

# Saint Hannibal Mary Di Francia

*Aid for a*  
**Triduum of Prayer**



APOSTLE OF PRAYER FOR VOCATIONS  
FATHER OF THE ORPHANS AND THE POOR  
PATRON OF VOCATION ANIMATORS

# **SAINT HANNIBAL MARY DI FRANCA**

*Aid for a*

**Triduum of Prayer**

*Text prepared in collaboration between the Rogationists and the Daughters of Divine Zeal*

## INTRODUCTION AND NOTES FOR THE CELEBRATION

The *Aid for a Triduum of Prayer* in preparation for the celebration of the solemnity of Saint Hannibal Mary Di Francia is a simple tool for community prayer and personal reflection. It is inspired by the liturgy, the heart and norm of Christian prayer, and is integrated with it.

The *Aid* is essential in its content and form, so that it can be useful in all cultural contexts, without claiming to replace more inculturated and creatively inspired local expressions.

In its structure, the *Aid* takes into account the ordinary liturgical prayer of religious communities, the celebration of the Eucharist with the people of God, popular piety, personal prayer, and the practice of *lectio divina*.

### FOR RELIGIOUS COMMUNITIES

*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 (and others offered spontaneously) 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.

### FOR PARISH COMMUNITIES AND SHRINES

**DURING THE CELEBRATION OF THE EUCHARIST:** A BRIEF HOMILY IS GIVEN THAT IS INSPIRED BY THE SUGGESTED THEME AND LINKED TO THE WORD OF THE DAY. SPECIAL INTENTIONS ARE ADDED TO THE PRAYERS OF THE FAITHFUL USING THE SUGGESTED OUTLINE.

**BEFORE OR AT THE END OF THE CELEBRATION OF THE EUCHARIST OR AT ANOTHER APPROPRIATE TIME:** THE PRAYERS OF INTERCESSION CAN BE PRAYED EACH DAY, AND WHERE POSSIBLE, THEY CAN BE INTERSPERSED WITH THE REFRAIN OR VERSES OF A SUITABLE SONG INSPIRED BY ST. HANNIBAL MARY.

### FOR YOUTH COMMUNITIES AND GROUPS

*(outside of liturgical prayer)*

*Prayer Meeting:* After the introductory rites of Christian prayer (the sign of the cross and the leader's greeting, if desired), a text from the Word of God is read from among those indicated for each day. Then, a song or psalm inspired by the biblical text is sung. Then, a text from the writings of St. Hannibal is read. This text is chosen from those suggested in the resource or chosen freely. Participants share their experiences on the theme. The prayer leader invites those

present to share their intentions, concluding with the Lord's Prayer. The prayer meeting ends with the prayer proposed for the day or one inspired by St. Hannibal.

**Lectio Divina:** The meeting can be structured as described above. However, the leader should prepare it with an in-depth study of the Word of God, interpreted through the spiritual experience of St. Hannibal and made relevant to the present day.

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## First Day: **VOCATION TO HOLINESS**

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*‘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)

**L.** Grant us, Lord, to live according to our calling.

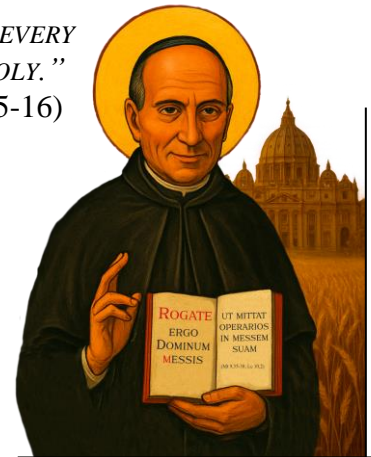
**A.** And make us holy, for you are holy.

### READING

*After the short reading at Vespers or in another moment as indicated above.*

*1. From the Writings of St. Hannibal Mary Di Francia*

*Funeral eulogy for Sr. M. Lucia del S. Cuore, Writings, 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:*

*2. From the Writings of Saint 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:*

*3. From the Writings of Saint Hannibal Mary Di Francia*

*Vol. II, [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.



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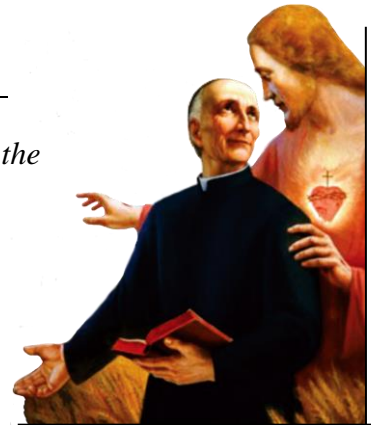
## Second Day: APOSTLE OF PRAYER FOR VOCATIONS

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*“The harvest is plentiful, but the laborers are few! Pray therefore to the Lord of the harvest to send laborers into his harvest.” Mt 9:37-38*

**L.** Send, Lord, holy apostles into your Church

**A.** and give us a good heart to be at your service every day.



### READING

*After the short reading at Vespers or at the other times as indicated above.*

*1. 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:

2. From the Writings of St. Hannibal Mary Di Francia

Vol. 61, p. 208 [2176])

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:

3. 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.

