

PREFACE

Artificial Intelligence

This Might Be A Helpful Study Tool Especially For Catholicism.

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“While we're gearing up to launch our native apps for iOS and Android, you can quickly download and use our web apps on any device. It takes 10 seconds and they work seamlessly! Instructions there for IOS, Android, and PC.”

I ASKED This - AI, : WHAT IS PRAYER?

“Prayer is the act of lifting up our minds and hearts to God, expressing our adoration, gratitude, and repentance, and seeking His forgiveness and the graces we need for our soul and body 1. It is the raising of one's mind and heart to God or the requesting of good things from Him 2. Prayer is a personal and living relationship with God, our Father, Jesus Christ, and the Holy Spirit, who dwells in our hearts 3. It is an expression of communion with God, a mutual activity where God gives Himself to us and we give ourselves to Him 4. Prayer can take various forms, including conversation, meaningful gestures, music, ritual, or silent communion4. It is both a gift of grace and a determined response on our part, requiring effort and battling against ourselves and the temptations that seek to turn us away from prayer and union with God 5. Prayer is inseparable from the Christian's new life and is a reflection of how we live as we pray5.

References

- 1.Catechism of Christian Doctrine (The Baltimore Catechism No. 3) 1099
- 2.CCC 2590
- 3.Compendium of the CCC 534
- 4.Cherishing Life 78
- 5.CCC 2725

I ASKED: Is prayer important in Catholicism?

“Prayer holds great importance in the Catholic Church. It is through living Tradition that the Holy Spirit teaches the children of God how to pray 1. Prayer is the goal of all catechesis in the Church, as it is a means of union with God and expresses the supremacy of God 2. Prayer is the source of inspiration, energy, and courage in the face of difficulties and obstacles, and it is indispensable for authentic Christian witness 3. The Church is a great school of prayer, where individuals develop their prayer life and appreciate the richness of the Church's patrimony of prayer and spirituality 4. Prayer is the wellspring of the Church's life and the true source of her strength in bearing witness to the risen Lord 4. Therefore, prayer is essential for the Church's mission of proclaiming the Gospel, serving Christ in others, and drawing all people into the unity of his kingdom.

In summary, prayer is of utmost importance in the Catholic Church as it is a means of union with God, expresses the supremacy of God, strengthens faith and hope, and is essential for the Church's mission of proclaiming the Gospel and serving others 1 2 3 4.

References

- 1.Compendium of the CCC 557
- 2.To a group of Bishops from the United States of America on their ad Limina visit (June 10, 1988) 3
- 3.Apostolic Journey in Poland: 2 June 1997, Gorzow 3
- 4.General Audience of 14 April 2021: Catechists on prayer - 29. The Church, teacher of prayer”

<http://StMadeleinesFuture.org/RCIA.htm>

CHANGE

The World or Our Selves

Benjamin Franklin “By improving yourself, the world is made better. Be not afraid of growing too slowly. Be afraid only of standing still.”

Who said in order to change the world you must first change yourself?.....Gandhi

So **Gandhi** was trying to say that in order to make effective change in this world we must first alter our personal nature. When we do that the world is a whole new place for us to make change with our new perspective. If we wait for others to take action on our behalf we'll be waiting a lifetime.

“Want to Improve the World? First Improve Yourself

It sounds insignificant, but don't underestimate the power that self-improvement can bring.

The world is an imperfect place, full of suffering and tragedy. The humanitarian in each of us longs to change the world. For example, maybe you would like to alleviate crippling poverty, disease, or mental illness. Maybe you wish people would stop killing each other, be it by homicide, war, or even genocide. Maybe you wish every human being could have a roof over her head, a stable income, and something decent to eat.

But doubts may creep in. Who are you to make these things happen? Isn't it true that you are just a small pawn in an intricate game, subject to the arbitrary power of ruthless politicians and corrupt capitalists? Maybe the only way to make a change is through the political process: by supporting some political savior or by becoming one yourself. Or maybe you become deeply nihilistic, give up all hope of changing anything, and distract yourself from the awful tragedy of the world by pursuing a life of shallow pleasures. After all, you are just one individual in the face of billions of others.

The question becomes: what are you to do in this imperfect world?

Maybe what you need is a change in perspective.

First Change Yourself

Before you can get to the level of solving such gargantuan, globe-spanning problems, you must first change yourself. It sounds insignificant, but don't underestimate the power that self-improvement can bring.

Ask yourself what things you can do today to make the world a better place. What bad habits are you clinging to? What behaviors do you wish to change? Are you following a path that brings you fulfillment? Are you taking adequate time to recognize the importance of the others around you? Could your room use a little cleaning? Could the rest of your home use some work, too?

This is the central message of Jordan B. Peterson, a psychologist whose perspective has taken the world of public discourse by storm and has transformed the lives of many.

