

Communal Prayer in the 1718 and 1987 Editions of the Rule of the Brothers of the Christian Schools

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Introduction

This essay is concerned with the prescriptions governing the communal prayer life of the Institute of the Brothers of the Christian Schools as found in the 1718 and 1987 versions of their Rule. It is important to note that the scope of this essay is limited in two important ways. First, it is concerned solely with prescriptions on communal prayer and, secondly, it looks only at the prescriptions from the Rule of 1718 as given for a regular school day.¹

The value of this essay is manifold. Looking at the prescriptions on communal prayer from the Rule of 1718 will give one a glimpse into religious life as lived by a fairly new congregation in the early part of the eighteenth century. Looking at parallel prescriptions in the Rule of 1987 will highlight the sea change in consecrated life ushered in by the Second Vatican Council (1962-1965) as it pertains to communal prayer.

One will notice a number of major changes by comparing and contrasting the Rule of 1718 to that of 1987. The daily horarium² moves from universal specificity in 1718 to local choice in 1987. The content of communal vocal prayer moves from being something unique to the Brothers (1718) to something in common with the universal Church (1987). The frequency of communal exercises in 1718 is significantly reduced in the Rule of 1987. It will be interesting to see in the Rule of 1987 how the Brothers of the Christian Schools strove in their communal prayer life to be faithful both to their founding charism and to the renewed vision of religious life ushered in by the Second Vatican Council.

This essay begins with brief descriptions of Saint John Baptist de La Salle and the Institute of the Brothers of the Christian Schools. These descriptions are followed by a section that deals with both continuity and change in the Brothers' communal prayer tradition. This segues into an extended treatment of the prescriptions on communal prayer found in the Rule of 1718. The next section summarizes developments with regard to communal prayer that took place between 1956 and 1987, the year that the Vatican approved the Brothers' current Rule. This segment naturally leads into a detailed treatment of the communal prayer prescriptions found in the Rule of 1987. The essay appropriately concludes with a summary of findings.

Saint John Baptist de La Salle

John Baptist de La Salle, founder of the Institute of the Brothers of the Christian Schools, was born in 1651 in Reims, France. Intellectually gifted and with strong religious sensitivities, he broke the stereotypical expectation that a firstborn son enter the profession of his father and instead pursued theological studies in hope of serving the Church as a priest. For eighteen

months, John Baptist attended the prestigious Seminary of Saint-Sulpice and studied theology at the Sorbonne. While he lived at Saint-Sulpice, both of De La Salle's parents died within a year of one another. Being the eldest child in his family, duty demanded that John Baptist return to his native Reims to care for his younger brothers and sisters.

De La Salle eventually earned a doctorate in theology from the University of Reims. His family upbringing and education would normally have led him into a promising ecclesiastical career, but God had other plans. Providence moved De La Salle from the world of wealth, prestige, and the social elite, into a life of personal poverty, raised eyebrows, and the economically poor.

John Baptist de La Salle's great contribution to the Church was twofold. First, he succeeded in creating a stable community of consecrated laymen who were completely dedicated to the Christian education of the poor and working class and who were not tied to any particular diocese. De La Salle is the first person in the history of the Church to succeed with unconsecrated laymen in this type of endeavor. Others had founded congregations of teaching Brothers; but almost all of these were local congregations tied to a diocese. None of them continued in existence much past the death of their founder. De La Salle's other great contribution to the Church was his being a pioneer in the establishment of teacher-training colleges, an effort that helped raise the ministry of teaching to one of esteem in the Church.

John Baptist de La Salle died on Good Friday in 1719. He was canonized in 1900 and declared Universal Patron of all Teachers of Youth by Pius XII in 1950. This is no small honor in light of the great number of Catholics throughout the centuries who have dedicated their lives to the ministry of education.

Brothers of the Christian Schools

The Institute of the Brothers of the Christian Schools, a congregation of pontifical right, is unique in the history of the Catholic Church. It is the first religious congregation composed solely of lay religious men whose singular ministry is the work of Christian education. Pope Benedict XIII granted the Institute³ official recognition in 1725 in a papal bull entitled *In Apostolicae Dignitatis Solio*.⁴

The Institute traces its foundation to the year 1680 when John Baptist de La Salle invited a group of deflated and undisciplined teachers to share in daily meals at his family home. He did this in an effort to build discipline into the lives of the teachers as they labored to educate the poor. This initial group of teaching laymen was in no way a religious community, and John Baptist did not envision it as such. But as things evolved, the De La Salle home became somewhat of a teacher-training camp. Eventually, John Baptist invited the teachers to move into his home. As time progressed the group took on characteristics of a religious community. Many of the original teachers left the quasi-religious community; but some stayed, and new recruits arrived.

Over a long period of time, as the group became more permanent and stable, John Baptist became convinced that God willed his complete engagement in forming a religious community of teaching Brothers associated to conduct gratuitous schools for the children of the poor and working class. Paradoxically, this work became the focus of De La Salle's entire life. As John

Baptist was nearing death, he reflected on how God slowly but surely brought about his entire engagement in the work of Christian education:

Indeed, if I had ever thought that the care I was taking of the schoolmasters out of pure charity would have made it my duty to live with them, I would have dropped the whole project. For since, naturally speaking, I considered the men whom I was obliged to employ in the schools as being inferior to my valet, the mere thought that I would have to live with them would have been insupportable to me. In fact, I experienced a great deal of unpleasantness when I first had them come to my house. This lasted for two years. It was undoubtedly for this reason that God, who guides all things with wisdom and gentleness, whose way it is not to force the inclinations of persons, willed to commit me entirely to the development of the schools. God did this in an imperceptible way and over a long period of time, so that one commitment led to another in a way that I did not foresee in the beginning.⁵

Continuity and Change in the Brothers' Tradition of Communal Prayer

All told, the Brothers of the Christian Schools have produced nineteen successive versions of their Rule. Three are dated from before official papal recognition in 1725, and sixteen are dated from afterward.⁶ If one looks at the prescriptions on communal prayer in successive versions of the Rule from the beginning of the Institute right up until the time of the Second Vatican Council, they will notice remarkable continuity regarding both the daily horarium and the particular exercises of communal prayer.

During this same trajectory of time, different General Chapters⁷ did make changes to the Brothers' communal prayer regimen. The prayer formulas and ritual patterns were sometimes added on to or rearranged, but the core persisted. Brother Clair Battersby illustrated this in a scholarly work published in 1953 that is entitled *Our Community Prayers*.

Why did successive General Chapters sometimes make changes to the Brothers' community prayers? In answer to this question, Battersby commented, "To a large extent, the changes that have been made were occasioned either by alterations in the liturgy itself, or by a desire on the part of the Brothers to bring their formulas into closer relation with the prayers of the Church."⁸

The General Chapter of 1956 brought significant change to the communal prayer life of the Institute. This Chapter modified the content of the Brothers' prayers in keeping with the liturgical renewal underway at that time.⁹ But these changes were only the beginning of what was soon to come. The Second Vatican Council ushered in a twenty-year period of experimentation in the communal prayer life of the Brothers. This long period of experimentation ended with the promulgation of the Rule of 1987. What is especially interesting to note about the Rule of 1987 is that it brought about significant elements of discontinuity regarding the Brothers' tradition of communal prayer. For this, we must wait. For now, let us turn to the prescriptions on communal prayer from the Rule of 1718.

Communal Prayer in the Rule of 1718

The Rule of 1718 is considered the standard bearer of the three versions of the Rule published before the Institute was granted official recognition in 1725. John Baptist de La Salle composed it after extensive consultation with the Brothers and slightly one year before he died.¹⁰ The Rule of 1718 reflects the maturing of a young religious congregation and is the fruit of almost forty years of trial and error. One official manuscript of this Rule has survived. It is dated October 31, 1718.

Brother Clair Battersby was able to reconstruct the probable texts of the Brothers' communal prayers as would have been practiced in 1718 (and earlier) based on two texts, the Rule of 1718 itself and a 1738 document titled the *Exercices de Piété*.¹¹ The prescriptions for communal prayer found in the Rule of 1718 are shocking to our twenty-first century sensibilities. The exactness of the horarium in this version of the Brothers' Rule is especially striking because the Rules of most contemporary religious congregations stress the exact opposite, flexibility and local decision-making.

What follows in this section of the essay are the communal prayer prescriptions found in the Rule of 1718 and appropriate commentary. It is important to note that each specific prescription is written in bold typeface and is single-spaced. The chapter and number of the specific prescription are indicated in parentheses.

“The Brothers will rise at all times at 4:30 a.m. . . . At the first sound of the bell, the Brother Director or the one appointed will say in a loud voice that may be heard by everyone, ‘Live Jesus in our hearts!’ and the other Brothers will answer, ‘Forever!’ (27.1)

As was common for religious during this time period, the Brothers slept in common dormitories. The aforementioned aspirational prayer is a hallmark of Lasallian spirituality; it was said many times throughout the course of the day. This aspiration is still frequently used today, but not as a summons to arise from sleep.

“At 5:00 a.m. they will say vocal prayers for a quarter of an hour; then the subject for meditation will be read, followed by mental prayer until 6:00 a.m.” (27.7)

We know the texts and the ritual pattern of morning vocal prayer from a combination of the 1718 Rule itself and the scholarly research of Brother Clair Battersby.¹² Vocal prayer from 5:00 a.m. - 5:15 a.m. included the Sign of the Cross, calling to mind the holy presence of God, a verse taken from Saturday vespers (evening prayer), the *Veni Sancte Spiritus* (see Appendix H), the Litany of the Holy Name of Jesus, an Our Father, a Hail Mary, the Apostles' Creed, a prayer to St. Joseph, and a prayer to one's Guardian Angel. The rich content of this morning prayer is included as Appendix A.

As prescription 27.7 indicates, fifteen minutes of vocal prayer was followed by recitation of the subject for meditation. The recitation of the subject for meditation began what De La Salle referred to as “mental prayer.” This period of “mental prayer” included numerous elements: recitation of the meditation topic for the day, quiet time to meditate on that topic, the Litany of

Divine Providence, spiritual reading, and a series of prayers: the *O Domina Mea*, the *Angelus*, the *Gratiam Tuam*, and the *Benedicat*¹³ (see Appendix B).

