER

BENEDICTION

FINAL SONG

Format 6

HE WHO LOVES GOD ALSO LOVES HIS NEIGHBOR

SONG FOR EUCHARISTIC ADORATION

From the first letter of John (4:19-5:4)

We love because he first loved us. If anyone says, “I love God,” but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen. This is the commandment we have from him: whoever loves God must also love his brother. Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the Father loves [also] the one begotten by him. In this way, we know that we love the children of

God when we love God and obey his commandments. For the love of God is this, that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith.

The Word of the Lord.

SILENCE AND ADORATION

From the *Writings* of St. Hannibal Mary Di Francia (Vol. 50, [2209], p. 549)

As a Priest of Jesus Christ, ever since I embraced this sacred ministry, I have always felt a lively affection that has made me desire the good and happiness of others as much as I desire it for myself.

I feel that I have a bond of holy friendship with everyone on earth, whether they are of my religion or another, whether they are rich or poor, lords or laborers, humble and miserable people, or high aristocracy. I see in everyone a brother and my Lord, and what I wish for myself in this life and in the next, I wish for everyone as well.

PRAYER FOR VOCATIONS

Lord Jesus, You, who lovingly looked on Fr. Hannibal Mary and gave him the Word of the Rogate,

turn your gaze to the youth of today who seek the path of a generous life.

Speak your Word also to them and grant that they may offer themselves as bread broken for the needs of the world and give all people the hope of your resurrection.

Bless your Church and all religious families with the gift of many, new, and holy vocations. Amen.

OUR FATHER

BENEDICTION

FINAL SONG

Format 7

***HE FELT COMPASSION AND SAID TO HIM:
I DO WILL IT, BE MADE CLEAN!***

SONG FOR EUCHARISTIC ADORATION

From the Gospel according to Mark (1:40-45)

A leper came to him [and kneeling down] begged him and said, "If you wish, you can make me clean." Moved with pity, he stretched out his hand, touched him, and said to him, "I do will it. Be made clean." The leprosy left him immediately, and he was made clean. Then, warning him sternly, he dismissed him at once. Then he said to him, "See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be

proof for them.” The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere.

The Gospel of the Lord.

SILENCE AND ADORATION

From the *Writings* of St. Hannibal Mary Di Francia (Vol. 10, [1815], pp. 136-137)

A very characteristic quality of a noble and generous heart is compassion. Compassion consists of a certain mixed feeling of love and tenderness that makes us sympathize with the sufferings of others, dry the tears of those with misfortune, and share the sorrows of the afflicted.

He was moved by the sight of the miseries of others. It does not take much to understand how compassionate the Heart of Jesus is. And was He not always in contact with the miserable humanity? Jesus Christ did not delight in being among the great and sharing their joy. On the contrary, he remained with the poor, with the afflicted. And how much that divine heart melted at the sight of their misery! Observe him: how much compassion he feels for the widow of Naim. When he saw her weeping, [he was moved and raised her son back to life (cf. Lk 7:11-15)]. He was [teaching] in the

mountains of Judea when he noticed [that a large crowd was following him], and while Philip [had no answer as to how to feed so many people], he felt compassion and multiplied the loaves (cf. Jn 6:5-11).

He showed even more tender compassion at the Pool of Bethesda: he saw a poor paralytic who [had been sick] for 38 years: and he approached the man and healed him (cf. Jn 5:2). He did the same to the man born blind [who was shouting]: Son of David, have mercy on me (cf. Mk 10:46-52; Lk 18:35-43).

In his mortal life, Jesus Christ saw all human misfortunes: misery, poverty, hardships, sickness, and for him, all these meant tenderness, compassion, and mercy.

PRAYER FOR VOCATIONS

Choir I: O most compassionate Heart of Jesus, may our sighs that we raise up to you, reach your presence. Great and immense mercy we have come to ask of you, for the good of your Church and for the salvation of souls: deign to send holy priests in the midst of all the peoples.

Choir II: O most merciful Jesus, you passed through the cities of Judea and sighed in seeing those crowds, abandoned like sheep without a shepherd, you said: “The harvest is great, but the laborers are few; pray therefore to the Lord of the harvest that he may send laborers to his harvest.”

Choir I: Most adorable Jesus, you are the Lord of the harvest, you are the mystical Gardener who has planted the vineyard of souls and has watered it with your Most Precious Blood.

Choir II: You have formed your Church as a flowering field, as an enclosed garden, in which you like to gather the flowers of holy virtues and the fruits of good works, and these fruits are sweet to your palate.

Choir I: You have hunger and thirst for souls, O sweetest Jesus, and your loving Heart is consumed with love.

Together: The number of laborers in your vineyard has become scarce! The good laborers in your Church have diminished! The light of the world has eclipsed. Hence the people remain in the darkness of ignorance and sin; hence, poor souls perish; hence, Satan devours the prey; children ask for the bread of life, and there is no one to break it for them.

(St. Hannibal Mary)

OUR FATHER
BENEDICTION
FINAL SONG

Format 8

LOVE FOR THE LITTLE ONES AND THE POOR

SONG FOR EUCHARISTIC ADORATION

From the Gospels (Lk 14:1.12-14; 18:15-16; Mk 9:36-37)

On a sabbath, he went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully. Then he said to the host who invited him, “When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. Rather, when you hold a banquet, invite the poor, the crippled, the lame, and the blind; blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous. People were bringing even infants to him that he might touch them, and when the disciples saw this, they rebuked them. Jesus, however, called the children to himself and said, “Let the children come to me and do not prevent them; for the kingdom of God belongs to such as these. Taking a child, he placed it in their midst and putting his arms around it he said to them, “Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me.”

The Gospel of the Lord.

ENLIGHTENED BY THE ROGATE

Zeal for the poor...

Reader: Fr. Hannibal loved his neighbor with a supernatural love, and he sacrificed himself for them because he wanted to save their souls. All that he had and all that he did was always in view of the love of God and of neighbor.

*The love that I have for my Lord Jesus Christ, as the true God, urges me to obey all his words and produces in me another flame of love, which is **love of neighbor**. Jesus said to love your neighbor as yourself: and I strive to love my neighbor as myself; and for this, I have devoted my miserable life to the good of my neighbor as best as I can. Jesus said: "Whatever you do to the least of these you do to myself"; I try not to reject anyone, and **in the person of the poor, I venerate Jesus Christ.***

... and the heart opened wide in charity to the little ones and the orphans.

Reader: Jesus said, "Do not despise any of these children, for their angels are continually contemplating the face of God." And for this reason, **I love children very much and I strive to save them.** [For] the salvation of tender children is the holiest of all holy works; therefore we will take care of them

with every sacrifice and with a spirit of intelligence we will understand the Supreme Good that we are doing in snatching children from vagrancy, from danger, and from perversion, in order to lead them to education and instruction, to make of them good Christians, perfect Catholics, honest and hardworking citizens, and one day, if God so desires, good parents of families."

PRAYER FOR VOCATIONS

Holy Father, look upon this humanity of ours, that is taking its first steps along the path of the third millennium. Its life is still deeply marked by hatred, violence, and oppression, but the thirst for justice, truth, and grace still finds a space in the hearts of many people, who are waiting for someone to bring salvation, enacted by you through your Son Jesus. There is a need for courageous heralds of the Gospel, for generous servants of suffering humanity. Send holy priests to your Church, we pray, who may sanctify your people with the tools of your grace. Send numerous consecrated men and women, that they may show your holiness in the midst of the world. Send holy laborers into your vineyard, that they may labor with the fervor of charity and, moved by your Holy Spirit, may bring the salvation of Christ to the farthest ends of the earth. Amen.

(St. John Paul II)

OUR FATHER

BENEDICTION

FINAL SONG

Format 9

YOU ARE THE CHRIST

SONG FOR EUCHARISTIC ADORATION

From the Gospel according to Mark (8:27-33)

Now Jesus and his disciples set out for the villages of Caesarea Philippi. Along the way he asked his disciples, “Who do people say that I am?” They said in reply, “John the Baptist, others Elijah, still others one of the prophets.” And he asked them, “But who do you say that I am?” Peter said to him in reply, “You are the Messiah.” Then he warned them not to tell anyone about him.

He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days. He spoke this openly. Then Peter took him aside and began to rebuke him. At this he turned around and, looking at his disciples, rebuked Peter and said, “Get behind me, Satan. You are thinking not as God does, but as human beings do.”

The Gospel of the Lord.

SILENCE AND ADORATION

From the Writings of St. Hannibal Mary Di Francia (Vol. IV, Ed. Rogate, pp. 577-588).

Proclamation of Saints Peter and Paul as Heavenly Rogationists.

We take comfort in you because you have so conformed yourselves to every grace, every favor, every inspiration; and we are consoled because you were both chosen by the adorable Lord Jesus Christ for the sublime mission of the Apostolate. We are comforted in you, O glorious St. Peter, because Jesus the Supreme Good drew you to his love, and you fervently confessed that he was the Son of the living God, whereby he had to tell you: *And I say to you, that you are Peter, and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it!* And then he added to it: *I will give you the keys to the kingdom of Heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loosen on earth shall be loosed in heaven*" (cf. Mt 16:18-19).

Angels and Saints, join us in praising the Most High [God] for having constituted this glorious Saint as the first Head and Supreme Pontiff of the holy Church.

We take comfort in you, most amiable Saint, because the risen Jesus commissioned you to feed his mystical

flock (cf. Jn 21:15-17), and we take comfort in the great mission you had to go to Rome, the center of paganism, and usher Christianity there.

We give praise to the Most High because he rescued you once from the sea, and twice from prisons by sending an angel to untie your chains and set you on your way (cf. Acts 12:3-11).

PRAYER FOR VOCATIONS

Priest: Let us gratefully welcome the light that comes to us from the Gospel and the life experience of St. Hannibal Mary. Let us pray together:

R. Send, O Lord, laborers into your harvest!

- Lord Jesus, to you who went through all the towns and villages, teaching in the synagogues, proclaiming the Gospel of the kingdom, and healing every sickness and every disease, we say: **R.**

- Lord Jesus, to you who upon seeing the crowds, felt compassion for them, because they were tired and exhausted, like sheep without a shepherd, we say: **R.**

- Lord Jesus, to you who said to your disciples and who repeats it to us today: "*The harvest is abundant, but the laborers are few!*", we say: **R.**

- Lord Jesus, to you who are the anointed one sent to the poor, the comforter of the brokenhearted and liberator of captives, we say: **R.**

- Now we pray to you Lord: come to the aid of our weakness and give us good laborers, who are the proclaimers of your Gospel: **R.**

- Pour out your sanctifying grace on all candidates for the ordained ministry, so that, consecrated by the anointing of your Spirit, they may be compassionate and holy priests: **R.**

Priest: O Lord, we offer this prayer, especially for those who will be ordained priests throughout the world in these days. May they experience your peace and the power of your consolation. We ask you this in the words that you yourself have taught us.

OUR FATHER
BENEDICTION
FINAL SONG

Format 10

ASK AND YOU WILL RECEIVE

SONG FOR EUCHARISTIC ADORATION

From the Book of Esther (Vulgate, Est. 4:17 n. p-r.
aa-bb. gg-hh)

Queen Esther, seized with mortal anguish, fled to the Lord for refuge. Then she prayed to the Lord, the God of Israel, saying: “My Lord, you alone are our King. Help me, who am alone and have no help but you, for I am taking my life in my hand. From birth, I have heard among my people that you, Lord, chose Israel from among all nations, and our ancestors from among all their forebears, as a lasting inheritance, and that you fulfilled all your promises to them. Put in my mouth persuasive words in the presence of the lion, and turn his heart to hatred for our enemy, so that he and his co-conspirators may perish. Save us by your power, and help me, who am alone and have no one but you, Lord. O God, whose power is over all, hear the voice of those in despair. Save us from the power of the wicked and deliver me from my fear.”

The Word of the Lord.

SILENCE AND ADORATION

From the *Writings* of St. Hannibal Mary Di Francia (Cf. Vol. VI, Ed. Rogate, p. 317; Vol. V, Ed. Rogate, p. 419)

As much as prayer is necessary, it is also effective. Here is a comforting truth. What does the efficacy of prayer mean? It means that when we pray with faith, fervor, and proper dispositions, prayer reaches the divine presence and obtains with certainty what is asked for. This certainty is based on nothing less than the very infallible promise of Our Lord Jesus Christ, who told us: “Seek and you will find, ask and you will receive, knock and the door will be opened to you, for he who asks, receives, and he who seeks, finds, and to anyone who knocks, the door will be opened” (Mt 7:7-8). He told the parables of the friend who knocked at his friend’s door to ask for three loaves of bread (cf. Lk 11:5-8) and of the widow who received justice from a judge who refused to give it to her because he was unjust (cf. Lk 18:1-8). Furthermore, the people cannot merit from God this grace that surpasses all others, that is, to obtain chosen ministers of God, if they are not accustomed to ask for it from God. To this end, the words of the Divine Redeemer could be repeated to the people: “Up to now you have not received because you have not asked. Ask and it will

be given to you; seek and you will find, knock and the door will be opened to you” (Mt 7:7).

PRAYER FOR VOCATIONS

O Lord of the harvest, hidden under the veil of bread, we thank you for raising up in our time, your servant and our Father, Hannibal Mary, the father of the orphans and refuge of the poor. With the power and help of your Spirit, you made him an admirable minister of your compassion to the crowds. Following your teachings, he was a true herald of the Gospel, who is constantly imploring the gift of laborers for your harvest.

You revealed to him the mystery of your compassionate Heart and your Word: *Pray the Lord of the harvest, to send out laborers into his harvest.* You filled him with your zeal for the glory of God the Father and consecrated him as your priest forever, making him in the Church the father of a multitude of children whose goal is your kingdom, whose condition is the prayer of the Rogate, and whose law is your zeal and compassion. In caring for the orphans, he showed your face as the Comforter of the afflicted; in opening his hands to the poor and destitute, he opened for them the gates of heavenly joy.

O Lord Jesus, sure hope of the humble, through the intercession of St. Hannibal Mary, whom you made an outstanding apostle of prayer for vocations, send into

your harvest many and holy laborers of the Gospel, prophets and witnesses who are full of zeal for your glory, filled with compassion for the salvation of souls, dedicated to prayer and the sacrifice of praise, so that the world may see their good works and glorify you who are in heaven and live and reign with your Father and the Holy Spirit forever and ever. Amen.

OUR FATHER

BENEDICTION

FINAL SONG

“... EVERY MONTH”

**Monthly “St. Hannibal Mary Di Francia’s
Day” (or Father Founder’s Day)**

Days of Grace in the Life of St. Hannibal Mary

Our Founder, St. Hannibal Mary Di Francia, is our master and model in following Christ on the path of holiness.

His confident prayer illumines our relationship with God. His meekness and humility characterize our style of life among people. His participation in the compassion of the Heart of Jesus for the *weary and helpless crowds, who were like sheep without a shepherd* (Mt 9:36) is the origin and source of our unceasing prayer to the Lord of the harvest. The untiring charity and generosity in the spirit of sacrifice that St. Hannibal Mary lived among the little ones and the poor is the witness that inspires and characterizes our daily life.

(Const, art. 11)

MONTHLY ST. HANNIBAL MARY DI FRANCIA'S DAY

*The monthly **Father Founder's Day** can be celebrated on the first day of the month or better yet on any day of the month that commemorates an important event in the life of St. Hannibal Mary or of the Rogationists.*

The ways of celebrating this day can be varied: deepening of the life and the spirit of St. Hannibal Mary through - community reading of his writings with commentary and sharing/discussion, - a special charitable initiative in favor of the poor, - the celebration of the Eucharist and the Liturgy of the Hours according to the Proper Liturgy - when possible, the exposition and veneration of his relic, - other significant moments of prayer.

FORMULAS FOR THE PRAYER OF THE FAITHFUL

JANUARY

Mary, Mother of God – Name of Jesus – Christian Unity

Priest: United in the Name of Jesus, confident that we will be heard, let us raise our prayer to God our Father. Let us pray together and say:

R. *In the Name of your Son, hear us, O Father.*

- For the One, Holy Church of God, may she shine brightly in the world as a sign and instrument of communion with God and with all humanity, we pray. **R.**

- For all who believe in Christ, may they overcome every kind of division, unite themselves in perfect communion, and walk joyfully toward the kingdom that is to come, we pray. **R.**

- For the great harvest of the world, may many men and women hear the cry of Christ in the poor and welcome his invitation to dedicate their lives to their brothers and sisters, we pray. **R.**

- For the spiritual sons and daughters of St. Hannibal Mary, that rediscovering the love of the Lord Jesus, they may offer every day to the Father, in his Name, the prayer to obtain holy apostles, we pray. **R.**

- For the youth, through the good example of their parents and educators, may they grow like Jesus, in age, wisdom, and grace before God and men, we pray. **R.**

Other special intentions may be added.

Priest: O God, who gathers the scattered from all over the earth and keeps them united, watch kindly over your flock who implores you in the Name of Jesus. Hear and accept our prayer that all Christians, animated by one faith, may express this same love in deeds. Through Christ our Lord. Amen.

FEBRUARY

Consecrated Life – Sequela

Priest: Enlightened by the splendor of the Word, the first consecrated by the Father, we raise all our petitions to God who is the source of all holiness. Let us pray together and say:

R. *O Father, hear our prayer.*

- For the holy Church of God, may she reflect the light of Christ and may appear to the men and women of today as a sublime sign of holiness and grace, we pray. **R.**
- For all the leaders of the nations, that their decisions may always be guided by the values of justice and concern for the poor, we pray. **R.**
- For the consecrated persons throughout the world, so that their lives may shine as an image of the Most Holy Trinity and as a sign of fraternity, we pray. **R.**
- For all Christian communities, that they may support with esteem and prayer those who have followed the Lord in the active and contemplative consecrated life, we pray. **R.**
- For the Family of the Rogate, that in the footsteps of St. Hannibal Mary, they may rekindle every day the desire to follow Christ more closely, we pray. **R.**

Other special intentions may be added.

Priest: O Father, you call some of your children to follow you more closely through the consecrated life, hear our prayer: make this family of yours grow by giving her new vocations, so that the Rogate may spread throughout all the world. Through Christ our Lord. Amen.

MARCH

Lent – Conversion – St. Joseph

Priest: With the same faith as St. Hannibal Mary, let us present to God our Father our petitions and our desire for conversion. Let us pray together and say:

R. *Lord, convert us to you.*

- For the Church, holy but in constant need of purification, that she may become a living and authentic sign of Christ the Savior, we pray. **R.**
- For humanity, torn by wars and discord, that it may find the way back to God. May its history, marked by tears and blood, be redeemed by the peace of Christ, we pray. **R.**
- For our sick and elderly brothers and sisters, that they may live their sufferings in serenity of spirit and offer them as a sacrifice for the Rogate, we pray. **R.**
- For us who are present in this Eucharistic celebration, that following the example of St.

Hannibal Mary, we may welcome each brother and sister with the gaze and compassion of Christ, we pray. **R.**

- For all the fathers, that following the example of St. Joseph, they may be caring guardians of their families, proclaiming to their children by their life and word that God is Father, we pray. **R.**

Other special intentions may be added.

Priest: Father of mercies, you sent your Son to untie the evil chain of our sin. Through the intercession of your servant, St. Hannibal Mary, convert our hearts and make our lives a sign and instrument of your compassion for humanity. Through Christ our Lord. Amen.

APRIL

Easter Season – Blessed Virgin Mary, Queen and Mother of the Rogate – World Day of Prayer for Vocations

Priest: To Christ, the Good Shepherd, risen for our salvation, we address our confident prayer, that his compassion may spread to the ends of the earth through his gift of holy apostles. Let us pray and say:

R. Send, O Lord, laborers into your harvest.

- For the Church, that she may become for us today a living witness of the Risen Christ and a seed of hope for suffering humanity, we pray. **R.**
- For the Holy Father **N.**, that strengthened by the Spirit of the Lord, he may continue to be a faithful witness to the Risen Christ, we pray. **R.**
- For young people, that they may be attracted by the beauty of Christ and choose to serve God in their brothers and sisters, we pray. **R.**
- For all the people of the world, that the Lord may send for them many and holy apostles, men and women of the beatitudes, so that nothing may hinder their love for God and neighbor, we pray. **R.**
- For the spiritual children of St. Hannibal Mary, that faithful to their mission, they may be a living prayer to obtain laborers for the harvest and a convincing sign of Christ's compassion for the weary and abandoned crowds, we pray. **R.**

Other special intentions may be added.

Priest: Lord Jesus Christ, you always intercede for us. Graciously hear our prayer and present it to the Father in your Name, so that your Church may never lack good evangelical laborers. You who live and reign forever and ever. Amen.

MAY

Pentecost – Blessed Virgin Mary – Anniversary of the Canonization of St. Hannibal Mary Di Francia

Priest: Turning our gaze to the Blessed Virgin Mary, the woman overshadowed by the Holy Spirit, let us address our prayers to the heavenly Father, that through her intercession, he may hear and grant our prayers. Let us pray together and say:

R. *Through the intercession of Mary,
grant us your Spirit, O Lord.*

- For the Church, so that following the example of Mary, the humble servant of the Lord, she may know how to offer to the world of today a credible witness to the Gospel and a sincere service to the poor and the marginalized, we pray. **R.**
- For the leaders of the nations, that they may allow themselves to be guided by the Holy Spirit and that their decisions may be inspired by love and respect for all, by promoting justice and peace among peoples, we pray. **R.**
- For all those who work in schools, so that they may collaborate with parents in the work of human, civic, and Christian formation of young people, we pray. **R.**
- For our communities, that contemplating the Blessed Virgin Mary with the Apostles in the Cenacle, they may be zealous and united in prayer to obtain for the

Church new vocations to the priestly, religious, and missionary life, we pray. **R.**

-For the members of the Family of the Rogate, that grateful to the Lord for the glorification of St. Hannibal Mary, they may imitate his spirit of prayer and active charity, we pray. **R.**

Other special intentions may be added.

Priest: O Father, who in the fullness of time looked upon the humility of the Blessed Virgin Mary, send forth your Spirit for a new Pentecost, so that the world may be filled with holy and numerous apostles for your kingdom. Through Christ our Lord. Amen.

JUNE

Sacred Heart – St. Hannibal Mary – St. Anthony of Padua

Priest: Strengthened by the witness of St. Hannibal Mary, an outstanding apostle of prayer for vocations and a true Father of the orphans and of the poor, let us open our hearts to faith as we call upon God our Father. Let us pray together and say:

**R. *Through the intercession of St. Hannibal Mary,
hear us, O Father.***

- For the Holy Church of God, that she may reveal to the world the unfathomable riches of the Heart of Christ, we pray. **R.**

- For the Pope and all the ministers of the Gospel, that in their service to the people of God, they may be witnesses to the compassion of the Heart of Jesus, a burning furnace of charity, we pray. **R.**

- For those who work to alleviate human suffering, that following the example of St. Hannibal Mary, they may know how to honor and love Christ who is present in the least and in the suffering, we pray. **R.**

- For Christian families, that they may be schools of love that foster in their children the vocation to the priestly, religious, and missionary life, we pray. **R.**

- For the Rogationists and the Daughters of Divine Zeal, that they may always be grateful to the Lord for the providence they receive through the intercession of St. Anthony of Padua. May they return this great love with a faithful and humble life, we pray. **R.**

Other special intentions may be added.

Priest: O God, our Father, who in St. Hannibal Mary has given us an authentic model of evangelical holiness, grant that through his intercession, we may remain ever faithful to your Son Jesus, and to strive with all our strength for the spread of your kingdom. Through Christ our Lord. Amen.

JULY

Eucharist – July 1 – Our Lady of Mt. Carmel

Priest: As we celebrate this Eucharist, the wedding feast of Christ and his Church, let us confidently raise our prayer to God our Father. Let us pray together and say:

R. *Remain with us, Lord.*

- For the Church, the bride of Christ, may she learn from the Eucharist to follow her Master in love, up to the point of total self-giving, we pray. **R.**

- For those who are discerning to choose the priestly and religious life: may they allow themselves to be formed and sanctified by the mystery of the Eucharist, the source of every vocation, we pray. **R.**

- For the poor of the world, that they may be helped and sustained by the evangelical laborers, we pray. **R.**

- For all of us gathered around this Eucharistic table, that following the teachings of St. Hannibal Mary and following his admirable example, we may fall in love with Jesus Christ every day and serve him in the least and in the poor, we pray. **R.**

- For the spiritual children of St. Hannibal Mary, that they may know how to remember their history and be able to draw from the Eucharist the meaning of their existence and mission, we pray. **R.**

Other special intentions may be added.

Priest: O Father, who in the Eucharist, recounts the history of our salvation and brings it to fulfillment, hear our prayers and grant us a heart full of wonder at your gifts. Through Christ our Lord. Amen.

AUGUST

Vocations – Assumption of the Blessed Virgin Mary

Priest: Let us confidently invoke our heavenly Father, that he may always provide his Church with good evangelical laborers. Let us pray together and say:

R. *Send, O Lord, holy laborers into your harvest.*

- For the Pope, bishops, priests, and deacons, that they may live their holy ministry with total dedication and joy, we pray, **R.**

- For those who have responsibilities in politics and government, that they may pursue the common good with respect for the rights and dignity of every person, especially the poor and the suffering, we pray. **R.**

- For the consecrated laity who live their daily experience in the service of the human community: that the Lord may make them joyful heralds and witnesses of the Gospel in the world, we pray. **R.**

- For the harvest of the Lord, that the Spirit may raise up many and holy laborers of the Gospel, men and women who are totally dedicated to the cause of the kingdom, we pray. **R.**

- For the members of the Family of the Rogate, that following the example of St. Hannibal Mary, they may experience the maternal presence of the Blessed Virgin Mary, we pray. **R.**

Other special intentions may be added.

Priest: O Father of all goodness, look how great is your harvest. Through the intercession of St. Hannibal Mary, send the evangelical laborers that it so desperately needs. Through Christ our Lord. Amen.

SEPTEMBER

Nativity of the Blessed Virgin Mary –

St. Michael, the Archangel –

Education, Charitable works for the little ones

Priest: With the confidence and freedom of children, let us present our prayers to God, our Father. Let us pray and say together:

R. Help your people, Lord.

- For the Church, that she may fulfill its mission in the world of education in the values of truth, justice, and peace, we pray. **R.**
- For Christian families, that they may be true schools of education for life and promote the vocation of their children, we pray. **R.**
- For the parents, educators, catechists, and all those who work in the demanding mission of human and Christian education, that they may be signs of Jesus' tenderness for the young, we pray. **R.**
- For our communities, that Marian devotion may always flourish in them, following the shining example of St. Hannibal Mary, who on the eve of his *transitus* from this life, was comforted by the vision of the most Holy Child Mary, the *Bambinella*, we pray. **R.**
- For the Rogationists, the Daughters of Divine Zeal, and the laity who share in the charism of the Rogate, that they may learn how to imitate the example of St. Hannibal Mary, who saw and venerated the Lord Jesus in the person of the poor and the suffering, we pray. **R.**

Other special intentions may be added.

Priest: Lord our God, who in your Son Jesus revealed to us your compassion for the little ones and the poor, grant the wisdom of heart to those who work in this mission. Through Christ our Lord. Amen.

OCTOBER

Holy Rosary – Missions – World Mission Day

Priest: Let us raise our fervent prayer to God, the almighty Father, who desires the salvation of all and calls them to the perfect knowledge of the truth. Let us pray together and say:

R. *Lord of the harvest, hear us.*

- For the holy Church of God, that faithful to her mission, may she always share in the joy and hope of humanity, we pray. **R.**
- For priests and consecrated persons, that fervent in praying the Rosary and in following in the footsteps of Mary, may they learn to offer themselves in the service of the Gospel and nourish the missionary spirit in their hearts, we pray. **R.**
- For all peoples who experience the tragedy of war and social injustice, that the Lord may end conflicts and inspire legislators and leaders to seek peaceful solutions that respect the dignity of every person, we pray. **R.**
- For the missionaries, that through the intercession of St. Hannibal Mary and sustained by the prayer and solidarity of the Christian community, they may become true announcers and witnesses of the saving love of Christ, we pray. **R.**

- For us consecrated to the Rogate, that we may faithfully follow in the footsteps of our holy Founder on the path of holiness and be docile to his teachings, we pray. **R.**

Other special intentions may be added.

Priest: O God, who established your Church as a universal sacrament of salvation, accept our prayers. Awaken the heart of every believer to understand the urgency of the missionary vocation. Grant that all the peoples of the world may become one family and that a new humanity may be formed in Christ our Lord. Amen.

NOVEMBER

All Saints Day – Commemoration of the Faithful Departed – World Day of Cloistered Life – Christ, the King – World Day of the Poor

Priest: As another liturgical year draws to a close, let us raise our prayer to God, the beginning and the end of history. Let us pray and say together:

R. *O Father, grant us life in Christ.*

- For the pilgrim Church on earth, which in the Saints celebrates the Paschal Mystery of the Lord, may she one day share with them the unending joy of the liturgy of heaven, we pray. **R.**

- For all those who strive to alleviate both the material and spiritual sufferings of their brothers and

sisters, that imitating St. Hannibal Mary, they may recognize in them the face of Christ, we pray. **R.**

- For cloistered communities, that faithful to their vocation, they may be living witnesses of hope and shine as a sign of the coming of the eternal kingdom before the fleeting reality of the world, we pray. **R.**

- For us who participate in this Eucharist, that we may commit ourselves to love Christ above all things by letting him reign in our hearts, we pray. **R.**

- For all the departed who have fallen asleep in the hope of the resurrection, that they may be received into the light of the eternal beatitudes, we pray, **R.**

Other special intentions may be added.

Priest: Almighty and eternal God, hear our prayer and recognize in the voice of your Son, the King of the universe, the voices of your children who cry out to you, in the hope of being heard. Through Christ our Lord. Amen.

DECEMBER

Advent – Immaculate Conception – Christmas

Priest: To God our Father, who gives us the gift of celebrating the advent of his Son, let us raise our prayer to him with confidence. Let us pray together and say:

R. Come, Lord Jesus.

- For the holy Church, that she may always know how to bear witness that her expectations and hopes are fixed in God, we pray. **R.**
- For all Christian communities who await the advent of the Lord, that they may live this moment by filling their lamps with the oil of love, we pray. **R.**
- For the baptized, that they may recognize in the Immaculate Virgin Mary their vocation to be holy and immaculate in charity, we pray. **R.**
- For all families, that they may model their lives on the example of the Holy Family of Nazareth, that welcomed and treasured the Word of God, we pray. **R.**
- For the sons and daughters of St. Hannibal Mary, that they may contemplate the mystery of Christmas with the same wonder and faith as did their Founder, and witness to the world the mystery of the Incarnation, we pray. **R.**

Other special intentions may be added.

Priest: O Father, look upon your family as they wait in faith for the coming of your Son and their Redeemer, that they may help transform this world in justice and peace. Through Christ our Lord. Amen.

DAYS OF GRACE
IN THE LIFE OF ST. HANNIBAL MARY DI FRANCIA

JANUARY

A PROVIDENTIAL ENCOUNTER
December 1877 – January 1878

In a small alleyway in Messina, Deacon Hannibal Mary Di Francia, by chance but certainly by providence, met Francesco Zancone, a beggar who pretended to be blind. After a short conversation, he gave him money for alms and promised to visit him in the “*Avignone Houses*”, the poorest and most dilapidated place in the city. (Cf. TUSINO T., *Memorie Biografiche, Parte Prima*, Roma 1995, p. 333)

His Teaching

In a remote corner of the City of Messina, for many years there had existed a quadrangular complex of a hundred single-floor shanties, without a second floor, which were rented out to the most wretched and miserable of the poor for daily rent. In this way, a large number of beggars - men and women, old and young - has gathered there in the greatest disarray, disorder, and squalor. This place, called the *Avignone District*, became the shame for the whole city. (*Scritti*, Vol. 61, p. 207)

Prayer

[O Holy Patriarch Joseph], we implore you with the groans and sighs of our hearts: deign to look with compassion and kindness upon these places of extreme misery, suffering, and chaos. Here ignorance, nausea, squalor, neglect, and even sin have reigned for so long. Here the infernal enemy afflicts bodies and destroys souls. We raise our pleading hands and cry out: Come, come and visit these places with your special protection. Come, come and take this neighborhood and all its inhabitants under your mighty protection. You are the Patron of the Universal Church and the Patron of Messina, be also the absolute Patron of these places. (*Scritti*, Vol. IV, Ed. Rogate, pp. 39-40)

For the *lectio divina*: Cf. Prov 19:17; Mt 25:31-46; Ps 112.

FEBRUARY

THE CALL TOWARD THE POOR

February 1878

Deacon Hannibal Mary made his first visit to the so-called “*Avignone Houses*”, a wretched place where more than 200 poor people lived, among them was Francesco Zancone. This block of single-floor shanties was called “*Avignone*” after the surname of the owner, Marquis Antonio Avignone, who had built

them with the intention of renting them out to poor people who could not find housing in the city. (Cf. *Scritti*, Vol. 44, p.106; *Positio causae introductione, Documenta*, Rome 2975, pp. 303-304; TUSINO T., *Memorie Biografiche*, Parte Prima, Rome 1995, pp. 332-333)

His Teaching

I was still a deacon when I happened to enter the *Avignone District*, and I was shocked by the sight of so much misery and neglect. Those unfortunate people lived like beasts; the marriages were illegitimate, and the elderly were dying on the bare, damp floors of their shanties. It recalls to us the words of the Gospel: Those crowds were poorly guided and lie on the ground like sheep without a shepherd [...]. Then Jesus said to his disciples, '*The harvest is abundant, but the laborers are few; so, pray the Lord of the harvest to send out laborers for his harvest*' (Mt 9:37-38).” Since then, I have devoted myself, in my feeble strength, to the spiritual and temporal comfort of those forsaken crowd. (*Scritti*, Vol. 61, [2176], p. 207)

Prayer

Today, I go among the poor; grant, O my Jesus, that I may be kind to the poor crowd. Make me gentle in my dealings with them, skillful in my teachings, upright in my judgment, prudent in my correction, and zealous in my work. Make me a true light of the world and salt of the earth, for I am your priest, so that with the

splendor of virtue and doctrine, I may build up for you the souls entrusted to me and lead them ever closer to your Divine Heart. (Cf. *Scritti*, Vol. 6, [4476], p. 138)

For the *lectio divina*: Cf. Is 61:1-3; Lk 4:16-17; Ps 113.

MARCH

PRIESTLY ORDINATION

March 16, 1878

On March 16, 1878, the *Ember Saturday* of Lent, Deacon Hannibal Mary Di Francia was ordained a priest by Archbishop Msgr. Giuseppe Guarino in the Church of the Holy Spirit in Messina. (Cf. TUSINO T., *Memorie Biografiche, Parte Prima*, Roma 1995, p. 318)

His Teaching

If there is one memory that enraptures the anointed of the Lord, if there is one memory that is the dearest, the most pleasant, the sweetest, the most delightful of all for a minister of God, it is certainly the memory of that most solemn day when for the first time he approached the holy altar and sacrificed the Divine Victim. Oh, that day is sacred; that day is unforgettable. That day lies between the past and the future: a past of the heavenly hopes, of high expectations, and a future of many ascents in the

divine love, in the beautiful union of the soul with God, of the many divine Masses that he will celebrate from the day of his first celebration (cf. *Scritti*, Vol. 45, p. 545)

Prayer

I wish, O my God, to exercise my priestly ministry in the midst of this people, as the Apostle Paul exercised his in the lands to which the Holy Spirit led him. But, alas, my desires are like the desires that kill the sluggard! (Cf. Prov 21:25). What will you do with me, O my God? I am a useless servant and a useless instrument. Send him, O Lord, whom you want to send (cf. Ex 4:13). You who are all-powerful to raise up sons for Abraham even from the rocks (cf. Mt 3:9), raise up in this city a faithful priest who will act according to your heart! (cf. Jer. 3:15).

For the *lectio divina*: Cf. Ez 34:1-33; Jn 10:1-18; Ps 117

THE BEGINNING OF THE CONGREGATION OF WOMEN March 19, 1887

The first four young women entered the novitiate: Giuffrida Maria, Affronte Maria, Santamaria Giuseppa, and D'amico Rosa. Their distinctive emblem is a heart made of cloth sewn on their habit with an inscription: *Rogate Dominum messis*. The

novices were called: “*Little Poor of the Heart of Jesus.*” The novitiate was called: “*Little Retreat of St. Joseph.*” Fr. Hannibal established this day as the historical date of the foundation of his Congregation of women. (Cf. GRECO S., *Una data storica: 19 marzo 1887*, in “*Studi Rogazionisti*”, a. 8, aprile-giugno 1997, pp. 53-61)

His Teaching

The (religious) communities that I dreamed of for my orphanage could not accept my invitation because I did not have the means to pay them. Therefore, I thought of an idea that was perhaps too daring: that of me forming a community of Sisters-educators for my orphan girls. For the Sisters, I had young women from the villages who came here to consecrate themselves to God and to charity. They did not come as orphans because most of them had or still have their parents, but they left them and their hometown to devote themselves to the education and the service of poor abandoned girls. They understand the mission they are undertaking. This is the kind of school that I myself have educated them: the school of charity and sacrifice. (Cf. *Scritti*, Vol. 45, p. 441-442)

Prayer

O glorious Patriarch St. Joseph, through your intercession and that of the Most Blessed Virgin Mary, the Divine Mercy has called us to this Little Retreat. Now we ask you: take under your protection

this Little Retreat, this Little Novitiate, and us, the little poor of the Sacred Heart of Jesus who were the first to enter it. O sublime Patriarch St. Joseph, grant us your blessing. (Cf. *Scritti*, Vol. I, Ed. Rogate, p. 113)

For the *lectio divina*: Cf. Rm 12:1-21; Jn 15:1-17; Ps 134.

APRIL

THE UNDERSTANDING OF THE ROGATE

April 1868

In Messina, in the Church of St. John of Malta, while in adoration before the Most Blessed Sacrament exposed for the *Forty Hours*, he had an intuition of the need to pray for vocations. He had that what can be defined as an “*Understanding [Intelligenza] of the Rogate.*” Sometime later, he discovered in the Gospel (Mt 9:37-38 and Lk 10:2) the command of Jesus: *The harvest is great, but the laborers are few. Pray, therefore, the Lord of the harvest so that he may send laborers into his harvest.* (Cf. TUSINO T., *Memorie Biografiche*, Parte Prima, Roma 1995, pp. 117-118)

His Teaching

From my earliest youth, I have devoted myself to this holy word of the Gospel: *Pray therefore the Lord of the harvest that he may send laborers into the harvest.* In my least Institutes of Charity, an unceasing daily

prayer is lifted up by the orphans, the poor, the priests and the sisters, asking the Most Holy Hearts of Jesus and Mary, the Patriarch St. Joseph, and the holy apostles to provide abundantly the holy Church with chosen and holy priests, the Gospel laborers of the mystical harvest of souls. (Cf. *Scritti*, Vol. 58, [3658], p. 226)

Prayer

O sweetest Heart of Jesus, by saying: “Pray the Lord of the harvest to send out laborers into his harvest,” you have given us confidence that you will hear us when we ask you for this great grace; in obedience to this command of your divine zeal, we beg you, deign to send good laborers into your Church and for this purpose, we address to you the most effective of all the prayers, which you have taught us. (Cf. *Scritti*, Vol. 6, [4444], p. 49)

For the *lectio divina*: Cf. Mt 9:35-38; Lk 10:1-4; Ps 19.

MAY
CONSECRATION
TO THE MOST BLESSED VIRGIN MARY
May 13, 1906

In Rome, at the Shrine of Mary, Queen of Hearts, Fr. Hannibal consecrated himself as a “*slave of love*” to Jesus through the hands of the Most Holy Virgin, according to the spirituality of St. Louis Marie Grignon de Montfort. (Cf. *Bollettino della Congregazione*, a. 22, n.4, luglio-agosto 1947, p. 74)

His Teaching

Let us consider what a great destiny it is to be a slave of the Most Holy Virgin. The goal of this slavery is that Mary Most Holy may make us perfect slaves of our Lord Jesus so that we may recognize him as our Lord and God, serve him faithfully, and do his adorable will in all things. Oh, most happy slavery! In this way, we all belong to Jesus and Mary, and they will unite us to their Divine Hearts and share their graces with us. (Cf. *Scritti*, Vol. 60, [818], p. 11).

Prayer

O my Sovereign Lady, O most loving Mary Immaculate, I cast myself at your feet, I who am unworthy to be your son. I beg you for the grace to become your true slave, so that, in you I may become a true slave of Jesus! My Queen, I am the true

prodigal son who wants to return to his Father's house, no longer as a son but as an absolute slave, in perfect and total slavery of soul and body, mind, freedom, will, life, and death. You, O most Holy Virgin, welcome me at the door of the house of my Highest King but first deign to accept me as your slave in the same total slavery by which I intend to give all of myself to your Son. O grant me this grace, o my beautiful Queen, as you granted it to your holy servant [Louis Marie] de Montfort. (Cf. *Scritti*, Vol. 60, [819], p. 13)

For the *lectio divina*: Cf. Gal 4:1-7; Jn 19:25-27; Ps 1.

THE BEGINNING OF THE CONGREGATION OF MEN **May 16, 1897**

Fr. Hannibal participated in the religious vestition ceremony of the first three Coadjutor Brothers: Placido Romeo (Bro. Placido), Francesco Di Gregorio (Bro. Benedetto), and Carmelo Calabrò (Bro. Giuseppe). Fr. Placido Mauro, a Benedictine of Montecassino, presided over the sacred rite in honor of St. Benedict. They wore a badge sewn on their habit that distinguishes them: a heart printed on cloth with the inscription: *Rogate ergo Dominum messis ut mittat operarios in messem suam*. (Cf. *SANTORO S. D., Breve profilo della Congregazione dei Rogazionisti*, Rome 1985, pp. 21-23)

His Teaching

As your Eminence knows, I started an orphanage for boys and a small community of clerics, whose purpose is to educate orphans and evangelize the poor. To provide for the daily needs of this new Institute, I would like to begin to form a small community of lay Brothers who will render service to the community. These Brothers would wear the simple habit of a religious Congregation. All this I submit to your judgment and will, your Eminence, as I await your decision. (Cf. *Scritti*, Vol. 56, [3969], p. 317)

Prayer

My beloved Jesus, sanctify these sons! May they all grow for you! May they die to the world and to themselves. May your almighty hands protect them from the influence of the world and bad examples. May your mercy work gently in their hearts and minds, so that, detached from all things and drawn to you by your grace, they may know you alone, desire you alone, love only you, continually long only for you, seek only you, constantly find you alone, and in you alone, all may be united, and in you alone, all may remain fulfilled. I beg you, O my Jesus, that from now on, they may purify themselves from their every defect and ardently experience the desire for virtue, the hunger for souls, and the thirst for your glory! My Jesus, make them completely yours, confirm them and make them grow in the grace of holy vocation.

Provide them, O Lord, with the necessary means for their good success, especially in their holy endeavors. (Cf. *Scritti*, Vol. 61, [2077], pp. 28-29)

For the *lectio divina*: Cf. Acts 2:42-48; Mk 8:34-38; Ps 133.

JUNE

HIS BLESSED DEATH

June 1, 1927

In Messina, at 6:30 a.m., in his country house in the locality of Guardia, Fr. Hannibal died peacefully, assisted by Fr. Francesco Vitale and some Rogationists Religious Brothers, just as Fr. Vincenzo Gandolfo was ending the celebration of the Mass for the dying. The morning of the previous day, he had been comforted by a vision of the Holy Child Mary (*Bambinella*). (Cf. VITALE, F., *Father Mary Hannibal Di Francia. His Life and Work*, English edition, pp. 365)

His Teaching

O paradise! O kingdom of eternal glory! O end of life's sorrowful exile! O eternal City of God! O beatific vision of him who is the infinite beauty, the infinite goodness, who even in this valley of tears shines forth with his wondrous ray in all that is good, in all that is beautiful, and in all the sublime wonders of creation! Oh, I long for this eternal beatitude, this

region of light and splendor, this endless contemplation of God in whichever new delights are savored because God is infinite and in which even the infinite space is absorbed in God! (Cf. *Scritti*, Vol. 50, p. 619)

Prayer

I beg you, O God, grant me a tender and filial trust in you. I fear you, O my Jesus because you are my judge who calls me to render an account; but let me love you as a most loving Father, who has the heart of infinite charity for all his children. If the sight of my sins and miseries, and even more the sight of my malice makes me terrified, confused, and anxious in your presence, alas, let the gaze of your infinite mercy and love with which you have loved me, comfort me and uplift my spirit and inspire me with a tender, holy and childlike trust in you! Alas, grant that your sorrows, your loving words, and the gentle love of your most loving Heart may always be in my mind, so that, my fearful soul may take courage to cast itself confidently into the embrace of your mercy. (Cf. *Scritti*, Vol. 6, [4478], p. 140-141)

For the *lectio divina*: Cf. 2Tim 4:5-8; Jn 11:17-21; Ps 122

THE PROCLAMATION OF ST. ANTHONY
“OUTSTANDING BENEFACITOR”
June 13, 1901

With the special formula, as a sign of deep gratitude, Fr. Hannibal proclaims St. Anthony of Padua as the “*Outstanding Benefactor*” of all his Institutes. (Cf. *Scritti*, Vol. 8, [1763], p. 70)

His Teaching

When we did not think of him, St. Anthony took us out into the open sea and obtained for us an ever-growing increase, every kind of continuous spiritual and temporal help. He obtained for us beautiful though difficult and unexpected graces and ever-new stability in our houses. Dearest daughters, in the many years of bearing the weight of the extraordinary hardships and fruitless toils of the Works of the Congregation, I feel deep gratitude to this most lovable and most gentle Saint, as you must also do. Therefore, this year, we feel impelled to honor him by bestowing upon the sublime St. Anthony of Padua the title: *Great Universal Benefactor*. (Cf. *Scritti*, Vol. 34, [289], p. 133).

Prayer

O exalted and glorious St. Anthony of Padua, today we come to your feet and present to you these Institutes with the motto of the holy Gospel: *Rogate ergo Dominum messis, ut mittat operarios in messem*

suam. We beseech you to take them under your special protection; and remembering how you have been very gracious to us in many circumstances, we proclaim you as the *Outstanding Benefactor of these Institutes and of us all.*

O glorious Saint, please accept this pious proclamation and be from now on our outstanding benefactor, both in the spiritual and temporal order, imploring for us from the Most Holy Hearts of Jesus and Mary the most effective means for the sanctification, formation, and growth of these Institutes and for the complete fulfillment of our good aspirations. (Cf. *Scritti*, Vol. 8, [763], p. 70)

For the *lectio divina*: Cf. Lk 9:12-17; Mt 6:25-34; Ps 124.

JULY

THE FEAST OF JULY I

July 1, 1886

Thursday, Octave of *Corpus Domini*. After two years of fervent waiting and intense spiritual preparation, Fr. Hannibal, with the approval of the Archbishop, kept the Blessed Sacrament in the first chapel of the Avignone District, thus making it sacramental. On the first anniversary (July 1, 1887), Fr. Hannibal established for all his Institutes the perpetual commemoration of this event, thus giving birth to

what is called up to today: *The Feast of July 1*. (Cf. *Scritti*, Vol. 1, p. 96-98, 104)

His Teaching

When the common expectation seemed ripe, Jesus came on July 1, 1886. He came in the celebration of the Divine Mass, while the new chapel was aglow with the desire of holy expectation, and everything was festively decorated, amidst hymns and devout prayers. He did not come and then leave, as he had done in the past with the daily celebration of the Holy Mass, but to remain with his Divine Presence. He came as a King among his subjects to build his kingdom there, as a Good Shepherd among his lambs to form his own little flock entrusted to him in the Blessed Sacrament to be pastured by himself and live with him without fear. He came as a Divine Farmer to cultivate by himself, truly by himself, his little plant, in whose sprout buried under the soil of trials and mortifications, is enclosed the little seed of his divine *Rogate*. (Cf. *Scritti*, Vol. VI, Ed. *Rogate*, p. 397)

Prayer

We thank you, O most loving Jesus, because you have deigned to come and live among us. We offer you the thanksgiving of all the Angels and Saints, those of your most holy Mother, and of those which you yourself have lifted up to the Father. Draw all our hearts to this tabernacle of love! Grant that through

this Sacrament of Love, you may be the loving center, our treasure, our everything. Here, direct our thoughts, our affections, our conversation, and inspire our devotions and practices by which we dare to return your many immeasurable graces and to please your Divine Heart in everything. (Cf. *Scritti*, Vol. II, Ed. Rogate, p. 83)

For the *lectio divina*: Cf. Es 16:6-15; Jn 6:32-35; Ps 23.

HIS BIRTH July 5, 1851

Mary Hannibal, the third of the four children of Knight Francesco Di Francia and the noblewoman Anna Toscano, was born in Messina, in their house located on Gesù e Maria delle Trombe Street (now St. John Bosco Street). (Cf. *Archives of Messina, Register of the Birth, Year 1851, n. 262*)

His Teaching

We were nothing, and God drew us out of nothing. He could have created other beings, instead of creating us, instead of creating me; and yet he left others in nothingness and chose to give existence to you and me. He created us with an immortal and rational soul. He gave us a body perfectly composed in all its parts. He endowed us with five senses so that our souls could receive different sensations from five channels.

He gave us the gift of speech, that is, the ability to communicate with the world around us. He provided us with certain noble instincts by which man enjoys beauty, elevates himself, and creates beautiful art for himself. And this is not all. Having created us, God sustains us admirably and God's act of sustaining us is a continuous creation. (Cf. *Scritti*, Vol. 55, [2008], p. 212-213)

Prayer

O most adorable Jesus, if at the moment of my birth from my mother's womb into the world, you had poured into me so much intelligence of you, O Highest and only Good, at least as much as you have given to me up to now; if, by your gratuitous mercy, in that very first instant I had known you at least as I know you now, then, O my beloved Jesus, my life, the light of my eyes, I would have done it in this way: As soon as my little head came out of my mother's womb, I would have taken a deep breath and uttered a groan. With that breath and that groan, I would have made an act of love to you, my Greatest Good, and with sighs, groans, and tears, I would have told you: O my God, O my Creator, O adorable Redeemer of my soul, here I am your little creature, an imperceptible atom, I adore you! As a newborn infant, I throw myself at your feet. I kiss them affectionately and I adore you! (Cf. *Scritti*, Vol. 4, [4312], p. 63)

For the *lectio divina*: Cf. Is 49:1-6; Jer 1:5-10; Ps 139

HIS BAPTISM

July 7, 1851

Mary Hannibal Di Francia was baptized in the Church of Saint Mary of the Providence (St. Lawrence Parish) by Canon Don Giuseppe Marchese. His godfather was his maternal uncle, Fr. Giuseppe Toscano. On the anniversary of his baptism, Fr. Hannibal would go to the Church of Saint Mary of the Providence to thank the Lord for the great gift he had received. He did this up until the earthquake of December 28, 1908, which destroyed the Church. (Cf. *VITALE, F., Father Mary Hannibal Di Francia. His Life and Works, English edition, p. 4*)

His Teaching

God has not only given us a natural life, but he has also given us the life of grace through holy Baptism. With the life of grace, we are able to know God and his laws; we are able to love and serve him, enjoy his blessings and promises, and one day obtain the kingdom of Heaven. Now, if God has been so merciful to us as to give us supernatural life through Baptism, how great must our gratitude be? It must be immense, boundless! And we must show it by fulfilling the duties that the holy Baptism imposes on us. These duties will lead us to live as true Christians. (*Scritti, Vol. 23, [2232], p. 140-141*)

Prayer

O my Jesus, do not abandon me, do not leave me alone, for if you go away from me even just for a little while, I will fall into a thousand errors, pitfalls, and mistakes. Accept me, Jesus, as your disciple. Be my teacher. Teach me and guide me on the way to perfection and holiness. Through your guidance, bring me to the perfection you desire for me. My Jesus, instill in my heart true holiness: that holiness which does not feed on self-love, which does not yield to passion, which does not satisfy its self-interests, which is not prone to illusions, but that holiness which comes from your loving Spirit and which you alone know how to give. (Cf. *Scritti*, Vol. 6, [4474], p. 135)

For the *lectio divina*: Cf. Rom 6:1-14; 1Pt 1:3-24; 2:1-10; Ps 8.

AUGUST

APPROVAL OF THE CONSTITUTIONS

August 6, 1926

Msgr. Angelo Paino, Archbishop of Messina approves the Constitutions of the Daughters of Divine Zeal and of the Rogationists of the Heart of Jesus by two separate Decrees. Fr. Hannibal thus obtained the canonical recognition (*iuris dioecesani*) of his two

religious Congregations. (Cf. *Bollettino della Congregazione*, a.5, n.4, luglio-agosto 1926, p. 145-151)

His Teaching

Receive the rules which we recommend to you to observe for your sanctification and the good of your souls as if the Most Holy Virgin herself had given them to you in the name of our Lord Jesus Christ. Read them carefully and ponder them. They contain, in brief, what is necessary for the acquisition of the religious spirit. If you observe them faithfully, point by point, you will make daily progress in your holy vocation and religious virtues. No point should be neglected. The one who is the most diligent in observing each point of these rules will very soon become holy and a beloved bride of the Highest Good, Jesus. (Cf. *Scritti*, Vol. 38, [3258], p. 102)

Prayer

O most loving Jesus, you are the light, the way, and the truth. Enlighten us; fill us with holy courage and fervor and lovingly lead us on the way of perfection to your divine union, through the perfect observance of your divine Rule and the Regulations of our small community. We ask you, Holy of Holies, to make us holy through the perfect fulfillment of the three promises we have made: chastity, poverty, and obedience in the manner prescribed by our Regulations. We beseech you, O most loving Heart of

Jesus, make us share your indescribable sorrows and wound our hearts with an ardent concern for the interests of your Divine Heart. Like wounded turtledoves, may we groan before your presence to implore from your infinite goodness good laborers for the holy Church, the salvation of the innocent, and the conversion of sinners for your eternal consolation. (Cf. *Scritti*, Vol. 2, [1524], pp. 5-6)

For the *lectio divina*: Cf. Dt 6:1- 13; 8:1-6; Ps 119:1-16.

SEPTEMBER

THE BEGINNING OF THE ORPHANAGE FOR GIRLS September 8, 1882

Fr. Hannibal officially inaugurates the first orphanage for girls in the Avignone District in Messina. He gives it the name: “*Little Refuge of the Heart of Jesus*”, which was later changed to “...*of Mary Immaculate*.” Here he sets up a workshop for handicrafts to prepare the girls for work. (Cf. *Bollettino della Congregazione*, a.6, n. 1-2, gennaio-aprile 1927, p. 200)

His Teaching

Blessed daughters in Jesus Christ, let us now speak of the orphanages, that is, of the great mission we have of gathering orphans of both sexes who are scattered, poor, and abandoned, to pluck them away from the ruin of soul and body, to rescue them in their most

tender age from neglect, from the perversity of the wicked world, from hunger, from extreme misery, from wasteful idleness, from scandal and constant danger, and from temporal and eternal ruin! Oh, how pleasing to the most holy Heart of Jesus this Work of saving abandoned orphans is! What a gain in souls it is! To snatch them from the devil and give them to God! Remember that rescuing an orphaned boy or girl from a doomed future and giving him or her the prosperity of spiritual and temporal life is a benefit of true redemption which is not limited to that soul alone but brings with it the incalculable consequences of other benefits which continue from generation to generation! (Cf. *Scritti*, Vol. 1, p. 239)

Prayer

O most holy Immaculate Virgin, we prostrate ourselves before you to ask for the grace of a stable home for this orphanage, where we can be educated and instructed in the holy fear of God, in work and in every good discipline, not only for ourselves but also for all those who will come after us. O most holy Virgin, deliver us from all sin, deliver us from the infernal enemy. May we grow humble, obedient, industrious, diligent, and make us successful. Amen. (Cf. *Scritti*, Vol. III, Ed. Rogate, p. 403)

For the *lectio divina*: Cf. Is 49:13-15; Lk 18:15-17; Ps 121.