When many consider the flawed nature of existence, they think that change must happen at the highest level possible. Perhaps they wish for sweeping global legislation regarding climate change or poverty alleviation. Perhaps they blame politicians for the world's woes and seek to elect better politicians or wish to overturn the entire system. While the motivation is understandable, not only is it difficult to design perfect systems, it is also near impossible to actually implement them.

As Peterson says:

You want to be very careful about doing large-scale experimentation with large-scale systems because the probability that if you implement a scheme in a large-scale social system that the scheme will have the result you intended is negligible. What will happen will be something that you don't intend and, even worse, something that works at counter-purposes to your original intent. {Hint:Pray 1st.}

If we accept this premise, what can we do if we still want to achieve good in the world? To that, Peterson says:

You try not to step outside the boundaries of your competence and you start small and you start with the things that you actually could adjust, that you actually do understand, that you actually could fix.

You should restrict your attempts to fix things to what's at hand. So there's probably things about you that you could fix, things that you know that aren't right.

After starting small and realizing how difficult it is to even change things at the individual level, we might develop some humility and rescind our grandiose plans for the world. As Peterson says:

It's hard to put yourself together, it's really hard to put your family together, why the hell do you think you can put the world together? Because obviously the world is more complicated than you and your family. So if you're stymied in your attempts even to set your own house in order, which of course you are, then you would think that what that would do would be to make you very very leery about announcing your broad scale plans for social revolution.

As soon as you start improving, others around will take notice. Hopefully, your growth inspires people in your immediate sphere to grow alongside you. But, if some want to bring you down out of jealousy, don't let that distract you. All you can do is offer a shining example for those ready to follow it.

If every individual would dedicate themselves towards first bettering their own corner of the world—the part where they have the most interest and the best incentives—imagine how much better the whole world would be.” This takes discernment. Proper discernment requires proper Prayer.

Improving ourselves to align with the will of God is a lifelong quest.

**PRAYER IS THE BASICS AND THE FUNDAMENTALS
For HAVING A “SUCCESSFUL” Earthly LIFE.**

THE TRADITION of PRAYER RCIA 23-24

All our works, behaviors, enjoyment activities, etc. should be for the “Glory of God”.

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



Anything we do, should start with a (sometimes silent) prayer.

The sign of the Cross is, in itself, is a prayer.

"Loving Lord and heavenly Father, I offer up today all that I am, all that I have, all that I do, and all that I suffer, to be Yours today and Yours forever. Give me grace, Lord, to do all that I know of Your holy will. Purify my heart, sanctify my thinking, correct my desires."

&

"Lord, send down your blessings, temporal and spiritual, on my family, friends, and neighbors. Bless those who have done us good today, and pardon all those who have done or wished us ill, and give them repentance and better minds. Be merciful to those who are in any trouble or suffering, and minister to them according to their needs. Do this for the sake of the One who went about doing good, the Man of Sorrows, your Son and our Savior, Jesus Christ.

Oxford Languages

"A solemn request for help or expression of thanks addressed to God or an *object of worship*." [An "Object"? Better said: a request for intervention from Blessed Mother, saints, friends.]

Britannica

"An act of communication by humans with the sacred or holy—God"

WordGo.org (using Bible(?))

"Prayer is communication with God. We do this by praising Him, confessing our sin before Him, thanking Him and asking Him for our needs and desires. Prayer is communion with our Creator. When we pray, we engage in loving fellowship with the Maker of heaven and earth."

St. John Damascene gave a classic definition of prayer: "Prayer is the raising of one's mind and heart to God or the requesting of good things from God" (CCC, no. 2559, citing St. John Damascene, De Fide Orth. 3, 24).

Catechism of the Catholic Church

The Catechism clearly defines prayer as a "vital and personal relationship with the living and true God" (CCC, no. 2558). Prayer is Christian "insofar as it is communion with Christ" (CCC, no. 2565), and a "covenant relationship between God and man in Christ" (CCC, no. 2564).

Prayers of Intercession



Saint **Dymphna** is known as the patroness of nervous disorders and mental disease, depression and incest. Those looking for saintly intercession for help with mental illness, like depression, can call on Saint Dymphna for help.

According to Catholic and Orthodox tradition, Dymphna was born in Ireland in the 7th century. Dymphna's father Damon was a petty king of Oriel. Her mother was a devout Christian. When Dymphna was 14 years old, she consecrated herself to Christ and took a vow of chastity. Shortly thereafter, her mother died. Damon had loved his wife deeply, and in the aftermath of her death his mental health sharply deteriorated. Eventually the king's counselors pressed him to remarry. Damon agreed, but only on the condition that his bride would be as beautiful as his deceased wife. After searching fruitlessly, Damon began to desire his daughter because of her strong resemblance to her mother.

When Dymphna learned of her father's intentions, she swore to uphold her vows and fled his court along with her confessor Father Gerebernus, two trusted servants, and the king's fool. Together they sailed towards the continent, eventually landing in what is present-day Belgium, where they took refuge in the town of Geel.

