

IESUS IN BEATISSIMO SACRAMENTO

Prayers & devotions to Jesus in the Most Blessed Sacrament of the Altar ..

INVOCATIONES PRO ELEVATIONIS :

DÓMINUS MEUS ET DEUS MEUS!

(Pre-1968 Indulgence: 7 years when recited with faith, piety & love at the elevation during Mass ..

TU es Christus, Filius Dei vivi.

(S. Matt. XVI, 16)

SALVE, salutáris Victima, pro me et omi humano genere
in patíbulo Crucis obláta.

SALVE, pretióse Sanguis, de vulneribus Crucifixi Dómini nostri
Iesu Christi prófluens, et peccáta totíus mundi ábluens.

RECORDÁRE, Dómine, creatúra tuæ,
quam tuo pretióso Sanguine redemísti.

BONE pastor, panis vere,
Iesu, nostri miserére :
Tu nos pasce, nos tuére :
Tu nos bona fac vidére
In terra vivéntium.
Tu, qui cuncta scis et vales ;
Qui nos pascis hic mortáles ;
Tuos ibi commensáles,
Coheredes et sodáles
Fac sanctórum civium. Amen.

(ex Missali Romano; St. Thom. Aquinas, composed for Corpus Christi)

ANIMA Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inébria me.
Aqua láteris Christi, lava me.
Pássio Christi, confórta me.
O bone Iesu, exáudi me.
Intra tua vúlnera abscondé me.
Ne permittas me separári a te.
Ab hoste maligno defénde me.
In hora mortis meæ voca me.
Et iube me veníre ad te,
Ut cum Sanctis tuis laudem te
in sæcula sæculórum. Amen.



JESUS IN THE MOST BLESSED SACRAMENT

.. including the RITE OF EXPOSITION & BENEDICTION.

INVOCATIONS FOR THE ELEVATION:

MY LORD AND MY GOD!

.. or when solemnly exposed; Plenary if followed daily for a week, under normal conditions)

THOU art the Christ, the Son of the living God.

(Pre-1968: 500 days when said before the Blessed Sacrament, exposed or reserved in the tabernacle)

HAIL, saving Victim, offered for meand for all mankind
upon the gibbet of the Cross.

HAIL, Precious Blood, flowing from the Wounds of our Crucified Lord
Jesus Christ, and washing away the sins of the whole world.

BE mindful, O Lord, of Thy creature,
whom Thou hast redeemed by Thy Precious Blood.

(Pre-1968: 500 days, for all or any of these 3 invocations, if said during the elevation at Mass)

VERY Bread, good Shepherd, tend us,
Jesu, of Thy love befriend us,
Thou refresh us, Thou defend us,
Thine eternal goodness send us
In the land of life to see.
Thou Who all things canst and knowest,
Who on earth such food bestowest,
Grant us with Thy Saints, though lowest,
Where the heavenly feast Thou shewest,
Fellow-heirs and guests to be. Amen.

Traditionally recited in private devotion during the elevation
(Pre-1968: 5 years*; 7 years when recited in the presence of the Blessed Sacrament)

SOUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds, hide me.
Suffer me not to be separated from Thee.
From the malignant enemy, defend me.
At the hour of death, call me.
And bid me come to Thee,
that with Thy saints I may praise Thee,
forever and ever. Amen.

(Pre-1968: 300 days*; or 7 years after Holy Communion | 1968: Partial)

O Sacrum convivium

O SACRUM convivium, in quo Christus sumitur : recolitur memoria passionis eius ; mens impletur gratia et futuræ gloriæ nobis pignus datur.

℣. Panem de coelo præstitisti eis,
℞. Omne delectamentum in se habentem.

Orémus.

DEUS, qui nobis sub Sacraménto mirábili Passiónis tuæ memóriam reliquisti : tribue, quæsumus, ita nos Córporis et Sanguinis tui sacra mystéria venerári, ut redemptionis tuæ fructum in nobis iúgiter sentiámus : Qui vivis et regnas in sæcula sæculórum. Amen.

Tempore paschali sequens dicitur oratio:

Orémus.

SPÍRITUM nobis, Dómine tuæ caritátis infúnde, ut, quos Sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitáte eiúsdem Spíritus Sancti Deus per ómnia sæcula sæculórum. Amen.

Salutatio SS. Sacramenti Altaris (excerptum)

SALVE nobilíssimum Corpus et pretiosíssime Sanguis Domini mei Jesu Christi, sub hac panis specie vere præsens ; te adoro tali cultu et devotione, qua novem Angelorum chori te venerantur et colunt. Coram te procido in spiritu humilitatis, credens et confitens, quod tu Dominus et Deus meus vere hic continearis.

Oratio pro Visitatione Quotidiana Sanctissimi Sacramenti (S. Alphonsi Lig.)

DÓMINE mi Jesu Christe, qui pro tuo in homines amóre nocte dieque in hoc Sacramento permanes pietate et amore totus plenus, exspectans, vocans et excipiens omnes, qui te visitatum veniunt ; credo te esse præsentem in Sacramento Altaris ; ex abyssu nihili mei te adoro, gratiasque tibi pro ómnibus a te mihi collátis beneficiis ago, præcipue quod mihi dederis temetipsam in hoc Sacraménto, tuamque Sanctíssimam Matrem Mariám in advocátam, et quod vocaveris me ad visitandum te in hac ecclesia.