**THE PROCLAMATION OF THE NAMES
OF THE TWO CONGREGATIONS
September 14, 1901**

The Archbishop of Messina, Msgr. Letterio D'Arrigo, approves the definitive names of the two religious Congregations of Fr. Hannibal: "*Rogationists of the Heart of Jesus*" and the "*Daughters of Divine Zeal of the Heart of Jesus.*" The next day, September 15, 1901, in an inspiring religious ceremony, Fr. Hannibal presented and entrusted the above-mentioned names to Our Lord and the Blessed Virgin Mary. (Cf. *Scritti*, Vol. 61, p. 106-112)

His Teaching

For many years the members of the two religious communities were not given a *name*. Yet, a name is very important for an Institution and its members. One idea was clear to me: the names of the two communities should correspond to their main spiritual mission, which is to cultivate that Word of the Gospel: *Rogate ergo Dominum messis, ut mittat operarios in messem suam* (Mt 9:38 and Lk 10:2). On September 14, the day of the Triumph of the Holy Cross, I wrote down [on a piece of paper] the names by which I wanted to call the *Prayer to obtain good laborers in the Holy Church* and the two religious communities. I submitted everything to my Archbishop [Letterio D'Arrigo], who read the paper and wrote his approval

on it. I was greatly consoled in the Lord. (*Scritti*, Vol. 61, p. 109-110)

Prayer

O sweetest Child Mary, O *Bambinella*, we entrust to you the Names by which the members are to be called, as well as the Institutes, these communities, this prayer to obtain good laborers for the holy Church, and everything else that needs to be designated with this name. Be to us a favorable inspirer in this most important moment of the designation of our name. O Immaculate Child Mary, we entrust to you our sacred Banner on which it is written: *Rogate ergo Dominum messis, ut mittat operarios in messem suam*; and we beg you, for the sake of this command of the divine zeal of the Heart of Jesus, take it into your heavenly hands and hoist it up in the Holy Church for the glory of God Most High, for the sanctification and salvation of souls, for the destruction of the kingdom of sin, and the building up of the kingdom of God on earth. (*Cf. Scritti*, Vol. III, Ed. *Rogate*, pp. 222-223)

For the *lectio divina*: Cf. Gen 17:1-5; Jn 19:28-37; Ps 100

NOVEMBER

HIS VOCATION TO THE PRIESTHOOD

November 1869

The young Mary Hannibal felt called to the priesthood “in a rather extraordinary way, or rather, in a not quite ordinary way.” Therefore, “with the intention of belonging totally to Jesus and winning souls for him”, he chose to serve God and neighbor as the ideal of his life. (*Scritti*, Vol. 58, [3677], p. 240)

His Teaching

My vocation had three qualities: First of all, it was sudden: although I love a devout life in those times when Freemasonry and liberalism were prevalent, I did not think of the ecclesiastical life. Suddenly, the Lord sent me his light. Second, it was irresistible: I felt that I could not escape from the power of his grace. I absolutely had to surrender. Third, it was very certain: after that enlightenment, I was absolutely sure that God was calling me. I could no longer have the slightest doubt that the Lord wanted me to follow that path. (Cf. TUSINO, T., *Memorie Biografiche*, Parte Prima, Roma 1995, p. 120)

Prayer

O Holy Spirit, Spirit of love, infinite wisdom, enlighten my intellect as you enlightened the minds of the apostles. Purest Dove, place your wings on my

mind so that it may fly to acquire that wisdom that is necessary to work for your greater glory. Heavenly Bridegroom of my soul, teach me in your wisdom and the holy ecclesiastical science. Here I am, all yours. Do with me what you will. Be the fire of love to my heart and the light of wisdom to my understanding. (*Scritti*, Vol. I, Ed. Rogate, p. 42)

For the *lectio divina*: Cf. Mk 1:14-20; Jn 15:12-17; Ps 84.

THE BEGINNING OF THE ORPHANAGE FOR BOYS

November 4, 1883

Fr. Hannibal begins the first orphanage for boys in the Avignone District in Messina with the admission of four boys. Here he sets up a tailoring shop, a shoemaking shop, a printing press, and a musical band. (Cf. *Scritti*, Vol. 61, [2172], p. 119)

His Teaching

[For] the salvation of tender children is the holiest of all holy works; therefore we will take care of them with every sacrifice and with a spirit of intelligence we will understand the supreme good that we are doing when we take children away from vagrancy, from danger, from perversion, to lead them to education and instruction, to make of them good Christians, perfect Catholics, honest and hardworking

citizens, and one day, if God so desires, good parents of families. (*Scritti*, Vol. 61, [2172], p. 119).

Prayer

O beautiful Mary Immaculate, you are the most tender Mother of all poor orphans. We commend to you these children who have been entrusted to our care. Our efforts will be in vain if you do not intervene with your maternal grace. O sweetest Mother, grant us light, virtue, and understanding so that we may know how to guide and educate them. Help us with your motherly grace so that we may succeed in edifying them by our good example and efforts. (Cf. *Scritti*, Vol. III, Ed. Rogate, p. 525)

For the *lectio divina*: Cf. Is 58:4-11; Mk 9:30-37; Ps 131

THE SACRED ALLIANCE

November 22, 1897

Fr. Hannibal establishes the “Sacred Alliance” to make the clergy aware of the need to obey the “command” of Jesus: *Rogate ergo Dominum messis, etc.*, and to inspire them to zeal and to spread the prayer for vocations. The first “membership” is that of Msgr. Giovanni Blandini, Bishop of Noto (Syracuse), dated November 22, 1897. Fr. Hannibal establishes this as the date of the foundation of the “Sacred Alliance.” (Cf. *Bollettino della Congregazione*, a. 1, n. 5, novembre-dicembre 1922, p. 65)

His Teaching

The bishops cannot but take this Pious Work to heart; if I ask them for a very effective help, they will never be able to refuse it to me. But what kind of help? Perhaps a competition in financial contributions? Oh, let this never be! The works of the Lord are not built with money, but with contempt for money. What then shall I ask the holy Prelates of the holy Church, the successors of the apostles? What does the Institute need for it to grow for the glory of the Lord and the salvation of souls? Is there perhaps any need other than divine grace and blessing? Well then, I will turn to the holy Prelates of the holy Church, unfurl before them the glorious Banner of the Evangelical Rogation, planted not on lofty towers but on the little shanties of the poor, and on my knees I will beg them for a purely spiritual competition of prayers and of blessings in the most solemn act of our holy religion, which is the great holy sacrifice of the Mass. (*Scritti*, Vol. 50, pp. 498-499)

Prayer

O most High God, in this holy Mass, we offer the adorable Heart of Jesus, his Holy Face, his most Precious Blood, all his divine merits, and the merits of the Immaculate Virgin Mary, the Angels and the Saints, for all our spiritual benefactors, so that, you may bestow upon them your graces and blessings; so that you may make the seminaries of our spiritual benefactor bishops flourish in their dioceses with

chosen clerics and many holy laborers; so that you may grant many and holy vocations to Religious Orders of the Superiors General who are our allies, and keep their first fervor always alive. O merciful God, through Jesus our Lord and his Immaculate Mother, be gracious to our prayers. Amen. (*Scritti*, Vol. I, Ed. Rogate, p. 412)

For the *lectio divina*: Cf. 1Cor 12:4-11; Lk 11:1-13; Ps 80.

DECEMBER

THE INVESTITURE OF THE ECCLESIASTICAL HABIT December 8, 1869

In the Church of St. Francis of the Immaculate in Messina, with the permission of the Archbishop, Luigi Natoli, he wore the cassock together with his brother Francesco, after a night spent in prayer. That same day in Rome, Pope Pius IX officially inaugurated the First Vatican Ecumenical Council. (*TUSINO, T., Memorie Biografiche, Parte Prima, Editrice Rogate, Roma 1995, p. 122*)

His Teaching

Today is a very memorable day for you. You must never forget it. Today, you have begun to put on your sacred habit. For a long time, you have longed for this

day; you have longed to wear this habit. You have seen your companions wearing it and you have said: “Lord, when will this day come for me?” And behold, the day has come. This is the habit with which you begin your religious life. This is the habit with which you bid goodbye to the world. (*Scritti, Vol. 57, [4041], p. 92*)

Prayer

O most loving Heart of my Lord Jesus, to you I turn confidently and surrender everything. From this moment on, I place all of myself at the disposal of your divine will. Grant, O Jesus, that I may serve you faithfully. Make me proficient in your divine service and for this I beg you to grant me holy virtues, especially humility, obedience, and holy detachment from all worldly things. Give me your holy fear and your holy love, with the fervent desire to make myself holy and to be completely yours. O my Jesus, I also pray that you may lead me to your divine presence in holy prayer. (*Scritti, Vol. I, Ed. Rogate, p. 98*)

For the *lectio divina*: Cf. Is 61:10-11; Col 3:1-17; Ps 111

PRAYING FOR VOCATIONS IS EVERYBODY’S DUTY December 8, 1900

To spread the prayer for vocations among the lay faithful, with the Decree of Approval by Msgr.

Letterio D'Arrigo, Archbishop of Messina, Fr. Hannibal established the **Pious Union of the Evangelical Rogation of the Heart of Jesus**. The By-laws of the Pious Union, written by Fr. Hannibal himself, are attached to the membership form. (Cf. *Scritti*, Vol. V, Ed. Rogate, p. 264)

His Teaching

The purpose of this Pious Union, which was already approved for the Diocese of Messina by Msgr. Archbishop D'Arrigo, is to spread a prayer that is so important, especially in our times. Membership is open to men and women, priests and laity. The members will recite daily the prayer inserted [in the membership form] or at least the short prayer of invocation. They intend to offer to the Lord their prayers and good works, also with the intention of asking for good laborers for the Church. The Pious Union is dedicated to the Most Sacred Heart of Jesus, under the protection of the Most Holy Virgin Immaculate Mother of God, Queen of the Apostles, and has as its special Protectors the Patriarch St. Joseph, St. Michael the Archangel, and the holy Apostles. (Cf. *Scritti*, Vol. V, Ed. Rogate, pp. 264-265)

Prayer

Most holy Heart of Jesus, seeing the abandoned souls with no one to help and save them, you were moved with great mercy and said: "The harvest is great, but the laborers are few. Pray, therefore, the Lord of the

harvest that he may send laborers into his harvest.” In obedience to this command of the Divine Zeal of your Heart, we earnestly beg you to raise up apostolic men throughout the world, who, inflamed by your love and zeal of your glory and the salvation of souls, may become your true representatives, chosen ministers, royal priests, and saviors of the nations. (Cf. *Scritti*, Vol. V, Ed. Rogate, pp. 266-267)

For the *lectio divina*: Cf. Mt 18:19-20; 21:18-22; Ps 127.

FIRST FRIDAY OF THE MONTH

True to our name Rogationists of the Heart of Jesus, we celebrate the annual solemnity of the Sacred Heart with the proper preparation by making his sentiments our own and by learning to obey the Divine Command of the Rogate. We give importance to the first Friday of the month as a special day to deepen the charism. We offer the act of reparation and the work of charity as established by the Family Council. Especially on this day, we meditate on the intimate sorrows of this compassionate Heart by participating in the reparation that he offers to the Father for the salvation of humankind by imploring good laborers from the Lord of the harvest.

ACT OF REPARATION TO THE HEART OF JESUS

The Act of Reparation can be said after the meditation.

FIRST FORMULA

ACT OF CONSECRATION TO THE HEART OF JESUS

(St. Margaret Mary Alacoque)

O Sacred Heart of Jesus, to you I consecrate and offer up my person and my life, my actions, trials, and sufferings, that my entire being may henceforth only be employed in loving, honoring, and glorifying you.

This is my irrevocable will, to belong entirely to you, and to do all for your love, renouncing with my whole heart all that can displease you.

I take you, O Sacred Heart, for the sole object of my love, the protection of my life, the pledge of my salvation, the remedy of my frailty and inconstancy, the reparation for all the defects of my life, and my secure refuge at the hour of my death.

O Most Merciful Heart, be my justification before God your Father, and screen me from his anger which I have so justly merited. I fear all from my own weakness and malice, but placing my entire confidence in you, O Heart of Love, I hope all from your infinite goodness. Annihilate in me all that can displease or resist you. Imprint your pure love so deeply in my heart that I may never forget you or be separated from you. I beseech you, through your infinite goodness, grant that my name be engraved upon your Heart, for in this I place all my happiness and all my glory, to live and to die as one of your devoted servants. Amen.

Sacred Heart of Jesus, I trust in you!

V. Lord Jesus, meek and humble of heart,

R. Make our hearts like unto yours.

SECOND FORMULA

PRAYER OF REPARATION
TO THE HEART OF JESUS

In form of a dialogue.

Lord Jesus, to your Heart, wounded for our sins,

- We come to offer you our reparation for the many sins we have committed.

Lord Jesus, for the *intimate sorrows* you have suffered since the first instance of your Incarnation at the sight of the sins and the loss of souls,

- We offer you the treasures of the Church: the virtues of the Saints, the tears of the penitents, the blood of the martyrs, the purity of the virgins, the compassion for the poor and the crowds, the holiness and faithfulness of Mary and Joseph.

Lord Jesus, for the hatred roused against you and against your Church.

- We offer you our love for the Church and to its pastors, particularly our Pope, N. and our Bishop, N.

Lord Jesus, for the indifference of those who remain insensitive to your love and your calling,

- We offer you our zeal to respond to your every invitation.

Lord Jesus, for the disregard of the moral law and the Gospel, for the crimes committed against the dignity and sacred value of human life,

- We offer you our faithfulness to do your will each day.

Lord Jesus, for the social injustices against the poor, for the social structures of sin, and the unjust economic and political systems,

- We offer you our concern for our neighbors and our love for the least and the poor whom you entrust to us.

Lord Jesus, for the many discouragements and despairs,

- We offer you our desire for boundless trust in your mercy.

Lord Jesus, for the many insults and indifference to the sacrament of your love, the Most Holy Eucharist.

- We offer you our gratitude and adoration, even up to the supreme offering of our life.

Lord Jesus, in reparation for the grievous wounds inflicted on your Heart by the violence committed against the little ones and the weak, especially by your consecrated ones.

- We offer you our total self-sacrifice and our tenderness toward the least and the most marginalized.

Lord Jesus, *without you we can do nothing,*

- Accept and sustain our offering so that it may always be done for the greatest consolation of your Heart. Amen.

“... EVERY YEAR”

Novena to the Most Holy Name of Jesus

Triduum in honor of St. Joseph

World Day of Prayer for Vocations

Triduum in honor of St. Hannibal Mary

Conclusion of the month of May

Commemoration of the Blessed *Transitus* of
St. Hannibal Mary

Novena of St. Anthony

Novena and Solemnity of the Sacred Heart

Triduum in preparation for *July 1*

Commemoration of *July 1*

Vigil of the Nativity of the Blessed Virgin Mary

Triduum in honor of St. Michael, the Archangel

Novena and Vigil of the Immaculate Conception

Christmas Novena

Vigil of the End of the Year

We live the liturgical year as a fundamental way of spiritual life. To the events of grace of the liturgy of the Church, we add the touch of the Rogationist spirituality through the celebrations of the Congregation, established in our proper liturgical calendar.

(Const, art. 19)

NOVENA TO THE MOST HOLY NAME OF JESUS

First Format

Before Vespers

First Day: January 22

ALMIGHTY AND HOLY IS HIS NAME

(Lk 1:49)

From the commentary *Feast of the Name of Jesus*

Like every feast, that of January 31 presupposes and expresses faith in the Word/Promise of Christ, referred to in John 16:23-24; 14:13-14, and in his Divinity: “*Not to have faith in these divine promises is not to have faith in the very divinity of Jesus Christ Himself.*”

The Father writes that on this day, we unite ourselves to the prayer of Jesus Christ “*with the firm confidence that the Eternal Father will not deny us anything, because Jesus Christ himself has given his words as his pledge*”. The response of faith that gives birth to and expresses this feast is the same faith that is the basis of faith in the Rogationist command: in the Rogate, the Lord has promised with his word, and he would not have commanded us to pray if he were not willing to hear us.

For [Fr.] Di Francia there is an intimate and inseparable relationship between the two evangelical commands on prayer: *pray* (Mt 9:38) and *ask in my name* (Jn 14:14). For the Founder, the commandment that requires adherence of our faith is one and the same, synthesizing two different pages of the Gospel in “*pray, therefore, in my name*”. It was not only the command of the Rogate that caught the Founder’s attention but also the indication of the place where one should pray: *in my name*. For [Fr.] Di Francia, the strength of the Rogationist response in the Name of Jesus lies in the conviction that both the command and the indication of the place of prayer are equally pledged by the Word of Christ. It is true that the Founder has made the fourth vow to pray to the Lord of the harvest, but it is also true that he made a private vow to hold the solemn promises of Jesus true and ineffable: “*Amen, amen, I say to you: whatever you ask the Father in my Name, he will give it to you, or I will do it for you; and this divine promise: Ask and you will receive, seek and you will find, knock and it will be opened to you*” (ROGAZIONISTI DEL CUORE DI GESÙ – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista I*, Roma 1999, pp. 55-56).

COMMUNITY PRAYER

Lord Jesus, your Name is almighty. We thank you for showing your power through the Apostle Peter, who in your Name gave the beggar the grace to walk again.

Give us the eyes of faith to contemplate how the power of your Name has been manifested in our lives by calling us to follow you, and through your Name, continue to send many and holy Gospel laborers.

Second Day: January 23

HALLOWED BE THY NAME

(Mt 6:8)

From the commentary *Feast of the Name of Jesus*

[Fr.] Di Francia knows well the devotion of the saints to the Most Holy Name of Jesus. Let us refer to a significant text that appeared in the January 1915 issue of the newsletter for the benefactors, *GOD AND NEIGHBOR*. After speaking of the Gospel promise that the Lord made to those who pray to the Father in his Name, the author writes about **the Saints and their trust in the Name of Jesus**. Here is the text: “*All the saints have fallen in love with the most adorable Name of Jesus. Some of them, like St. Paul, St. Ignatius the Martyr, St. Bernard, St. Columban, St. Bernardine of Siena, St. Ignatius of Loyola, St. Dominic, St. Vincent Ferrer, were highly distinguished for it. One Saint has so much confidence in the Most Holy Name of Jesus that in one of his sermons, while proclaiming its glories, he reccomends taking it as a sure remedy for healing. He says: ‘If you are sick, recite an Our Father to the Most Holy Name*

*of Jesus and then devoutly make the sign of the cross on the part of your body that is sick and call upon the Name of Jesus, and you will surely be healed'. Then, he went on to tell a father who had a sick son: 'Call upon the Most Holy Name of Jesus on your sick son but not hastily (that is, without faith and devotion) but pray the Our Father, with a strong faith, and then make the Sign of the Cross on your son and call upon the Name of Jesus and he will be healed.' What a great faith of this great Saint had in the almighty Name of Jesus! He instilled this in the hearts with great conviction. St. Vincent Ferrer worked many miracles in the Name of Jesus, as did the glorious St. Anthony of Padua, and all the other Saints, and among the most recent ones is St. Francis of Paola, the great healer” (ROGAZIONISTI DEL CUORE DI GESÙ – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista I*, Roma 1999, p. 80).*

COMMUNITY PRAYER

Lord Jesus, we unite ourselves in the prayer you raise to the Father: “*Hallowed be Thy name.*” We thank you, O Father for calling us in Christ Jesus to be holy together with all those who invoke your name from all over the world. We thank you because, in the water of baptism, you have given us the gift of faith through which we ask you to send many and holy laborers to save the souls of all peoples in the Name of Jesus.

Third Day: January 24

HIS NAME ENDURES FOREVER

(Ps 72:17)

From the commentary *Feast of the Name of Jesus*

For a devotion and a feast to be authentically Christian, it must be based on the Gospel. From the beginning, [Fr.] Di Francia sought to anchor the feast of January 31 on the Gospel. After stating the date of the feast in the Regulations and providing that it *must not be forgotten*, he explained the reason in evangelical terms: “*The value of this Supplica is based on these divine promises made by the Lord Jesus Christ and recorded in the holy Gospels, which we quote here: Our Lord said to his Apostles and to his disciples, and through them, to his true Christian followers until the end of the world: ‘Truly, truly, I say to you: whatever you ask of the Father in my name, I will do it.’ He also said: ‘Until now you have asked and not received, because you have not asked in my name, ask in my name and you will receive.’*” The reference to the Gospel context of the Last Supper, Jn 14:13-14 and 16:23-24, is clear even though the chapter and the verse references are missing. As always, the Founder took the Word of God to heart. On May 5, 1910, he committed himself with a vow of boundless trust in this Gospel promise: “*O my most loving Jesus Christ, I prostrate myself before your*

*presence... I make a vow that...I will always fully trust in the divine promises you made that you would listen to our prayers when you said: "Amen, amen, I say to you, whatever you ask the Father in my name, he will do it. (Jn 16:23) or: I will do it (Jn 14:14); also in these promises: Ask and you will receive; seek and you will find; knock and the door will be opened to you." (Lk 11:9), and this also: "Until now you have asked nothing in my name; ask and you will receive, so that your joy may be complete" (Jn 16:24). ...that is... if... after having prayed... with all possible confidence to obtain... and I do not... receive, or it seems to me that I have not obtained the grace, I make a vow that I will always consider these divine words of yours as true and ineffable" (ROGAZIONISTI DEL CUORE DI GESÙ – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999, pp. 46-47).*

COMMUNITY PRAYER

Lord Jesus, your name is eternal. We thank you because, in the glory of your divinity, you took on human nature, and through your obedience, even to the point of death, you restored to us the image of God that we had lost. We thank you and ask you with faith to send holy laborers to proclaim that you, O Jesus, are the Lord.

Fourth Day: January 25

I WILL CALL UPON THE NAME OF THE LORD

(Ps 115:13)

From the commentary *Feast of the Name of Jesus*

If the Gospel of John anchors prayer in the Name of Jesus, St. Paul inspires the manner of this prayer which must always be preceded by a thanksgiving: “*As to the manner in which these Annual Petitions (Suppliche) should be formed – [Fr.] Di Francia continues on to write – the many previous Petitions remain as models, especially those in print. It should be carefully noted that each petition should be introduced with a mention of affectionate thanksgiving for the graces received, according to the precept of the Apostle Paul: Let your prayers be offered to God with thanksgiving (cf. Phil 4:6) We can say that the solemn Supplica presented in the Name of Jesus is firmly based in the Gospel (ROGAZIONISTI DEL CUORE DI GESÙ – FIGLIE DEL DIVINO ZELO, Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista I, Roma 1999, pp. 47-48).*

COMMUNITY PRAYER

O Jesus, our Savior, we bow before you in supplication. We make the cry of the Psalmist our own and we also call upon your Name, for “*gracious is the Lord and just; yes, our God is merciful*” (Ps 116:5). We bless and thank you, for you protect the humble

and rescue the poor, you free our feet from stumbling and our eyes from tears. We ask you to raise up again holy priests who may raise the cup of salvation and call on your Name, O Lord.

Fifth Day: January 26

THE FATHER HAS GIVEN HIM THE NAME ABOVE EVERY OTHER NAME

(Phil 2:9)

From the commentary *Feast of the Name of Jesus*

The discourse of Christian prayer and our participation in it would remain abstract, disincarnate, and inaccessible to us if it did not have a Eucharistic actualization. It is through the power of the Sacrament of the Eucharist that the merits and the life of Christ, the expression of his prayer, become present to us and enable us to pray in Christ. [Fr.] Di Francia is very clear in this regard: “*When we pray in the Name of Jesus, we unite ourselves to the prayers of our Lord during his mortal life, with the most perfect prayers, which his Eternal Father could not refuse. And to this day – here is the Eucharistic encounter – enclosed in the holy tabernacles, he repeats all his divine prayers to the Eternal Father; and we unite ourselves to these prayers when we pray in the Name of Jesus, with the firm confidence that the Eternal*

Father cannot deny us, since he has given us his Word, Jesus Christ himself.”

For the Founder, to pray in the Name of Jesus is to unite oneself to the prayers of the Eucharistic Christ which are the same prayers of his 34 years of life. The Eucharist, the memorial of Christ's life, is also the memorial of his prayer. It is precisely from this theological principle that the regulations for January 31 are derived: *“In private oratories, the Most Holy Sacrament is exposed at the Holy Mass and remains so until noon for a chain of adoration. At noon, the whole community gathers together in the oratory at the feet of Jesus in the Blessed Sacrament”* (ROGAZIONISTI DEL CUORE DI GESÙ – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999, pp. 51-52).

COMMUNITY PRAYER

O Father, merciful and compassionate, we thank you for having given to your Son Jesus, the Suffering Servant, the Lamb who was humble until his death on the cross, *“the Name that is above all other name”*. We ask you to continue to give to the world many and holy laborers, humble servants of the weary and exhausted flock of our time, who sacrifice themselves every day for the salvation of their brothers and sisters.

Sixth Day: January 27

HOLY AND AWESOME IS HIS NAME

(Ps 111:09)

From the commentary *Feast of the Name of Jesus*

This part consists of 34 prayers, that is, the life of Christ in the Sacrament of his Body: what he did, said, and suffered from his Incarnation to his death on the cross - the mysteries that are always present in the Eucharist.

The structure of this prayer is very simple and always the same. [Fr.] Di Francia briefly described it when he said that *“each petition should be introduced with a mention of affectionate thanksgiving for the graces received, according to the precept of the Apostle Paul: Let your prayers be offered to God with thanksgiving”*.

As we can see, the structure of this prayer is very simple: a preamble of thanksgiving for the graces received and a petition (**ROGAZIONISTI DEL CUORE DI GESÙ – FIGLIE DEL DIVINO ZELO**, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista I*, Roma 1999, pp. 93-94).

COMMUNITY PRAYER

Lord Jesus, *holy and wonderful is your Name*. You demonstrated your holiness by sending Moses to deliver your people from slavery and by making an

everlasting covenant with him. Thank you, for you were moved with compassion for the condition of your people in Egypt, and by your power you delivered them from their exile. Through your Most Holy Name, O Jesus, send forth many and holy laborers to save us from the slavery of sin.

Seventh Day: January 28

OUR HELP IS IN THE NAME OF THE LORD

(Ps 124:8)

From the commentary *Feast of the Name of Jesus*

The presentation of the *Supplica* done simultaneously in our communities is not only a good thing for us and pleasing to the Lord, but it also makes it *more effective*. The effectiveness of prayer depends on the fact that it is done in the Name of Jesus, in the Eucharist, but also in the fraternal union of those who pray. Behind this remark, which we call instructive, we see the Gospel text of Mt 18:19-20, which speaks of the efficacy of prayer done altogether: “Again, [amen,] I say to you, if two of you on earth agree about anything you ask for, it will be done for you by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them.”

For John the Evangelist, God will grant everything on condition that the prayer is made in the Name of Jesus, while for Matthew the condition is the fraternal bond. For [Fr.] Di Francia, we pray in the Name of Jesus when we live the mystery of the Eucharist and in fraternal union, because the Name of Jesus is present in the Eucharist and in those who, according to Mt 18:19-20, are united in his name (ROGAZIONISTI DEL CUORE DI GESÙ – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista 1*, Roma 1999, p. 54).

COMMUNITY PRAYER

Lord Jesus, *our help is in the name of the Lord, who made heaven and earth.* We thank you because when we are tested, you are on our side to sustain us. You told the apostles that they would be persecuted for your name's sake. Help us to carry the cross as we follow you, knowing well that you are near to sustain us.

Eighth Day: January 29

JESU DULCIS MEMORIA

From the commentary *Feast of the Name of Jesus*

For John the Evangelist, God grants everything on the condition that the prayer is made in the Name of Jesus, while for Matthew the condition is the fraternal bond. For [Fr.] Di Francia, we pray in the Name of

Jesus when we live the mystery of the Eucharist and in fraternal communion, because the Name of Jesus is present in the Eucharist and in those who are united in his name, according to Mt 18:19-20.

Our Founder did not doubt this ecclesial and Christological union which he considered the foundation of prayer made in the Name of Jesus. This is how he expresses himself in his prayer to Jesus in the Blessed Sacrament: *“O most adorable Jesus in the Blessed Sacrament, we are all united in one heart and one soul. We offer you our hearts so that from now on they may all be yours, purified by the fire of your love. We remind you of the divine promise you made when you said: Amen I say to you, if you are united, whatever you ask will be granted to you.”* There is only one condition for prayer to be heard: to be united among ourselves and in him (ROGAZIONISTI DEL CUORE DI GESÙ – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista I*, Roma 1999, p. 54).

COMMUNITY PRAYER

Lord Jesus, together with your Saints, we tell you that *your remembrance shines sweetly in our memory*. We thank you because you are the fount of wisdom in us, which is ardently and constantly sought, and finally attained. Your Most Holy Name is the guiding star of our journey, the inner light that guides us, the gift of wisdom that makes us taste your sweet and sure

guidance. Grant us, O Sweet Jesus, that your Name may always flourish in us and that our hearts may always rejoice in you.

Ninth Day: January 30

**WHATEVER YOU ASK THE FATHER
IN MY NAME HE WILL GIVE YOU**

(Jn 16:23)

From the commentary *Feast of the Name of Jesus*

As always, the Founder took the Word of God to heart. On May 5, 1910, he committed himself with a vow of boundless trust in this Gospel promise: *“O my most loving Jesus Christ, I prostrate myself before your presence... I make a vow that...I will always fully trust in the divine promises you made that you would listen to our prayers when you said: “Amen, amen, I say to you, whatever you ask the Father in my name, he will do it. (Jn 16:23) or: I will do it (Jn 14:14); also in these promises: Ask and you will receive; seek and you will find; knock and the door will be opened to you.” (Lk 11:9), and this also: “Until now you have asked nothing in my name; ask and you will receive, so that your joy may be complete” (Jn 16:24). ...that is... if... after having prayed... with all possible confidence to obtain... and I do not... receive, or it seems to me that I have not obtained the grace, I make a vow that I will always consider these divine words of yours as true and ineffable”* **(ROGAZIONISTI DEL**

CUORE DI GESÙ – FIGLIE DEL DIVINO ZELO, *Festa del Nome di Gesù. Indagine storica, teologica e pastorale - Spiritualità Rogazionista I*, Roma 1999, pp. 46-47).

COMMUNITY PRAYER

Lord Jesus, we thank you for having made us partakers of the power of your Name, through which *the Father will grant us whatever we ask of him*. Grant that we may always have boundless trust in your Name, that we may always have it on our lips and in our hearts, and that we may hear it in blessing from the lips of men. Even the whole creation, in its beauty and grandeur, sings every day of your glory: “O Lord our God how great is your Name through all the earth.”

Second Format

Before Vespers

Litany of the Name of Jesus (p. ?)

CONSECRATION TO THE DIVINE SUPERIORS

“Every year, on the Feast of the Name of Jesus and on July 1, we renew our consecration to the Divine Superiors.” (Const, art. 128)

O Heart of Jesus, alive and present among us in the Eucharist, we thank you because you are always with us: We adore you and acknowledge you as our only Good.

You are our Lord and our God! Through you and for you, the Father has created, redeemed, and sanctified us. We have been bought with the price of your Precious Blood, so that we no longer belong to ourselves but to you.

You, the Lord and Master, out of love, make yourself our servant in the Eucharist. On the occasion of the FEAST OF THE MOST HOLY NAME OF JESUS, we call heaven and earth, the Angels and the Saints, to be our witnesses, as we proclaim you once again as our supreme, effective, immediate, and absolute Superior, according to the spirit of St. Hannibal Mary.

Accept, O Lord, our free submission to your will. Grant us the humility and docility of heart so that we may be guided by you in all things, both in the spiritual and temporal life. Sustain this community so that it may excel in fraternal love. Inspire our plans and actions, guide our thoughts and words, give us the

zeal to work in your vineyard, and protect those whom you have entrusted to our care. Enlighten us with your wisdom so that we may recognize you as our Master and Lord and kneel at your feet like Mary.

We acknowledge that you and your Immaculate Mother are intimately united as one; we acknowledge that in the Eucharist your flesh is taken from Mary's and your blood is Mary's blood. We thank you because every day in the celebration of the Eucharist you renew the supreme sacrifice you made on the cross when you entrusted her to us. We promise you that with your grace we will welcome her into our home as our Mother, Teacher, and supreme, immediate, and effective Superior, who will remind us to do all that you have commanded us.

O Eucharistic Heart of Jesus, accept this proclamation of ours. As our only Father, Brother, Teacher, and Guide, continue to lead and direct us and all those who in the future will belong to this Congregation that is consecrated to charity and the Divine Word: *Rogate ergo Dominum messis, ut mittat operarios in messem suam. Amen.*

**TRIDUUM IN HONOR OF ST. JOSEPH
SECONDARY PATRON
OF THE CONGREGATION**

First Format

Incorporated into the celebration of Vespers.

First Day: March 16

St. Joseph prays for good laborers

After the short reading:

From the *Writings* of St. Hannibal Mary (Vol. 54, [4252], pp. 247-248)

In this humble chapel of ours, in the oratory of our Mother House, a silver lamp burns day and night for the most glorious Patriarch St. Joseph, which for some years we have called the *Lamp for Vocations*. It reminds the greatest of all the saints how much confidence we place in his most powerful intercession before the good God to obtain for us good evangelical laborers for the holy Church. Oh, how beautiful is the mission that the good God has deigned to entrust to this Institute, which is to pray to him daily, by means of a vow, so that he may send holy ministers to his sanctuary.

In place of of the Rogationist Intercessions of the day:

Holy Father, you who revealed to St. Joseph the mystery of the Blessed Virgin Mary,

- grant us to understand more and more the mystery of love and grace that you have given us through the Rogationist vocation.

You feed the birds of the sky and clothe the lilies of the field, and through St. Joseph, sustained the first steps of the Works of the Evangelical Rogation,

- continue to sustain your vineyard through many and holy vocations.

Look kindly upon the dying and the departed,

- make them eternally happy with Jesus and Mary.

Second Day: March 17

St. Joseph calls good laborers

After the short reading:

From the Writings of St. Hannibal Mary (Vol. 54, [4252], p. 247)

And what is a holy vocation to the religious life and the priesthood, if not a vocation, that is, a call made with a whispering voice, with an inner voice that makes itself heard in the depths of one's heart? Now, through whose mouth, which produces sounds that the world neither hears nor appreciates, does the Lord use

to invite his chosen ones to enter the sanctuary to cultivate the vineyard of the great Father of the family? Without a doubt, it is the one of St. Joseph, whom the Gospel calls the Just One, that is, the one who possesses every virtue.

In place of of the Rogationist Intercessions of the day:

Faithful and just God, through St. Joseph you made sure that Jesus came from the line of David,

- through his intercession confirm your protection over the Church by giving her many and holy laborers.

You entrusted to St. Joseph the upbringing of Jesus, your Son made man,

- grant that our confreres may grow in chastity, poverty and obedience so that they may become authentic heralds of the divine Rogate.

We pray to you, O Lord, for our deceased confreres, relatives, and benefactors,

- open to them your merciful embrace, so that they may share eternally in the joys of the saints.

Third Day: March 18

St. Joseph nurtures good laborers

After the short reading:

From the Writings of St. Hannibal Mary (Vol. 54, [4258], p. 270)

The holy Patriarch watched over the Work of the Evangelical Rogation as if it had been entrusted to him from the beginning by the Most Holy Heart of Jesus and Mary, the divine Bride. That little plant was entrusted to St. Joseph, and he lovingly protected it in the midst of clouds and storms. He nourished it according to the wishes of Jesus and Mary. He strengthened its roots, stretched its branches, and made its fruits ripen.

In place of of the Rogationist Intercessions of the day:

Holy Father, you entrusted the earth to man so that it may bear fruit by the work of his hands,

- teach us, in the school of St. Joseph, to work humbly every day for justice and peace, to the praise and the glory of your Name.

You have promised to reward those who give in your Name,

- grant that the friends and benefactors of our religious family may always enjoy the protection and care of St. Joseph.

O Father, through the sacrifice of your Son,
- grant forgiveness and peace to the souls of our
confreres, relatives, and benefactors.

Second Format

Before Vespers, the **Litany of St. Joseph** is recited (p.
?).

**PRAYER TO THE GLORIOUS
PATRIARCH ST. JOSEPH
WITH THE LIGHTING
OF THE LAMP FOR VOCATIONS**

On the Solemnity of St. Joseph or at the beginning of the Triduum, we renew the rite of the lighting of the Lamp for Vocations in front of the image of the Saint. After the lighting, the following prayer is recited.

O most loving Patron and Protector, St. Joseph, trusting in your power and mercy, we pray to you for this small harvest of the Lord; provide it with evangelical laborers. Behold the lamp for vocations burning before you; through it, we beg unceasingly for mystical laborers for the holy Church and for our Institutes.

O heavenly Provider of the holy Church, provide for us according to your mercy and our needs. The greatest of all graces is what we ask of you, but it is always less in your favor with God. Listen tenderly to our fervent supplications.

If the words of the holy Scripture, *Go to Joseph (Ite ad Ioseph)*, refer to you, how can we not run to your feet in our hunger and thirst for justice that afflict us; in the scarcity of laborers in this small harvest that afflicts us? Strengthen the hope we place in you and listen to our petition.

What grace do Jesus and Mary deny you in heaven? Are not all the treasures of the divine mercy entrusted to you? Through that adorable Child whom you hold in your arms, hear us; through your Immaculate Spouse, hear us; through those Divine Hearts that thirst and hunger for souls, hear us; through the zeal and the charity of the adorable Heart of Jesus that made him utter these divine words: *Rogate ergo Dominum messis, ut mittat operarios in messem suam*, hear us. We are waiting for this special grace from you; do not let our hope be disappointed.

From this poorest of gardens,
 If the humble desire reaches you,
 If the word of the divine zeal of the Son of God
 Is so dear to you,
 When the lamp that burns around you
 Beseeches you for the Chosen ones, night and day,
 Oh, show us your favor,
 O ever-faithful Co-founder!

(*Scritti*, Vol. IV, Ed. Rogate, pp. 154-155)

DEVOTIONAL RENEWAL OF VOWS

It is recommended that the renewal of vows take place after Communion.

Consecrated to you, O Father, following your Son and led by the Holy Spirit, on this Solemnity of St. Joseph, the Patron of the interior life and vocations, in full freedom, I renew forever to You, my vows of chastity, poverty, obedience, and the zealous fulfillment of the command of your Son: *Rogate!* I entrust myself with all my heart to the loving-kindness of my brothers, so that with your grace, the help of the Blessed Virgin Mary and of St. Joseph, in the footsteps of St. Hannibal Mary, I may attain perfect charity in the service of you and the Church. Amen.

**TRIDUUM
IN PREPARATION FOR THE
WORLD DAY OF PRAYER FOR VOCATIONS**

**FIRST DAY
*THE CALL***

EXPOSITION OF THE BLESSED SACRAMENT

From the Gospel according to Luke (10:1-9)

After this, the Lord appointed seventy[-two] others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, “the harvest is abundant, but the laborers are few; therefore, pray the Lord of the harvest to send out laborers for his harvest. Go on your way; behold, I am sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, ‘Peace to this household.’ If a peaceful person lives there, your peace will rest on him. But if not, it will return to you. Stay in the same house and eat and drink what is offered to you, for the laborer deserves his payment. Do not move about from one house to another. Whatever town you enter, and they welcome you, eat what is set before you, cure the sick in it and say to them, ‘The kingdom of God is at hand for you.’

The Gospel of the Lord.

A moment of personal adoration in silence

From the Writings of St. Hannibal Mary Di Francia (Vol. V, Ed. Rogate, pp. 702-703)

In the holy Gospel of our most loving Lord Jesus Christ and specifically in that of St. Matthew (9:38) and St. Luke (10:2), we read that at the sight of the abandoned crowds like sheep without a Shepherd, our Lord was moved with infinite compassion for the souls who are lost for the lack of good laborers, and *he said*: The harvest is great but the laborers are few: pray, therefore, the Lord of the harvest that he may send laborers in his harvest. In this divine Word that Jesus Christ *said* is contained all that is good for the whole Church, for the society, for all the souls. For when the Highest God sends priests according to his Heart to his holy Church and to the people, who can tell the immense good that could come out of it? Now, if Jesus Christ said: *Pray the Lord of the harvest (which means all souls) to send out laborers in his harvest*, it means:

First, he absolutely wants all to pray this prayer, and especially all the souls consecrated to God to do so.

Second, he will infallibly answer it, so that the more this divine prayer spreads, the more the holy Church will overflow with chosen and holy ministers of the sanctuary. And this is universal salvation: Priests are the light of the world and the salt of the Earth.

PRAYER FOR VOCATIONS

My beloved Jesus, sanctify the candidates for the consecrated and priestly life. May they grow for you! May they die completely to the world and to themselves; may your almighty power protect them from worldly influences and bad examples. May your mercy work gently in their hearts and minds, so that, they may be detached from all things and be attracted only by your grace; that they may know only you, desire only you, love only you, long for only you, seek only you, find only you, to you alone all will unite, and in you alone all will be fulfilled. Amen.

(St. Hannibal Mary)

OUR FATHER

BENEDICTION

FINAL SONG

SECOND DAY THE SUPPLICA

Exposition of the Blessed Sacrament

From the Gospel of John (15:12-17)

This is my commandment: love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I have called you friends because I have told you everything I have

heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another.

The Gospel of the Lord.

A moment of personal adoration in silence

From the Writings of St. Hannibal Mary Di Francia (Vol. II, Ed. Rogate, pp. 506-507)

Your most beloved Son and our Lord Jesus Christ has said to us: *Truly I say to you: anything you ask from my Father in my name, will be given unto you.* The divine promise makes us forget our unworthiness and gives us hope even against all hope. No, O Father most clement, you cannot deny us anything we ask you in the Name of Jesus. For what does it mean to pray in the Name of Jesus if not to present to you the merits of infinite value of Jesus our Lord? What does it mean if not to pray to you in union with the supplications, prayers, and fervent cries of your only Begotten Son, who with groans and sighs prayed to you for all of us? What does it mean, if not to present to you the Divine Redeemer in his most sorrowful passion and death, which he suffered for your glory and for our love? Now then, Most Beloved Father, through the merits of your only begotten Son, accept this most humble petition, which all of us, the

members of these houses, present to you on this day, which concludes the holy month dedicated to the Most Holy Name of Jesus and in which we intend to unite all our previous annual petitions.

PRAYER FOR VOCATIONS

O Jesus, Provident Father of the human family, you have always provided the Holy Church with evangelical laborers, even more does your most beloved Heart desire to provide for the Church when she suffers so much from the lack of them everywhere! For this immense grace, you want us to pray to you. Hence, we present to you the most powerful supplications of your most holy Mother and your most holy chaste Father St. Joseph. Through your merits, through the merits of the Most Holy Mary and St. Joseph, grant to all peoples, to the whole Church, a multitude of chosen ministers, of new ardent apostles and disciples! And with your gentle gaze, O provident Father of this humble family, look also upon us and bestow upon us your blessing; always rekindle with new fervor in our Institutes the evangelical apostolate of this holy diffusion of the Rogate. Miserable though we are, we toil so that your Church may be supplied with chosen laborers of the mystical harvest. O most loving Heart, grant us also these mystical laborers whom we need for the fulfillment of the many holy works we have begun, for the care of souls, for the good success of many pious undertakings, for the

salvation of countless orphans, for the fulfillment of many pious plans, for the fulfillment of your most holy will and your perfect delights, for the sake of your infinite and eternal consolation. Amen.

(St. Hannibal Mary)

OUR FATHER

BENEDICTION

FINAL SONG

THIRD DAY ***THE ZEAL***

Exposition of the Blessed Sacrament

From the first book of Kings (19:4-14)

Elijah went a day's journey into the wilderness until he came to a solitary broom tree and sat beneath it. He prayed for death: "Enough, LORD! Take my life, for I am no better than my ancestors." He lay down and fell asleep under the solitary broom tree, but suddenly a messenger touched him and said, "Get up and eat!" He looked and there at his head was a hearth cake and a jug of water. After he ate and drank, he lay down again, but the angel of the LORD came back a second time, touched him, and said, "Get up and eat or the journey will be too much for you!" He got up, ate, and

drank; then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb.

There he came to a cave, where he took shelter. But the word of the LORD came to him: Why are you here, Elijah? He answered: "I have been most zealous for the LORD, the God of hosts, but the Israelites have forsaken your covenant. They have destroyed your altars and murdered your prophets by the sword. I alone remain, and they seek to take my life." Then the LORD said: Go out and stand on the mountain before the LORD; the LORD will pass by. There was a strong and violent wind rending the mountains and crushing rocks before the LORD—but the LORD was not in the wind; after the wind, an earthquake—but the LORD was not in the earthquake; after the earthquake, fire—but the LORD was not in the fire; after the fire, a gentle whisper. When he heard this, Elijah hid his face in his cloak and went out and stood at the entrance of the cave.

The Word of the Lord.

A moment of personal adoration in silence

From the *Writings* of St. Hannibal Mary Di Francia (Vol. 45, pp. 121-122)

Charity generates in itself a virtue, like its fervor and flame, which rises to God and draws from the love and glory of the Infinite the reasons for its most intense activity. This virtue is the zeal for the glory of

God and the salvation of souls. It replaces the selfishness of the world with true altruism and makes one so keenly concerned for the true good of others and the triumph of truth that the one who is seized by it can no longer remain inactive: his life becomes a constant striving for God, for the truth, for the moral good of all, and a constant martyrdom when he sees so much evil spreading in society and is unable to embrace the whole world within his limited sphere of action. By cherishing and meditating on this divine word of the Rogate, by my boundless obedience to this divine command: I declare that I will spare myself nothing for the glory of the Lord and the salvation of souls.

PRAYER FOR VOCATIONS

O Father of our Lord Jesus Christ, we thank you for having sent before your Son your servant Elijah, *like a fire* (cf. Sir 48:1) and by the power and support of your Spirit, made him a marvelous minister of divine zeal. *His word burned like a torch* (cf. Sir 48:1), his prayer opened the gates of heaven and the doors of hell. You also wanted us to share in the one and eternal zeal of your Son, to perpetuate your mystery of salvation in the Church. In the Name of Jesus, we ask you now, O Father, to raise up again in the midst of your people, pilgrims of this age, prophets and witnesses *enkindled with zeal* for your glory and for the salvation of their brothers and sisters.

Send once again from the holy heavens the gracious rain of good laborers who, with the power and spirit of Elijah, will go before your Son to turn the hearts of the children to you, their Father (cf. Lk 1:17). May they be *consumed by the zeal of your house* (cf. Ps 69), witnesses of your divine presence, and compassionate defenders of the rights of the poor. May the fire of their hearts shine before You, the Eternal One and who, with the Son and the Holy Spirit, live and reign eternally, forever and ever. Amen.

OUR FATHER

BENEDICTION

FINAL SONG

PRAYER VIGIL FOR THE WORLD DAY OF PRAYER FOR VOCATIONS

OPENING SONG

GREETING

P. In the name of the Father, and of the Son, and of the Holy Spirit.

A. Amen.

P. The love of God the Father, the grace of Jesus Christ our Lord, and the communion of the Holy Spirit be with you all!

A. And with your spirit.

INVOCATION OF THE HOLY SPIRIT

P. *Holy Spirit, Counselor*, prophets and men have spoken in your name: raise up even today apostles of the kingdom and give them your strength to bear witness to the Word.

A. Glory to you, Breath of Life!

P. *Holy Spirit, Power*, you overshadowed the Blessed Virgin Mary, so that she might become the Mother of the Son of God: You have prepared in her a worthy dwelling to receive him.

A. Glory to you, Strength of God!

P. *Holy Spirit, Defender*, you descended on the Apostles in the form of tongues of fire, and you spoke in them when they bore witness before kings and peoples to the resurrection of Christ: give us today apostles of mercy.

A. Glory to you, Spirit of God!

P. O Almighty and Eternal God, who in your Word-made-man, has revealed to us the evangelical command to pray for good laborers, hear the cry of the Heart of your Son which rises up to you from one end of the earth to the other to ask for the laborers of the harvest; recognize in his voice our voices that raise petitions to your Name and through the intercession of St. Hannibal Mary Di Francia, an apostle of prayer for vocations, grant many and holy laborers into your harvest. Through Jesus Christ our Lord. Amen.

SONG BEFORE THE GOSPEL

From the Gospel according to Matthew (9:35-38)

Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, "The harvest is abundant, but the

laborers are few; therefore, pray the Lord of the harvest to send out laborers for his harvest.”

The Gospel of the Lord.

HOMILY

SILENCE AND ADORATION

DIALOGUE PRAYER FOR VOCATIONS

P. O Jesus, you went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness. (Mt 9:35).

A. Look again, O Lord, at our towns and villages; walk again in the midst of our homes; speak to our hearts about the kingdom of Heaven and heal all the diseases and infirmities of our lives.

P. O Jesus, at the sight of the crowds, your heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. (Mt 9:36).

A. Jesus, compassionate and merciful Lord, Heart ardent with mercy for our lives, once again, cast your loving gaze on our faces and hearts. This world is still scattered and lost like a flock without a shepherd: come Lord to guide us; send shepherds according to your Heart.

P. O Jesus, you said to your disciples: “The harvest is abundant, but the laborers are few; therefore, pray the Lord of the harvest to send out laborers for his harvest” (Mt 9:37-38).

A. Lord Jesus, you repeat this to us today: Pray, pray to the Lord of the harvest. You repeated it powerfully in the life and heart of Fr. Hannibal Di Francia who spent all his life for these words of yours. Listen to his and our prayers and grant us holy vocations.

PROLONGED SILENT ADORATION

During the adoration, short phrases of St. Hannibal and the Psalm of the Good Shepherd are recited.

“I have committed myself, according to my weak strength, to the spiritual and temporal relief of that abandoned crowds.”

“What are these few orphans who are saved, compared to the millions who are lost and who lie abandoned like sheep without a shepherd?”.

“I looked at the limits of my meager strength, and the small extent of my capacity, and I sought a way out, and I found it wide, immense, in those adorable words of Jesus Christ our Lord: ‘Pray, therefore, the Lord of the harvest to send laborers into his harvest’!”

Psalm 23 - The Good Shepherd

The LORD is my shepherd;
I shall not want.
In green verdant pastures he gives me repose;
Beside restful waters he leads me;
he refreshes my soul.

He guides me in the right paths
for his name's sake.
Even though I walk in the dark valley
I fear no evil, for you are at my side
With your rod and your staff
That give me courage.

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows.

Only goodness and kindness follow me
all the days of my life;
And I shall dwell in the house of the LORD
for years to come.

**LET MY PRAYER RISE UP TO YOU LIKE
INCENSE (Ps 141:2)**

P. Let us conclude our prayer by asking the Lord of the harvest to send many and holy laborers into his

harvest. However, we will do this not with words but with a meaningful gesture: each of us will place a grain of incense before the Lord, imploring him for the special gift of a vocation. If we make this gesture with the confidence that he will hear us, this grain of incense will be the burning sign of our petition, and its smoke that rises to the Lord will obtain from him the gift of vocations to his Church.

During the burning of incense, we sing:

A prayer rises from the heart, asking heaven for the gift of laborers of the harvest.

**Send, O Lord, holy apostles
into your Church, into your Church, O Lord.**

(2 times)

TANTUM ERGO

BENEDICTION

FINAL SONG

CONCLUSION OF THE MONTH OF MAY

OFFERING OF HEARTS TO MARY

At the end of the Holy Rosary, before praying the *Salve Regina*, the celebrant introduces the rite of the Offering of Hearts:

L. Dear Brothers, this evening, when we solemnly conclude the month of May, which is dedicated to the Blessed Virgin Mary, St. Hannibal Mary Di Francia calls us to fervent prayer. In particular, he contemplated Our Lady as the “Queen and Mother of the Rogate”, that is, as the One who kept in her heart the divine word of her Son: “*Pray the Lord of the harvest to send out laborers into his harvest.*” In fact, the Gospel tells us that “*Mary kept in her heart every word of her Son.*” Today too, she is the Mother who tenderly cares for the good of the Church; she intercedes, and through her prayer, obtains the gift of vocations from the Lord. Therefore, this evening, St. Hannibal invites us, according to his tradition, to offer our hearts to Our Lady and to ask her for graces and gifts of joy and hope for our lives! Let us now prepare ourselves to make this gesture of devotion that he left us, opening our hearts completely to our dearest Heavenly Mother: the Most Holy Mary. May the paper hearts that we burn before her be the sign of our desire to belong to Jesus through her, and to have a heart as pure and generous as hers. And now let us invoke her with the most beautiful titles reserved for her by praying the Litany together.

For the **Litany**, see p. ?.

During the Litany, the celebrant incenses the image of the Blessed Virgin and then everyone goes before Our Lady and burns the paper heart in the incense burner. At the end of the Litany, the celebrant says:

L. And now dear brothers, let us address our prayer together to Mary, our most tender Mother, so that she may receive our gesture of love and offer it to the Lord:

PRAYER OF OFFERING

A. O Mary, our dearest Mother, at the end of this month consecrated to you, we, your poor children, thank you for your tender and maternal love. O dearest Mother, today we offer you all that we have experienced this month for the love of our Only Good: The Lord Jesus. O Holy Mother, we have offered before you our poor hearts. Accept everything O most tender Mother and above all deign to safeguard our vocation in your Heart, just as you have done with every Word of your Son. When we are guarded by you, we fear no evil. Receive our poor hearts: from this moment on, they are yours, absolutely yours, completely yours so that they may always and entirely belong to your Son! Guide our hearts as only you can, you who are the Mother of Beautiful Love. Keep these hearts far away from all evil and selfishness, inflame them with the compassion of your Son, make them docile to the will of the Father, and give us infinite

fidelity, so that, living by the Love of God here on earth, we may then reach heaven, where with the Angels and Saints, you are enthroned as Queen. Amen.

L. Let us conclude our prayer and the month of May by singing together: SALVE REGINA. (see p. ?)

TRIDUUM IN HONOR OF ST. HANNIBAL MARY

First Format

NOTES FOR THE CELEBRATION

In the Liturgy of the Hours (*preferably during Vespers*): When the liturgy permits, the hymn of the day is replaced by that of St. Hannibal Mary. After the short reading of the day, one of the suggested readings is read, introduced by the verse proper to each day, and followed by a short homily or a pause for silent reflection. Two additional intentions are suggested for the intercessions of the day. It ends with the suggested Prayer.

Outside the Liturgy of the Hours: When the liturgy does not permit such adaptations (e.g., on solemnities, feasts, obligatory memorials), at the end of the Liturgy of the Hours, the prayer is extended for the reading of one of the proposed texts, introduced by the verse proper to each day, and followed by a short homily or a pause for silent reflection. A suitable song, inspired by St. Hannibal Mary, may be sung and conclude with the suggested Prayer.

FIRST DAY: MAY 29

VOCATION TO HOLINESS

*As he who called you is holy,
be holy yourselves in every aspect of your conduct,
for it is written, "Be holy, for I am holy." (1 Pt 1:15-16)*

V. Grant us, Lord, to live according to our calling.

R. And make us holy, for you are holy.

After the short reading at Vespers or in another moment as indicated above.

From the Writings of St. Hannibal Mary Di Francia (*Vol. 45, [8], pp. 131-133*)

What is the sanctification of the soul? The Apostle said that it is God's will: *This is the will of God, your holiness* (cf. 1Th 4:3). According to the superficial mind of some people, there is no great holiness unless it is surrounded by a great display of austere penances and by a grand manifestation of first-class transcendental facts, works, wonders and miracles. But they deceive themselves. True holiness is the perfect union, be it even active, of our will with that of the Most High, through pure love for God and with the sole right purpose of pleasing his Divine Majesty. When the soul arrives at this happiest state, it longs for nothing but to remain hidden with its Beloved, who often makes this soul to be hidden even from itself. Here there is no need to work great miracles by

suspending the laws of nature because the soul has already worked the greatest miracles by giving itself completely to its God. Of this soul it can be said: *All its glory is within* (cf. Ps 44:14). And it can say: *My life is hidden with Christ* (cf. Col 3:3).

But since, according to the words of Jesus Christ, the tree is known by its fruits, and since a good tree must necessarily bear good fruits (cf. Mt 12:33), it follows that, however simple and hidden the sublime holiness of a soul may be, it is inevitable that, depending on the circumstances and in the long perseverance of virtue, its various traits will often manifest themselves most clearly. The inward recollection, the gaze of the intellect always fixed on God, the will ever steadfast in the Divine Will, the most upright intention, the most unblemished purity - all this sublime holiness, enclosed and hidden in the inmost spirit, soon reveals itself outwardly[...]. What then cannot remain hidden, no matter what efforts a soul makes, is the ever-burning fire of Divine Love.

Or:

From the Writings of St. Hannibal Mary Di Francia *Vol. 61. [2172], p. 183*

Everything must begin with love. It is love for God, the Supreme Good, that gives infinite value to all our actions. Love is the master of all perfection. All is lost unless it is done for love. Love forms the righteousness of intention that makes us do everything for God, for his glory, for his honor, everything out of

gratitude to the Most High, for his divine benefits in the natural order, and to Jesus Christ Our Lord for the divine benefits of his redemption.

Pure love impels the soul to love God for his own sake, much more than for the obligation that God himself requires, to which it has bound us with so many efforts, or for the great goods that come to us from loving God. This pure love, to which we must all unceasingly aspire, is the summit of charity and an image of the most perfect charity with which the Blessed Ones in heaven love God. Let this be the practice of all practices of divine love: to stir the mind, the will, and the heart to this pure love.

Or:

From the Writings of St. Hannibal Mary Di Francia *Vol. 2, [1543], p. 89*

The purpose of our small Congregation is to gather from the most holy lips of Jesus Christ Our Lord that word which came forth from the Divine Charity and Zeal of his Most Loving Heart: *Rogate ergo Dominion messis, ut mittat operarios in messem suam*. We are united in the sole intention of carrying out this sweet command and spreading this beneficial Prayer everywhere, as far as our strength permits.

To faithfully fulfill this divine command or to make ourselves worthy to propagate it, we must earnestly care for our sanctification. Thus, we must be diligent in the practice of the holy evangelical virtues [...], in

regular observance and good discipline, in the study of prayer, in spiritual reading, and in frequent prayers to God. We must be diligent in mortifying ourselves for we cannot form the inner man without destroying the man made after Adam.

Inner virtue is the one we must strive most to acquire, the pure intention of wanting to please God alone, the heart detached from all earthly affections and totally focused on the love of Jesus. Love for Jesus must be our beginning and end.

The Spirit of this Institute of ours will be the Zeal for the interests of the Heart of Jesus which are all summed up in that Word *Rogate ergo Dominum messis, ut mittat operarios in messem suam*. Since every good on earth comes from the Priesthood, we, imploring from Divine Mercy the good laborers of the Holy Church, strive for all the interests of the Most Loving Heart of Jesus. He proclaimed that the zeal for the House of God consumed him. *Zeal for you house consumes me* (Ps 69:10). The House of God is the universal Church, and the Most Holy Heart of Jesus is the abode of zeal, so that all souls may enter this mystical Ark and be saved. How we should strive to be holy for the Divine Mission we have been given, in which we have the duty to look after all the interests of the Most Holy Heart of Jesus!