One tradition states that once settled in Geel, Dymphna built a hospice for the poor and sick of the region. However, it was through the use of her wealth that her father would eventually ascertain her whereabouts, as some of the coins used enabled her father to trace them to Belgium. Damon sent his agents to pursue his daughter and her companions. When their hiding place was discovered, Damon traveled to Geel to recover his daughter. Damon ordered his soldiers to kill Gerebernus and tried to force Dymphna to return with him to Ireland, but she resisted. Furious, Damon drew his sword and struck off his daughter's head. She was said to have been 15 years old when she died.

Saint Dymphna, martyr of purity, patroness of those who suffer with nervous and mental afflictions, beloved child of Jesus and Mary, pray to Them for me and obtain my request. Saint Dymphna, Virgin and Martyr, pray for us.

(Pray one Our Father, one Hail Mary and one Glory Be.)

A friend Passing, or even driving by a cemetery:

Eternal rest grant unto him/her. O Lord, and let perpetual light shine upon him/her. May he/she rest in peace. Amen. May almighty God bless us with his peace and strength, the Father and the Son and the Holy Spirit.

St. Joseph – Defender of Families



In Matthew 13:55, we see Jesus referred to as “the carpenter’s son” upon returning to his hometown. And although many of Jesus’ relatives are listed in this passage, Joseph goes unmentioned. This silence leads many to believe that Joseph died before Jesus began his public ministry. Joseph would have died surrounded by Jesus Christ and Mary, the holiest and happiest death indeed.

Prayer Before Work to St. Joseph the Worker

O Glorious Saint Joseph, model of all those who are devoted to labor, obtain for me the grace to work in a spirit of penance for the expiation of my many sins; to work conscientiously, putting the call of duty above my natural inclinations; to work with thankfulness and joy, considering it an honor to employ and develop by means of labor the gifts received from God; to work with order, peace, moderation, and patience, never shrinking from weariness and trials; to work above all with purity of intention and detachment from self, keeping unceasingly before my eyes death and the account that I must give of time lost, talents unused, good omitted, and vain complacency in success, so fatal to the work of God. All for Jesus, all through Mary, all after thy example, O Patriarch, Saint Joseph. Such shall be my watch-word in life and in death. Amen.

THANKSGIVING

Dear Jesus, we thank You for giving us Your foster father, St. Joseph, as an example of a holy worker. Help us to imitate all of his virtues, particularly his humble spirit of diligence in work.

Intercession

Loving Saint Joseph, faithful follower of Jesus Christ, I raise my heart to you to implore your powerful intercession in obtaining from the Divine Heart of Jesus all the graces necessary for my spiritual and temporal welfare, particularly the grace of a happy death, and the special grace I now implore:

(Mention your request)

Guardian of the Word Incarnate, I feel confident that your prayers on my behalf will be graciously heard before the throne of God. St. Joseph Most Just, Pray for us! Amen. Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now and ever shall be, world without end. Amen.

To you, O blessed Joseph, do we come in our tribulation, and having implored the help of your most holy spouse, we confidently invoke your patronage also. Through that charity which bound you to the Immaculate Virgin Mother of God and through the paternal love with which you embraced the Child Jesus, we humbly beg you graciously to regard the inheritance which Jesus Christ has purchased by his Blood, and with your power and strength to aid us in our necessities. O most watchful Guardian of the Holy Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be propitious to us and from heaven assist us in our struggle with the power of darkness; and, as once you rescued the Child Jesus from deadly peril, so now protect God's Holy Church from the snares of the enemy and from all adversity; shield, too, each one of us by your constant protection, so that, supported by your example and your aid, we may be able to live piously, to die holy, and to obtain eternal happiness in heaven. Amen.

Our Lady of La Leche: Patroness of Mothers and Mothers-To-Be.

Lovely Lady of La Leche, Most loving Mother of the Child Jesus, And my mother, listen to my humble prayer. Your motherly heart knows my every wish, my every need. To you only, His spotless Virgin Mother, Has your Divine Son given to understand the sentiments which fill my soul. Yours was the sacred privilege of being the Mother of the Savior.

Intercede with Him now, my loving mother, that, in accordance with His will, (mention your request here). This I ask, O Lady of La Leche, in the name of your Divine Son, My Lord and Redeemer. Amen. O Mary conceived without sin, Pray for us who have recourse to you.

Our Lady of La Leche, Pray for us



Let us not forget our Guardian Angel

24/7 52 weeks a year!

"Angel of God, my guardian dear, To whom God's love commits me here, Ever this day be at my side, To light and guard, to rule and guide. Amen."

"Oh, my Holy Guardian Angel, care for my soul and my body. Enlighten my mind that I may better know the Lord my God and love Him with all my heart."

Peace Prayer of Saint Francis of Assisi

Lord, make me an instrument of your peace: where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O divine Master, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love. For it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen

Throughout Day As Needed

"Sorry God + Act of Contrition"

After an anger, a bad word, a bad thought, an unkind communication, etc.

