

PARISH BOOK OF



MARIAN DEVOTIONS

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Sacred Scripture: The Holy Bible translated by Msgr. Ronald Knox
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Cover: The Madonna of the Burning Bush; Georges Trubert,
Book of Hours, c. 1480, The J. Paul Getty Museum, Los Angeles.



ARCHDIOCESE OF PORTLAND IN OREGON
OFFICE OF DIVINE WORSHIP

ALMA REDEMPTORIS MATER

Chant, Mode V

Al - ma Red - em - ptó - ris Ma - ter,
Lov - ing Moth - er of our Sav - ior;
quae pér - vi - a cae - li por - ta ma - nes,
thou o - pen gate lead - ing us to heav - en,
Et stel - la ma - ris, suc - cúr - re ca - dén - ti
and Star of the Sea, help thy fall - en peo - ple,
súr - ge - re qui cu - rat pó - pu - lo:
help all those who seek to rise a - gain.
Tu quae ge - nu - í - sti, na - tú - ra mi - rán - te,
Maid - en who didst give birth, all na - ture won - der - ing,
tu - um san - ctum Ge - ni - tó - rem:
to thy ho - ly Lord Cre - a - tor:
Vir - go pri - us ac po - sté - ri - us,
Vir - gin be - fore and vir - gin al - ways
Ga - bri - é - lis ab o - re su - mens il - lud A - ve,
who re - ceived from Ga - briel's mouth this mes - sage from heav - en,
pec - ca - tó - rum mi - se - ré - re.
take pit - y on us poor sin - ners.

Text: ascr. to Hermannus Contractus, 1013–1054; adapt. by Theodore N. Marier, 1912–2001,
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VENERATION OF THE HOLY MOTHER OF GOD

Popular devotion to the Blessed Virgin Mary is an important and universal ecclesial phenomenon. Its expressions are multifarious and its motivation very profound, deriving as it does from the People of God's faith in, and love for, Christ, the Redeemer of mankind, and from an awareness of the salvific mission that God entrusted to Mary of Nazareth, because of which she is Mother not only of Our Lord and Savior Jesus Christ, but also of mankind in the order of grace.

Indeed, the faithful easily understand the vital link uniting Son and Mother. They realize that the Son is God and that she, the Mother, is also their mother. They intuit the immaculate holiness of the Blessed Virgin Mary, and in venerating her as the glorious queen of Heaven, they are absolutely certain that she who is full of mercy intercedes for them. Hence, they confidently have recourse to her patronage. The poorest of the poor feel especially close to her. They know that she, like them, was poor, and greatly suffered in meekness and patience. They can identify with her suffering at the crucifixion and death of her Son, as well as rejoice with her in his resurrection. The faithful joyfully celebrate her feasts, make pilgrimage to her sanctuary, sing hymns in her honor, and make votive offerings to her. They instinctively distrust whoever does not honor her and will not tolerate those who dishonor her.

The Church exhorts all the faithful - sacred minister, religious and laity - to develop a personal and community devotion to the Blessed Virgin Mary through the use of approved and recommended pious exercises. Liturgical worship, notwithstanding its objective and irreplaceable importance, its exemplary efficacy and normative character, does not in fact exhaust all the expressive possibilities of the People of God for devotion to the Holy Mother of God. [*Directory of Popular Piety and the Liturgy* 183]

Unto thee have I lifted up my eyes, unto thee who dwells in the heavens. Our eyes too are fixed on the LORD our God, waiting for him to show mercy to us.

- Ps 123:1-2



Madonna
Lorenzo Monaco c.1425
Rijksmuseum, Amsterdam

FIRST FIVE SATURDAYS DEVOTION

Saturdays stand out among those days dedicated to the Virgin Mary. These are designated as memorials of the Blessed Virgin Mary. This memorial derives from Carolingian time (ninth century), but the reasons for having chosen Saturday for its observance are unknown. While many explanations have been advanced to explain this choice, none is completely satisfactory from the point of view of the history of popular piety.