“Spiritual reading may be made either in the New Testament or in the Imitation from 5:45 a.m. until 6:00 a.m.; ‘Live Jesus . . .’¹⁴ will be said at 5:45 a.m. and O Domina Mea at 6:00 a.m.. If they go to Mass at 6:00 a.m., they will not say O Domina Mea until after Holy Mass.” (27.8)

At 5:45 a.m. the Brother Director¹⁵ called out the frequent versicle “Live Jesus in our hearts . . .” to which the other Brothers responded, “Forever!” Though not included in this prescription, we know from Battersby’s research that this was followed by the Litany of Divine Providence, which transitioned the Brothers into approximately ten minutes of spiritual reading. Brothers could choose to read either from the New Testament or from *The Imitation of Christ*.¹⁶ If a Brother chose to read the New Testament rather than *The Imitation*, we can be sure that he read it in the vernacular. This certitude is based on three prescriptions from chapter twenty-six of the Rule of 1718; Brothers who knew how to read Latin were forbidden to do so.¹⁷

It is interesting to note that the Rule of 1718 held *The Imitation of Christ* in high esteem. Three other prescriptions also mention this classic of the *Devotio Moderna*¹⁸ (27.6, 27.20, and 27.34). Brothers were to read privately from *The Imitation of Christ* if any time remained between getting dressed for the day and the beginning of morning prayer. *The Imitation* was also read during the midday meal and again during supper.

As previously mentioned, the end of mental prayer included a sequence of recited prayers – the *O Domina Mea*, the *Angelus*, the *Gratiam Tuam*, and finally the *Benedicat*. But there was one caveat. If the Brothers “assisted” at Mass in close proximity to 6:00 a.m., they held off on praying the *O Domina Mea* until after Mass. The sequence of prayers recited toward the end of mental prayer is included as Appendix B.

“At 6:00 a.m. they will assist at Holy Mass.” (27.9)

If Mass at 6:00 a.m. was not always possible, the hope was that the Brothers would attend Mass in as close proximity to 6:00 a.m. as they could. Any extra time between the end of Mass and 7:15 a.m. was spent in the practice of writing and the study of catechism.¹⁹

“At 7:15 a.m. the Brothers will have breakfast in the refectory.” (27.11)

The prayers that comprised grace before breakfast and grace after breakfast were traditional meal prayers. They are included as Appendix C. Though not indicated in the above prescription, we know from Battersby’s research that *The Conduct of the Christian Schools* was read during breakfast.²⁰ This text has become St. La Salle’s primary contribution to the history of education.

“After breakfast they will go to the oratory, where they will say the Litany of the Holy Infant Jesus to dispose themselves for going to school and to ask our Holy Infant Jesus for his Spirit to be able to communicate it to the children under their guidance.” (27.15)

At the end of breakfast, for which there was no set time, the Brothers moved to the oratory. Here, the community recited the *Litany of the Holy Infant Jesus* before heading off to school. This prayer is included as Appendix D.

“After the Litany of the Holy Infant Jesus, the Brothers who teach school in the house will say the first three decades of the rosary on their knees, and those who teach in schools outside the house will leave to go there and say the rosary both in the morning and in the afternoon while going and returning.” (27.16)

The Brothers used a six-decade rosary and prayed three decades at a time, one set in the morning and one set in the afternoon. If school was some distance from the house, the Brothers prayed three decades on their way to school. On the other hand, if school was connected to the community house, the Brothers would have used the house oratory and prayed those three decades, as is stipulated in the prescription, “on their knees.”

It is interesting to raise the question why the Brothers’ rosary consisted of an abnormal six decades. Battersby shared this insight:

At Saint-Sulpice [where John Baptist spent eighteen months], Monsieur Olier²¹ instituted the custom of reciting a six decade rosary with meditation on the Most Blessed Virgin considered under six aspects: Mary, Daughter of the Father; Mary, Mother of the Son; Mary, Spouse of the Holy Ghost; Mary, Joy of the Church Triumphant; Mary, Queen of the Church Militant; Mary, Consolatrix of the Church Suffering. This was the method of reciting the rosary in which our holy Founder was trained, and it seems probable that it is the method he taught our first Brothers.²²

The Brothers taught in school from 8:00 a.m. until 11:00 a.m. and then returned to the Brothers’ House for more prayers and for the main meal of the day.

“At 11:30 a.m. (on fast days²³ as well as on other days) they will make the particular examen, after which they will have dinner.” (27.19)

The ritual pattern of the particular examen²⁴ as most likely practiced in 1718 began with the *Veni Sancte Spiritus*, continued with the public recitation of a particular examination topic, and was followed in turn by shared silence. In the words of Battersby:

From the Exercises of Piety of 1738 we gather that the particular examen began with the *Veni Sancte Spiritus*, after which the Brother presiding said: “Let us examine ourselves on one of our usual defects or on some virtue which we particularly need.” The Brother Director then read a subject, after the manner of the morning meditation. We do not know what book was used for this purpose by our first Brothers, but it seems likely that it was Monsieur Tronson’s *Examens Particuliers Sur Divers Sujets Destines Aux Ecclesiastiques Et Aux Personnes Qui Veulent S’Avancer Dans La Perfection*. This was the work used at Saint-Sulpice when De La Salle was a seminarian.²⁵ . . . When the reading of a subject was

finished, there followed a pause and the Brother Director said: “In the sentiment of confusion which the acknowledgment of our faults has caused in us, let us ask pardon of God and beseech Him to grant us the grace never to fall again, and let us seek the means and take resolutions to put this in practice.” There followed another pause, after which prayers before meals were recited.²⁶

The “prayers before meals” recited after the particular examen, but while still in the oratory, included a meal prayer that was distinct from one said in the refectory, the *De Profundis*, and a repeat of the *Angelus*. This series of prayers is included as appendix E. After these prayers, the Brothers went to the refectory for their main meal of the day. Once in the refectory the Brothers stood to say grace and then sat at table to eat their meal.

“During dinner they will read, first, in the New Testament: the gospels and the Acts of the Apostles; second, the abridgment of the life of a saint; third, in a book of piety, and toward the end, some lines consecutively from The Imitation of Christ, up to the fourth book, which they will not read.” (27.20)

Each Brother took his turn reading aloud at table, something different than the monastic custom of having one monk read the entire time. This stipulation is included in the Rule itself.

There will not be a reader who reads during the entire time of a meal, but at each meal all the Brothers will take part in the reading. The Brother Director will read first, unless there are six other Brothers, and all will read in turn, one after the other, when notified by the Brother Director.²⁷

The proscription against reading from the fourth book of *The Imitation* during dinner is logical because the Rule of 1718 prescribes special reading from the fourth book on those days when the Brothers were to receive holy communion.

The days on which they have a holiday all day, they will at 6:00 p.m. read for a quarter of a hour in the fourth book of *The Imitation of Jesus Christ* to dispose themselves for Holy Communion.²⁸

At the end of dinner, naturally, there were closing prayers. These prayers, as well as grace before the meal, are included as appendix F. After eating dinner the Brothers made recreation together until 1:00 p.m.

“At 1:00 p.m. the Brothers will assemble in the oratory to say the Litany of St. Joseph, Patron and Protector of the Community, to ask for his spirit and his assistance in the Christian education of the children. (27.22) Then the Brothers who teach school in the house will say the last three decades of the rosary on their knees, and those who teach in schools outside the house will leave to go there, as in the morning.” (27.23)

Before returning to their afternoon teaching, the Brothers assembled in the oratory and prayed the Litany of St. Joseph, which is included as appendix G. Following this litany, the Brothers prayed the second half of the rosary following the same custom as employed in the morning. If

the Brothers' House was close to the school, they prayed the rosary in the house oratory. But if school was a distance away, they prayed it during their walk to school. The Brothers were involved in school activities from 1:30 p.m. until 4:30 p.m. The next spiritual exercise in common commenced at 5:30 p.m.

“At 5:30 p.m. (on fast days as well as on other days) the bell will be rung for spiritual reading, which all the Brothers will make by themselves in the common room, to dispose themselves for interior prayer; they will begin by reading half a page in the New Testament on their knees. (27.29) When the weather is favorable, they may make spiritual reading in the garden after having said the Veni Sancte.” (27.30)

This period of spiritual reading can be considered communal prayer because, although they read privately, the Brothers were together in the same place. Recitation of the *Veni Sancte Spiritus* at the beginning of spiritual reading was nothing unique; it was said at the beginning of every exercise. The *Veni Sancte Spiritus* is included as appendix H. If the Brothers made spiritual reading outside in the garden, they first prayed the *Veni* in the oratory and then went outside. Each Brother made spiritual reading from a book chosen in consultation with his superior.²⁹

“At 6:00 p.m. the bell will be rung for mental prayer, which they will make until 6:30 p.m.” (27.31)

John Baptist de La Salle taught the early Brothers to use a specific method for meditation. In fact, St. La Salle wrote an entire book on the subject entitled *The Method of Mental Prayer*³⁰. De La Salle counseled the Brothers:

Hold in high esteem the holy exercise of mental prayer, since it is the foundation and support of all the virtues, as well as the source of the light and grace we need both to sanctify ourselves and to discharge the duties of our employment. In a humble attitude toward yourself and in a spirit of regular observance of the Rule, always follow the method and ordinary manner of mental prayer, unless God should favor you with special attraction, which must be carefully examined and should not be followed without the advice and order of your Director.³¹

“At 6:30 p.m. they will make the accusation of faults and then have supper.” (27.33)

At the conclusion of mental prayer each Brother took a turn and publicly accused himself before the Brother Director of some fault he committed during the day. The following formula was used: “My dear Brother Director, I accuse myself of ___ and I accuse myself of all the other faults I have committed today. I ask God’s pardon for them, and of you, my very dear Brother Director, a penance, if you please.” At the conclusion of the accusation of faults, the Brothers prayed the *Sub Tuum*,³² responded to the customary “Live Jesus in our hearts . . .,” and headed to the refectory for supper. Prayers before and after supper are included as Appendix I.