Sanctíssimum Cor tuum hodie saluto, illudque salutáre intendo triplicem in finem. Primo in gratiarum actionem pro magno hoc dono. Secundo in compensationem omnium injuriarum, quas ab inimicis tuis accepisti in hoc Sacramento. Tertio hac visitatione intendo adorare te in omnibus terræ locis, in quibus in hoc Sacramento minus es honoratus magisque derelictus.

Mi Jesu, toto corde te amo. Doleo me quondam toties contristasse bonitatem tuam infinitam. Propono pro futuro non amplius te offendere mediante tua gratia ; et pro præsentem, quamvis sim miserabilis, tibi cónsecro me totum. Dono et trado tibi totam meam voluntátem, affectus, desideria, omnia mea.

Ex hoc nunc fac de me et de rebus meis quidquid tibi placet. Unum a te peto, unum desidero, sanctum tuum amorem, perseverantiam finalem, et perfectam tuæ voluntatis adimpletionem. Commendo tibi animas purgatorii, illas præsertim, quæ erga Sanctíssimum Sacramentum et Beatíssimam Virginem Mariám magis devotæ fuerunt. Commendo etiam omnes miseros peccatores. Unio tandem, micare Salvator, omnes affectus meos cum affectibus amorosíssimi tui cordis, et ita unitos offero illos æterno tuo Patri eumque in nomine tuo oro, ut propter amorem tuum eas accipiat et exaudiat. Amen.

(S. Alphonsi Lig.)

O Sacred Banquet

O SACRED banquet, in which Christ is received, the memory of His Passion is renewed, the mind is filled with grace, and a pledge of future glory given to us.

℣. Thou hast given them bread from heaven,
℞. Containing all manner of sweetness.

Let us pray.

O GOD, Who under this wonderful Sacrament hast left us a memorial of Thy Passion: grant us, we beseech Thee, so to reverence the mysteries of Thy Body and Blood, that we ever find within ourselves the fruit of Thy Redemption, Who livest and reignest, forever and ever. Amen.

During Paschaltide, the following prayer is added:

Let us pray.

POUR upon us, O Lord, the Spirit of Thy love, to make us of one heart, whom, by Thy tender mercy, Thou hast filled with the Paschal Sacrament. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the same Holy Spirit, God, for ever and ever. Amen.

(Pre-1968: 7 years; 10 years if devoutly recited before the Blessed Sacrament)*

Salutation of Blessed Sacrament of the Altar (excerpt)

HAIL, most noble Body and most Precious Blood of my Lord Jesus Christ, truly present under this form of bread; I adore Thee with such worship and devotion, with which nine choirs of angels venerate and worship Thee. I bow before Thee in a spirit of humility, believing and confessing that Thou, my Lord and God, are truly contained here. Δ

Prayer for a Visit to the Blessed Sacrament (St. Alphonsus Liguori)

O MY Lord Jesus Christ, Who, through the love which Thou bearest to men, dost remain with them day and night in this Sacrament, full of mercy and love, expecting, inviting and receiving all who come to visit Thee; I believe that Thou art present in the Sacrament of the altar. From the abyss of my nothingness I adore Thee; and I thank Thee for all the favours which Thou hast bestowed upon me, particularly for having given me Thyself in this Sacrament, for having given me for my advocate Thy most holy Mother Mary, and for having called me to visit Thee in this church.

I, this day, salute Thy most loving Heart; and I wish to salute It for three ends: first, in thanksgiving for this great gift; secondly, in reparation for all the injuries Thou hast received from Thine enemies in this Sacrament; thirdly, I wish, by this visit, to adore Thee in all places in which Thou art least honoured and most abandoned in the Holy Sacrament.

My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, nevermore to offend Thee; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires, and all I have.

From this day forward do what Thou wilt with me, and all that belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in Purgatory, particularly those who were most devoted to the Blessed Sacrament and to most Blessed Virgin Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving Heart; and, thus united, I offer them to Thy Eternal Father; and I entreat Him, in Thy name, and for Thy sake, to accept and hear them. Amen.

(Pre-1968: 5 years)*

Ave verum Corpus natum
AVE verum Corpus natum
 De María Virgine :
 Vere passum, immólatum
 In Cruce pro hómine :
 Cúius latus perforátum
 Fluxit aqua et sáanguine :
 Esto nobis prægustátum
 Mortis in exámine.
 O clemens,
 O dulcis Jesu,
 Fili Mariæ.

(Innocent VI, attrib.)

Pange, lingua, gloriosi
PANGE, língua, gloriósi
 Córporis mystérium,
 Sanguínisque pretióri,
 quem in mundi prætium
 fructus ventris generósi
 Rex effúdit géntium.
 Nobis datus, nobis natus
 ex intácta Virgine,
 et in mundo conversátus,
 sparso verbi sémine,
 sui moras incolátus
 miro clausit órđine.
 In suprémae nocte cenæ
 récumbens cum frátribus
 observáta lege plene
 cibus in legálibus,
 cibum turbae duodénæ
 se dat suis mánibus.
 Verbum caro, panem verum
 verbo carnem éfficit :
 fitque sanguis Christi merum,
 et si sensus déficit,
 ad firmándum cor sincerum
 sola fides súfficit.
 Tantum ergo Sacraméntum
 venerémur cérnui :
 et antiquum documéntum
 novo cedat rítui :
 praestet fides suppleméntum
 sensuum deféctui.
 Genitori, Genitóque
 laus et iubilatio,
 salus, honor, virtus quoque
 sit et benedíctio :
 procedenti ab utróque
 compar sit laudátio. Amen.

(ex Breviario Romono; St. Thom. Aquinas)

Hail to Thee! True Body Sprung
HAIL to Thee! True Body, sprung
 From the Virgin Mary's womb!
 The same that on the cross was hung,
 And bore for man the bitter doom.
 Thou, Whose side was pierced and flow'd
 Both with Water and with Blood;
 Suffer us to taste of Thee,
 In our life's last agony.
 Son of Mary,
 Jesu blest!
 Sweetest, gentlest, holiest!

(Tr: Fr. E. F. Garesche, SJ)

Sing, My Tongue
SING, my tongue, the Saviour's glory,
 of His flesh the mystery sing;
 of the Blood, all price exceeding,
 shed by our immortal King,
 destined, for the world's redemption,
 from a noble womb to spring.
 Of a pure and spotless Virgin
 born for us on earth below,
 He, as Man, with man conversing,
 stayed, the seeds of truth to sow;
 then He closed in solemn order
 wondrously His life of woe.
 On the night of that Last Supper,
 seated with His chosen band,
 He the Pascal victim eating,
 first fulfills the Law's command;
 then as Food to His Apostles
 gives Himself with His own hand.
 Word-made-Flesh, the bread of nature
 by His word to Flesh He turns;
 wine into His Blood He changes;—
 what though sense no change discerns?
 Only be the heart in earnest,
 Faith her lesson quickly learns.
 Down in adoration falling,
 Lo! the sacred Host we hail;
 Lo! o'er ancient forms departing,
 newer rites of grace prevail;
 Faith for all defects supplying,
 where the feeble senses fail.
 To the everlasting Father,
 and the Son Who reigns on high,
 with the Holy Ghost proceeding
 forth from Each eternally,
 be salvation, honour, blessing,
 might and endless majesty. Amen.

(Pre-1968: 7 years*; Tr: E. Caswall)

Lauda Sion Salvatorem (Sequentia)

LAUDA, Sion, Salvatorem,
Lauda ducem et pastorem
In hymnis et canticis.

2. Quantum potes, tantum aude :
Quia maior omni laude,
Nec laudare sufficis.

3. Laudis thema specialis
Panis vivus et vitalis
Hodie proponitur.

4. Quem in sacrae mensae coenae,
Turbae fratrum duodenae
Datum non ambigitur.

5. Sit laus plena, sit sonora,
Sit iucunda, sit decora
Mentis iubilatio.

6. Dies enim sollemnis agitur,
In qua mensae prima recolitur
Huius institutio.

7. In hac mensa novi Regis,
Novum Pascha novae legis,
Phase vetus terminat.

8. Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

9. Quod in coena Christus gessit,
Faciendum hoc expressit
In sui memoriam.

10. Docti sacris institutis,
Panem, vinum, in salutis
Consecramus hostiam.

11. Dogma datur christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.

12. Quod non capis, quod non vides,
2. Animosa firmat fides,
Praeter rerum ordinem.

13. Sub diversis speciebus,
Signis tantum, et non rebus,
Latent res eximiae.

14. Caro cibus, sanguis potus :
Manet tamen Christus totus,
Sub utraque specie.

15. A sumente non concisus,
Non confractus, non divisus :
Integer accipitur.

16. Sumit unus, sumunt mille :
Quantum isti, tantum ille :
Nec sumptus consumitur.

17. Sumunt boni, sumunt mali :
Sorte tamen inaequali,
Vitae vel interitus.

18. Mors est malis, vita bonis :
Vide parvis sumptionis
Quam sit dispar exitus.

19. Fracto demum Sacramento,
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.

20. Nulla rei fit scissura :
Signi tantum fit fractura :
Qua nec status, nec statuta
Signati minuitur.

21. Ecce panis angelorum,
Factus cibus viatorum :
Vere panis filiorum,
Non mittendus canibus.

22. In figuris praesignatur,
Cum Isaac immolatur :
Agnus paschae deputatur :
Datur manna patribus.

23. Bone pastor, panis vere,
Iesu, nostri miserere :
Tu nos pasce, nos tuere :
Tu nos bona fac videre
In terra viventium.

24. Tu, qui cuncta scis et vales :
Qui nos pascis hic mortales :
Tuos ibi commensales,
Cohæredes et sodales,
Fac sanctorum civium. Amen.

Laud, O Sion (Sequence)

LAUD, O Sion, thy salvation,
Laud with hymns of exultation
Christ, thy King and Shepherd true.

2. Spend thyself, His honour raising,
Who surpasseth all thy praising;
Never canst thou reach His due.

3. Sing today, the mystery showing
Of the living, life-bestowing
Bread before thee set;

4. E'en the same of old provided,
Where the twelve, divinely guided.
At the holy Table met.

5. Full and clear ring out thy chanting,
Joy nor sweetest grace be wanting
To thy heart and soul today;

6. When we gather up the measure
Of that Supper and its treasure,
Keeping feast in glad array.

7. Lo, the new King's Table gracing,
This new Passover of blessing
Hath fulfilled the elder rite:

8. Now the new the old effaceth,
Truth revealed the shadow chaseth,
Day is breaking on the night.

9. His own act, at supper seated,
Christ ordained to be repeated,
In His memory divine.

10. Wherefore, now, with adoration,
We the Host of our salvation
Consecrate from bread and wine.

11. This the truth to Christians given —
Bread becomes His Flesh from heaven.
Wine becomes His holy Blood.

12. Doth it pass thy comprehending?
Faith, the law of sight transcending,
Leaps to things not understood.

13. Yea, beneath these signs are hidden
Glorious things to sight forbidden:
Look not on the outward sign.

14. Wine is poured and Bread is broken,
But in either sacred token
Christ is whole to all that taste.

15. Whoso of this Food partaketh,
Rendeth not the Lord nor breaketh:
Christ is whole to all that taste.

16. Thousands are, as one, receivers,
One, as thousands of believers,
Takes the food that cannot waste.

17. Good and evil men are sharing
One repast, a doom preparing
Varied as the heart of man.

18. Doom of life or death awarded,
As their days shall be recorded
Which from one beginning ran.

19. When the Sacrament is broken,
Doubt not in each severed token,
Hallowed by the word once spoken,
Resteth all the true content:

20. Naught the precious Gift divideth,
Breaking but the sign betideth,
He Himself the same abideth,
Nothing of His fulness spent.

21. Lo! the Angels' Food is given
To the pilgrim who has striven;
See the children's Bread from heaven,
Which on dogs may not be spent.

22. Truth, the ancient types fulfilling,
Isaac bound, a victim willing,
Paschal lamb, its lifeblood spilling,
Manna to the fathers sent.

23. Very Bread, good Shepherd,
tend us,
Jesu, of Thy love befriend us,
Thou refresh us, Thou defend us
Thine eternal goodness send us
In the land of life to see:

24. Thou Who all things canst and
knowest,
Who on earth such Food bestowest,
Grant us with Thy Saints, though
lowest,
Where the heav'nly Feast Thou
showest,
Fellow-heirs and guests to be. Amen.

Adoro te devote (Rhythmus)

ADÓRO te devote, latens Deitas,
Quæ sub his figúris vere látitas ;
Tibi se cor meum totum súbiicit,
Quia te contémplans, totum déficit.

Visus, tactus, gustus in te fállitur,
Sed auditu solo tuto créditur ;
Credo quidquid dixit Dei Fílius,
Nil hoc verbo veritátis vérius.

In Cruce latébat sola Déitas.
At hic latet simul et humánitas :
Ambo tamen credens, atque cónfitens,
Peto quod petívit latro pænítens.

Plagas, sicut Thomas, non intúeor,
Deum tamen meum te confíteor :
Fac me tibi semper magis crédere,
In te spem habére, te dilígere.

O memoriále mortis Dómini,
Panis vivus vitam præstans hómini :
Præsta meæ menti de te vivere,
Et te illi semper dulce sápere.

Pie pellicáne Iesu Dómine,
Me immúndum munda tuo Sáanguine :
Cuius una stilla saluum fácere
Totum mundum quit ab omni scélere.

Iesu, quem velátum nunc aspício,
Oro, fiat illud, quod tam sítio,
Ut te reveláta cernens fácie,
Visu sim beátus tuæ glóriæ.
Amen.

(St. Thom. Aquinas, Tr: E. Caswall; ex M.R.)

O Salutaris Hostia

O SALUTÁRIS Hóstia,
Quæ cæli pandis óstium,
Bella premunt hostília ;
Da robur, fer auxiliúm.
Uni trinóque Dómino
Sit sempitérna glória,
Qui vitam sine término
Nobis donet in pátria. Amen.

(St. Thom. Aquinas, Tr: E. Caswall; ex B.R.)

Adoro te Devote (Rhythm)

O GODHEAD hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.

Sight, touch, and taste in Thee are each deceived;
The ear alone most safely is believed:
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.

God only on the Cross lay hid from view;
But here lies hid at once the Manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Thy wounds, as Thomas saw, I do not see;
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more;
In Thee my hope, in Thee my love to store.

O thou Memorial of our Lord's own dying!
O Bread that living art and vivifying!
Make ever Thou my soul on Thee to live;
Ever a taste of Heavenly sweetness give.

O loving Pelican! O Jesu, Lord!
Unclean I am, but cleanse me in Thy Blood;
Of which a single drop, for sinners spilt,
Is ransom for a world's entire guilt.

Jesu! Whom for the present veil'd I see,
What I so thirst for, O vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.
Amen.

(1968: Partial; Pre-1968: 5 years*; 7 years if recited before the Blessed Sacrament, even if last stanza only)

O Saving Victim

O SAVING Victim! opening wide
The gate of heaven to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.
To Thy great Name by endless praise,
Immortal Godhead, one in Three!
Oh, grant us endless length of days,
In our true native land with Thee. Amen.

(Pre-1968: 5 years*; 7 years when recited before the Blessed Sacrament)

Te Iesu (Actus Adorationis)

TE IESU, verum Deum et Hóminem hic in sancta Eucharístia præséntem, in génua humíllime provolútus, cum fidélibus terræ et Sanctis cœli mente coniúctus, adóro ; ac pro tanto beneficio íntime gratus, te, Iesu, infinite perféctum atque infinite amábilem ex toto corde diligo.

Da mihi grátiam ne ullo modo te unquam offéndam, atque ut, tua hac in terra eucharística præséntia recreátus, ad tua ætérna ac beáta in cœlis præséntia una cum María perfruéndum mérear perveníre. Amen.

PLÆ INVOCATIONES :

LAUDÉTUR et adorétur omni mómento
sanctíssimum et diviníssimum Sacraméntum!

LAUDÉTUR et adorétur in ætérnum sanctíssimum Sacraméntum.

O IESU in sanctíssimo Sacraménto, miserére nobis!

BENEDÍCTUS qui venit in nómine Dómine :
Hosánna in excélsis.

(ex M.R.)

AVE verum Corpus natum ex María Virgine.

ACTUS ADORATIONIS ET PIIS PRACTICIS :

- Pre-1968: The faithful who devoutly visit the Blessed Sacrament and recite five times the Our Father..., Hail Mary..., Glory be... (and add one additional set for the intentions of the Sovereign Pontiff) are granted: an indulgence of 10 years; or a plenary indulgence if devoutly performed for seven (7) continuous days, on condition of confession and Communion. (#148)
- Pre-1968: The faithful who take part in solemn Eucharistic processions, whether held within a church or in public strets, are granted: an indulgence of 5 years; or a plenary indulgence on usual conditions (i.e. confession, Communion, detachment from all sin, and prayers for the intentions of the Sovereign Pontiff; #150).
- Pre-1968: The faithful who receive Holy Communion for the first time or who are present at the first Communion of others, are granted: a plenary indulgence (on usual conditions; #151).
- Pre-1968: The faithful who, upon entering a church, proceed at once to the Altar of the Blessed Sacrament and make even a brief adoration there, may gain: an indulgence of 300 days. (#147)
- Pre-1968: The faithful who instruct their children for their first Holy Communion for at least half an hour, are granted: an indulgence of 500 days. (#152)

I adore Thee (Act of Adoration)

I ADORE Thee, O Jesus, true God and true Man, here present in the Holy Eucharist, humbly kneeling before Thee and united in spirit with all the faithful on earth and all the blessed in heaven. In deepest gratitude for so great a blessing, I love Thee, my Jesus, with my whole heart, for Thou art all perfect and all worthy of love.

Give me grace nevermore in any way to offend Thee, and grant that I, being refreshed by Thy Eucharistic presence here on earth, may be found worthy to come to the enjoyment with Mary of Thine eternal and ever-blessed presence in heaven. Amen.

(Pre-1968: 3 year, once a day)

PIOUS INVOCATIONS:

O SACRAMENT most holy; O Sacrament Divine!
All praise and all thanksgiving be every moment Thine!

(Pre-1968: 300 days*; 3 years if recited in the presence of the Blessed Sacrament)

PRAISE and Adoration ever more be given to the most holy Sacrament.

(Pre-1968: 300 days*)

O JESUS in the Blessed Sacrament, have mercy on us!

(Pre-1968: 300 days*)

BLESSED is He that cometh in the Name of the Lord;
Hosanna in the highest.

(Pre-1968: 500 days*)

HAIL true Body born of Mary the Virgin.

(Pre-1968: 500 days*)

ACTS OF ADORATION & PIUS PRACTICES:

- Pre-1968: The faithful who make an act of Spiritual Communion, using any credible formula, are granted: an indulgence of 3 years; a plenary indulgence when performed every day for a month (on usual conditions; #164).
- Pre-1968: The faithful who take part for an entire hour in the public exercise known as 'Holy Hour', in any church or proper oratory, with the intention to venerate the Passion and Death of Jesus Christ, and to worship and meditate upon the burning love whereby He was let to institute the Holy Eucharist, may gain: a plenary indulgence (on usual conditions; #168).
- Pre-1968: The faithful who visit the Blessed Sacrament on the Feast of Corpus Christi, and during the Octave (and subject to the same conditions cited in #148, above), may obtain: a plenary indulgence on each day (on usual conditions; #171).
- The faithful who make an offering and have the sacrifice of the Mass said in reparation for the insults offered by mankind to the most holy Sacrament of the Eucharist, may gain: a plenary indulgence (on usual conditions; #173).
- The faithful who, during one month of the year, devoutly offer their prayers and homage in honour of the Blessed Sacrament may obtain: an indulgence of 7 years, each day; a plenary indulgence at completion (on usual conditions; #175).

BENEDICTION AND THE BLESSED SACRAMENT

THE RITE OF EUCHARISTIC EXPOSITION & BENEDICTION

This devout service dates from the 13th century. Its purpose is to express faith in the Real Presence of Christ in the Eucharist, to adore His majesty, ..

After the Blessed Sacrament has been placed on the altar ..

O Salutaris Hostia
O SALUTÁRIS Hóstia,
Quæ cæli pandis óstium,
Bella premunt hostilia ;
Da robur, fer auxílium.
Uni trinóque Dómino
Sit sempitérna glória,
Qui vitam sine término
Nobis donet in pátria. Amen.

(ex Breviario Romano; St. Thomas Aquinas, Tr: E. Caswall)

Tantum Ergo
TÁNTUM ergo Sacraméntum,
Venerémur cernui ;
Et antiquum documéntum
Novo cedat rítui ;
Præstet fides suppleméntum
Sénsuum deféctui.
Genitóri, Genitóque
Laus et iubilátio ;
Salus, honor, virtus quoque
Sit et benedictio ;
Procedénti ab utróque
Compar sit laudátio. Amen.

(St. Thom. Aquinas)

℣. Panem de cælo præstitísti eis.
℞. Omne delectaméntum in se habéntem.

Oremus.

DEUS, qui nobis sub Sacraménto mirábili, Passiónis tuæ memóriam reliquisti : tríbue, quæsumus, ita nos Córporis et Sanguínis tui sacra mystéria venerári, ut redemptionis tuæ fructum in nobis iúgiter sentiámus. Qui vivis et regnas in sæcula sæculórum. Amen.