Prescinding from its historical origins, today the memorial rightly emphasizes certain values to which contemporary spirituality is more sensitive: it is a remembrance of the maternal example and discipleship of the Blessed Virgin Mary who, strengthened by faith and hope, on that great Saturday on which Our Lord lay in the tomb, was the only one of the disciples to hold vigil in expectation of the Lord's resurrection; it is a prelude and introduction to the celebration of Sunday, the weekly memorial of the Resurrection of Christ; it is a sign that the Virgin Mary is continuously present and operative in the life of the Church.

Popular piety is also sensitive to the Saturday memorial of the Blessed Virgin Mary. The statutes of many religious communities and associations of the faithful prescribe that special devotion be paid to the Holy Mother of God on Saturdays, sometimes through specified pious exercises composed precisely for Saturdays. [*Directory of Popular Piety and the Liturgy 188*]

The practice of the Five First Saturdays was requested by Our Lady through Sr. Lucia on December 10, 1925, at Fatima.

"I promise to assist at the hour of death, with the graces necessary for salvation, all who, on the First Saturday of five consecutive months, confess their sins, receive Holy Communion, recite five decades of the Rosary, and keep me company for 15 minutes meditating on the mysteries of the Rosary, with the purpose of making reparation to my Immaculate Heart."

Merciful the LORD our God is, and just, and full of pity;
he cares for simple hearts and to me,
when I lay humbled, he brought deliverance.

- Ps 115:5-6



Virgin of the Annunciation
Antonello da Messina c.1473
Alte Pinakothek, Munich

THE MOST HOLY ROSARY

The Rosary, or Psalter of the Blessed Virgin Mary, is one of the most excellent prayers to the Mother of God. Thus, the Roman Pontiffs have repeatedly exhorted the faithful to the frequent recitation of this biblically inspired prayer which is centered on contemplation of the salvific events of Christ's life, and their close association with his Virgin Mother. The value and efficacy of this prayer have often been attested by saintly Bishops and those advanced in holiness of life.

The Rosary is essentially a contemplative prayer, which requires tranquillity of rhythm or even a mental lingering which encourages the faithful to meditate on the mysteries of the Lord's life. *Its use is expressly recommended in the formation and spiritual life of clerics and religious. [Directory on Popular Piety and the Liturgy 197]*

HOW TO PRAY THE MOST HOLY ROSARY

Make the Sign of the Cross and say the *Apostles Creed*.

Say the *Our Father* for the intentions of the Holy Father.

Say three *Hail Marys* for an increase in faith, hope and charity.

Say the *Glory Be*.

Announce the first mystery; then say the *Our Father*.

Say ten *Hail Marys*, while meditating on the mystery.

Say the *Glory Be* and the *Fatima Prayer*.

Announce the second mystery; then say the *Our Father*, followed by ten *Hail Marys*, the *Glory Be*, and the *Fatima Prayer*.

Repeat for the third, fourth, and fifth mysteries in the same manner.

Say the *Hail Holy Queen*.

Say the *Prayer After the Rosary*.

End with the Sign of the Cross.

He gives a barren woman a home to dwell in,
a mother rejoicing in her children.

- Ps 113:9



Our Lady of Częstochowa
Jasna Góra Monastery, Częstochowa, Poland

THE BROWN SCAPULAR AND OTHER SCAPULARS

The history of Marian piety also includes devotion to various scapulars, the most common of which is devotion to the Scapular of Our Lady of Mount Carmel. Its use is truly universal and, undoubtedly, it is one of those pious practices which the Council described as recommended by the Magisterium throughout the centuries.

The Scapular of Mount Carmel is a reduced form of the religious habit of the Order of the Friars of the Blessed Virgin of Mount Carmel. Its use is very diffuse and often independent of the life and spirituality of the Carmelite family.

The Scapular is an external sign of the filial relationship established between the Blessed Virgin Mary, Mother and Queen of Mount Carmel, and the faithful who entrust themselves totally to her protection, who have recourse to her maternal intercession, who are mindful of the primacy of the spiritual life and the need for prayer.