“During supper they will read, first in the New Testament: the Epistles of the holy Apostles and the Apocalypse; second, a chapter of Bible history; third, in a book of piety, and toward the end, some lines from The Imitation of Christ.” (27.34)

Reading during supper followed the same routine as at midday. Each Brother took his turn reading out loud during the course of the meal. Following supper the Brothers made recreation together until 8:00 p.m., studied catechism for half an hour, and then returned to the oratory for the last communal prayers of the day.

“At 8:30 p.m. they will say night prayer in the oratory, after which the subject for mental prayer for the next day will be read. At 9:00 p.m. the bell for retiring will be rung, and then all will go to the dormitory and be in bed by 9:15 p.m.” (27.36)

Brother Clair Battersby’s study comparing the early Brothers’ communal prayer life to that which was practiced in the early 1950s clearly shows that the formula of night prayer remained substantially the same for over two hundred fifty years.³³ Night prayer included begging pardon for the sins of the day and a range of other prayers: for a good night sleep, to the Blessed Virgin, to St. Joseph, the Creed, to one’s Guardian Angel, the Litany of Loreto, some Latin collects, and the *Precibus et meritis beatae Mariae* taken from the Office of the Most Blessed Virgin Mary.³⁴ A complete version of night prayer as would have been practiced in 1718 is included as Appendix J. At the end of the spoken prayers, the subject for the following morning’s meditation was read. This was followed by the customary, “Live Jesus in our hearts. Forever!” There were most likely some moments of free time between the end of night prayer and the ringing of the 9:00 p.m. bell, signaling that it was time for the Brothers to retire for the night.

Reflections on the Prescriptions on Communal Prayer in the Rule of 1718

Undoubtedly, the rigor of communal prayer as set in the Rule of 1718 and practiced until Vatican II will offend the sensibilities of many who live consecrated life today. Religious of our era might ask, “Where is the virtue in such a tightly regulated schedule?” or “Why was regularity to such a degree seen as virtuous?” Good questions. Is God’s gift of holiness to be found in such rigor? Or is holiness more often found in the Aristotelian idea of virtue, the medium of extremes? Another negative, in addition to the Rule of 1718’s overbearing horarium, is the formula of night prayer as practiced in 1718. It comes across as a never-ending stream of words. How could the heart “digest” so many words?

On the positive side, the fixed and unchanging nature of morning and night prayer in 1718, something that persisted for the majority of the Brothers’ tradition, surely helped them memorize these prayers. Hopefully this aided the Brothers to interiorize their sentiments as they prayed the prayers morning after morning and night after night. In the sense that morning and night prayers were fixed and unchanging, they were like ancient cathedral offices. More will be said about this when we turn to the Rule of 1987 and the Brothers’ use of the Liturgy of the Hours.

While our discussion of the Rule of 1718 continues, it is interesting to note that John Baptist de La Salle did not encourage the Brothers to pray the Divine Office for their morning and night prayers. De La Salle himself had great familiarity with the Divine Office. He prayed it during his formative years with his parents and grandparents and became intimately familiar with the Office during his years as a cathedral canon. De La Salle did not want the Brothers to aspire to the clerical state, which is most likely the reason why he steered the community away from using the Divine Office.

Still, the Brothers did employ a fair amount of Latin in their prayer life. This is somewhat quizzical when one considers the fact that De La Salle did not want the Brothers to aspire to the priesthood and also when one thinks of the strong proscriptions against Latin in the Brothers' Rule.³⁵ The only plausible explanation is that the Brothers desired to pray in fidelity to the tradition of the Church. Battersby noted in his scholarly research that "a great many of [the Brothers'] prayers were taken from the Liturgy or from the official prayers approved by the Church."³⁶

1956-1987: Transitioning to a New Era of Communal Prayer

The tremendous continuity in prayer formulas and time regulations that persisted from the early days of the Institute until almost two hundred fifty years later began to erode before the Second Vatican Council. The thirty-year period beginning with the General Chapter of 1956 and ending with the Rule of 1987 brought about a sea change in the Brothers' communal prayer life. The General Chapter of 1956 saw the need for a total revision of the Rule in effect at that time, that of 1947, and established a commission to prepare a new text. The work of this commission culminated about ten years later when the Chapter of 1966-1967 produced a new Rule, one radically different from any of its predecessors. This new Rule was almost entirely inspirational in character. The new text was complemented by a set of "Constitutions" and a "Book of Government." Following Vatican directives, these three texts were to serve as normative on a temporary basis and then be submitted to the Vatican for definitive approval after two successive General Chapters.³⁷

Where the 1967 Rule was almost totally inspirational in nature, its two companion documents, the Constitutions and the Book of Government, were quasi-judicial. The situation of having three governing documents became untenable with the promulgation of the new *Code of Canon Law*³⁸ in 1983. The new *Code of Canon Law* required religious congregations to have Rules with both spiritual and juridical elements. In 1984, in response to this new requirement, the Superior General of the Brothers established an international commission to prepare the draft text for a revised Rule. This draft text was to incorporate the vision of the three 1966-1967 Chapter documents and meet the new canonical requirements as well.³⁹

In preparation for the 1986 General Chapter, two preliminary drafts that were the work of this commission were circulated to Brothers throughout the world in an effort to gain wide-ranging input. The 1986 Chapter amended and then voted affirmatively on the text, which was to be sent to the Vatican for approval. The Vatican approved the document after some slight modifications and on January 26, 1987 it became the official Rule of the Brothers of the Christian Schools. The 1987 Rule is significant in that it marks the end of the twenty-year "experimental period" after the Second Vatican Council.

The language of the 1987 Rule is quite different from that of the 1718 Rule in that it incorporates a spiritual tone. Its prescriptions concerning communal prayer show significant elements of discontinuity with the tradition of the previous three hundred years. It does not mandate specific times for communal exercises to take place. Some exercises that had long been part of the Brothers' tradition of communal prayer – examination of conscience, meditation, spiritual reading, and personal prayer – were maintained by the Rule of 1987 but became the personal

responsibility of the individual Brother rather than exercises done in common. Other communal exercises like the accusation of faults and reading during meals were dropped altogether.⁴⁰

It is now time to turn to the prescriptions on communal prayer in the contemporary version of the Brothers' Rule. Each prescription is single-spaced, written in bold typeface, and followed by appropriate commentary.

Prescriptions on Communal Prayer in the Rule of 1987

“The Brothers arrange their work in such a way as to devote to spiritual reading all the time necessary to deepen their faith. Their personal program with provide for this.” (67a)

This prescription is markedly different from those concerning spiritual reading in the Rule of 1718. Here, spiritual reading is not mandated to take place in common, whereas in the Rule of 1718 there were two sessions devoted to spiritual reading in common, one from 5:45 a.m. to 6:00 a.m. and another from 5:30 p.m. to 6:00 p.m. In the Rule of 1718 spiritual reading was also mandated at meals. The Rule of 1987 leaves undefined the amount of time to be spent in spiritual reading.

The second part of the above prescription makes passing reference to “their personal program.” In the new dispensation, a Brother is expected to draw up a “personal annual program” that incorporates all the exercises of a Brothers' spiritual, mental, emotional, and physical life. The personal annual program is a significant development in the Brothers' tradition.

“The Brothers should have a great love for meditation and they should look upon it “as the first and principal of their daily exercises and the one most capable of drawing down God’s blessing on all the others.” In this prayer they set their minds on God and unite themselves to the person of Jesus Christ in his mysteries, his virtues and his teachings. Each day they undertake “the ascent to God through meditation,” as apostles responsible for the salvation of those confided to them. In this way, they hope to receive from the Lord the internal freedom and the spiritual discernment which their ministry requires, and the graces they need to work effectively for building up the kingdom of God.” (69)

The contemporary Rule does not mandate common meditation nor designate a specific time or a specific duration for it. Still, this prescription does call each individual Brother to the personal discipline of daily meditation. This is radically different than the Rule of 1718. The Rule of 1718 set aside two specific times for common meditation, first from 5:15 a.m. until 5:45 a.m. and again from 6:00 p.m. until 6:30 p.m.

“Every aspect of the Brother’s life is energized by the mystery of the Eucharist. As far as possible, they participate in the celebration of it every day. There, in communion with the death and resurrection of Christ and listening to the Word of God, the Brothers are a community united in mind and heart in the same Spirit for the same mission.” (70)

This prescription calls the Brothers to attend Mass every day: “As far as possible, they participate in the celebration of [the Eucharist] every day.” We also find in this prescription the

expectation that Brothers attend the daily liturgy together: “There [at the liturgy] . . . the Brothers are a community united in mind and heart in the same Spirit for the same mission.”

At the same time, this prescription is quite different from what was expected by the Rule of 1718. According to prescription 27.9 in that Rule, the Brothers were mandated to attend the first parish Mass after 6 a.m. as a community. This expectation held sway on all the days of the week except Sunday. Prescription 10.2 from the Rule of 1718 says of Sundays and feasts, “...the Brothers will assemble their pupils in the morning at the church of the parish in which they conduct school, to have them assist at High Mass⁴¹.”

“The community annual program foresees a certain number of occasions when the Eucharist will be celebrated in a more personalized and festive way. It also provides for a celebration centered around the Eucharist on those days when it is not possible to have Mass.” (70a)

This prescription highlights the centrality of the Eucharist in the communal life of the Brothers. We find here two things. First, a community’s annual program ought to anticipate certain occasions when the Eucharist “will be celebrated in a more personalized and festive way.” Secondly, when daily Mass is an impossibility there should be some communal prayer centered around the Eucharist. In early 18th-century France, the availability of a priest was rarely a question. But today sacerdotal presence is not always a guarantee, especially considering the Institute’s presence in eighty-four different countries.

This prescription has no equivalent in the Rule of 1718. It opens with the phrase “the community annual program,” which is something new to the Institute’s tradition. The “community annual program” (the CAP) is akin to the “personal annual program.” Every year each local community of Brothers is expected to review their communal program and make necessary modifications. The CAP allows Brothers the flexibility to set a local horarium and shape the communal activities of their daily, weekly, monthly, and yearly schedule. When employed properly, the CAP is an instrument containing much practicality and wisdom.

