Handbook of Prayers

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CONTENTS

1 Lord, Teach us to Pray

How to Be a Better Catholic

3 Universal Call to Holiness
7 Summary of Christian Beliefs
8 Spiritual Game Plan
11 Plan of Life
12 The Seven Sacraments
16 The Ten Commandments of God
17 The Beatitudes
19 The Precepts of the Church
20 Holy Days of Obligation
21 Days of Penance
22 The Sacredness of Human Life
23 Works of Mercy
23 The Corporal Works of Mercy
27 The Spiritual Works of Mercy
31 Church Laws Concerning Marriage
37 Indulgences
40 Sacramentals
40 Cardinal Virtues
41 Theological Virtues
43 Gifts of the Holy Spirit
43 Fruits of the Holy Spirit
44 Mortal and Venial Sins
45 Capital Sins and Opposed Virtues
45 Sins against the Holy Spirit
45 Sins that Cry to Heaven
46 Christian Prayer
49 Posture for Prayer
50 Praying as a Family
52 Understanding Sickness, Suffering, and Death
55 Some Aspirations
56 Decalogue for a Happy Spiritual Life

Basic Prayers

59 The Sign of the Cross
59 The Lord’s Prayer
60 The Hail Mary
61 The Glory Be (The Doxology)
62 Morning Offering
<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>62</td>
<td>Consecration to the Blessed Virgin Mary</td>
</tr>
<tr>
<td>62</td>
<td>Act of Faith</td>
</tr>
<tr>
<td>62</td>
<td>Act of Hope</td>
</tr>
<tr>
<td>62</td>
<td>Act of Charity</td>
</tr>
<tr>
<td>63</td>
<td>Prayer before a Day’s Work</td>
</tr>
<tr>
<td>63</td>
<td>Abandonment to God’s Providence</td>
</tr>
<tr>
<td>63</td>
<td>Abandonment to God's Providence (St. Teresa of Jesus)</td>
</tr>
<tr>
<td>63</td>
<td>Prayer to Keep the Presence of God</td>
</tr>
<tr>
<td>64</td>
<td><em>Angele Dei</em></td>
</tr>
<tr>
<td>64</td>
<td><em>Symbolum Apostolorum</em></td>
</tr>
<tr>
<td>64</td>
<td><em>Oratio pro Pontifice</em></td>
</tr>
<tr>
<td>65</td>
<td>Prayer to One’s Guardian Angel</td>
</tr>
<tr>
<td>65</td>
<td>The Apostles’ Creed</td>
</tr>
<tr>
<td>65</td>
<td>Prayer for the Pope</td>
</tr>
</tbody>
</table>

**Midday Prayers**

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>66</td>
<td><em>Angelus</em></td>
</tr>
<tr>
<td>67</td>
<td><em>Regina Cæli</em> (Easter Time)</td>
</tr>
</tbody>
</table>

**Evening Prayers**

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>68</td>
<td>Brief Examination at Night</td>
</tr>
<tr>
<td>69</td>
<td>Time for Thanksgiving</td>
</tr>
<tr>
<td>70</td>
<td>I Confess</td>
</tr>
<tr>
<td>70</td>
<td>Psalm 50 (51)</td>
</tr>
<tr>
<td>71</td>
<td><em>Confiteor</em></td>
</tr>
<tr>
<td>71</td>
<td><em>Psalmus 50 (51)</em></td>
</tr>
<tr>
<td>74</td>
<td>Act of Contrition</td>
</tr>
<tr>
<td>74</td>
<td>Prayer for Vocations</td>
</tr>
<tr>
<td>74</td>
<td>Acceptance of Death</td>
</tr>
<tr>
<td>74</td>
<td>Jesus, Mary, and Joseph</td>
</tr>
</tbody>
</table>

**Preparation for Mass**

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>75</td>
<td>Introduction</td>
</tr>
<tr>
<td>78</td>
<td>Internal Preparation</td>
</tr>
<tr>
<td>80</td>
<td>Participation at Holy Mass</td>
</tr>
<tr>
<td>82</td>
<td>Intentions to Offer During Mass</td>
</tr>
<tr>
<td>84</td>
<td><em>Oratio S. Ambrosii</em></td>
</tr>
<tr>
<td>85</td>
<td>Prayer of St. Ambrose</td>
</tr>
<tr>
<td>86</td>
<td><em>Oratio S. Thomæ de Aquino</em></td>
</tr>
<tr>
<td>87</td>
<td>Prayer of St. Thomas Aquinas</td>
</tr>
<tr>
<td>88</td>
<td><em>Oratio ad Beatam Mariam Virginem</em></td>
</tr>
<tr>
<td>89</td>
<td>Prayer to the Virgin Mary (for priests)</td>
</tr>
<tr>
<td>90</td>
<td><em>Formula Intentionis</em></td>
</tr>
<tr>
<td>91</td>
<td>Statement of Intention (for priests)</td>
</tr>
</tbody>
</table>
Contents