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### Third Day: FATHER OF ORPHANS AND THE POOR

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“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.

#### READING

After the short reading at Vespers or at other times as indicated above.



#### 1. From the Writings of St. Hannibal Mary Di Francia

*Letter to Prof. Tommaso Cannizzaro, January 6, 1916, Writings, vol. 56, pp. 118ff (doc. 3768)*

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:

#### 2. From the Writings of Saint Hannibal Mary Di Francia

*Letter from Canon H. M. Di Francia to his dear friends and gentlemen, Writings, vol. 50, 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*

*3. From the Writings of Saint Hannibal Mary Di Francia*

*Declarations and promises..., Writings, vol. 44, p. 113ff. (doc. 5845)*

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.

**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.

## Various prayers

1. We glorify and thank you,  
O holy Father,  
through Jesus Christ,  
Your living Word and broken Bread.  
Inspired by your Holy Spirit,  
we beg you,  
through the intercession of Saint Hannibal Mary Di Francia,  
make us holy apostles in your Church,  
bearers of the Word that sustains the weak,  
dispensers of the bread of charity.  
May we be assiduous in prayer to the Lord of the harvest  
for the gift of new vocations,  
because the harvest is abundant, but the laborers are few.  
Praise and glory to you forever and ever. Amen.

2. O sweetest Heart of Jesus, by saying:  
"Pray to the Lord of the harvest  
Send workers into your 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... *(from St. Hannibal Mary Di Francia)*

3. Saint Hannibal,  
chosen by God  
to bring a new way of holiness to the Church,  
intercede for us.  
Help us to faithfully follow  
the path you have traced  
and help us understand our vocation ever more deeply.



May we be animated by a fervent spirit of prayer  
and place ourselves at the service of the little ones and the poor.  
May we promote new and holy vocations  
for the coming of the Kingdom.

We pray for the Church,  
that she may have holy laborers  
who proclaim God's love.  
and generously dispense the bread of charity.  
May she have witnesses of the Gospel  
in a world thirsty  
for love, peace, and justice. Amen.

4. O God of love,  
who are ever young,  
We praise you with all our hearts,  
because from eternity  
You have called us to be  
"holy in your sight, in love" (Ephesians 1:4).  
And now, through your Spirit,  
You gather us together to make us a new people.

We thank you for giving the Church  
Saint Hannibal Mary,  
in whose footsteps we wish to walk  
to reach full communion with you!

The path of holiness he traced for us  
leads us to contemplate Christ  
as he implores laborers for the harvest  
and comes to the aid of the weary, scattered, and abandoned crowds  
to bring the joyful proclamation of the Gospel to everyone!  
Amen!

5. O God, source of holiness,  
we praise and bless you.  
because in Christ, through the Spirit,  
You call us to be holy.  
Walking in the footsteps of your Son,  
we strive to be a ray of your light in the world.  
Grant that we may reflect and manifest  
your holiness in our thoughts, words, and deeds.  
Through the intercession of Saint Hannibal Mary,  
give us docile hearts, ready to do your will,  
and to leave everything to come to You,  
the source of holiness. Amen.

6. Holy Father, who  
through Christ Jesus,  
calls all to collaborate in your plan of salvation,  
Through the intercession of Saint Hannibal Mary,  
apostle of prayer for vocations,  
we ask you for the gift of fidelity to our vocation.  
Grant that renewed by your love  
and conformed to the sentiments of your Son,  
we may work with commitment in your vineyard.  
Amen.

7. O God, merciful Father,  
We praise and thank you  
for giving the Church Saint Hannibal Mary,  
true father of orphans and the poor.  
Through contemplation of the Heart of Christ, your Son,  
he learned to love the weak, the defenseless, and the little ones.  
Through his intercession, fill our hearts  
with compassion and apostolic zeal  
to welcome those whom the world excludes. Amen.

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## **HYMN**

### **To Saint Hannibal Mary Di Francia**

(The refrain, when not sung as part of the Hymn, is omitted. The verses in parentheses may be omitted.)

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.

Andasti a lavorare nella vigna;  
col monito benevolo di Cristo  
spronasti altri a chiedere al Signore:  
“pregate il padrone della messe!”.

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.

[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.

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.

Ai deboli donasti la sua forza,  
agli orfani la casa ed il vestito;  
saziasti d'ogni anima la sete  
tergendola col bagno dell' Amore.]

Fondasti nella Croce il tuo sapere,  
leggesti questo libro più d'ogni altro;  
tenace difensore degli afflitti,  
Annibale, ricordaci al Signore.

O Padre che nei Santi ti compiacci,  
noi ti rendiamo lode per il tuo Figlio  
su cui ti compiacesti con l'Unzione;  
onore, gloria e giubilo per sempre. Amen!

[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!]*

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*Send, o Lord,  
holy apostles into your Church.*

*General Curia of the Rogationists of the Heart of Jesus - Rome  
General House of the Daughters of Divine Zeal - Rome*

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