"Thank you, God"

Making a green light, catching a falling object, finding a missing item, or any gift that rescues us from stress.

One of the PATRON SAINTS OF DISCERNMENT

Ignatius recorded his thoughts in a journal, ultimately becoming a series of spiritual exercises. His words and meditations have guided both religious and lay for centuries, assisting seekers in determining God's will for their lives. When discerning a course of action, how do we know are thought come from God and not Satan?



“THE SPIRITUAL EXCERCISES of DISCERNMENT”
will help.

Father, today we pray for discernment. We pray that the Holy Spirit, that indwells within us, will give us a peace beyond understanding, to know precisely when something is You, and when something is not. Father, we want to be obedient to Your call in our lives.

St Ignatius prayer

Teach us, good Lord, to serve you as you deserve; to give, and not to count the cost, to fight, and not to heed the wounds, to toil, and not to seek for rest, to labor, and not to ask for reward, except that of knowing that we are doing your will.

Prayer to Know God's Will

May it please the supreme and divine Goodness to give us all abundant grace ever to know his holy will and perfectly to fulfill it.

<https://www.discerninghearts.com/catholic-podcasts/fr-timothy-gallagher-discernment-of-spirits/>

[no spaces, include hyphens.]

This link will bring you to Father Gallagher's “Discernment of the Spirits” audio explanation for the Fourteen (14) Rules for Discernment by St. Ignatius.

Father Jim Blount – Catholic Priest & Exorcist - Gave this talk in London - “Chilling Warning Of The Great Chastisement”. He gave this “Powerful Pray” (the Unity Prayer) with instructions to say it twice a day. Once for yourself and once for friends and loved ones.

<https://www.youtube.com/watch?v=EBLVErQCwnQ>

“My Adorable Jesus, May our feet journey together. May our hands gather in unity. May our hearts beat in unison. May our souls be in harmony. May our thoughts be as one. May our ears listen to the silence together. May our glances profoundly penetrate each other. May our lips pray together to gain mercy from the Eternal Father. AMEN.”

Types of Prayer THE EXPERIENCE OF PRAYER AND CONTEMPLATION

Contemplative Praying is no tranquilizer. It reveals who we are to ourselves and to God.

Goal:

1. To maintain a "COVENANT" with God, not just a relationship.

Within the gospel, a covenant means a sacred agreement or mutual promise between God and a person or a group of people. In making a covenant, God promises a blessing for obedience to particular commandments. He sets the terms of His covenants, and He reveals these terms to His prophets.

2. Wisdom to know God's Will and courage to do it.

3. Worship God as He told us to worship Him.

4. Prayer is to address a solemn request or expression of thanks to God.

(To ask) The Five Types of Prayer

Type 1 – **Worship and Praise.** This prayer acknowledges God for what He is. ...

Type 2 – **Petition and Intercession.** ...

Type 3 – **Supplication.** ...

The difference between intercession and supplication. is that intercession is the act of intervening or mediating between two parties while supplication is an act of supplicating; a humble request.

Type 4 – **Thanksgiving.** ...

Type 5 – **Spiritual Warfare.**

5. We are saved by GRACE (not Faith).

6. Prayer brings us Grace.

Most prayers can be less rigid in practice. We are having a two way conversation with God or asking a saint for intervention to assist us in communication. Even the Rosary has many variations in the prayers we say along with the basic Hail Marys and Our Fathers.

The Mass is a very structured prayer and every aspect of the Mass is detailed. The Mass is one Worship in two Divine Liturgies. - Liturgy of the Word and Liturgy of the Eucharist. The structure of the Mass is defined in "The General Instruction of the Roman Missal".

The Mass is the central liturgical rite in the Catholic Church, where the bread and wine are consecrated and become the Body and Blood of Christ. The Mass is the highest form of prayer. The Eucharistic Prayer is the high point of the Mass because it includes the consecration of the essential signs of the Sacrament of the Eucharist: the bread and wine, which become Christ's real presence. It commemorates and makes present Christ's sacrifice, the Paschal Mystery.

"Do this in Remembrance of Me".

The Liturgy of the Word comes first just like in Jewish Worship. The Jewish Worship began with readings from their Sacred Scrolls. The Apostles were well aware of this practice and continued it into their Christian Worship refereed to as The Eucharist. The Word Mass was not used in the early days.

Common Misunderstandings:

1. Christ is a Divine Person not a Human Person.

Christ does have a human nature and a Divine nature.

2. The Catholic Crucifix is a reminder of Christ's Sacrifice for atonement of our sins.

The Protestant Cross (empty) celebrates the Risen Christ. Both are important to Christianity.