Therefore, we, who ask the Lord for good laborers for the holy Church, must first of all not be bad laborers ourselves in the mystical vineyard. We must take care

of our own sanctification and the sanctification and the good of all souls. Let us strive with holy desires and yearn for all the glory of Almighty God and all the good for the soul and body, which the chosen priests of Jesus Christ are capable of doing in the world.

A brief homily or a pause for silent reflection.

FOR DEEPENING AND PERSONAL PRAYER

Biblical texts: Lev 19:1-18; Mt 5:1-16; I Cor 1:1-9; Eph 1:1-14; Phil 2:1-18; 1 Ts 4:1-12; 1 Pt 1:1-25.

Church texts: *Lumen gentium*, 39-42; *Vita Consecrata*, 33, 35, 39, 93 *Novo millennio ineunte*, 30-31; *Starting afresh from Christ*, 18, 23.

INTERCESSIONS

In place of the Rogationist Intercessions of the day.

Lord Jesus, you said that the good tree is known by its fruits,

- grant that, following in the footsteps of St. Hannibal Mary, we may always remain united with you, the true vine, to bear fruits of holiness.

Lord Jesus, you call everyone to be holy in order to experience perfect communion with you and the Father in the Holy Spirit,

- help us to be in communion with our brothers and sisters, following the example of St. Hannibal Mary, to be united with you, who are our life.

PRAYER

At the end of Vespers or in another moment after Vespers.

O God, who gave St. Hannibal Mary the grace to follow the poor and humble Christ to the end, grant that we too may live our vocation faithfully, so that we may attain the perfect charity which you offered to us in your Son. He is God, and he lives and reigns with you, in the unity of the Holy Spirit, forever and ever. Amen.

SECOND DAY: MAY 30**APOSTLE OF PRAYER FOR VOCATIONS**

*The harvest is great, but the laborers are few!
Therefore, pray the Lord of the harvest,
to send out laborers into his harvest. (Mt 9: 37-38)*

L. Lord, send holy apostles into your Church,
A. and give us a kind heart to be in your service every day.

After the short reading at Vespers or at the other times as indicated above.

From the Writings of St. Hannibal Mary Di Francia *Vol. 51, pp. 495-496*

Two Evangelists, St. Matthew and St. Luke, recorded this divine command of the zeal of the Heart of Jesus. St. Matthew (9:37-38) expresses it in this way: Then,

Jesus said to his disciples: The harvest is abundant, but the laborers are few. Pray, therefore, the Lord of the harvest to send out laborers for his harvest. St. Luke (10:2) writes this: And he said to them, The harvest is abundant, but the laborers are few. Therefore, pray the Lord of the harvest to send out laborers for his harvest.

These two passages from the holy Gospels are a great revelation.

First, they show the ardent zeal of the Most Holy Heart of Jesus, who was about to institute the priesthood, his true and eternal Priesthood on earth, to continue the divine worship, to perpetually offer the victim of infinite value, and to continue on earth his divine ministry of the eternal salvation of souls. Those symbolic words represented the holy Church and the whole world, and every single social gathering, as a harvest, which, if well cultivated by good laborers, would fill the mystical granaries with an abundant harvest; but if neglected, it would perish miserably.

With those words, Our Lord Jesus wanted to show that the salvation of this mystical harvest of souls is his priests, but to obtain this priceless gift, it is necessary to ask the Supreme Master, who is God, who is himself. He wanted to teach us that his priests do not come by chance, they are not formed by themselves, and human effort cannot form them; but they come from the Divine Mercy, which creates

them, generates them, gives them to the world, and if we do not pray for them, we will not obtain them!

Is all this not obvious?

God sends the saints to earth. Is this not perhaps one of the greatest mercies that he grants? How can you expect to have it if you never ask? The command of Jesus Christ is very clear: The harvest is abundant, but the laborers are few. Therefore, pray the Lord of the harvest to send out laborers into his harvest.

Or:

From the Writings of St. Hannibal Mary Di Francia *Vol. 61, [2176], p. 208*

The Word of the Gospel: *Rogate ergo Dominum messis, ut mittat operarios in messem suam*, constantly troubled my thoughts from the very beginning of this Pious Work.

I thought: what are these few orphans who are saved, and these few poor people who are evangelized, compared to the millions who are lost and who lie abandoned like sheep without a shepherd? I looked at the limits of my meager strength, and the small extent of my capacity, and I sought a way out, and I found it wide, immense, in those adorable words of Jesus Christ our Lord: *Rogate ergo Dominum messis, ut mittat operarios in messem suam*. Then, I seemed to have found the secret of all good works and the salvation of all souls. With this prevailing thought, I considered this Pious Institute not so much as a simple

work of Charity, aimed at saving a few orphans and the poor, but as one with an even greater and more far-reaching purpose, more directly aimed at the divine glory and the salvation of souls, for the good of the whole Church: the purpose of receiving from the most sacred lips of Jesus Christ the command of his Divine Heart, expressed in those sweetest words: *Rogate ergo Dominum messis, ut mittat operarios in messem suam*, and to fulfill it with zeal in the best possible way, *for the greater consolation of the Heart of Jesus!*

Or:

From the Writings of St. Hannibal Mary Di Francia *Vol. 2, [1566], pp. 143-144*

A young man, at the beginning of his desire to give himself to God, and when he still did not know those divine words of the holy Gospel, had this prevailing thought in his mind, namely: to work for the greatest good in the holy Church, to save many souls, to extend the kingdom of God on earth, there was no other means more certain than the increase of chosen ministers of God, of holy apostolic men, according to the Heart of Jesus. Therefore, the best and most effective prayer to be preferred would be to insistently ask the Most Holy Heart of Jesus to send on earth holy men and chosen priests, as in the time of St. Dominic and St. Francis [of Assisi], as in the time of St. Ignatius [of Loyola], as in the days of St. Francis

[de Sales], St. Alphonsus [Liguori], and the like. This idea seemed very clear and unquestionable to him.

This young man was later surprised and perplexed when he read these divine words in the holy Gospel: The harvest is abundant, but the laborers are few. Therefore, pray the Lord of the harvest to send out laborers into his harvest (Mt 9:37-38; Lk 10:2).

When he became a priest, he had an idea that it could be something very pleasing to the Most Holy Heart of Jesus and to the Immaculate Heart of the Most Blessed Virgin, and fruitful of great benefit, if two religious communities were formed, one of men and one of women, who would take the vow of obedience to this command of Jesus Christ *Rogate ergo Dominum messis, ut mittat operarios in messem suam* and by means of this vow they would bind themselves to three things:

1. To pray daily and fervently to the adorable Heart of Jesus, the Most Blessed Virgin Mary, St. Joseph, the Angels and Saints, to implore many and holy priests and sacred laborers for the holy Church, for all peoples, for all nations of the world, and for the most holy and extraordinary vocations for all seminaries, for all religious orders and for all dioceses.

2. To spread everywhere, as far as possible, this spirit of prayer in homage and obedience to this divine command.

3. To be themselves, according to the limits of their capacities, laborers in the mystical harvest, working for the spiritual and temporal good of their neighbors.

A brief homily or a pause for silent reflection.

FOR DEEPENING AND PERSONAL PRAYER

Biblical texts: Ex 3:1-13; 1Sam 3:1-10; Jer 1:4-10; Mt 9:35-38; 10:1-15; Lk 10:1-24; 11:1-13; 18:1-14; Jn 17; Acts 1:6-14.

Ecclesial texts: *Optatam totius*, 2; *Presbyterorum ordinis*, 11; *Ad gentes*, 36; *Starting afresh from Christ*, 9, 16, 17; *Ecclesia de Eucharistia*, 31-32; *Novo millennio ineunte*, 32-34.

INTERCESSIONS

In place of the Rogationist Intercessions of the day.

You inspired St. Hannibal Mary to dedicate his life to the prayer for vocations,

- may humble and generous people flourish in abundance and devote themselves faithfully to the proclamation of your Gospel.

In your providence you have given St. Hannibal Mary to the Church as a new model of holiness,

- may we share his zeal to spread in the Church the command to pray for the gift of the Gospel laborers.

PRAYER

At the end of Vespers or in another moment after Vespers.

Eternal Shepherd, in your loving plan, you chose St. Hannibal Mary, priest, and made him an outstanding apostle of the prayer for vocations and a true Father of orphans and the poor; through his merits and his intercession, send many holy laborers of the Gospel into your harvest and grant that, enkindled by the same flame of love, we may follow his teaching and example. Through Christ our Lord. Amen.

THIRD DAY: MAY 31***FATHER OF THE ORPHANS AND THE POOR***

Whatever you did for one of these least brothers of mine, you did it for me. (Mt 25:40)

L. Jesus, Good Shepherd, compassionate and merciful,

A. make us docile to your word and attentive to the needs of others.

After the short reading at Vespers or at other times as indicated above.

From the Writings of St. Hannibal Mary Di Francia *Vol. 56, [3768], pp. 121-122*

My love for my Lord Jesus Christ as true God urges me to obey all of his words, and it kindles in me another flame of love, that is, the love of my neighbor.

Jesus said: Love your neighbor as yourself (Mt 19:19), and I strive to love my neighbor as myself; for this reason, I have devoted my humble life to the good of my neighbor as miserably as I can. Jesus said: Give to anyone who asks you (Mt 5:42), and whatever you do for the least of my brothers you do for me (cf. Mt 25:40); thus, I try not to refuse anyone, and in the person of the poor, I venerate the person of Jesus Christ. Jesus blessed the children, loved them with tender love, and said: See that you do not despise any of these little ones. I say to you, their Angels in heaven always contemplate the face of my heavenly Father (Mt 18:10). This is why I love children so much and why I strive to save them. First of all, I consider that the greatest purpose of everything that Jesus Christ our Lord did, said and suffered, was the eternal salvation of souls. He sweated blood in the garden when he thought of the many souls who are lost because of pride and sensuality; and I strive first of all for the eternal salvation of souls.

Dearest professor, I am not telling you these things to boast, for I am nothing, but to show you that love of neighbor to the point of sacrifice cannot exist without love for Jesus Christ God. I am speaking of true,

humble, deep sacrifice, not of fanaticism, which is only apparent love of neighbor. Dearest professor, that if I did not love Jesus Christ God, I would quickly become annoyed for staying in the midst of the poorest of the poor, and for depriving myself of what is mine, for losing sleep and peace because of the poor and the children!

Or:

From the *Writings* of St. Hannibal Mary Di Francia *Vol. 50, [APR 37 – 2209], p. 549*

As a priest of Jesus Christ, ever since I embraced this sacred ministry, I have always felt a lively affection that has made me desire the good and happiness of others as though they were mine.

It seems to me that I have a bond of holy friendship with everyone on earth, whether they are of my religion or another, whether they are rich or poor, gentlemen or laborers, humble and miserable people or lofty aristocrats. I saw in everyone my brother and my Lord, and the best I wished for myself in this life and in the next, I equally wished for everyone.

Or:

From the *Writings* of St. Hannibal Mary Di Francia *Vol. 44, [APR 859 – 5845], p. 114*

Since this Pious Work is dedicated to the salvation of children, I will strive, insofar as Holy Obedience permits me, to devote myself to the welfare of

children, whether they be interns or externs. In my heart, I will ardently desire the salvation of all the children of the world, and I will ask for it with fervent prayers to the Most Holy Hearts of Jesus and Mary. I will love and respect the poor of Jesus Christ with a spirit of faith and charity, considering them as suffering members of the mystical Body of our Lord Jesus Christ, always remembering how much Jesus Christ our Lord exalted the poor, declaring that whatever is done for the poor, is done for him (cf. Mt 25:40). I deplore that the ignorant and lost world rejects and despises them, just as many Christians often do. Until they are on the right path of eternal salvation, I will consider them as great and noble people and princes in the sight of God, remembering this divine Word: *Their names are honorable in his sight* (cf. Ps 71:14 Vul.). Even if they are troublesome, I will be sympathetic in helping and serving them as much as I can, and even more in evangelizing them and bringing them closer to God.

Likewise, I will be available and compassionate to the sick and the dying, believing that the greatest joy of our Lord Jesus Christ lies in these Works of Charity.

The most perfect observance of the commandment to love one's neighbor as oneself is the most effective means of my sanctification.

A brief homily or a pause for silent reflection.

FOR DEEPENING AND PERSONAL PRAYER

Biblical texts: Dt 15:7-11; 1 Kings 17:7-24; Sir 4:1-10; Is 58:4-12; Mt 25:31-46; Lk 10:25-37; Lk 19:1 - 10; Acts 2:42-48; Jas 2:1 -26.

Ecclesial texts: *Starting afresh from Christ*, 10,23, 27, 33, 34, 35, 36; *Vita Consecrata*, 82; *Novo millennio ineunte*, 49-50; *Deus caritas est*, 16-18.

INTERCESSIONS

In place of the Rogationist Intercessions of the day.

You lifted up the misery of the poor and the abandonment of orphans through the pastoral zeal of St. Hannibal Mary,

- teach us to respond to the needs of the poor and to recognize you in those who weep.

You who inspired in St. Hannibal Mary the commitment to the human promotion and the evangelization of the young,

- make us committed to molding in them the true image of Christ, the perfect man.

PRAYER

At the end of Vespers or in another moment after Vespers.

O God, hope of the humble, refuge of the poor and father of orphans, you have chosen St. Hannibal Mary, priest, as an outstanding apostle of prayer for vocations. Through his intercession, send into your

harvest worthy laborers of the Gospel, and moved by his same spirit of charity, we may grow in the love of you and of neighbor. Through Christ our Lord. Amen.

Second Format

Before Vespers

Litany of St. Hannibal Mary (p. 525 or p. 529)

COMMEMORATION
OF THE BLESSED *TRANSITUS*
OF ST. HANNIBAL MARY

First Format

The **Transitus** Prayer is the commemoration of the death, the passage to Heaven of our Father, St. Hannibal Mary. If possible, the prayer should take place on the morning of June 1, around 6:30 a.m., the time of St. Hannibal Mary's death.

GREETINGS

L. In the name of the Father, and of the Son, and of the Holy Spirit.

A. Amen.

L. The Lord be with you.

A. And with your spirit.

L. Dear Brothers, we are gathered together to commemorate the *transitus* of our Fr. Hannibal Mary, that is, his passage from earthly life to eternal life, which took place at the dawn of Wednesday, June 1, 1927, in the locality of Guardia, on the outskirts of Messina. It is a grace for all of us to once more listen to his last words, to remember his last gestures, and to relive his death.

A brief pause for silence

L. Praise to you, O Father, for you have enriched the Church with the holiness of your servant Hannibal Mary.

A. Blessed be the Lord forever.

L. Praise to you, O Lord Jesus Christ, for you have made St. Hannibal Mary an outspoken and ardent prophet of your words: “*Rogate Dominum messis ...*”

A. Blessed be the Lord forever.

L. Praise to you, O Holy Spirit, for you have endowed St. Hannibal Mary with the charisms of charity and wisdom of the Rogate.

A. Blessed be the Lord forever.

L. Let us pray. Holy Father, you deigned to accept your humble servant Hannibal Mary to the glory of the Blessed. Grant that we, who devoutly remember his *transitus* from this earth to you, may follow his example and burn with the same love for you and for our brothers and sisters and one day be admitted with him into eternal joy. Through Christ our Lord.

A. Amen.

From the Book of Wisdom (4:7-15)

But the righteous one, though he dies early, shall be at rest. For the age that is honorable comes not with the passing of time, nor can it be measured in terms of years. Rather, understanding passes for gray hair, and an unsullied life is the attainment of old age. The one who pleased God was loved; he who lived among

sinners was transported, snatched away, lest wickedness pervert his mind or deceit beguile his soul; For the witchery of paltry things obscures what is right and the whirl of desire transforms the innocent mind. Having become perfect in a short while, he reached the fullness of a long career; for his soul was pleasing to the LORD, therefore he sped him out of the midst of wickedness. But the people saw and did not understand, nor did they take this into account.

The Word of the Lord.

PSALM 112 – The Blessings of the Righteous Man

**Ref. He gives generously to the poor,
his justice endures forever.**

Blessed the man who fears the Lord,
who greatly delights in his commands.
His posterity shall be mighty upon the earth;
the upright generation shall be blessed. **R.**

He dawns through the darkness,
his generosity shall endure forever.
Well for the man who is gracious and lends,
who conducts his affairs with justice. **R.**

He shall never be moved;
the just man shall be in everlasting remembrance.
An evil report he shall not fear;
his heart is firm, trusting in the Lord. **R.**

Pause for silent reflection.

ACCOUNT OF THE DEATH OF ST. HANNIBAL MARY

L. Dear Brothers, having listened to the Word of God which enlightened us about the death of the Righteous Man, let us now prepare ourselves with devout recollection to relive the moment of St. Hannibal's death. From the words of his first biography, we will once again hear the account of his last days on earth up to the moment when he entered the joys of eternal life to receive the reward promised to the good laborers of the Gospel. It was at 6:30 at dawn on Wednesday, 1 June 1927, in the locality of Guardia, in Messina. May this moment of listening and prayer *illumine the eyes of our minds and make us understand* the holiness to which God is calling us, following in the footsteps of our Father.

One or more readers take turns in reading.

From the biography *Father Mary Hannibal Di Francia. His Life and Works* by Fr. Francis Vitale (English edition, pp. 361 ff)

Easter was approaching and we wondered if the Risen Jesus would take the Father into heavenly life. The Father was eagerly awaiting Easter, hoping to celebrate the Holy Mass and say: *I have wanted so much to eat this Passover meal with you.*

As his illness worsened, the Father went to confession very often and, like a candid child, asked some of his priests for advice. One evening he said to Fr. Vitale: "After I die, I want you to continue to help these people (he named them one by one) and in this particular manner..." Charity reigned until his last breath.

Great were his sufferings during the last days of his illness, but equally admirable were his examples of self-surrender and union with God. He lacked sleep and rest, and sometimes he could not even breathe; it seemed that he was dying. When he had periods of rest, he used to say: "I am a ball in God's hands. He is a good marksman who knows how to aim well, and one day he heals me, another day he hits me." On the night of his last Easter, when he understood that he would no longer be able to say Mass again, he exclaimed: "My Easter is to do God's will. He could heal me by his mere word as he did with the paralytic, or even through the intercession of the saints, but we must always say: 'Your will be done...'" Seeing that the illness was getting worse, the doctors tried the last remedy: they ordered that he be taken to the countryside, to the locality of Guardia, with all the necessary care. On May 9, accompanied by some of our priests and lay Brothers, and with the doctor always at his side, the Father followed God's will and left Messina.

This is how the Father had written in one of his youthful poems, almost prophesying the place of his death:

“In the lonely woods,
at the foot of the mountains,
unknown to the world, to men,
my room will be ... and here I will die ...
the story of my rumbling afflictions
will remain unknown to men:
God alone will know! “

* * *

He seemed to have somehow recovered from his usual exhaustion; therefore, we hoped with greater expectation...

In the evening of Monday, May 30, the Father told Fr. Vitale: “I feel some improvement; perhaps I will soon be able to resume my work.” On Tuesday morning, feeling a little more relieved, he got up at around 8:00 a.m., after receiving the Holy Communion and praying the usual thanksgiving, and then, sat down in his chair. Brother Lapelosa recounts: “Suddenly his face was happy and radiant; his eyes were sparkling and full of energy he exclaimed: ‘Oh! the Most Holy Child Mary (*Santissima Bambinella*)! How beautiful she is! How beautiful she is! Look at the twelve stars; look at her little face, oh her little feet! Look, Brother, by the window!’ With my heart pounding, I ran here

and there, touching the wall, and turned back to the Father to ask for new indications, to which he replied, 'On this side, more... over there, to the right! Further up! You almost touched her!' Alas! I did not have as much faith as the Father's! I was unworthy of such grace! That is why I saw nothing...!"

At this point of the narration, this prayer of Fr. Hannibal to the Blessed Mother is recited in alternating choirs or with the soloist. A Marian hymn may be sung in its place.

L. And now brothers, let us relive this moment of encounter between Fr. Hannibal and the Most Blessed Virgin Mary by praying one of the most beautiful prayers he composed for the Blessed Virgin.

A. O Immaculate Mother of God, we implore you:
 Never cease to show us your motherly protection.
 In you we place all our hope;
 to you we entrust all our interests;
 in particular, we entrust to you this sacred banner of
 the Rogate
 which forms all our glory,
 the banner of our religious aspirations,
 around which we are closely united,
 by which we are strong despite our weaknesses,
 rich in our poverty,
 courageous in the midst of life's struggles:
 we entrust it to you.
 You who treasured in your maternal heart
 all the words of your divine Son,

You certainly did not fail to keep
 this sublime saying which came from the zeal of the
 Most Sacred Heart of Jesus:

*Rogate ergo Dominum messis, ut mittat operarios in
 messem suam;*

O admirable mystery of your motherly goodness!

This sacred Word,
 this divine command, hidden in your Heart,
 you deigned to reveal it to us, your little ones,
 in the midst of these shanties,
 and through us
 you deigned to spread it elsewhere,
 and to draw to it
 the attention of the Church.

O Mother, your thousand titles
 proclaim you Our Lady,
 they adorn your sweet name
 with grace and splendor,
 Perchance be not the last Jewel
 that adorns your crown,
 Mistress of the mystical harvest
 to call you again! Amen.

After the prayer or Marian song, the reading resumes.

On the evening of May 31, he seemed more haggard;
 however, he went to bed serenely; he blessed those
 around him as usual, and stayed with Brother Michael
 Lapelosa, who watched over him. He spent the night
 sleepless and in pain but then seemed to fall asleep.

After midnight, the Brother felt the bed shake a little and asked the Father if he needed anything. When he received no reply, he became frightened and hurriedly called Brother Mary Anthony, and they both woke the priest who was sleeping in the next room. That night, Fr. Vincent Gandolfo from Aragona, our priest friend and admirer of the Father had wanted to spend the night there, and our priests agreed to it. When Fr. Gandolfo realized that the Father was in agony, he began saying the Prayer of Commendation. Meanwhile, Fr. Vitale, who had been contacted by telephone, rushed in along with the doctor who diagnosed the cerebral congestion and prescribed the necessary remedies, but he saw the immediate end.

Interpreting the Father's wishes in that last hour, Fr. Vitale asked Fr. Gandolfo to say the Mass for the dying, while he continued the prayers of commendation with the Rogationists and Sisters who arrived. Meanwhile, he asked that a telegram be sent to the Holy Father requesting the Apostolic Blessing for the dying. Shortly after the Holy Mass, amid the invocations of the priest who was assisting him and the prayers of his children, the Father breathed his last. It was at 6:30 a.m., on Wednesday, June 1 [1927].

A long pause for silence

COMMUNITY PRAYER

L. Dear Brothers, with joy and gratitude for the holiness of our Founder, Hannibal Mary, let us invoke God, Lord of the harvest and source of all holiness, to grant us the grace to follow in his footsteps.

L. Let us pray together and say:

R. Through the intercession of St. Hannibal Mary, hear us, O Father.

- For the “Church of Jesus Christ, the great field covered with harvest”, that, through the intercession of St. Hannibal Mary, the Apostle of the Rogate, she may obtain many and holy laborers of the Gospel in every moment of history. Let us pray. **R.**

- For the Holy Father **N.**, our Bishop **N.** and for all the pastors of the Church, that following the example of our Founder, they may dedicate their lives more and more to the service of the Gospel and devote all their energies to the cause of the kingdom of God. Let us pray. **R.**

- For the Congregations of the Rogationists and the Daughters of Divine Zeal, that, following in the footsteps of Fr. Hannibal, they may become the sign of God’s Compassion and the prophecy of the Rogate for today's world. Let us pray. **R.**

- For all the lay associations of the Family of the Rogate, that, with the help of the Spirit and with the example of St. Hannibal Mary, they may bring the authentic spirit of the Gospel of the Rogate into temporal realities, like yeast that ferments the dough. Let us pray. **R.**

- For all those who suffer, the little ones and the poor of the world, that they may be supported and helped through the intercession of our Father, Hannibal Mary, who continues to love and defend them from heaven. Let us pray. **R.**

- For all the Rogationists and the Daughters of Divine Zeal who are in heaven, so that together with the Father Founder they may intercede to obtain many and holy vocations among the People of God. Let us pray. **R.**

L. Let us pray. O God, hope of the humble, refuge of the poor and father of orphans, You have chosen St. Hannibal Mary, priest, as an outstanding apostle of prayer for vocations. Through his intercession, send into your harvest worthy laborers of the Gospel, and moved by his same spirit of charity, we may grow in the love of you and of neighbor. Through Christ our Lord.

A. Amen.

BLESSING WITH THE RELIC OF THE SAINT

If the community has a relic of St. Hannibal Mary, the blessing may be given with it.

L. The Lord be with you.

A. And with your spirit.

L. Through the intercession
of St. Hannibal Mary,
may Almighty God bless you,
Father, Son + and Holy Spirit.

A. Amen.

L. Follow in the footsteps of Fr. Hannibal.
Go in peace.

A. Thanks be to God.

The celebration ends with the hymn to St. Hannibal Mary or with another appropriate song, during which the relic of the Saint may be kissed.

Second Format

INDICATIONS FOR THE CELEBRATION

Solemn form: To be celebrated early in the morning, the commemoration begins with a hymn to St. Hannibal Mary or another appropriate song, during the entrance procession. The presider brings, if possible, the relic of the Saint. The relic is placed next to the altar, and both are incensed. Then the celebrant or guide, from the presider's chair, begins the prayer as indicated below.

Simple form: If possible, the relic of the Saint is placed near the altar. The celebration begins with a Hymn to St. Hannibal Mary. Then it continues as indicated below. If the presider is neither a priest nor a deacon, the greeting “The Lord be with you” is omitted both at the beginning and at the end.

INVITATION TO PRAYER

L. In the name of the Father, and of the Son, and of the Holy Spirit.

A. Amen.

L. The Lord be with you.

A. And with your spirit.

L. Dearly beloved, today we are gathered here in prayer to commemorate the *transitus*, that is, the “passage” from earthly life to eternal life, of St. Hannibal Mary, which took the place at dawn on Wednesday, June 1, 1927, in the humble country

house in the locality of Guardia, a short distance from the city. Let us observe a few moments of silence and praise God in our hearts for enriching the Church with the gift of the holiness of Fr. Hannibal Mary Di Francia, an outstanding Apostle of Prayer for the laborers of the Gospel and true Father of the orphans and the poor.

A brief pause for silence.

L. Let us pray. Holy Father, you deigned to admit your humble servant Hannibal Mary, priest, to the glory of the Blessed. Grant that we, who devoutly remember his *transitus* from this world to you, may follow his example and imitate his love for you and for our neighbor. Grant that we too may one day join him in eternal joy. Through Christ our Lord.

A. Amen.

READING

THE HOLY DEATH OF FR. HANNIBAL

From the biography *Father Mary Hannibal Di Francia. His Life and Works* by Fr. Francis Vitale (English edition, pp. 364-365)

On the evening of May 31, he seemed more haggard; however, he went to bed serenely; he blessed those around him as usual, and stayed with Brother Michael Lapelosa, who watched over him. He spent the night

sleepless and in pain, but then seemed to fall asleep. After midnight, the Brother felt the bed shake a little and asked the Father if he needed anything. When he received no reply, he became frightened and hurriedly called Brother Mary Anthony, and they both woke the priest who was sleeping in the next room. That night, Fr. Vincent Gandolfo from Aragona, our priest friend and admirer of the Father had wanted to spend the night there, and our priests agreed to it. When Fr. Gandolfo realized that the Father was in agony, he began saying the Prayer of Commendation. Meanwhile, Fr. Vitale, who had been contacted by telephone, rushed in along with the doctor who diagnosed the cerebral congestion and prescribed the necessary remedies, but he saw the immediate end.

Interpreting the Father's wishes in that last hour, Fr. Vitale asked Fr. Gandolfo to say the Mass for the dying, while he continued the prayers of commendation with the Rogationists and Sisters who arrived. Meanwhile, he asked that a telegram be sent to the Holy Father requesting the Apostolic Blessing for the dying. Shortly after the Holy Mass, amid the invocations of the priest who was assisting him and the prayers of his children, the Father breathed his last. It was at 6:30 a.m., on Wednesday, June 1 [1927].

A brief pause for silence

COMMUNITY PRAYER

O St. Hannibal Mary, true servant of the Most High, even in this life you had the privilege of contemplating the face of the Lord in the faces of the poor and defenseless little ones. O holy soul, you were always pierced by the martyrdom of your love for the little ones and the poor, for whom you “begged men and God.” O Blessed Heart, image of the Heart of Christ, you too were pierced by the fire of compassion for the poor, the orphans and the afflicted. Prophet of God, you offered your whole life in obedience to the “Rogate”, the Word-Command of Christ the Savior. Our Venerable Father, before you died, you exhorted your tearful children to love God and neighbor. Receive us kindly under your fatherly gaze and help us in our earthly pilgrimage until we, too, together with you and with all the Saints, will contemplate the face of God forever in the heavenly homeland. Amen.

L. Glory to the Father and to the Son and to the Holy Spirit.

A. As it was in the beginning, is now and will be forever. Amen

The prayer may continue with the celebration of Lauds, beginning immediately with the Psalmody of the day and ending with the greeting and blessing using the formula below. Otherwise, the celebration ends with the blessing and kissing of the relic.

BLESSING WITH THE RELIC OF THE SAINT

If the community has a relic of the Saint, a blessing can be imparted with it.

P. The Lord be with you.

A. And with your spirit.

P. Through the intercession of St. Hannibal Mary,
may Almighty God bless you:
the Father and the Son + and the Holy Spirit.

A. Amen.

P. Follow in the footsteps of St. Hannibal Mary. Go in
peace.

A. Thanks be to God.

*The celebration ends with the hymn to St. Hannibal Mary or with
another appropriate song, during which the relic of the Saint may
be kissed.*

INTERCESSORY PRAYERS FOR THE CELEBRATIONS OF ST. HANNIBAL MARY

To be recited before or after the Eucharistic celebration, or at another appropriate time. They may be alternated with the verses of an appropriate hymn inspired by St. Hannibal Mary.

Let us pray to God our Father, so that through the intercession of St. Hannibal Mary, the apostle of prayer for vocations and father of the orphans and the poor, he may obtain for us the grace of fidelity to our vocation and of generous commitment to the building up of the Church.

1. O God, you have given St. Hannibal Mary the grace to understand and live the word of Jesus: “The harvest is abundant, but the laborers are few. Therefore, pray the Lord of the harvest to send out laborers into his harvest”, and to discover the plan of his life as a laborer of the Gospel in the harvest of the little ones and the poor. Grant also that, through his intercession, we may live our lives fully, opening ourselves generously to the service of our neighbors who are most in need, to be credible witnesses to the love of Christ in the world.

Glory be.

2. O Father, you have granted to St. Hannibal Mary the ability to recognize in the “Rogate”, the unceasing prayer for the gift of many and holy vocations, the

effective means for the evangelization and the sanctification of peoples. Through his intercession, help us to understand that the prayer for vocations is "the secret of all good works and the salvation of all souls", and to spread it in the Church by every means.

Glory be.

3. O God, compassionate and merciful, you have called St. Hannibal Mary to your service to help and evangelize the little ones and the poor with evangelical love. Through his intercession, teach us to see the face of Jesus in every person, especially those who suffer, so that we may promptly place ourselves at their service and bear witness to your Fatherly love.

Glory be.

4. Lord Holy Father, you have inspired in St. Hannibal Mary the foundation of two religious families, the Daughters of Divine Zeal and the Rogationists of the Heart of Jesus, consecrated to you in the mission of unceasing prayer for vocations and service to the little ones and the poor. Through his intercession, may many in the Church choose to follow Christ in the profession of the evangelical counsels and in the priestly ministry.

Glory be.

5. O God, you have given St. Hannibal Mary the grace to live fully the mystery of the presence of Jesus in the Eucharist. Through his intercession, grant us too to become fully Eucharistic persons, making the Sacrament of the Altar the “loving and fruitful center” of our life and apostolate.

Glory be.

6. God our Father, you have fostered in St. Hannibal Mary a “most tender, ardent and constant” Marian devotion, and you made him understand that love for the Blessed Virgin Mary makes one a Saint. Help us to venerate the Immaculate Mother of your son Jesus, by listening to his words and putting them into practice.

Glory be.

O God, hope of the humble, refuge of the poor and father of orphans, you have chosen St. Hannibal Mary, priest, as an outstanding apostle of prayer for vocations. Through his intercession, send into your harvest worthy laborers of the Gospel, and moved by his same spirit of charity, we may grow in the love of you and of neighbor. Through Christ our Lord. Amen.

**PRAYERS OF THE FAITHFUL
FOR THE CELEBRATION
OF ST. HANNIBAL MARY**

For the Eucharistic celebration, choose some of the following intentions from time to time.

P. Comforted by the testimony of St. Hannibal Mary, an outstanding apostle of prayer for vocations and true Father of the orphans and the poor, let us open our hearts to filial trust in God, the Giver of every perfect gift. Let us pray together and say:

R. Father, give us your Spirit of holiness.

1. For the Church: so that she may be clothed with the same sentiments of Christ and fulfill her mission in the world by bearing witness to the gift of holiness in the service of charity and in the commitment to peace, we pray. ***R.***

2. For the Pope, the bishops, the priests and all those who carry out educational activities in the Christian communities: so that they may propose and promote the vocation to holiness in ordinary life as a fundamental project of Christian life, we pray. ***R.***

3. For the leaders of nations and for all those who hold government responsibilities in civil society: so that they may always be committed to the promotion of

justice, respect for human rights and freedom, and become heralds and witnesses of peace among peoples, we pray. *R.*

4. For those who work to alleviate human suffering: so that, following the example of St. Hannibal Mary, they may know how to recognize and serve Jesus Christ present in their brothers and sisters, we pray. *R.*

5. For vocations to the consecrated life and to the priestly ministry: so that the Lord, through the merits and intercession of St. Hannibal Mary, may inspire many and holy vocations to special consecration, to announce and witness the coming of the kingdom of God in history, we pray. *R.*

6. For children: so that they may be at the center of the attention of the family and educational institutions, that their rights may be safeguarded and that they may be accompanied in their growth to become responsible citizens and witnesses of the Gospel, we pray. *R.*

7. For young people: so that through the intercession and following the example of St. Hannibal Mary, they may know how to listen attentively to the Word of God, they may know how to discern and generously follow the project of life to which they are called, we pray. *R.*

8. For the sick, the suffering and the abandoned: so that through the intercession of St. Hannibal Mary they may be comforted and helped by us to value their suffering, lived in union with Christ, so that from the Lord of the harvest they may obtain the gift of new and holy evangelizers for the salvation of the world, we pray. *R.*

9. For Christian families: so that they may be schools of formation in the gift of self, an indispensable quality for inspiring vocations to the priestly, religious and missionary life, we pray. *R.*

10. For us who celebrate this Eucharist: so that, following the teaching and example of St. Hannibal Mary, we may become people who pray for the gift of the “laborers of the Gospel” and learn to give our lives in service to our neediest brothers and sisters, we pray. *R.*

P. O God our Father, we thank and praise you for calling everyone to holiness. In St. Hannibal Mary, you offer us an authentic model of Christian perfection. Through his intercession, grant that we may always remain faithful to your Son Jesus, who lives and reigns with you and with the Holy Spirit forever and ever.

A. Amen.

NOVENA OF ST. ANTHONY OF PADUA

First Format

Incorporated into the celebration of Vespers.

FIRST DAY: JUNE 4

After the short reading:

From the “Sermons” of St. Anthony of Padua

Actions speak louder than words

The man who is filled with the Holy Spirit speaks in different languages. These different languages are different ways of witnessing to Christ, such as humility, poverty, patience and obedience; we speak in those languages when we reveal these virtues in ourselves to others. Actions speak louder than words; let your words teach and your actions speak. We are full of words but empty of actions and therefore are cursed by the Lord since he himself cursed the fig tree when he found no fruit but only leaves. Gregory says: “A law is laid upon the preacher to practice what he preaches.” It is useless for a man to flaunt his knowledge of the law if he undermines its teaching by his actions.

But the apostles spoke as the Spirit gave them the gift of speech. Happy the man whose words issue from the Holy Spirit and not from himself! For some men speak as their own character dictates but steal the words of others and present them as their own and claim the credit for them. The Lord refers to such men and others like them in Jeremiah: So, then, I have a quarrel with the prophets that steal my words from each other. I have a quarrel with the prophets, says the Lord, who have only to move their tongues to utter oracles. I have a quarrel with the prophets who make prophecies out of lying dreams, who recount them and lead my people astray with their lies and pretensions. I certainly never sent them or commissioned them, and they serve no good purpose for this people, says the Lord.

We should speak, then, as the Holy Spirit gives us the gift of speech. Our humble and sincere request to the Spirit for ourselves should be that we may bring the day of Pentecost to fulfillment, insofar as he infuses us with his grace, by using our bodily senses in a perfect manner and by keeping the commandments. Likewise, we shall request that we may be filled with a keen sense of sorrow and with fiery tongues for confessing the faith, so that our deserved reward may be to stand in the blazing splendor of the saints and to look upon the triune God.

In place of the Rogationist Intercessions of the day.

Lord Jesus, you sent your servant St. Anthony to sow the seed of your Word,

- grant an abundant harvest to the laborers of the Gospel.

In St. Anthony, you continue to heal every disease and infirmity,

- help the poor and abandoned children with the generous charity of those who have recourse to you.

Through St. Anthony, you have opened the way of life to many,

- grant our deceased brothers and sisters the eternal joy of paradise.

SECOND DAY: JUNE 5

After the short reading:

From the “Sermons” of St. Anthony of Padua

Behold, we have left everything and followed you

At that time, Simon Peter said to Jesus: “Behold, we have left everything and followed you” (cf. Mt 19:27). You did right, Peter; you could not follow a running man if you were burdened. A little earlier you heard the Lord saying: “Amen, I say to you, it will be hard for one who is rich to enter the kingdom of heaven” (cf. Mt 19:23); and so, to enter with ease you left everything. What is meant by “everything”? We must

leave outward and inward things, that is, possessions and the desire to possess, so that nothing remains to us (literally *no relics*, from the Latin *relinquere*, to relinquish). The Lord says in Isaiah: “I will destroy the name of Babylon, every remains [*relic*] of it, the bud and the offspring” (cf. Is 14:22). The “name of Babylon” stands for ownership, such as “mine” and “yours”. Christ destroyed in his apostles not only this “name”, but also the “remains” of ownership; and not only this, but also the “bud”, that is, the temptation to have things, and the “offspring”, that is, the desire to possess. Blessed are those religious in whom these things are destroyed, and who can truly say: “Behold, we have left everything”.

In place of the Rogationist Intercessions of the day.

Lord Jesus, in the hearts of Christians, you have placed deep trust in the intercession of St. Anthony,
 - hear the prayers and vows of those who invoke you and reward those who have done us good.

Assist, O Lord, all the preachers of the Gospel,
 - give clarity and strength to their preaching and generous charity to their actions.

Welcome to the light of your dwelling those who have fallen asleep in Christ,
 - give eternal joy to our deceased confreres, relatives, friends, and benefactors.

THIRD DAY: JUNE 6

After the short reading:

From the “Sermons” of St. Anthony of Padua

O Apostles, you have already found the treasure

“And we [...] followed you” (cf. Mt 19:27). For your sake we have left all things and become poor. But because you are rich, we have followed you, so that you may make us rich. Most wretched of all men are those religious who have left all things yet have not followed Christ. A double evil will fall on them: all outward comfort is absent, and no inward comfort is present. If worldly men lacked the latter, at least they would have outward things. [...] “We have followed you. What will there be for us?” (cf. Mt 19:27). Job says: “As they dig for a treasure, they also rejoice exceedingly when they have found the grave” (cf. Job 3:21-22). A treasure in the grave is a figure of God in the flesh taken from the Virgin. Now you have found the treasure, you Apostles, now you have it entirely. What more do you seek? *What will there be for us?* What more can there be for you? Keep what you have found because it is all you are seeking. As Baruch says: “Where there is wisdom, there is prudence, strength, understanding, length of days and life, the light of the eyes and peace (cf. Bar 3:12.14). The wisdom that created everything, the prudence that governs everything, the strength which restrains the

devil, the understanding which penetrates all things, the length of life that perpetuates its followers, the food that satisfies them, the light that illumines, and the peace that gives rest.

In place of the Rogationist Intercessions of the day.

Lord Jesus, with your providence you guided the vocation journey of St. Anthony,

- grant that those whom you call to follow you on the narrow path of evangelical perfection may let themselves be guided by your Word and your Holy Spirit.

Through St. Anthony, you have made faith and Christian life flourish,

- awaken in the hearts of Christians the commitment to sanctify the world with the active witness of their lives.

In St. Anthony, you radiated the splendor of your glory,

- grant to those who have fallen asleep in your Name the grace of contemplating your face forever.

FOURTH DAY: JUNE 7

After the short reading:

From the “Sermons” of St. Anthony of Padua

You who have followed me

“Jesus said to them, Amen, I say to you that you who have followed me” (cf. Mt 19:28). The Lord did not say, ‘who have left everything’, but ‘who have followed me’. This is proper to Apostles and perfect souls. Many leave what is theirs, and yet do not follow Christ; I would say, rather, that they cling on to themselves. If you want to follow, and follow through, you must leave yourself behind. He who follows another along the way must look at that other, whom he has made his guide, not at himself. To leave oneself is to put no trust in oneself, to regard oneself as useless, when one has done all that was commanded (cf. Lk 17:10); to despise oneself as ‘a dead dog or a single flea’ (cf. 1Kg (Sm) 24:15), to give oneself precedence over no-one in one’s heart, but to reckon oneself as lower even than the greatest sinners; and to consider all one’s justices as the rag of a menstruous woman (cf. Is 64:6). It is to have oneself before one’s eyes and mourn as for someone dead, to abase oneself in everything and cast oneself totally on God. Let us listen to what is promised to those who follow in this way.

In place of the Rogationist Intercessions of the day.

Lord Jesus, in St. Anthony, you have given us a model of humility and evangelical poverty,

- grant that your Church may sow the Gospel of charity in the heart of every person.

We thank you, Lord, for giving our Congregation a special patron in St. Anthony,

- may we always work for your glory by imitating his virtues.

Christ Savior, look upon our beloved departed,

- give them an eternal home not built by human hands in the peace of the Holy Jerusalem.

FIFTH DAY: JUNE 8

After the short reading:

From the “Sermons” of St. Anthony of Padua

Who do you say that I am?

“[Jesus] said to them, ‘But who do you say that I am?’ (cf. Mt 16:15). It is as if he said, “Those are men, with human opinions; you are gods- who do you say I am?” Peter answered and said: You are the Christ, the Son of the Living God (Mt 16.16). In this confession, the human and the divine nature are united. Christ (from ‘chrism’) means ‘anointed’; because in his manhood he was anointed by God the Father with the Holy Spirit. *O God the Son, God thy Father has anointed*

you (Ps 44:8). So Isaiah says: *Thus says the Lord to my anointed Cyrus*, (Is 45:1) which means ‘heir’ or ‘son’. Whose son? Of the living God. Note that chrism is made from balm. Natural history says that the place where balm grows is called ‘the eye of the sun’, and its stalk is called a “vine”, because it resembles a vine. Its sap is used to wash patches from the eyes, and it alleviates bouts of fever. When its sap is extracted, only the bark is cut, from which a drop of exquisite fragrance flows. Christ’s generation is twofold, that of his divinity and that of his humanity, and each is ‘the eye of the sun’. [...] Christ proceeds from the Father like radiance from a source of light, like a word from a mouth, like wisdom from the heart. Hence, the generation of the divinity is called ‘eye of the sun’ because it enlightens the whole Church Triumphant, the heavenly Jerusalem. The Apocalypse says: *The glory of God gave it light, and its lamp is the Lamb* (Rev 21:23) The generation of humanity is called ‘eye of the sun’ because by the faith of his incarnation, he enlightens the whole Church Militant. [...] Every man who is born into this world is only enlightened for eternal life by the faith of Christ, who says in John 15: I am the true vine (Jn 15:1).

In place of the Rogationist Intercessions of the day.

Lord Jesus, with the protection of St. Anthony you sustain the Institute of the Evangelical Rogation,

- grant that we may be faithful to our charism with unceasing prayer for vocations and with untiring charity.

You provide for the needs of humanity with bread and all other nourishment,

- through the intercession of St. Anthony, help those who suffer from hunger, nakedness and other deprivations.

You made St. Anthony the herald of revealed truths,

- show your face to the dead who are still deprived of your glorious vision.

SIXTH DAY: JUNE 9

After the short reading:

From the “Sermons” of St. Anthony of Padua

The search for truth

There was a man of the Pharisees, by the name Nicodemus (cf. Jn 3:1), who, believing, asserted that Christ had come from God, because of the signs which he had seen. He was not reborn, however, and so he came by night, not by day because he was not yet enlightened by the heavenly light. He came by night, perhaps, because being a teacher in Israel he was ashamed of having to learn something in front of the public; or because he was afraid of the Jews. This man, because he had carefully noted the evident signs, asked more fully about the mysteries of the faith, and

so merited to be taught about the second birth and entry into the kingdom of heaven, about the divinity of Christ and his two-fold birth, about his Passion, Resurrection and Ascension, and many other matters. Note that Nicodemus, whose name means ‘outflow of earthliness’ is the figure of those who believe perfectly, but do not yet have the light of perfect works, fearing the thoughts and actions of the flesh, such as the attacks of the unbelieving Jews. They have faith alone and enjoy conversing with Christ, but they do not have the confidence that comes from good works.

In place of the Rogationist Intercessions of the day.

We thank you, Lord, for revealing your power and mercy in St. Anthony,

- manifest your providence today in the history of humanity by sending holy priests and zealous consecrated souls.

In St. Anthony, you offer us a model of love for justice and peace,

- enlighten legislators and rulers to build the world with just and wise laws.

Through St. Anthony, you have broken the bonds of death,

- purify the faithful departed from their sins and free them from all punishment.

SEVENTH DAY: JUNE 10

After the short reading:

From the “Sermons” of St. Anthony of Padua

The second birth

[To the various questions of Nicodemus] Jesus replied: “Amen, amen, I say to you, unless a man is born again... by water and the Holy Spirit, he cannot enter the kingdom of God” (cf. Jn 3:3). In the Old Testament, the way of swearing by God was to say: “As the Lord lives!” (cf. 1 Sm 26:10). In the New Testament, it is: “Amen, I say.” And while the other evangelists it is said in a simple way, John alone repeats it twice, according to what Jesus said: “When you say ‘Yes’ mean ‘Yes’” (cf. Mt 5:37), as though to say: I speak the truth in both heart and mouth... The second birth of which Jesus teaches is spiritual, being from God and the Church, for life. But Nicodemus understood only the birth of the flesh, which comes from Adam and Eve, for death. Nicodemus says, since the birth of the flesh cannot be repeated, so spiritual birth (whoever it is conferred by) cannot be repeated. They are born of the seed of the true Abraham (that is, Christ) whether by the free woman or by the servant.”

In place of the Rogationist Intercessions of the day.

Be blessed, O God, our life; you chose St. Anthony,
father of the orphans and the poor,

- help all our students and comfort all the poor who knock at our doors.

You instilled in St. Anthony the ardent desire to give his life for you,

- give young people the strength to trust in you and to build their lives on you.

God of the living and the dead, make us sharers in the glory of the Risen Christ,

- grant to our deceased brothers and sisters, relatives, students, friends, and benefactors eternal consolation in your abode.

EIGHTH DAY: JUNE 11

After the short reading:

From the “Sermons” of St. Anthony of Padua

The Spirit descends upon every baptized person

[To the various questions of Nicodemus] Jesus replied: “Amen, amen, I say to you, unless a man is born again... by water and the Holy Spirit, he cannot enter the kingdom of God” (cf. Jn 3:3). “By water and the Holy Spirit,” he says. We have three things: the fire, the pot and the food. The fire is under the pot and the food is in the pot. The fire does not actually touch the food, and yet it heats, purifies and cooks it. The fire symbolizes the Holy Spirit; the human body is

comparable to the pot; and the soul is like food. Just as food is cooked by the heat of the fire through the means of the pot, so the Baptism of water, heated by the fire of the Holy Spirit, as it touches the body outwardly, purifies the soul from all its inner sins. The Holy Spirit came down upon Christ who was baptized at the river Jordan. The Holy Spirit comes down daily in the Baptismal font upon every Christian, and by his power, one is made a child of grace from a child of wrath. So, Christ heard, for his own sake and for all those baptized in his name, the voice saying: "This is my beloved Son" (cf. Mt 3:17). In the moral sense, Baptism by water and the Holy Spirit represents Penance, which is born from the spirit of contrition (repentance) and from the water of a tearful confession, so that he who has lost his innocence and grace of the first baptism because of mortal sin, may recover it by the power of this second rite. Penance is the plank of salvation after the shipwreck.

In place of the Rogationist Intercessions of the day.

Lord, you gave St. Anthony the grace to hold you in his arms as a child,

- may children always find arms to welcome them, and generous hands to wipe away their tears.

Through the intercession of St. Anthony, show yourself again as healer of souls and bodies

- help our benefactors and listen to those who turn to you through our prayers.

You have given the apostolic action of St. Anthony the power to overcome sin, infirmity and death,
 - admit our deceased confreres, relatives and benefactors to the assembly of the saints.

NINTH DAY: JUNE 12

After the short reading:

From the “Sermons” of St. Anthony of Padua

The divine breath of contrition

“Jesus was led [by the Spirit] into the desert.” Jesus said, “I have given you an example to follow, that as I have done to you, you should also do” (cf. Jn 13:15). What did Jesus do? He was led by the Spirit into the desert. And you who believe in Jesus and hope for salvation from him, I implore you, let yourself be led by the spirit of contrition into the desert of confession, so that you may perfectly fulfill the forty days of satisfaction (reparation). Keep in mind that the contrition of the heart may be called a “spirit”, wind, or breath; in fact, David says: “As when the east wind shatters the ships of Tarsis!” (cf. Ps 47:8). Tarsis is interpreted as “pursuit of enjoyment.” The ships of Tarsis depict the aspirations of the worldly folks who are carried across the sea of this world, with the sail of carnal desires and the wind of vainglory, in search of the enjoyment of worldly prosperity. Therefore, with

the raging wind of contrition, the Lord smashes the ships of Tarsis, that is to say, the aspirations of the worldly minds, so that when they are smashed, they will seek true joy, not that which is empty. The spirit (wind) of contrition is called “vehement” for two reasons: it is a ‘driving’ wind that lifts the mind to higher things (*vehemens*, *vehit sursum mentem*), and it drives away the eternal “woe!” (*vae àdimit*). About this spirit, Genesis says: “[The Lord God] blew into his nostrils the breath of life” (cf. Gen 2:7). The Lord breathes the breath of life, the contrition of the heart, into the face of the soul when he impresses upon it his own image and likeness, disfigured by sin, and renews it.

In place of the Rogationist Intercessions of the day.

Lord, in St. Anthony, you offer us a sublime model of a laborer for your kingdom,

- give to your Church priests according to your Heart.

Your presence is hidden in the abandoned little ones and the poor,

- grant that we may serve you with humility, supported by your divine providence.

When you called him to you from this life, you delighted St. Anthony with the vision of your face,

- welcome our deceased brothers and sisters to the contemplation of your glory.

Second Format

The following litany is recited before Vespers.

Litany of St. Anthony (p. 523)

**PROCLAMATION
OF ST. ANTHONY OF PADUA
AS AN “OUTSTANDING BENEFACITOR”
OF THE PIOUS INSTITUTE**

Imitating the sense of faith of our Father Founder, on June 13 of each year, possibly at the end of the Mass, each Rogationist community entrusts itself to the Divine Providence by renewing the proclamation of St. Anthony of Padua as an “Outstanding Benefactor” of our religious Family.

O sublime and glorious St. Anthony of Padua, on this great day of your feast, all of us members of this Institute, kneeling at your feet, first of all, bless our Lord Jesus for his special love for you. He has drawn you to Himself, filled you with his gifts and graces, and set you on fire with seraphic love and apostolic zeal.

We thank and bless the Divine Goodness for giving the gift of miracles to you in such abundance, during your life and even after your death. Therefore, the whole world salutes you as the most powerful intercessor before God and the dispenser of all kinds of favors and miracles.

For this reason, we come before you today to offer you these Institutes, which bear the holy evangelical motto: “*Rogate ergo Dominum messis, ut mittat operarios in messem suam.*” We ask you to place them under your special protection. Remembering how much you have benefited us in so many

circumstances, we proclaim you '*Outstanding Benefactor of our Institutes and of all of us.*'

O Glorious Saint, accept this devout proclamation, and from now on be truly our outstanding benefactor, both spiritually and temporally. From the Most Holy Hearts of Jesus and Mary obtain for us the effective means for the sanctification, formation and growth of these Institutes and for the complete fulfillment of our good desires *for the greater consolation of the Heart of Jesus.*

O most benevolent Saint, with heavenly love and seraphic zeal look upon our situation and come to our aid with the divine mercy of the Child Jesus whom you embrace in your breast and who is all yours, as you were all his. Out of love for him, out of love for the Immaculate Mother Mary, and of your Father St. Francis, be our outstanding benefactor, multiply your heavenly favors upon us, and grant us not only graces but also miracles of charity and mercy *for the infinite consolation of the Heart of Jesus.* Amen.

(St. Hannibal Mary Di Francia – June 13, 1901)

NOVENA TO THE MOST SACRED HEART OF JESUS

First Format

Incorporated into the celebration of Lauds.

FIRST DAY

The Wine Press of Love

After the short reading:

From the Writings of St. Hannibal Mary Di Francia (Vol. 11, [1869], p. 67)

We see Jesus in his Passion: there, Love puts him under a wine press, squeezes him, and transforms him into a man of sorrows. Jesus Crucified is the most invincible subject of the Love of God for man. As long as we look at Jesus in Mary's womb, in the crib, in the hidden life, in the miracles, in the passion, we see love in its outward manifestations, and this is not the most beautiful contemplation of love. The most beautiful contemplation is to look inside the humanity of Jesus Christ, to trace Love, its place, its origin. And where is this place? It is the Most Sacred Heart of Jesus. Yes, all the love of Jesus is contained in that Divine Heart.

In place of the Rogationist Invocations of the day:

Heart of Jesus, treasure-house of all graces,
 - enrich the holy Church with the gift of shepherds
 according to your Heart.

Heart of Jesus, well-spring of the blood that washes
 away the sins of the world,
 - purify and sanctify all sinners through the Sacrament
 of Reconciliation.

Heart of Jesus, fountain of all mercy,
 - give help and comfort to all who suffer and are
 abandoned.

Heart of Jesus, garden of all delights,
 - fill with your consolations those who seek you with
 a sincere heart.

SECOND DAY

The Loving Nest

After the short reading:

**From the Writings of St. Hannibal Mary Di
 Francia (Vol. 45, [27], p. 393)**

Jesus does not like cold hearts. He wants love,
 intimate, tender, outgoing, strong, quiet, peaceful, yet
 ardent, fervent, and constant love. Love Jesus with
 great enthusiasm of the will, of the intellect, and of all
 the inner powers and senses of the soul. Always keep

before your eyes his Adorable Person, all the mysteries of his most holy life, and above all, be drawn close to the holy tabernacle, the loving nest he chose for himself, where his divine Body gathers the eagles.

In place of the Rogationist Invocations of the day:

Heart of Jesus, ocean of divine light,
- enlighten your Church with the witness and teaching of those whom you have chosen and consecrated to the total service of your Gospel.

Heart of Jesus, aflame with love for us,
- warm the heart of man and give strength to his will, so that he may learn to love you above all things and his brothers and sisters in your Name.

Heart of Jesus, treasure-house of divine wisdom,
- enlighten Christian educators so that, through their service, they may lead the young generations along the path of life, and toward an encounter with you in the full realization of their vocation.

Heart of Jesus, patient and full of mercy,
- show your mercy to those whom we meet today on our journey.

THIRD DAY
The Loving Arms

After the short reading:

From the *Writings* of St. Hannibal Mary Di Francia (Vol. 54, [4193], p. 19)

My dear companions, my listeners, is there any lost sheep among you, any soul that has strayed from Jesus, the Good Shepherd? Now is the time to return! Now the Good Shepherd calls you from the tabernacle where he is in the Sacrament; he invites you to his Heart!

Is there any sheep that wants to go astray? Is there any soul who, deceived by temptations, would like to drift away from the Most Holy Heart of Jesus? Oh! Don't do it! Oh! Let it never happen, now that Jesus has come among us as the Good Shepherd, that even one soul, because of sin, should turn away from the loving arms of Jesus the Good Shepherd! No! Let it never happen! Let us promise, let us promise, let us fall at his feet. O Good Shepherd Jesus! O tender, beloved Shepherd, you are not satisfied to be with us by day and by night, but you also want to give yourself as food to us, your Little Flock. We swear allegiance to you! No soul among us will ever turn away from your sweetest Heart! You know us, your little sheep, and we your little sheep know you, Good Shepherd Jesus!

In place of the Rogationist Invocations of the day:

Heart of Jesus, well-spring of all virtues,
 - strengthen your Church, help our Pope **N.** and our
 Bishop **N.**, so that they may always be sure guides of
 your holy people.

Heart of Jesus, source of justice and love,
 - give to the world evangelizers and missionaries of
 your Word, so that all may know the truth and live in
 freedom.

Heart of Jesus, full of goodness and love,
 - make the hearts of Christians attentive to the cry of
 the poor and the suffering so that they may serve you
 in them.