92  Preces ad S. Ioseph
93  Prayer to St. Joseph (for priests)
94  Vesting Prayers (for priests)

The Eucharistic Sacrifice
96  This is the Mass
96  The Mass: Christ on the Cross
97  The Mass: The Sacrifice of the New Covenant
99  The Mass: The Sacrifice of the Church
100 The Mass: The Life of Each Christian
102 The Mass: External Participation
104 The Mass: Communion and Thanksgiving
105 Guidelines for Receiving Holy Communion
107 The Order of Mass (Ordo Missæ)

Prayers After Mass
246  Placeat
246  Oratio S. Thomæ de Aquino
247  Prayer to the Blessed Trinity
247  Prayer of St. Thomas Aquinas
248  Oratio S. Bonaventuræ
249  Prayer of St. Bonaventure
250  Aspirationes ad Ss.mum Redemptorem (Anima Christi)
251  Prayer to Our Redeemer
252  Oblatio Sui
252  Ad Iesum Christum Crucifixum
253  Self-Dedication to Jesus Christ
253  Prayer to Jesus Christ Crucified
254  Oratio Universalis
255  The Universal Prayer
258  Oratio ad Beatam Mariam Virginem
258  Oratio ad S. Ioseph
259  Prayer to the Virgin Mary
259  Prayer to St. Joseph
260  Canticum Trium Puerorum
261  Canticle of the Three Children
262  Psalmus 150
263  Psalm 150
266  Psalmus 2
267  Psalm 2
268  Oratio ad S. Michael Archangelum
269  Prayer to St. Michael the Archangel
270  Litany of Humility
Communion Outside Mass
271 Short Rite
275 Communion of the Sick or Elderly
278 Viaticum

Eucharistic Adoration
280 Rite of Exposition and Benediction
286 Adoro Te Devote
287 I Devoutly Adore You
288 Visit to the Blessed Sacrament
288 Spiritual Communion

Holy Hour Before the Blessed Sacrament
290 Prayer Before Holy Hour
294 The Meaning of the Eucharistic Sacrifice
296 Prayer After Holy Hour
297 Act of Love

Guide for a Good Confession
299 Examination of Conscience
307 Shorter Examination of Conscience
308 Before Confession
310 During Confession
311 After Confession
312 Rite of Confession

Devotions to the Blessed Trinity
313 Te Deum
320 Quicumque
321 Athanasian Creed
328 Angelicum Trisagium
329 Angelic Trisagion