1	Petition	Ask for God's Help
2	Intercession	Ask God to Help Others
3	Thanksgiving	Give God Gratitude
4	Praise	Express God's Goodness
5	Blessing	Invoke God's Grace

Get to know Jesus in deep personal way with Bible (Matthew, Mark, Luke, John) and Church's help. Know His Family the Church of which we are all members.

Do acts of Mercy – love those in need.

Pray. A conversation with God. His Wisdom transforms us to be what we were created to be.

Three ways to pray

VOCAL - usually verbal expression, accompanies the internal act implied in every form of prayer.

This external action not only helps to keep us attentive to the prayer, but it also adds to its intensity.

MEDITATIVE - consists in the application of the various faculties of the soul, memory, imagination, intellect, and will, to the consideration of some mystery, principle, truth, or fact, with a view to exciting proper spiritual emotions and resolving on some act or course of action regarded as God's will and as a means of union with Him. This is the most simple of prayers. In these we don't say anything. We simply meditate on God's love and mercy. These prayers are very common in those quiet moments of Eucharistic

Adoration. Just being one with Our Lord is the greatest gift.

CONTEMPLATIVE - the soul's attention is riveted on the Lord himself. It is an intense and intimate union in which the person is wrapped up in God. God initiates this form of prayer, not us.

1.

During Mass there are 4 types prayers

The Gloria is a prayer of adoration.

The Confiteor and Penitential Rite are prayers of contrition.

The Prayer of the Faithful, also known as the General Intercessions or Universal Prayer, is a prayer of petition.

Your prayer of thanksgiving or meditative prayer after the Eucharist

Praying can be either spontaneous or memorized. When we are in a crisis it is sometimes hard to know what to say to God. This is when memorized prayer is very powerful. The Catholic Church has many formal prayers for every occasion and need. They guide us when we are at a loss for words. Spontaneous prayer is also a very meaningful way to pray to God. When Jesus is our closest friend, we can tell him anything.

Definitions

Novena - A recitation of prayers and devotions for nine consecutive days, especially one to a saint to ask for their intercession but a novena can sometimes be a prayer of thanksgiving. The nine days recall the nine days that the Apostles and the Blessed Virgin Mary spent in prayer between Ascension Thursday and Pentecost Sunday.

Chaplet - A set of prayers counted on a set of beads, i.e. Rosary, Divine Mercy

Litany - A liturgical prayer consisting of a series of petitions recited by a leader alternating with fixed responses by the congregation.

Rosary - a sequence of prayers and a string of beads used to count the prayers. It is essentially a contemplative prayer, which requires "tranquility of rhythm or even a mental lingering which encourages the faithful to meditate on the mysteries of the Lord's life." (Congregation for Divine Worship)

Important Prayers to Know

Lord's Prayer (aka Our Father) Matthew chapter 6, verses 9 - 13; Luke chapter 11, verses 1 - 4
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.

Hail Mary

Hail Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Gloria

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Grace Before Meals

Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. Amen.

St Michael's Prayer

 - said after every Mass

*Saint Michael the Archangel,
defend us in battle.*

*Be our protection against the wickedness and snares of the devil.
May God rebuke him, we humbly pray;*

*and do Thou, O Prince of the Heavenly Host -
by the Divine Power of God -*

cast into hell, Satan and all the evil spirits,

who roam throughout the world seeking the ruin of souls.

"Thank you" many times every day when something goes well.

Act of Contrition

O My God, I am heartily sorry for having offended thee, and I detest all my sins because of thy just punishment. Most of all, because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to sin no more, and to avoid the near occasion of sin. Amen.



Everything we do should be in the Name of the Father, and of the Son, and of the Holy Spirit,

At the beginning and end of Mass and usually before and after a prayer we make the sign of the Cross



We can find a prefiguring of this act of faith in Ezekiel 9:4 “And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof.” This Thau has been explained as the last letter of the ancient Hebrew alphabet that was in the shape of a cross.

The first written mention of the sign of the cross is by Tertullian in the year 204, he describes it as a long established custom: “At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, in all the ordinary actions of daily life, we trace upon the forehead the sign.” St Cyril who died in 386 said “let us then not be ashamed to confess the Crucified. Be the cross our seal, made with boldness by our fingers on our brow and in every thing; over the bread we eat and the cups we drink, in our comings and in goings; before our sleep. When we lie down and when we awake; when we are traveling, and when we are at rest.”

In the sixth century, the sign of the cross came to be made with 2 fingers as a confession of the catholic teaching that Christ had 2 wills and two natures. Later the sign of the cross was made with three fingers (the thumb, index and middle to confess the Blessed Trinity while the ring and little finger pressed against the palm signified the 2 natures and wills of Christ. In the 13th century Pope Innocent III discusses in detail how to make a proper sign of the cross. In 1988 PJP II said in part “Every time we make the sign of the cross with Holy Water, we are reminded as Christians of our baptism. The call to holiness is rooted in baptism and proposed anew in the other Sacraments, principally in the Eucharist”.