Heart of Jesus, house of God and gate of heaven,
 - give us the grace to encounter your love today, so
 that this evening we may sing the splendor of your
 goodness.

FOURTH DAY

The Interests of the Heart

After the short reading:

**From the Writings of St. Hannibal Mary Di
 Francia (Vol. 45, pp. 398-399)**

Your name and the holy evangelical motto oblige you
 to be zealous with all your strength, and even to the
 sacrifice of your life, for the interests of the adorable

Heart of Jesus, and for everything that concerns his glory and the good of souls. You have professed that divine zeal that made Our Lord Jesus Christ exclaim, *“The zeal of the house of the Lord consumes me.”* Nevertheless, you need not be concerned only with your own salvation; the world is full of lost souls; save as many as you can, as many as possible, from eternal ruin. Gather abandoned orphans, teach them, educate them, and feed them. Every soul that you will save will be a seed of salvation for many other souls in the future, and all of them will add to the crown of your glory in Heaven. But for all those souls whom you cannot save by your own work, have an intense desire, a hunger, and a constant thirst for their salvation.

In place of the Rogationist Invocations of the day:

Heart of Jesus, in whom the Father is well pleased,
 - grant that your Church may always remember the great works of your love.

Heart of Jesus, patient and full of mercy,
 - be moved to compassion for the poor and send them ministers of your love and mercy.

Heart of Jesus, generous to all who turn to you,
 - may all people work together to build a new world founded on justice and built on your peace.

Heart of Jesus, source of all consolation,

- continue to show your compassion for your flock, tired and exhausted, by sending your holy apostles to them.

FIFTH DAY

With Iron and Fire

After the short reading:

From the Writings of St. Hannibal Mary Di Francia (Vol. 54, [4198], p. 26)

My dear listeners, what can you say about such infinite love? Jesus in the Blessed Sacrament wants to be the Beloved of hearts! That is, he wants each heart to receive him within itself, and to love him as the only tender object of its love. If we want this happiness, that is, to have Jesus as the Beloved of our hearts, we must do the following. First of all, we must purify our hearts well, removing not only sin, but also the roots of sin, and the affections of sin. The roots of sin are the passions, anger, hatred, attacks against us, the stubbornness in one's own judgment, pride, envy, vanity, and similar passions, from which, as from deadly roots, all the bad actions that so afflict the Holy Heart of Jesus come. Therefore, we must uproot these bad roots, we must destroy our passions with iron and fire; with iron means with mortification, with fire means with the Love of God. We love Jesus, and our passions will be overcome. We fight against ourselves. We contradict our will and subject it to

obedience. We mortify our senses with discipline and poverty, and so our passions will be destroyed with iron and fire.

In place of the Rogationist Invocations of the day:

Heart of Jesus, atonement for our sins,

- break the hardness of man's heart, warm the coldness of his will and make him share in your mission as Savior.

Heart of Jesus, pierced with a lance,

- confirm the whole priestly order in charity, sanctify your consecrated ones; may their witness be a source of new and holy priestly and religious vocations.

Heart of Jesus, overwhelmed with insults,

- comfort the suffering members of your Church, free the oppressed, give light to the blind and guide your children on the way of salvation.

Heart of Jesus, our life and resurrection,

- give us eyes of faith to see the signs of your love in the faces of our needy brothers and sisters.

SIXTH DAY
All Compassion

After the short reading:

From the *Writings* of St. Hannibal Mary Di Francia (Vol. 10, [1815], pp. 104-105)

There are three reasons why a heart is capable of feeling compassion, and all three of them, which I will tell you about, powerfully move the Most Holy Heart of Jesus to have compassion on us in our sorrow.

In the first place, it is his nature. And who can doubt it? The Most Holy Heart of Jesus is by nature all tenderness, sensitivity, compassion, and mercy. That is why it is moved by every groan, softened by every sigh, moved by every sorrow.

In the second place, moved by the sight of the misery of others, it is easy to understand how compassionate the Heart of Jesus is. And was he not always in contact with miserable humanity? Jesus Christ did not like to be in the midst of the great, on the contrary he was in the midst of the poor, in the midst of those in need. And how that Divine Heart softened at the sight of their misery!

The third reason, the very experience itself certainly did not fail to move the Most Holy Heart of Jesus to an infinite compassion for all. And oh, what bitter and terrible experience of all our sufferings did Jesus

Christ never have for our sake! Oh, tell me one pain that he did not suffer: poverty? He suffered from it from birth. Hunger and thirst? He suffered them throughout his mortal life until Calvary. The persecutions, the illnesses? *Behold the Man of Sorrows*. The secret sorrows of the heart, those inner struggles, he endured them all his life until his Passion! Oh! One could say that not only did he experience human suffering, but that all human suffering is in the Heart of Jesus Christ.

Well then, for this third reason, the Most Holy Heart of Jesus is also full of love. We suffer in this world, we are tossed by storms, but the Most Holy Heart of Jesus watches over us because we are brothers, sisters, friends, spouses: he is our Father.

He loves us with infinite love: how then could he not have compassion?

In place of the Rogationist Invocations of the day:

Heart of Jesus, obedient even unto death,

- show clearly the mystery of your will to those whom you have called to participate with their priestly ministry in the Sacrifice of your Son and make them generous in their response.

Heart of Jesus, broken for our sins,

- transform our minds, so that, freed from the seductions of evil, we may follow your teachings and share in your Holy Sacrifice.

Heart of Jesus, from whose fullness we have all received,

- accept the suffering and the pain of the children who, through the innocence of their lives, share in your Holy Sacrifice on the Cross; through this mystery of suffering, give the Church holy and generous vocations.

Heart of Jesus, desire of the eternal hills,

- grant that today we may accept each moment from you and live it in union with your great charity.

SEVENTH DAY

A Pierced Heart

After the short reading:

From the *Writings* of St. Hannibal Mary Di Francia (Vol. 44, [5845], p. 88)

I will consider that the Church of Jesus Christ is the great field covered with harvests which are all the peoples of the world and the innumerable multitudes of souls of all classes and conditions. I will always consider how most of these crops perish for lack of cultivators, and not only in all the lands of the unbelievers and in the countries not in communion with the Catholic Church, but also in all the Christian nations, and in many Catholic cities and villages in the countryside! I will feel my heart pierced by so much ruin, especially for the tender harvest that is the rising

generations. I will plunge myself into the intimate sorrows of the Most Holy Heart of Jesus for so much continuing misery in the world. I will remember the Holy Word of Jesus: *Rogate ergo Dominum messis ut mittat operarios in messem suam*. I believe that for the salvation of peoples, nations, society, the Church, and especially of children and youth, for the evangelization of the poor and for every other spiritual and temporal good of the human family, there can be no more effective and supreme remedy other than the one commanded by Our Lord Jesus Christ, which is to implore unceasingly the Holy Heart of Jesus to send out laborers into his harvest.

In place of the Rogationist Invocations of the day:

Heart of Jesus, in whom there dwells the fullness of God,

- sanctify those whom you have called to follow you on the narrow path of evangelical perfection in the Rogationist religious family.

Heart of Jesus, treasure-house of wisdom and knowledge,

- help the Superior General, the superiors and confreres, so that together they may advance with untiring zeal along the path of perfection.

Heart of Jesus, king and center of all hearts,

- grant us the grace to place you at the center of our lives by loving the least and the poor.

Heart of Jesus, full of infinite love,
 - open our hearts and our minds so that today we may
 make our community grow in your love.

EIGHTH DAY

The Purpose of Vocation

After the short reading:

From the Writings of St. Hannibal Mary Di Francia (Vol. 11, [1827], p. 1)

I am amazed and filled with admiration for the Divine Goodness! Since yesterday, I have had an insight into your vocation that I never had before. The divine word of Our Lord Jesus Christ: “*Rogate ergo Dominum Messis ut Mittat Operarios in Messem suam*” shows the whole purpose of your vocation. You must “*pray*” to obtain good laborers to the holy Church, and at the same time you must “*work*” for this purpose. When we ask our Blessed God for a grace, to obtain that grace with greater certainty, we must also do our own work. For example, we pray for the conversion of sinners, and that's fine, but if we unite our means and our efforts to convert sinners, our prayer will be more effective, and the conversion of sinners will be more easily achieved.

In place of the Rogationist Invocations of the day:

Heart of Jesus, full of infinite majesty,
 - fill with your zeal the hearts of our bishops, priests
 and deacons, so that they may work with untiring
 generosity for the salvation of souls.

Heart of Jesus, our peace and reconciliation,
 - grant that those who seek you with a sincere heart
 may find you in the testimony and words of those
 whom you have chosen as your children.

Heart of Jesus, salvation of those who hope in you,
 - give work to laborers, bread to the hungry, your joy
 to the afflicted and grace and salvation to all people.

Heart of Jesus, victim for sinners,
 - grant that your priests may understand the great
 ministry of reconciliation entrusted to them and that
 your faithful may cherish this gift of yours.

NINTH DAY

The Consuming Zeal

After the short reading:

**From the *Writings* of St. Hannibal Mary Di
 Francia (Vol. 11, [1827], p. 2)**

Desiring to obtain good laborers for the Holy Church,
 we shall not be content with prayer alone, but to
 “prayer” we shall add “work”; to “prayer” we shall

add “*active life*”, and always with the goal of obtaining good laborers for the holy Church.

Behold, my dear children, the most beautiful field is open for the works of the most perfect charity. If the good Jesus does not look upon my sins and he blesses you, your vocation is already formed, and the fourth vow is already prepared: “*the zeal*”; that is, zeal for the honor of the sanctuary as Our Lord Jesus Christ said, “*Zeal for your house consumes me.*” Be zealous for the interests of the Sacred Heart of Jesus, including the supreme interest of obtaining good laborers for the holy Church.

In this way, each one of you will always have this goal in mind, both in the contemplative and in the active life. When you sing in the choir, you will ask for good laborers in the holy Church as with the moans of turtledoves; when you educate orphans, you will do so in order to teach them the prayer for good laborers; when you go begging, you will carry the motto “*Rogate ergo Dominum Messis*”, and when people ask you what this motto means, you will answer by explaining the importance of this prayer and spreading it everywhere.

In place of the Rogationist Invocations of the day:

Heart of Jesus, formed by the Holy Spirit in the womb of the Virgin Mother,

- make the Church share in your compassion for humanity, which calls out for salvation, and listen to those who ask you for good laborers for your Father's harvest.

Jesus, gentle and humble of heart,

- come again and walk in the streets of our cities and today, as in the time of the Apostles, call generous hearts and send them to proclaim your Gospel to the world.

Compassionate Heart of Jesus,

- look upon this little flock, our Congregation, and give us holy vocations that, full of zeal for your glory, will become sincere and totally obedient to your "Rogate".

Heart of Jesus, delight of all the saints,

- grant us the grace to imitate the zeal and example of St. Hannibal Mary, whom you have given us as a Father, and make his teachings ever more widespread in the Church.

Second Format

After Lauds:

Litany of the Heart of Jesus (p. 493)

SOLEMNITY OF THE MOST SACRED HEART OF JESUS

Eucharistic Adoration for the Sanctification of Priests

SONG FOR THE EXPOSITION OF THE BLESSED SACRAMENT

P. Blessed are you, O Lord; you gather us to adore and pray for the sanctification of our priests.

A. *Eternal is your love for us.*

P. On this feast of the Sacred Heart of Jesus, we are invited to pause in adoration and prayer for the sanctification of priests. Jesus, the High Priest, the Eternal Shepherd and Guide of our souls, asks today more than ever for holy priests, priests according to his Heart.

Priests are ministers of Christ. United in the priesthood with their bishop, they are preachers of the Gospel. As Shepherds of the People of God, they celebrate the acts of worship, especially the Sacrifice of the Lord. These are tasks of fundamental importance for the life of the Church, and they require of them a total dedication, an undivided heart, so that the People of God may recognize them as true disciples of Christ, who made himself all things for all men.

P. Let us pray, dear Brothers, to Almighty God that he may confirm in their generous commitment those whom he wanted and called to the Order of the Priesthood.

*A. Sing a new song to the Lord, alleluia!
for he has done wondrous deeds, alleluia!*

P. Praise to you, Jesus! By offering your body on the cross you fulfilled the ancient sacrifices and became an altar, victim, and priest for us. In this way, you have brought us out of the slavery of sin into the glory of proclaiming ourselves a chosen race, a royal priesthood, a holy nation, a people that you possess to proclaim to the world that you are the Lord.

*A. Sing a new song to the Lord, alleluia!
for he has done wondrous deeds, alleluia!*

P. Praise to you, Jesus, source of truth and life! Listening to your Word and sharing the one Eucharistic Bread build up the Church. In this great mystery you nourish and sanctify your faithful, so that one faith may enlighten, and one love may unite humanity spread over the whole earth.

*A. Sing a new song to the Lord, alleluia!
for he has done wondrous deeds, alleluia!*

P. Praise to you Jesus, good shepherd; you gave your life for your sheep! You established the Church on the foundation of the apostles, so that down through the centuries she would be a visible sign of your holiness and, in your name, would transmit to men the truths that lead to heaven.

*A. Sing a new song to the Lord, alleluia!
for he has done wondrous deeds, alleluia!*

P. Praise to you, Jesus, source of salvation! In the witness of faith of your saints, through the creative power of your Spirit, you always make your Church fruitful and give us your children a sure sign of your love. The admirable initiative of your love leads man back to the holiness of his first origin and gives him a foretaste of the gifts you are preparing in the restored world.

*A. Sing a new song to the Lord, alleluia!
for he has done wondrous deeds, alleluia!*

P. Praise to you, Jesus, eternal priest, obedient servant, source of all ministry! With the variety of gifts and charisms you choose and protect the ministers of the holy mysteries, so that in every part of the world the perfect sacrifice may be offered and the Church, the community of the new covenant, temple of his praise, may be built up with the Word and the Sacraments.

*A. Sing a new song to the Lord, alleluia!
for he has done wondrous deeds, alleluia!*

SILENT ADORATION

FIRST READING

From the Gospel according to John (17:6-19)

“I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me, I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me. I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, and everything of mine is yours and everything of yours is mine, and I have been glorified in them. And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. When I was with them, I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. But now I am coming to you. I speak this in the world so that they may share my joy completely. I gave them your word, and the

world hated them, because they do not belong to the world any more than I belong to the world. I do not ask that you take them out of the world but that you keep them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth. your word is truth. As you sent me into the world, so I sent them into the world. And I consecrate myself for them, so that they also may be consecrated in truth.

SILENT MEDITATION

SECOND READING

From the Directory for the Ministry and Life of Priests (4, 7)

The priest, “as a visible continuation and sacramental sign of Christ in his own position before the Church and the world, as the enduring and ever-new source of salvation”, finds himself inserted into the trinitarian dynamics with a particular responsibility. His identity springs from the *ministry of the word and the sacraments*, which is in essential relation to the mystery of salvific love of the Father (cf. *Jn* 17:6-9. 24; *1 Cor* 1:1; *2 Cor* 1:1), to the priestly being of Christ, who personally chooses and calls his ministers to be with him (cf. *Mk* 3:15), and to the gift of the Spirit (cf. *Jn* 20:21), who communicates to the priest the necessary power for giving life to a multitude of

sons of God, united in the one ecclesial body and oriented toward the kingdom of the Father.

Christ associates the Apostles with his own mission. “As the Father has sent me, I also send you” (*Jn* 20:21). In Holy Ordination itself, the missionary dimension is ontologically present. The priest was chosen, consecrated and sent to carry out effectively in our time this eternal mission of Christ; he becomes his authentic representative and messenger: “He that hears you, hears me; he that despises you, despises me; and he that despises me, despises him that sent me” (*Lk* 10:16).

One can therefore say that the configuration to Christ, through sacramental consecration, defines the role of the priest in the heart of the People of God, making him participate in his own way in the sanctifying, magisterial and pastoral authority of Jesus Christ himself, Head and Pastor of the Church. Acting *in the person of Christ the Head*, the priest becomes the minister of the essential salvific actions, transmits the truths necessary for salvation and cares for the People of God, leading them toward sanctity.

SILENT ADORATION

VESPERS II

of the Most Sacred Heart of Jesus

From the Proper Liturgy of the Hours.

At the end of Vespers, the **Act of Consecration** is recited (p.?).

Then follows the recitation of the **Litany of the Sacred Heart** (p.?).

TANTUM ERGO

P. **Let us pray.** Fill our hearts, O God, with the intimate sweetness of your love, and through this sacrament of our redemption, renew in us the longing for the ineffable riches of your kingdom. Through Christ our Lord.

A. Amen.

BENEDICTION

FINAL SONG

TRIDUUM IN PREPARATION FOR *JULY 1*

The Triduum will take place at the end of Vespers on the evenings of June 28, 29 and 30. To make this Triduum more effective, if possible, the Eucharist should be removed from the Tabernacle of the Community Chapel on the evening of June 27. However, the prayer of the Triduum can also be done in the presence of the Eucharist.

INTRODUCTION

To be read as an introduction on the first day.

“The feasts of *July 1*” - as St. Hannibal Mary called them (in the plural) - are “*annual tributes of faith and love*”, which is not limited to the date of July 1, but also include the days before and after, almost like a triptych of love. This Triduum, which we are about to begin, wants to immerse us in the sentiments and faith of St. Hannibal Mary in the Eucharistic presence of our tabernacles, inaugurated on July 1, 1886, and renewed with great reverence “*in the middle of each year*”.

The days of waiting. Following the tradition of Fr. Hannibal, we live these days in the absence of the Eucharist as a deprivation of love, while we wait to be embraced again by it. In front of the empty Tabernacle, we repeat the words of Peter to Jesus: “*Depart from me, Lord, for I am a sinful man!*” (Lk

5:8). These days of preparation can be an “*opportune occasion for renewal for the Pious Institute*”, therefore they should be lived with a spirit of penitence and repentance, and as an occasion of purification for each Rogationist and for each community. It is a time of searching: we are the “*scattered flock without a shepherd*” who yearns to go in search of the Good Shepherd, who will come on July 1 “*among his lambs to form his own little flock entrusted to him in the Blessed Sacrament to be pastured by himself and live with him without fear.*”

The day of contemplation. The date of July 1, “*in the midst of the year*”, demonstrates the centrality of the Eucharist in our life as Rogationists and in our Institutes. Let us, therefore, pray to the Lord in the words of Habakkuk: “*Lord, in the **midst of the years** revive it*” (Hab 3:2). *July 1* has been given to us so that we may welcome it without any preconception, and we can continue to do so each year with our hearts open to the “*new things*” that the Lord does.

The days of the mission. The days of celebration and joy for what the Lord has accomplished among us follow the central date of *July 1*. Fr. Hannibal wanted them to be held especially in the presence of guests and friends of the community who could also enjoy what the Lord had done for the Pious Institute. Usually, they were held on the Sunday after the July 1, but to have friends and the whole community

present, they were moved even as late as August. These days should be restored in our apostolate as opportune occasions for testimony and fraternity.

FIRST DAY: JUNE 28

A Proof of Love

From the *Writings* of St. Hannibal Mary Di Francia (Vol. IV, Ed. Rogate, pp. 407-408)

From the first anniversary, which was the year 1887, the loving expectation was renewed, and thus it has been renewed every year, and it must be renewed perpetually, with the help of the Lord. The method of renewing this loving expectation is well known. But here it is necessary to establish it in such a way that it is the same for all the Houses even with regard to the exact day on which the pious practice of the *empty tabernacle* must begin. This day could be June 27 for all the houses, and depending on the fervor, each House is free to make a vigil of adoration to Jesus in the Blessed Sacrament the night before, in thanksgiving for his loving dwelling. May the days of the absence of the Sacramental Supreme Good be days of holy sadness. It will be a proof of the love for Jesus that every soul must have. Silence will be more strictly observed, work more quietly done, recreation more limited and moderate, laughter avoided. The act of entering the deserted chapel, as well as the steps

and movements in the common acts, will be considered as a search for their beloved Father, as daughters do, as the little flock does for its most loving Good Shepherd. The stanzas of the hymn *Heaven of Heavens Open* will be sung several times a day, either in the Chapel, or in the Community. The Prayer for the return of Jesus in the Blessed Sacrament will be recited at least once a day in the chapel. Permission will not be denied to those who, if they are able, ask to visit the chapel to seek and sigh for the Supreme Good, and the same will be done to those who wish to keep a vigil for this purpose. Oh! how much will this loving search be appreciated by the Eternal Lover of souls!

Pause for silence

Prayer for the Coming of Jesus in the Blessed Sacrament (*Scritti*, Vol. I, Ed. Rogate, p. 81)

Come, O Jesus, sweet love, come. O Only Begotten Son of the Eternal Father, come. O God Son of the Immaculate Mary, come. O Redeemer of souls, come. Jesus, lovely lily of the valley, come. Jesus, breath of loving souls, come. Jesus, delight of hearts, come. You are the living bread that came down from heaven. You are the mystical heavenly manna. You are the clear spring of the house of Jacob. You are the eternal sun shining in the midday of love. O Jesus in the Blessed Sacrament. O Jesus hidden in the holy tabernacle. When will be that happy day when you

will come among us and dwell with us day and night? We desire you. We invoke you. We long for you. We cannot live without you. Come, then, O Jesus, the Supreme Good. Come and take possession of us. Come and reign among us. Come and make us all yours. Amen.

Some verses of “Cieli dei cieli” can be sung (p. ?)

Or the “Litany of *July 1*” (Invocation to Jesus in the Blessed Sacrament) can be recited. (p. ?)

SECOND DAY: JUNE 29

A Tribute of Faith

From the Writings of St. Hannibal Mary Di Francia (Vol. IV, Ed. Rogate, pp. 407-408)

As we already know, this feast is of the highest rank in the whole of our Pious Institute of the Interests of the Heart of Jesus. It is a yearly tribute of love and faith that the entire Institute, in all its individual members and in all its Houses from the largest to the smallest, offers to the Supreme Good Jesus in the Blessed Sacrament as the center of all love, all service, all atonement, all thanksgiving, all petitions and prayers, all practices of piety and the holy hopes of the Pious Institute: as the wellspring of all the graces, all the mercies, all the heavenly favors of the Divine Heart of Jesus, present, past, and future for the whole of this Pious Institute and for all those who

have belonged to it, who belong to it, and who will belong to it. It is a debt of gratitude for the loving and sweet dwelling of Jesus in the Blessed Sacrament in our midst, day and night, in spite of all our miseries and infidelities, despite of so many times having a languishing faith and an imperfect and slow response to his love and inspirations.

Pause for silence

Prayer for the Coming of Jesus in the Blessed Sacrament (*Scritti*, Vol. I, Ed. Rogate, p. 81)

Come, O Jesus, sweet love, come. O Only Begotten Son of the Eternal Father, come. O God Son of the Immaculate Mary, come. O Redeemer of souls, come. Jesus, lovely lily of the valley, come. Jesus, breath of loving souls, come. Jesus, delight of hearts, come. You are the living bread that came down from heaven. You are the mystical heavenly manna. You are the clear spring of the house of Jacob. You are the eternal sun shining in the midday of love. O Jesus in the Blessed Sacrament. O Jesus hidden in the holy tabernacle. When will be that happy day when you will come among us and dwell with us day and night? We desire you. We invoke you. We long for you. We cannot live without you. Come, then, O Jesus, the Supreme Good. Come and take possession of us. Come and reign among us. Come and make us all yours. Amen.

Some verses of “Cieli dei cieli” can be sung (p. ?)
 Or the “Litany of *July 1*” (Invocation to Jesus in the Blessed Sacrament) can be recited. (p. ?)

THIRD DAY: JUNE 30

The Sun on the Horizon

From the Writings of St. Hannibal Mary Di Francia (Vol. IV, Ed. Rogate, pp. 398-400)

A continuous and at times very painful trial of this Pious Institute lasted for about twenty-five years. If the Lord will give grace, this Pious Institute will be dedicated to a special work which will have as its title: “Brief History of the Pious Institute of the Interests of the Heart of Jesus.” But Jesus in the Blessed Sacrament, the Divine Founder, was always the leader, the support, the help and everything. In those times, it sometimes seemed that the Institute was suffocating for a lack of resources. We had recourse to Jesus in the Blessed Sacrament, and the horizon cleared. Jesus was Providence and Salvation. It was around the twenty-second year of the ordeal, and it seemed to have reached its extremes, to have become so overwhelming. So, that priest found no other refuge than to turn to Jesus in the Blessed Sacrament. As best as he could, he wrote a fervent, compelling and convincing petition, which, like an arrow, should move the depths of the Mercy of the Heart of Jesus in

the Blessed Sacrament, and with the Holy Tabernacle open (Jesus, forgive if it was so) or perhaps after the Holy Communion in the Holy Mass, he placed that Petition, in the form of a letter, under the Holy Ciborium. Jesus in the Blessed Sacrament accepted it. From then on, the horizon gradually became ever clearer, and Jesus appeared as the Sacred Host, the Divine Sun, and began to shed new splendor, which then became rays of light of grace and providence. The growth of the Institute began. All this has been written so that the memory remains permanent and that we never lose sight of the fact that Jesus in the Blessed Sacrament was the Author of this Pious Institute consecrated to his Divine Heart, always alive and true, holy and beating in the holy Tabernacle, always in our midst working with that divine grace of which he is an infinite abyss in the Most Holy Eucharist; working with those divine lights which he constantly radiates from the most burning furnace of his Divine Heart in the Sacrament. Therefore, all our thanksgiving, all our praise, all our affection, all our sighs, all our aspirations, all our thoughts, all our love, all our being, must be directed first of all to the Adorable Sacramental Jesus. In all our houses, he must always be our center, our life, our existence, our hope, our perseverance, our everything, for us and for those who will come after us. May Jesus in the Blessed Sacrament be the mystical beehive, around which we circle and within which we rest and form

the sweet honey of virtues, which are most pleasing to the palate of the Supreme Good.

Pause for silence

Prayer for the Coming of Jesus in the Blessed Sacrament (*Scritti*, Vol. I, Ed. Rogate, p. 81)

Come, O Jesus, sweet love, come. O Only Begotten Son of the Eternal Father, come. O God Son of the Immaculate Mary, come. O Redeemer of souls, come. Jesus, lovely lily of the valley, come. Jesus, breath of loving souls, come. Jesus, delight of hearts, come. You are the living bread that came down from heaven. You are the mystical heavenly manna. You are the clear spring of the house of Jacob. You are the eternal sun shining in the midday of love. O Jesus in the Blessed Sacrament. O Jesus hidden in the holy tabernacle. When will be that happy day when you will come among us and dwell with us day and night? We desire you. We invoke you. We long for you. We cannot live without you. Come, then, O Jesus, the Supreme Good. Come and take possession of us. Come and reign among us. Come and make us all yours. Amen.

Some verses of “*Cieli dei cieli*” can be sung (p. ?)

Or the “*Litany of July I*” (Invocation to Jesus in the Blessed Sacrament) can be recited. (p. ?)

COMMEMORATION OF JULY 1

“STAY WITH US, LORD”

*Community Eucharistic Adoration
for July 1*

SONG FOR THE EXPOSITION OF THE BLESSED SACRAMENT

P. Praise and thanks every moment,

A. To the Most Holy and Most Divine Sacrament,
who came to dwell among us.

P. Glory be to the Father, and to the Son, and to the Holy Spirit,

A. As it was in the beginning, is now, and will be forever. Amen.

P. Send, O Lord,

A. Holy apostles into your Church.

INVITATION TO PRAISE

P. We adore you, Lord Jesus Christ, present among us in the Sacrament of the Eucharistic bread; we thank you for that infinite compassion which moved you to give yourself completely for us, and we confidently invoke your name:

R. We adore you, Jesus, bread of eternal life.

You are the Word made flesh, **R.**

You are the radiant morning star, **R.**

You are the light of our life, **R.**

You are our brother, **R.**

You are God-with-us, **R.**

You are the Risen One and the Living One, **R.**

You are the one who accompanies us on the journey of life, **R.**

You are God-neighbor, who sits with us at table, **R.**

You are present here among us under the appearance of bread, **R.**

You are the One who always remains with us, **R.**

You are the center and summit of our life, **R.**

You are the image of the invisible God, **R.**

You are full of grace and truth, **R.**

You are the innocent blood that washes away our sins, **R.**

You are the heavenly Samaritan who heals our wounds, **R.**

You are the bread of new life, **R.**

You are the Way, the Truth and the Life, **R.**

P. Christ Jesus, hear us.

A. Yours is the power, and the glory and the honor forever and ever. Amen.

PRAYER

O Divine Founder, you willed to dwell in our midst forever and you redeemed us through your cross. Stay with us, we pray, so that as a holy flock united to you, the Good Shepherd, we may walk joyfully toward the

fulfillment of your kingdom. You live and reign forever and ever. Amen.

EUCCHARISTIC ADORATION (First format)

Guide: *July 1:* the commemoration of the first coming of Jesus in the Blessed Sacrament of the Eucharist in the Avignone District; the commemoration of the beginning of our history as Family of the Rogate. At its origin is the Eucharist as a permanent source of life. It is a day of joy and exultation, of thanksgiving and praise, a day when the invocation “Remain with us, Lord, and show us your face with the gift of new and holy vocations” flows spontaneously from our hearts. The Word of God and the testimony of St. Hannibal Mary, our Founder, reveal the meaning of this day and animate our prayer of adoration in the presence of Jesus in the Eucharist.

From the Book of Deuteronomy (6:1-3)

These then are the commandments, the statutes and decrees which the LORD, your God, has ordered that you be taught to observe in the land into which you are crossing for conquest, so that you and your son and your grandson may fear the LORD, your God, and keep, throughout the days of your lives, all his statutes and commandments which I enjoin on you, and thus have a long life. Hear then, Israel, and be

careful to observe them, that you may grow and prosper the more, in keeping with the promise of the LORD, the God of your fathers, to give you a land flowing with milk and honey.

From the Writings of St. Hannibal Mary Di Francia (Vol. VI, Ed. Rogate, p. 68)

The center of every devotion and every action will be the Blessed Sacrament of the Altar, for which this smallest Congregation must have such a holy transport. It must be so honored and courted such that this pious Institute can be called “*Eucharistic*.” For this purpose, in addition to all the annual celebrations of the Most Blessed Sacrament, in addition to the diffusion of this most holy devotion and daily communion, the Congregation will celebrate the real presence of the Most Blessed Sacrament with those special celebrations that have always been observed in this Institute.

SONG

Pause for silence

Guide: The Avignone District is Fr. Hannibal's Mount Sinai, the place where God reveals his plans to him. The Eucharist is the “burning bush”, the true sanctuary where God makes himself present, speaks to his prophet, Hannibal, and establishes his dwelling among the poor and the little ones of the Avignone District.

From the Book of Exodus (24:12-18; 25:1-9)

The LORD said to Moses, “Come up to me on the mountain and, while you are there, I will give you the stone tablets on which I have written the commandments intended for their instruction.” So, Moses set out with Joshua, his aide, and went up to the mountain of God. The elders, however, had been told by him, “Wait here for us until we return to you. Aaron and Hur are staying with you. If anyone has a complaint, let him refer the matter to them.” After Moses had gone up, a cloud covered the mountain. The glory of the LORD settled upon Mount Sinai. The cloud covered it for six days, and on the seventh day he called to Moses from the midst of the cloud. To the Israelites the glory of the LORD was seen as a consuming fire on the mountaintop. But Moses passed into the midst of the cloud as he went up on the mountain; and there he stayed for forty days and forty nights.

This is what the LORD then said to Moses: “Tell the Israelites to take up a collection for me. From every man you shall accept the contribution that his heart prompts him to give me. These are the contributions you shall accept from them: gold, silver and bronze; violet, purple and scarlet yarn; fine linen and goat hair; rams' skins dyed red, and tahash skins; acacia wood; oil for the light; spices for the anointing oil and for the fragrant incense; onyx stones and other gems for mounting on the ephod and the breast piece. “They shall make a sanctuary for me, that I may dwell in

their midst. This Dwelling and all its furnishings you shall make exactly according to the pattern that I will now show you.”

From the *Writings* of St. Hannibal Mary Di Francia (Vol. 51, [4369], p. 42)

The priest who began the Institute realized that the coming of Jesus in the Blessed Sacrament in that chapel, in the midst of that crowd of all kinds of poor people and of children, was preceded by a long and appropriate preparation to deeply impress the souls. He considered that the coming of the Most Blessed Sacrament in that place marked an event, an era of the Institute, because Our Lord Jesus Christ was welcomed there in the midst of the poor, and he also made Himself poor in the midst those shanties for the love of his abandoned children.

SONG

Pause for silence

Guide: Israel in the wilderness experiences the goodness of its God who provides it with a special food. The Eucharist is the bread of pilgrims. From the very beginning, the journey of the Family of the Rogate is providentially marked by the presence of this “Bread”, sign of God’s paternal and maternal love that accompanies and sustains his children.

From the Book of Exodus (16:11-15)

The LORD spoke to Moses and said, “I have heard the grumbling of the Israelites. Tell them: In the evening twilight you shall eat flesh, and in the morning, you shall have your fill of bread, so that you may know that I, the LORD, am your God.” In the evening quail came up and covered the camp. In the morning a dew lay all about the camp, and when the dew evaporated, there on the surface of the desert were fine flakes like hoarfrost on the ground. On seeing it, the Israelites asked one another, “What is this?” for they did not know what it was. But Moses told them, “This is the bread which the LORD has given you to eat.”

From the *Writings* of St. Hannibal Mary Di Francia (Vol. VI, Ed. Rogate, p. 398)

With the coming of Jesus in the Blessed Sacrament, the Pious Institute, in the person of its first members, grew as a child, or rather grew as a small caravan to begin a very rough pilgrimage, but always comforted by the true Ark of the Covenant, which contains not the symbolic manna, but the true living bread that came down from heaven, Jesus in the Blessed Sacrament.

SONG

Pause for silence

Guide: Sustained by the bread offered by an angel, the prophet Elijah crosses the harshness of the desert, overcomes the existential crisis and reaches the mountain of God. The Eucharist is the bread of eternal life. Whoever eats it does not perish, but reaches the holy Mountain, Christ Jesus, where, transformed by the power of the Holy Spirit, he enters into communion with God the Father, the source of life.

From the first Book of Kings (19:4-8)

[Elijah] went a day's journey into the desert, until he came to a broom tree and sat beneath it. He prayed for death: "This is enough, O LORD! Take my life, for I am no better than my fathers." He lay down and fell asleep under the broom tree, but then an angel touched him and ordered him to get up and eat. He looked and there at his head was a hearth cake and a jug of water. After he ate and drank, he lay down again, but the angel of the LORD came back a second time, touched him, and ordered, "Get up and eat, else the journey will be too long for you!" He got up, ate and drank; then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb.

From the *Writings* of St. Hannibal Mary Di Francia (Vol. VI, Ed. Rogate, pp. 278; 396; 399)

The Eucharistic union of love with Jesus, the Supreme Good, gives life and existence, increase, fruitfulness and stability to a religious institution. We are certain

that when all are thus united to Jesus and Jesus to them, the institution will remain founded *upon a firm rock*, and neither human nor diabolical powers will be able to overthrow it or impair its beneficial results in the Church.

May Jesus in the Blessed Sacrament be for all the members of the Pious Institute, and for those who live with them, the mystical beehive, around which they circle and within which they rest and form the sweet honey of virtues, which are most pleasing to the palate of the Supreme Good.

The whole loving, fruitful, dutiful and constant center of this Pious Institute of the interests of the Heart of Jesus must be Jesus in the Blessed Sacrament. We must know and consider now and forever that this Pious Institute has Jesus in the Blessed Sacrament as its true, effective and immediate founder. It seems that of this Pious work we can say: *God has made something new!*

SONG

SILENT ADORATION

A part of the Liturgy of the Hours can be recited.

SONG AND REPOSITION

EUCCHARISTIC ADORATION

(Second Format)

SONG FOR THE EXPOSITION OF THE BLESSED SACRAMENT

P. Praise and thanks every moment.

A. To the Most Holy and Most Divine Sacrament, who came to dwell among us.

P. Glory be to the Father, and to the Son, and to the Holy Spirit,

A. As it was in the beginning, is now, and will be forever. Amen.

P. Send, O Lord,

A. Holy apostles into your Church.

Guide: The Eucharist is the memorial of the Lord's Passover. Each time we celebrate the Lord's Supper, we are immersed in the saving mystery of the death and resurrection of Jesus Christ, we are cleansed by his Blood poured out for us, sanctified by the gift of his Spirit and nourished by his Body given to us as food as we await his coming in glory.

From the first letter to the Corinthians (11:23-26)

For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup,

after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

From the Constitutions of the Rogationists (art. 13)

We recognize that the Eucharist is the sacrament in which Christ perpetuates his consecration to the Father for the salvation of humanity. We believe that it contains *all the spiritual good of the Church*. Here we find *all the loving center* of life and the source of our spirituality.

The Eucharist is where we more effectively invoke the gift of good laborers; it gives form, pace and development to all our activities.

We live the daily celebration of the Eucharist as the central moment of the day and commit ourselves to adore the Blessed Sacrament in which Christ has made his dwelling among us.

SONG

Pause for silence

Guide: When he broke the bread, the disciples recognized him: it is the Lord Jesus. It is in the Eucharist where we recognize and encounter the Risen One who warms our hearts with his word, revives us

and sends us to bear witness to him in the world. In the Eucharist, the daily encounter with the Divine Wayfarer, the sons and daughters of St. Hannibal Mary hear and rediscover the command of the Rogate and are sent to announce it to the men and women of today.

From the Gospel according to Luke (24:13-35)

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the

morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened, and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning (within us) while he spoke to us on the way and opened the scriptures to us?" So, they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

From the Writings of St. Hannibal Mary Di Francia (Vol. VI, Ed. Rogate, pp. 397-398)

When the common expectation seemed ripe, Jesus came on July 1, 1886. He came in the celebration of the Divine Mass, while the new chapel was aglow with the desire of holy expectation, and everything was festively decorated, amidst hymns and devout prayers. He did not come and then leave, as he had done in the past with the daily celebration of the Holy Mass, but to remain with his Divine Presence. He came as a King among his subjects to build his kingdom there, as a Good Shepherd among his lambs to form his own little flock entrusted to him in the Blessed Sacrament to be pastured by himself and live with him without fear. He came as a Divine Farmer to cultivate by himself, truly by himself, his little plant, in whose sprout buried under the soil of trials and mortifications, is enclosed the little seed of his divine *Rogate*.

He came as a most Loving Father among his children to form a small family that would live on his flesh and blood, and was made capable by his Real Presence in the Sacrament to gather from his divine lips the Command of the Divine Zeal of his Heart: *Rogate ergo Dominum messis, ut mittat operarios in messem suam*, which is a command in the most intimate relationship with Jesus in the Blessed Sacrament which cannot exist without the Priesthood (as he

himself decreed), which [in turn] is in the most intimate relationship with that Divine Command.

SONG

Pause for silence

Guide: The Eucharist is the Sacrament of the “Divine Presence.” As we commemorate the Eucharistic presence of God in the history and life of the Family of the Rogate, we adore Christ Jesus, the Word of God made flesh, who is always present among us in the signs of bread and wine, and we invoke his holy Name. In the light of the Word proclaimed, each one re-reads his own life, adores, praises and implores God the Father through Jesus Christ in the Holy Spirit.

PROLONGED SILENT ADORATION

Guide: Before Jesus, who is present in the Eucharist, our prayer becomes a fervent petition, so that He may remain among us always and increase the number of holy laborers for his harvest.

“Whatever you ask in my name, I will do” (Jn 14:13). Confident in this promise of the Lord, let us invoke his Name to ask for grace and mercy. Let us do this by using the different “Titles” that our Founder gave to Jesus for the *Feast of July 1*.

LITANIC PRAYER

P. Lord, remain with us and enliven this Congregation of yours.

A. Lord, remain with us and enliven this Congregation of yours.

Jesus, our King, *Remain with us always, Lord.*
 Supreme Pontiff and Eternal Priest,
 Good Shepherd,
 Divine Farmer,
 Heavenly Physician,
 Prince of Peace,

A. Hear us, Christ Jesus, and send many and holy vocations to our religious family, so that we may bring the Good News of the Rogate to all peoples.

Divine Master, *Send us many and holy vocations.*
 Eternal Lover,
 Our Redeemer,
 Ever-burning Furnace of Eternal Love,
 Great Lord of the mystical harvest,
 Our Divine Founder,

A. Hear us, Christ Jesus, and make us attentive and open to the needs of our neediest neighbor.

Provident Father of the Family,
 Make us witnesses of your love.
 Divine Builder,

Heavenly Bridegroom of Chosen Souls,
 Divine Repairer,
 Divine Victor,
 Divine Savior,

A. Hear us, Christ Jesus, and give us the light and the courage to walk in the footsteps of our holy Father Founder.

Compassionate Companion of our Exile,
Guide us on the path of holiness.

Infinite Hidden Treasure,
 Author of All Salvation,
 Our Divine Advocate with the Father,
 Tender and Merciful Friend of Sinners,
 King of Eternal and Universal Kingship,

A. Hear us, Christ Jesus, and grant us grace and wisdom to serve you as worthy laborers of the Gospel.

Father and Divine Comforter of Orphans,
Send holy apostles into your Church.

Divine Rogationist,
 Divine Counselor,
 Divine Mediator,
 Priest of Priests,
 Divine Triumphant,

OUR FATHER

P. Faithful Master, you nourish your people with your Body and Blood. Renew in us the desire for you, the inexhaustible source of all good. Grant that, sustained by this sublime sacrament, we may make the journey of our lives toward the banquet of your kingdom. You live and reign forever and ever. Amen.

It is possible to incorporate the Vespers here.

TANTUM ERGO

BENEDICTION

FINAL SONG

CONSECRATION TO THE DIVINE SUPERIORS

“Every year, on the Feast of the Name of Jesus and on July 1, we renew our consecration to the Divine Superiors.” (Const, art. 128)

O Heart of Jesus, alive and present among us in the Eucharist, we thank you because you are always with us: We adore you and acknowledge you as our only Good.

You are our Lord and our God! Through you and for you, the Father has created, redeemed, and sanctified us. We have been bought with the price of your Precious Blood, so that we no longer belong to ourselves but to you.

You, the Lord and Master, out of love, make yourself our servant in the Eucharist. On the occasion of *JULY 1*, we call heaven and earth, the Angels and the Saints, to be our witnesses, as we proclaim you once again as our supreme, effective, immediate, and absolute Superior, according to the spirit of St. Hannibal Mary.

Accept, O Lord, our free submission to your will. Grant us the humility and docility of heart so that we may be guided by you in all things, both in the spiritual and temporal life. Sustain this community so that it may excel in fraternal love. Inspire our plans and actions, guide our thoughts and words, give us the zeal to work in your vineyard, and protect those whom

you have entrusted to our care. Enlighten us with your wisdom so that we may recognize you as our Master and Lord and kneel at your feet like Mary.

We acknowledge that you and your Immaculate Mother are intimately united as one; we acknowledge that in the Eucharist your flesh is taken from Mary's and your blood is Mary's blood. We thank you because every day in the celebration of the Eucharist you renew the supreme sacrifice you made on the cross when you entrusted her to us. We promise you that with your grace we will welcome her into our home as our Mother, Teacher, and supreme, immediate, and effective Superior, who will remind us to do all that you have commanded us.

O Eucharistic Heart of Jesus, accept this proclamation of ours. As our only Father, Brother, Teacher, and Guide, continue to guide and direct us and all those who in the future will belong to this Congregation that is consecrated to charity and the Divine Word: *Rogate ergo Dominum messis, ut mittat operarios in messem suam.* Amen.

NATIVITY OF THE BLESSED VIRGIN MARY

TRIDUUM OF PREPARATION

Before Vespers:

- We greet you, O Mary, who by your birth you brought peace and joy to men; grant us also true peace of heart and joy of spirit. *Hail Mary.*

- We greet you, O Holy Virgin, and we venerate your sacred body, destined to be the tabernacle of the Most High Son of God; may our body, too, always be a living temple of the Holy Spirit. *Hail Mary.*

- We greet you, O Immaculate Virgin, and we rejoice that you have already triumphed over hell and Satan. Give us strength and help us to resist the temptations of the devil, so that we too may triumph over him. *Hail Mary.*

Antiphon: Your birth, O Virgin Mother of God, announced joy to the whole world, for from you rose the Sun of Justice, Christ our God, who, removing the curse, brought the blessing and gave us life by triumphing over death.

L. Make me worthy to praise you, O Holy Virgin.

A. Give me strength against your enemies.

PRAYER

Grant us, O Lord, the treasures of your mercy, and since the Virgin's motherhood marked the beginning of our salvation, may the feast of her nativity make us grow in unity and peace. Through Christ our Lord. Amen.

PRAYER OF INVITATION TO THE HEAVENLY CHILD MARY

The following prayer of St. Hannibal Mary, in addition to being included in the Vigil of the Child Mary, can be recited as a community during the three days of preparation preceding the feast, or at any time of the day on September 8 itself.

O sweet little baby Mary, O sigh of our hearts...
come, come!

O our most desired hope: your Throne here confirm,

O Divine Foundress: rise above us,

O beautiful Morning Star;

spread your scent among us,

O Rose, ever fresh and blooming;

speak to us your words of peace and love,

O purest golden cinnamon of the breath of God.

We desire you, we consecrate our hearts to you,

so that you may give them all to the most Beloved of
souls, Jesus, the Supreme Good,

We wait for you to offer all of ourselves to you
in a perfect holocaust of sacred slavery,

and all our spiritual and temporal things.
Come, Adorable Little Baby Girl,
do not delay any longer;
it is true a thousand times that we are very unworthy,
but you are the refuge of sinners,
the harbor and asylum of the most unworthy creatures,
provided they are determined not to offend
but to love your Son always.
And it is precisely this resolution that we bring here,
as the best preparation for your coming.
We never want to offend God,
but to always love him above all things
and to always do his Most Holy Will.
O our beloved St. Anthony of Padua,
hasten the beautiful coming
of the sweet Little Baby Queen
and prepare us worthily to receive her. Amen.

Hail Mary
Glory be

(*Scritti*, Vol. 57 [3989], 25 August 1906).

**VIGIL CELEBRATION
OF THE NATIVITY
OF THE BLESSED VIRGIN MARY
(VIGIL OF THE CHILD MARY [*BAMBINELLA*])**

OPENING SONG

GREETING

P. In the name of the Father, and of the Son, and of the Holy Spirit.

A. Amen.

P. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

A. And with your spirit.

ACCLAMATION

P. Who is this that comes forth like the dawn, as beautiful as the moon, as resplendent as the sun? (cf. Ct 6, 10)

A. Hail, full of grace, humble handmaid, blessed among all women. There has been no one like you and there will be no other (cf. Lk 1:42).

P. A light has shone in the world at the birth of the Virgin: blessed is the lineage, holy is the root, blessed is her fruit.

A. From the stock of Jesse the Virgin has blossomed, made Mother by the Spirit of God.

P. The ineffable beauty of God shines on your face, O Child Mary.

A. You are beautiful in the mystery of your birth: free from every stain of sin and surrounded by the radiance of divine Grace.

P. Mary, Virgin Mother of God, blessed and worthy of all praise, we celebrate your Nativity.

A. We praise the Lord our God for the birth of the Blessed Virgin Mary.

P. Praise be to God the Father, to the only begotten Son, and to the Holy Spirit who has made you, O Mary, the masterpiece of creation, for all ages.

A. Amen.

INTRODUCTION

From the biography *Father Mary Hannibal Di Francia. His Life and Works* by Fr. Francis Vitale (English edition, p. 364)

On Tuesday morning, feeling a little more relieved, he got up at around 8:00 a.m., after receiving the Holy Communion and praying the usual thanksgiving, and then, sat down in his chair. Brother Lapelosa recounts: “Suddenly his face was happy and radiant; his eyes

were sparkling, and full of energy he exclaimed: 'Oh! the Most Holy Child Mary (*Santissima Bambinella*)! How beautiful she is! How beautiful she is! Look at the twelve stars; look at her little face, oh her little feet! Look, Brother, by the window!' With my heart pounding, I ran here and there, touching the wall, and turned back to the Father to ask for new indications, to which he replied, 'On this side, more... over there, to the right! Further up! You almost touched her!' Alas! I did not have as much faith as the Father's! I was unworthy of such grace! That is why I saw nothing...!"

At the end of the reading, the Presider says:

P. Dear Brothers, this was the great faith and the great love of St. Hannibal Mary for the Child Mary. On this holy night, in which we contemplate the dawn of our salvation, let us keep vigil in prayer according to his example. We invoke her birth and her coming among us with these sweet words of St. Hannibal Mary:

A. O sweet little baby Mary, O sigh of our hearts... come, come!

O our most desired hope: your Throne here confirm,
O Divine Foundress: rise above us, O beautiful
Morning Star;
spread your scent among us, O Rose, ever fresh and
blooming;
speak to us your words of peace and love,

O purest golden cinnamon of the breath of God.
 We desire you, we consecrate our hearts to you,
 so that you may give them all to the most Beloved of
 souls, Jesus, the Supreme Good,
 We wait for you to offer all of ourselves to you
 in a perfect holocaust of sacred slavery,
 and all our spiritual and temporal things.
 Come, Adorable Little Baby Girl,
 do not delay any longer;
 it is true a thousand times that we are very unworthy,
 but you are the refuge of sinners,
 the harbor and asylum of the most unworthy creatures,
 provided they are determined not to offend but to love
 your Son always.
 And it is precisely this resolution that we bring here,
 as the best preparation for your coming.
 We never want to offend God,
 but to always love him above all things
 and to always do his Most Holy Will.
 O our beloved St. Anthony of Padua,
 hasten the beautiful coming of the sweet Little Baby
 Queen and prepare us worthily to receive her. Amen.

Hail Mary
Glory be

(*Scritti*, Vol. 57 [3989], 25 August 1906).

At the end of the prayer, the image of the Child Mary is unveiled while the *Tota pulchra* is sung. The image is incensed during the singing of the hymn.

Tota pulchra es Maria,
Tota pulchra es Maria,
et macula originalis non est in te.
et macula originalis non est in te.

Tu, gloria Jerusalem,
Tu, laetitia Israel,
Tu, honorificentia
populi nostri
Tu advocata peccatorum.
O Maria, O Maria.

Virgo prudentissima, Mater clementissima.
Ora pro nobis, intercede pro nobis,
ad Dominum Jesum Christum.

PSALMODY

Ant. 1 Mary received a blessing from the Lord, and loving kindness from God her Savior.

Psalm 24

The Lord's is the earth and its fullness, *
the world and all its peoples.
It is he who set it on the seas; *
on the waters he made it firm.

Who shall climb the mountain of the Lord? *

Who shall stand in his holy place?
The man with clean hands and pure heart, †
who desires not worthless things, *
who has not sworn so as to deceive his neighbor.

He shall receive blessings from the Lord *
and reward from the God who saves him.
Such are the men who seek him, *
seek the face of the God of Jacob.

O gates, lift high your heads; †
grow higher, ancient doors. *
Let him enter, the king of glory!

Who is the king of glory? †
The Lord, the mighty, the valiant, *
the Lord, the valiant in war.

O gates, lift high your heads; †
grow higher, ancient doors. *
Let him enter, the king of glory!

Who is he, the king of glory? †
He, the Lord of armies, *
he is the king of glory.

Glory be to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be forever. Amen.

Ant. 1 Mary received a blessing from the Lord, and loving kindness from God her Savior.

Ant. 2 The Most High has made his dwelling place a holy temple.

Psalm 46

God is for us a refuge and strength, *
 a helper close at hand, in time of distress:
 so we shall not fear though the earth should rock, *
 though the mountains fall into the depths of the sea,
 even though its waters rage and foam, *
 even though the mountains be shaken by its waves.

The Lord of hosts is with us: *
 the God of Jacob is our stronghold.

The waters of a river give joy to God's city, *
 the holy place where the Most High dwells.
 God is within, it cannot be shaken; *
 God will help it at the dawning of the day.
 Nations are in tumult, kingdoms are shaken: *
 he lifts his voice, the earth shrinks away.

The Lord of hosts is with us: *
 the God of Jacob is our stronghold.

Come, consider the works of the Lord, *
 the redoubtable deeds he has done on the earth.
 He puts an end to wars over all the earth; †
 the bow he breaks, the spear he snaps. *

He burns the shields with fire.

“Be still and know that I am God, *
supreme among the nations, supreme on the earth!”

The Lord of hosts is with us: *
the God of Jacob is our stronghold.

Glory be to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be forever. Amen.

Ant. 2 The Most High has made his dwelling place a
holy temple.

Ant. 3 Glorious things are said of you, O Blessed
Virgin Mary.

Psalm 87

On the holy mountain is his city *
cherished by the Lord.

The Lord prefers the gates of Zion *to all Jacob's
dwellings.

Of you are told glorious things, *
O city of God!

“Babylon and Egypt I will count *
among those who know me;
Philistia, Tyre, Ethiopia, *
these will be her children

and Zion shall be called 'Mother' *
for all shall be her children."

It is he, the Lord Most High, *
who gives each his place.
In his register of peoples he writes: *
"These are her children,"
and while they dance they will sing: *
"In you all find their home."

Glory be to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be forever. Amen.

Ant. 3 Glorious things are said of you, O Blessed Virgin Mary.

L. Blessed are you, Mary, because you believed.

A. The Lord's words to you have been fulfilled.

FIRST READING

From the Book of Genesis (3:9-20)

The Lord God then called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself."

Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!"

The man replied, "The woman whom you put here with me—she gave me fruit from the tree, so I ate it."

The Lord God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it."

Then the Lord God said to the serpent: "Because you have done this, you shall be banned from all the animals and from all the wild creatures. On your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers. He will strike at your head, while you strike at his heel."

To the woman he said: "I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master."

To the man he said: "Because you listened to your wife and ate from the tree of which I had forbidden you to eat, "Cursed be the ground because of you! In toil shall you eat its yield all the days of your life. Thorns and thistles shall it bring forth to you, as you eat of the plants of the field. By the sweat of your face shall you get bread to eat, until you return to the

ground, from which you were taken; for you are dirt, and to dirt you shall return.”

The man called his wife Eve because she became the mother of all the living.

RESPONSORY

Today the Blessed Virgin Mary was born of David's seed.

Through her the salvation of the world has been revealed to all believers.

- her glorious life has shone upon the world.

Let us keep with devotion the birth of the Blessed Virgin Mary.

- her glorious life has shone upon the world.

A brief pause for silence

SECOND READING

From the Writings of St. Hannibal Mary Di Francia (Vol. 11, [1877], pp. 119-120)

Mary Most Holy, the Masterpiece of Creation

The creation of Mary Most Holy surpasses that of all creatures; in fact, it could be said that when God created all things and all rational creatures, He had in mind the Most Holy Virgin, as one which was to be the most beautiful work of his divine hands. For this reason, the holy Church applies to Mary Most Holy the words of Wisdom, resulting in a glorious

declaration that the Most Holy Virgin pronounces with these words:

From the mouth of the Most High I came forth and covered the earth like mist. The LORD begot me, the beginning of his works, the forerunner of his deeds of long ago; from of all I was formed, at the first, before the earth. When there were no deeps, I was brought forth, when there were no fountains or springs of Holy; before the mountains were settled into place, before the hills, I was brought forth; when the earth and the fields were not yet made, nor the first clods of the world. When he established the heavens, there was I, when he marked out the vault over the face of the deep; when he made firm the skies above, when he fixed fast the springs of the deep; when he set for the sea its limit, so that the waters should not transgress his command; when he fixed the foundations of earth, then was I beside him as artisan. For whoever finds me finds life and wins favor from the LORD. (cf. Sir 24:3; Prov 8:22-30.35).

From these sublime expressions of Sacred Scripture, which the holy Church places on the lips of the Most Holy Virgin, it is very clear that the Blessed Virgin Mary is the masterpiece of creation; it is openly stated that when the Most High God created heaven and earth, he always had in mind the Most Holy Mary as the one who would possess in herself all the beauties of nature, grace and glory. All the beauties of nature are admirably present in Mary. Beautiful is the sun

that shines on earth, but even more beautiful is Mary, who is clothed with the Sun of eternal Light: *a woman clothed with the sun* (Rev 12:1). Beautiful is the moon that illuminates the dark nights with its silver light, but the moon is nothing but the footstool of Mary, Most Holy: *and with the moon under her feet*. Beautiful are the stars of the firmament that shine in the immense vault of heaven; but the stars are nothing but the crown of Mary's virgin head: *and on her head a crown of twelve stars*. Beautiful are the spring flowers, better dressed than Solomon, but the Blessed Virgin Mary is the mystical Rose of Jericho who overcomes all roses, that is, who surpasses all chosen souls, with the sweet fragrance of her virtues. Mary is the mystical white lily of the Holy Trinity, who appeared in the eyes of God purer than the angels themselves. Oh, all that is beautiful in creation is but a pale reflection of the beauty, the majesty, the dignity of the Immaculate Virgin Mary! But it is not enough to say that all the beauties of created nature are present in Mary. All the wonders of grace are also in Her, for the holiness of the Blessed Virgin so surpasses that of all the Saints and all the Angels, that it can be said that Mary is more holy and perfect than all the Angels and Saints put together. St. Bonaventure explains these words of Ecclesiasticus as follows (24:16): *My abode is in the full assembly of the Saints*. Mary Most Holy possesses the fullness of all that the Saints possess in part because she was destined to be the Mother of God.

Responsory

Today let us celebrate with devotion the birth of
Mary, the ever-virgin Mother of God,
- whose splendid life has illumined the Church.

With heart and mind let us sing praise and glory to
Christ

On this holy feast day of the glorious Virgin Mother
of God

- whose splendid life has illumined the Church.