“The oratory where the Blessed Sacrament is reserved provides the ideal setting for community prayer. There the Brothers also come individually to spend time in adoration.” (70b)

This is another prescription that has no equivalent in the Rule of 1718. One might suspect that this prescription was included in the Rule of 1987 in response to community prayer being held in locations other than the house chapel during the experimental period following the Second Vatican Council.

“The Brothers meet together at least in the morning and in the evening to celebrate the Liturgy of the Hours in union with the praise and continual intercession of the Church. They may also organize different forms of prayer by which to express the life of their community.” (71)

This prescription includes points of discontinuity with the Brothers’ tradition. We have already seen in the Rule of 1718 that the Brothers’ daily routine was punctuated by times of communal

prayer from before the sun rose until just before they retired for the evening. The contemporary Rule mandates significantly less communal gathering. “The Brothers meet together at least in the morning and in the evening . . .” This injunction is specific in the sense that, in addition to daily Eucharist, communities of Brothers are expected to gather for communal prayer at least twice a day. This prescription certainly allows a local community to gather together for prayer more frequently; gathering for morning and evening prayer is to be the minimum. Though not stated in this prescription, Brothers’ communities are to specify times for morning and evening prayer as part of their community annual program.

Highlighting morning and evening for the times of prayer reflects the thinking of *Sacrosanctum Concilium*: “By the venerable tradition of the universal Church, lauds as morning prayer and vespers as evening prayer are the two hinges on which the daily office turns; hence they are to be considered as the chief hours and celebrated as such.”⁴² Prayer at morning and evening is to receive pride of place in the life of Christians.

This prescription states, “The Brothers meet . . . to celebrate the Liturgy of the Hours in union with the praise and continual intercession of the Church.” The Liturgy of the Hours is another example of discontinuity in the Brothers’ tradition, but an excellent development nonetheless. This development is positive because it unites the Brothers’ prayer with a countless number of other Christians – clergy and laity alike – who pray the Liturgy of the Hours. Vatican II’s renewal of the Liturgy of the Hours not only unites many contemporary believers the world over; it also unites those who use it with believers of the past two millennia who have sanctified their day with the Divine Office.

In the usual course of events, communities of Brothers are expected to use the Liturgy of the Hours at morning and evening prayer. But the prescription closes with a statement giving explicit permission to substitute different forms of prayer. It states, “They may also organize different forms of prayer by which to express the life of their community.” This flexibility is healthy because it honors the “human element” in the prayer life of a community. Take for example, having a themed prayer service on a Brother’s birthday or on the first day of the school year.

By way of contrast, in 1718 the Brothers’ vocal prayers were fixed, unchanging, and somewhat unique to their own congregation. There was little flexibility. Their prayers were certainly not a reflection of the universal prayer of the Church in the same way as is the Liturgy of the Hours. Brother Stanislaus Campbell, a scholar of the revised Liturgy of the Hours, is not convinced that the Brothers’ communal prayer life has been enhanced by the Liturgy of the Hours or by the use of thematic prayer services. He raises this question in a scholarly article entitled, “The Liturgy of the Hours and a Theology of Time: Time as a Constitutive Element in the Liturgy of the Hours and in the Traditional Communal Prayer of Christian Brothers.” To quote Brother Stanislaus,

Brothers’ communities today use for communal prayer either some homemade, thematic prayer services or Morning and/or Evening Prayer of the Roman Liturgy of the Hours. The former usually have no relationship to the time of day at which they are used, and the latter, despite revision, remain very much in the monastic tradition of the Office. Their time-relatedness is minimal. If the Brothers’ [three]-hundred year tradition of communal prayer is one in which the principal prayers

of morning and night were time-related and if part of the charism of the founder to be incarnated in their lives today is to see in the temporal events of life God's call and action enabling participation in Jesus' dying and rising, then perhaps a form of Office more in the cathedral tradition – a form which fosters a symbolic awareness of time – would be a more effective prayer in their communities.⁴³

Brother Stanislaus is correct to highlight that Christian prayer should foster our participation in Jesus' dying and rising, respectively expressed at morning and evening. Solid Christian prayer does this. But even if the revised Liturgy of the Hours is not perfect in this regard, it is far better for the Brothers to be united with others in this universal prayer of the Church than have a form of the Office that is completely their own. The four-week cycle of the Liturgy of the Hours offers enough repetition and consistency for familiarity and memorization. If the Brothers are to improve the time-relatedness of their morning and evening prayer so as to better highlight the paschal mystery during these important points of the day, consideration should be given to adding prayers at the beginning and/or end of the Office that are specific to their congregation. This possibility is superior to any thought of jettisoning the official universal prayer of the Church.

Before continuing on to the next prescription, it is important to say that morning and evening prayer in the Rule of 1987 will often be contrasted with morning and night prayer in the Rule of 1718. Though communal prayer in the Rule of 1718 punctuated the entire day, the communal prayer gatherings at morning (5:00 a.m.) and night (8:30 p.m.) are the most fitting comparison to morning and evening prayer in the Rule of 1987. It is also significant that these two times of prayer enshrined in the Rule of 1718 persisted in the official Rule of the Institute until the Chapter of 1966.

“The Brothers ensure the quality of their community prayer by having it well prepared, allowing sufficient time for it, and entrusting it to capable leaders. They share their petitions and their reflections. They give outward expression to their prayer but they also share the deeper reflection which silence makes possible.” (71a)

This prescription suggests three ways in which to promote the quality of community prayer, “. . . having it well-prepared, allowing sufficient time for it, and entrusting it to capable leaders.” We would not come across a phrase like “having it well prepared” in the Rule of 1718 because the primitive morning and night prayers were fixed and unchanging. Lauds and vespers from the Liturgy of the Hours indeed take some effort if they are to be noble and fitting worship of Almighty God, rather than a race of words.

The above prescription also encourages Brothers to share their “petitions and reflections” during communal prayer times. In the context of a religious community, these two recommendations can be easily assimilated into lauds and vespers. The conclusion of the daily preces (invocations at morning prayer and intercessions at evening prayer) offers a natural place to add personal petitions. A natural space for shared reflection comes at the conclusion of the daily reading. It would be fitting for the responsory to be omitted when such shared reflection takes place; in this case the shared reflection would be the response to God's word. The above prescription also

encourages periods of silence during morning and evening prayer, an important exhortation in keeping with the rubrics for the revised Liturgy of the Hours.⁴⁴

“The more flexible timetable on Sundays, holidays and during vacation periods always includes sufficient time for community prayer. This is also an opportunity for more prolonged personal prayer and for their religious development.” (71c)

An interesting choice of words in this prescription is the phrase “The more flexible timetable.” These words highlight an element of discontinuity with almost three centuries in the tradition of the Brothers’ horarium. In the Rule of 1718 and in subsequent versions of the Rule, there was hardly a “more flexible timetable.” The schedule was etched in stone on Sundays, holidays, and even during vacation periods. Another interesting phrase in the above prescription is “. . . always includes sufficient time for community prayer.” This phrase is a summons for the Brothers to prioritize communal prayer during the entire rhythm of the year. This wording also serves as a corrective against any tendency toward laxity in communal prayer, especially as it existed during the twenty year experimental period after the Second Vatican Council.

“The Brothers want their community to be a praying community open to all who wish to join them for prayer.” (71d)

This prescription includes another element of discontinuity not only with the Brothers’ tradition, but with religious life in general. Before Vatican II the rules of religious congregations would have highlighted the importance of separation from the world. The prevailing sentiment found in congregational rules would not have been to welcome “outsiders” to the communal prayer of the religious community. In 1718 the only person possibly welcome to join the Brothers for prayer would have been a priest, never a layperson and especially never a woman.⁴⁵

This prescription is the exact opposite. It encourages the Brothers’ Community to welcome all who wish to join them for prayer. The desire to be hospitable expressed in this prescription seems more in tune with the gospel and with the spirit of Christian joy.

“Each Brother has the primary responsibility for his personal prayer. Each one and all together are jointly responsible for community prayer.” (72)

In the Rule of 1718, and every version thereafter until Vatican II, there was practically no unscheduled time in the Brothers’ horarium. In one sense, a Brother did not need to take responsibility for scheduling and keeping his personal prayer time; it was built into the daily schedule. On the positive side, this rigor probably helped many Brothers keep the discipline of regular prayer life. But there are some negatives to consider. Some Brothers must have had difficulty matching their natural body rhythm with the scheduled times for personal prayer; not everyone’s body clock is the same. Another negative is that the former system would not allow one to linger in or prolong their personal prayer; there was always something else that followed.

In the old system, prayers would only have been led by the Brother Director or his delegate. In the new dispensation, responsibility for leading prayer is diffused beyond the Brother Director.

Each Brother is called upon to accept responsibility for the quality of the community's prayer. This is a positive development.

“Ordinarily the Brothers give to God at least two hours of each day in meditation, the Eucharist, community vocal prayer, spiritual reading and personal prayer. In this way they nourish their life of faith and strengthen their religious and apostolic commitment.” (73)

This prescription is a rarity in the Rule of 1987 in the sense that we find mention of a specific amount of time. The mention of “two hours” was included in the Rule of 1987 after extensive discussion at the Brothers’ 39th General Chapter. There was considerable reluctance to include this specificity because of “fear of returning to the old legalism.”⁴⁶ Approximately half of the two hours of prayer is mandated to be done communally: morning and evening exercises – usually from the Liturgy of the Hours – and daily Mass. If a contemporary Brother is to be faithful to the present Rule, he is left to discipline himself with regard to the other hour of daily prayer. This other hour of prayer is comprised of meditation, spiritual reading, and personal prayer, unless of course a local community chooses to practice them in common.

As previously mentioned, the Rule of 1987 put in place the *Personal Annual Program*. This mechanism is intended to help the individual Brother remain faithful to daily meditation, spiritual reading, and personal prayer. It is expected that each Brother revisit and possibly revise his *Personal Annual Program* at the beginning of every school year. Something akin to the *Personal Annual Program*, but on a community-wide basis, is mentioned in the next prescription.

