

Handbook of Prayers



Rev. James Socias
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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 Fílii,
et Spíritus Sancti. Amen.

Per signum crucis de inimícis 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 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

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

2. CCC 2857, 2865.

Pater noster, qui es in cælis: sanctificétur nomen tuum; advénia 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 dimittimus 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.³

3. Cf. CCC, 2676–2677.

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 caritas Dei,
et communicatio 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 Dómini 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

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:

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:

Pace be with you.

-
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:

Fratres,
agnoscámus peccáta nostra,
ut apti simus
ad sacra mystéria celebránda.

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

Confíteor Deo omnipoténti
et vobis, fratres,
quia peccávi nimis
cogitatióne, verbo,
ópere et omissiόne:

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.

* 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:

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.