A short reflection by the celebrant

TE DEUM

*Sung alternately with the soloist using the melody of the
Magnificat*

You are God: we praise you;
You are God: we acclaim you;
You are the eternal Father:
All creation worships you.

To you all angels, all the powers of heaven,
Cherubim and Seraphim, sing in endless praise:
Holy, holy, holy, Lord, God of power and might,
Heaven and earth are full of your glory.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaims you:
 Father, of majesty unbounded,
 Your true and only Son, worthy of all worship,
 And the Holy Spirit, advocate and guide.

You, Christ, are the king of glory,
 The eternal Son of the Father.

When you became man to set us free
 You did not spurn the Virgin's womb.

You overcame the sting of death,
 And opened the kingdom of heaven to all believers.

You are seated at God's right hand in glory.
 We believe that you will come and be our judge.

Come then, Lord, and help your people,
 Bought with the price of your own blood,
 And bring us with your saints
 To glory everlasting.

Save your people, Lord, and bless your inheritance.

- Govern and uphold them now and always.

Day by day we bless you.

- We praise your name forever.

Keep us today, Lord, from all sin.

- Have mercy on us, Lord, have mercy.

Lord, show us your love and mercy;

- For we put our trust in you.

In you, Lord, is our hope:

- And we shall never hope in vain.

PRAYER

Impart to your servants, we pray, O Lord, the gift of heavenly grace, that the feast of the Nativity of the Blessed Virgin may bring deeper peace to those for whom the birth of her Son was the dawning of salvation. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God forever and ever.

- Amen.

BLESSING AND DISMISSAL

FINAL SONG

TRIDUUM IN HONOR OF ST. MICHAEL, THE ARCHANGEL

First Format

Before Vespers:

FIRST DAY: SEPTEMBER 26

Most glorious Archangel St. Michael, full of faith, humility, gratitude, and love, far from following the suggestions of the rebellious Lucifer or being intimidated by the sight of his countless followers, you were the first to stand up against him. By encouraging all the rest of the heavenly court to defend the cause of God, you achieved the most complete victory. We pray you, obtain for us the grace to discover all the snares and to resist all the attacks of the angels of darkness, so that triumphant like you against their forces, we may merit to shine one day on those thrones of glory from which they have been cast down, and never to rise up again. *Glory be.*

L. St. Michael the Archangel, defend us in battle,

A. That we may not lose in the terrible judgment.

PRAYER

O God, you call Angels and men to cooperate in your plan of salvation. Grant to us pilgrims on earth the protection of the blessed spirits who stand before you

in heaven to serve you and contemplate the glory of your face. Through Christ our Lord. Amen.

SECOND DAY: SEPTEMBER 27

Most Glorious Archangel St. Michael, you stand on the right side of our altars to offer our prayers and sacrifices to the throne of God. We ask you to help us in all the practices of Christian piety, so that by performing them with perseverance, recollection and faith, they may deserve to be offered by your hands to the Most High and to be received as a sweet-smelling incense. *Glory be.*

L. St. Michael the Archangel, defend us in battle,

A. That we may not lose in the terrible judgment.

PRAYER

O God, you call angels and men to cooperate in your plan of salvation. Grant to us pilgrims on earth the protection of the blessed spirits who stand before you in heaven to serve you and contemplate the glory of your face. Through Christ our Lord. Amen.

THIRD DAY: SEPTEMBER 28

Most glorious Archangel St. Michael, as the terror of the demons, you are destined by God's goodness to defend us from their attacks in the final battle. We ask you to console us with your gentle presence in that terrible moment. With your unsurpassable power, help

us to triumph over all our enemies, so that, having been saved by you from sin and hell, we may glorify your power and mercy for all ages. *Glory be.*

L. St. Michael the Archangel, defend us in battle,
A. That we may not lose in the terrible judgment.

PRAYER

O God, you call angels and men to cooperate in your plan of salvation. Grant to us pilgrims on earth the protection of the blessed spirits who stand before you in heaven to serve you and contemplate the glory of your face. Through Christ our Lord. Amen.

Second Format

Before Vespers:

Litany of St. Michael the Archangel (p. ?)

ENTRUSTMENT OF THE COMMUNITY AND THE ENTIRE CONGREGATION TO ST. MICHAEL THE ARCHANGEL

This can be done at the end of Lauds or of the Mass on September 29.

O exalted Prince of the Angelic Army,
O supreme defender of divine honor,
O great destroyer of Lucifer and the rebellious Angels,
O Grand Patron and Guardian of the Catholic Church,
here we are at your feet, the least priests and unworthy
brothers of the Evangelical Rogation
of the Heart of Jesus.

We praise, bless and thank the Holy Trinity
for your eternal predestination,
and trusting in your most powerful intercession,
we come from all of our houses
with everything that belongs to them,
to present this very humble plea, to ask you
to take us under your even greater protection
in all present circumstances
and for all future eventualities,
all our houses with everything that belongs to them.

We beg you to obtain for us holy vocations,
chosen and intelligent souls
and we further pray, O exalted Prince of Angels,
to accept this plea as an act of thanksgiving
and present it to Our Adorable Lord Jesus Christ
and his Most Holy Mother, Mary Immaculate.

O Most powerful and most gracious Archangel
St. Michael,
grant us what we ask of you
and help us in the hour of our death.
Save us for eternity. Amen.

(Scritti, Vol. IV, Ed. Rogate, p. 204)

NOVENA OF THE IMMACULATE

Before Vespers:

FIRST DAY: NOVEMBER 29

Need for Mary

From the *Treatise on True Devotion to Mary*⁶ by St. Louis-Marie Grignon de Montfort (14-17)

With the whole Church, I acknowledge that Mary, being a mere creature fashioned by the hands of God is, compared to his infinite majesty, less than an atom, or rather is simply nothing, since he alone can say, “I am he who am.” Consequently, this great Lord, who is ever independent and self-sufficient, never had and does not now have any absolute need of the Blessed Virgin for the accomplishment of his will and the manifestation of his glory. To do all things, he has only to will them.

However, I declare that, considering things as they are, because God has decided to begin and accomplish his greatest works through the Blessed Virgin ever since he created her, we can safely believe that he will not change his plan in the time to come, for he is God

⁶ The English translation of Grignon’s book is taken from <https://www.ewtn.com/catholicism/library/treatise-on-true-devotion-to-the-blessed-virgin-6064> .

and therefore does not change in his thoughts or his way of acting.

God the Father gave his only Son to the world only through Mary. Whatever desires the patriarchs may have cherished, whatever entreaties the prophets and saints of the Old Testament may have had for 4,000 years to obtain that treasure, it was Mary alone who merited it and found grace before God by the power of her prayers and the perfection of her virtues. “The world being unworthy,” said St. Augustine, “to receive the Son of God directly from the hands of the Father, he gave his Son to Mary for the world to receive him from her.”

The Son of God became man for our salvation but only in Mary and through Mary.

God the Holy Spirit formed Jesus Christ in Mary but only after having asked her consent through one of the chief ministers of his court. God the Father imparted to Mary his fruitfulness as far as a mere creature could receive it, to enable her to bring forth his Son and all the members of his mystical body.

A brief pause for silence and reflection.

PRAYER TO OUR LADY

Most Holy Virgin Immaculate, my Mother Mary, to you who are the Mother of my Lord, the Queen of the universe, the advocate, the hope, the refuge of sinners,

I who am the most miserable of all sinners, have recourse this day.

I venerate you, great Queen, and I thank you for the many graces You have bestowed upon me even unto this day; in particular for having delivered me from hell which I have so often deserved by my sins.

I love you, most dear Lady; and for the love I bear you, I promise to serve you willingly forever and to do what I can to make you loved by others also.

I place in you all my hopes for salvation; accept me as your servant and shelter me under your mantle, you who are the Mother of mercy.

And since you are so powerful with God, deliver me from all temptations, or at least obtain for me the strength to overcome them until death. Amen.

(St. Alphonsus Liguori)

SECOND DAY: NOVEMBER 30

The Five Principles

From the *Treatise on True Devotion to Mary* by St. Louis-Marie Grignon de Montfort (61-89)

First principle: Jesus, our Savior, true God and true man must be the ultimate end of all our other devotions; otherwise, they would be false and

misleading. He is the *Alpha* and the *Omega*, the beginning and end of everything. [...]

God has laid no other foundation for our salvation, perfection and glory than Jesus. [...]

If then we are establishing sound devotion to our Blessed Lady, it is only to establish devotion to our Lord more perfectly [...].

Second principle: We must belong to Jesus and serve him not just as hired servants but as willing slaves who, moved by generous love, commit themselves to his service after the manner of slaves for the honor of belonging to him. [...] What I say in an absolute sense of our Lord, I say in a relative sense of our Blessed Lady. Jesus, in choosing her as his inseparable associate in his life, glory and power in heaven and on earth, has given her by grace in his kingdom all the same rights and privileges that he possesses by nature. “All that belongs to God by nature belongs to Mary by grace” [...] just as Jesus and Mary have the same will and the same power, they have also the same subjects, servants and slaves. [...] Mary is the means our Lord chose to come to us and she is also the means we should choose to go to him, for she is not like other creatures who tend rather to lead us away from God than toward him if we are over-attached to them. Mary's strongest inclination is to unite us to Jesus, her Son.

Third principle: Our best actions are usually tainted and spoiled by the evil that is rooted in us. When pure, clear water is poured into a foul-smelling jug, or wine into an unwashed cask that previously contained another wine, the clear water and the good wine are tainted and readily acquire an unpleasant odor. In the same way when God pours into our soul, infected by original and actual sin, the heavenly waters of his grace or the delicious wines of his love, his gifts are usually spoiled and tainted by the evil sediment left in us by sin. Our actions, even those of the highest virtue, show the effects of it. It is therefore of the utmost importance that we rid ourselves of all that is evil in us. [...] We must choose among all the devotions to the Blessed Virgin the one which will lead us more surely to this dying to self. This devotion will be the best and the most sanctifying for us. [...]

Fourth principle: It is more perfect because it supposes greater humility to approach God through a mediator rather than directly by ourselves. [...] Our Lord is our Advocate and our Mediator of redemption with God the Father. [...] To go to Jesus, we should go to Mary, our mediatrix of intercession. To go to God the Father, we must go to Jesus, our Mediator of redemption. This order is perfectly observed in the devotion I shall speak about further on.

Fifth principle: It is very difficult, considering our weakness and frailty, to keep the graces and treasures we have received from God. We carry this treasure,

which is worth more than heaven and earth, in fragile vessels, that is, in a corruptible body and in a weak and wavering soul which requires very little to depress and disturb it. [...] Let us entrust our treasure to Mary, the powerful and faithful Virgin. She would have kept it for them as if it were her own possession and even have considered that trust an obligation of justice. [...] It is Mary, the singularly faithful Virgin over whom Satan had never any power, who works this miracle for those who truly love her.

A brief pause for silence and reflection.

PRAYER TO OUR LADY

Holy Mary, Mother of God, preserve in me the heart of a child, pure and clean like spring water; a simple heart that does not remain absorbed in its own sadness; a loving heart that freely gives with compassion; a faithful and generous heart that neither forgets good nor feels bitterness for any evil. Give me a sweet and humble heart that loves without asking to be loved in return, happy to lose itself in the heart of others, sacrificing itself in front of your Divine Son; a great and unconquerable heart, which no ingratitude can close, and no indifference can tire; by a heart tormented by the glory of Christ, pierced by his love with a wound that will not heal until heaven. Amen.

(Leonce de Grandmaison)

THIRD DAY: DECEMBER 1

True Devotion

From the *Treatise on True Devotion to Mary* by St. Louis-Marie Grignion de Montfort (92-110)

There are, I find, seven kinds of false devotion to Mary, namely, the devotion of (1) the *critical*, (2) the *scrupulous*, (3) the *superficial*, (4) the *presumptuous*, (5) the *inconstant*, (6) the *hypocritical*, (7) the *self-interested*.

Critical devotees are for the most part proud scholars, people of independent and self-satisfied minds, who deep down in their hearts have a vague sort of devotion to Mary. However, they criticize nearly all those forms of devotion to her which simple and pious people use to honor their good Mother just because such practices do not appeal to them. [...]

Scrupulous devotees are those who imagine they are slighting the Son by honoring the Mother. They fear that by exalting Mary they are belittling Jesus. [...]

Superficial devotees are people whose entire devotion to our Lady consists in exterior practices. Only the externals of devotion appeal to them because they have no interior spirit. [...] without reforming their lives or restraining their passions or imitating Mary's virtues. All that appeals to them is the emotional aspect of this devotion, but the substance of it has no appeal at all.

Presumptuous devotees are sinners who give full rein to their passions or their love of the world, and who, under the fair name of Christian and servant of our Lady, conceal deadly vices. [...]

Inconstant devotees are those whose devotion to our Lady is practiced in fits and starts. Sometimes they are fervent and sometimes they are lukewarm. Sometimes they appear ready to do anything to please our Lady, and then shortly afterward they have completely changed. [...]

There is another category of false devotees of our Lady, - *hypocritical* ones. These hide their sins and evil habits under the mantle of the Blessed Virgin so as to appear to their fellowmen different from what they are.

Then there are the *self-interested* devotees who turn to her only in times of need. Except when in need they never think of her. [...]

After having explained and condemned false devotions to the Blessed Virgin we shall now briefly describe what true devotion is. It is *interior, trustful, holy, constant, and disinterested*.

It is *interior*, that is, it comes from within the mind and the heart. [...]

It is *trustful*, that is to say, it fills us with confidence in the Blessed Virgin, the confidence that a child has for its loving Mother. [...]

It is *holy*, that is, it leads us to avoid sin and to imitate the virtues of Mary. [...]

It is *constant*. It strengthens us in our desire to do good and gives us the courage to oppose the world. [...]

It is *disinterested*. It inspires us to seek God alone in his Blessed Mother and not ourselves. [...]

A brief pause for silence and reflection.

PRAYER TO OUR LADY

Allow me to praise you, O Virgin Most Holy. Allow me to praise you with my commitment and personal sacrifice. Allow me to live, work, suffer, be consumed and die for you, only for you. Allow me to bring the whole world to you. Allow me to contribute to an ever-greater exaltation of you, to the greatest possible exaltation of you. Allow me to render such glory unto you, as no one has ever rendered unto you. In you alone God was worshiped incomparably more than all his saints. For you, God created the world. For you, God called even me into existence. Grant that I may praise you, O Most Holy Virgin.

(*St. Maximilian Maria Kolbe*)

FOURTH DAY: DECEMBER 2***The Perfect Gift***

From the *Treatise on True Devotion to Mary* by St. Louis-Marie Grignion de Montfort (120-121)

As all perfection consists in our being conformed, united, and consecrated to Jesus, it naturally follows that the most perfect of all devotions is that which conforms, unites, and consecrates us most completely to Jesus. Now of all God's creatures, Mary is the most conformed to Jesus. It therefore follows that, of all devotions, devotion to her makes for the most effective consecration and conformity to him. The more one is consecrated to Mary, the more one is consecrated to Jesus.

That is why perfect consecration to Jesus is but a perfect and complete consecration of oneself to the Blessed Virgin, which is the devotion I teach; or in other words, it is the perfect renewal of the vows and promises of holy baptism.

This devotion consists in giving oneself entirely to Mary in order to belong entirely to Jesus through her. It requires us to give: (1) Our body with its senses and members; (2) Our soul with its faculties; (3) Our present material possessions and all we shall acquire in the future; (4) Our interior and spiritual possessions, that is, our merits, virtues and good actions of the past, the present and the future.

In other words, we give her all that we possess both in our natural life and in our spiritual life as well as everything we shall acquire in the future in the order of nature, of grace, and of glory in heaven. This we do without any reservation, not even of a penny, a hair, or the smallest good deed. And we give for all eternity without claiming or expecting, in return for our offering and our service, any other reward than the honor of belonging to our Lord through Mary and in Mary, even though our Mother were not - as in fact she always is - the most generous and appreciative of all God's creatures.

A brief pause for silence and reflection.

PRAYER TO OUR LADY

O Mary Immaculate, we honor the mystery of your privilege, the mystery of your perfection. You are the only human creature who, by divine design, through the merits of Christ, the sole source of our salvation, was preserved from any contagion of original sin, the only one in whom the creative idea of God is faithfully reflected. You are the image of God. Sweetness, depth of love, and beauty are in your bright and innocent face. Mary, we implore you: make us understand, desire, possess in serenity, the purity of soul and body, the clear gaze that sees God. O clement, O loving, O sweet Virgin Mary.

(St. Paul VI)

FIFTH DAY: DECEMBER 3

The Eight Beatitudes

From the *Treatise on True Devotion to Mary* by St. Louis-Marie Grignion de Montfort (135-173)

Motives that show us the excellence of the consecration of ourselves to Jesus through Mary. [...]

First motive: This devotion makes us give Jesus and Mary all our thoughts, words, actions, and sufferings and every moment of our lives without exception. Thus, whatever we do, whether we are awake or asleep, whether we eat or drink, whether we do important or unimportant work, it will always be true to say that everything is done for Jesus and Mary. Our offering always holds good, whether we think of it or not, unless we explicitly retract it. How consoling this is!

Second motive: The Father gave and still gives his Son only through her. [...] God the Son was prepared for humanity in general by her alone. [...] The Holy Spirit formed Jesus only through her. [...]

Indeed, we would be blind if we did not see the need for Mary in approaching God and making our total offering to him. [...] St. Bernard says, “that grace might return to its author by the same channel through which it came to us.” [...]

Third motive: The Blessed Virgin, Mother of gentleness and mercy, never allows herself to be surpassed in love and generosity. When she sees someone giving himself entirely to her in order to honor and serve her and depriving himself of what he prizes most in order to adorn her, she gives herself completely in a wondrous manner to him. She engulfs him in the ocean of her graces, adorns him with her merits, supports him with her power, enlightens him with her light, and fills him with her love. She shares her virtues with him - her humility, faith, purity, etc. She makes up for his failings and becomes his representative with Jesus. Just as one who is consecrated belongs entirely to Mary, so Mary belongs entirely to him. We can truthfully say of this perfect servant and child of Mary what St. John in his Gospel says of himself, "He took her for his own." [...]

Fourth motive: This devotion, when faithfully undertaken, is a perfect means of ensuring that the value of all our good works is being used for the greater glory of God. [...] Now Mary knows perfectly well where God's greatest glory lies and she works only to promote that glory. [...]

Fifth motive: This devotion is a smooth, short, perfect and sure way of attaining union with our Lord, in which Christian perfection consists. This devotion is a smooth way. It is the path which Jesus Christ opened

up in coming to us and in which there is no obstruction to prevent us reaching him. [...]

This devotion is a short way to discover Jesus, either because it is a road we do not wander from, or because, as we have just said, we walk along this road with greater ease and joy, and consequently with greater speed. [...]

This devotion is a perfect way to reach our Lord and be united to him, for Mary is the most perfect and the most holy of all creatures, and Jesus, who came to us in a perfect manner, chose no other road for his great and wonderful journey. [...]

This devotion to our Lady is a sure way to go to Jesus and to acquire holiness through union with him. The devotion which I teach is not new. It is however certain that for more than seven hundred years we find traces of it in the Church. [...]

Sixth motive: It gives great liberty of spirit - the freedom of the children of God - to those who faithfully practice it. [...]

Seventh motive: It is of great benefit to our neighbor, for by it we show love for our neighbor in an outstanding way since we give him through Mary's hands all that we prize most highly - that is, the satisfactory and prayer value of all our good works, down to the least good thought and the least little suffering. [...]

Eighth motive: Finally, what draws us in a sense more compellingly to take up this devotion to the most Blessed Virgin is the fact that it is a wonderful means of persevering in the practice of virtue and of remaining steadfast.

A brief pause for silence and reflection.

PRAYER TO OUR LADY

O Virgin Mother, Daughter of your Son, more humble and sublime than any creature, fixed goal of Eternal Wisdom, You are the One who made human nature so noble that its own Maker did not despise to become what He had made. Love was rekindled in your womb, by whose warmth, in eternal peace, this flower has blossomed. Here you are the noonday torch of love for us; and below, among mortal beings, You are the living spring of hope. O Lady, so great are you, and of such value that anyone who longs for grace and does not turn to you, is trying to fly without wings. Your kindness does not only give help to those who ask for it but often anticipates the request. In you is tenderness, in you is compassion, In you is generosity, in you is all the excellence of creatures combined.

(Dante, Paradiso, XXXIII)

SIXTH DAY: DECEMBER 4

Totus Tuus!

From the *Treatise on True Devotion to Mary* by St. Louis-Marie Grignion de Montfort (178-182)

Pour into the bosom and heart of Mary all your precious possessions, all your graces and virtues. She is a spiritual vessel, a vessel of honor, a singular vessel of devotion. Ever since God personally hid himself with all his perfections in this vessel, it has become completely spiritual, and the spiritual abode of all spiritual souls. It has become honorable and has been the throne of honor for the greatest saints in heaven. It has become outstanding in devotion and the home of those renowned for gentleness, grace, and virtue. Moreover, it has become as rich as a house of gold, as strong as a tower of David, and as pure as a tower of ivory.

Blessed is the man who has given everything to Mary, who at all times and in all things trusts in her and loses himself in her. He belongs to Mary and Mary belongs to him. With David he can boldly say, "She was created for me", or with the beloved disciple, "I have taken her for my own", or with our Lord himself, "All that is mine is yours and all that is yours is mine." [...]

[...] The Blessed Virgin, the most reliable and generous of all God's creatures, never lets herself be surpassed by anyone in love and generosity. For the little that is given to her, she gives generously of what she has received from God. Consequently, if a person gives himself to her without reserve, she gives herself also without reserve to that person provided his confidence in her is not presumptuous and he does his best to practice virtue and curb his passions.

So, the faithful servants of the Blessed Virgin may confidently say with St. John Damascene, "If I confide in you, Mother of God, I shall be saved. Under your protection I shall fear nothing. With your help I shall rout all my enemies. For devotion to you is a weapon of salvation which God gives to those he wishes to save."

A brief pause for silence and reflection.

PRAYER TO OUR LADY

O Virgin, fair as the moon, delight of the angels and saints in heaven, grant that we may become like you and that our souls may receive a ray of your beauty, which does not decline with the years but shines forth into eternity.

O Mary, sun of heaven, restore life where there is death and enlighten spirits where there is darkness. Turn your countenance to your children and radiate on us your light and your fervor.

O Mary, powerful as an army, grant victory to our ranks. We are very weak and our enemy rages with uttermost conceit. But under your banner, we are confident of overcoming him.

Save us, O Mary, fair as the moon, bright as the sun, awe inspiring as an army set in battle array and sustained not by hatred but by the ardor of love. Amen.

(Pope Pius XII)

SEVENTH DAY: DECEMBER 5

The New Rebecca

From the *Treatise on True Devotion to Mary* by St. Louis-Marie Grignion de Montfort (183-211)

The Holy Spirit gives us in Sacred Scripture, a striking allegorical figure of all the truths I have been explaining concerning the Blessed Virgin and her children and servants. It is the story of Jacob who received the blessing of his father Isaac through the care and ingenuity of his mother Rebecca. [...]

According to the early Fathers and the interpreters of Holy Scripture, Jacob is the type of our Lord and of souls who are saved, and Esau is the type of souls who are condemned. We have only to examine the actions and conduct of both in order to judge each one. [...]

Esau seldom stayed at home and, relying only on his own strength and skill, worked out of doors. He never went out of his way to please his mother Rebecca and did little or nothing for her. He was such a glutton and so fond of eating that he sold his birthright for a dish of lentils. Like Cain, he was extremely jealous of his brother and persecuted him relentlessly. [...]

Jacob loved and honored his mother. That is why he remained at home close to her. [...] He was submissive to his mother in all things. [...] He had the utmost confidence in his mother. Here now are the services which the Blessed Virgin Mary, as the best of all mothers, lovingly renders to those loyal servants who have given themselves entirely to her in the manner I have described and following the figurative meaning of the story of Jacob and Rebecca. [...] She loves them tenderly, more tenderly than all the mothers in the world together.[...] She provides them with everything they need for body and soul. [...] A third service which our Lady renders her faithful servants is to lead and direct them according to the will of her Son. [...]The fourth good office our Lady performs for her children and faithful servants is to defend and protect them against their enemies. [...] Finally, the fifth and greatest service which this loving Mother renders her faithful followers is to intercede for them with her Son.

A brief pause for silence and reflection.

PRAYER TO OUR LADY

Mary, our Queen, Holy Mother of God, we beg you to hear our prayer. Make our hearts overflow with divine grace and resplendent with heavenly wisdom. Render them strong with your might and rich in virtue. Pour down upon us the gift of mercy so that we may obtain the pardon of our sins. Help us to live in such a way as to merit the glory and bliss of heaven. May this be granted us by your Son Jesus who has exalted you above the angels, has crowned you as Queen, and has seated you with him forever on his refulgent throne. To him honor and glory forever. Amen.

(St. Anthony of Padua)

EIGHTH DAY: DECEMBER 6

The Soul of Mary in Us

From the *Treatise on True Devotion to Mary* by St. Louis-Marie Grignion de Montfort (213-222)

My dear friend, be sure that if you remain faithful to the interior and exterior practices of this devotion which I will point out [...], the humble Virgin Mary will share her humility with you so that, although you regard yourself with distaste and desire to be disregarded by others, you will not look down slightly upon anyone. [...] Mary will share her faith with you. Her faith on earth was stronger than

that of all the patriarchs, prophets, apostles and saints. [...] The Mother of fair love will rid your heart of all scruples and inordinate servile fear. She will open and enlarge it to obey the commandments of her Son with alacrity and with the holy freedom of the children of God. She will fill your heart with pure love of which she is the treasury. You will then cease to act as you did before, out of fear of the God who is love, but rather out of pure love. [...] Our Blessed Lady will fill you with unbounded confidence in God and in herself. [...] The soul of Mary will be communicated to you to glorify the Lord. Her spirit will take the place of yours to rejoice in God, her Savior, but only if you are faithful to the practices of this devotion. As St. Ambrose says, “May the soul of Mary be in each one of us to glorify the Lord! May the spirit of Mary be in each one of us to rejoice in God!” [...] If Mary, the Tree of Life, is well cultivated in our soul by fidelity to this devotion, she will in due time bring forth her fruit which is none other than Jesus. [...] If you live this devotion sincerely, you will give more glory to Jesus in a month than in many years of a more demanding devotion.

A brief pause for silence and reflection.

PRAYER TO OUR LADY

O Most Holy Virgin, you hold in your hands the Most Holy Heart of Jesus. Open therefore this infinite treasure and give us holy vocations. You who hold in

your hands the key to the hearts of men, inspire the most gentle breath of the Holy Spirit in simple hearts, in well-disposed souls, and call them to follow Jesus, the High Priest.

Hasten, Holy Mother, hasten with the same haste with which you went to Elizabeth's house to bring Jesus and all the graces there. Hasten to visit the Catholic Church and enrich her with good evangelical laborers who will bring Jesus to all hearts and win all souls for Jesus forever and ever. Amen.

(St. Hannibal Mary)

NINTH DAY: DECEMBER 7

In the Heart of Mary

From the *Treatise on True Devotion to Mary* by St. Louis-Marie Grignion de Montfort (258-273)

We must *do everything through Mary*, that is, we must obey her always and be led in all things by her spirit, which is the Holy Spirit of God. “Those who are led by the Spirit of God are children of God,” says St. Paul. Those who are led by the spirit of Mary are children of Mary [...].

We must do everything with Mary, that is to say, in all our actions we must look upon Mary, although a simple human being, as the perfect model of every virtue and perfection, fashioned by the Holy Spirit for

us to imitate, as far as our limited capacity allows. In every action then we should consider how Mary performed it or how she would perform it if she were in our place. [...]

We must *do everything in Mary*. We should be delighted to remain in Mary. We should rest there peacefully, rely on her confidently, hide ourselves there with safety, and abandon ourselves unconditionally to her.

Finally, we must *do everything for Mary*. we should expect nothing in return save the honor of belonging to such a lovable Queen and the joy of being united through her to Jesus, her Son, by a bond that is indissoluble in time and in eternity.

Before Holy Communion, place yourself humbly in the presence of God. Renounce your corrupt nature and dispositions. Renew your consecration saying, “I belong entirely to you, dear Mother, and all that I have is yours.” Implore Mary to lend you her heart so that you may receive her Son with her dispositions. [...]

During Holy Communion, here is Mary, his handmaid: *Behold the handmaid of the Lord (Lk 1:38)*, who acts for you and whose presence gives you a special confidence and hope in him. [...]

After Holy Communion, close your eyes and recollect yourself. Then usher Jesus into the heart of Mary: you are giving him to his Mother who will receive him

with great love and give him the place of honor, adore him profoundly, show him perfect love, embrace him intimately in spirit and in truth, and perform many offices for him of which we, in our ignorance, would know nothing. Or maintain a profoundly humble heart in the presence of Jesus dwelling in Mary. Or be in attendance like a slave at the gate of the royal palace, where the King is speaking with the Queen. While they are talking to each other, with no need of you, go in spirit to heaven and to the whole world, and call upon all creatures to thank, adore and love Jesus and Mary for you. “Come, let us adore.”

A brief pause for silence and reflection.

PRAYER TO OUR LADY

O Immaculate Mother of God, we beg of you: Never cease to show us your maternal protection. In you, we place all our hope; to you we entrust all our interests; we especially entrust to you this sacred banner of the Rogate which constitutes all our glory, the banner of our religious aspirations, around which we are closely united, by which we are strong amid our weaknesses, rich in our poverty, courageous in the midst of life's struggles: we entrust it to you. You who have treasured in your maternal heart all the words of your divine Son; You have certainly not failed to keep this sublime saying, which came from the zeal of the Most Sacred Heart of Jesus: *Rogate ergo Dominum messis, ut mittat operarios in messem suam*. O admirable

mystery of your motherly goodness! This sacred Word, this divine command, hidden in your Heart, you deigned to reveal it to us, your little ones. Amen.

(St. Hannibal Mary)

**VIGIL CELEBRATION
OF THE IMMACULATE CONCEPTION
OF THE BLESSED VIRGIN MARY
(VIGIL OF THE IMMACULATE)**

Opening song (Mary Immaculate, Star of the Morning)

Mary Immaculate, Star of the morning.
Chosen before the creation began.
Destined to bring through the light of your dawning,
conquest of Satan and rescue to men.

Ref: Bend from your throne at the voice of our crying.
Look to this earth where your footsteps had trod.
Stretch out your arms to us living and dying.
Mary Immaculate, Mother of God.

We sinners honor your sinless perfection.
Fallen and weak, for God's mercy we plead.
Grant us the shield of your mighty protection.
Measure your aid by the depth of our need. **(Ref.)**

GREETING

P. In the name of the Father, and of the Son, and of the Holy Spirit.

A. Amen.

P. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

A. And with your spirit.

ACCLAMATION

P. Who is she who comes forth like the dawn, beautiful as the white moon, pure as a blazing sun? (cf. Songs 6:10).

A. Hail, full of grace, humble handmaid, blessed among all women. There has been no one like you and there will be no other (cf. Lk 1:42).

P. Blessed are you, daughter, by the Most High God, above all women on earth; and blessed is the Lord God, the creator of heaven and earth, who guided you to strike the head of the leader of our enemies (cf. Jdt 13:18).

A. Your deed of hope will never be forgotten by those who recall the might of God because you averted the disaster of our people (cf. Jdt 13:19).

P. When the fullness of time had come, God sent his Son, born of a Woman, born under the law, to ransom those who were under the law, so that we might receive adoption (cf. Gal 4:4-5).

A. You are the glory of Jerusalem, you are the joy of Israel, you are the honor of our people. God's ineffable beauty shines on your face, O Mary.

P. Beauty was hers at her conception: free from all stains of sin, she is resplendent in the glory of grace.

A. Beauty was hers in her virginal motherhood: she brought forth her Son, the radiance of your glory, as the Savior and brother of us all.

P. Beauty was hers in the passion of her Son: marked by his blood, in her meekness she shared the suffering of the Lamb of God, her Son, and won for herself a new title of motherhood.

A. Beauty was hers in the resurrection of Christ: she reigns with him in glory, the sharer now in his triumph.

(cf. Preface “Mother of Fairest Love” - Missal of the B.V.M.)

P. Dear brothers, on this holy night in which we celebrate the Blessed Virgin Mary, who was conceived free from every stain of sin and enveloped in the splendor of divine grace, St. Hannibal Mary calls us to watch in prayer. In the Blessed Virgin Mary, whom we contemplate in the splendor and beauty of her immaculate conception, God the Father has offered the Church a most pure image of her maternal mission and future glory. In her the wonders of the Lord have been fulfilled, and for us, Christ himself, the light that shines in the darkness, will confirm in us the hope of sharing, like Mary, in his victory over sin and death and of living with him in God the Father.

Pause for silent prayer

PRAYER

O God of infinite wisdom, you chose the Blessed Virgin Mary, exalted among the humble and poor of

Israel, to be the Mother of the Savior and to fill her with your grace. Grant that by welcoming your Word with living faith, we may learn to place in you alone every hope of salvation. Through Christ our Lord.

A. Amen.

CELEBRATION OF THE OFFICE OF READINGS

P. Lord, open my lips.

A. And my mouth will proclaim your praise.

Antiphon: Come, let us celebrate the Immaculate Conception of the Blessed Virgin Mary: let us worship her Son, Christ the Lord.

Psalm 100

The joyful song of those entering God's temple

Ant. Come, let us celebrate the Immaculate Conception of the Virgin Mary; let us worship her Son, Christ the Lord.

Cry out with joy to the Lord, all the earth. †

Serve the Lord with gladness. *

Come before him, singing for joy. (**Ant.**)

Know that he, the Lord, is God. †

He made us, we belong to him, *

we are his people, the sheep of his flock. (**Ant.**)

Go within his gates, giving thanks. †
 Enter his courts with songs of praise. *
 Give thanks to him and bless his name. (Ant.)

Indeed, how good is the Lord, †
 eternal his merciful love. *
 He is faithful from age to age. (Ant.)

Glory be to the Father, and to the Son, *
 and to the Holy Spirit:
 as it was in the beginning, is now, *
 and will be forever. Amen.

Ant. Come, let us celebrate the Immaculate
 Conception of the Blessed Virgin Mary; let us
 worship her Son, Christ the Lord.

*At the end of the prayer, the hymn Tota Pulchra is sung, and the
 image of Our Lady is incensed.*

Tota pulchra es Maria,
 Tota pulchra es Maria,
 et macula originalis non est in te.
 et macula originalis non est in te.

Tu gloria Jerusalem,
 Tu laetitia Israel,
 Tu honorificentia
 populi nostri
 Tu advocata peccatorum.

O Maria, O Maria.
 Virgo prudentissima,

Mater clementissima.

Ora pro nobis,
intercede pro nobis,
ad Dominum Jesum Christum.

For the Office of Readings, see the Proper Liturgy of the Hours.

Brief reflection by the celebrant.

RENEWAL OF THE CONSECRATION TO OUR LADY

P. And now, dear brothers, at the end of our Prayer Vigil, faithful to the Rogationist tradition, we renew the act of entrusting ourselves to Our Lady, according to the spirit of St. Louis Marie Grignon de Montfort, which St. Hannibal Mary left us as a “secret of holiness.” To prepare ourselves for this moment, let us listen to his words, which enlighten us on the meaning of this gesture.

From the *Writings* of St. Hannibal Mary Di Francia (Vol. VIII, Ed. Rogate, pp. 495-496)

Whoever does not seek Mary will not find Jesus, and whoever seeks Mary will find Jesus. Mary Most Holy is the door through which *beginners* (*incipienti*) enter the way to find Jesus and *experts* (*proficienti*) enter the nuptial chamber where they find Jesus and from here, through this mystical door, they enter the *wine cellar* to be satisfied with Divine Love. Therefore,

love the Most Holy Virgin with great rapture of love, for in this way you will grow in every virtue and you will be completely belong to Our Lord Jesus Christ. Love for the Most Holy Virgin consists above all in the imitating of her virtues, especially humility, the chastity of the soul, the strong and constant love for our Lord, the zeal for his glory and the salvation of souls, a great charity and sweetness in all encounters. In this last journey of mine, I learned a new and great treasure of devotion to the Blessed Virgin as a secret of holiness that opens a new horizon to the great destiny of belonging to Mary Most Holy and finding Jesus through her. The essence of this Marian devotion, however poorly I can understand it, is that I am no longer mine but Mary's. If up to now I have tried to find and possess Jesus, and have not found him, it means that I have walked around the walls of the mystical city and I have not been able to enter it because I have not gone to the door: now I must enter through the door, which is Mary Most Holy. Amen!

A. Aware of my Christian vocation, I renew today in your hands, O Mary, the commitments of my Baptism. I renounce Satan, his seductions and his works, and I consecrate myself to Jesus Christ, to carry my cross with him every day in the fidelity to the will of God. In the presence of the whole Church, I acknowledge you as my Mother and Queen. To you I offer and consecrate my person, my life and the

value of my good works - past, present and future - for the greater glory of God, in time and eternity. Amen.

BLESSING AND DISMISSAL

P. The Lord be with you.

A. And with your spirit.

P. Bow your heads for the blessing.

May God the Father who from his wisdom drew the virginal beauty of Mary, the unspoiled land of the new Eden, make you “holy and blameless before him in love” (Eph 1:4).

A. Amen.

P. May Christ the Lord, the Eternal Word, who pitched his tent in the purest womb of Mary, grant you to live his Gospel.

A. Amen.

P. May the Holy Spirit, the Author of all holiness who overshadowed the Blessed Virgin Mary, lead you to perfect charity.

A. Amen.

P. And may the blessing of Almighty God, the Father, and the Son ☩ and the Holy Spirit, descend upon you and remain with you forever.

A. Amen.

P. Live as faithful children of Mary Immaculate. Go in peace.

A. Thanks be to God.

FINAL SONG:

You are all Beautiful, O Mary

(or another Marian song)

You are all beautiful, O Mary
 And in you there is no original sin
 You are the glory of Jerusalem,
 The joy of Israel,
 The honor of our people,
 The advocate of sinners.
 O Mary, O Mary,
 Virgin most prudent,
 Mother most clement.
 Pray for us, intercede for us
 Before Christ the Lord.

You are all beautiful, O Mary...
 O Mary, O Mary.

MONTFORTAN CONSECRATION

According to tradition, it is done for the first time during the Novitiate on the Vigil of the Immaculate Conception and is renewed every year on the same Vigil.

Aware of my Christian vocation,
I renew today in your hands, O Mary,
the commitments of my Baptism.
I renounce Satan, his seductions and his works,
and I consecrate myself to Jesus Christ
to carry my cross with him every day
in the fidelity to the will of the Father.
In the presence of the whole Church
I acknowledge you as my Mother and Queen.
To you I offer and consecrate
my person, my life,
and the value of my good works,
past, present, and future.
Use me and all that belongs to me
For the greater glory of God
In time and eternity. Amen.

CHRISTMAS NOVENA WITH ST. HANNIBAL MARY

Before Vespers.

FIRST DAY: DECEMBER 15

THE CRADLE

While the cradle is being brought, everyone recites the prayer composed by St. Hannibal Mary for the Christmas Novena:

O Immaculate Virgin Mary, O venerable St. Joseph, we ask you to help us prepare everything necessary for the day of the birth of the Incarnate Word in the stable of Bethlehem. He desires to find hearts that will welcome him, clothe him, warm him, and comfort him. In the stable of Bethlehem, we plan to prepare a cradle made of wood from the olive trees of Gethsemane and from the tree that will later be used in making the altar of Christ's sacrifice for our salvation.

Tomorrow we will prepare **the cradle** in this way: corporal penance; conformity to the will of God in the unfavorable events of the day; *Prayer to Jesus Crucified*.

The Saint who will help us prepare for Christmas will be the Forerunner, **St. John the Baptist**.

The invocation for tomorrow is *Come, Lord Jesus!*

For tomorrow's little sacrifice (little flower): **Prayer to Jesus Crucified** (p. ?)

SECOND DAY: DECEMBER 16

THE LITTLE MATTRESS

While the little mattress is being brought, everyone recites the prayer composed by St. Hannibal Mary for the Christmas Novena:

O Immaculate Virgin Mary, O venerable St. Joseph, we ask you to help us prepare everything necessary for the day of the birth of the Incarnate Word in the stable of Bethlehem. He desires to find hearts that will welcome him, clothe him, warm him, and comfort him. In the stable of Bethlehem, we plan to prepare a little mattress made of the purest wool of lambs without blemish.

Tomorrow we will prepare the **little mattress** in this way: an *Act of Contrition* and the *Profession of Faith*.

The Saint who will help us prepare for Christmas will be the **Archangel Gabriel**, who announced to Mary that she would be the Mother of the Savior.

The Invocation for tomorrow: *Come, O Divine Child!*

For tomorrow's little sacrifice (little flower): Act of Contrition (p. ?) and the Credo (p. ?)

THIRD DAY: DECEMBER 17

THE SMALL PILLOW

While the small pillow is being brought, everyone recites the prayer composed by St. Hannibal Mary for the Christmas Novena:

O Immaculate Virgin Mary, O venerable St. Joseph, we ask you to help us prepare everything necessary for the day of the birth of the Incarnate Word in the stable of Bethlehem. He desires to find hearts that will welcome him, clothe him, warm him, and comfort him. In the stable of Bethlehem, we plan to prepare a small pillow made of the purest wool of lambs without blemish.

Tomorrow we will prepare **the small pillow** in this way: acts of *Homage to the Heart of Jesus*.

The Saint who will help us prepare for Christmas will be **St. Simeon**, the great old man who, before he died, held the Child Jesus in his arms.

The Invocation for tomorrow is *Come, O Wisdom of God!*

For tomorrow's little sacrifice (little flower):

HOMAGE TO THE SACRED HEART OF JESUS

Heart of Jesus, we adore you as the source of that most precious Blood through which all sinners are purified and sanctified, provided that they approach

the Sacrament of Penance with a contrite and humble heart. *Glory be.*

Heart of Jesus, we adore you as the treasure of all graces, by which the militant Church is enriched, and the suffering Church is raised. *Glory be.*

Heart of Jesus, we adore you as the source of mercy, from which the weak draw strength and sinners find the courage to turn to penance. *Glory be.*

Heart of Jesus, we adore you as the garden of all delights, where the languishing souls are refreshed, the persecuted find refuge and the afflicted consolation. *Glory be.*

Heart of Jesus, we adore you as the ocean of divine light, through which our blindness is illuminated, and the darkness of our intellect is enlightened. *Glory be.*

Heart of Jesus, we adore you as the furnace of love, for which the hardness of man's heart is broken, and the coldness of his will is warmed, to fulfill the commandment to love God in all things. *Glory be.*

Heart of Jesus, we adore you as the throne of mercy, where the merits of the completed redemption are kept, and through you our prayers are answered. *Glory be.*

Heart of Jesus, we adore you as the seat of heavenly wisdom, where our ignorance is instructed to walk the path of divine law. *Glory be.*

FOURTH DAY: DECEMBER 18

THE SMALL BLANKET

While the small blanket is being brought, everyone recites the prayer composed by St. Hannibal Mary for the Christmas Novena:

O Immaculate Virgin Mary, O venerable St. Joseph, we ask you to help us prepare everything necessary for the day of the birth of the Incarnate Word in the stable of Bethlehem. He desires to find hearts that will welcome him, clothe him, warm him, and comfort him. In the stable of Bethlehem, we plan to prepare a small warm blanket made of dove feathers.

Tomorrow we will prepare **the small blanket** in this way: prayer of the *Anima Christi*.

The Saints who will help us prepare for Christmas will be **the Holy Shepherds**, who were the first to receive the announcement of the birth of Jesus.

The Invocation for tomorrow: ***Come, O Lord!***

For tomorrow's little sacrifice (little flower): *Anima Christi* (p. ?)

FIFTH DAY: DECEMBER 19

THE SWADDLING CLOTHES

While the swaddling clothes are being brought, everyone recites the prayer composed by St. Hannibal Mary for the Christmas Novena:

O Immaculate Virgin Mary, O venerable St. Joseph, we ask you to help us prepare everything necessary for the day of the birth of the Incarnate Word in the stable of Bethlehem. He desires to find hearts that will welcome him, clothe him, warm him, and comfort him. In the stable of Bethlehem, we plan to prepare swaddling clothes, which will be made of the finest linen, finely prepared and woven, to gently wrap around the loving God, born as a Child.

Tomorrow we will prepare **the swaddling clothes** in this way: patience in all encounters, the prayer of *I Confess* and *Hail, Holy Queen* for the suffering.

The Saints who will help us prepare for Christmas will be **the Three Kings**, who, upon seeing the star, immediately set out on a journey to search for Jesus.

The Invocation for tomorrow: *Come, O Root of Jesse!*

For tomorrow's little sacrifice (little flower):

I confess to almighty God and to you my brothers and sisters, that I have greatly sinned in my thoughts and

in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore, I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

Hail, Holy Queen (p. ?)

SIXTH DAY: DECEMBER 20

THE FIRE AND LIGHT

While the fire and light are being brought, everyone recites the prayer composed by St. Hannibal Mary for the Christmas Novena:

O Immaculate Virgin Mary, O venerable St. Joseph, we ask you to help us prepare everything necessary for the day of the birth of the Incarnate Word in the stable of Bethlehem. He desires to find hearts that will welcome him, clothe him, warm him, and comfort him. In the stable of Bethlehem, we plan to prepare the fire and the light. The first will be prepared with coals of the same wood as the cradle; the second will be fueled with the oil of the olive trees of Gethsemane. Both will be lit with live flint, well struck.

Tomorrow we will prepare **the fire and the light** in this way: an act of humility in dealing with others; a

Hail Mary to obtain the gift of humility.

The Saints who will help us prepare for Christmas will be the **Angels of Glory** who announced to men the birth of the Lord.

The Invocation for tomorrow: *Come, O Key of David!*

SEVENTH DAY: DECEMBER 21

THE SOUND

While a Christmas melody is played, everyone recites the prayer composed by St. Hannibal Mary for the Christmas Novena:

O Immaculate Virgin Mary, O venerable St. Joseph, we ask you to help us prepare everything necessary for the day of the birth of the Incarnate Word in the stable of Bethlehem. He desires to find hearts that will welcome him, clothe him, warm him, and comfort him. In the stable of Bethlehem, we plan to prepare a simple and loving sound to please the God of simplicity and love. It will be made with whistles and flutes made of reeds that will be taken from that reed from which a scepter of love will be given to him on the day of his eternal wedding, the day of the joy of his Heart.

Tomorrow we will prepare **the sound** in this way: the prayer of the *Litany of the Name of Jesus*.

The Saints who will help us prepare for Christmas will be the **Holy Innocents**, those children who, although they could not speak, have given witness to the Child Jesus with their blood.

The Invocation for tomorrow: *Come, O Rising Star!*

For tomorrow's little sacrifice (little flower): Litany of the Name of Jesus (p. ?)

EIGHTH DAY: DECEMBER 22

THE SONG

The song TI VOGLIO TANTO BENE, so dear to Fr. Hannibal, or another Christmas song is sung.

Ti voglio tanto bene, o Gesù mio,
che tanto degno sei d'essere amato.
Vorrei morir per te, mio caro Dio,
che di morir per me non hai sdegnato.

R. Alleluia (8 times)

O mondo traditor, ti lascio, addio!
Gesù, vago bambino, m'hai il cor rubato.
Io t'amo, Dio d'amore, che essendo amante,
per farti amar da me nascesti infante.

R. Alleluia (8 times)

O Immaculate Virgin Mary, O venerable St. Joseph, we ask you to help us prepare everything necessary for the day of the birth of the Incarnate Word in the

stable of Bethlehem. He desires to find hearts that will welcome him, clothe him, warm him, and comfort him. In the stable of Bethlehem, we will prepare a song. We will take care that it is as harmonious, as a new song, imitating the voice of the turtledove at the beginning of spring, the dove in the crevice of the stone, and the song of the angels who sang the Gloria above the grotto.

Tomorrow we will prepare **the song** in this way: *Visit to the Blessed Sacrament.*

The Saint who will help us prepare for Christmas will be **St. Anthony of Padua**, the Patron of our Religious family and who had the grace to hold the Child Jesus in his arms. **The Invocation** for tomorrow: *Come, O King of the nations!*

For tomorrow's little sacrifice (little flower): Visit to the Most Blessed Sacrament (p. ?)

NINTH DAY: DECEMBER 23

FOOD FOR MARY AND JOSEPH

While a basket of gifts for the poor is brought to the altar, everyone recites the following prayer:

O Virgin of Nazareth, O most humble Virgin Spouse Joseph, may we be worthy to prepare some food for you, unknown travelers who are going to Bethlehem for the census ordered by Emperor Caesar Augustus.

The food we plan to prepare will be the true Bread of Angels, of which the manna was only a prefiguration of the living bread from heaven: the Eucharistic communion.

Tomorrow we will prepare **the food for Mary and Joseph** in this way: fasting; recitation of nine *Hail Marys* and nine *Glory Be* for the nine months of Jesus in Mary's purest womb.

The Saints who will help us prepare for Christmas will be **the Guardian Angels of Mary and Joseph**.

The Invocation for tomorrow: *Come, O Emmanuel!*

VIGIL FOR THE NEW YEAR'S EVE

“...the fullness of time...”

(Gal 4:4)

The Vigil is divided into three parts: the Liturgy of the Light, the Listening to the Word, and the Thanksgiving.

FIRST PART: LITURGY OF THE LIGHT

OPENING RITES

A lamp is lit. The Book of Gospels or the Bible is carried in procession and enthroned on the altar while a Christmas hymn is sung. The Church is dimly lit.

P. Grace to you and peace from him who is, who was, and who is to come, and from Jesus Christ, the faithful witness, the firstborn of the kings of the earth, the Lord of time and of history.

A. And with your spirit.

P. To Christ the Lord, who brought grace into our lives, to him who came among us in the fullness of time, to him who inaugurated a new age with his birth, to him who guides our history to a peaceful end, to him be glory, power, and honor until the end of time and for eternity.

A. Amen.

Then the celebrant introduces the celebration of the Vigil with the following words:

P. Dear Brothers, on this night which marks the passage from the year ... to the year ... we children of St. Hannibal Mary, pilgrims of the Rogate in history, are comforted and strengthened by the presence of Christ, our God and Savior, yesterday, today, and forever. He, the One who lives through the centuries, invites us not to be afraid and to place our lives in his hands. In him, history and time find their fulfillment. In him alone our hope is certain, in him the strength of our journey, in him the goal of all our desires. Tonight, we want to nourish ourselves with the hope that comes from him as we wait for the glorious day when he, the Lord of history and the universe, will bring to fulfillment the fullness of time, inaugurated by his Incarnation. Awaiting that day, like the Divine Samaritan, he still bends over the suffering humanity and pours out on its wounds the oil of consolation and the wine of hope. And we, filled with grace in the fullness of time, keep watch in anticipation of blessed eternity, when the *Morning Star* will rise forever, *that star which knows no sunset, Christ the Lord*, who lives and reigns forever and ever.

A. Amen.

All go in procession to light their candle from the big lamp and place it in front of the Book of the Gospels or the Bible as a sign of adoration to Christ, Word made flesh in the fullness of time and Lord of history. Meanwhile, the song "Jesus our light" or another appropriate song can be sung.

After the lighting of the candles and a brief moment of silence, the lights in the Church are turned on, and a hymn to Christ the Redeemer is sung with musical accompaniment. If it is not possible to sing the hymn, it should be solemnly proclaimed.

During the singing of the hymn, the Book of the Gospel or Bible and the altar may be incensed.

If the Liturgy of the Light is omitted, the celebration begins with the hymn.

HYMN TO THE LIGHT

["JESUS, YOUR LIGHT..."] *or another appropriate hymn is sung.*

O Christ, Redeemer of man,
Word wrapped in silence,
Light that reveals the mystery,
Fountain that quenches the heart's thirst.

O Christ, brother of every man,
Splendor of all creation,
Life is born in Mary,
support of human toil.

O Christ, Lamb immolated,
Shepherd who leads his flock,
Blood that fertilizes the earth,
Salvation of man in chains.

O Christ, risen from the dead,
Giver of divine breath,
Life that conquers death,
Crown and glory of the saints.

O Christ, living Lord,

in the fullness of time,
Creator of the ages
Grant eternal grace.

O Christ, laborer of the Father,
Lord of all the harvest,
Merciful and compassionate Heart,
bestow the holy Rogate.

Glory, praise and honor to the Father forever,
Source of grace,
through Christ, who redeemed the world,
United in eternal love.

***SECOND PART:
LISTENING TO THE WORD***

From the Letter of Paul to the Galatians (4:4-7)

When the fullness of time had come, God sent his Son, born of a woman, born under the law, to ransom those under the law so that we might receive adoption. As proof that you are children, God sent the spirit of his Son into our hearts, crying out, “Abba, Father!” So you are no longer a slave but a child, and if a child then also an heir, through God.

The Word of the Lord.

CANTICLE (Dn 3:52-57)

To be sung or recited by alternating choirs.

Blessed are you, O Lord, the God of our fathers, *
praiseworthy and exalted above all forever.

And blessed is your holy and glorious name, *
praiseworthy and exalted above all for all ages.

Blessed are you in the temple of your holy glory, *
praiseworthy and glorious above all forever.

Blessed are you on the throne of your kingdom, *
praiseworthy and exalted above all forever.

Blessed are you who look into the depths†
from your throne upon the cherubim, *
praiseworthy and exalted above all forever.

Blessed are you in the firmament of heaven, *
praiseworthy and glorious forever.

Bless the Lord, all you works of the Lord, *
praise and exalt him above all forever.

PRAYER

O Father, blessed throughout the centuries, who pierces the abysses with your gaze and sits on the cherubim in the firmament of heaven; give us the joy of unending praise and grant us, on this night that marks the passage of history, to nourish ourselves with the hope that comes from you as we await the fullness of time inaugurated by your birth. Through Christ our Lord.

ACCLAMATION BEFORE THE GOSPEL (cf. Heb 1:1-2)

Alleluia, Alleluia

In times past, God spoke to our ancestors in partial and various ways through the prophets;
in these last days, he spoke to us through a Son.

Alleluia

From the Gospel according to John (1:1-18)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it. A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light but came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did not accept him. But to those who did accept him he gave power to become children of God, to those who believe in his name, who were born not by natural generation nor by human choice nor by a man's decision but of God. And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of

grace and truth. John testified to him and cried out, saying, “This was he of whom I said, ‘The one who is coming after me ranks ahead of me because he existed before me.’” From his fullness we have all received, grace in place of grace, because while the law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God. The only Son, God, who is at the Father’s side, has revealed him.

The Gospel of the Lord.

Pause for silence and reflection.

From the *Writings* of St. Hannibal Mary Di Francia (Vol. IV, Ed. Rogate, pp. 310, 336)

We have a great obligation to meditate on the divine benefits that the infinite goodness of God lavishes on each one of us, both in the natural and supernatural order. We must nourish in our hearts a constant and intimate gratitude to the Divine Eternal Benefactor, Father, Son, and Holy Spirit. [Everything is a great gift from God.]

We must never forget any good encounter, even the smallest one. But every time we remember it, we must thank the Lord for it, even with a simple thought, with a simple interior aspirations: “My Jesus, thank you for this thing or for that event, for protecting me, for this encounter”, and so on, even when they seem to be things of little importance, but in fact, they are of

great importance because they are arranged by Divine Wisdom and Goodness. We also add here that those events or things, or oppositions or sufferings, which are unpleasant or undesirable to the senses or to the spirit, are no less objects of thanksgiving, since we must recognize that everything [...] is directed by the Supreme God, for our highest good; and, for all these reasons we must thank him equally.

Blessed is the soul that has been formed in this science of gratitude, which we owe to the Supreme God in everything and for everything, whether it be great or small successes, or great or small displeasures. Either way, the soul never ceases to give heartfelt thanks to the Divine goodness, not only when they happen but also when they are remembered!

A brief pause for personal reflection, during which everyone remembers the benefits received during the year. In the end, Psalm 136 can be sung or recited.

Psalm 136 - GREAT LITANY OF THANKSGIVING

O give thanks to the Lord for he is good, *
for his love endures forever.

Give thanks to the God of gods *
for his love endures forever.

Give thanks to the Lord of lords, *
for his love endures forever;

Who alone has wrought marvelous works, *

for his love endures forever;

Whose wisdom it was made the skies, *
for his love endures forever;

Who fixed the earth firmly on the seas, *
for his love endures forever.

It was he who made the great lights, *
for his love endures forever,

The sun to rule in the day, *
for his love endures forever,

The moon and the stars in the night, *
for his love endures forever.

The first-born of the Egyptians he smote, *
for his love endures forever.

He brought Israel out from their midst, *
for his love endures forever;

Arm outstretched, with power in his hand, *
for his love endures forever.

He divided the Red Sea in two, *
for his love endures forever;

He made Israel pass through the midst, *
for his love endures forever;

He flung Pharaoh and his force in the sea, *
for his love endures forever.

Through the desert his people he led, *
for his love endures forever.

Nations in their greatness he struck, *
for his love endures forever.

Kings in their splendor he slew, *
for his love endures forever.

Sihon, king of the Amorites, *
for his love endures forever,

And Og, the king of Bashan, *
for his love endures forever.

He let Israel inherit their land, *
for his love endures forever.

On his servant their land he bestowed, *
for his love endures forever.

He remembered us in our distress, *
for his love endures forever.

And he snatched us away from our foes, *
for his love endures forever.

He gives food to all living things, *
for his love endures forever.

To the God of heaven give thanks, *
for his love endures forever.