Devotions to Our Lord Jesus Christ
333 First Friday Devotion
339 Act of Consecration to the Sacred Heart of Jesus
341 Litany of the Sacred Heart of Jesus
343 Stations of the Cross
372 Acceptance of Death
374 Oratio S. Augustini
374 Fiat, Adimpleatur
375 Prayer of St. Augustine
375 Acceptance of Divine Will
376 Sonnet to Our Lord on the Cross
<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>376</td>
<td>Prayer of St. Andrew (O Bona Crux)</td>
</tr>
<tr>
<td>377</td>
<td>The Chaplet of the Divine Mercy</td>
</tr>
<tr>
<td>381</td>
<td>Ten-Day Devotion to the Holy Spirit</td>
</tr>
<tr>
<td>408</td>
<td><em>Veni Creator</em></td>
</tr>
<tr>
<td>409</td>
<td>Come, Holy Spirit</td>
</tr>
<tr>
<td>410</td>
<td>Prayer for Purity of Body and Mind</td>
</tr>
<tr>
<td>410</td>
<td>Prayer in the Octave of Christian Unity</td>
</tr>
<tr>
<td>411</td>
<td>The Holy Rosary</td>
</tr>
<tr>
<td>413</td>
<td>Structure of the Rosary</td>
</tr>
<tr>
<td>415</td>
<td>Mysteries of the Rosary</td>
</tr>
<tr>
<td>416</td>
<td>We Fly to Your Patronage (<em>Sub Tuum Præsidium</em>)</td>
</tr>
<tr>
<td>417</td>
<td>Litany of the Blessed Virgin Mary</td>
</tr>
<tr>
<td>422</td>
<td>Meditations on the Mysteries of the Rosary</td>
</tr>
<tr>
<td>450</td>
<td><em>Salve Regina</em></td>
</tr>
<tr>
<td>451</td>
<td>Hail Holy Queen</td>
</tr>
<tr>
<td>452</td>
<td>Memorare</td>
</tr>
<tr>
<td>452</td>
<td><em>Alma Redemptoris Mater</em></td>
</tr>
<tr>
<td>452</td>
<td><em>Ave Regina Cælorum</em></td>
</tr>
<tr>
<td>453</td>
<td>The Memorare</td>
</tr>
<tr>
<td>453</td>
<td>Loving Mother of the Redeemer</td>
</tr>
<tr>
<td>453</td>
<td>Hail, O Queen of Heaven</td>
</tr>
<tr>
<td>454</td>
<td><em>Stabat Mater Dolorosa</em></td>
</tr>
<tr>
<td>455</td>
<td>At the Cross Her Station Keeping</td>
</tr>
<tr>
<td>458</td>
<td>Consecration to the Blessed Virgin</td>
</tr>
<tr>
<td>458</td>
<td>Blessed Be Your Purity</td>
</tr>
<tr>
<td>459</td>
<td>Blessing and Imposition with the Scapular of Our Lady of Mount Carmel</td>
</tr>
<tr>
<td>461</td>
<td>Prayer to Our Lady of Guadalupe</td>
</tr>
<tr>
<td>463</td>
<td>Month of Mary (May Devotions)</td>
</tr>
<tr>
<td>480</td>
<td>What Is a Novena?</td>
</tr>
<tr>
<td>481</td>
<td>Novena to the Immaculate Conception</td>
</tr>
<tr>
<td>504</td>
<td>Novena to Our Lady of Students, Mother of Fair Love</td>
</tr>
<tr>
<td>515</td>
<td>Novena to Our Lady, Undoer of Knots</td>
</tr>
<tr>
<td>516</td>
<td>Novena to St. Josemaria to Find Employment</td>
</tr>
<tr>
<td>519</td>
<td>Novena for a Happy and Faithful Marriage</td>
</tr>
<tr>
<td>536</td>
<td>Seven Sundays Devotion</td>
</tr>
<tr>
<td>555</td>
<td>Litany of St. Joseph</td>
</tr>
</tbody>
</table>
Various Prayers

- 557 Personal Meditation
- 557 Spiritual Reading
- 558 Blessing Before a Meal
- 558 Thanksgiving After a Meal
- 559 Some Aspirations

Prayers at the Time of Death

- 561 Vaticum
- 563 Commendation of the Dying
- 566 Litany of the Saints
- 568 Prayer of Commendation

Prayers for the Dead

- 569 Prayers After Death
- 570 Gathering in the Presence of the Body
- 573 Prayers at the Graveside
- 575 Additional Prayers for the Dead

Blessings

- 577 Blessing of Holy Water Outside Mass
- 581 Blessing of an Advent Wreath
- 582 Blessing of a Christmas Creche or a Manger Scene
- 585 Blessing of a Christmas Tree
- 587 Blessing of a New Home
- 592 Blessing for a Place of Work
- 594 Blessing of Travelers (Shorter Rite)
- 595 Blessing of a Mother Before Childbirth (Short Formulary)
- 595 Blessing of a Mother After Childbirth (Short Formulary)
- 596 Blessing of Rosaries (Shorter Rite)
- 597 Blessing of Rosaries (Short Formulary)
- 597 Blessing of Religious Articles (Short Formulary)
- 598 Blessing of the Various Means of Transportation

Reception of Sacraments by a Person in Danger of Death

- 599 Baptism
- 599 Confirmation
- 600 Sacramental Absolution
- 601 Absolution of Censures
- 601 Dispensation from Irregularity
- 601 Anointing of the Sick
- 602 Apostolic Pardon

Index

- 603 Index
A certain memorization of some essential prayers, far from opposing the dignity of young Christians, or obstructing personal dialogue with the Lord, constitutes an answer to a real need. That which is memorized must at the same time be absorbed and gradually understood in depth in order to become a source of Christian life.¹

**THE SIGN OF THE CROSS**

Christians begin their day and their activities with the Sign of the Cross. The Sign of the Cross strengthens us in temptations and difficulties.

In nómine Patris, et Fílii, et Spíritus Sancti. Amen. Per signum crucis de inimícis nostris líbera nos, Deus noster. In nómine Patris…

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. By the sign of the cross deliver us from our enemies, you who are our God. In the name…

**THE LORD’S PRAYER**

“In the Our Father, the object of the first three petitions is the glory of the Father: the sanctification of his name, the coming of the kingdom, and the fulfillment of his will. The four others present our wants to him: they ask that our lives be nourished, healed of sin, and made victorious in the struggle of good over evil. By the ‘Amen,’ we express our ‘fiats’ concerning the seven petitions: ‘So be it.’”²

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². CCC 2857, 2865.
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.