“At the beginning of each year, when they are setting up or revising the community program, the Brothers regulate the order, times and rhythm of their prayer in community. Then they live out in practice what they have decided. When they are prevented from taking part in community prayer, they find ways to make up for it.” (73a)

According to the Rule of 1987, the times and rhythm of the Brothers’ communal prayer schedule are to be arranged and agreed upon at the local level as part of their *Community Annual Program*. This reflects the principle of subsidiarity, a notion that gained prominence at Vatican II. The injunction about making up missed prayer in the above prescription is not specific: “When they are prevented from taking part in community prayer, they find ways to make up for it.” The Rule of 1718 on the other hand was quite specific about making up missed prayer. One example to illustrate this point is prescription 27.32: “When the Brother Director has not been able to make mental prayer with the community, he will make it for a quarter of an hour at his bedside after evening prayer if he has been unable to do so before.”

“Mindful of the recommendations of the Church, and faithful to the traditions of the Institute, the Brothers honor the Virgin Mary each day, whether personally or in community, by the recitation of the rosary or some other practice of devotion to Mary which is in keeping with the guidelines of the Church.” (76a)

In the contemporary Rule, flexibility reigns supreme concerning devotion to the Blessed Mother. The local community is to decide when drawing up their community annual program whether the Virgin Mary will be honored personally or communally. If they decide on a communal exercise,

the community must also decide on what devotion to Mary they will practice. In one sense, this flexibility is wise. In 1718, the Brothers were only present in France and the city of Rome. When the Rule of 1987 was written the Brothers were present in at least eighty-four different countries. The flexibility in this prescription honors the fact that Marian devotion takes on different forms in different cultures. But the flexibility in this prescription is not all positive. The fact that it does not definitively call the Brothers to honor the Virgin Mary in common seems to go against the communal nature of religious life itself.

It will be no surprise that Marian devotion in the Rule of 1718 was more directive. One example is that it mandated that three decades of the rosary be prayed in common while walking to school, both in the morning and in the afternoon. The early 18th-century Rule had a particular provision in case a Brother missed the common recitation of the rosary. Prescription 4.11 reads: “None of the Brothers will fail to say the rosary every day; if anyone has not been able to say it with the community, he will say it at another time appointed for him by the Brother Director.”

Conclusion

This essay has given the reader a look into the tradition of communal prayer in the life of the Brothers of the Christian Schools. This has been accomplished by comparing prescriptions on communal prayer in two versions of their Rule, 1718 and 1987. From 1718 to the current post-Vatican-II period, the Brothers’ communal prayer life has changed from a single and highly structured schedule that was identical in every local Brothers’ community to a less structured and more flexible set of independent schedules. The fact that the horarium is now established by each individual community at the beginning of every school year has allowed for variation and honors the individual character of each local Brothers’ community.

We have also seen that the core content of the Brothers’ morning and night prayer used in 1718 remained in use until the twenty-year period of experimentation after Vatican II. With the Rule of 1987 the traditional core of the Brothers’ communal vocal prayer was definitively jettisoned in favor of morning and evening prayer from the Liturgy of the Hours. The Rule of 1987 also dispensed with a number of prayer exercises that had long been practiced in common as part of the Brothers’ tradition: spiritual reading, common meditation, examination of conscience, and personal prayer. These are now the responsibility of the individual Brother.

At present, the Brothers of the Christian Schools are working on a major revision of their 1987 Rule. It remains to be seen if they will reincorporate certain aspects of their traditional communal prayer life that were abandoned or modified in the years after Vatican II and then codified in the Rule of 1987.

Notes

1. The Rule of 1718 gives prescriptions on communal prayer for numerous variations: Sundays and feasts, Holidays, Certain Days of the Year, Vacation Time, and the Time of the Common Retreat. The prescriptions on communal prayer in the Rule of 1987 are not given in such variation.

2. The name given to the daily schedule of those living in a religious community or seminary.
3. “Brothers of the Christian Schools” and “Institute” are used interchangeably in the course of this essay.
4. The original Latin version of *In Apostolicae Dignitatis Solio* and a corresponding French translation can be found in: Brothers of the Christian Schools, *Cahiers Lasalliens* 11 (Rome: Frères des Écoles Chrésiennes, 1962): 356-365.
5. Jean Baptist Blain. *The Life of John Baptist de La Salle*, Book 1, (Landover, Md.: Lasallian Publications, 2000): 80.
6. A listing of the versions of the Rule from 1680 until 1947 can be found in Brothers of the Christian Schools, *Cahiers Lasalliens* 25, (Rome: Frères des Écoles Chrésiennes, 1965): 3-6. Subsequent versions of the Rule were issued in 1966, 1976, 1987, 2002, and 2008. The 2002 edition made minor corrections to the English translation of the Rule. The 2008 edition included a revision of the Brothers’ vow formula.
7. The General Chapter is conducted at the Generalate in Rome, and is representative of all Brothers worldwide; legislation is undertaken, and the Superior General is elected for a seven-year term. The General Chapter held in 2007 was the 44th in the history of the Institute.
8. Clair Stanislaus Battersby, FSC. *Our Community Prayers*, (Rome, Lasallian Publications, 1953): 4.
9. Luke Salm, FSC. Introduction to *Rule and Foundational Documents by John Baptist de La Salle* (Landover, MD: Lasallian Publications, 2002): 9.
10. Augustine Loes, FSC, and Ronald Isetti. Preface to *Rule and Foundational Documents by John Baptist de La Salle* (Landover, MD: Lasallian Publications, 2002): xi.
11. Battersby, 5.
12. See references to the *Manuel de Piété* in Battersby, *Our Community Prayers*, 5.
13. Battersby, 19-22.
14. This aspirational prayer in its entirety is “Live Jesus in our hearts!” to which everyone responds, “Forever!” St. La Salle abbreviated the prayer in his written version of the 1718 Rule in the same manner as is included here.
15. The Brother Director is the local religious superior of a community with terms limited by Canon Law or by the Rule.

16. Thomas à Kempis. *The Imitation of Christ*, ca. 1418-1427. Translated from the Latin by Aloysius Croft and Harold Bolton, as published by the Bruce Publishing Company, Milwaukee, WI., 1940, Dover Thrift Editions, 2003.

17. John Baptist de La Salle. *Rule and Foundational Documents* (Landover, MD: Lasallian Publications, 2002): 45-46. Prescriptions 26:1-3 from the Rule of 1718 say: “The Brothers who have learned the Latin language will make no use of it after entering the Society and will act as if they did not know it; also, no Brother will be allowed to teach Latin to any person whatever within or outside the house. It will not even be allowed for anyone to read any Latin book or to speak a single word of Latin without an absolute and indispensable necessity and by order of the Brother Director when, for example, an occasion presents itself to speak to a stranger who does not know the vernacular and knows Latin. There will not be any exclusively Latin book in any of the houses of the Institute except the Office books. There will also not be any that might serve to learn the Latin language, and if there are any Latin books translated into the vernacular, having Latin on one side and the vernacular on the other, it will not be permitted to read them (unless in a public reading) except by those who are thirty years of age and in whom no liking for Latin has been noticed, and they will read the vernacular only.”

18. Fourteenth-century new religious movement whose focus was the rediscovery of genuine pious practices and conversion.

19. Battersby, 23.

20. Battersby, 23.

21. French priest and founder of the Society of Saint-Sulpice, also known as the Sulpicians (1608-1657).

22. Battersby, 29.

23. A spiritual discipline, prescribed by Church law, which placed restrictions on the amount of food consumed on particular days. Meals were limited to one per day on “fast days.”

24. The Daily Examen is a technique of prayerful reflection on the events of the day in order to detect God’s presence and discern his direction for us.

25. An interesting fact about Tronson’s book is that each examination subject was treated briefly and divided into three points. This is the exact pattern that De La Salle followed when he wrote a book of meditations for the Brothers’ morning prayers. Most of De La Salle’s meditations are also brief and divided into three points. Battersby, 31-32.

26. Battersby, 32.

27. *Rule of 1718*, 27:13-14.

28. *Rule of 1718*, 29:4.

29. John Baptist de La Salle. *Collection of Various Short Treatises*, (Landover, MD: Lasallian Publications, 1993): 61.
30. John Baptist de La Salle. *Explanation of the Method of Interior Prayer*. Translated by Richard Arnandez and edited by Donald Mouton. Landover, MD: Lasallian Publications, 1995. 169 pages [*Explanation of the Method of Mental Prayer*, translated from the 1739 French manuscript (New York: La Salle Bureau, 1960) 163 pages]
31. De La Salle. *Collection of Various Short Treatises*, 55.
32. *Sub tuum praesidium confugimus, Sancta Dei Genetrix. Nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta. Amen.* English translation: Under thy protection our refuge, Holy Mother of God. Despise not our petitions in our need, but from all dangers deliver us always, Virgin Glorious and Blessed. Amen.
33. Battersby, 46.
34. Battersby, 44.
35. Refer to endnote seventeen above.
36. Battersby, 47.
37. Salm, Introduction to *Rule and Foundational Documents*, 9.
38. The *New Code of Canon Law* was promulgated by Pope John Paul II on January 25, 1983. This text prescribes codification of canonical legislation for the Latin Rite of the Catholic Church.
39. Salm, Introduction to *Rule and Foundational Documents*, 10.
40. Salm, Introduction to *Rule and Foundational Documents*, 11.
41. A solemn, or Tridentine, mass celebrated with a deacon and a subdeacon.
42. Vatican Council II. *Sacrosanctum Concilium*, (Vatican City: 1963): 89a, 100.
43. Stanislaus Campbell. "The Liturgy of the Hours and a Theology of Time: Time as a Constitutive Element in the Liturgy of the Hours and in the Traditional Communal Prayer of Christian Brothers," (paper presented to the study group on Liturgy in Religious Communities, annual meeting of the North American Academy of Liturgy, Philadelphia, PA, January, 1985).
44. United States Conference of Catholic Bishops. *General Instruction on the Liturgy of the Hours* (Washington: United States Conference of Catholic Bishops, 2002): 48, 112.

45. See Rule of 1718, Chapter 14: “How the Brothers Ought to Conduct Themselves with Regard to Outsiders.”

46. Luke Salm. *A Religious Institute in Transition: The Story of Three General Chapters*, (Romeoville, IL: Christian Brothers Publications, 1992): 238-239.