PRAYER

O Lord Jesus Christ, you continue to pour out your infinite compassion on all generations; we await your tremendous and glorious day when time and history will bow before you to sing your mercy forever. Through Christ our Lord.

***THIRD PART:
THANKSGIVING***

OFFERING OF THE INCENSE

The celebrant introduces the rite of incense offering with the following words:

Dear brethren, the Word of God and of our Founder have enlightened us on the meaning of time and history. Christ alone is our sure hope: He is the compassionate and merciful Lord who has inaugurated with his Incarnation the new times and who has given us, in this year, which has just passed, the grace to live and bear witness to his Rogate. Once again, in the new year we now begin, He will guard us with caring love. And as a sign of our gratitude, let us offer our thanksgiving and our whole life to the Lord so that *it may rise up to him like incense pleasing to him.*

The celebrant and all those present put a few grains of incense in a brazier placed in front of the altar. Meanwhile, the following Psalm or another suitable song can be sung.

Ant.: Like incense, let my prayer rise up to you; let my hands be lifted up as an evening offering. (Cf. Ps 141:2)

Psalm 150

Praise God in his holy place,
praise him in his mighty heavens.
Praise him for his powerful deeds,
praise his surpassing greatness.

O praise him with sound of trumpet,
praise him with lute and harp.
Praise him with timbrel and dance,
praise him with strings and pipes.

O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

TE DEUM

After the offering of incense, the celebrant invites everyone to pray with these or similar words:

C. Praise, our God, all you his servants.

A. You who fear him, small and great.

The Te Deum is solemnly sung (p. ?).

P. Clothed with Christ and his light, we are ready to live this new year that God the Father gives us, in constant offering to him and in concrete love for our brothers and sisters. As a sign of this new life, let us exchange the greetings of peace!

Everyone greets each other. Meanwhile, a Christmas song can be sung.

PRAYER OF OFFERING AND CONSECRATION OF THE NEW YEAR

P. Now, at the end of this solemn Vigil, on our knees, let us together make our consecration and our offering using the same words of St. Hannibal Mary:

A. Most loving Heart of Jesus, at the beginning of this New Year, we humbly offer ourselves to you as a sacrifice and victim of your divine will. From now on, O most gentle Jesus, we consecrate all our thoughts to

you, that they may always be directed to you, our Supreme Good, contemplating your beauty and your ineffable mercy. We consecrate to you our hearts with all their affections and desires, for we want to love no one but you. We consecrate to you our will, the ability of self-determination that you have given us. We bind our will to your feet as your servants so that you may do with it as you will. We consecrate all our possessions and desires to you, for we wish, desire, and seek nothing but you, our Supreme Lord and God.

Throughout this year, grant that we may be all yours and that you may be all ours. Amen.

BLESSING AND DISMISSAL

P. The Lord be with you.

A. And with your spirit.

P. Bow down for the blessing.

May God, the Lord of the harvest, pour out his grace upon you and give you life and health throughout the year.

A. Amen.

P. May Christ the Lord keep you firm in the faith, active in hope, and living signs of his mercy.

A. Amen.

P. May the Holy Spirit govern your works and days in his peace, intercede in your prayers, and lead you to eternal happiness.

A. Amen.

P. And may the blessing of Almighty God, the Father, and the Son + and Holy Spirit come down upon you and remain with you forever.

A. Amen.

P. Go! May you sing a new song with new words drawn from the Word that saves. May your life be new.

A. Thanks be to God.

MARIAN SONG

During the singing of the Marian antiphon, an image of the Blessed Virgin Mary may be incensed.

APPENDIX

BEGINNING OF THE MANDATE OF A NEW SUPERIOR

According to our Norms (art. 253), the Superior formally assumes the office through the turn-over made by the outgoing Superior during a special liturgical celebration.

It is suggested that on the day the new Superior begins his mandate, as a sign of communion, he presides over the celebration of the Eucharist with the community and with the outgoing Superior. After the Gospel (or the homily), the new Superior makes the profession of faith. In the rite of the exchange of peace, the new Superior exchanges the embrace of peace with the confreres.

PROFESSION OF FAITH

Formula to be used in accordance with the CIC can. 833, n. 8.

I, **N.**, with firm faith, believe and profess each and everything that is contained in the Symbol of faith, namely:

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father;

through him all things were made. For us men and for our salvation, he came down from heaven, and by the Holy Spirit was incarnate of the Blessed Virgin Mary and became man. For our sake, he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins, and I look forward to the resurrection of the dead and the life of the world to come. Amen.

With firm faith, I also believe everything contained in the word of God, whether written or handed down in Tradition, which the Church, either by a solemn judgment or by the ordinary and universal Magisterium, sets forth to be believed as divinely revealed.

I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals.

Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman

Pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act.

(Doctrinal note *Professio fidei*, Congregation for the Doctrine of the Faith, June 29, 1998)

COMMON PRAYERS

*** SIGN OF THE CROSS**

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

*** PATER NOSTER: OUR FATHER**

Pater Noster, qui es in caelis, sanctificetur nomen tuum, adveniat regnum tuum, fiat voluntas tua, sicut in caelo et in terra.

Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven.

Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

*** AVE MARIA: HAIL MARY**

Ave Maria, gratia plena, Dominus tecum; Benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc, et in hora mortis nostrae. Amen.

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb Jesus.

Holy Mary, Mother of God, pray for us, sinners, now and at the hour of our death. Amen.

*** GLORIA PATRI: GLORY BE**

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and will be forever. Amen.

*** SALVE REGINA: HAIL, HOLY QUEEN**

Salve Regina, Mater misericordiae; vita, dulcedo, et spes nostra, salve. Ad te clamamus exules filii Hevae. Ad te suspiramus, gementes et flentes in hac lacrimarum valle. Eia ergo, advocata nostra, illos tuos

misericordes oculos ad nos converte. Et Iesum, benedictum fructum ventris tui, nobis post hoc exilium ostende. O clemens, o pia, o dulcis Virgo Maria.

Hail, Holy Queen, Mother of Mercy, hail our life, our sweetness and our hope! To you we cry, poor banished children of Eve; to you do we send up our sighs, mourning and weeping in this valley of tears! Turn, then, most gracious advocate, your eyes of mercy toward us; and after this, our exile, show unto us the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary.

*** CREDO : APOSTLES' CREED**

I believe in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended into hell; on the third day he arose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he shall come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

*** ANGELE DEI: ANGEL OF GOD**

Angele Dei, qui custos es mei, me tibi commissum pietate superna, hodie illumina, custodi, rege et gubernas. Amen.

Angel of God, my guardian dear, to whom God's love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen.

*** REQUIEM AETERNAM: ETERNAL REST**

Requiem aeternam dona eis, Domine, et lux perpetua luceat eis. Requiescat in pace. Amen.

Eternal rest grant unto them, O Lord, and let your perpetual light shine upon them. May they rest in peace. Amen.

*** ACT OF FAITH**

O my God, I firmly believe that you are one God in three divine Persons, Father, Son, and Holy Spirit. I believe that your divine Son became man and died for our sins and that he will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches because you have revealed them who are eternal truth and wisdom, who can neither deceive nor be deceived. In this faith I intend to live and die. Amen.

*** ACT OF HOPE**

O Lord God, I hope by your grace for the pardon of all my sins and after life here to gain eternal happiness because you have promised it who are infinitely powerful, faithful, kind, and merciful. In this hope I intend to live and die. Amen.

*** ACT OF LOVE**

O Lord God, I love you above all things and I love my neighbor for your sake because you are the highest, infinite and perfect good, worthy of all my love. In this love I intend to live and die. Amen.

*** ACT OF CONTRITION**

(A traditional version)

O my God, I am heartily sorry for having offended you, and I detest all my sins because of your just punishments, but most of all because they offend you, my God, who are all-good and deserving of all my love. I firmly resolve, with the help of your grace, to sin no more and to avoid the near occasions of sin. Amen.

(From the Rite of Penance)

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance,

to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.

*** ACT OF THE CHRISTIAN (SHORT FORM)**

I believe in you, my God, infinite truth. I hope in you, my God, infinite mercy. I love you, my God, infinite love. I repent with all my heart for having offended you with my sins. With your holy help, I resolve never to offend you again. Amen.

*** ACTIONES NOSTRAS**

Actiones nostra, quæsumus, Domine, aspirando præveni et adiuvando proseguere, ut cuncta nostra operatio a te semper incipiat, et per te cœpta finiatur. Per Christum Dominum nostrum. Amen.

O Lord may everything we do begin with your inspiration and continue with your saving help. Let our work always find its origin in you and through you reach completion. Through Christ our Lord. Amen.

*** AGIMUS TIBI GRATIAS**

Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis. Qui vivis et regnas in sæcula sæculorum. Amen.

We give you thanks, Almighty God, for all your benefits, who lives and reigns, forever and ever. Amen.

*** SACRATISSIMUM COR EUCHARISTICUM**

Sacratissimum Cor Eucharisticum Domini nostri Iesu Christi tamquam Præceptor noster in medio nostrum præsens, una cum Superiorissa nostra Immaculata Virgine Maria, nos dirigat, regat et gubernet. Amen.

Most Holy Eucharistic Heart of our Lord Jesus Christ, present among us as our Master, together with our Superior, the Immaculate Virgin Mary, direct, rule, and guide us. Amen.

PRAYERS FOR PERSONAL DEVOTION

*** PRAYER TO JESUS CRUCIFIED**

Behold, O good and loving Jesus, that I cast myself on my knees before you and, with the greatest fervor of spirit, I pray and beseech you to instill into my heart ardent sentiments of faith, hope and charity, with true repentance for my sins and a most firm purpose of amendment. With deep affection and sorrow, I ponder intimately and contemplate in my mind your five wounds, having before my eyes what the prophet David had already put in your mouth about yourself, O good Jesus: They have pierced my hands and my feet; they have numbered all my bones. Amen.

*** ASPIRATION TO THE EUCHARISTIC JESUS**
(ANIMA CHRISTI)

Anima Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me,
Acqua lateris Christi, lava me.
Passio Christi, conforta me,
O bone Iesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meæ voca me.
Et iube me venire ad te,
ut cum Santis tuis laudem te
in sæcula sæculorum. Amen.

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within your wounds hide me.
Suffer me not to be separated from you.
From the malignant enemy defend me.
At the hour of death call me,
And bid me come to you,
That, with your saints, I may praise you,
Forever and ever. Amen.

*** MEMORARE**

Memorare, o piissima Virgo Maria, non esse auditum a sæculo, quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego tali animatus confidentia, ad te, Virgo Virginum, Mater, curro, ad te venio, coram te gemens peccator assisto. Noli, Mater Verbi, verba mea despiciere, sed audi propitia et exaudi. Amen.

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession, was left unaided. Inspired by this confidence, I fly unto you, O Virgin of virgins, my Mother. To you do I come, before you I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in your mercy hear and answer me. Amen.

VISIT TO THE BLESSED SACRAMENT

My Lord Jesus Christ, who, because of the love you have for humanity, you remain night and day in the Blessed Sacrament, full of compassion and love, waiting, calling, and welcoming all those who come to visit you, I believe that you are present in the Sacrament of your altar. I adore you from the abyss of my nothingness, and I thank you for the so many graces you have given me, especially for giving yourself to me in this Sacrament, for giving me your

most holy Mother Mary as my intercessor, and for calling me to visit you in this Church.

I greet your most loving Heart today, and I do this for three reasons: first, to thank you for this great gift; second, to make reparation to you for all the outrages your enemies committed against you in this Sacrament; third, through this visit, I intend to adore you in all the places on earth where you are present in the Blessed Sacrament and where you are least honored and most abandoned.

My Jesus, I love you with all my heart. I repent for having offended your infinite goodness so many times in the past. I resolve, with the help of your grace, never to offend you again in the future. And now, unworthy as I am, I consecrate myself completely to you. I give you my entire will, my affections, my desires, and all that I possess. From this day forward, dispose of me and all that I have as you will.

All I ask of you is your holy love, final perseverance, and the perfect fulfillment of your will. I commend to you the souls in Purgatory, especially those most devoted to the Blessed Sacrament and to Mary Most Holy. I also commend to you all poor sinners.

Finally, my dear Savior, I unite all my desires with the desires of your most loving Heart; and thus united, I offer them to the Eternal Father, asking him in your name to accept and grant them out of love for you. Amen.

(St. Alphonsus Liguori)

SPIRITUAL COMMUNION

My Jesus, I believe that you are present in the Most Blessed Sacrament. I love you above all things, and I desire to receive you into my soul. Since I cannot at this moment receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there, and I unite myself wholly to you. Never permit me to be separated from you.

(St. Alphonsus Liguori)

VISIT TO MARY MOST HOLY

Most Holy Immaculate Virgin and my Mother Mary, to you who are the Mother of my Lord, the Queen of the world, the advocate, the hope, the refuge of sinners, I turn to you today, I who am the most miserable of all.

I render you my most humble homage, O great Queen, and I thank you for all the graces you have obtained for me until now: particularly for having delivered me from hell, which I have so often deserved. I love you, O most amiable Lady, and for the love I bear you, I promise to serve you always, and to do all in my power to make others love you also.

I place in you all my hopes, I confide my salvation to your care. Accept me as your servant, and receive me under your mantle, O Mother of mercy. And since you are so powerful with God, deliver me from all temptations, or rather obtain for me the strength to triumph over them until death. Of you I ask a perfect

love for Jesus Christ. Through you I hope to die a good death. My Mother, by the love which you bear to God, I beseech you to help me at all times, especially at the last moment of my life. Leave me not, I beseech you, until I am safe in Heaven, blessing you, and singing your mercies for all eternity. Thus, I hope. Amen.

(St. Alphonsus Liguori)

*** PRAYER TO PATRIARCH ST. JOSEPH TO ATTAIN INTERIOR VIRTUE**

O most glorious Patriarch St. Joseph, I greet you as the chosen one among all men, filled from your mother's womb with all the enlightenments, gifts, privileges, and graces of the Most High. your heart has always been a flower garden of the most exquisite virtues, cultivated by the Holy Spirit with the greatest abundance of his divine holiness. You are a model and an example of the interior life, for not only are you outwardly an object of edification for all, but inwardly you so pleased the Most High God that He chose you to be the spouse of the Immaculate Virgin Mary and the Virgin Father of the Word made man, Jesus.

Most Glorious Patriarch, I, a poor sinner who desires that everything be converted to God, turn to you to ask you to be my Master and Guide of interior virtue. What good will all the pious exercises and religious practices, all the work, all the sacrifices, all the

observances, and the frequency of the Sacraments be to me if my intention is not upright, if my inner disposition is not sincere, if I do not seek to truly please God? What good will all this devotion be to me if inwardly I continue to nurture my passions and do not resolve with a firm will to put an end to my sins?

O most loving Saint! Draw me inwardly to your divine service! Enlighten my intellect and draw my will to the pure love of Jesus. Make me seek not the applause, admiration, sympathy, and satisfaction of self-love, but Jesus alone, naked and crucified! Obtain for me a true spirit of prayer and mortification, a true detachment from everything and everyone, a true and angelic integrity of morals, and a profound humility of heart, so that through this royal and sublime way of the cross and interior virtue I may arrive at the beautiful union of pure love with Jesus, my supreme and only good. Most beloved Patriarch, I ask you for this great grace for the sake of the Child Jesus, for the embraces and divine kisses He gave you, and for the sake of the Immaculate Conception of your Spouse, Mary. Hear me, hear me! Amen, amen.

(St. Hannibal Mary)

*** PRAYER TO ST. JOSEPH**

To you, O Blessed Joseph, do we come in our tribulation, and having implored the help of your most holy Spouse, we confidently invoke your patronage also.

Through that charity which bound you to the Immaculate Virgin Mother of God and through the paternal love with which you embraced the Child Jesus, we humbly beg you graciously to regard the inheritance which Jesus Christ has purchased by his Blood, and with your power and strength to aid us in our necessities.

O most watchful guardian of the Holy Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be kind to us and from heaven assist us in our struggle with the power of darkness.

As once you rescued the Child Jesus from deadly peril, so now protect God's Holy Church from the snares of the enemy and from all adversity; shield, too, each one of us by your constant protection, so that, supported by your example and your aid, we may be able to live piously, to die in holiness, and to obtain eternal happiness in heaven. Amen.

(Pope Leo XIII)

PRAYER TO JESUS IN THE BLESSED SACRAMENT⁷

(At the night prayer)

O Most adorable Lord, our God and Redeemer, Jesus in the Blessed Sacrament, because of your infinite love, you remain hidden in this Holy Tabernacle, not only during the day but also during the night. On our knees before your Majesty, at this moment of the evening, we make to you this declaration: that if we shall later depart from your Divine Presence, to give to our body its nightly rest; with our spirit, intention, affection, and thoughts, we intend to remain near this altar, to adore you, bless you and love you; to give to you a continual offering of ourselves.

O beloved Jesus, our body goes to sleep to obey your holy laws, but here remains our heart that desires to be united with your Divine Heart, and with your Divine Heart, we intend to love, pray, groan, desire, and unite with all your loving intentions. Accept, dear Jesus, this declaration of ours, and grant that the sleep we take by the necessity of nature may not be an interruption of our service to you but grant that we may always remain united with you, so that when we wake up in the morning, we may be filled with your divine presence and your eternal love. Amen.

⁷ The original title of this prayer composed by Father Founder was *Protesta della notte a Gesù Sacramentato* and it was used in the Communities until 1970. In 1971, it was changed to its shorter form.

PRAYER FOR A HAPPY DEATH

(On Recollection Day)

O Lord Jesus, God of goodness and Father of mercies, I come to you with a humble and contrite heart; I commend to you the last hour of my life and the judgment that awaits me afterwards.

When my feet, numb with death, shall admonish me that my course in this life is drawing to an end: *O merciful Jesus, have mercy on me.*

When my hands, cold and trembling, shall no longer be able to clasp the Crucifix and against my will, shall let it fall on my bed of suffering: *O merciful Jesus, have mercy on me.*

When my eyes, dim and troubled at the approach of death, shall fix their gaze on you, my last and only support: *O merciful Jesus, have mercy on me.*

When my lips, pale and trembling shall pronounce for the last time your most loving name: *O merciful Jesus, have mercy on me.*

When my face, pale and livid, shall inspire the bystanders with pity and dismay: *O merciful Jesus, have mercy on me.*

When my hair, bathed in the sweat of death, and stiffening on my head, shall forebode my approaching end: *O merciful Jesus, have mercy on me.*

When my ears, soon to be shut forever to the discourse of men, shall be open to that irrevocable decree which is to fix my doom for all eternity: *O merciful Jesus, have mercy on me.*

When my imagination, agitated by dreadful specters, shall plunge me into an abyss of anguish: *O merciful Jesus, have mercy on me.*

When my soul, frightened by the sight of my iniquities and terrors of your judgments, shall have to fight against the angel of darkness who will endeavor to conceal your mercies from my eyes and plunge me into despair: *O merciful Jesus, have mercy on me.*

When my poor heart, oppressed by sufferings and exhausted by its continual struggles with the enemies of its salvation, shall feel the pangs of death: *O merciful Jesus, have mercy on me.*

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may die as the victim of penance; and then, in that dreadful moment: *O merciful Jesus, have mercy on me.*

When my relatives and friends, gathered around my bed, shall be moved with compassion for me, and invoke your clemency in my behalf: *O merciful Jesus, have mercy on me.*

When I shall have lost the use of my senses, when the world shall have vanished from my sight: *O merciful Jesus, have mercy on me.*

When my agonizing soul shall feel the pangs of death: *O merciful Jesus, have mercy on me.*

When the last sighs shall compel my soul to leave my body, receive them as a holy impatience to come to you: *O merciful Jesus, have mercy on me.*

When my soul, trembling on my lips, shall bid farewell to the world, and leave my body lifeless, pale, and cold, receive this separation as a homage which I willingly pay to your divine majesty, and in that last moment of my mortal life: *O merciful Jesus, have mercy on me.*

When at last my soul shall be admitted to your presence, shall see for the first time the splendor of your Majesty, reject it not, but receive me into your bosom, where I may forever sing of your praises; and in that moment eternity begins for me: *O merciful Jesus, not only have mercy on me, but in that moment, more than at any other time, show me your mercy.*

PRAYER

O God, you have concealed the hour and the moment of our death. Grant that by living all the days of my life in justice and in holiness, I may merit to leave this world in the peace of a good conscience in the embrace of your love. Through Christ our Lord. Amen.

PETITION TO OUR LADY OF THE HOLY ROSARY OF POMPEI⁸

(This Petition is recited on May 8 and on the first Sunday of October.)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

O August Queen of Victories, O Sovereign of Heaven and Earth, at whose name the heavens rejoice and the abyss trembles. O Glorious Queen of the Rosary, we your devoted children, spiritually gathered in your Temple of Pompeii (on this solemn day), pour out the affection of our hearts and with filial confidence express our miseries to you.

From the Throne of clemency where you are seated as Queen, turn, O Mary, your merciful gaze on us, on our families, on Italy, on Europe, on the whole world. Have compassion on the sorrows and cares which embitter our lives. See, O Mother, how many dangers of body and soul, how many calamities and afflictions press upon us.

O Mother, implore for us the mercy of your Divine Son and conquer with clemency the hearts of sinners. They are our brothers and sisters, they are your

⁸ The words in parentheses *on this solemn day* and *on this most solemn day* are said only on May 8th and the first Sunday of October.

children who cause the heart of our sweet Jesus to bleed and who sadden your most sensitive Heart. Show all that you are the Queen of Peace and of Pardon.

Hail Mary

It is true that, although we are your children, we are the first to crucify Jesus again in our hearts through our sins and we pierce your heart anew.

We confess that we deserve the most severe punishment, but we remember that, on Calvary, sealed with the Divine Blood, You received the Testament of the dying Savior, who declared you to be our Mother, the Mother of sinners.

Then, as our Mother, you are our Advocate, our Hope. And we raise our suppliant hands to you with sighs and cry, "Mercy!".

O good Mother, have pity on us, on our souls, on our families, on our relatives, on our friends, on our deceased, especially on our enemies, and on so many who call themselves Christians and yet offend the Heart of your loving Son. Today we implore pity for misguided Nations, for all Europe, for all the world, so that they may return to your Heart in repentance.

Mercy on all, O Mother of Mercy!

Hail Mary

Be gracious to listen to us, O Mary! Jesus has placed in your hands all the treasures of his graces and his mercies. You are seated as a crowned Queen at the right hand of your Son, radiant with immortal glory above all the Choirs of Angels. You extend your dominion throughout the heavens, and the earth and all creatures are subject to you. You are omnipotent by grace and that is why you can help us. If you were not willing to help us since we are ungrateful children and undeserving of your protection, we would not know whom to turn to. Your Mother's heart would not permit you to see us, your children, lost. The Infant whom we see on your knees and the mystical Rosary which we gaze at your hand, inspire confidence in us that we will be heard. And we entrust ourselves completely to you; we abandon ourselves as helpless children in the arms of the most tender of mothers, and (on this very day), we expect from you the graces we so long for.

Hail Mary

Let us ask for Mary's blessing.

One last favor we ask of you, O Queen, which you cannot refuse us (on this very solemn day). Grant us all your steadfast love and in a special way your maternal blessing.

We will not leave you until you have blessed us. Bless, O Mary, at this moment, our Holy Father. To the ancient splendors of your Crown, to the triumphs

of your Rosary, for which you are called Queen of Victories, add this one also, O Mother: grant the triumph of religion and peace to human society. Bless our bishops, priests, and especially all those who are zealous for the honor of your Sanctuary. Bless finally all those who are associated with your Temple in Pompeii and all those who cultivate and promote devotion to the Holy Rosary.

O Blessed Rosary of Mary, sweet Chain that binds us to God, Bond of love that unites us to the Angels, Tower of salvation against the assaults of hell, safe port in our universal shipwreck, we will never abandon you.

You will be our comfort in the hour of agony: to you, we will give the last kiss of our dying life. And the last word from our lips will be your sweet name, O Queen of the Rosary of Pompeii, O Dearest Mother, O Refuge of Sinners, O Sovereign Comforter of the Afflicted.

Be blessed everywhere, today, and always, on earth and in Heaven. Amen.

Salve Regina.

**TO ST. ANTHONY OF PADUA FOR THOSE WHO
RECOMMEND THEMSELVES TO OUR PRAYERS**

1. O glorious St. Anthony of Padua, you pleased the Most High God so much by your singular virtues that he endowed you with special gifts and gave you the great power in this life to obtain from his infinite goodness every kind of grace and favor for those who have recourse to your efficacious prayers. Please listen to the petitions that we humbly present to you for these people who await graces from you and recommend themselves to our miserable prayers.

Our Father, Hail Mary, Glory be

2. O glorious St. Anthony of Padua, full of the love of God and of your neighbor, you had a heart so generous that you welcomed all those who presented themselves to you, that you comforted all those who were afflicted, that you provided for all in need. Please look benevolently at the difficulties and the afflictions of these people, who with great confidence, await the grace they so desire from you. Console their hearts with the greater good of their souls.

Our Father, Hail Mary, Glory be

3. O glorious St. Anthony of Padua, through your superhuman holiness, God has enriched you with the great gift of miracles, which you worked in great

abundance, giving health to the sick, sight to the blind, hearing to the deaf, speech to the mute, restoring limbs to those who had lost them, and even life to the dead, for which the Holy Church counts you among the most sublime miracle workers. Please, work new wonders for these afflicted persons who are waiting with great anxiety for your graces and miracles.

Our Father, Hail Mary, Glory be

St. Anthony, pray for us,

- that we may be made worthy of the promises of Christ.

PRAYER

Almighty ever-living God, you gave St. Anthony of Padua to your people, as a true model of Gospel laborer, an outstanding preacher, and a patron of the poor and the suffering; grant that, through his intercession, we may follow the teachings of the Gospel and experience in trials the help of your mercy. We ask this through Christ, our Lord. Amen.

PRAYER TO ST. ALOYSIUS GONZAGA

O Blessed Aloysius, adorned with angelic virtues, we your most unworthy devotees humbly prostrate ourselves before you, adoring that infinite Majesty which raised you to such glory, we bless a thousand times the Most Holy Trinity who granted you such

chaste innocence and adorned you with such heroic virtues. We ask you, by so many supernatural gifts, by that innocence and penance, by that love which you bore for God on earth, we humbly pray you to receive us today among your devotees, and to obtain for us a true repentance for our sins, a purity of heart far from every sin and offense against our God. We beseech you to be our protector in every action of our life, and especially at the moment of death, when we will have the greatest need of your protection.

And you, great Queen of Heaven, Mary, who so much loved and encouraged Aloysius on earth, make our prayers effective; graciously hear them, not for our merits, but for the merits of St. Aloysius and for your maternal love. Grant, O dear Mother, that we may imitate St. Aloysius in life and after a holy death, share in the happiness which he enjoys forever in the company of the Blessed. Amen.

St. Aloysius, pray for us,

- that we may be made worthy of the promises of Christ

PRAYER

O God, giver of heavenly gifts, who in Saint Aloysius Gonzaga joined penitence to a wonderful innocence of life, grant through his merits and intercession, that, though we have failed to follow him in innocence, we may imitate him in penitence. Through our Lord Jesus

Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

PRAYERS TO OBTAIN GOOD GOSPEL LABORERS

TO THE MOST SACRED HEART OF JESUS

O Most Compassionate Heart of Jesus, may our sighs that we raise up to you, reach your presence. Great and immense mercy we have come to ask of you, for the good of your Church and for the salvation of souls: deign to send holy priests in the midst of all the peoples. O most merciful Jesus, you passed through the cities of Judea and sighed in seeing those crowds, abandoned like sheep without a shepherd, you said: "The harvest is great, but the laborers are few; pray therefore to the Lord of the harvest that he may send laborers to his harvest."

You are the Lord of the harvest; you are the mystical Gardener who has planted the vineyard of souls and has watered it with your Most Precious Blood. You have formed your Church as a flowering field, as an enclosed garden, in which you like to gather the flowers of holy virtues and the fruits of good works, and these fruits are sweet to your palate. You have hunger and thirst for souls, O sweetest Jesus, and your loving Heart is consumed with love.

The number of laborers in your vineyard has become scarce! The good laborers in your Church have diminished! The light of the world has eclipsed.

Hence the people remain in the darkness of ignorance and sin; hence, poor souls perish; hence, Satan devours the prey; children ask for the Bread of Life, and there is no one to break it for them.

O Lord God, be moved with compassion for such a miserable state in which many cities and especially many towns in the countryside, are reduced for lack of good Gospel laborers. Lord of the harvest, send holy laborers into your harvest! O Good Shepherd of souls, send your representatives to rescue the mystical flock from the traps of the infernal wolf! We beseech you ardently with the words of the prophet Daniel: 'Show your face in your Sanctuary, which has become deserted. Do it for your own sake!'

It is true, O Lord Jesus, that we do not deserve to be heard; and that you do not need us creatures to be infinitely glorious and happy; but it is also true that your most loving Heart pines and worries over the loss of souls, and rejoices and exults when the souls are edified, sanctified and brought to eternal life by good laborers. Do it therefore for yourself, that is, for the consolation of your most loving Heart: send holy laborers into your harvest. We ask it of you with those fervent sighs with which the Prophets and Patriarchs longed for your coming on earth. 'Let the clouds of heaven rain down the Just, they said, and let the earth bring forth the Savior.' And we cry out with ever

more fervent sighs: 'Let your Divine Heart be opened, O Jesus, and from it may come the good and the holy laborers for your Church! Yes, draw them from the depths of your Sacred Heart, you who are all-powerful to draw the sons of Abraham even from the rocks. Draw them from that burning furnace of charity; enrich your Church with that great and priceless treasure: good laborers.

O Lord Jesus, deign to send the almighty breath of holy vocation into the hearts of many young people who are spiritually open to the power of your grace; you have called Matthew from the tax collector's booth and Peter, Andrew, James and John from their nets. O Lord Jesus, you are infinitely loving and provident; deign to give all those whom you call the necessary means of success, so that they may live up to their holy vocation and become the true salt of the earth and the light of the world. We ask you for priests for all the Church, for all the cities, for all the towns, for all the lands of the unbelievers, and we ask you that they be according to your Heart.

You have said: 'I will raise up for myself the faithful Priest who will act according to my Heart, and we ask of you: 'Raise up for yourself faithful priests who will act according to your Heart! Form them full of your Holy Spirit and of the intelligence of the Divine Mysteries, separated from all the things of the earth

detached from all worldly interests, learned in the science of the saints and Christian perfection, experts in ecclesiastical discipline, and consumed by the purest zeal for your glory and for the salvation of souls. O powerful Lord, create a generation of holy Levites, a chosen army of Ministers worthy of your Sanctuary.

Most Compassionate Jesus, if great is the grace that we ask of you and immense are the sins of the nations; remember that your mercy is greater than our wickedness. Let your grace overflow where sin has abounded. Supreme Lord of the mystical field, hear us; send good laborers into your harvest. Do it out of love for Most Holy Mary, your Mother and Mother of the Church. Remember how her lamentations wounded your heart, when with her sighs like a dove, she prayed for humanity and hastened your coming on earth. We, therefore, present to you Mary's sighs, her vows, her tears, her fervent petitions and her merits, which are your merits. For the love of Most Holy Mary, for the love of yourself, for the consolation of your loving Heart, hear us, graciously hear us, make haste! For the love of you: 'Hasten, do not delay; O Lord, let your face shine on your Sanctuary, which is deserted.' Amen.

(St. Hannibal Mary)

Our Father, Hail Mary, Glory be.

TO THE MOST HOLY VIRGIN

O Most Holy Virgin, you are the ever-open treasure of all the divine graces. We ask of you the grace that includes all others, the mercy of all mercies: send good laborers of the Gospel to the Holy Church. This gift is worthy of your zeal and motherly generosity.

Remember the Words of your adorable Son when he said: 'Pray therefore the Lord of the harvest that he may send laborers into his harvest.' You who have treasured in your heart all the words of your Divine Son, and from that time on, have begun to pray so that the Lord of the harvest would send good laborers into his harvest and have obtained for the Apostles and Confessors the grace of their ministry. You, Most Holy Mother, have all times given to the Church of Jesus Christ Apostles and Saints who are active and fervent with zeal and love; please, look at the miserable state of so many peoples and countries, because of the lack of good Gospel laborers. O most powerful Mother, we beseech you with the words of your Divine Son: 'Pray therefore the Lord of the harvest that he may send laborers into his harvest.'

O Mother of God and of men, you deserve to be the Coredemptrix of the human race, offering to the Father on the cross, as an undefeated Priestess, the Victim of infinite value. Continue, we pray, in the midst of the Holy Church in your sublime role of Coredemptrix, sending to all peoples, all cities, all

regions, chosen priests who, with all the effective means of grace, doctrine, sacrifice and word, will win all souls to the Truth and lead them to eternal Life. Amen.

(St. Hannibal Mary)

TO THE BLESSED VIRGIN MARY (SHORT FORMS)

1. **O Heart of Mary**, the treasure chest of all mercy, we turn to you to implore the greatest of all mercies which the holy Church needs, which all peoples and all cities need: evangelical laborers for the mystical harvest of your divine Son. Amen.

2. **O Holy Mother**, look how so many souls are perishing because there is no one to save them. See, O merciful Mother, how young people are shipwrecked for the lack of good laborers to take care of them. May your inmost maternal love be moved and intercede before the Supreme God, so that he, without delay, send good and holy priests to the mystical harvest. Amen.

3. **O Holy Mother**, we recognize that the nations do not deserve the great grace of good laborers because they have mistreated the ministers of the Sanctuary; we recognize that we do not deserve to be heard because we are sinners, but we know that you are our powerful advocate, you are our Mother: show yourself, therefore, as our true Mother and beg the

Lord for the immense grace of good evangelical laborers. Amen.

4. **O Holy Mother**, you are the Queen of the Apostles, every vocation comes through your intercession. You have always helped the Church by raising up good ministers of the Sanctuary. See how the mystical Bride of your Son groans and sighs for lack of priests. Hear us, Holy Mother, and hasten to send good laborers to the Holy Church. O Mother of uncreated Wisdom, raise up wise ministers who will teach nations. Amen.

5. **O Mother**, the beautiful Dawn, who gave birth to the Sun of justice, rekindle the mystical lamp on the pedestal and let the light of the world, which are the holy priests, shine everywhere. O Coredemptrix of our souls, send numerous ministers of the Sanctuary; give the Church new redeemers of souls for the salvation of peoples. Amen.

6. **O Holy Mother**, we await this great grace from you. We ardently ask for it with the inexpressible sighs of the Spirit, with loud cries and tears: Holy Mother, save us, for we are perishing! Hasten to send good laborers to the holy Church. We do not ask for earthly goods, we do not ask for physical health, which we entrust to your maternal charity. Only one thing interests us: the glory of God and the salvation of souls. Send holy priests among the nations for the glory of your Son and the good of all souls. Amen.

7. **To whom must we turn** for such great grace, if not to you, Holy Mother? You who with your sighs called on earth the Savior of men, now give us the representatives of the Most High God, the saviors of souls, the holy priests. Holy Mother, you can hear us because Jesus could not deny you anything. Amen.

8. **O Holy Mother**, look how the Sacred Heart of Jesus suffers for the loss of souls. You alone can enter into the abyss of his pain. For his sake, listen to us; mediate with your powerful intercession, draw from the Heart of Jesus the great grace of holy priests.

Beg him, plead with him through that Most Precious Blood with which he sweated in the Garden of Olives.

Beg him, plead with him through that Most Precious Blood that he shed under the scourges and the thorns.

Beg him, plead with him through that burning and mysterious thirst he felt on the cross.

Beg him, plead with him through the abandonment that he suffered on the cross; through his groans and sighs.

Beg him, plead with him through the infinite agony of his Divine Heart and for all the mysteries of his earthly life.

Beg him, plead with him until he deigns to grant to all nations a great number of holy priests for the salvation and sanctification of all souls. Amen.

9. **O Holy Virgin**, you who hold the Most Sacred Heart of Jesus in your hands, open this infinite treasure and give to the Church holy priestly vocations. You who hold the key to all hearts in your hands, stir up the sweetest breath of the Holy Spirit in the simple hearts, in well-disposed souls and call them to follow Jesus the High Priest. Raise up good laborers of the Gospel in the Holy Church. Amen.

10. **Hasten, Holy Mother**; hasten with the same haste with which you went to Elizabeth's house to bring Jesus and all the graces there. Hasten to visit the Catholic Church and enrich her with good evangelical laborers who will bring Jesus to all hearts and win all souls for Jesus, forever and ever. Amen.

TO ST. JOSEPH

O glorious Patriarch St. Joseph, trusting in your immense power and goodness, we come to your feet.

You are the Universal Patron of the Holy Church and from you we ask the inestimable grace of good laborers of the Gospel. Behold the mystical Spouse of your foster Son Jesus, who weeps and wails like a new Rachel, because souls are perishing, because her children are being led to eternal ruin!

O Holy Patriarch, place your powerful intercession before the Divine Presence, so that the triumphant grace of the Heart of Jesus may multiply holy vocations on earth and that the Sanctuary may be

filled with a great number of chosen ministers, faithful priests who act according to the Heart of God. If the people do not deserve this grace, present your own merits to the Divine Presence, and make them cry out for mercy for the whole Church and for all nations.

Present to Jesus, our Lord, the fidelity with which you have served him, the love with which you loved him, the fatigues, fears, and pains which you have borne for him. Present to him your exceptional virtues, especially those of your spouse, Mary. Please, pray, pray, and never cease to pray until the earth is completely filled with the chosen ministers of the Highest and Eternal Priest. Nothing is denied in Heaven to your prayers; so, we trust that you will obtain for us this great mercy.

If Divine Providence has at all times raised up apostolic men for the divine glory and for the salvation of souls, will not this divine mercy be renewed on earth when you, the Universal Patron of the Holy Church, will pray to the Lord of the mystical harvest? Please, see how souls are being lost: hasten, O holy Patriarch, this ineffable grace, so that the Most Holy Heart of Jesus may be infinitely comforted by the salvation of all souls, the destruction of the kingdom of sin, and the flourishing of all the elect in every virtue. Amen.

(St. Hannibal Mary)

Our Father, Hail Mary, Glory be.

***THE WAY OF THE CROSS FOR VOCATIONS**

INTRODUCTION

It is not by chance that we meditate on the Passion of Jesus side by side with the reflection on our vocation as Christians. We know very well that the Father sent Jesus into the world to give his life, as the Lamb of God sacrificed for our sins.

He was the light of the world, the light rejected by the darkness. At every step of his earthly life, he walked toward his hour of death and glorification.

Every Christian is called, not so much *to do* something, but *to walk* behind Christ, to take up his cross, which is Jesus' cross, heavy with the sins of the world.

Walking with Christ practically means:

- suffering for our brothers and sisters,
- loving our brothers and sisters,
- giving to them our care, our heart, our time, our life.

There are so many ways of expressing the Christian vocation that we do not choose ourselves, but it is a divine call that we received.

The situations of the anguish of many of our brothers and sisters are nothing more than expressions of the

scandal of sin. They bring to our ears the voice of the Father, who in Christ, calls us to live and to work to overcome sin and death and to express our fraternal solidarity.

In the Passion of Christ, vocations of special consecration find their place: priests, men and women religious, contemplative or apostolic life, deacons, and consecrated laity in the world. Our common Christian vocation loses its authenticity and truthfulness if it is not related to Christ, who is still crucified in the suffering of others.

OPENING PRAYER

Lord Jesus, you have made yourself obedient until death, even death on a cross, for the sake of us who continue to reject the love of the Father and the Word that the Spirit speaks in our hearts. Help us to understand, in the light that shines from the cross, the seriousness of our sins and those of our brothers and sisters. Help us to respond to your invitation that calls us to bear the sin of the world with you, conforming ourselves to your humility and meekness in our daily lives. Help us to suffer with our brothers and sisters who reach out their arms to us and to offer with you our whole life for them. Amen.

THE FIRST STATION: PILATE CONDEMNS JESUS TO DIE

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

Pilate went out again and said to them, “Look, I am bringing him out to you, so that you may know that I find no guilt in him.” So Jesus came out, wearing the crown of thorns and the purple cloak. And Pilate said to them, “Behold the man!” When the chief priests and the guards saw him, they cried out: “Crucify him, crucify him!” Then he handed him over to them to be crucified (Jn 19:4-6.16).

Christ is given by the Father for the salvation of humanity. He gives himself completely, accepting the will of the Father in his life: this becomes his vocation. Every vocation is expressed in the same reality: it is God’s gift to man or woman, so that he or she may reach the fulness of life and become a gift to one’s brothers and sisters. Do we appreciate the gift of life? Do we know how to give ourselves to those whom we call *others* and who are none other than our *brothers and sisters*?

Pause for silence.

Lord Jesus, look at our poverty, which we offer to your justice and love that made you a victim for us.

Grant that we may become a gift to our brothers and sisters, as you are to all of us.

Our Father.

THE SECOND STATION: JESUS ACCEPTS HIS CROSS

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

They then took Jesus, and carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha (Jn 19:17). Yet it was our pain that he bore, our sufferings he endured. We thought of him as stricken, struck down by God and afflicted. We had all gone astray like sheep, all following our own way; but the Lord laid upon him the guilt of us all. Though harshly treated, he submitted and did not open his mouth; like a lamb led to the slaughter or a sheep silent before sharers, he did not open his mouth (Is 53:4.6-7).

Christ's gift of his life to us becomes a sacrifice: he came as a lamb sacrificing himself for our sins and our liberation. We too, if we truly want to give ourselves to others, must learn to take up the poverty of others, put it on our shoulders and atone for it with Christ.

Pause for silence.

O Jesus, who bears the cross on your shoulders for all of us, grant that we may lovingly offer our daily sacrifices for our brothers and sisters.

Our Father.

THE THIRD STATION: JESUS FALLS THE FIRST TIME

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

Though harshly treated, he submitted and did not open his mouth (Is 53:7). Whoever wishes to come after me must deny himself, take up his cross, and follow me (Mk 8:34).

The Lord Jesus humbled himself by taking on our nature and presenting himself as the most lowly of all. With Christ, we are called to seek again the glory of God, to carry out our purification, to live in solidarity with our brothers and sisters. This is our *via dolorosa*, and we journey with struggles, often stumbling over our misery. But since the Lord continues to call us, we must remain steadfast in our journey.

Pause for silence.

O Lord Jesus, our brother, we want to be the comfort of those who are discouraged, the friends of those who

feel alone, the support of the poor, and the sign of your goodness to our brothers and sisters.

Our Father.

THE FOURTH STATION: JESUS MEETS HIS SORROWFUL MOTHER

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

My mother and my brothers are those who hear the word of God and act on it (Lk 8:21). Then Mary said: “Behold, I am the handmaid of the Lord. May it be done to me according to your word” (Lk 1:38).

Simeon had prophesied to Mary that one day a sword would pierce her soul (cf. Lk 2:35). Walking on the road stained with the blood of her Son, the Blessed Virgin Mary remembered the many days she had spent with him. And now, they were still together, sharing the extreme suffering for the expiation of our sins. They both said “yes” to the Father’s will, a “yes” with their words and with their lives.

Pause for silence.

O Jesus, who calls men and women to be laborers of goodness in your vineyard, sustain those who have consecrated themselves totally to you and to their

brothers and sisters. Grant that each one of us may generously respond to your call.

Our Father.

THE FIFTH STATION: SIMON HELPS JESUS CARRY THE CROSS

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus (Lk 23:26).

Christ and a man carry one cross. Whose cross is it? Christ's or the man's? It is a cross that can become a tree of life if it is transformed from a sign of shame and sin into a means of purification and atonement. We are not born for the cross, but for life. And yet, in a life marked by sin, we will not reach life without purification.

Pause for silence.

Lamb of God, who takes away the sins of the world, renew us every day in the grace of Baptism. Transform our hearts, for by loving you above all else, we bring to your love our brothers and sisters who turn to us.

Our Father.

THE SIXTH STATION: VERONICA WIPES THE FACE OF JESUS

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

My face I did not hide from insults and spitting (Is 50:6). Even as many were amazed at him – so marred were his features, beyond that of mortals; his appearance, beyond that of human beings (Is 52:14).

The face of Christ in our hands; the face of Christ in our soul: this is what it means to be a Christian - to have a gentle, serene, meek and humble face that knows how to share the joy and suffering of others. It is a face marked by the love of the Father. This is our fundamental vocation: to be the reflection of Christ.

Pause for silence.

O Jesus, poor, obedient and chaste, we pray for those who consecrate themselves to you in religious life. May they be faithful and shine in your Church as a sign of the holiness and beauty of the kingdom of God.

Our Father.

THE SEVENTH STATION: JESUS FALLS THE SECOND TIME

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

He was spurned and avoided by men, a man of suffering, knowing pain, Like one from whom you turn your face, spurned, and we held him in no esteem. Yet it was our pain that he bore, our sufferings he endured. We thought of him as stricken, struck down by God, and afflicted, but he was pierced for our sins, crushed for our iniquity (Is 53:3-5).

Around Christ there are many types of people: bystanders, tormentors, people consumed by hatred, friends who grieve, and those who try to reach out if they could. We too could be acting in the same way when we encounter Christ in so many of our brothers and sisters whose extreme poverty, marginalization, ignorance, hunger and persecutions we know. What is our response? Are we just curious, distracted passersby, or generous Samaritans?

Pause for silence.

O Jesus, rich in mercy, make us pure and strong witnesses of your message of salvation, so that we may find you in our suffering brothers and sisters and love them with your same love.

Our Father.

THE EIGHTH STATION: JESUS SPEAKS TO THE WOMEN

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children; for if these things are done when the wood is green what will happen when it is dry?” (Lk 23:27-28.31).

Now we know what to weep for: a forest that does not want to have flowers or bear fruit; a life that shuts itself in ephemeral satisfactions and is indifferent to the needs of others. What will ever become of these dry bones? What judgment awaits me if I do not make sense of my existence in the light of your life, of your death, O Lord?

Pause for silence.

O Jesus, Word of the Father, enlighten and strengthen your priests. May they be in word and deed, the critical conscience of our faith. May they be the salt of the earth and the light of the world.

Our Father

THE NINTH STATION: JESUS FALLS FOR THE THIRD TIME

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

Save me, O God, for the waters have reached my neck. I am weary with crying out; my throat is parched. My eyes fail, from looking for my God. (Ps 69:2,4).

Christ's suffering is so great because his love and mercy for us is so great. Therefore, if the Lord loves us so much, then our selfishness, infidelity and even our sins will never be a reason for him to withdraw his mercy and his desire to forgive us. We too, loved and forgiven by him, are called to bring his love and forgiveness to others.

Pause for silence.

O Jesus, a man of prayer, you call to the cloistered life generous souls who give themselves completely to you in contemplation. Sustain these friends of yours that they may bear with you the sins of their brothers and sisters, and always implore for their conversion.

Our Father

THE TENTH STATION: JESUS IS STRIPPED OF HIS GARMENTS

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

The soldiers took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be" (Jn 19:23-24).

The Son of man has nothing; even the burial cloth and the tomb that he will use do not belong to him. He who made all things from nothing emptied himself of everything to remind us of the worthlessness of our riches. We too are called to follow him in detachment: "Go, sell what you have and give it to the poor, and you will have treasure in heaven; then come, follow me" (Mk 10:21).

Pause for silence.

O Jesus, teacher, you were detached from everything and everyone. You tirelessly walked through the streets of your land, eager to proclaim the good news. Sustain the missionaries and comfort them with the joys of the ministry and the solidarity of the whole Church.

Our Father

THE ELEVENTH STATION: JESUS IS NAILED TO THE CROSS

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

When they reached the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. Then Jesus said: “Father, forgive them, they know not what they do” (Lk 23:33-34).

While Jesus hangs between two robbers and people mock him at his feet, he remains nailed to his altar. Reduced to helplessness, he overcomes hatred with love. His Mother offers herself with her Son; a criminal repents; a centurion recognizes him as the Son of God. Our self-righteousness, which often makes us feel distant from sinners, does not make us any different from the scribes and Pharisees.

Pause for silence.

O Jesus, you call us to follow you in order to reveal the Father’s love to people, our brothers and sisters. Grant that we may discover in the love of neighbor the sign of belonging to you and the reason for being known as Christians.

Our Father.

THE TWELFTH STATION: JESUS DIES UPON THE CROSS

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, “Father, into your hands I commend my spirit”; and when he had said this, he breathed his last (Lk 23:44-46).

Jesus had said that the Son of Man must be lifted up on the cross so that everyone who believes in him might have eternal life (cf. Jn 3:14.15.17). For it is only when the grain dies that it bears fruit. He died for us, and with his life, he gave us the greatest sign of love. For many reasons, we owe to the Lord not just a little of our possessions or our time: we owe him everything. Paradoxically, it is only when we lose our life for him and for our brothers and sisters that we will find it again in all its richness.

Pause for silence.

O Christ, Lamb of God, who gave yourself on the cross for us. Transform our weakness with the power

of your Spirit, so that the totality of the love that unites us to you may reflect in us the radicality of the choice of the Gospel.

Our Father.

THE THIRTEENTH STATION: JESUS IS TAKEN DOWN FROM THE CROSS

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

In order that the bodies might not remain on the cross on the Sabbath... the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one of the soldiers thrust his lance into his side, and immediately blood and water flowed out (Jn 19:31-34).

Come, all who pass by the way, pay attention and see: Is there any pain like my pain? (Lam 1:12).

The darkness of Calvary penetrates deeply into Mary's heart. To walk the Way of the Cross behind Christ is to share with him the bitterness of the dark night of the soul. It is there that the soul that searches for him above all else is sublimated. For to you has

been granted, for the sake of Christ, not only to believe in him but also to suffer for him (Phil 1:29).

Pause for silence.

O Suffering Jesus, we pray for our brothers and sisters who are drawn to you by the vocation to share your suffering in sickness. Make them aware of the gift they have received, so that they may always offer it for all men and women.

Our Father

THE FOURTEENTH STATION: JESUS IS LAID IN THE TOMB

We adore you, O Christ, and we praise you.

- Because by your holy cross you have redeemed the world.

Now, in the place where he had been crucified, there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there (Jn 19:41-42).

Our soul is not that empty tomb where no one has been laid. Created to be the dwelling place of God, it has often become the dwelling place of thieves who have deserted it bare and desolate. We want to live in the presence of the Lord, to keep his word lovingly in our hearts, to become with him the bread that is broken for the salvation of the world.

Pause for silence.

O Jesus, model of a man of prayer, teach us to pray. Teach us to listen to the Father, who, by giving us life, wants to lead us day after day to the fulfillment of our personal vocation.

Our Father

CONCLUSION

Jesus, the Lord of life, triumphs over death through his sacrifice of reconciliation. In receiving from the Lord the gift of life to be children of God, we rediscover the full meaning of our existence and transcend the limits set by sin, suffering and death only when we believe in Christ, our Savior. But to believe is to entrust ourselves completely to him. It is to place him at the center of our lives.

Pause for silence.

O Lord, you who created us in your image and made us partakers of your divine nature, grant that we may embrace the sacrifice that saves us, that we may share in your resurrection and live out our vocation in your glory.

(In community celebration)

P. And now let us turn to our heavenly Father, the Lord of the harvest, that he may look upon our world in need of freedom and redemption and send good laborers of the Gospel for the coming of his kingdom:

Our Father.

ACCORDING TO THE INTENSIONS OF THE HOLY FATHER

Our Father. Hail Mary. Glory be.

FINAL BLESSING

P. The Lord be with you.

A. And with your spirit.

P. May the blessing of Almighty God, the Father, and the Son + and the Holy Spirit descend upon all of you who have participated in this rite of the Lord's Passion.

A. Amen.

P. Go in peace.

A. Thanks be to God.

The celebration ends with an appropriate song.

LITANIES

LITANY OF A SOUL WHO LIVES BY FAITH AND AIMS AT THE HIGHEST PERFECTION

O Jesus, meek and humble of heart,

- *graciously hear me.*

From the desire of being esteemed,

- *deliver me, O Jesus.*

From the desire of being loved,

From the desire of being extolled,

From the desire of being honored,

From the desire of being praised,

From the desire of being preferred to others,

From the desire of being consulted,

From the desire of being approved,

From the desire of being well-treated,

From the fear of being humiliated,

From the fear of being despised,

From the fear of suffering rebukes,

From the fear of being calumniated,

From the fear of being forgotten,

From the fear of being ridiculed,

From the fear of being wronged,

From the fear of being suspected,

That others may be more loved than I,

- *give me the grace to desire it, O Jesus.*

That others be more esteemed than I,

That, in the opinion of the world, others may increase,
 and I may decrease,
 That others be chosen, and I set aside,
 That others be praised, and I go unnoticed,
 That others may become holier than I, provided that I
 may become as holy as I should.

(Card. Rafael Merry del Val)

LITANIAE NOMINIS IESU

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de cælis, Deus,

Fili, Redemptor mundi Deus,

Spiritus Sancte, Deus,

Sancta Trinitas, unus Deus,

miserere nobis.

Iesu, Fili Dei vivi,

Iesu, splendor Patris,

Iesu, candor lucis æternæ,

Iesu, rex gloriæ,

Iesu, sol iustitiæ,

Iesu, Fili Mariæ Virginis,

Iesu, amabilis,

Iesu admirabilis,

Iesu, Deus fortis,
Iesu, Pater futuri sæculi,
Iesu, magni consilii Angele,
Iesu, potentissime,
Iesu, patientissime,
Iesu, obœdientissime,
Iesu, mitis et humilis corde,
Iesu, amator castitatis,
Iesu, Deus pacis,
Iesu, auctor vitæ,
Iesu, exemplar virtutum,
Iesu, zelator animarum,
Iesu, Deus noster,
Iesu, refugium nostrum,
Iesu, Pater pauperum,
Iesu, thesaure fidelium,
Iesu, Bone Pastor,
Iesu, lux vera,
Iesu, sapientia eterna,
Iesu, bonitas infinita,
Iesu, Via et Vita nostra,
Iesu, Gaudium Angelorum,
Iesu, Rex Patriarcharum,
Iesu, Magister Apostolorum,
Iesu, doctor Evangelistarum,
Iesu, fortitudo Martyrum,
Iesu, lumen Confessorum,
Iesu, puritas Virginum,
Iesu, corona Sanctorum omnium,

Propitius esto,
 Propitius esto,
 Ab omni malo,
 Ab omni peccato,
 Ab ira tua,
 Ab insidiis diaboli,
 A spiritu fornicationis,
 A morte perpetua,
 A neglectu inspirationum tuarum,
 Per mysterium sanctæ incarnationis tuæ,
 Per nativitatem tuam,
 Per infantiam tuam,
 Per divinissimam vitam tuam,
 Per labores tuos,
 Per agoniam et passionem tuam,
 Per crucem et derelictionem tuam,
 Per languores tuos,
 Per mortem et sepulturam tuam,
 Per resurrectionem tuam,
 Per ascensionem tuam,
 Per sanctissimæ Eucaristiæ
 institutionem tuam,
 Per gaudia tua,
 Per gloriam tuam,

parce nobis, Iesu.
exaudi nos, Iesu.
libera nos, Iesu.

Agnus Dei, qui tollis peccata mundi,

parce nobis, Iesu.

Agnus Dei, qui tollis peccata mundi,

exaudi nos, Iesu.

Agnus Dei, qui tollis peccata mundi,

miserere nobis, Iesu.

Iesu, audi nos,

Iesu, audi nos.

Iesu, exaudi nos,

Iesu, exaudi nos.

V. Sit Nomen Domini benedictum,

R. ex hoc nunc et usque in sæculum.

Oremus

Sancti Nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis, quos in soliditate, tuæ dilectionis instituis. Qui vivis et regnas in sæcula sæculorum. Amen.

V. Exaudiat nos Dominus Iesus Christus,

R. nunc et semper. Amen.

LITANY OF THE MOST HOLY NAME OF JESUS*

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, hear us.

Christ, graciously hear us. *Christ, graciously hear us.*

* This English version is published on the website of the United States Conference of Catholic Bishops.

God our Father in heaven, *have mercy on us.*
God the Son, Redeemer of the world,
God the Holy Spirit,
Holy Trinity, one God,

Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of everlasting light,
Jesus, King of glory,
Jesus, dawn of justice,
Jesus, Son of the Virgin Mary,
Jesus, worthy of our love,
Jesus, worthy of our wonder,
Jesus, mighty God,
Jesus, Father of the world to come,
Jesus, Prince of peace,
Jesus, all-powerful,
Jesus, pattern of patience,
Jesus, model of obedience,
Jesus, gentle and humble of heart,
Jesus, lover of chastity,
Jesus, God of peace,
Jesus, author of life,
Jesus, model of goodness,
Jesus, seeker of souls,
Jesus, our God,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, treasure of the faithful,
Jesus, Good Shepherd,

Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,
Jesus, joy of angels,
Jesus, King of patriarchs,
Jesus, teacher of apostles,
Jesus, master of evangelists,
Jesus, courage of martyrs,
Jesus, light of confessors,
Jesus, purity of virgins,
Jesus, crown of all saints,

Lord, be merciful, *Jesus, save your people.*
From all evil,
From all sin,
From the snares of the devil,
From your anger,
From the spirit of infidelity,
From everlasting death,
From neglect of your Holy Spirit,
Through the mystery of your incarnation,
Through your birth,
Through your childhood,
Through your hidden life,
Through your public ministry,
Through your agony and crucifixion,
Through your abandonment,
Through your grief and sorrow,
Through your death and burial,

Through your rising to new life,
 Through your return in glory to the Father,
 Through your gift of the Holy Eucharist,
 Through your joy and glory,

Christ, hear us. *Christ, hear us.*

Lord Jesus, hear our prayer.