THE HAIL MARY

The greeting of the angel Gabriel opens this prayer. It is God himself who, through his angel as intermediary, greets Mary. The grace with which Mary is filled is the presence of him who is the source of all grace.

Mary is Mother of God and our mother. We can entrust all our cares and petitions to her. She prays for us as she prayed for herself: “Let it be done to me according to your word.”

By entrusting ourselves to her prayer, we abandon ourselves to the will of God together with her. Our trust broadens further to surrender “the hour of our death” wholly to her care. May she be there as she was at her Son’s Death on the Cross. May she welcome us as our mother at the hour of our passing to lead us to her Son, Jesus, in paradise.3

MORNING OFFERING
O Jesus, through the Immaculate Heart of Mary, I offer you my prayers, works, joys, and sufferings of this day for all the intentions of your Sacred Heart, in union with the holy sacrifice of the Mass throughout the world, in thanksgiving for your favors, in reparation for my sins, for the intentions of all my relatives and friends, and in particular for the intentions of the Holy Father. Amen.

CONSECRATION TO THE BLESSED VIRGIN
My Queen and my Mother, I give myself entirely to you, and, in proof of my affection, I give you my eyes, my ears, my tongue, my heart, my whole being without reserve. Since I am your own, keep me and guard me as your property and possession. 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 shall come to judge the living and the dead. I believe these and all the truths that the holy Catholic Church teaches, because you have revealed them, who can neither deceive nor be deceived.

ACT OF HOPE
O my God, relying on your almighty power and infinite mercy and promises, I hope to obtain pardon for my sins, the help of your grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

ACT OF CHARITY
O my God, I love you above all things, with my whole heart and soul, because you are all-good and
ORDO MISSÆ

Ritus initiales

RITUS INITIALES

1. Populo congregato, sacerdos cum ministris ad altare accedit, dum cantus ad introitum peragitur.

   Cum ad altare pervenerit, facta cum ministris profunda inclinatione, osculo altare veneratur et, pro opportunitate, crucem et altare incensat. Postea cum ministris sedem petit.

SALUTATIO

   Cantu ad introitum absoluto, sacerdos et fideles, stantes, signant se signo crucis, dum sacerdos, ad populum conversus, dicit:

   In nómine Patris, et Fílii, et Spíritus Sancti.

   Populus respondet: Amen.

2. Deinde sacerdos, manus extendens, populum salutat, dicens:

   Grátia Dómini nostri Iesu Christi, et cáritas Dei, et communicátio Sancti Spíritus sit cum ómnibus vobis.

   Vel:

   Grátia vobis et pax a Deo Patre nostro et Dómino Iesu Christo.

   Vel:

   Dóminus vobíscum.

   Populus respondet: Et cum spiritu tuo.

   Episcopus, loco Dóminus vobíscum, in hac prima salutatione dicit:

   Pax vobis.

3. Sacerdos, vel diaconus vel alius minister, potest brevissimis verbis introducere fideles in Missam diei.
THE ORDER OF MASS

The Introductory Rites

ENTRANCE CHANT

1. When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar. Then, with the ministers, he goes to the chair.

GREETING

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:

In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply: Amen.

2. Then the Priest, extending his hands, greets the people, saying:

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

Or:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Or:

The Lord be with you.

The people reply: And with your spirit.

In this first greeting a Bishop, instead of The Lord be with you, says:

Peace be with you.

3. The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.
4. Deinde sequitur actus pænitentialis ad quem sacerdos fideles invitat, dicens:

Fratres, agnoscamus peccata nostra, ut apti simus ad sacra mystéria celebranda.

Fit brevis pausa silentii. Postea omnes simul formulam confessionis generalis perficiunt:

Confitéor Deo omnipoténti et vobis, fratres, quia peccávi nimis cogitatióne, verbo, ópere et omissione:
et, percutientes sibi pectus, dicunt:

mea culpa, mea culpa, mea máxima culpa.

Deinde prosequuntur:

Ideo precor beátam Maríam semper Vírginem, omnes Angelos et Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

Sequitur absolutio sacerdotis:

Misereátur nostri omnípotens Deus et, dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam.

Populus respondet: Amen.

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* Die dominica, præsertim tempore paschali, loco consueti actus pænitentialis, quandoque fieri potest benedictio et aspersio aquæ in memoriam baptismi.
Penitential Act*

4. Then follows the Penitential Act, to which the Priest invites the faithful, saying:

Brethren (brothers and sisters),
let us acknowledge our sins,
and so prepare ourselves to celebrate
the sacred mysteries.

A brief pause for silence follows. Then all recite together the formula of general confession:

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,

And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;

Then they continue:

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.

The absolution by the Priest follows:

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

The people reply: Amen.

* From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism.