

# Handbook of Prayers



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# BASIC PRAYERS

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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.<sup>1</sup>

## 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 ini-  
mícis 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 de-  
liver 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.'"<sup>2</sup>

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1. St. John Paul II, *Catechesi Tradendæ*, 55.

2. CCC 2857, 2865.



Pater noster, qui es in cælis: sanctificétur nomen tuum; advéniat regnum tuum; fiat volúntas tua, sicut in cælo, et in terra.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come; thy will be done on earth as it is in heaven.

Panem nostrum cotidiánum da nobis hódie; et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris; et ne nos indúcas in tentatiónem; sed líbera nos a malo. Amen.

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.<sup>3</sup>

3. Cf. CCC, 2676–2677.

Ave, Maríá, grátia plena,  
Dóminus tecum; bene-  
dícta tu in muliéribus, et  
benedíctus fructus ven-  
tris tui, Iesus.

Hail, Mary, full of grace,  
the Lord is with thee;  
blessed art thou among  
women, and blessed is  
the fruit of thy womb,  
Jesus.

Sancta Maríá, Mater Dei,  
ora pro nobis peccatóri-  
bus, nunc et in hora mor-  
tis nostræ. Amen.

Holy Mary, Mother of  
God, pray for us sinners,  
now and at the hour of  
our death. Amen.

### **THE GLORY BE (THE DOXOLOGY)**

The Glory Be, perhaps derived from Christ's command to the Apostles to baptize "in the Name of the Father, and of the Son and of the Holy Spirit," has been prayed since the first centuries of Christianity.

This hymn of praise to the triune God joins us with the heavenly hosts in glorifying God. With the Glory Be we also profess, in a formula against the heresies of Arius (who denied the divinity of the Son) and of Macedonius (who denied the divinity of the Holy Spirit), our faith in the most fundamental and basic mystery of revelation: the mystery of the Holy Trinity.

Glória Patri,  
et Fílio,  
et Spirítui Sancto.

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

Sicut erat in princípío  
et nunc et semper  
et in sæcula sæculórum.  
Amen.

As it was in the beginning,  
is now, and ever shall be,  
world without end.  
Amen.

### ***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:

**I**n nómine Patris, et Fílii,  
et Spíritus Sancti.

Populus respondet: **Amen.**

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

**G**rátia Dómini nostri Iesu Christi,  
et cáritas Dei,  
et comunicátio Sancti Spíritus  
sit cum ómnibus vobis.

Vel:

**G**rátia vobis et pax a Deo Patre nostro  
et Dómino Iesu Christo.

Vel:

**D**óminus vobíscum.

Populus respondet: **Et cum spiritu tuo.**

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

**P**ax vobis.

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

# THE ORDER OF MASS

## The Introductory Rites

### ENTRANCE CHANT

stand

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:

**I**n 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:

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

Or:

**G**race to you and peace from God our Father  
and the Lord Jesus Christ.

Or:

**T**he Lord be with you.

The people reply: **And with your spirit.**

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

**P**ace be with you.

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3. The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.

## Actus pænientialis\*

4. Deinde sequitur actus pænientialis ad quem sacerdos fideles invitat, dicens:

**F**ratres,  
agnoscámus peccáta nostra,  
ut apti simus  
ad sacra mystéria celebránda.

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

**C**onfíteor Deo omnipoténti  
et vobis, fratres,  
quia peccávi nimis  
cogitatióne, verbo,  
ópere et omissiÓne:

et, percutientes sibi pectus, dicunt:

**mea culpa, mea culpa,  
mea máxima culpa.**

Deinde prosequuntur:

**Ideo precor beátam Mariám 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 pænientialis, quandoque fieri potest benedictio et aspersione aquæ in memoriam baptismi.

## Penitential Act\*

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

**B**rethren (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.**

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\* 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.

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## PRAYERS AFTER MASS

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### *PRAYER TO THE BLESSED TRINITY*

(FOR PRIESTS)

May the tribute of my humble ministry be pleasing to you, Holy Trinity. Grant that the sacrifice which I—unworthy as I am—have offered in the presence of your majesty, may be acceptable to you. Through your mercy may it bring forgiveness to me and to all for whom I have offered it: through Christ our Lord. Amen.

### *PRAYER OF ST. THOMAS AQUINAS*

Lord, holy Father, almighty and ever-living God,  
I thank you.

For though I am a sinner

and your unprofitable servant,

you have fed me with the precious Body and Blood  
of your Son, our Lord Jesus Christ.

You did this not because I deserved it,  
but because you are kind and merciful.

I pray that this holy Communion

may not add to my guilt and punishment,  
but may lead me to forgiveness and salvation.

May it be for me the armor of faith  
and the shield of good will.

May it purify me from evil ways  
and put an end to my base passions.

May it bring me charity and patience,