Lord Jesus, hear our prayer.

Lamb of God, who takes away the sins of the world,
spare us, O Lord.

Lamb of God, who takes away the sins of the world,
graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,
have mercy on us.

Let us pray.

As we venerate the Most Holy Name of Jesus,
 mercifully grant us, Lord, that, savoring its sweetness
 in this life, we may be filled with everlasting joy in
 our heavenly homeland. Through Christ our
 Lord. Amen.

LITANIAE SACRI CORDIS

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de cælis, Deus,

Fili Redemptor mundi, Deus,

Spiritus Sancte, Deus,

Sancta Trinitas, unus Deus,

miserere, nobis.

Cor Iesu, Filii Patris æterni,

Cor Iesu, in sinu Virginis Matris

a Spiritu Sancto formatum,

Cor Iesu, Verbo Dei substantialiter unitum,

Cor Iesu, maiestatis infinitæ,

Cor Iesu, templum Dei sanctum,

Cor Iesu, tabernaculum Altissimi,

Cor Iesu, domus Dei et porta cæli,

Cor Iesu, fornax ardens caritatis,

Cor Iesu, iustitiæ et amoris receptaculum,

Cor Iesu, bonitate et amore plenum,

Cor Iesu, virtutum omnium abyssus,

Cor Iesu, omni laude dignissimum,

Cor Iesu, rex et centrum omnium cordium,

Cor Iesu, in quo sunt omnes

thesauri sapientiæ et scientiæ,

Cor Iesu, in quo habitat

omnes plenitudo divinitatis,
 Cor Iesu, in quo Pater sibi bene complacuit,
 Cor Iesu, de cuius plenitudine
 omnes nos accepimus,
 Cor Iesu, desiderium collium æternorum,
 Cor Iesu, patiens et multæ misericordiæ,
 Cor Iesu, dives in omnes qui invocant te,
 Cor Iesu, fons vitæ et sanctitatis,
 Cor Iesu, propitiatio pro peccatis nostris,
 Cor Iesu, saturatum opprobriis,
 Cor Iesu, attritum propter scelera nostra,
 Cor Iesu, usque ad mortem obcædiens factum,
 Cor Iesu, lancea perforatum,
 Cor Iesu, fons totius consolationis,
 Cor Iesu, vita et resurrectio nostra,
 Cor Iesu, pax et reconciliatio nostra,
 Cor Iesu, victima peccatorum,
 Cor Iesu, salus in te sperantium,
 Cor Iesu, spes in te morientium,
 Cor Iesu, deliciæ Sanctorum omnium,

Agnus Dei, qui tollis peccata mundi,
 parce nobis, Domine.
 Agnus Dei, qui tollis peccata mundi,
 exaudi nos, Domine.
 Agnus Dei, qui tollis peccata mundi,
 miserere nobis.

V. Iesu, mitis et humilis Corde,
 R. fac cor nostrum secundum Cor tuum.

Oremus

Omnipotens sempiterne Deus, respice in cor dilectissimi Filii tui, et in laudes et satisfactiones quas in nomine peccatorum tibi persolvit, iisque misericordiam tuam petentibus tu veniam concede placatus, in nomine eiusdem Filii tui Iesu Christi. Qui tecum vivit et regnat in saecula saeculorum. Amen.

LITANY OF THE MOST SACRED HEART OF JESUS

Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, have mercy.	<i>Christ, have mercy.</i>
Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, hear us.	<i>Christ, hear us.</i>
Christ, graciously hear us.	<i>Christ, graciously hear us.</i>

God our Father in heaven, *have mercy on us.*
 God the Son, Redeemer of the world,
 God the Holy Spirit,
 Holy Trinity, one God,

Heart of Jesus, Son of the Eternal Father,
 Heart of Jesus, formed by the Holy Spirit
 in the womb of the Virgin Mother,
 Heart of Jesus, substantially united
 to the Word of God,
 Heart of Jesus, of Infinite Majesty,
 Heart of Jesus, Sacred Temple of God,

Heart of Jesus, Tabernacle of the Most High,
Heart of Jesus, House of God and Gate of Heaven,
Heart of Jesus, burning furnace of charity,
Heart of Jesus, abode of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, king and center of all hearts,
Heart of Jesus, in whom are all treasures of wisdom
and knowledge,
Heart of Jesus, in whom dwells the fullness
of divinity,
Heart of Jesus, in whom the Father was well pleased,
Heart of Jesus, of whose fullness we have all received,
Heart of Jesus, desire of the everlasting hills,
Heart of Jesus, patient and most merciful,
Heart of Jesus, enriching all who invoke you,
Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, overwhelmed with insults,
Heart of Jesus, bruised for our offenses,
Heart of Jesus, obedient to death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for our sins,
Heart of Jesus, salvation of those who trust in you,
Heart of Jesus, hope of those who die in you,
Heart of Jesus, delight of all the Saints,

Lamb of God, who takes away the sins of the world,
spare us, O Lord.

Lamb of God, who takes away the sins of the world,
graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,
have mercy on us.

Jesus, meek and humble of heart,
- make our hearts like yours.

Let us pray.

Grant, we pray, almighty God, that we, who glory in the Heart of your beloved Son and recall the wonders of his love for us, may be made worthy to receive an overflowing measure of grace from that fount of heavenly gifts. Through Christ our Lord.

A. Amen.

INVOCATIONS TO JESUS IN THE BLESSED SACRAMENT⁹

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

⁹ These invocations are intended to perpetuate the memory of the fifty “titles” of the *Feast of July 1*, as it was celebrated from 1887 to 1936.

Christ, hear us.

Christ, hear us.

Christ, graciously hear us.

Christ, graciously hear us.

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world,

God the Holy Spirit,

Holy Trinity, One God,

Lord, in the midst of the years, revive your Work. (cf.
Hab 3:2 Vul.)

Jesus, our King,

revive your Work.

Supreme Pontiff and Eternal Priest,

Good Shepherd,

Divine Farmer,

Heavenly Physician,

Gentle Brother,

Heavenly Friend,

Prince of Peace,

*Hear us, O Christ Jesus, and send us many and holy
vocations, that we may carry out your divine mission
to all peoples.*

Divine Master,

have mercy on us.

Eternal Lover,

Beloved of Hearts,

Redeemer of Souls,

Way, Truth, and Life,

Zealous for the Father's Glory and the Salvation of
Souls,
Ever-burning Furnace of Eternal Charity,
Divine Restorer,
Great Lord of the mystical harvest,
Our Divine Founder,

*Hear us, O Christ Jesus, and give us the strength to
imitate the virtues and example of our Founder, St.
Hannibal Mary Di Francia.*

The Fairest among the Sons of Men,
have mercy on us.

Provident Father of the Family,
Divine Builder,
Gentle and Sweet Lover of Children,
Heavenly Bridegroom of Chosen Souls,
Divine Repairer,
Lonely Dweller of Holy Tabernacles,
Divine Victor,
Divine Emperor,
Divine Savior,

*Hear us, O Christ Jesus, and keep in your name
those whom you have called and sanctify them in the
truth.*

Most Compassionate Companion of our Exile,
have mercy on us.

Infinite Hidden Treasure,

Safe Haven and Sure Refuge of your Chosen Ones,
Our Eternal and Passionate Lover,
Author of All Salvation,
Divine Advocate with the Father,
Divine Wounder of Hearts,
Tender and Compassionate Friend of Sinners,
Jesus, Most Worthy of Infinite Praise,
King of Eternal and Universal Kingship,

Hear us, O Christ Jesus, and grant our superiors wisdom and grace to lead all our religious to holiness.

Perfect Doer of his Father's Will,
have mercy on us.

Father and Divine Comforter of Orphans,
Divine Reconciler,
Divine Rogationist,
Divine Comforter of All Anxieties,
Divine Provider,
Divine Counselor,
Divine Mediator,
Priest of Priests,
Divine Triumphant,

Hear us, Christ Jesus,
- *To you be the power, the glory, and the grace
forever and ever. Amen*

INVOCATION TO THE MOST HOLY VIRGIN¹⁰

Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, have mercy.	<i>Christ, have mercy.</i>
Lord, have mercy.	<i>Lord, have mercy.</i>

Mary, Our Queen,	<i>pray for us.</i>
Mary, Mother of the High Priest,	
Mary, Our Mother,	
Mary, Mother of the Good Shepherd,	
Mary, Mystical Gardener,	
Mary, Lovely Mistress,	
Mary, Heavenly Physician,	
Mary, Wonderful Protector,	
Mary, Princess of Peace,	
Mary, Divine Teacher,	
Mary, Mother of Beautiful Love,	
Mary, Beloved of God,	
Mary, Co-redemptrix of the Human Race,	
Mary, Our Life, Our Sweetness, and Our Hope,	
Mary, Divine Zealatrix,	
Mary, Fire always burning with Divine Charity,	
Mary, Divine Restorer,	
Mary, Great Mistress of the mystical harvest,	
Mary, Divine Foundress,	
Mary, Beautiful Olive of the fields,	

¹⁰ This litany, based on the “titles” for the Hymns of July 2 (from 1887 to 1936), is a supplement to personal or community devotion. It is a text which is particularly significant for our tradition.

Mary, Provident Mother of the Family,
Mary, Divine Builder,
Mary, Divine Empress
Mary, Gentle and Sweet Mother of Children,
Mary, Mother, Daughter and Spouse
 of the Holy Trinity,
Mary, Divine Reparatrix,
Mary, Mystical Dove,
Mary, Divine Victress,
Mary, Divine Savior,
Mary, Perpetual Help of all,
Mary, Ever-open Treasury of Divine Graces,
Mary, Benevolent Door of the Heart of Jesus,
Mary, Health of the Sick,
Mary, Our Advocate,
Mary, Heavenly Charm,
Mary, Reconciler of Sinners,
Mary, Blessed among all women,
Mary, Queen seated at the right hand of the King,
Mary, Most Perfect Doer of the Will
 of the Holy Trinity,
Mary, Divine Mother and Comforter of Orphans,
Mary, Divine Reconciler,
Mary, First Heavenly Daughter of the Divine Zeal,
Mary, Heavenly Comforter of the Afflicted,
Mary, Divine Provider,
Mary, Divine Enlightener,
Mary, Mediatrix of all graces,
Mary, Queen of Priests,
Mary, Divine Triumphant,

Lamb of God, who takes away the sins of the world,
spare us, O Lord.

Lamb of God, who takes away the sins of the world,
graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,
have mercy on us.

Pray for us, O Holy Mother of God,
*- that we may be made worthy of the promises of
 Christ.*

Let us pray.

O God, whose Only Begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech you, that while meditating on these mysteries of the most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. Amen.

LITANY OF MARY, THE QUEEN¹¹

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

¹¹ This Litany was approved by the Congregation of Divine Worship on April 6, 1982.

Christ, hear us.

Christ, hear us.

Christ, graciously hear us. *Christ, graciously hear us.*

God our Father in heaven, *have mercy on us.*

God the Son, Redeemer of the world,

God the Holy Spirit,

Holy Trinity, one God,

Holy Mary,

pray for us

Holy Mother of God,

Most honored of Virgins,

Chosen Daughter of the Father,

Mother of Christ the King,

Glory of the Holy Spirit,

Virgin daughter of Sion,

Virgin, poor and humble,

Virgin, gentle and obedient,

Handmaid of the Lord,

Mother of the Lord,

Helper of the Redeemer,

Full of grace,

Fountain of beauty,

Model of virtue,

First fruit of the Redemption,

Perfect disciple of Christ,

Untarnished image of the Church,

Woman transformed,

Woman clothed with the sun,

Woman crowned with stars,

Gentle Lady,

Gracious Lady,
 Our Lady,
 Joy of Israel,
 Splendor of the Church,
 Pride of the human race,
 Advocate of grace,
 Minister of holiness,
 Champion of God's people,
 Queen of love,
 Queen of mercy,
 Queen of peace,
 Queen of Angels,
 Queen of Patriarchs and Prophets,
 Queen of Apostles and Martyrs,
 Queen of Confessors and Virgins,
 Queen of all Saints,
 Queen conceived without Original Sin,
 Queen assumed into Heaven,
 Queen of the earth,
 Queen of Heaven,
 Queen of the universe,

Lamb of God, who takes away the sins of the world,
spare us, O Lord.

Lamb of God, who takes away the sins of the world,
graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,
have mercy on us.

Pray for us, O Holy Mother of God,

- that we may be made worthy of the promises of Christ.

Let us pray.

O God, whose Only Begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech you, that while meditating on these mysteries of the most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. Amen.

BIBLICAL LITANY ¹²

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, hear us.

Christ, graciously hear us. *Christ, graciously hear us.*

God our Father in heaven, *have mercy on us.*

God the Son, Redeemer of the world,

God the Holy Spirit, *have mercy on us.*

Holy Trinity, one God,

¹² This Litany was composed by the International Liturgical Commission of the Order of the Servants of Mary.

Holy Mary, *pray for us.*
Holy Mother of God,
New Eve,
Mother of the living,
Descendant of Abraham,
Heiress of the promise,
Shoot of Jesse,
Daughter of Sion,
Virgin soil,
Ladder of Jacob,
Burning bush,
Tabernacle of the Most High,
Ark of the covenant,
Seat of wisdom,
City of God,
Gate of the East,
Source of living water,
Dawn of salvation,
Joy of Israel,
Glory of Jerusalem,
Honor of our people,
Virgin of Nazareth,
Virgin full of grace,
Virgin overshadowed by the Spirit,
Virgin giving birth,
Handmaid of the Lord,
Handmaid of the Word,
Humble and poor handmaid,
Wife of Joseph,

Lamb of God, who takes away the sins of the world,
have mercy on us, O Lord.

Pray for us, O Holy Mother of God,
*- that we may be made worthy of the promises of
Christ.*

Let us pray.

O God, whose Only Begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech you, that while meditating on these mysteries of the most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. Amen.

*According to the intentions of the Holy Father:
Our Father, Hail Mary, Glory be.*

LITANIAE SANCTORUM

I. SUPPLICATION TO GOD

Kyrie, eleison.	<i>Kyrie, eleison</i>
Christe, eleison.	<i>Christe, eleison</i>
Kyrie, eleison.	<i>Kyrie, eleison</i>
Christe, audi nos.	<i>Christe, audi nos</i>
Christe, exaudi nos.	<i>Christe, exaudi nos</i>

Pater de cælis, Deus,	<i>miserere nobis</i>
Fili, Redemptor mundi Deus,	
Spiritus Sancte, Deus,	
Sancta Trinitas, unus Deus,	

II. INVOCATIONS TO THE SAINTS

Sancta Maria,	<i>ora pro nobis</i>
Sancta Dei Genetrix,	<i>ora pro nobis</i>
Sancta Virgo virginum,	<i>ora pro nobis</i>
Sancti Michael, Gabriel et Raphael,	<i>orate pro nobis</i>
Omnes sancti Angeli et Archangeli,	<i>orate pro nobis</i>
Omnes sancti beatorum Spirituum,	<i>orate pro nobis</i>

Patriarchs and Prophets

Sancte Abraham,	<i>ora pro nobis</i>
Sancte Moyses,	<i>ora pro nobis</i>
Sancte Elia,	<i>ora pro nobis</i>
Sancte Ioannes Baptista,	<i>ora pro nobis</i>
Sancte Ioseph,	<i>ora pro nobis</i>
Omnes sancti Patriarchae et Prophetæ,	

orate pro nobis

Apostles and Disciples

Sancti Petre et Paule,	<i>orate pro nobis</i>
Sancte Andrea,	<i>ora pro nobis</i>
Sancti Ioannes e Iacobe,	<i>orate pro nobis</i>
Sancte Thoma,	<i>ora pro nobis</i>
Sancti Philippe et Iacobe,	<i>orate pro nobis</i>
Sancte Bartolomaeae,	<i>ora pro nobis</i>
Sancte Matthaee,	<i>ora pro nobis</i>
Sancti Simon et Thaddaeae,	<i>orate pro nobis</i>
Sancte Matthia,	<i>ora pro nobis</i>
Sancte Barnaba,	<i>ora pro nobis</i>
Sancte Luca,	<i>ora pro nobis</i>
Sancte Marce,	<i>ora pro nobis</i>
Omnes sancti Apostoli et Evangelistae,	<i>orate pro nobis</i>
Omnes sancti discipuli Domini,	<i>orate pro nobis</i>

Martyrs

Sancte Stephane,	<i>ora pro nobis</i>
Sancte Ignati [Antiochene],	<i>ora pro nobis</i>
Sancte Polycarpe,	<i>ora pro nobis</i>
Sancte Iustine,	<i>ora pro nobis</i>
Sancte Laurenti,	<i>ora pro nobis</i>
Sancte Vincenti,	<i>ora pro nobis</i>
Santi Fabiane et Sebastianae,	<i>orate pro nobis</i>
Sancti Ioannes et Paule,	<i>orate pro nobis</i>
Sancti Cosmas et Damiane,	<i>orate pro nobis</i>
Sancti Gervasi et Protasi,	<i>orate pro nobis</i>

Sancte Cypriane,	<i>ora pro nobis</i>
Sancte Bonifati,	<i>ora pro nobis</i>
Sancte Stanislæ,	<i>ora pro nobis</i>
Sancte Thoma [Becket],	<i>ora pro nobis</i>
Santi Ioannes [Fisher] et Thoma [More],	<i>orate pro nobis</i>
Sancte Paule Miki,	<i>ora pro nobis</i>
Sancti Joannes [de Breufeuf] et Isaac [Jogues],	<i>orate pro nobis</i>
Sante Petre [Chanel],	<i>ora pro nobis</i>
Sancte Carole [Lwanga],	<i>ora pro nobis</i>
Omnes sancti martyres,	<i>orate pro nobis</i>

Bishops and Deacons

Sancte Sylvester,	<i>ora pro nobis</i>
Sancti Leo et Gregori,	<i>orate pro nobis</i>
Sancte Ambrosi,	<i>ora pro nobis</i>
Sancte Augustine,	<i>ora pro nobis</i>
Sancte Hieronyme,	<i>ora pro nobis</i>
Sancte Athanasi,	<i>ora pro nobis</i>
Sancti Basili et Gregori [Nazianzene],	<i>orate pro nobis</i>
Sancte Ioannes Chrysostome,	<i>ora pro nobis</i>
Sancte Martine,	<i>ora pro nobis</i>
Sancte Nicolæ,	<i>ora pro nobis</i>
Sancte Patrici,	<i>ora pro nobis</i>
Sancti Cyrille et Methodi,	<i>orate pro nobis</i>
Sancte Carole [Borromeo],	<i>ora pro nobis</i>
Sancte Francisce [de Sales],	<i>ora pro nobis</i>

Sancte Pie [Decime],

orate pro nobis

Priests and Religious

Sancte Antoni,

ora pro nobis

Sancte Benedicte,

ora pro nobis

Sancte Bernarde,

ora pro nobis

Sancte Dominice,

ora pro nobis

Sancte Francisce,

ora pro nobis

Sancte Thoma [de Aquino],

ora pro nobis

Sante Ignati [de Loyola],

ora pro nobis

Sancte Francisce [Xavier],

ora pro nobis

Sancte Vincenti [de Paul],

ora pro nobis

Sancte Ioannes Maria [Vianney],

ora pro nobis

Sancte Ioannes [Bosco],

ora pro nobis

Sancte Hannibal Maria [Di Francia],

ora pro nobis

Holy Women of God

Sancta Anna,

ora pro nobis

Sancta Maria Magdalena,

ora pro nobis

Sancta Agatha,

ora pro nobis

Sancta Lucia,

ora pro nobis

Sancta Agnes,

ora pro nobis

Sancta Cecilia,

ora pro nobis

Sancta Catharina,

ora pro nobis

Sancta Anastasia,

ora pro nobis

Sanctae Perpetua et Felicitas,

orate pro nobis

Sancta Catharina [Senensis],

ora pro nobis

Sancta Teresia [de Avila],

ora pro nobis

Sancta Rosa [de Lima],

ora pro nobis

Sancta Maria [Goretti],

ora pro nobis

Omnes sanctae Virginis et Viduae, *orate pro nobis*

Laity

Sancte Ludovice,	<i>ora pro nobis</i>
Sancta Monica,	<i>ora pro nobis</i>
Sancta Elisabeth [Hungariae],	<i>ora pro nobis</i>
Omnes Sancti et Sanctae Dei,	<i>orate pro nobis</i>

III. INVOCATION TO CHRIST

Propitius esto,	<i>parce nobis, Domine</i>
Propitius esto,	<i>exaudi nos, Domine</i>
Ab omni malo,	<i>libera nos, Domine</i>
Ab omni peccato,	
Ab ira tua,	
Ab subitanea et improvisa morte,	
Ab insidiis diaboli,	
Ab ira et odio et omni mala voluntate,	
A morte perpetua,	
Per Incarnationem tuam,	
Per nativitatem tuam,	
Per baptismum et sanctum ieiunium tuum,	
Per crucem et passionem tuam,	
Per mortem et sepulturam tuam,	
Per sanctam resurrectionem tuam,	
Per admirabilem ascensionem tuam,	
Per adventum Spiritus Sancti Paracliti,	
In die iudicii,	

IV. SUPPLICATION FOR VARIOUS CIRCUMSTANCES AND NEEDS

Peccatores, *te rogamus, audi nos*
Ut nobis parcas,
Ut nobis indulgias,
Ut ad veram pœnitentiam nos perducere digneris,
Ut Ecclesiam tuam sanctam regere
et conservare digneris,
Ut operarios in messem tuam mittere digneris,
Ut domum Apostolicum et omnes ecclesiasticos
ordines in sancta religione conservare digneris,
Ut nosmitipsos in tuo sancto servitio confortare
et conservare digneris,
Ut mentes nostras ad caelestia desideria erigas,
Ut omnibus benefactoribus nostris sempiterna
bona retribuas,
Ut animas nostras, fratrum, propinquorum
et benefactorum nostrorum
ab aeterna damnatione eripias,
Ut fructus terrae dare et conservare digneris,
Ut omnibus fidelibus defunctis requiem aeternam
donare digneris,
Ut mundum a peste, fame et bello servare digneris,
Ut cunctis popolis pacem et veram concordiam
donare digneris,
Ut omnibus in Christum credentibus unitatem
largiri digneris,
Ut omnes homines ad Evangelii lumen
perducere digneris,

V. CONCLUSION

Fili Dei,	<i>te rogamus, audinos</i>
Agnus Dei, qui tollis peccata mundi,	<i>parce nobis, Domine</i>
Agnus Dei, qui tollis peccata mundi,	<i>exaudi nos, Domine</i>
Agnus Dei, qui tollis peccata mundi,	<i>miserere nobis</i>

Christe, audi nos.	<i>Christe, audi nos</i>
Christe, exaudi nos.	<i>Christe, exaudi nos</i>
Kyrie, eleison.	<i>Kyrie, eleison</i>
Christe, eleison.	<i>Christe, eleison</i>
Kyrie, eleison.	<i>Kyrie, eleison</i>

* LITANY OF THE SAINTS

I. SUPPLICATION TO GOD

Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, have mercy.	<i>Christ, have mercy.</i>
Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, hear us.	<i>Christ, hear us.</i>
Christ, graciously hear us.	<i>Christ, graciously hear us.</i>
God our Father in heaven, <i>have mercy on us.</i>	
God the Son, Redeemer of the world,	
God the Holy Spirit,	
Holy Trinity, one God,	

II. INVOCATIONS TO THE SAINTS

Holy Mary, *pray for us.*
 Holy Mother of God,
 Holy Virgin of virgins,
 Saints Michael, Gabriel and Raphael,
 All you holy Angels and Archangels,
 All you holy orders of blessed Spirits,

Patriarchs and Prophets

Saint Abraham,
 Saint Moses,
 Saint Elijah,
 Saint John the Baptist,
 Saint Joseph,
 You holy Patriarchs and Prophets,

Apostles and Disciples

Saints Peter and Paul,
 Saint Andrew,
 Saints John and James,
 Saint Thomas,
 Saints Philip and James,
 Saint Bartholomew,
 Saint Matthew,
 Saints Simon and Jude,
 Saint Matthias,
 Saint Barnabas,
 Saint Luke,
 Saint Mark,

All you holy Apostles and Evangelists,
All you holy disciples of the Lord,

Martyrs

Saint Stephen,
Saint Ignatius [of Antioch],
Saint Polycarp,
Saint Justin,
Saint Lawrence,
Saint Vincent,
Saints Fabian and Sebastian,
Saints John and Paul,
Saints Cosmas and Damian,
Saints Gervase and Protase,
Saint Cyprian,
Saint Boniface,
Saint Stanislaus,
Saint Thomas [Becket],
Saints John [Fisher] and Thomas [More],
Saint Paul [Miki],
Saints Isaac Joques and John de Brebeuf,
Saint Peter [Chanel],
Saint Charles [Lwanga], ,
You holy martyrs of Christ,

Bishops and Doctors

Saint Sylvester,
Saints Leo and Gregory,
Saint Ambrose,
Saint Jerome,

Saint Augustine,
Saint Athanasius,
Saints Basil and Gregory [Nazianzen],
Saint John Chrysostom,
Saint Martin,
Saint Nicholas,
Saint Patrick,
Saints Cyril and Methodius,
Saint Charles [Borromeo],
Saint Francis [de Sales],
Saint Pius [X],

Priests and Religious

Saint Anthony,
Saint Benedict,
Saint Bernard,
Saint Francis,
Saint Dominic,
Saint Thomas [of Aquinas],
Saint Ignatius [of Loyola],
Saint Francis [Xavier],
Saint Vincent [de Paul],
Saint John Mary [Vianney],
Saint John [Bosco],
Saint Hannibal Mary [Di Francia],

Holy Women of God

Saint Mary Magdalene,
Saint Agatha,
Saint Lucy,

Saint Agnes,
 Saint Cecilia,
 Saint Catherine [of Alexandria],
 Saint Anastasia,
 Saints Perpetua and Felicity,
 Saint Monica,
 Saint Catherine [of Siena],
 Saint Teresa [of Avila],
 Saint Therese [of Lisieux],
 Saint Rose [of Lima],
 Saint Maria [Goretti],
 All you holy Virgins and Widows,

Laity

Saint Louis,
 Saint Elizabeth (of Hungary),
 All you holy men and women, Saints of God,

III. INVOCATIONS TO CHRIST

Be merciful, *spare us, O Lord.*
 Be merciful, *graciously hear us, O Lord.*
 From all evil, *deliver us, O Lord.*
 From all sin,
 From your wrath,
 From sudden and unprovided death,
 From the snares of the devil,
 From anger, hatred, and all ill-will,
 From everlasting death,
 Through the mystery of your holy Incarnation,
 Through your Nativity,

That you would grant eternal rest
to all the faithful departed,
That you would protect the world
from plague, famine, and war,
That you would grant peace and true concord
to all peoples,
That you would grant peace and unity of faith
to all Christians,
That you would grant unity
to all who believe in Christ,
That you would lead all to the light of the Gospel,

V. CONCLUSION

O Son of God, *we beseech you, hear us.*
Lamb of God, who takes away the sins of the world,
spare us, O Lord.
Lamb of God, who takes away the sins of the world,
graciously hear us, O Lord.
Lamb of God, who takes away the sins of the world,
have mercy on us, O Lord.

Lord, have mercy. *Lord, have mercy.*
Christ, have mercy. *Christ, have mercy.*
Lord, have mercy. *Lord, have mercy.*
Christ, hear us. *Christ, hear us.*
Christ, graciously hear us.
Christ, graciously hear us.

Let us pray.

O God, our refuge and our strength, accept the humble prayer of your Church. You, who pour out on us filial trust in your fatherly love, grant that we may fully obtain what we ask in faith. Through Christ our Lord. Amen.

Or:

Almighty and merciful God, look upon humanity, worn out by its mortal weakness, and through the intercession of your Saints, revive in it hope with the strength of your love. Through Christ our Lord. Amen.

LITANY OF ST. JOSEPH¹³

(with the titles of July 1 and the Supplica of St. Hannibal Mary)

St. Joseph,	<i>pray for us.</i>
St. Joseph, Vice-master of the mystical harvest,	
St. Joseph, most faithful Co-founder,	
St. Joseph, Provident Father of the family,	
St. Joseph, Taskmaster of the Divine Works,	
St. Joseph, Mediator of the mystical wedding of souls	
with Jesus,	
St. Joseph, of the Eucharistic Heart,	
St. Joseph, great Prince of the Divine Empire,	

¹³ These invocations are intended to perpetuate the memory of the "titles" given St. Joseph for the *Feast of July 1*, between 1905 and 1936.

St. Joseph, great Minister of the God of Hosts,
 St. Joseph, mighty Defender,
 St. Joseph, Steward of the Highest King,
 St. Joseph, most loving Universal Patron,
 St. Joseph, Custodian of the medicines for salvation,
 St. Joseph, heavenly Patron of all,
 St. Joseph, wounded by the arrows of the divine love,
 St. Joseph, blessed among all men,
 St. Joseph, vice-king of Jesus Christ, the King,
 St. Joseph, heavenly mediator of conciliation,
 St. Joseph, most zealous for the Rogate,
 St. Joseph, most perfect follower of the counsels
 of Jesus and Mary,
 St. Joseph, most powerful intercessor of all graces,
 St. Joseph, heavenly Guardian of Priests,
 St. Joseph, faithful guardian of the divine trophies,

Through the Incarnation of the Word of God
 in the womb of the Immaculate Mary,
 - ***Glorious Patriarch St. Joseph, hear us.***

Through the Holy Birth of the Child Jesus
 in Bethlehem,
 Through the painful Circumcision of the Child Jesus,
 Through the Presentation in the Temple
 and the Prophecy of Simeon,
 Through the Escape from Egypt
 and the five years in exile there,
 Through the return from Egypt
 and the loss of Jesus in the Temple,
 Through the pain of searching for him

together with the Immaculate Mother,
 Through the indescribable joy with Mary
 when you found him,
 Through the hidden life of Jesus
 and the adorable closeness with him,
 Through your precious death in the arms
 of Jesus and Mary,
 Through the pains of the Immaculate Heart of Mary,
 Through the sufferings of the Soul and Body of Jesus,
 the Highest Good,
 Through the mysteries of the mortal life
 of Jesus and of Mary,
 Through your glorious Assumption to Heaven
 and for the eternal glory of Jesus and Mary,
O Glorious Patriarch St. Joseph, with your mighty
 arm you defeated the hellish enemy and won the
 Divine Mercy for us, the little poor of the Heart of
 Jesus. Amen.

(April 1889, *Scritti*, Vol. 8).

LITANY OF ST. ANTHONY

Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, have mercy.	<i>Christ, have mercy.</i>
Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, hear us.	<i>Christ, hear us.</i>
Christ, graciously hear us.	<i>Christ, graciously hear us.</i>

God our Father in heaven, *have mercy on us.*
 God the Son, Redeemer of the world,
 God the Holy Spirit,
 Holy Trinity, one God,

Holy Mary, *pray for us.*
 St. Anthony, good laborer of the harvest,
 St. Anthony, true model of a Gospel laborer,
 St. Anthony, patron of the poor and the suffering,
 St. Anthony, martyr of desire,
 St. Anthony, Ark of the Testament,
 St. Anthony, hammer of the heretics,
 St. Anthony, defender of the oppressed,
 St. Anthony, scourger of usury and vices,
 St. Anthony, lover of contemplation,
 St. Anthony, example of simplicity,
 St. Anthony, model of chastity,
 St. Anthony, example of meekness,
 St. Anthony, ardent in charity,
 St. Anthony, lover of peace,
 St. Anthony, model of every virtue,
 St. Anthony, jewel of confessors,
 St. Anthony, tireless proclaimer of the Word of God,
 St. Anthony, apostle of every virtue,
 St. Anthony, evangelical doctor of the Church,
 St. Anthony, conqueror of demons,
 St. Anthony, admirable worker of miracles,
 St. Anthony, friend who finds lost things,
 St. Anthony, powerful against leprosy,
 St. Anthony, powerful against death,

St. Anthony, sweet comforter of the poor
 and the afflicted,
 St. Anthony, image of Jesus Christ,
 St. Anthony, Glory of Portugal,
 St. Anthony, Joy of Italy,
 St. Anthony, honor of the whole Church,
 St. Anthony, our Patron,
 St. Anthony, Outstanding Benefactor of the Institute,
 St. Anthony, Great Universal Benefactor,
 St. Anthony, eternal conqueror of souls,
 St. Anthony, heavenly guardian of orphans,
 St. Anthony, Minister and Provider of human needs,
 St. Anthony, Heavenly Dispenser of bread to the poor,
 St. Anthony, herald of divine triumphs,

Lamb of God, who takes away the sins of the world,
spare us, O Lord.

Lamb of God, who takes away the sins of the world,
graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,
have mercy on us, O Lord.

Let us pray.

Almighty ever-living God, you gave St. Anthony of Padua to your people, as a true model of Gospel laborer, an outstanding preacher, and a patron of the poor and the suffering; grant that, with his assistance, as we follow the teachings of the Christian life, we may know your help in every trial. We ask this through Christ, our Lord. Amen.

LITANY OF ST. HANNIBAL MARY

(First Format)

Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, have mercy.	<i>Christ, have mercy.</i>
Lord, have mercy.	<i>Lord, have mercy.</i>

Christ, hear us.	<i>Christ, hear us.</i>
Christ, graciously hear us.	<i>Christ, graciously hear us.</i>
God our Father in heaven,	<i>have mercy on us.</i>
God the Son, Redeemer of the world,	
God the Holy Spirit,	
Holy Trinity, one God,	

St. Hannibal Mary Di Francia,	<i>pray for us.</i>
St. Hannibal, grace of the Lord,	
St. Hannibal, Saint of God,	
St. Hannibal, man of God,	
St. Hannibal, in love with God,	
St. Hannibal, witness of God,	
St. Hannibal, friend of God,	
St. Hannibal, in love with Jesus Christ,	
St. Hannibal, admirable minister of Christ's mercy	
for the crowds,	
St. Hannibal, full of zeal,	
St. Hannibal, brother of Christ,	
St. Hannibal, priest of Christ,	
St. Hannibal, collaborator of Christ,	
St. Hannibal, prophet of Christ,	

St. Hannibal, apostle of Christ,
St. Hannibal, servant of Christ,
St. Hannibal, disciple of Christ,
St. Hannibal, priest according to the Heart of Christ,
St. Hannibal, image of the Heart of Christ,
St. Hannibal, filled with the wisdom of Christ,
St. Hannibal, crucified with Christ,
St. Hannibal, risen with Christ,
St. Hannibal, adorer of the face of Christ,
St. Hannibal, filled with the Holy Spirit,
St. Hannibal, docile servant of the Holy Spirit,
St. Hannibal, inspired by the Holy Spirit,
St. Hannibal, icon of the Trinity,
St. Hannibal, obedient son of the Mother Church,
St. Hannibal, man of the Church,
St. Hannibal, in love with the Church,
St. Hannibal, servant of the Church,
St. Hannibal, apostle of the Church, *pray for us.*
St. Hannibal, tender and devoted son of Mary,
St. Hannibal, in love with Mary,
St. Hannibal, servant of the Virgin Mary,
St. Hannibal, apostle of Mary,
St. Hannibal, friend of the Saints,
St. Hannibal, holy priest,
St. Hannibal, anointed by the Lord,
St. Hannibal, herald of God's wonders,
St. Hannibal, apostle of the Gospel,
St. Hannibal, herald of the Word,
St. Hannibal, witness of God's mercy,
St. Hannibal, Eucharistic man,

St. Hannibal, man of hope,
St. Hannibal, man of faith,
St. Hannibal, man of charity,
St. Hannibal, man of the Beatitudes,
St. Hannibal, man of the Gospel,
St. Hannibal, passionate lover of the Scriptures,
St. Hannibal, lover of the divine mysteries,
St. Hannibal, trusting in God,
St. Hannibal, in love with the Gospel,
St. Hannibal, master of prayer,
St. Hannibal, custodian of the charism of Rogate,
St. Hannibal, prophet of Rogate,
St. Hannibal, outstanding apostle
 of prayer for vocations,
St. Hannibal, apostle of Mercy,
St. Hannibal, evangelizer of the poor,
St. Hannibal, true father of orphans and the poor,
St. Hannibal, teacher of children,
St. Hannibal, refuge for the excluded,
St. Hannibal, support of the abandoned,
St. Hannibal, faithful lover of the poor,
St. Hannibal, Samaritan of humanity,
St. Hannibal, sure path of providence,
St. Hannibal, true herald of the Gospel,
St. Hannibal, bread broken for others,
St. Hannibal, comforter of the afflicted,
St. Hannibal, comforter of the lonely,
St. Hannibal, tender father of the little ones,
St. Hannibal, home for the homeless,
St. Hannibal, generous and considerate in hospitality,

St. Hannibal, merciful to all,
St. Hannibal, friend of sinners,
St. Hannibal, defender of the weak,
St. Hannibal, companion in faith,
St. Hannibal, sign of the Fatherhood of God,
St. Hannibal, apostle of the new age,
St. Hannibal, citizen of the heavenly Jerusalem,
St. Hannibal, glorified by the Church,

Lamb of God, who takes away the sins of the world,
spare us, O Lord.

Lamb of God, who takes away the sins of the world,
graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,
have mercy on us, O Lord.

Let us pray.

Eternal Shepherd, in your loving plan you chose St. Hannibal Mary, priest, and made him an outstanding apostle of the Prayer for Vocations and a true Father of orphans and the poor; through his merits and intercession, send many holy laborers of the Gospel into your harvest and grant that, enkindled by the same flame of love, we may follow his teaching and example. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God forever and ever. Amen.

LITANY OF ST. HANNIBAL MARY

(Second Format)

Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, have mercy.	<i>Christ, have mercy.</i>
Lord, have mercy.	<i>Lord, have mercy.</i>

St. Hannibal Mary, *pray for us.*
 St. Hannibal, gift of the Lord to the Church,
 St. Hannibal, expression of God's love,
 St. Hannibal, witness of God's mercy,
 St. Hannibal, sign of the Fatherhood of God,
 St. Hannibal, priest according to the heart of God,
 St. Hannibal, in love with Jesus Christ,
 St. Hannibal, prophet of Christ's love,
 St. Hannibal, faithful disciple of Jesus Christ,
 St. Hannibal, zealous apostle of Christ,
 St. Hannibal, imitator of Christ's zeal,
 St. Hannibal, admirable minister of Christ's mercy,
 St. Hannibal, passionate adorer of Jesus Crucified,
 St. Hannibal, docile servant of the Holy Spirit,
 St. Hannibal, most obedient son of the Holy Church,
 St. Hannibal, witness of unconditional love
 for the Church,
 St. Hannibal, staunch defender of the Catholic faith,
 St. Hannibal, model and teacher of holiness,
 St. Hannibal, model of evangelical virtues,
 St. Hannibal, tender and ardent devotee of Mary,
 St. Hannibal, singer of the beauties
 of the Virgin Mary,

St. Hannibal, apostle of true Marian devotion,
St. Hannibal, ardent devotee of the Angels and Saints,
St. Hannibal, zealous herald of the Gospel,
St. Hannibal, profound expert
 of the Sacred Scriptures,
St. Hannibal, tireless preacher of the divine mysteries,
St. Hannibal, seraphic adorer of the Eucharist,
St. Hannibal, wonderful example
 of faith, hope and charity,
St. Hannibal, wonderful example of trust,
St. Hannibal, model of filial abandonment to God,
St. Hannibal, master of prayer and interior life,
St. Hannibal, enlightened and prophetic interpreter
 of the Rogate,
St. Hannibal, intercessor for the gift
 of the laborers of the Gospel,
St. Hannibal, wise spiritual guide,
St. Hannibal, model and teacher of priests,
St. Hannibal, outstanding apostle
 of prayer for vocations,
St. Hannibal, zealous laborer of the Lord's harvest,
St. Hannibal, defender of the dignity of the person,
St. Hannibal, evangelizer and helper of the poor,
St. Hannibal, tender and caring father of orphans,
St. Hannibal, teacher and friend of children and youth,
St. Hannibal, faithful instrument of Providence,
St. Hannibal, support of the humble
 and the abandoned,
St. Hannibal, sweet comforter of the afflicted,
St. Hannibal, generous and welcoming in hospitality,

St. Hannibal, tender friend of sinners,
St. Hannibal, courageous defender of the weak,
St. Hannibal, heroic in the love of God and neighbor,

Lamb of God, who takes away the sins of the world,
spare us, O Lord.

Lamb of God, who takes away the sins of the world,
graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,
have mercy on us, O Lord.

Let us pray.

Eternal Shepherd, in your loving plan you chose St. Hannibal Mary, priest, and made him an outstanding apostle of the prayer for vocations and a true Father of orphans and the poor; through his merits and intercession, send many holy laborers of the Gospel into your harvest and grant that, enkindled by the same flame of love, we may follow his teaching and example. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God forever and ever. Amen.

LITANY OF ST. MICHAEL ARCHANGEL¹⁴

Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, have mercy.	<i>Christ, have mercy.</i>
Lord, have mercy.	<i>Lord, have mercy.</i>

Christ, hear us.	<i>Christ, hear us.</i>
Christ, graciously hear us.	<i>Christ, graciously hear us.</i>

God our Father in heaven, *have mercy on us.*

God the Son, Redeemer of the world,

God the Holy Spirit,

Holy Trinity, one God,

Holy Mary, Queen of Angels,	<i>pray for us.</i>
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St. Michael, the Archangel,

St. Michael, full of the wisdom of God,

St. Michael, perfect adorer of the Incarnate Word,

St. Michael, crowned with honor and glory,

St. Michael, most powerful prince

of the Lord's armies,

St. Michael, standard bearer of the Most Holy Trinity,

St. Michael, guardian of paradise,

St. Michael, guide and comforter

of the people of Israel,

St. Michael, splendor and fortress

¹⁴ The English version is taken from the Congregation of St. Michael the Archangel (CSMA).

of the Church Militant,
 St. Michael, honor and joy of the Church Triumphant,
 St. Michael, light of the angels,
 St. Michael, bulwark of the orthodox faithful,
 St. Michael, strength of those who fight
 under the banner of the cross,
 St. Michael, light and confidence of souls
 in the hour of death,
 St. Michael, our most sure helper,
 St. Michael, our help in all adversities,
 St. Michael, herald of the eternal judgment,
 St. Michael, comforter of souls
 imprisoned in the flames of Purgatory,
 St. Michael, whom the Lord has appointed
 to receive souls after death,
 St. Michael, our prince,
 St. Michael, our intercessor,

Lamb of God, who takes away the sins of the world,
 spare us, O Lord.

Lamb of God, who takes away the sins of the world,
 graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,
 have mercy on us, O Lord.

Pray for us, O glorious St. Michael, Prince of the
 Church of Jesus Christ.

**- That we may be made worthy of the promises of
 Christ.**

Let us pray.

O Lord Jesus Christ, may your continual blessing sanctify us. Through the intercession of St. Michael, the wisdom that teaches us to lay up treasures in heaven, may we choose eternal goods over those of this world. You who live and reign forever. Amen.

HYMNS

* **TE DEUM**¹⁵

Te Deum laudamus: te Dominum confitemur.

Te æternum Patrem, omnis terra veneratur.

Tibi omnes angeli,

tibi cæli et universæ potestates:

tibi cherubim et seraphim

incessabili voce proclamant:

Sanctus, Sanctus, Sanctus

Dominus Deus Sabaoth.

Pleni sunt cæli et terra maiestatis gloriæ tuæ.

Te gloriosus apostolorum chorus,

te prophetarum laudabilis numerus,

te martyrum candidatus laudat exercitus.

Te per orbem terrarum sancta confitetur ecclesia,

Patrem immensæ maiestatis;

venerandum tuum verum et unicum Filium;

Sanctum quoque Paraclitum Spiritum.

Tu rex gloriæ, Christe.

Tu patris sempiternus es Filius.

Tu, ad liberandum suscepturus hominem,

¹⁵ A *partial indulgence* is granted to the faithful who recites the hymn of thanksgiving **Te Deum**. A *plenary indulgence*, on the other hand, is granted if the hymn is recited on the last day of the year (cf. EI, Concl. 26,1 and 2).

non horruisti Virginis uterum.

Tu, devicto mortis aculeo,
aperuisti credentibus regna cælorum.

Tu ad dexteram Dei sedes, in gloria Patris.

Iudex crederis esse venturus.

Te ergo quaesumus, tuis famulis subveni,
quos pretioso sanguine redemisti.

Aeterna fac cum sanctis tuis in gloria numerari.

This last part may be omitted.

Salvum fac populum tuum, Domine,
et benedic hereditati tuæ.

Et rege eos, et extolle illos
usque in æternum.

Per singulos dies benedicimus te;
et laudamus nomen tuum
in saeculum, et in saeculum saeculi.

Dignare, Domine,
die isto sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua, Domine, super nos,
quemadmodum speravimus in te.

In te, Domine, speravi:
non confundar in æternum.

V. Benedicamus patrem et Filium cum sancto spiritu,

R. Laudemus et superexaltemus eum in sæcula.

V. Benedictus es, Domine, in firmamento cæli,

R. Et laudabilis, et gloriosus, et superexaltatus in
sæcula.

V. Domine, exaudi orationem meam.

R. Et calmor meus ad te veniat.

V. Dominus vobiscum.

R. et cum spiritu tuo.

Oremus

Deus, cuius misericordiæ non est numerus, et bonitatis infinitus est thesaurus: piissimæ maiestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes: ut qui petentibus postulata concedis, eosdem non deserens ad præmia futura disponas. Per Christum Dominum nostrum. Amen.

* O GOD, WE PRAISE YOU (TE DEUM)

You are God: we praise you;

You are God: we acclaim you;

You are the eternal Father:

All creation worships you.

To you all angels, all the powers of heaven,

Cherubim and Seraphim, sing in endless praise:

Holy, holy, holy, Lord, God of power and might,

Heaven and earth are full of your glory.

The glorious company of apostles praise you.

The noble fellowship of prophets praise you.

The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaims you:

Father, of majesty unbounded,

Your true and only Son, worthy of all worship,
And the Holy Spirit, advocate and guide.

You, Christ, are the king of glory,
The eternal Son of the Father.
When you became man to set us free
You did not spurn the Virgin's womb.
You overcame the sting of death,
And opened the kingdom of heaven to all believers.
You are seated at God's right hand in glory.
We believe that you will come and be our judge.
Come then, Lord, and help your people,
Bought with the price of your own blood,
And bring us with your saints
To glory everlasting.

[Added later, mainly from Psalm verses. This part may be omitted.]

V. Save your people, Lord, and bless your inheritance.
R. Govern and uphold them now and always.
V. Day by day we bless you.
R. We praise your name forever.
V. Keep us today, Lord, from all sin.
R. Have mercy on us, Lord, have mercy.
V. Lord, show us your love and mercy;
R. For we put our trust in you.
V. In you, Lord, is our hope:
R. And we shall never hope in vain

* VENI CREATOR SPIRITUS

Veni, creator spiritus,
mentes tuorum visita,
imple superna gratia,
quæ tu creasti pectora.

Qui diceris paraclitus,
altissimi donum Dei,
fons vivus, ignis, caritas,
et spiritalis unctio.

Tu septiformis munere,
digitus paternæ dexteræ,
tu rite promissum patris,
sermone ditans guttura.

Accende lumen sensibus,
infunde amorem cordibus,
infirmi nostri corporis
virtute firmans perpeti.

Hostem repellas longius
pacemque dones protinus;
ductore sic te prævio
vitemus omne noxium.

Per Te sciamus da Patrem
noscamus atque Filium,
teque utriusque Spiritum
credamus omni tempore.

Deo Patri sit gloria,

et Filio, qui a mortuis
surrexit, ac Paraclito,
in sæculorum sæcula. Amen.

V. Emitte Spiritum tuum et creabuntur, (**E.T.** Alleluia)
R. et renovabis faciem terræ. (**E.T.** Alleluia)

Oremus

Deus, qui corda fidelium Sancti Spiritus illustratione
docuisti: da nobis in eodem Spiritu recta sapere, et de
eius semper consolatione gaudere. Per Christum
Dominum nostrum. Amen.

* COME, HOLY SPIRIT CREATOR¹⁶

Come, Holy Spirit, Creator come
From the bright heavenly throne,
Come, take possession of our souls,
And make them all your own.

You who are called the Paraclete,
Best gift of God above,
The living spring, the living fire,
Sweet unction and true love.

You who are sevenfold in your grace,
Finger of God's right hand;
His promise, teaching little ones

¹⁶ English translation from iBreviary.

To speak and understand.

O guide our minds with your blessed light,
 With love our hearts inflame;
 And with your strength, which never decays
 Confirm our mortal frame.

Far from us drive our deadly foe;
 True peace unto us bring;
 And from all perils lead us safe
 Beneath your sacred wing.

Through you may we the Father know,
 Through you the eternal Son,
 And you the Spirit of them both,
 Thrice-blessed Three in One.

All glory to the Father be,
 With his co-equal Son:
 The same to you, great Paraclete,
 While endless ages run. Amen.

V. Come Holy Spirit, fill the hearts of your faithful,
 (E.T. Alleluia)

R. and kindle in them the fire of your love.
 (E.T. Alleluia)

V. Send forth your Spirit, and they shall be created,
 (E.T. Alleluia)

R. and you shall renew the face of the earth.
 (E.T. Alleluia)

Let us pray.

O God, by the light of the Holy Spirit you have taught the hearts of your faithful. In the same Spirit, help us to know what is truly right and always to rejoice in your consolation. We ask this through Christ, Our Lord. Amen.

* VENI SANCTE SPIRITUS (SEQUENTIA)

Veni, Sancte Spiritus,
et emitte caelitus
lucis tuæ radium.

Veni, pater pauperum,
veni, dator munerum,
veni, lumen cordium.

Consolator optime,
dulcis hospes animæ,
dulce refrigerium.

In labore requies,
in æstu temperies,
in fletu solatium.

O lux beatissima,
reple cordis intima
tuorum fidelium.

Sine tuo numine,
nihil est in homine
nihil est innoxium.

Lava quod est sordidum,
 riga quod est aridum,
 sana quod est saucium.

Flecte quod est rigidum,
 fove quod est frigidum,
 rege quod est devium.

Da tuis fidelibus,
 in te confidentibus,
 sacrum septenarium.

Da virtutis meritum,
 da salutis exitum,
 da perenne gaudium. Amen.

*** COME, HOLY SPIRIT¹⁷ (SEQUENCE)**

Come, Holy Spirit, come!
 And from your celestial home
 Shed a ray of light divine!

Come, Father of the poor!
 Come, source of all our store!
 Come, within our bosoms shine!

You, of comforters the best;
 You, the soul's most welcome guest
 Sweet refreshment here below,

¹⁷ Translation from United States Conference of Catholic Bishops.

In our labor, rest most sweet;
Grateful coolness in the heat
Solace in the midst of woe.

O most blessed light divine,
Shine within these hearts of thine,
And our inmost being fill!

Where you are not, man has naught,
Nothing good in deed or thought,
Nothing free from taint of ill.

Heal our wounds, our strength renew
On our dryness pour your dew;
Wash the stains of guilt away

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

On the faithful, who adore
And confess you, evermore
In your sev'nfold gift descend;

Give them virtue's sure reward;
Give them your salvation, Lord;
Give them joys that never end. Amen.

Come, Holy Spirit, fill the hearts of your faithful,
- and enkindle in them the fire of your love.

* PANGE LINGUA

Pange, lingua, gloriosi
Corporis mystèrium
Sanguinisque pretiòsi,
quem in mundi pretium
fructus ventris generosi
Rex effudit Gentium.

Nobis datus, nobis natus
ex intacta Virgine,
et in mundo conversatus,
sparso verbi semine,
sui moras incolatus
miro clausit ordine.

In supremæ nocte cœnæ
recumbens cum fratribus
observata lege plene
cibis in legalibus,
cibum turbae duodenæ
se dat suis manibus.

Verbum caro, panem verum
verbo carnem efficit:
fitque sanguis Christi merum,
et si sensus deficit,
ad firmandum cor sincerum
sola fides sufficit.

SING, MY TONGUE, THE SAVIOR'S GLORY¹⁸

Sing, my tongue, the Savior's glory,
of his flesh the mystery sing;
of the Blood, all price exceeding,
shed by our immortal King,
destined, for the world's redemption,
from a noble womb to spring.

Of a pure and spotless Virgin
born for us on earth below,
He, as Man, with man conversing,
stayed, the seeds of truth to sow;
then He closed in solemn order
wondrously his life of woe.

On the night of that Last Supper,
seated with his chosen band,
He the Pascal victim eating,
first fulfills the Law's command;
then as Food to his Apostles
gives himself with his own hand.

Word-made-Flesh, the bread of nature
by his word to Flesh he turns;
wine into his Blood he changes;
what though sense no change discerns?

¹⁸ This is a traditional English translation of the Pange Lingua by Edward Caswall (1849).

Only be the heart in earnest,
faith her lesson quickly learns.

*** O SALUTARIS HOSTIA**

O salutaris Hostia,
Quæ caeli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria. Amen.

*** O SAVING VICTIM**

O saving Victim, open wide
The gate of Heaven to man below:
Our foes press on from every side;
Your aid supply, your strength bestow.

To your great name be endless praise,
Immortal Godhead, One in Three.
Grant us, for endless length of days
In our true native land to be. Amen.

*** SION, PRAISE THE SAVIOR**

Sion, praise the Savior,
praise the leader and the shepherd,
in hymns and songs.

Dare as much as you can:
because He is greater than any praise,
nor can you praise [him] enough.

A theme of special praise,
living and life-giving bread
is proposed today.

That this was given at table
of the sacred dinner,
to the group of the twelve brothers,
there is no doubt.

Let praise be full, let it be sonorous,
let it be a joyful, let it be a fitting
jubilation of the mind.

* ADORO TE DEVOTE

Adoro Te devote, latens Deitas,
Quae sub his figuris vere latitas:
Tibi se cor meum totum subiicit,
Quia te contemplans totum deficit.

Visus, tactus, gustus in te fallitur,
Sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius:
Nil hoc verbo Veritatis verius.

In cruce latebat sola Deitas,
At hic latet simul et humanitas;

Ambo tamen credens atque confitens,
Peto quod petivit latro paenitens.

Plagas, sicut Thomas, non intueor;
Deum tamen meum te confiteor.
Fac me tibi semper magis credere,
In te spem habere, te diligere.

O memoriale mortis Domini!
Panis vivus, vitam praestans homini!
Praesta meae menti de te vivere
Et te illi semper dulce sapere.

Pie pellicane, Iesu Domine,
Me immundum munda tuo sanguine.
Cuius una stilla salvum facere
Totum mundum quit ab omni scelere.

Iesu, quem velatum nunc aspicio,
Oro fiat illud quod tam sitio;
Ut te revelata cernens facie,
Visu sim beatus tuae gloriae. Amen.

HIDDEN GOD, DEVOUTLY I ADORE YOU

Hidden God, devoutly I adore you,
Truly present underneath these veils:
All my heart subdues itself before you,
Since it all before you faints and fails.

Not to sight, or taste, or touch be credit,
Hearing only do we trust secure;

I believe, for God the Son has said it --
Word of Truth that ever shall endure.

On the cross was veiled your Godhead's splendor,
Here your manhood lies hidden too;
Unto both alike my faith I render,
And, as sued the contrite thief, I sue.

Though I look not on your wounds with Thomas,
You, my Lord, and you, my God, I call:
Make me more and more believe your promise,
Hope in you, and love you over all.

O memorial of my Savior dying,
Living Bread, that gives life to man;
Make my soul, its life from you supplying,
Taste your sweetness, as on earth it can.

Deign, O Jesus, Pelican of heaven,
Me, a sinner, in your Blood to lave,
To a single drop of which is given
All the world from all its sin to save.

Contemplating, Lord, your hidden presence,
Grant me what I thirst for and implore,
In the revelation of your essence
To behold your glory evermore. Amen.

* IESU DULCIS MEMORIA

Iesu dulcis memoria,
dans vera cordis gaudia:
sed super mel et omnia,
eius dulcis præsentia.

Nil canitur suavius,
nil auditur jucundius,
nil cogitatur dulcius,
quam Iesus Dei Filius.

Iesu spes pænitentibus,
quam pius es petentibus!
Quam bonus te quærentibus!
Sed quid invenientibus?

Nec lingua valet dicere,
nec littera exprimere:
expertus potest credere,
quid sit Iesum diligere.

Iesu, Rex admirabilis
et triumphator nobilis
dulcedo ineffabilis
totus desiderabilis.

Quando cor nostrum visitas
tunc lucet ei veritas
mundi vilescit vanitas
et intus fervet caritas.

Iesu dulcedo cordium
fons vivus lumen mentium
excedens omne gaudium
et omne desiderium.

Iesum omnes agnoscite
Amorem eius poscite
Iesum ardenter quærite
quærendo inardescite.

Te nostra Iesu vox sonet,
nostri te mores exprimant;
te corda nostra diligant,
et nunc, et in perpetuum.

Iesu, decus angelicum,
in aure dulce canticum,
in ore mel mirificum,
in corde nectar cælicum.

Qui te gustant, esuriunt,
qui bibunt, adhuc sitiunt;
desiderare nesciunt,
nisi Iesum, quem diligunt.

O Iesu mi dulcissime
Spes suspirantis animæ
Te quaerunt piæ lacrymæ
Et clamor mentis intimæ.

Mane nobiscum Domine
et nos illustra lumine
pulsam mentis caliginem
mundum reple dulcedine.

Iesu flos matris Virginis
amor nostrae dulcedinis
tibi laus honor numinis
regnum beatitudinis.