Appendix A¹

Morning Prayer in 1718

In nomine Patris, et Filii, et Spiritus Sancti.

Amen.

Let us renew our attention to the holy presence of God.

Oratio mea ascendat ad te, Domine, et descendat super nos misericordia tua.

Let us implore the assistance of the Holy Ghost.

Veni sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Emitte spiritum tuum et creabuntur. Et renovabis faciem terrae. Oremus, Deus qui corda fidelium sancti Spiritus illustratione docuisti; de nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum. Amen.

Let us adore God and render Him our homage.

Benedicta sit sancta et individual Trinitas, nunc et semper, et per infinita saecula saeculorum.

Amen.

Adoramus te, Christe, et benedicimus tibi, quia per sanctam crucem tuam redemisti mundum.

O my God I acknowledge myself unworthy to appear before Thee, and to do Thee homage, having so often abused Thy goodness and Thy grace. I most humbly beg pardon for this abuse, and for the many sins which I have hitherto committed; and I am resolved, with the assistance of Thy holy grace, to love nothing but Thee, or in Thee, and to love Thee with my whole heart. I unite myself to Jesus, my Saviour, to render Thee, in Him, and through Him, all the adoration due to Thee, and in this union I thank Thee for all the graces and favors which thou hast been pleased to confer upon me: for having given me life, for having preserved it till now, for having made me a Christian, for having withdrawn me from the world, and delivered me from my sins, for having preserved me during the past night, and given me this day to serve Thee. I offer Thee all my thoughts, words, and actions of this day, that they may be wholly consecrated to Thee, and that they may procure for me Thy holy love, which is all I desire. I offer Thee the new life which Thou hast just given me, by awaking me from sleep. Let it, I beseech Thee, be to me a life of grace, so that I may henceforth be able to say, that it is no longer I who live, but that it is Jesus Christ who liveth in me. Suffer then, no longer, O my God, that there be in me anything opposed to Thy holy will. Destroy all my evil inclinations, and annihilate in me all those sentiments of disordered nature tending to sway my heart, in order that it may be guided solely by thy Divine Spirit. I am resolved, for the love of Thee, to use all the violence necessary to die to myself, and to live only for Thee. I renounce my self-will, and the unbecoming pleasures which I might take in the use of my senses. I abandon myself entirely to Thee, to suffer, this day, to the full extent of Thy desires. Give us, O my Savior Jesus, that perfection which Thou desirest of us in Thy Holy Gospel, and that union which Thou didst ask of Thy Eternal Father for us, before Thy death. Amen.

¹ The editors have chosen to retain the author's original use of Latin and English texts because these prayers would have been said in these languages at that time.

Litanies of the Holy Name of Jesus

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Jesu audi nos...misere nobis

Jesus exaudi nos...

Pater de coelis Deus...

Fili redemptor mundi Deus...

Spiritus Sanctae Deus...

Sanctae Trinitas unus Deus...

Jesu, Fili Dei vivi...

Jesu, splendor Patris...

Jesu, candor lucis aeternae...

Jesu, Rex gloriae...

Jesu, sol justitiae...

Jesu, Fili Mariae Virginis...

Jesu, admirabilis...

Jesu, Deus fortis...

Jesu, Pater futuri saeculi...

Jesu, magni consilii Angele...

Jesu, potentissime...

Jesu, obedientissime...

Jesu, obedientissime...

Jesu, mitis et humilis corde...

Jesu, amator castitatis...

Jesu, amator noster...

Jesu, Deus pacis...

Jesu, auctor vitae...

Jesu, exemplar virtutum...

Jesu, zelator animarum...

Jesu, Deus noster...

Jesu, refugium nostrum...

Jesu, pater pauperum...

Jesu, thesaurus fidelium...

Jesu, bone pastor...

Jesu, lux vera...

Jesu, sapientia aeterna...

Jesu, bonitatis infinita...

Jesu, via et vita nostra...

Jesu, gaudium angelorum...

Jesu, magister apostolorum...

Jesu, doctor Evangelistarum...

Jesu, fortitude Martyrum...

Jesu, lumen Confessorum...

Jesu, puritas Virginum...

Jesu, corona Sanctorum omnium...

Agnus Dei qui tollis peccata mundi...

Oremus.

Domine Jesu Christe qui dixisti, Petite et accipietis; quaerite et invenietis; pulsate, et aperietur vobis; quaesumus, da nobis petentibus diviniddimi tui amoris affectum, ut te toto corde, ore et opera diligamus et a tua nunquam laude cessemus. Domine Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtutu: ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitations et opera. Actiones nostras quaesumus Domine aspirando praeveni, et adjuvando prosequere: ut cuncta nostra oration et operation a te semper incipiat et per te coepta finiatur. Qui vivis et regnas in saecula saeculorum. Amen.

Let us lay before God our petitions and our wants.

Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

Let us greet the Most Blessed Virgin and beg her to intercede for us.

Ave Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui Iesus. Sancta Maria, Mater Dei ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Let us renew our profession of faith.

Credo in Deum Patrem omnipotentem, Creatorem caeli et terra. Et in Jesus Christum, Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus et sepultus; descendit ad infernos, tertia die resurrexit a mortuis; ascendit ad caelos; sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

Let us pray to St. Joseph, our Patron and Protector.

Fidelis Joseph quem constituit Dominus suae carnis nutritium, suae Matris solatium, et solum in terris magni consilii coadjutorem fidelissimum; impetra ut faciamus voluntatem patris, ut conferamus in corde nostro quae complete sunt in Filio; et ut, abundante Spiritus Sancti gratia, mundo corde et casto corpora Deo serviamus.

Let us implore the aid of our holy Guardian Angel.

Angele Dei qui custos es mei, me tibi commissum pietate superna, hodie illumine, custody, rege et gubernas. Amen.

Oremus.

Visita quaesumus Domine habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitant in ea, qui nos in pace custodiant et benediction tua sit super nos semper. Per Christum dominum Nostrum. Amen.

Omnes sancti et sanctae Dei

Intercedite pro nobis.

Fidelium animae, per misericordiam Dei, requiescant in pace.

Amen.

Live Jesus in our hearts...

Forever!

Appendix B

Prayers Said Toward the End of Mental Prayer in the Primitive Rule

Litanies of Divine Providence

Kyrie eleison...Kyrie eleison.

Christe eleison... Christe eleison.

Kyrie eleison... Kyrie eleison.

Jesu infans, audi nos...misere nobis

Jesu infans exaudi nos...

Pater de coelis Deus...

Fili redemptor mundi Deus...

Spiritus Sanctae Deus...

Sanctae Trinitas unus Deus...

Providentia Dei, finis dingus amoris Angelorum et hominum...

Providentia Dei, a corde Christe ducta...

Providentia Dei, spes salutis...

Providentia Dei, solatium animae peregrinae...

Providentia Dei, via caeli...

Providentia Dei, dux fidelis animae in omnibus periculis, et illa vitemus...

Providentia Dei, gratiarum distributrix...

Providentia Dei, omnium honorum thesaurus inexhaustus...

Providentia Dei, justorum presidium...

Providentia Dei, spes peccatorum derelictorum...

Providentia Dei, refugium miserorum...

Providentia Dei, ad quam in necessitate confugimus...

Providentia Dei, in temptestatibus tranquillitas...

Providentia Dei, cordis quies...

Providentia Dei, refugium afflictorum...

Providentia Dei, omnibus malis efficax remedium...

Providentia Dei, quae das famelicis alimenta...

Providentia Dei, fons refrigerationis...

Providentia Dei, pauperum columen...

Providentia Dei, viduae et pupilli praesidium...

Providentia Dei, divinum attributum cui honores et adorations debemus...

Providentiam tuam exaltamus, Domine

Et omnibus ejus decretis nos committimus.

Oremus...Omnipotens aeterne Deus, qui super nos providentiar aspectus immittis, ut nos licet indignos conducas, consede, quaesumus, ut nos adeo ejusdem Providentiae administrationi per sursum mutabilem hujus vitae committamus ut honorum caelestium immutabilitatem perveniamus; Per Christum Dominum nostrum.

Amen.

O Domina Mea

O Domina mea, sancta Maria, me, in tuam benedictam fidem ad singularem custodiam et in sinum misericordiae tuae, hodie et quotidie, et in hora exitus mei animum meum et corpus meum tibi commendo. Omnem spem et consolationem meam, omnes angustias et miseras meas, vitam et finem vitae meae tibi committo; ut per tuam sanctissimam intercessionem et per tua merita, omnia mea dirigantur et disponantur opera, secundum tuam tuique Filii voluntatem. Amen.

Angelus

Angelus Domini nuntiavit Mariae.

Et concepit de Spiritu Sancto.

Ave Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui Iesus.

Sancta Maria, Mater Dei ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Ecce ancilla Domini,

Fiat mihi secundum verbum tuum.

Ave Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui Iesus.

Sancta Maria, Mater Dei ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Et Verbum caro factum est,

Et habitavit in nobis.

Ave Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui Iesus.

Sancta Maria, Mater Dei ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Ora pro nobis, sancta Dei Genetrix,

Ut digni efficiamur promissionibus Christi.

Oremus...

Gratiam tuam, quaesumus, Domine, mentibus nostris infunde; ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem eius et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

Benedicat

Benedicat et custodiat nos omnipotens et misericors Dominus, + Pater, et Filius, et Spiritus Sanctus.

Amen.

Appendix C

Grace Before and After Breakfast in the Primitive Rule

Grace Before Breakfast

Oremus.

Benedicite, Domine, Nos et ea quae sumus sumpturi benedicat dextera Christi + in nomine Patris, et Filii et Spiritus Sancti. Amen.

Grace After Breakfast

Agimus tibi grátias omnipotens Deus, pro univérstis beneficiis tuis, qui vivis et regnas in saecula saeculorum.

Amen.

Beata viscera Mariae Virginis quae portaverunt aeterni Patris Filium.

Amen.

Divinum auxilium maneat semper nobiscum.

Amen.

Fidelium animae per misericordiam Dei requiescant in pace.

Amen.

Pater noster... (in silence)...Et ne nos inducas in tentationem sed libera nos a malo. Amen.