The Scapular is imposed by a special rite of the Church which describes it as a reminder that in Baptism we have been clothed in Christ, and with the assistance of the Blessed Virgin Mary, solicitous for our conformation to the Word Incarnate, and the praise of the Trinity, we may come to our heavenly home wearing our nuptial garb.

The imposition of the Scapular should be celebrated with the seriousness of its origins. It should not be improvised. The Scapular should be imposed following a period of preparation during which the faithful are made aware of the nature and ends of the association they are about to join and of the obligations they assume. [Directory on Popular Piety and the Liturgy 205]

*“Whosoever dies in this garment
shall not suffer eternal fire.”*

- promise of Our Lady to St. Simon Stock on July 16, 1251, regarding the Brown Scapular.

Unto thee I lift up my eyes, who dwell in the heavens.
See how the eyes of servants are fixed on the hands of their
masters, the eyes of a maid on the hand of her mistress.

Ps. 121:1-2



The Virgin (Fragment)
Duccio di Buoninsegna c.1308
Museo dell'Opera del Duomo, Florence

THE MOST HOLY ROSARY OF THE BLESSED VIRGIN MARY

THE JOYFUL MYSTERIES

(The Church suggests praying the Joyful Mysteries on Monday and Saturday.)

1. Annunciation of the birth of Jesus to Mary by the angel Gabriel
2. Visitation of Mary to her cousin Elizabeth
3. Nativity of our Lord and Savior Jesus Christ
4. Presentation of the infant Jesus in the Temple
5. Finding of the Child Jesus in the Temple by Mary and Joseph

THE LUMINOUS MYSTERIES

(The Church suggests praying the Luminous Mysteries on Thursday.)

1. Christ's baptism in the Jordan River
2. The self-revelation of Christ at the marriage of Cana
3. Christ's announcement of the Kingdom of God
4. The Transfiguration of Christ
5. The Institution of the Eucharist at the Last Supper

THE SORROWFUL MYSTERIES

(The Church suggests praying the Sorrowful Mysteries on Tuesday and Friday.)

1. Agony of Christ in the Garden
2. Scourging of Jesus at the Pillar
3. Placing of the crown of thorns on the head of Jesus
4. Carrying of the Cross by Jesus
5. Crucifixion of our Lord Jesus Christ

THE GLORIOUS MYSTERIES

(The Church suggests praying the Glorious Mysteries on Wednesday and Sunday.)

1. Resurrection of our Lord from the dead
2. Ascension of our Lord into Heaven
3. Descent of the Holy Spirit upon the apostles on Pentecost
4. Assumption of the Blessed Virgin Mary into Heaven
5. Coronation of the Virgin Mary

FATIMA PRAYER

"When you pray the Rosary, say after each mystery: 'O Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven, especially those who have most need of your mercy.'" *(June 13, 1917)*

Give praise to the LORD, in the heaven;
praise him, all that dwells on high.
Praise him, all you angels of his, praise him all his armies.
- Ps 148:1-3



Madonna and Child and Musical Angels
Gherardo Starnina (Master of the Bambino Vispo) c.1360
J. Paul Getty Museum, Los Angeles

VIRGIN OF GUADALUPE

- Pope St. John Paul II.

O Virgin of Guadalupe, Mother of the Americas,
grant to our homes the grace of loving
and respecting life in its beginnings,
with the same love with which
you conceived in your womb the life of the Son of God.
Blessed Virgin Mary, Mother of Fair Love,
protect our families so that they may always be united
and bless the upbringing of our children.
Our hope, look upon us with pity,
teach us to go continually to Jesus,
and if we fall help us to rise again and return to Him
through the confession of our faults
and our sins in the Sacrament of Penance,
which gives peace to the soul.
We beg you to grant us a great love of all
the holy Sacraments, which are, as it were,
the signs that your Son left us on earth.
Thus, Most Holy Mother,
with the peace of God in our consciences,
with our hearts free from evil and hatred,
we will be able to bring to all others true joy and peace,
which come to us from your Son, our Lord Jesus Christ,
who with the Father and the Holy Spirit,
lives and reigns for ever and ever. Amen.