(ex Breviario Romono)

At the Benediction:

While the Benediction is being given, devoutly repeat some prayer in honour of the Blessed Sacrament, such as: "My Lord and My God!" ..

DÓMINUS MEUS ET DEUS MEUS!



BENEDICTION AND THE BLESSED SACRAMENT

.. to obtain His blessing, to make reparation for outrages and insults offered to God, and to return Him thanks for His many benefits. A Pre-1968 Indulgence of 10 years was merited by the faithful who devoutly participated.

.. the following two hymns of veneration are sung:

O Saving Victim
O SAVING Victim! opening wide
The gate of heaven to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.
To Thy great Name by endless praise,
Immortal Godhead, one in Three!
Oh, grant us endless length of days,
In our true native land with Thee. Amen.

(Pre-1968: 5 years; 7 years when recited before the Blessed Sacrament)*

Tantum Ergo
DOWN in adoration falling,
Lo! the Sacred Host we hail!
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.
To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from Each eternally,
Be salvation, honour, blessing,
Might and endless majesty. Amen.

℣. Thou hast given them bread from heaven.

℞. Having in it all manner of sweetness.

(‘Alleluia’ is added to both V. & R. during Eastertide and the Octave of Corpus Christi)

Let us pray.

O GOD, Who in this wonderful Sacrament hast left us a memorial of Thy Passion, grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood that we ever find in our souls the fruit of Thy Redemption. Who livest and reignest forever and ever. Amen.

(Pre-1968: 5 years; 7 years if recited before the Blessed Sacrament; #165)*

At the Benediction:

.. or simply ask, in your own words, Christ's blessing upon you, and upon those for whom you wish to pray.

MY LORD AND MY GOD!

(Pre-1968: 7 years when recited with faith, piety & love at the elevation during Mass or when solemnly exposed; Plenary if this practise is followed daily for a week, under normal conditions)

After the Blessing the Divine Praises are recited ..

Laudes Divinæ

BENEDICTUS Deus.
Benedictum Nomen Sanctum eius.
Benedictus Iesus Christus, verus Deus et verus homo.
Benedictum Nomen Iesu.
Benedictum Cor eius sacratissimum.
Benedictus Sanguis eius pretiosissimus.
Benedictus Iesus in sanctissimo altaris Sacraménto.
Benedictus Sanctus Spiritus, Paráclitus.
Benedicta magna Mater Dei, Maria sanctíssima.
Benedicta sancta eius et immaculáta Concéptio.
Benedicta eius gloriósa Assúptio.
Benedictum nomen Mariæ, Virginis et Matris.
Benedictus sanctus Ioseph, eius castissimus Sponsus.
Benedictus Deus in Angelis suis, et in Sanctis suis.
Amen.

(Fr. Luigi Felici, with papal additions)

LAUDETUR, adoretur, ametur et glorificetur omni momento Cor Eucharisticum Jesu, in omnibus tabernaculis mundi, usque ad consummationem sæculorum. Amen. Δ

(Pius IX)

Sit Nomen Dómini benedictum!
(In reparationem blasphemizæ)

Hymns in Thanksgiving:

Psalmus CXVI

LAUDATE Dóminum, omnes gentes : laudate eum, omnes populi.
Quoniam confirmata est super nos misericordia eius :
et veritas Dómini manet in æternum.

Gloria Patri ...

This beautiful hymn of thanksgiving, opposite, is of German composition (Fr. Ignaz Franz) and is a 'para-phrasing' of the seminal Ambrosian hymn, the Te Deum. It is sung after the Blessed Sacrament has been replaced in the Tabernacle. The Te Deum (extended version) is appended in Latin & English in the **PRAYERS IN THANKSGIVING** Booklet and one might undertake to recite it nightly.

Papal additions to the Divine Praises:

- 1: Pius IX, 1851
- 2: Leo XIII, 1897
- 3: Benedict XV, 1921
- 4: Pius XII, 1952
- 5: "John XXIII", 1960
- 6: "Paul VI", 1964

.. as an Act of Reparation for profane language & blasphemy:

The Divine Praises

BLESSED be God.
Blessed be His holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the Name of Jesus.
Blessed be His Most Sacred Heart. 2
Blessed be His Most Precious Blood. 5
Blessed be Jesus in the Most Holy Sacrament of the Altar.
Blessed be the Holy Ghost, the Paraclete. 6
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception. 1
Blessed be her glorious Assumption. 4
Blessed be the name of Mary, Virgin and Mother.
Blessed be Saint Joseph, her most chaste Spouse. 3
Blessed be God in His Angels and in His Saints.
Amen.

(Pre-1968: 3 years*; 5 years if said publicly)

MAY the Heart of Jesus in the most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even unto the end of time. Amen.

(Pre-1968: 100 days, once a day)

Blessed be the Name of the Lord!

(Pre-1968: 500 days*; as often as devoutly recited upon hearing blasphemies against God)

Hymns in Thanksgiving:

Psalm 116

O PRAISE the Lord, all ye nations: praise him, all ye people.
For his mercy is confirmed upon us:
and the truth of the Lord remaineth for ever.

Glory be ...