Deus det nobis suam pacem.

Amen.

Appendix D

Litany of the Holy Child Jesus

Kyrie eleison...Kyrie eleison.
Christe eleison... Christe eleison.
Kyrie eleison... Kyrie eleison.
Jesu infans, audi nos...misere nobis
Jesu infans exaudi nos...
Pater de coelis Deus...
Fili redemptor mundi Deus...
Spiritus Sanctae Deus...
Sanctae Trinitas unus Deus...
Infans, Jesu Christe...
Infans, Deus vere...
Infans, Fili Dei vivi...
Infans, ante luciferum genite...
Infans, Verbum caro factum...
Infans, sapientia Patris...
Infans, intefritas Matris...
Infans, Patris primogenite...
Infans, Matris primogenite...
Infans imago Patris...
Infans, origo Matris...
Infans, Patris splendor...
Infans, Matris honor...
Infans, aequalis Patri...
Infans, subdite Matri...
Infans, Patris deliciae...
Infans, donum Patris,
Infans, munus Matris,
Infans, Creator hominis...
Infans, virtus Dei...
Infans, forma servi...
Infans, Deus noster...
Infans, frater noster...
Infans, viator in gloria...
Infans comprehensos in via...

Oremus.

Domine Jesu, qui sublimitatem incarnatae divinitatis tuae et humanitatis tuae divinissimae usque ad humillimum nativitatis et infantiar statum, pro nobis exinanire dignatus es, da nobis ut divinam in infantia sapientiam, in debilitate potentiam, in exilitate majestatem agnoscentes, te parvelum adoremus in terris, te magnum intueamur in caelis; Qui vivis et regnas, Deus, per omnia saecula saeculorum. Amen. Exaudiat nos Dominus Jesus infans. Nunc et semper, et in saecula saeculorum. Amen.

Infans, vir ab utero...
Infans senex a puero...
Infans pater saeculorum...
Infans, aliquor dierum...
Infans, vita lactens...
Infans, Verbum silens...
Infans, vagiens in cunis...
Infans Fulgurans in caelis,
Infans terror inferni...
Infans jubilum paradise...
Infans, tyrannis formidabilis...
Infans, magis desiderabilis...
Infans, exul a populo...
Infans, rex in exilio...
Infans, idolorum eversor...
Infans, gloried Patris zelator...
Infans, fortis in debilitate...
Infans, potens in exilitate...
Infans, thesaurus gratiae...
Infans fons amoris...
Infans, instaurator caelestium...
Infans, reparatory terrestrium...
Infans, caput angelorum...
Infans, radix Patriarcharum...
Infans, sermo Prophetarum...
Infans, desiderium Gentium...
Infans, gaudium Pastorum...
Infans, salus infantium...
Infans, primities Sanctorum omnium...
Agnus Dei qui tollis peccata mundi...
parce nobis, Domine.
Agnus Dei qui tollis peccata mundi...
parce nobis, Domine.
Agnus Dei qui tollis peccata mundi...
miserere nobis.

Appendix E

Prayers During the Interim Between the Particular Examen and the Midday Meal

Let us ask of God the grace to take our meal in holy dispositions.

My God, I adore Thy bounty in thus providing a meal for the restoration of our strength and the preservation of our life. I adore Thy holy intentions in this institution, namely, the recuperation of that which has been destroyed by work that we may be able to labor the more effectively in Thy service afterwards. I adore the holy dispositions of Thy divine Son Jesus Christ in the meals which He took while on earth to teach us to sanctify ours. In order that I may unite myself to these holy dispositions, impress Thy holy presence so profoundly upon my mind that I may approach the table only with deep respect to take only what I need, and that I may partake of the food only with great reverence as being consecrated nourishment. Animate me with Thy Spirit in order to drive away any avidity that I might feel for this food, and to enable me to renounce all the movements of sensuality which might arise within me during the meal. May my mind replenish itself with thee, O my God, while my body partakes of this nourishment, and may my heart taste with pleasure the sweetness of Thy love.

Let us pray for our Brothers and Benefactors who are dead.

De profundis clamávi ad te, Dómini: Domíne, exaúdi vocem meam.

Fiant aures tuae intendéntes: in vocem deprecationis meae.

Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?

Quia apud te propitiation est: et propter legem tuam sustínui te, Dómine.

Sustínuit anima mea in verbo ejus: sperávit anima mea in Dómino.

A custódia matutína usque ad noctem: speret Israel in Dómino.

Quia apud Dóminum misericórdia: et copiósa apud eum redemption.

Et ipse rédimet Israel: ex omnibus iniquitátibus ejus.

Réquiam aetérnam dona eis, Dómine:

Ex lux perpétua Lúceat eis.

Requiescant in pace.

Amen.

Dómine, exaúdi oratió nem meam.

Et clamor meus ad te véniat.

Oremus...Deus vénia e lár gito ret hú má nae salú tis amá tor: quaesumus cleméntiam tuem ut nostrae Congregatió nis fraters, propínquos set benefactors qui ex hoc saeculo transiérunt, beá ta maria simper Virgine intercendénte cum omnibus Sanctis tuis, ad perpétuae beatitú dinis consortium perveníre concedes. Per Christum Dó minum nostrum.

Amen.

Angelus

Angelus Domini nuntiavit Mariae.

Et concepit de Spiritu Sancto.

Ave Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui Iesus.

Sancta Maria, Mater Dei ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Ecce ancilla Domini,

Fiat mihi secundum verbum tuum.

Ave Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui Iesus.

Sancta Maria, Mater Dei ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Et Verbum caro factum est,

Et habitavit in nobis.

Ave Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui Iesus.

Sancta Maria, Mater Dei ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Ora pro nobis, sancta Dei Genetrix,

Ut digni efficiamur promissionibus Christi.

Oremus...

Gratiam tuam, quaesumus, Domine, mentibus nostris infunde; ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem eius et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen

Appendix F

Grace Before and After the Midday Meal

Grace Before the Midday Meal

Benedicite...Benedicite.

Oculi omnium in te spirant, Domine, et tu das escam illorum in tempore opportune. Aperis tu manum tuam, et imples omne animal benediction.

Kyrie eleison...Kyrie eleison.

Christe eleison... Christe eleison.

Kyrie eleison... Kyrie eleison.

*Pater noster... (in silence)...Et ne nos inducas in tentationem
sed libera nos a malo. Amen.*

*Oremus...Benedic, domine, nos + et haec tua dona quae de tua largitate sumus sumpture. Per
Christum Dominum nostrum.*

Amen.

Jube, Domne, benedicere. Mensae caelestis participles faciat nos rex aeternae gloriae.

Amen.

Grace After the Midday Meal

Tu autem, Domine, miserere nobis.

Deo gratias. (All then rise.)

Confiteantur tibi, Domine, omnia opera tua.

Et sancti tui benedicant tibi.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

*Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis: Qui vivis et regnas in
saecula saeculorum.*

Amen.

Laudate Dominum, omnes gentes, laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia eius et veritas Domini manet in aeternum.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster... *(in silence)*...**Et ne nos inducas in tentationem.**

Sed libera nos a malo.

Dispersit, dedit pauperibus.

Iustitia eius manet in saeculum saeculi.

Benedicam Dominum in omni tempore.

Semper laus eius in ore meo.

In Domino laudabitur anima mea.

Audiant mansueti, et laetentur.

Magnificate Dominum mecum.

Et exaltemus nomen eius in idipsum.

Sit nomen Domini benedictum.

Ex hoc nunc et usque in saeculum.

Retribuere, dignare, Domine, omnibus, nobis bona facientibus propter nomen tuum, vitam aeternam.

Amen.

Benedicamus Domino.

Deo gratias.

Fidelium animae per misericordiam Dei requiescant in pace.

Amen.

Pater noster... *(in silence to the end)*

Deus det nobis suam pacem.

Amen.

Live Jesus in our hearts...

Forever!

Appendix G

Litany of St. Joseph

Litany of St. Joseph

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de caelis, Deus...miserere nobis.

Fili, Redemptor mundi, Deus...

Spiritus Sancte Deus...

Sancta Trinitas, unus Deus...

Sancta Maria...ora pro nobis

Sancte Ioseph...

Proles David inclyta...

Lumen Patriarcharum...

Dei Genetricis Sponse...

Custos pudice Virginis...

Filii Dei nutricie...

Christi defensor sedule...

Almae Familiae praeses...

Ioseph iustissime...

Ioseph castissime...

Ioseph prudentissime...

Ioseph fortissimo...

Ioseph obedientissime...

Ioseph fidelissime...

Speculum patientiae...

Amator paupertatis...

Exemplar opificum...

Domesticae vitae decus...

Custos virginum...

Familiarum columen...

Solacium miserorum...

Spes aegrotantium...

Patrone morientium...

Terror daemonum...

Protector sanctae Ecclesiae...

Agnus Dei, qui tollis peccata mundi...parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi...exaudi nobis, Domine.

Agnus Dei, qui tollis peccata mundi...miserere nobis.

Constituit eum dominum domus suae.

Et principem omnis possessionis suae.

Oremus...Deus, qui in ineffabili providentia beatum Ioseph sanctissimae Genetricis tuae Sponsum eligere dignatus es, praesta, quaesumus, ut quem protectorem veneramus in terris, intercessorem habere mereamur in caelis: Qui vivis et regnas in saecula saeculorum. Amen.

Appendix H

Veni Sancte Spiritus

+ *In nomine Patris, et Filii, et Spiritus Sancti.*

Amen.

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Emitte Spiritum tuum et creabuntur;

Et renovabis faciem terrae.

Oremus...

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de eius semper consolatione gaudere. Per Christum Dominum nostrum. Amen.

Live Jesus in our hearts...

Forever!

Appendix I

Prayers Before and After Supper

Prayer Before Supper

Benedicite.

Benedicite.

Edent pauperes

Et saturabuntur, et laudabunt Dominum, qui requirunt eum: vivant corda eorum in saeculum saeculi.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster... (in silence)...***Et ne nos inducas in tentationem.***

Sed libera nos a malo.

Ad caenam vitae aeternae perducatur nos Rex ternae gloriae.

Amen.

Live Jesus in our hearts...