The sign of the Cross is both so very simple and yet very profound. The youngest of children can be taught how to make the sign of the cross and yet the wisest of men can be moved by the deep spiritual meaning that is expressed by its use. Growing up, the nuns at my school taught us it is an outward sign of faith and that the Father = intellect = guide us, the Son the heart to love us, and our call to love one another and the Holy Spirit on our shoulders = strength = the strength to live our faith.



For Roman Catholics, there is a quick gesture that can often go unnoticed before the recitation of the Gospel reading at Mass. It is a brief tracing of the cross that is not the typical gesture usually performed and contains much symbolism.

The gesture is a direct imitation of what the deacon (or priest when a deacon is not present) is instructed to do before he recites the words of the holy Gospel. The Roman Missal states, “Then, with the thumb of his right hand, he makes the sign of the cross first on the book at the beginning of the Gospel to be read, and then on himself on the forehead, mouth, and breast.”

Prior to that, if a deacon is going to proclaim the Gospel, **the priest** will give him a blessing where he recites the following prayer.

May the Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well, in the name of the Father and of the Son and of the Holy Spirit. + 10 minute

In a similar way, when the priest is the one to proclaim the Gospel, he prays these words silently.

Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel.

The laity and all others attending Mass, are invited to make a similar prayer and gesture before the Gospel is read. They are encouraged to say interiorly a brief prayer that prepares them to receive the Word of God.

May the Word of the Lord be on my mind, on my lips, and in my heart.

Or Bless my mind, bless my words, bless my heart.

It is a beautiful action, one with deep biblical roots. For example, God explains to the people of Israel to recite a particular phrase (“Hear, O Israel ...”) on a daily basis, but also to put that phrase “as a pendant on your forehead” (Deuteronomy 6:8). Many Jews took that literally and placed a small scroll on their forehead. It was a visible reminder to keep the Word of God always on their mind.

Secondly, the prayer is reminiscent of how the prophet Isaiah received a vision where an angel purified his lips with a burning coal (see Isaiah 6). This connection is preserved in the Extraordinary Form of the Mass, where the priest recites the following prayer before the Gospel.

Cleanse my heart and my lips, O Almighty God, Who cleansed the lips of the Prophet Isaiah with a burning coal. In Your gracious mercy deign so to purify me that I may worthily proclaim Your holy Gospel.

Last of all, the prayer recalls the words of the Letter to the Hebrews, where the author writes, “the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart” (Hebrews 4:12).

Thus, when we make such a gesture at Mass, it is truly a profound prayer, opening ourselves up to the words of Jesus Christ. Every time we listen to the Gospel Jesus is knocking at the door of our heart, waiting to get in. We just have to open the door.

ADORATION



Adoration is spending time with Christ: body, blood, soul and divinity under the appearance of bread. This can be done while the Lord is within the Tabernacle or, when available, at what is officially called “Public Exposition”.

Catholic Churches have the Eucharist Enthroned within the Tabernacle and most Churches at least attempt to have the church doors unlocked during the day so that the faithful can have the opportunity to stop by and spend time with Christ. Some families make the sign of the cross or some other similar acknowledgment of Christ’s physical presence whenever they even drive by a Catholic Church. Public Exposition has the Blessed Sacrament, Christ, exposed so that the faithful may sit and adore the Lord while being able to visibly see Him under the appearance of bread. The Eucharist is placed inside a glass container called a reliquary, Then the reliquary with the Eucharist is placed in the monstrance. The monstrance can range from very simple to extremely ornate. Most often with Public Exposition the faithful commit to spend 1 hour before the Lord. This goes back to the Agony in the Garden when Christ asked Peter, John and James “Could you not wait one hour with me?” However, such a time commitment is not required. It is not uncommon for people to come and spend just a few minutes with Jesus. He waits for us patiently.

When Archbishop Fulton Sheen was ordained, he made a promise to make a Holy Hour daily before the Blessed Sacrament. For sixty years of his priesthood, he kept that promise. It was during his Holy Hour that he learned to listen and abandon himself totally to God's call. He always encouraged this practice in others, even non-Catholics. His strong convictions on the benefits of time spent in Eucharistic adoration were a powerful example to religious and laity alike. Of this practice he states:

"I keep up the Holy Hour to grow more and more into His likeness... Looking at the Eucharistic Lord for an hour transforms the heart in a mysterious way as the face of

Moses was transformed after his companionship with God on the mountain. The Holy Hour is **not a devotion**; it is a sharing in the work of redemption. 'Could you not watch one hour with Me?' Not for an hour of activity did He plead, but for an hour of companionship.

The purpose of the Holy Hour is to encourage deep personal encounter with Christ. The holy and glorious God is constantly inviting us to come to Him, to hold converse with Him and to ask such things as we need and to experience what a blessing there is in fellowship with Him. One of the by-products of the Holy Hour was the sensitiveness to the Eucharistic Presence of Our Divine Lord."The purpose of the Holy Hour is to encourage deep personal encounter with Christ. The holy and glorious God is constantly inviting us to come to Him, to hold converse with Him and to ask such things as we need and to experience what a blessing there is in fellowship with Him.