OUR LADY OF LA VANG

Blessed Lady of La Vang be my mother and comfort me,
especially in times of trial and unhappiness.
Enter my heart and stay with me wherever I may go.
Grant that one day, through you, I may find rest
and peace in my Father's house. Amen.

I have made a sworn covenant to my servant David:
To all time I will make thy posterity continue,
age after age I will bid thy throne endure.

- Ps 89:4-5



The Virgin Mary
Bernardo Daddi c.1335
J. Paul Getty Museum, Los Angeles

APOSTLES CREED

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

OUR FATHER

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

HAIL MARY

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

GLORY BE

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

HAIL HOLY QUEEN

Hail Holy Queen, Mother of Mercy, our Life, our Sweetness, and our Hope. To thee we cry, poor banished children of Eve. To thee we send up our sighs, mourning and weeping in this vale of tears. Turn then most gracious advocate, Thine eyes of mercy toward us, and after this, our exile, show unto us, the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us O Holy Mother of God, That we may be made worthy of the promises of Christ. Amen.

PRAYER AFTER THE ROSARY

Let us pray. O God, whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ Our Lord. Amen.

LORD, thou hast been our refuge from generation to generation.

Before the hills came to birth, before the whole frame of the world was engendered, from eternity to eternity, O God thou art.

- Ps 90:1-2



Madonna and Child
Giotto (Giotto di Bondone) c.1320
National Gallery of Art, Washington DC

DEVOTION TO THE SEVEN SORROWS OF MARY

The devotion to Mary's Seven Sorrows was handed down by the Servite Order and involves the saying of seven Hail Marys in honor of the Seven Sorrows of Mary. One should recite these prayers and compassionately meditate on each of the Seven Sorrows. The Seven Sorrows of Our Lady for meditation are:

1. The Prophecy of Simeon (*Lk. 2:34-35*).
2. The Flight into Egypt (*Mt. 2:13-15*).
3. The Loss of the Child Jesus in the Temple (*Lk.2:41-51*).
4. The Meeting of Jesus and Mary on the Way to Calvary.
5. Jesus Dies on the Cross (*Lk. 23:46*).
6. Mary Receives the Dead Body of Jesus in Her Arms.
7. Jesus is Placed in the Tomb. (*Jn. 19:40-42*).

Various promises of graces have been associated with this devotion, including: family peace, enlightenment, consolation, accompaniment, defense in spiritual battles, protection, and assistance at the hour of death. Additional graces have been promised to those who propagate this devotion.

PRAYER TO OUR LADY OF SORROWS

- St. Bonaventure

O most holy Virgin, Mother of our Lord Jesus Christ,
by the overwhelming grief you experienced
when you witnessed the martyrdom,
the crucifixion, and the death of your divine Son,
look upon me with eyes of compassion,
and awaken in my heart a tender
commiseration for those sufferings,
as well as a sincere detestation of my sins, in order that,
being disengaged from all undue affection
for the passing joys of this earth,
I may sigh after the eternal Jerusalem,
and that henceforward all my thoughts
and all my actions may be directed
towards this one most desirable object:
Honor, glory, and love to our divine Lord Jesus,
and to the holy and immaculate Mother of God. Amen.

The thoughts of a child on its mother's breast,
a child's thoughts were all my soul knew.
Let Israel trust in the LORD, henceforth and for ever.

- Ps 131:2-3



The Madonna in the Church
Jan Van Eyck c. 1438
Gemäldegalerie, Berlin

ANGELUS

The *Angelus* is a brief devotion in honor of the Incarnation that consists of short verses drawn from the Bible and a triple repetition of the Hail Mary. The devotion derives its name from the opening phrase in Latin: *Angelus Domini nuntiavit Mariae* (the Angel of the Lord declared unto Mary). It is recited at 6:00am, noon and 6:00pm or thereabouts.