Sis Iesu nostrum gaudium,
qui es futurus praemium:
sit nostra in te gloria,
per cuncta semper saecula. Amen.

IESU DULCIS MEMORIA

JESUS, THE VERY THOUGHT OF YOU

(Traditional English translation by Edward Caswall, 1849)

Jesus, the very thought of you
With sweetness fills the breast;
But sweeter far your face to see,
And in your presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than your blest Name,
O Savior of mankind!

O hope of every contrite heart,

O joy of all the meek,
To those who fall, how kind you are!
How good to those who seek!

But what to those who find? Ah, this
Nor tongue nor pen can show:
The love of Jesus, what it is,
None but his loved ones know.

(More English verses)

O Jesus, King most wonderful
You Conqueror renowned,
You sweetness most ineffable
In Whom all joys are found!

When once you visit the heart,
Then truth begins to shine,
Then earthly vanities depart,
Then kindles love divine.

O Jesus, light of all below,
Your fount of living fire,
Surpassing all the joys we know,
And all we can desire.

Jesus, may every heart confess your Name,
Your wondrous love adore,
And seeking you, themselves inflame
To seek you more and more.

You, Jesus, may our voices bless,
You may we love alone,
And ever in our lives express
The image of your own.

O Jesus, you the beauty are
Of angel worlds above;
Your Name is music to the heart,
Inflaming it with love.

Celestial Sweetness unalloyed,
Who eat you hunger still;
Who drink of you still feel a void
Which only you can fill.

O most sweet Jesus, hear the sighs
Which unto you we send;
To you our inmost spirit cries;
To you our prayers ascend.

Stay with us, and let your light
Shine, Lord, on every heart;
Dispel the darkness of our night;
And joy to all impart.

Jesus, our love and joy to you,
The virgin's holy Son,
All might and praise and glory be,
While endless ages run.

Jesus, our only joy be you,
As you our prize will be;
Jesus be you our glory now,
And through eternity. Amen.

O VIA, VITA, VERITAS

O Via, Vita, Veritas, o Iesu.
Lucens per omnes semitas, o Iesu.
Te sequemur, trahe nos,
credulos ac servulos.
Te collaudamus, Christe,
In te speramus, Christe;
amamus Te, dulcissime, o Iesu.

In verbo tuo stabimus, o Iesu.
Crucis pugnam pugnabimus, o Iesu.
Dediti Ecclesiæ, Veritatis regiæ.
Te collaudamus, Christe,
in Te speramus, Christe;
amamus te, dulcissime, o Iesu.

ADESTE FIDELES

1. Adeste Fideles laeti triumphantes,
Venite, venite in Bethlehem.
Natum videte, Regem Angelorum;

Refrain

*Venite adoremus,
venite adoremus,
venite adoremus Dominum!*

2. Deum de Deo, lumen de lumine,
gestant puellae viscera.
Deum verum, genitum non factum; (Ref.)

3. Cantet nunc io chorus Angelorum
cantet nunc aula caelestium:
Gloria in excelsis Deo! (Ref.)

4. Ergo qui natus, die hodierna,
Jesu, tibi sit gloria.
Patris aeterni Verbum caro factum; (Ref.)

5. En grege relicto, Humiles ad cunas,
vocati pastores approperant.
Et nos ovanti gradu festinemus; (Ref.)

6. Aeterni Parentis splendorem aeternum,
velatum sub carne videbimus.
Deum infantem, pannis involutum; (Ref.)

7. Pro nobis egenum et foeno cubantem,
piis foveamus amplexibus.
Sic nos anantem quis non redamaret? (Ref.)

8. Stella duce, Magi, Christum adorantes,
aurum, thus, et myrrham dant munera.
Jesu infanti corda praebeamus; (Ref.)

O COME ALL YE FAITHFUL

1. O come, all ye faithful, joyful and triumphant!
O come ye, o come ye, to Bethlehem.
Come and behold him, born the King of angels;

Refrain

O come, let us adore him,
O come, let us adore him,
O come, let us adore him,
Christ the Lord!

2. God of God, Light of Light,
Lo! He abhors not the Virgin's womb.
Very God, begotten not created; (Ref.)

3. Sing, choirs of angels, sing in exultation!
Sing, all ye citizens of heaven above:
Glory to God, glory in the highest! (Ref.)

4. Yea, Lord, we greet Thee, born this happy morning,
Jesu, to Thee be glory given.
Word of the Father, now in flesh appearing; (Ref.)

5. See how the shepherds, summoned to his cradle,
leaving their flocks, draw nigh to gaze.
We too will thither bend our hearts' oblations; (Ref.)

6. There shall we see him, his eternal Father's
everlasting brightness now veiled under flesh.
God shall we find there, a Babe in infant clothing;
(Ref.)

7. Child, for us sinners, poor and in the manger,
we would embrace Thee, with love and awe.
Who would not love Thee, loving us so dearly? (Ref.)

8. Lo! Star-led chieftains, Magi, Christ adoring,
offer him frankincense, gold, and myrrh.
We to the Christ-child, bring our hearts oblations;
(Ref.)

FOR THE EUCHARISTIC BENEDICTION

* TANTUM ERGO

Tantum ergo Sacramentum
veneremur cernui:
et antiquum documentum
novo cedat ritui:
praestet fides supplementum
sensuum defectui.

Genitori, Genitoque
laus et jubilatio,
salus, honor, virtus quòque
sit et benedictio:
procedenti ab utroque
compar sit laudatio. Amen.

- Panem de cælo præstitisti eis. (E.T. Alleluia)
- Omne delectamentus in se habentem (E.T. Alleluia)

Deus qui nobis sub Sacramentum mirabilia Passionis
tuæ memoriam reliquisti; tribue, quæsumus, ita nos
Corpooris et Sanguinis tui sacra mysteria venerari, ut
redemptionis tuæ fructum in nobis iugiter sentiamus.
Qui vivis et regnas in sæcula sæculorum. Amen.

* TANTUM ERGO

Down in adoration falling,
 Lo! the sacred Host we hail;
 Lo! o'er ancient forms departing,
 Newer rites of grace prevail;
 Faith for all defects supplying,
 Where the feeble senses fail.

To the everlasting Father,
 And the Son who reigns on high,
 With the Holy Spirit proceeding
 Forth from each eternally,
 Be salvation, honor, blessing,
 Might and endless majesty. Amen.

- You have given them bread from heaven,
 (E.T. Alleluia)

- Having all delight within it.
 (E.T. Alleluia)

Let us pray.

O God, who in this wonderful Sacrament left us a memorial of your Passion: grant, we implore you, that we may so venerate the sacred mysteries of your Body and Blood, as always to be conscious of the fruit of your Redemption. You who live and reign forever and ever. Amen.

THE DIVINE PRAISES (AFTER THE BENEDICTION)

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be His Most Precious Blood.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most Holy.

Blessed be her Holy and Immaculate Conception.

Blessed be her Glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in His Angels and in His Saints.

OTHER HYMNS AND CANTICLES

TOTA PULCHRA

Tota pulchra es, Maria,
 et macula originalis non es in te.
 Tu gloria Ierusalem,
 tu lætitia Israel,
 tu honorificentia populi nostri,
 tu advocata peccatorum.
 O Maria! O Maria!
 Virgo prudentissima,
 Mater clementissima,
 ora pro nobis,
 intercede pro nobis,
 ad Dominum Iesum Christum.

You are all beautiful, O Mary
 And in you there is no original sin.
 You are the glory of Jerusalem,
 The joy of Israel,
 The honor of our people,
 The advocate of sinners.
 O Mary, O Mary,
 Virgin most prudent,
 Mother most clement.
 Pray for us, intercede for us
 Before Christ the Lord.

You are all beautiful, O Mary...
 O Mary, O Mary.

STABAT MATER

Stabat Mater dolorosa
iuxta crucem lacrimosa,
dum pendebat Filius.

Cuius animam gementem,
contristatam et dolentem
pertransivit gladius.

O quam tristis et afflicta
fuit illa benedicta
Mater Unigeniti!

Quæ mærebat et dolebat,
Pia Mater dum videbat
nati pœnas incliti.

Quis est homo, qui non fleret,
Matrem Christi si videret
in tanto supplicio?

Quis non posset contristari,
Christi Matrem contemplari
dolentem cum Filio?

Pro peccatis suae gentis
vidit Jesum in tormentis
et flagellis sùbditum.

Vidit suum dulcem natum
moriendo desolatum,
dum emisit spiritum.

Eia, Mater, fons amoris,
me sentire vim doloris
fac, ut tecum lugeam.

Fac, ut ardeat cor meum
in amando Christum Deum,
ut sibi complaceam.

Sancta Mater, istud agas,
crucifixi fige plagas
cordi meo valide.

Tui Nati vulnerati,
tam dignati pro me pati,
poenas mecum divide.

Fac me tecum p̃ie flere,
Crucifixo condolere
donec ego vixero.

Iuxta crucem tecum stare,
Et me tibi sociare
in planctu desidero.

Virgo virginum praeclara,
mihi iam non sis amara,
fac me tecum plangere.

Fac, ut portem Christi mortem,
passionis fac consòrtem
et plagas recolere.

Fac me plagis vulnerari,
cruce hac inebriari
et cruòre Filii.

Flammis ne urar succènsus
per te, Virgo, sim defensus
in die iudicii.

Christe, cum sit hinc exire,
da per Matrem me venire
ad palmam victoriæ.

Quando corpus morietur,
fac, ut animæ donetur
paradisi gloria.

HYMN TO OUR LADY OF SORROWS

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

Through her heart, his sorrow sharing,
All his bitter anguish bearing,
Now at length the sword has passed.

O how sad and sore distressed,
Was that Mother highly blest
Of the sole begotten One!

Christ above in torment hangs,
She beneath beholds the pangs
Of her dying, glorious Son.

Is there one who would not weep,
Whelmed in miseries so deep,
Christ's dear Mother to behold?

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Bruised, derided, cursed, defiled,
She beheld her tender Child,
All with bloody scourges rent.

For the sins of his own nation
Saw him hang in desolation
Till his spirit forth he sent.

O thou Mother! Font of love,
Touch my spirit from above,
Make my heart with thine accord.

Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ, my Lord.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Savior crucified.

Let me share with thee his pain,
Who for all my sins was slain,
Who for me in torment died.

Let me mingle tears with thee,
Mourning him who mourned for me,
All the days that I may live.

By the cross with thee to stay;
There with thee to weep and pray,
All I ask of thee to give.

Virgin of all Virgins best!
Listen to my fond request:
Let me share thy grief divine.

Let us pray.

O God, who willed that, when your Son was lifted high on the cross, his Mother should stand close by and share his suffering, grant that your Church, participating with the Virgin Mary in the Passion of Christ, may merit a share in his Resurrection. Who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.
Amen.

AVE MARIS STELLA

Ave maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix caeli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Hevae nomen.

Solve vincla reis,
Profer lumen caecis:
Mala nostra pelle,
Bona cuncta posce.

Monstra t(e) esse matrem:
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam praesta puram,
Iter para tutum:
Ut videntes Iesum,
Semper collaetemur.

Sit laus Deo Patri,

Summo Christo decus,
Spiritu Sancto,
Tribus honor unus. Amen.

*** HAIL, BRIGHT STAR OF THE OCEAN**

Hail, bright star of ocean,
God's own Mother blest,
Ever sinless Virgin,
Gate of heavenly rest.

Taking that sweet Ave
Which from Gabriel came,
Peace confirm within us,
Changing Eva's name.

Break the captives' fetters,
Light on blindness pour,
All our ills expelling,
Every bliss implore.

Show thyself a Mother;
May the Word Divine,
Born for us thy Infant,
Hear our prayers through thine.

Virgin all excelling,
Mildest of the mild,
Freed from guilt, preserve us,
Pure and undefiled.

Keep our life all spotless,
Make our way secure,
Till we find in Jesus,
Joy forevermore.

Through the highest heaven
To the Almighty Three,
Father, Son and Spirit,
One same glory be. Amen

Let us pray.

Grant, Lord God, that we, your servants, may rejoice in unfailing health of mind and body, and, through the glorious intercession of Blessed Mary ever-Virgin, may we be set free from present sorrow and come to enjoy eternal happiness. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. Amen.

HYMN TO ST. JOSEPH

O Joseph, heavenly hosts your worthiness proclaim,
And Christendom conspires to celebrate your fame,
You who in purest bonds were to the Virgin bound;
How glorious is your name renowned.

You, when you did behold your Spouse about to bear,
Were sore oppressed with doubt,
were filled with wondering care;

At length the Angel's word your anxious heart
 relieved:
 She by the Spirit has conceived.

You with your newborn Lord
 did seek far Egypt's land,
 As wandering pilgrims you fled over the desert sand;
 That Lord, when lost, by you is in the Temple found,
 While tears are shed, and joys abound.

Not till death's hour is past do other men obtain
 The honor of holiness and glorious rest attain;
 You, like to Angels made, in life completely blessed,
 Do clasp your God unto your breast.

O Holy Trinity, thy suppliant servants spare;
 Grant us to rise to heaven for Joseph's sake
 and prayer,
 And so our grateful hearts to you shall ever raise
 Exulting canticles of praise. Amen.

IF, THEN, YOU SEEK MIRACLES

If, then, you seek miracles,
 Death, error, all calamities,
 The leprosy and demons flee,
 The sick, by him made whole, arise.

*Ref: The see withdraws and fetters break,
 And withered limbs he does restore.*

*While treasures lost are found again,
When young or old his help implore.*

All dangers vanish from our path,
Our direst needs do quickly flee:
Let those who know repeat the theme:
Let Paduans praise St. Anthony. *Ref.*

To the Father, Son let glory be,
And Holy Ghost eternally. *Ref.*

St. Anthony, pray for us,
- that we may be made worthy of the promises of
Christ.

Let us pray.

Almighty ever-living God, you gave St. Anthony of Padua to your people, as a true model of Gospel laborer, an outstanding preacher, and a patron of the poor and the suffering; grant that, with his assistance, as we follow the teachings of the Christian life, we may know your help in every trial. We ask this through Christ, our Lord. Amen.

**HYMN FOR THE COMING OF JESUS IN THE
BLESSED SACRAMENT**

Cieli dei cieli

Cieli dei Cieli, apritevi,
Scenda il Diletto a noi,
Chiuso nell'Ostia, vittima
Del suo Divino amor,
Venga tra i figli suoi
L'amato Redentor.

O Eterno Padre, i pargoli
Prostrati a te d'innanti,
Levan le mani e pregano:
Mandaci il Tuo Figliuol,
Che asciughi i nostri pianti,
Che tempri il nostro duol.

Noi siam fanciulli e poveri
Scampati a rei perigli,
Nulla cerchiamo al secolo,
Tutto speriamo in Te,
vieni a regnar tra i figli,
Padre amoroso e Re.

Noi ti aspettiam con l'ansia
Del sitibondo affetto;
Tenero Amante, affrettati,
Non ci lasciar così,
Già è pronto il Tempietto
Che il nostro amor t'offrì.

Vieni, o Gesù, delizia
Dei nostri cuori, vieni,
In questo Tabernacolo
Sacramentato amor,
Per darci i veri beni,
Le virtù del tuo Cor.

Senza di Te siam orfani,
Deserto è questo loco,
Tutto è incertezza: Satana
Serpeggia qua e là,
Vieni ed accendi il foco
Della Tua Carità.

Come agnellini teneri
Al buon pastore attorno,
Staremo tutti unanimi
Ai Piedi tuoi, Gesù:
Con te la notte e il giorno,
Non cercherem di più.

Gesù Diletto, affrettati,
Sacramentato Bene,
Vedi con quante lagrime
Ti chiamiamo ognor,
Guarda le nostre pene,
Consola il nostro cor.

Vieni a regnar tra i pargoli
Col tuo Divino Amore,
Da questo Tabernacolo,

Celeste Prigionier,
Noi Ti daremo il cuore,
Il cuore tutto intier.

Vieni e discaccia il demone
Che ai nostri danni attenta,
Vieni e la pianta tenera
Cresci nel Tuo bel Cor,
Cresci la Tua sementa,
Divino Agricoltor.

Heaven of Heavens, Open

Heaven of heavens, open,
let our Beloved descend to us,
Enclosed in the Host,
As a victim of his divine love.
Let our cherished Savior.
come among his children.

O Eternal Father, the little ones
prostrate themselves before you,
lifting their hands and pray:
Send to us your Son,
To dry our tears,
to comfort our sorrow.

We are children and poor
fleeing from terrible dangers,
Nothing we seek from life
All we hope for is you,

Come to reign on us your children,
Loving Father and King.

We anxiously wait for you
with longing affection;
Tender Lover, make haste,
Do not leave us here,
Our small Temple is now ready
which our love offers you.

Come, Lord Jesus,
Delight of our hearts, come,
In this Tabernacle
O love made Sacrament,
To give us the true goods,
The virtues of your heart.

Without you we are orphans
This place is just a desert,
All becomes uncertain:
And Satan roams everywhere,
Come, kindle in us
the fire of your love.

Like tender lambs
Around their good shepherd,
All of us gather together
at your feet, O Jesus
by night and day with you,
nothing else we'd need.

Beloved Jesus, make haste,

Our Good made Sacrament,
 See our many tears
 calling for you continuously,
 See our sorrows,
 Comfort our wounded heart.

Come, reign among your children,
 With your divine love,
 From this Tabernacle
 O Heavenly Prisoner
 We'll offer you our heart,
 The heart of the whole world.

Come to expel the demon
 who comes to do us harm,
 Come and let the tender plant,
 Grow it in your beautiful Heart,
 Make your seed grow,
 O Jesus, Divine Farmer.

The songs alternated with the prayer of invitation to Jesus, the Supreme Good. At the solemn moment of the consecration, when the Sacred Victim was raised under the species of bread and wine, the sad song of expectation was suddenly transformed into a hymn of jubilation, as follows:

Cessino ormai le lagrime.
 Finisca ogni dolore,
 Era novella cantasi
 Di pace e di virtù,
 Era di santo Amore

Venne tra noi Gesù.

Venuto è l'amatissimo
Desiderato Bene;
Venuto è già l'Altissimo
Signore Re dei re,
A consolar le pene,
E confortarci in se.

Si sposi il metro al cantico,
Si vesta un bel sorriso,
Deponga l'alma il gemito
Del lungo sospirar,
Il Re del Paradiso
Qui venne ad abitar!

O terra, la più misera
Non sei fra le tue pari,
Dacchè raccogli un Ospite
Disceso a te dal Ciel.
L'oste nemica impari
A rispettar l'Agnel.

Alme innocenti e candide,
Divote verginelle,
Fanciulli, vecchi e giovani,
O gente di ogni età,
Venite, o pecorelle,
Il buon Pastore è qua.

Venite ed adoratelo
Dentro quel bianco velo;

Venite e consumatevi
Nel più fervente amor;
Discese Egli dal Cielo
Per infiammarci il cor.

Amore diletteissimo,
Gesù, divino amante,
Ecco languenti e fervidi
I figli del tuo cor,
Eccoci a te dinnante,
Sacramentato Amor.

Ebbri di santo giubilo,
Immersi in gran contento,
Vogliamo in Te trasfonderci,
Morire per amor.
O dolce Sacramento,
Deh, prendi il nostro cor!

Lo sai che siamo poveri,
Negletti, abbandonati.
In piccole casupole
Qui intorno a Te, Signor,
Appena rifugiati
Dal freddo e dal calor.

Però dei grandi i splendidi
Palagi disprezziamo,
Contenti come gli Angeli
Di nostra povertà.
In Te ci rispecchiamo,

Perfetta Santità.

Le sante inestimabili
Dolcezze del Tuo Core,
Le care virtù amabili
Che Tu c'insegni ognor,
Son tutte le delizie,
Son tutto il nostro amor.

Gradisci, o Padre tenero,
Dei poverelli il canto,
Deh, facci tutti vittime
In santa carità,
O Dio tre volte santo,
Eterna Maestà!"

(Scritti, Vol. 46, Inni)

At last let tears now cease,
Let all sorrows come to an end,
Sing now the new era
Of peace and virtue,
A time of holy love:
Jesus has come among us!

The much longed for,
Our beloved, has come!
The Almighty came at last
the Lord, the King of Kings,
To comfort us in our sorrows,
He Himself brings us comfort.

Let song and poems resound,
let cheers and smiles shine forth,
get rid of all the crying
of sadness and of sighs,
The King of paradise
has come to dwell with us

O land [**Avignone*], no longer you are
the most miserable of all,
For you welcomed a Guest
who came down to you from heaven.
let all the enemies learn
to respect the Lamb, the Lord.

O innocent and kind souls,
devout virgin daughters,
Children, old and young,
O People of all ages,
Come, o little flock,
The Good Shepherd is here.

Come to pay him homage
Hidden in the white Host;
Come to be consumed
By the most fervent love;
He has came down from Heaven
To enkindle our hearts.

O dearly beloved Love,
Jesus, our divine Lover,
behold, longing and fervent,

the children of your heart,
we are here before you,
Our Love made Sacrament.

Filled with holy joy,
bathed with immense happiness,
We want to be lost in you,
To die for love.
O sweet Sacrament,
Take our hearts!

You know that we are poor,
Neglected and abandoned.
Living in these small shanties
built around you, Lord,
barely being sheltered
From the cold and the heat.

But we envy not
the splendid palaces of the great,
content as the angels
with our daily poverty.
In you we see the reflection,
O perfect holiness.

The holy priceless
Sweetness of your Heart,
The dear lovely virtues
Which you teach us every day,
Are all our delights,
Are all our love.

Be pleased, our tender Father,
with the singing of the poor,
O, make us all victims
of holy love,
O Triune God,
Eternal Majesty!

(Scritti, Vol. 46, Hymns)

HYMNS TO ST. HANNIBAL MARY DI FRANCIA

PADRE SEI TU

Brilla nel canto della primavera
l'azzurro cresco della tua marina
e nel tuo cielo, o fulgida Messina,
sovra al nitore della tua riviera
riappare un sole di beltà raggianti
astro di amore per le genti affrante

Rit. Padre, sei tu
il sole della nostra giovinezza;
tu che fecondi
gl'ideali più santi di purezza.
Padre, sei tu,
nel buio cielo del dolore
all'orfano, al mendico
il raggio del conforto e dell'amore.
Tu resterai
la luce della nostra primavera
che splende nel fulgore del meriggio
e che si eterna nella gioia vera.

Te vide Italia luminosa fiamma
che arde e fuga la sciagura umana,
e al sommo bene con virtude arcana
guidare i mesti nel cruento dramma.
Or la tua nave l'animosa prora
volge nel solco di fulgente aurora. **Rit.**

Leva lo sguardo, o bella Rogazione:
 su l'orizzonte del tuo gran destino
 un'orifiamma segna il tuo cammino;
 e dietro quello coire una legione
 balda fremente al suon de la diana
 che del Rogate canterà il peana. **Rit.**

Ora che in cielo tu risplendi Santo
 guida i tuoi figli per le vie del mondo.
 Araldi della fede; e più giocondo
 del divin Rogate suoni il canto.
 Con te saremo uniti nella luce
 che dell'Amore ad ogni ben conduce. **Rit.**

INNO A S. ANNIBALE (di Simone-Liberto)

La grazia che si scrive col tuo nome
 è dono del Signore alla sua Chiesa,
 Annibale, amante del Vangelo,
 pastore, tu, di Cristo tra le genti.

Rit. Risuoni come canto il tuo «Rogate»,
 e sia l'emblema della nostra vita,
 maestro di sapienza, Padre Annibale,
 parla con Lui, prega per noi!

Andasti a lavorare nella vigna;
 col monito benevolo di Cristo
 spronasti altri a chiedere al Signore:
 «Pregate il padrone della messe!». **Rit.**

I poveri che furono tuoi amici
t'aprirono le porte del suo Regno,
e tu li salutasti con la pace
donata dal Risorto ai suoi fedeli. **Rit.**

Spuntò la luce chiara dell'aurora
e Dio rispose alla tua invocazione;
chiedesti e ti fu data la sapienza:
credesti in Lui Signore del tuo cuore. **Rit.**

Dall' alto la sua forza t'ha inondato,
curasti, servo buono, corpi e menti;
per l'Alito che piega ogni durezza
traesti da ogni vita il vero bene. **Rit.**

Ai deboli donasti la sua forza,
agli orfani la casa ed il vestito;
saziasti d'ogni anima la sete
tergendola col bagno dell'Amore. **Rit.**

Fondasti nella Croce il tuo sapere,
leggesti questo libro più d'ogni altro;
tenace difensore degli afflitti,
Annibale, ricordaci al Signore. **Rit.**

O Padre che nei Santi ti compiaci,
noi ti rendiamo lode per il tuo Figlio
su cui ti compiacesti con Funzione;
onore, gloria e giubilo per sempre. Amen! **Rit.**

RISPLEDE SUL TUO VOLTO

Risplende sul tuo volto
un cuore sorridente
la Chiesa, l'indigente
accolsero il tuo dono.
All'orfano, al povero
donasti il tuo conforto
dolcezza del tuo amore.

Padre Di Francia il cor
non s'è fermato più
fonte di quel calor
che v'accendesti tu.

Con fede viva al mondo
spargendo la parola
portasti il tuo Vangelo
che illumina e consola.
Bruciante fiamma un grido
Rogate uniti al cielo
s'eleva dai tuoi figli.

RISPLENDI, PADRE ANNIBALE

Rit. Risplendi, Padre Annibale,
nella Chiesa che ti venera
come padre d'ogni povero,
messaggero del «Rogate».

Tu sei il nostro padre,
tu sei la nostra guida,

tu sei il nostro amico:
hai donato carità. **Rit.**

Come Buon Pastore
hai guidato la «carovana»
nell'amore del «Rogate»
nell'amore della Chiesa. **Rit.**

Come Samaritano
hai curato le ferite
del fratello bisognoso
che il Cristo ti rivelò. **Rit.**

Come Cireneo
hai portato la tua croce
nelle «prove e i patimenti»
che la vita ti serbò. **Rit.**

Come pietre vive
sostieni noi tuoi figli
per l'annuncio nella Chiesa
del comando di Gesù: **Rit.**

*«Rogate ergo Dominum
ut mittat operarios
in messem suam
Rogate Dominum».* **Rit.**

SANTO, SANTO

Già s'aprono i cieli e discese
sfavillante la luce divina:

ai suoi raggi la terra s'accese,
di fulgore ogni zolla brillò.

Esultanti di gioia e di fede,
Santo già t'acclamaron le genti
e lodarono Dio che ti diede
Padre e amico che il cuore donò.

Rit. Volgi il tuo sguardo, Annibale,
sul mondo che ti venera gran Santo
Prega che Dio moltiplichi
i suoi ministri in ogni gente e stato.
Il suo Rogate illumini
la Chiesa una e santa di Gesù...

Già la voce del Papa solenne
si diresse oltre monti e colline
ripetendo da tutte le antenne
il tuo nome all'azzurro del ciel.

Da quel trono dorato il tuo viso,
come avvolto di luce sovrana,
diffondeva raggianti un sorriso
sui tuoi figli su tutti i fedel. **Rit.**

IL RAGAZZO DEL GRANO

Il ragazzo guardava le messi di grano
il suo cuore sognava e guardava lontano
ti prego, Signore, non ci sono operai
voglio essere prete, vorrei essere te

l'universo è in attesa, chiama forte Gesù.

Il ragazzo guardava i bambini per strada
mendicante di pane per i figli di Dio
il suo cuore è la casa un abbraccio d'amore
apre strade di vita, giorno e notte vivrà
la passione infinita di donare Gesù.

Rit. Tu sei per noi giovane Padre d'amore,
forza darai, e grideremo di più
Rogate Dominum messis, Cristo è la libertà.
Tu sei per noi giovane Padre, fratello,
vivi tra noi e grideremo di più
Rogate Dominum messis, Cristo risponderà.
Il ragazzo ora è Padre di una immensa famiglia
nella storia di oggi siamo voce di Lui,
del carisma di Cristo «Puoi seguirmi, se vuoi»,
provocare risposte, consacrati all'amore
che nessuno resista al chiamare di Dio.

Tu para nosotros joven Padre de amor,
fuerza daras y gritaremos mas
Rogate Dominum Messis, Cristo es libertad.
Tu para nosotros joven Padre y hermano,
vive entre nosotros y gritaremos mas
Rogate Dominum messis, Cristo respondera. **Rit.**

Young Father of love come and stay with us,
You are my strength, so we will sing for you
Rogate Dominum messis, Jesus is freedom.
Young Father and brother come and stay with us,
please live with us and we will sing for you

Rogate Dominum messis, Jesus will be there. **Rit.**

Tu es para nos jovem Pai do amor
força daras e gritaremos mais

Rogate Dominum messis, Cristo es liberdade.

Tu es para nos jovem Pai e irmão,
vive entre nos e gritaremos mais

Rogate Dominum messis, Cristo respondera. **Rit.**

Tu es pour nous jeune Père d'amour,
tu donneras la force, et nous crierons plus fort:

Rogate Dominum messis, Crist est la liberte.

Tu es pour nous jeune Père et frère,
vive entre nous et crierons le plus:

Rogate Dominum messis, Crist reponderas. **Rit.**

ROGATIONIST ENGLISH SONGS

WE LOVE YOU, FR. HANNIBAL

All through the years of your life on this earth,
 You have given totally yourself without reserved
 Knowing that this world is a place of meriting
 And a place of suffering.

Refrain:

*We love you, Fr. Hannibal,
 we love you and we never stop thanking God
 for giving us a Father like you
 and as long as we live you are always in our hearts,
 you are always in our hearts.*

It seems like yesterday
 you taught your sons to be prayerful,
 an apostle of prayer like you
 clothed with untiring zeal.
 The people considered you
 as the Father of the orphans,
 and cannot be competed
 when it comes to loving the poor. (*Refrain*)

And we never stop thanking God
 for giving us a Father like you
 and as long as we live you are always in our hearts,
 you are always in our heart.
You are always in our hearts.

ROGATE...

When Jesus saw the crowds,
 he felt compassion for them
 For they were really sheep without a shepherd
 But he was optimistic for the harvest is great;
 The harvest is ready.
 Then he asked the people to collaborate with him
 in prayer
 Asking with confidence that he will answer.

From here Rogate is born, from the Heart of Jesus;
 Rogate is born from the Heart of Jesus.
*Rogate ergo Dominum messis,
 ut mittat operarios in messem suam.*

From here Rogate is born, from the Heart of Jesus;
 Rogate is born from the Heart of Jesus.
Rogate... Rogate... Rogate...

**MARY, QUEEN AND MOTHER
 OF THE EVANGELICAL ROGATION**

We, your sons, come to you O Mary
 To ask for your help and blessing
 In spreading the prayer for vocations
 As Rogationists of the Sacred Heart of Jesus.

Mary, Queen and Mother of the Evangelical Rogation
 Mary, Queen and Mother of the Evangelical Rogation.
 Pray for us, pray for us.
 Your sons, trusting in you.

SEND, O LORD

Send, O Lord, holy apostles,
into your Church, into your Church
O Lord!

ROGATE'S WORLD

Each day Lord you're telling man
the love you have for him.
Speaking in the midst of life in a small busy world.
Life is just a gift of love for all.

Refrain:

Rogate's world is a world of love,
a masterpiece of joy.
In this world I learned the way Christ wants me to be:
a holy way, a perfect way to God.

We die to the world to live for Christ.
It's true love I know.
I am here just because I want a world of love.
A world of love for all, a world of love for all. (*Ref.*)

ROGATE FAMILY SONG

Called by the Lord to live as one Rogate Family
Armed by his grace we
take the toll of our mission in this world.
What a grace it is to belong to this one Rogate Family
In our joy, in our pain, we remain!

Go to the world and proclaim his love
In season and out of season.
Pray to the Lord to send holy men
to his vineyard all our days.
What a grace it is to belong to this one Rogate Family
In our joy, in our pain, we remain in the Lord.

Sing! Let us sing the song of our life,
everywhere, at all times.
Give as a gift yourself
for the Lord in this journey of life.
That's how the people will know
Rogate shines on you!

**PREPARATION TO THE CELEBRATION
OF THE HOLY MASS**

O MOST GENTLE LORD (O DULCISIME DOMINE.)¹⁹

O MOST kind, most loving Lord, Whom I now desire to receive with devotion, you know the weakness and the necessity which I suffer, in what great evils and vices I am involved, how often I am depressed, tempted, defiled, and troubled.

To you I come for help, to you I pray for comfort and relief. I speak to him Who knows all things, to Whom my whole inner life is manifest, and Who alone can perfectly comfort and help me.

You know what good things I am most in need of and how poor I am in virtue. Behold I stand before you, poor and naked, asking your grace and imploring your mercy.

Feed your hungry beggar. Inflammé my coldness with the fire of your love. Enlighten my blindness with the brightness of your presence. Turn all earthly things to bitterness for me, all grievance and adversity to patience, all lowly creation to contempt and oblivion. Raise my heart to you in heaven and suffer me not to wander on earth. From this moment to all eternity do you alone grow sweet to me, for you alone are my

¹⁹ Imitation of Christ, Book IV, Ch. XVI.

food and drink, my love and my joy, my sweetness and my total good.

Let your presence wholly inflame me, consume and transform me into yourself, that I may become one spirit with you by the grace of inward union and by the melting power of your ardent love.

Suffer me not to go from you fasting and thirsty but deal with me mercifully as you have so often and so wonderfully dealt with your saints.

What wonder if I were completely inflamed by you to die to myself, since you are the fire ever burning and never dying, a love purifying the heart and enlightening the understanding.

PRAYER OF ST. AMBROSE

I draw near, loving Lord Jesus Christ, to the table of your most delightful banquet in fear and trembling, a sinner, presuming not upon my own merits, but trusting rather in your goodness and mercy. I have a heart and body defiled by my many offenses, a mind and tongue over which I have kept no good watch.

Therefore, O loving God, O awesome Majesty, I turn in my misery, caught in snares, to you the fountain of mercy, hastening to you for healing, flying to you for protection; and while I do not look forward to having you as Judge, I long to have you as Savior. To you, O Lord, I display my wounds, to you I uncover my

shame. I am aware of my many and great sins, for which I fear, but I hope in your mercies, which are without number.

Look upon me, then, with eyes of mercy, Lord Jesus Christ, eternal King, God and Man, crucified for mankind. Listen to me, as I place my hope in you, have pity on me, full of miseries and sins, you, who will never cease to let the fountain of compassion flow.

Hail, O Saving Victim, offered for me and for the whole human race on the wood of the cross. Hail, O noble and precious Blood, flowing from the wounds of Jesus Christ, my crucified Lord, and washing away the sins of all the world. Remember, Lord, your creature, whom you redeemed by your Blood. I am repentant of my sins, I desire to put right what I have done. Take from me, therefore, most merciful Father, all my iniquities and sins, so that, purified in mind and body, I may worthily taste the Holy of Holies.

And grant that this sacred foretaste of your Body and Blood which I, though unworthy, intend to receive, may be the remission of my sins, the perfect cleansing of my faults, the banishment of shameful thoughts, and the rebirth of right sentiments; and may it encourage a wholesome and effective performance of deeds pleasing to you and be a most firm defense of body and soul against the snares of my enemies. Amen.

PRAYER OF ST. THOMAS AQUINAS

Almighty eternal God, behold, I come to the Sacrament of your Only Begotten Son, our Lord Jesus Christ, as one sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal brightness, as one poor and needy to the Lord of heaven and earth.

I ask, therefore, for the abundance of your immense generosity, that you may graciously cure my sickness, wash away my defilement, give light to my blindness, enrich my poverty, clothe my nakedness, so that I may receive the bread of Angels, the King of kings and Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention as are conducive to the salvation of my soul. Grant, I pray, that I may receive not only the Sacrament of the Lord's Body and Blood, but also the reality and power of that Sacrament.

O most gentle God, grant that I may so receive the Body of your Only Begotten Son our Lord Jesus Christ, which he took from the Blessed Virgin Mary, that I may be made worthy to be incorporated into his mystical Body and to be counted among its members.

O most loving Father, grant that I may at last gaze forever upon the unveiled face of your beloved Son, whom I, a wayfarer, propose to receive now veiled under these species: Who lives and reigns with you for ever and ever. Amen.

PRAYER TO THE BLESSED VIRGIN MARY

O most blessed Virgin Mary, Mother of tenderness and mercy, I, a miserable and unworthy sinner, fly to you with all the affection of my heart and I beseech your motherly love, that, as you stood by your most dear Son, while he hung on the cross, so, in your kindness, you may be pleased to stand by me, a poor sinner, and all priests who today are offering the Sacrifice here and throughout the entire holy Church, so that with your gracious help we may offer a worthy and acceptable oblation in the sight of the most high and undivided Trinity. Amen.

PRAYER TO ST. JOSEPH

O blessed Joseph, happy man whose privilege it was, not only to see and to hear that God whom many a king has longed to see, yet saw not, longed to hear, yet heard not; but also to carry him in your arms and to kiss him, to clothe him and to watch over him!

Pray for us, blessed Joseph.

- That we may be made worthy of the promises of Christ.

Let us pray.

God, who has conferred upon us a royal priesthood, we pray to you to give us grace to minister at your holy altars with hearts as clean and lives as blameless as that blessed Joseph who was found worthy to hold in his arms and with all reverence to carry your only

begotten Son, born of the Blessed Virgin Mary. Enable us this day to receive worthily the sacred Body and Blood of your Son and help us to win an everlasting reward in the world to come. Through the same Christ our Lord. Amen.

THANKSGIVING AFTER THE HOLY MASS

* **ADORO TE DEVOTE** (p. 548)

* **ANIMA CHRISTI** (p. 435)

* **PRAYER TO JESUS CRUCIFIED** (p. 435)

PRAYER OF SELF-OFFERING

(by St. Ignatius of Loyola)

Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will; all that I have and possess. You have given it all to me. To you, Lord, I return it. Everything is yours; do with it what you will. Give me only your love and your grace. That is enough for me.

PRAYER TO THE BLESSED VIRGIN MARY

O Mary, most holy Virgin and Mother, behold, I have received thy most beloved Son, Jesus Christ, whom thou conceived in your spotless womb, bore, nursed, and held with your sweet embraces. Behold him at whose sight you rejoice and are filled with every delight. With love I humbly return him and offer him

to you, to hold once more, to love with all your heart, and to offer to the Holy Trinity as our supreme act of worship for your honor and glory and for my good and the good of all the world. Therefore, I ask you, most loving Mother, to ask God for forgiveness of all my sins, abundant graces to help me serve him more faithfully, and for that final grace that I may praise him with you forever and ever. Amen.

PRAYER OF ST. BONAVENTURE

Pierce the depths of my soul, O sweetest Lord Jesus, with the most delightful and most wholesome wound of your love, with true, serene, and most holy apostolic charity, so that my soul may always languish and melt with love and longing for you. May it yearn for you and faint for your courts, and long to be detached and to be with you.

Grant that I may hunger for you, the Bread of Angels, the refreshing food of holy souls, our daily, life-sustaining bread, which contains every sweetness and relish, and every delicate delight.

May I always hunger for you and feed on you - you on whom the angels desire to gaze. May the depths of my soul be filled with the sweetness of your taste.

May my heart always thirst for you, the flowing source of life, the fountain of wisdom and knowledge, the fountain of eternal light, the gushing stream of pleasure, the abundance of the house of God.

May my heart always desire you, seek you and find you. May I run to you and reach you; meditate on you, speak of you and do all things to the praise and glory of your name, with humility and discretion, with love and delight, with ease and affection, and with perseverance until the end.

May you always be my only hope, my complete assurance, my wealth, my delight, my pleasure, my joy, my rest and tranquility, my peace, my delicacy, my fragrance, my sweetness, my food, my refreshment, my refuge, my help, my wisdom, my inheritance, my possession and my treasure - in you, may my mind and heart be fixed and fastened and immovably rooted now and always. Amen.

PRAYER OF ST. THOMAS AQUINAS

I give you thanks, Lord, holy Father, almighty and eternal God, who have been pleased to nourish me, a sinner and your unworthy servant, with the precious Body and Blood of your Son, our Lord Jesus Christ: this through no merits of mine, but due solely to the graciousness of your mercy.

And I pray that this Holy Communion may not be for me an offense to be punished, but a saving plea for forgiveness. May it be for me the armor of faith, and the shield of good will. May it cancel my faults, destroy concupiscence and carnal passion, increase charity and patience, humility and obedience and all

the virtues, may it be a firm defense against the snares of all my enemies, both visible and invisible, the complete calming of my impulses, both of the flesh and of the spirit, a firm adherence to you, the one true God, and the joyful completion of my life's course.

And I beseech you to lead me, a sinner, to that banquet beyond all telling, where with your Son and the Holy Spirit you are the true light of your Saints, fullness of satisfied desire, eternal gladness, consummate delight and perfect happiness. Through Christ our Lord. Amen.

THE UNIVERSAL PRAYER

(Attributed to Pope Clement XI)

Lord, I believe in you: increase my faith, I trust in you strengthen my trust. I love you: let me love you more. I am sorry for my sins: deepen my sorrow.

I worship you as my first beginning, I long for you as my last end, I praise you as my constant helper, and call on you as my loving protector. Guide me by your wisdom, correct me with your justice, comfort me with your mercy, protect me with your power. I offer you, Lord, my thoughts to be fixed on you; my words: to have you for their theme; my actions: to reflect, my love for you; my sufferings: to be endured for your greater glory.

I want to do what you ask of me: in the way you ask, for as long as you ask, because you ask it. Lord,

enlighten my understanding, strengthen my will, purify my heart, and make me holy. Help me to repent of my past sins and to resist temptation in the future. Help me to rise above my human weaknesses and to grow stronger as a Christian. Let me love you, my Lord and my God, and see myself as I really am, a pilgrim in this world, a Christian called to respect and love all whose lives I touch, those in authority over me or those under my authority, my friends and my enemies. Help me to conquer anger with gentleness, greed by generosity, apathy by fervor.

Help me to forget myself and reach out toward others. Make me prudent in planning, courageous in taking risks. Make me patient in suffering, unassuming in prosperity. Keep me, Lord, attentive at prayer, temperate in food and drink, diligent in my work, firm in my good intentions. Let my conscience be clear, my conduct without fault, my speech blameless, my life well-ordered.

Put me on guard against my human weaknesses. Let me cherish your love for me, keep your law, and come at last to your salvation. Teach me to realize that this world is passing, that my true future is the happiness of heaven, that life on earth is short, and the life to come eternal.

Help me to prepare for death with a proper fear of judgment, but a greater trust in your goodness. Lead me safely through death to the endless joy of heaven. Grant this through Christ our Lord. Amen.

PRAYER TO ST. MICHAEL, THE ARCHANGEL

O St. Michael, the Archangel, defend us in battle, be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and O Prince of the Heavenly Host, by the power of God, cast into hell Satan and all the evil spirits who wander the earth seeking the ruin of souls. Amen.

THANKSGIVING AFTER HOLY COMMUNION

(By St. Hannibal Mary)

Exult my heart, rejoice, my soul, in remembering the great grace, that you have receive this (morning/afternoon/evening). Today, you have become the true Temple of the living God; the King of eternal glory has come to rest within you. Courage, my soul, return to exult and rejoice for the great and sublime grace which you have received. He who has come to visit you is the same God who became man for love of his creatures. He is the only Begotten Son of the Father, the substantial Word of the Eternal Father, the desire of all the nations, and the hope of all peoples.

The Patriarchs and the Prophets ardently longed to see him, but did not; and you, my soul, have the honor to welcome him into your heart! How blessed is my tongue that received him! How blessed, too, my heart that welcomed you! May be blessed, praised, thanked and glorified in heaven and on earth, O my Supreme

Lord, who has deigned to visit my poor soul! Beautiful flower of the field, lovely lily of the valley, delight of pure souls, breath of loving hearts, I love you with all my heart, and with all my strength!

What can I render you, for the sublime grace you have given me this (morning/afternoon/evening) by coming to me? I give you thanks, O my Jesus, and I invite all the angels and saints to thank you with me. I offer you all their thanksgiving. And even more, I offer you the hymn you said to the Eternal Father, O sweetest Jesus, when you instituted this great Sacrament of infinite Charity at the Last Supper of Love.

Thank you, thank you a thousand times, O my Jesus. I will never forget this grace so ineffable and sublime, as this Holy Communion I have received this (morning/afternoon/evening). I would be wicked and ungrateful if I were ever to voluntarily forget it. I promise you, O my Jesus, that I will love you above everything! My beloved, what do you want of me? Do you want me always to do your Divine Will? I want to do it because you want me to, O my Jesus. No more sins, no more displeasures for your Divine Heart.

For your love, I want to suffer every hardship in silence. I want to be obedient to my superiors; I want to be humble to everyone and I want to love everyone as myself in your love. For your love, I will observe holy silence; I shall not make excuses when others reprimand me. For your love, I want none of the things in this world; I renounce everything and want

only one thing: only you, my Infant Jesus, my Sacramental Jesus, my Jesus who gave yourself as food, my Jesus hidden in the holy tabernacle; only you, my crucified Jesus, my Agonizing Jesus, my loving and glorious Jesus in heaven. Amen.

PSALMS*(PSALM 51)***PSALM OF REPENTANCE**

Have mercy on me, God, in your kindness.
In your compassion blot out my offense.
O wash me more and more from my guilt
and cleanse me from my sin.

My offenses truly I know them;
my sin is always before me.
Against you, you alone, have I sinned;
what is evil in your sight I have done.

That you may be justified when you give sentence
and be without reproach when you judge.
O see, in guilt was I born,
a sinner was I conceived.

Indeed you love truth in the heart;
then in the secret of my heart teach me wisdom.
O purify me, then I shall be clean;
O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness,
that the bones you have crushed may revive.
From my sins turn away your face
and blot out all my guilt.

A pure heart create for me, O God,
put a steadfast spirit within me.
Do not cast me away from your presence,
nor deprive me of your holy spirit.

Give me again the joy of your help;
with a spirit of fervor sustain me,
that I may teach transgressors your ways
and sinners may return to you.

O rescue me, God, my helper,
and my tongue shall ring out your goodness.
O Lord, open my lips
and my mouth shall declare your praise.

For in sacrifice you take no delight,
burnt offering from me you would refuse;
my sacrifice, a contrite spirit.
A humbled, contrite heart you will not spurn.

In your goodness, show favor to Zion:
rebuild the walls of Jerusalem.
Then you will be pleased with lawful sacrifice,
holocausts offered on your altar. Amen.

(PSALM 130)

OUT OF THE DEPTHS

Out of the depths I cry to you, O Lord
Lord, hear my voice!

O let your ears be attentive
to the voice of my pleading.

If you, O Lord, should mark our guilt,
Lord, who would survive?
But with you is found forgiveness:
for this we revere you.

My soul is waiting for the Lord,
I count on his word.

My soul is longing for the Lord
more than watchman for daybreak.

Because with the Lord there is mercy
and fullness of redemption,
Israel indeed he will redeem
from all its iniquity.

(PSALM 117)

PRAISE THE LORD

O praise the LORD, all you nations!
Acclaim him, all you peoples!
Strong is his love for us;
He is faithful forever.

Glory be to the Father, and to the Son,
And to the Holy Spirit.
As it was in the beginning is now
and will be forever. Amen

HEAVENLY ROGATIONISTS

The names of the Heavenly Rogationists are given here to know them, to deepen our spirituality and to nourish our personal devotion. They can be venerated on the day of their feast by reading the Act of Proclamation, which can be found in the published *Scritti*, Vol. IV or invoked as a litany on the Solemnity of All Saints on November 1.

<i>Feast</i>	<i>Saints</i>	<i>Proclamation</i>
January		
1	St. Vincent Mary Strambi, <i>bishop</i>	Jan 1, 1951
15	St. Paul of Thebes, <i>first hermit</i>	Jan 15, 1916
16	St. Mauro, <i>abbot</i>	Jan 16, 1916
17	St. Anthony, <i>abbot</i>	Jan 17, 1916
20	St. Sebastian, <i>martyr</i>	Jan 20, 1916
24	St. Francis De Sales, <i>bishop and doctor of the Church</i>	Jan 29, 1916
28	St. Thomas Aquinas, <i>priest and doctor of the Church</i>	Mar 7, 1916
31	St. John Bosco, <i>priest, father and teacher of youth</i>	Jan 31, 1916
February		
3	St. Blaise, <i>bishop and martyr</i>	Feb 3, 1922
17	Seven Holy Founders of the Servite Order of the B.V. Mary	Jan 11, 1916

27	St. Gabriel of Our Lady of Sorrows, <i>religious</i>	Feb 27, 1936
March		
2	Blessed Henry Suso, <i>priest and mystic</i>	Jan 25, 1926
10	Forty Holy Martyrs of Sebaste	Mar 10, 1916
April		
2	St. Francis of Paola, <i>hermit</i>	Apr 2, 1916
5	St. Vincent Ferrer, <i>priest</i>	Apr 5, 1916
7	St. John Baptist de la Salle, <i>priest</i>	May 15, 1916
17	Ven. Thomas of Jesus, <i>priest</i>	Apr 17, 1916
24	St. Fidelis of Sigmaringen, <i>priest and martyr</i>	Apr 24, 1916
25	St. Mark, <i>evangelist</i>	Apr 25, 1916
28	St. Louis Marie Grignion de Montfort, <i>priest</i>	Apr 28, 1916
May		
3	Sts. Philip and James, <i>apostles, special patrons of the Congregation</i>	May 1, 1916
6	St. Dominic Savio, <i>lay</i>	Mar 9, 1950
14	St. Matthias, <i>apostle, special patron of the Congregation</i>	Feb 25, 1916
17	St. Paschal Baylon, <i>religious and mystic</i>	May 17, 1916
20	St. Bernardine of Siena, <i>priest</i>	Jan 31, 1919

25	St. Gregory VII, <i>pope</i>	May 25, 1916
26	St. Philip Neri, <i>priest</i>	May 26, 1916
June		
21	St. Aloysius Gonzaga, <i>religious</i>	Jun 21, 1916
23	St. Joseph Cafasso,	Jun 23, 1951
24	St. John the Baptist, <i>prophet</i>	June 24, 1916
29	Sts. Peter and Paul, <i>apostles</i> , <i>special patrons</i> <i>of the Congregation</i>	Jun 29, 1916
July		
1	Bl. Antonio Rosmini Serbati, <i>priest</i>	Jul 1, 1916
3	St. Thomas, <i>apostle</i> , <i>special patron</i> <i>of the Congregation</i>	Dec 21, 1915
11	St. Benedict, <i>abbot</i>	Mar 31, 1916
14	St. Camillus de Lellis, <i>priest</i>	Jul 18, 1916
15	St. Bonaventure, <i>bishop</i> <i>and doctor of the Church</i>	Jul 14, 1920
	St. Pompilio Maria Pirrotti, <i>priest</i>	Jul 15, 1938
20	St. Elijah, <i>prophet</i>	Jul 20, 1916
25	St. James the Great, <i>apostle</i> , <i>special patron</i> <i>of the Congregation</i>	Jul 26, 1917
31	St. Ignatius of Loyola, <i>priest</i>	Jul 31, 1916

August		
1	St. Alphonsus Liguori, <i>bishop and doctor of the Church</i>	Aug 2, 1916
7	St. Cajetan of Thiene, <i>priest</i>	Aug 7, 1916
8	St. Dominic de Guzman, <i>priest</i>	Aug 8, 1916
10	St. Lawrence, <i>martyr</i>	Aug 10, 1916
13	St. John Berchmans, <i>religious</i>	Aug 13, 1919
20	St. Bernard, <i>abbot and doctor of the Church</i>	Aug 20, 1916
21	St. Pius X, <i>pope</i>	Aug 20, 1951
24	St. Bartholomew, <i>apostle, special patron of the Congregation</i>	Aug 24, 1916
25	St. Joseph Calasanx, <i>priest</i>	Aug 27, 1916
28	St. Augustine, <i>bishop and doctor of the Church</i>	Aug 28, 1916
September		
21	St. Matthew, <i>apostle and evangelist, special patron of the Congregation</i>	Sep 21, 1920
27	St. Vincent de Paul, <i>priest</i>	Jul 19, 1916
30	St. Jerome, <i>priest and doctor of the Church</i>	Sep 30, 1920
October		
16	St. Gerard Majella, <i>religious</i>	Oct 16, 1915

17	St. Ignatius, <i>bishop and martyr</i>	Feb 1, 1916
18	St. Luke, <i>evangelist</i>	Oct 18, 1915
19	St. Peter of Alcantara, <i>priest</i>	Oct 19, 1915
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24	St. Anthony Mary Claret, <i>bishop</i>	Oct 24, 1950
28	Sts. Simon and Jude, <i>apostles, special patrons of the Congregation</i>	Oct 28, 1915
29	St. Stephen, <i>martyr of Messina</i>	Oct 29, 1915
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4	St. Charles Borromeo, <i>bishop</i>	Nov 4, 1915
10	St. Andrew of Avellino, <i>priest</i>	Nov 10, 1915
13	St. Stanislaus Kostka, <i>religioius</i>	Nov 13, 1919
17	St. Gregory Thaumaturgus, <i>bishop</i>	Nov 17, 1915
20	Sts. Ampèlio and Caio, <i>martyrs of Messina</i>	Nov 20, 1915
23	St. Clement I, <i>pope and martyr</i>	Nov 23, 1915
26	St. Leonard of Port Maurice, <i>priest</i>	Nov 26, 1915
28	St. James of the Marches, <i>priest</i>	Nov 29, 1915

30	St. Andrew, <i>apostle, special patron of the Congregation</i>	Nov 30, 1915
December		
3	St. Francis Xavier, <i>priest</i>	Dec 3, 1915
6	St. Nicholas of Bari, <i>bishop</i>	Dec 6, 1915
7	St. Ambrose, <i>bishop and doctor of the Church</i>	Dec 7, 1915
14	St. John of the Cross, <i>priest and doctor of the Church</i>	Nov 24, 1915
26	St. Stephen, <i>protomartyr</i>	Dec 26, 1915
27	St. John, <i>apostle and evangelist, special patron of the Congregation</i>	Dec 27, 1915

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Visit to the Blessed Sacrament

Spiritual Communion

Visit to Mary Most Holy

To Patriarch St. Joseph to attain Interior Virtue

To St. Joseph

To Jesus in the Blessed Sacramen (at night prayer)

Prayer for a Happy Death

Petition to Our Lady of the Holy Rosary

of Pompei

To St. Anthony of Padua

For those who recommend themselves

to our prayers

To St. Aloysius Gonzaga

Prayers to Obtain Good Gospel laborers

To the Most Sacred Heart of Jesus
 To the Most Holy Virgin
 To the Blessed Virgin Mary (short forms)
 To St. Joseph

The Way of the Cross for Vocations

Litanies

Litany of the soul who lives by faith
 Litaniae Nominis Iesu
 Litany of the Most Holy Name of Jesus
 Litaniae Sacri Cordis
 Litany of the Most Sacred Heart of Jesus
 Invocations to Jesus in the Blessed Sacrament
 Invocations to the Most Holy Virgin
 Litany of Mary, the Queen
 Biblical Litany
 Litaniae Sanctorum
 Litany of the Saints
 Litany of St. Joseph (titles of *July 1*)
 Litany of St. Anthony
 Litany of St. Hannibal Mary (first format)
 Litany of St. Hannibal Mary (second format)
 Litany of St. Michael, the Archangel

Hymns

Te Deum
 O God, We Praise You
 Veni Creator Spiritus
 Come, Holy Spirit Creator

Veni Sancte Spiritus
 Come, Holy Spirit
 Pange Lingua
 Sing, My Tongue, My Savior's Glory
 O Salutaris Ostia
 O Saving Victim
 Lauda Sion
 Adoro Te Devote
 Hidden God, Devoutly I Adore You
 Iesu Dulcis Memoria
 Jesus, the Very Thought of You
 O Via, Vita, Veritas
 Adeste Fideles
 O Come, All Ye Faithful
 For the Eucharistic Adoration
 Tantum Ergo
 Divine Praises

Other Hymns and Canticles

Tota Pulchra
 You Are All Beautiful
 Stabat Mater
 Hymn to Our Lady of Sorrows
 Ave Maria Stella
 Hail, Bright Star of the Ocean
 Hymn to St. Joseph
 Si Quaeris Miracula
 If, then, You Seek Miracles
 Ciel dei Ciel
 Heaven of Heavens, Open

Hymns to St. Hannibal Mary and to the Rogate

Padre, sei Tu
 Inno a S. Annibale
 Risplende sul tuo volto
 Risplendi, Padre Annibale
 Santo, Santo
 Il ragazzo del grano
 We Love You, Fr. Hannibal
 Rogate...
 Mary, Queen and Mother
 of the Evangelical Rogation
 Send, O Lord
 Rogate's World
 Rogate Family Song

Preparation to the Celebration of the Holy Mass

O Most Gentle Lord (O Dulcissime Domine)
 Prayer of St. Ambrose
 Prayer of St. Thomas Aquinas
 Prayer to the Blessed Virgin Mary
 Prayer to St. Joseph

Thanksgiving after the Holy Mass

Offering of Oneself (St. Ignatius of Loyola)
 Prayer to the Blessed Virgin Mary
 Prayer of St. Bonaventure
 Prayer of St. Thomas Aquinas
 Oratio Universalis (Pope Clement XI)
 To St. Michael, the Archangel

Thanksgiving after Holy Communion (St. Hannibal Mary)

Psalms

Psalm 150. Miserere mei.

Psalm 150. Psalm of Repentance

Psalm 130. De profundus

Psalm 130. Out of the Depths

Psalm 117. Laudate Dominum

Psalm 117. Praise the Lord

Heavenly Rogationists