Forever!

Prayer At the End of Supper

Tu autem, Domine, miserere nobis.

Deo gratias.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus.

Escam dedit timentibus se.

Gloria Patri et Filio et Spiritui Sancto.

Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

Benedictus Deus in donis suis, et sanctus in omnibus operibus suis, qui vivat et regnat in saecula saeculorum.

Amen.

Laudate Dominum, omnes gentes, laudate eum, omnes populi. Quoniam confirmata est super nos misericordia eius et veritas Domini manet in aeternum.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Pater noster... (in silence)...**Et ne nos inducas in tentationem.**
Sed libera nos a malo.

Dispersit, dedit pauperibus.
Iustitia eius manet in saeculum saeculi.
Benedicam Dominum in omni tempore.
Semper laus eius in ore meo.
In Domino laudabitur anima mea.
Audiant mansueti, et laetentur.
Magnificate Dominum mecum.
Et exaltemus nomen eius in idipsum.
Sit nomen Domini benedictum.
Ex hoc nunc et usque in saeculum.

Retribuere, dignare, Domine, omnibus, nobis bona facientibus propter nomen tuum, vitam aeternam.

Amen.

Benedicamus Domino.

Deo gratias.

Fidelium animae per misericordiam Dei requiescant in pace.

Amen.

Pater noster... (in silence)

Deus det nobis suam pacem.

Amen.

Live Jesus in our hearts...

Forever!

Appendix J

Night Prayer in 1718

*Maria Mater Gratie
Mater misericordiae
Tus nos ab hostes protégé
Et hora mortis sucipe*

*Gloria tibi Domine
Qui natus es de Virgine
Cum Patre et Sancto Spiritu
In sempiterna saecula. Amen.*

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

Amen.

Let us renew our attention to the holy presence of God.

May our prayers ascend unto Thee O my God, and may Thy mercy descend upon us. Amen.

Let us implore the assistance of the Holy Ghost.

Come, Holy Ghost, descend upon us and sanctify us; replenish our hearts with Thy holy grace, and enkindle in us the fire of Thy divine love; and, as Thou hast united many different nations in the same faith confirm us also in that faith and union which Thou hast given us, and which we cannot preserve without Thee.

Let us adore God and render Him our homages.

May the most holy and indivisible Trinity be blessed now and hereafter, forever and ever. I adore Thee, my Savior Jesus Christ, and return Thee thanks for having, by Thy sufferings and death upon the cross, redeemed mankind. O Thou who hast suffered so much for the love of us, grant us mercy! O my God, I adore Thee with the most profound respect, and love Thee with all my heart, because Thou hast given me my being, redeemed me, and given me all good, and because Thou are in Thyself infinitely good and infinitely amiable. I adore and love Thy infinite perfections, and beg of Thee the grace to participate in them. I am Thine, O my God! because Thou hast made me what I am. Grant that I may be wholly Thine, and that having nothing in view but to love Thee, I may do nothing that would be capable, not only of separating me eternally from Thee, but ever of depriving me, for the least moment, of Thy holy love. I cheerfully accept all the pains and miseries which Thou wishest me to suffer in this life, because such is thy good pleasure, and because they will procure for me an eternal happiness; and as I would fain please Thee in all my conduct, grant, O my God, that I may love all that Thou lovest, and hate all that displeases Thee. It is Thy desire, my dear Jesus, that I should love Thee. Since, then, to merit Thy holy love, it is necessary to lead a life conformable to that which Thou didst lead while here on earth, grant me grace to enter into the practices of Thy holy life, and to imitate Thee in Thy sufferings, so that I may be always inseparably united to Thee.

Let us thank God for his graces and benefits.

I thank Thee, O my God through Jesus Christ, our Lord, for all the graces and blessings which Thou hast been pleased to bestow upon me: for having given me life, for having preserved it till now; for having made me a Christian; for having withdrawn me from the world and delivered me from my sins; and for all the special graces which, in Thy bounty, thou hast this day conferred upon me.

Let us beg of God the graces we shall need during the night, and for the present the grace to know and hate our sins.

I beg Thee, O my God, the continuation of thy bounties and Thy graces to me, and above all, that of dying happily, that is, to die in loving Thee. I will then endeavor to prepare myself that I may not die unprovidedly, should it be Thy will to take me this night out of this world. And as I know that sin infinitely displeases Thee, and that I am filled therewith, I will endeavor from this moment to be cleansed therefrom, and offend Thee no more. Give me then, O my God, the light necessary to know my sins, and a true contrition that I may hate and never more commit them.

Let us examine our conscience on the sins we have committed during the day by thought, word, deed and omission, and on the resolutions we formed this morning...

Let us beg pardon of God for our sins.

O my God, I most humbly beg pardon for all the sins which I have committed against Thy Divine Majesty; my heart is overwhelmed with sorrow for them, and the cause of my sorrow is the consideration of Thy goodness, the horror Thou hast for my faults, the punishment which they deserve, and the state in which I am of not being able to perform an adequate penance for them. Ah! My God, how have I been so wretched as to relapse so often into sin, after having always promised Thee to change my life! I am covered with confusion at appearing before Thee after so many relapses and infidelities; and were I not firmly convinced of the infinite greatness of Thy mercy, I should have great reason to despair of obtaining pardon for them. I present myself then before Thee, attracted by Thy goodness, and wholly covered with the precious Blood of Jesus, my Savior, beseeching Thee to acknowledge me as His servant, and to preserve me in Thy holy grace. I assure Thee that, notwithstanding all my evil inclinations and the disorderly affections of my heart, it is my desire to be wholly Thine, to offend Thee no more, and to make all the satisfaction I possibly can for my sins.

Let us beg of God to keep us this night in His holy love.

Preserve us, O my God! while we wake, watch over us while we sleep, so that, having watched with Jesus Christ, we may repose in peace with Thee. Preserve us, O my God! from all sin during this night; enlighten our darkness by Thy Divine light, and in Thy goodness keep from us all the snares the devil, our enemy, might lay for us. O my God! who hast prepared invisible treasures for those who love Thee, diffuse in our hearts the fire of Thy holy love, so that loving Thee in all things and above all things, we may obtain what Thou hast promised us, which surpasses all that we could desire. This is what we ask of Thee through Jesus Christ our Lord. Amen.

Let us abandon ourselves entirely to God, and offer Him the repose we are going to take.

O my God, I offer myself wholly to Thee, do with me what Thou pleases; my life is in Thy power. If Thou wilt take it from me, I offer it to Thee; if Thou leavest it with me I am satisfied; I

abandon myself entirely to Thy holy will. I offer Thee, O my God, the sleep I am going to take in honor of Thy eternal rest, and in union with that which Jesus my savior took while on earth. Permit not, I beseech Thee, that I should take this repose through a movement of pleasure or sensuality; but grant that it be in submission to Thy holy will, and only through necessity, so that, having regained new strength, I may serve Thee tomorrow with more fervor. I bless Thee, O my God! for having put this interruption to my malice; which is so great while I am awake. I accept this repose as the image of Thy peace, the re-establishment as the image of my strength, the cessation of my sins, the warning of my death, and the figure of that repose which is enjoyed in heaven.

Let us lay before God our petitions and our wants.

Our Father...

Let us salute the Most Blessed Virgin and beg of her to intercede for us.

Hail Mary...

Let us renew our profession of faith.

I believe in God...

Let us pray to St. Joseph our patron and protector.

Glorious St. Joseph, who wast chosen by almighty God, to be the foster-father of the Word made flesh, the comforter of His most holy Mother, the faithful and only cooperator among men in His greatest design; obtain for us to do in all things the will of the Father, to cherish in our hearts the mysteries accomplished in the person of the Son, and by the abundant graces of the Holy Ghost to persevere, pure of heart and chaste of body, in the service of God.

Let us implore the aid of our Holy Guardian Angel.

Angel of the Lord, my faithful Guardian, to whom the Divine Goodness has deigned to confide me, enlighten, protect, direct, and govern me always. Amen.

Let us place ourselves under the protection of the Most Blessed Virgin and pray to her for our Relatives and Benefactors living.

Kyrie, eleison...Christe, eleison.
Kyrie, eleison.
Christe, audi nos...Christe, exaudi nos.
Pater de caelis, Deus...miserere nobis.
Fili, Redemptor mundi, Deus...
Spiritus Sancte Deus...
Sancta Trinitas, unus Deus...
Sancta Maria...ora pro nobis
Sancta Virgo virginum,
Mater Christi,
Mater Ecclesiae,
Mater Divinae gratiae,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater boni Consilii,
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo praedicanda,
Virgo potens,
Virgo clemens,
Virgo fidelis,

Speculum iustitiae,
Sedes sapientiae,
Causa nostrae laetitiae,
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Foederis arca,
Ianua caeli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christianorum,
Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium,
Agnus Dei, qui tollis peccata
mundi...parce nobis, Domine.
Agnus Dei, qui tollis peccata
mundi...exaudi nobis, Domine.
Agnus Dei, qui tollis peccata
mundi...miserere nobi

Oremus...

Deus ineffabilis misericordie, qui non solum homo, sed etiam filius hominis fieri dignatus es, et mulierem matrem in terris habere voluisti, qui Deum patrem habebas in caelis, da nobis, quaesumus, ejus memoriam devote celebrare, ejus maternitatem summe venerari, ac ejus superexcellens dignitati humillime subesse, quae te, de Spiritu sancto concepit, te, virgo peperit, et te in terris sibi subditum habuit Dominum nostrum Jesum Christum, Filium Dei unigenitum. Defende quaesumus Domine, beata Maria semper virgine intercedente, istam ab omni adversitate familiam, et toto corde sibi prostate, ab hostium tuere propitius clementer insidiis: Per Christum Dominum nostrum. Amen.

Precibus et meritis beatæ mariae, semper Virgins, et omnium sanctorum, perducatur nos Dominus ad regna caelorum.

Amen.

*Fidelium animae, per misericordiam Dei, requiescant in pace.
Amen.*

*Benedicat et custodiat nos omnipotens et misericors Dominus, + Peter, et Filius,et Spiritus
Sanctus.
Amen.*

Live Jesus in our hearts... Forever!

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