Holy God we Praise Thy Name (Thanksgiving Hymn)

HOLY God, we praise Thy Name!
Lord of all, we bow before thee!
All on earth they sceptre claim,
All in heaven above adore thee:
||: Infinite Thy vast domain,
Everlasting is thy reign! :||

Hark! the loud celestial hymn
Angel choirs above are raising;
Cherubim and Seraphim,
In unceasing chorus praising,
||: Fill the heavens with sweet accord;
Holy, Holy, Holy, Lord! :||

Holy Father, Holy Son,
Holy Spirit, Three we name Thee,
While in essence only One,
Undivided God we claim Thee;
||: And adoring bend the knee;
While we own the mystery. :||

NOTES & SOURCES

This selection of orthodox and historically regarded antiphons, invocations, aspirations, hymns, prayers, devotions, pious practises of the holy Catholic Religion was compiled by Jonathon Reid from the reliable and competent sources listed below; and posited on the world-wide interconnected network (or, 'inter-net') for public dissemination via the 'web-site' *TraditionalCatholicPrayers.com* on the TWENTY-NINTH day of FEBRUARY, anno Domini TWO THOUSAND AND TWENTY-FOUR.

UPDATED: 26.11.2024

*Ave verum Corpus natum, de Maria Virgine : vere passum, immolatum, in Cruce pro homine.
Cuius latus perforatum, fluxit aqua et sanguine : esto nobis prægustatum mortis in exámine.*

O clemens, o dulcis Jesu, Fili Maríæ.

Tu es Christus, Filius Dei vivi.

.....

LEGEND:

*: Plenary indulgence if practised daily for a month, on the usual conditions.

Δ Navy text: Latin rendering taken from a subscription-free translation tool. In such instance much effort has been invested to eliminate discernible error, however such texts should be regarded with circumspection and caution; it is unlikely they enjoy any felicity of eloquence. If the reader is uncomfortable with these un-approved & ad hoc renderings, at least he has the prayer, of competent composition, in English; may it be of utility to him.

A WORD ON 'HISTORICAL' INDULGENCES:

Where reliably sourced, the 'historical' Pre-1968 Indulgences have been listed. Delineated in **penitential* days or years** merited, these were over-hauled in the Conciliar Church by Paul VI in 1967 and the radically changed treatment of indulgences came into effect a year later. In the Conciliar Church, specific penance values no longer apply, reformed into simple 'partial' (in which case God will adjudge the merit) or 'plenary' classes. As part of this process the number of formally recognised prayers, ejaculations, devotions, practices, etc. specifically meriting indulgence was significantly curtailed. This 'reform' fruited significant degradation in Catholic prayer-life.

If you like, the **Pre-1968 values are listed to give historical context** and, thereby, to show what ostensible value holy Mother Church, for centuries, placed on the importance of these prayers and practices prior to the 1960s; during eras in which, incontentstably, the holy Fear of God was first and foremost in Her teachings and thus visibly prevalent in Her liturgies, ministers, buildings, art and by extension, flock.

The term **'..on the usual conditions'** upon which plenary indulgences pivot means – in both Catholic and Conciliar context – that the stated indulgenced act must be accompanied by worthy Confession** and Holy Communion*** and prayers for the intentions of the Supreme Pontiff, with the norm being to offer an *Our Father – Hail Mary – Glory Be* for the same (however, prior to 1968, these were to be offered **six times** if the indulgenced act is visiting a church or location).

Whilst 'intentions' can refer to a particular Pontiff's specific aims, such are always in proper context to the inexorable and unchangeable intentions of the *Office of the Papacy* and are broadly expressed thus: "For the holy Catholic Church – for the propagation of the Faith – for peace & concord betwixt Catholic kings & princes – and for the extirpation of heresies" though naturally extend to the conversion of sinners, the salvation of souls, reparation for sin and the welfare of all Christian people.

To merit any indulgence one must be in a state of grace (or if not, 'with at least a contrite heart', and having made an act of true contrition with a firm purpose of confession) and must **also have**

the intention of gaining the indulgence, for which a general intention, renewed from time to time, will suffice (the reader may like to add such an intention to his morning offering: e.g. "... I desire to merit any indulgence this day which I can, and which I give to the most B. V. M. to be applied according to her inscrutable wisdom and Motherly care...").

Plenary indulgences are only to be gained if the suppliant has a true hatred of sin – of all species – and is wholly free from any & all voluntary attachment to that which is sinful. If he does not merit a plenary indulgence for such or similar blight in the all-seeing eye of God, only the partial indulgence may be gained.

The reader may care to examine further the Canons governing the granting of indulgences as **any deviation from their strict instruction, even if unintentional, negates their attainment**. **This (linked) guide** may be of utility, however it does not actually table the appropriate Canons (which are appended in full in later versions of *The Raccolta*).

* Not the same as earthly calendar days or years; rather "the amount of purgatorial punishment equivalent to that which would have been remitted, in the sight of God, by the performance of so many days or years of the ancient canonical penance." (*New advent.org*)

** Prior to more contemporary times, this was regarded as being required within eight (8) days, either side, of performance of the indulgenced act; so, by standing custom, the faithful would in way of habit receive the Sacrament of Penance every fortnight (in the absence of specific contingencies) so as to ensure not only an ongoing state of grace but, further, satisfaction of the usual conditions.

*** In contrast, Communion had to be received on the day of the performance or satisfaction of the indulgenced act. In the case of novenas or other devotion(s) spread over days, week or month, the indulgence was merited (or 'claimed') upon the reception of Communion. So, many plenary indulgences could be attached to one Confession; however, as the attaining of plenary indulgences is (typically) limited to one per day, every plenary indulgence requires Holy Communion..