The practice seems to have always been associated with the ringing of a bell at 6:00am, noon, and 6:00pm. In prior times whole villages and towns would literally come to halt when the *Angelus* bell rang. Laborers in the fields, workers in shops, and families at home set aside what they were doing and prayed the *Angelus* together.

Today many churches and monasteries, as well as a number of radio and television stations, ring the *Angelus* bell at six o'clock in the morning, at noon, and at six in the evening, inviting the faithful to pause what they are doing and pray.

Praying the *Angelus* sanctifies the hours of the day. God is our all in all, our very beginning and the end toward which we strive. By intentionally setting aside time for prayer throughout the day, every day, we turn our whole lives over to God, who becomes the motivation of all we do and all we are.

V. The Angel of the Lord declared unto Mary:

R. *And she conceived of the Holy Spirit.*

V. Hail Mary . . . R. *Holy Mary, Mother of God . . .*

V. Behold the handmaid of the Lord:

R. *Be it done unto me according to Thy word.*

V. Hail Mary . . . R. *Holy Mary, Mother of God . . .*

V. And the Word was made Flesh: (*genuflect*)

R. *And dwelt among us.*

V. Hail Mary . . . R. *Holy Mary, Mother of God . . .*

V. Pray for us, O Holy Mother of God:

R. *That we may be made worthy of the promises of Christ.*

V. Let us pray:

R. *Pour forth, we beseech Thee, O Lord,
Thy grace into our hearts;
that we, to whom the incarnation of Christ, Thy Son,
was made known by the message of an angel,
may by His Passion and Cross be brought to
the glory of His Resurrection,
through the same Christ our Lord. Amen.*

Daughters of kings come out to meet thee; at thy right hand
stands the queen in Ophir gold arrayed.

- Ps 45:10-11



Coronation of the Virgin
Gentile da Fabriano c.1420
J. Paul Getty Museum, Los Angeles

IMMACULATE MARY

LOURDES HYMN

Verses

1. Im - mac - u - late Ma - ry, your prais - es we sing. You
2. In heav - en the bless - ed your glo - ry pro - claim; On
3. We pray for our Moth - er, the Church up - on earth, And

1. reign now in heav - en with Je - sus our King.
2. earth we your chil - dren in - voke your fair name.
3. bless, Ho - ly Ma - ry, the land of our birth.

Refrain

A - ve, A - ve, A - ve, Ma - ri - a! A - ve, A - ve, Ma - ri - a!

Text: 11 11 with refrain; anon. in *Parochial Hymn Book*; Boston, 1897;
rev. of *Hail Virgin of virgins*, by Jeremiah Cummings, 1814-1866, alt.
Music: Trad. Pyrenean Melody, pub. Grenoble, 1882; alt. by Augustus Edmonds Tozer, 1857-1910.

HAIL HOLY QUEEN

SALVE REGINA COELITUM

Verses

1. Hail, ho - ly Queen en - throned a - bove; O Ma - ri - a! Hail,
2. Our life, our sweet - ness here be - low, O Ma - ri - a! Our
3. And when our life - breath leaves us, O Ma - ri - a! Show

Refrain

1. moth - er of mer - cy and of love. }
2. hope in sor - row and in woe. } O Ma - ri - a! Tri - umph,
3. us thy Son, Christ Je - sus. }

all ye cher - u - bim; Sing with us, ye ser - a - phim! Heav'n and earth re -

sound the hymn: Sal - ve, sal - ve, sal - ve, Re - gi - na!

Text: 84 84 with refrain; *Salve, Regina, mater misericordiae*, ca. 1080; tr. anon. in *Roman Hymnal*, 1884.
Music: Melchior Ludwig Herold, 1753-1810; *Choralmelodien zum Heiligen Gesänge*, 1808.

Bless the LORD my soul, remembering all he has done for thee,
 how he pardons all thy sins, heals all thy mortal ills, crowns thee
 with the blessings of his mercy.

