



Handbook of Prayers



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BASIC PRAYERS

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 Filii
et Spíritus Sancti.
Amen.

Per signum crucis de ini-
mícis nostris libera 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 en-
emies, 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

1. John Paul II, *Catechesis Tradendæ* 55.
2. *Catechism of the Catholic Church* (=CCC), 2857, 2865, Libreria Editrice Vaticana, 1994.

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 débita 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 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

3. Cf. CCC 2676-2677.

Ave, María, 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 María, 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 com-
mand 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 Christian-
ity.

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 fundamen-
tal 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 begin-
ning, is now, and ever
shall be, world without
end. Amen.