.....

SOURCES:

- MY LORD AND MY GOD! (invocation): *The Raccolta: A Manual of Indulgences, Prayers and Devotions Enriched with Indulgences*, 1957 ed. Authorised by the Holy See, Rt. REV Ritter. Charles E. Spence, D.D. the Rt. Rowan, ph. D. the REV Ritter. Joseph P. Christopher, (St. Athanasius Press, 2000), #133.
- Thou art Christ.. (invocations): *The Raccolta* (1957), *Ibid.*, #79.
- Hail, saving Victim.. / Hail Precious Blood.. / Be mindful.. (invocations): *The Raccolta* (1957), *Ibid.*, #133.
- Very Bread, good Shepherd: *The Raccolta* (1957), *Ibid.*, #140.
- Soul of Christ (Anima Christe): *The Raccolta* (1957), *Ibid.*, #131; Post 1968 Partial Indulgence, see: *The Handbook of Indulgences, Norms & Grants* (Catholic Book Publishing Corp., N.Y.) 1991: #10.
- Prayer for a Visit to the Blessed Sacrament (St. Alphonsus): *The Raccolta* (1957), *Ibid.*, #182; English text from *Blessed Be God: A Complete Catholic Prayer Book*, pp.269-70, Very Rev. Charles J. Callan, OP, S.T.M. & Very Rev. John A. McHugh, O.P., S.T.M. (Preserving Christian Publications, N.Y., 2019; re-print of 1960 edition by P.J. Kennedy & Sons, N.Y.; Imprimatur: + Francis Cardinal Spellman, pp. 324-5 (except: 'MY' added, in accord with Latin text "Domine mi Jesu Christe"). Latin text from *Introductio ad Vitam Seraphicam, Pars secunda*, (Fr. Novitiis, Clericis et Junioribus Patribus Ordinis Fratrum Minorum S. P. Francisci; Auctore: P. FR. Gaudetio, Ejusdem Ordinis Ex-Definitore Generali. Editio Secunda Revisa et Aucta; Tomus Secundus. AD CLARAS AQUAS, Prope Florentiam, Ex Typ. Collegii S. Bonaventuræ, 1899), pp.241-42.
- Salutatio SS. Sacramenti Altaris (excerptum): Excerpted from the longer prayer of salutation of the Blessed Sacrament in *Introductio ad Vitam Seraphicam II*, *Ibid.*, pp.239-40; **Δ English text via translation tool**.

- O Sacred banquet: *The Raccolta* (1957), *Ibid.*, #180.
- Hail to Thee (Ave Verum Corpus natum): *Blessed Be God*, *Ibid.*, p. 263; Latin text via Preces-Latinae.org. (linked).
- Sing, My Tongue (Pange, lingua, gloriosi): *The Raccolta* (1957), *Ibid.*, #165.
- Laud, O Sion (Sequence): *The Raccolta* (1957), *Ibid.*, #167.
- Adoro te Devote (Rhythm): *The Raccolta* (1957), *Ibid.*, #166; and also: *The Handbook* (1991), *Ibid.*, #4.
- O Saving Victim: *The Raccolta* (1957), *Ibid.*, #138.
- I Adore Thee (Act of Adoration): *The Raccolta* (1957), *Ibid.*, #137.
- O Sacrament most holy.. (invocation): *The Raccolta* (1957), *Ibid.*, #136; the Latin (equivalent) from *Introductio ad Vitam Seraphicam II*, *Ibid.*, p.238; N.B. This invocation is often-times added to the recitation of the Holy Rosary, inserted after the Fatima Prayer, at completion of the decade.
- Praise and Adoration.. (invocation): *The Raccolta* (1957), *Ibid.*, #135;
- O Jesus in the Blessed Sacrament.. (invocation): *The Raccolta* (1957), *Ibid.*, #134;
- Blessed is he that cometh.. (invocation): *The Raccolta* (1957), *Ibid.*, #139;
- Hail true Body.. (invocation): *The Raccolta* (1957), *Ibid.*, #141;
- All Acts of Adoration & Praise (in this section and elsewhere) sourced from the *Raccolta* (1957), *Ibid.*

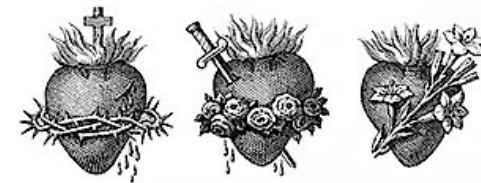
BENEDICTION AND THE BLESSED SACRAMENT

- Order of the Rite of Eucharistic Exposition and Benediction (in accord with the 1962 Missal) and all commentary taken from *Blessed Be God*, *Ibid.*, pp. 191-195.
- Divine Praises (Laudes Divinae): *The Raccolta* (1957), *Ibid.* #696; for full information regarding Papal additions throughout the years, see: PsalliteSapienter.
- May the Heart of Jesus .. (invocation) [Δ Latin text via translation tool](#).
- Blessed be the Name of the Lord! (invocation): *The Raccolta* (1957), *Ibid.* #8 (N.B. this ejaculation does form part of the Rite though is traditionally recited by the faithful in reparation for blasphemies, as is the Divine Praises itself, and so is included for the interest of the reader.

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Iesu, María, Ioseph!

Jesus, Mary, Joseph!

(Pre-1968 Indulgence: 7 years)