- Ps 103:2-3



Madonna and Child (Salting Madonna)
 Antonello da Messina c.1460
 National Gallery, London

QUEEN OF HEAVEN / REGINA CAELI

This is one of four Marian antiphons, with following versicles and prayers, traditionally said or sung after night prayer, immediately before going to sleep. It is said throughout Eastertide. (That is, from Easter Day through Pentecost). The *Regina Caeli* is also said in place of the *Angelus* during Eastertide.

QUEEN OF HEAVEN

V. Queen of Heaven, rejoice, alleluia.

R. For He whom you did merit to bear, alleluia.

V. Has risen, as he said, alleluia.

R. Pray for us to God, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. For the Lord has truly risen, alleluia.

Let us pray. O God, who gave joy to the world through the resurrection of Thy Son, our Lord Jesus Christ, grant we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.

REGINA CAELI

REGINA CAELI LAETARE

Re - gi - na cae - li, lae - tá - re, al - le - lú - ia,
 O Queen of heav-en, be joy - ful, al - le - lu - ia,

qui - a quem me - ru - í - sti por - tá - re, al - le - lú - ia,
 For he whom you have hum - bly borne for us, al - le - lu - ia,

re - sur - ré - xit si - cut di - xit, al - le - lú - ia,
 Has a - ris - en, as he prom - ised, al - le - lu - ia,

O - ra pro no - bis De - um, al - le - lú - ia.
 Of - fer now our prayer to God, al - le - lu - ia.

Text: Irregular; Latin, 12th cent.; tr. by C. Winfred Douglas, 1867–1944, alt. Music: Chant, Mode VI; fr. the *Liber Cantualis*, 1983.

LITANY OF LORETO

The Litany of the Blessed Virgin Mary is a Marian litany originally approved in 1587 by Pope Sixtus V. It is also known as the Litany of Loreto, for its first-known place of origin, the Shrine of Our Lady of Loreto (Italy), where its usage was recorded as early as 1558.

V.	Lord, have mercy.	<i>R. Lord, have mercy.</i>
V.	Christ, have mercy.	<i>R. Christ, have mercy.</i>
V.	Lord, have mercy.	<i>R. Lord, have mercy.</i>
V.	Christ hear us.	<i>R. Christ, hear us.</i>
V.	Christ graciously hear us.	<i>R. Christ, graciously hear us.</i>

God the Father of heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Spirit, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

Holy Mary, *pray for us.*

Holy Mother of God, *pray for us.*

Holy Virgin of Virgins, *pray for us.*

Mother of Christ,	Cause of our joy,
Mother of divine grace,	Spiritual vessel,
Mother most pure,	Vessel of honor,
Mother most chaste,	Singular vessel of devotion,
Mother inviolate,	Mystical rose,
Mother undefiled,	Tower of David,
Mother most amiable,	Tower of ivory,
Mother most admirable,	House of gold,
Mother of good Counsel,	Ark of the covenant,
Mother of our Creator,	Gate of heaven,
Mother of our Savior,	Morning star,
Virgin most prudent,	Health of the sick,
Virgin most venerable,	Refuge of sinners,
Virgin most renowned,	Comforter of the afflicted,
Virgin most powerful,	Help of Christians,
Virgin most merciful,	Queen of Angels,
Virgin most faithful,	Queen of Patriarchs,
Mirror of justice,	Queen of Prophets,
Seat of wisdom,	Queen of Apostles,
	Queen of Martyrs,

MARIAN MEDALS

The faithful like to wear medals bearing effigies of the Blessed Virgin Mary. These are a witness of faith and a sign of veneration of the Holy Mother of God, as well as of trust in her maternal protection.

The Church blesses such objects of Marian devotion in the belief that they help to remind the faithful of the love of God, and to increase trust in the Blessed Virgin Mary. The Church also points out that devotion to the Mother of Christ also requires “a coherent witness of life”.