One of the by-products of the Holy Hour was the sensitiveness to the Eucharistic Presence of Our Divine Lord."

Venerating the Cross

Good Friday Service includes Venerating the Cross. At the end of the Good Friday Service, a wood cross is available to be kissed before exiting. I believe this tradition is an outward sign of our Faith and gratitude for Christ's sacrifice.



STATIONS of The Cross

First Station
Jesus Is Condemned To Death



Second Station
Jesus Is Made To Carry His Cross



Third Station
Jesus Falls The First Time



Fourth Station
Jesus Meets His Sorrowful Mother



Fifth Station
Simon Of Cyrene Helps Jesus Carry His Cross



Sixth Station
Veronica Wipes The Face Of Jesus



Seventh Station
Jesus Falls The Second Time



Eighth Station
The Women Of Jerusalem Weep Over Jesus



Ninth Station
Jesus Falls The Third Time



Tenth Station
Jesus Is Stripped Of His Garments



Eleventh Station
Jesus Is Nailed To The Cross



The Twelfth Station
Jesus Is Raised Upon The Cross And Dies



The Thirteenth Station
Jesus Is Taken Down From The Cross And Placed In The Arms Of His Mother



The Fourteenth Station
Jesus Is Laid In The Sepulcher



The Stations of the Cross refers to a series of images depicting Jesus Christ on the day of his crucifixion and accompanying prayers. The stations grew out of imitations of the Via Dolorosa in Jerusalem, which is a traditional processional route symbolizing the actual path Jesus walked to Mount Calvary. The objective of the stations is to help the Christian faithful to make a spiritual pilgrimage through contemplation of the Passion of Christ. It has become one of the most popular devotions and the stations can be found in many Western Christian churches.

Leonard of Port Maurice or Porto Maurizio (Italy) (1676–1751), a Franciscan of the Riformella, who established what we know as the 14 Stations of the Cross. During his long life as missionary, Saint Leonard erected more than 570 Stations of the Cross.

For St. Padre Pio, the Rosary was a "weapon" to be used only against spiritual enemies, not human opponents.

St. Padre Pio, one of the most beloved saints in the Catholic Church, is frequently quoted as saying that the Rosary was his "weapon."


Was St. Padre Pio advocating for violence against other human beings?

In the biography Padre Pio: The True Story by C. Bernard Ruffin, the author explains that, "the Rosary was his 'habitual prayer' and his 'weapon' against the powers of hell."

Padre Pio prayed the Rosary every day and did so out of a love for the Blessed Mother. He also loved every human person and desired that they all would reach the eternal shores of Heaven.

<https://aleteia.org/2022/08/16/why-padre-pio-called-the-rosary-a-weapon/>

ROMAN CATHOLIC CHURCH



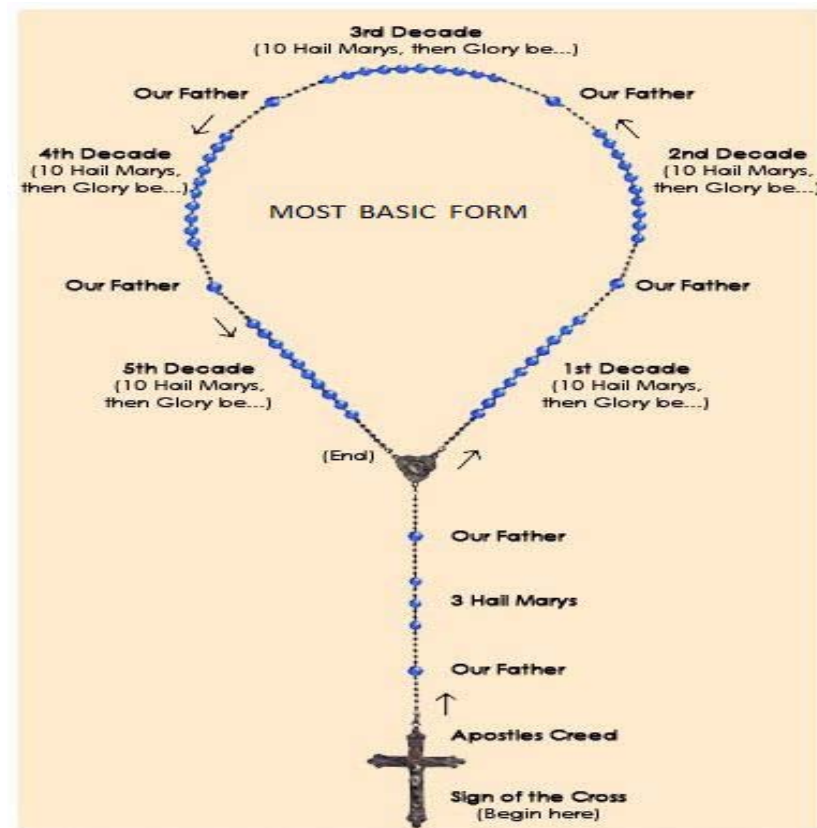
Official Rosary of the Pontifical Swiss Guard

