

**TRIDUUM IN HONOR OF
ST. HANNIBAL MARY**

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 FORMAT

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 OR 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; I Pt 1:1-25.

Church Documents:

Lumen gentium, 39-42; *Vita Consecrata*, 33, 35, 39, 93 *Novo millennio in-eunte*, 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.

Church Documents: *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.

Church Documents: 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

Recitation of the Litany of St. Hannibal Mary before Vespers, choosing from one of the following formats.

LITANY OF ST. HANNIBAL MARY (First Format)

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God our Father in heaven,

God the Son, Redeemer of the world,

God the Holy Spirit,

Holy Trinity, one God,

Christ, hear us.

Christ, graciously hear us.

have mercy on us.

St. Hannibal Mary Di Francia,

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

pray for us.

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,
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,

pray for us.

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,

pray for 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,
Lamb of God, who takes away
the sins of the world,

graciously bear us, O Lord.

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.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

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,

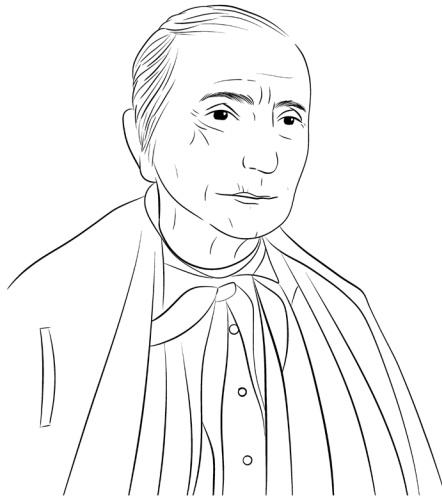
Lamb of God, who takes
away the sins of the world, *spare us, O Lord.*

Lamb of God, who takes
away the sins of the world, *graciously bear 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.





Congregation of the
Rogationists
of the Heart of Jesus
St. Matthew Province