Among the various medals of the Blessed Virgin Mary, the most diffuse must be the Miraculous Medal. Its origins go back to the apparitions in 1830 of Our Lady to St. Catherine Labouré, a humble novice of the Daughters of Charity in Paris. The medal was struck in accordance with the instructions given by Our Lady and has been described as a Marian microcosm because of its extraordinary symbolism. It recalls the mystery of Redemption, the love of the Sacred Heart of Jesus and of the Sorrowful Heart of Mary. It signifies the mediatory role of the Blessed Virgin Mary, the mystery of the Church, the relationship between Heaven and earth, this life and eternal life.

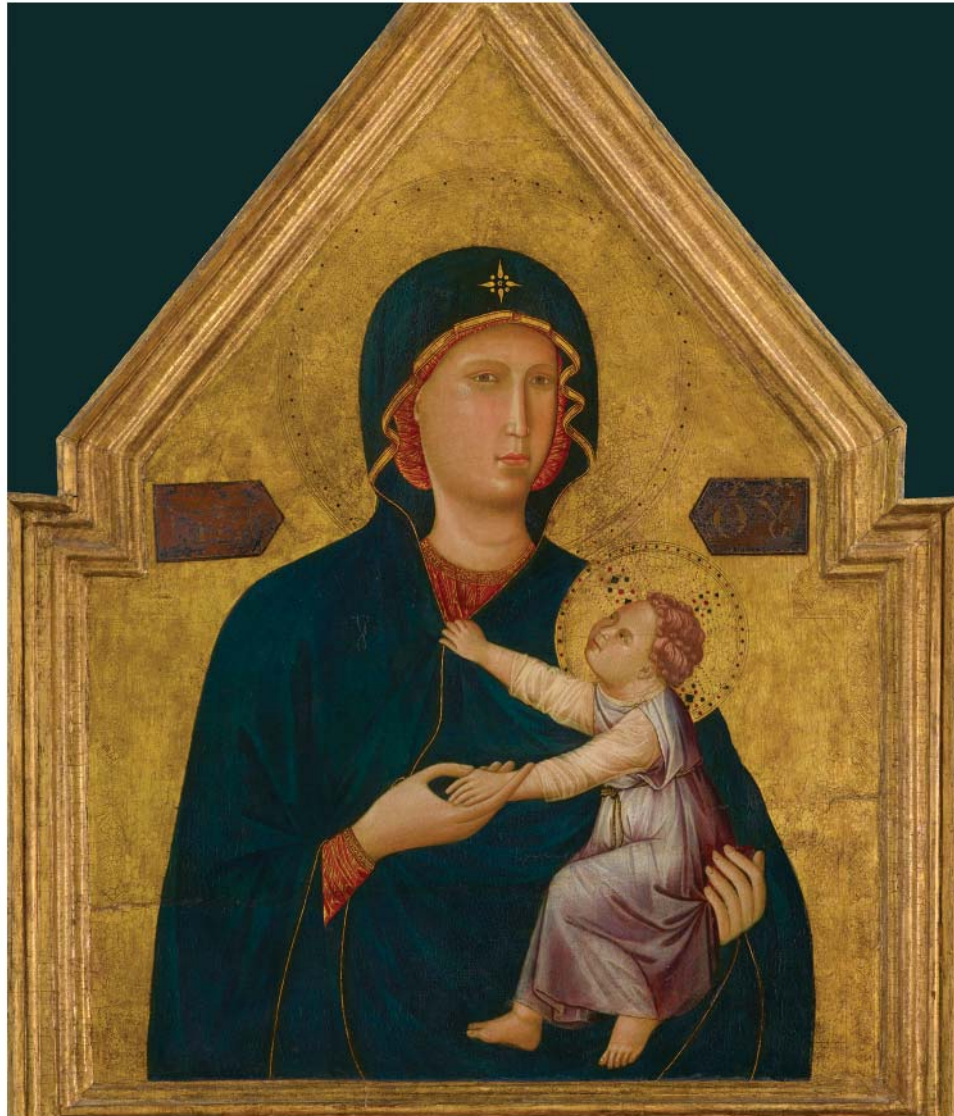
St. Maximilian Kolbe and the various movements associated with him, have been especially active in further popularizing the miraculous medal. In 1917 he adopted the miraculous medal as the badge of the “Pious Union of the Militia of the Immaculate Conception”, which he founded in Rome while still a young religious of the Conventual Friars Minor.