Concealed Carry License

COMBAT ROSARY PRAYER WARRIOR

*"The Rosary is the weapon for the times."
- St. Padre Pio*

*"Give me an army praying the Rosary and I will conquer the world."
- Blessed Pope Pius IX*



Within Catholic tradition, the rosary was instituted by the Blessed Virgin Mary herself. In the 13th century, she is said to have appeared to St. Dominic (founder of the Dominicans), given him a rosary, and asked that Christians pray the Hail Mary, Our Father and Glory Be prayers instead of the Psalms

Catholic Devotion The Rosary

Rosary means “Crown of Roses”. St. Louis Marie de Montfort tells us that every time people say the full rosary devoutly they place a crown of white and red roses upon the heads of Jesus and Mary. Being Heavenly flowers, these roses will never fade or lose their exquisite beauty. The Rosary developed from the apostles, who gathered to say psalms at certain hours of the day or night. (Act 3:1; 10:9, 30; 16:25) However they were only continuing the Jewish practice that can be seen in 1 Kings 10:5 or Psalm 119:164 or in the service prescriptions in Exodus and Deuteronomy. This eventually led to the “Liturgy of the Hours” today.

TRADITION

Basically it is praying the 150 psalms through out the day. As the practice spread the mostly illiterate laity would substitute the Ave Maria for the Psalms and would use stones or cords with counters to keep an accurate count. The first historical reference to the rosary of today is from St. Dominic 1221. He preached it to the people in France where the Albigensian heresy (good god evil god evil imprisoned souls in physical bodies) was devastating the faith. The Blessed mother appeared to St. Dominic asked for the practice as an antidote for heresy and sin. Until very recently the Rosary consisted of only 3 mysteries the Joyful, Sorrowful and Glorious. Pope John Paul II added the Mysteries with the Luminous Mysteries.

Each mystery of the Rosary has 5 parts and each part is broken down into the Our Father and 10 Hail Marys. There are what is know as scriptural rosaries which assign a scripture verse to each Our Father and each Hail Mary. The Rosary begins with the Sign of the Cross, the Apostles Creed, an Our Father and three Hail Marys then we go through each mystery with the Our Father and 10 Hail Marys. Most frequently after the Hail Marys the Glory be and Fatima Prayer.

The Joyful Mysteries, typically recited on Monday and Saturday, are a great place to start because it is where we find the beginning of the NT where God humbled Himself and became man; here we meditate on the Child Christ.

The Luminous Mysteries typically recited on Thursday these are the new ones and they take us on to Jesus public ministry.

The Sorrowful Mysteries: Tuesday and Friday we follow Mary’s footsteps as her heart is pierced watching her Son’s suffering and death.

The Glorious Mysteries: After this most painful meditation usually on Sunday and Wednesday we get to the Good News we have been waiting for.

The Mysteries of the Rosary

JOYFUL MONDAYS AND SATURDAYS; SUNDAYS OF ADVENT AND AFTER EPHAPHANY UNTIL LENT		SORROWFUL TUESDAYS AND FRIDAYS; SUNDAYS IN LENT
1. THE ANNUNCIATION 2. THE VISITATION 3. THE NATIVITY 4. THE PRESENTATION 5. THE FINDING IN THE TEMPLE		1. THE AGONY IN THE GARDEN 2. THE SCOURGING AT THE PILLAR 3. THE CROWNING WITH THORNS 4. THE CARRYING OF THE CROSS 5. THE CRUCIFIXION
LUMINOUS THURSDAYS OF THE YEAR		GLORIOUS WEDNESDAYS, SUNDAYS AFTER EASTER UNTIL ADVENT
1. THE BAPTISM OF JESUS 2. THE WEDDING FEAST AT CANA 3. THE PROCLAMATION OF THE KINGDOM 4. THE TRANSFIGURATION OF THE LORD 5. THE INSTITUTION OF THE EUCCHARIST		1. THE RESURRECTION 2. THE ASCENSION 3. THE DESCENT OF THE HOLY SPIRIT 4. THE ASSUMPTION 5. THE CORONATION

Fatima Prayer: “O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven, especially those in most need of Thy mercy. Amen.”

Hail Holy Queen: “Hail, holy Queen, Mother of Mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy toward us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. V/ Pray for us O holy Mother of God, R./ that we may be worthy of the promises of Christ.”

Glory be to the Father “Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be. world without end, Amen.”

The prayer is a doxology which is a short expression of praise of the Trinity, and dates to Early Church.

The Apostles' Creed “I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hell; on the third day He arose again from the dead; He ascended into heaven, and is seated at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.”