Like all medals and objects of cult, the Miraculous Medal is never to be regarded as a talisman or lead to any form of blind credulity. The promise of Our Lady that “those who wear the medal will receive great graces”, requires a humble and tenacious commitment to the Christian message, faithful and persevering prayer, and a good Christian life. [*Directory on Popular Piety and the Liturgy* 206]

*O Mary conceived without sin,
pray for us who have recourse to thee.*

Thine is more than mortal beauty,
thy lips overflow with gracious utterance;
the blessings God has granted thee can never fail.

- Ps 45:3-4



Madonna and Child
Master of St. Cecilia c.1290
J. Paul Getty Museum, Los Angeles

Queen of Confessors, *pray for us.* Queen assumed into heaven,
Queen of Virgins, Queen of the most holy Rosary,
Queen of all Saints, Queen of families,
Queen conceived without original sin, Queen of peace,

V. Lamb of God, Who takes away the sins of the world,
R. *Spare us, O Lord.*

V. Lamb of God, Who takes away the sins of the world,
R. *Graciously hear us, O Lord.*

V. Lamb of God, Who takes away the sins of the world,
R. *Have mercy on us.*

V. Pray for us, O holy Mother of God.
R. *That we may be made worthy of the promises of Christ.*

Let us pray. Grant, we beseech Thee, O Lord God, that we Thy servants may enjoy perpetual health of mind and body, and by the glorious intercession of Blessed Mary, ever Virgin, may we be freed from present sorrow, and rejoice in eternal happiness. Through Christ our Lord. Amen.

MEMORARE

Remember O most gracious Virgin Mary
that never was it known
that anyone who fled to thy protection,
implored thy help or sought thy intercession
was left unaided.

Inspired by this confidence, I fly unto thee,
O Virgin of virgins, my Mother!
To thee I come, before thee I stand,
sinful and sorrowful.

O Mother of the Word Incarnate,
despise not my petitions,
but in thy mercy, hear and answer me.
Amen.

Here O God is my sacrifice, a broken spirit; a heart that is humbled and contrite thou, O God, will never disdain.

- Ps 51:19-20



Madonna of Humility
 Fra Angelico c.1418
 Hermitage Museum, St. Petersburg

SALVE REGINA

Plainchant, Mode V

Sal - ve, Re - gi - na, ma - ter mi - se - ri - cór - dí - ae: Vi - ta dul -
 Hail, Ma - ry, moth - er and queen of ten - der mer - cy, our life, our

cé - do et spes no - stra, sal - ve. Ad te cla - má - mus,
 com - fort, and our hope, we hail you. From this for - eign land

éx - su - les, fi - li - i He - vae. Ad te sus - pi - rá - mus,
 Eve's sons and daugh - ters cry to you. So lost, so full of fear,

ge - mén - tes et flen - tes in hac la - cri - má - rum val - lē.
 we mourn, we grieve, we sigh from this tear - ful vale of ex - ile.

E - ia er - go, Ad - vo - cá - ta no - stra, il - los tu - os mi -
 Ah, then, our help, our ad - vo - cate and guide, turn now to us the

se - ri - cór - des ó - cu - los ad nos con - vér - te.
 gaze of your all - lov - ing eyes, so full of mer - cy.

Et Je - sum, be - ne - dí - ctum fruc - tum ven - tris tu - i,
 And Je - sus— your Son, and Lord, your womb's most bless - ed fruit—

no - bis post hoc ex - sí - li - um os - tén - de.
 show him to us when we com - plete our so - journ.

O cle - mens, O pi - a,
 O gen - tle, O lov - ing,

O dul - cis, Vir - go Ma - ri - a.
 O be - lov - ed, O Vir - gin Ma - ry.

Latin text: Hermanus Contractus, 1013–1054, attr.
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