

# A Prayerbook of Favorite Litanies

116 Catholic Litanies  
and Responsory Prayers



Compiled by  
Father Albert J. Hebert, S.M.

*“And leaving them, he went again: and he prayed  
the third time, saying the selfsame word.”*

—Matthew 26:44

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## BLESS THE LORD

All ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye angels of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye heavens, bless the Lord: praise and exalt Him above all for ever . . . .

O ye sons of men, bless the Lord: praise and exalt Him above all for ever.

O let Israel bless the Lord: let them praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye servants of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye spirits and souls of the just, bless the Lord: praise and exalt Him above all for ever.

O ye holy and humble of heart, bless the Lord: praise and exalt Him above all for ever . . . .

O give thanks to the Lord, because He is good: because His mercy endureth for ever and ever.

O all ye religious, bless the Lord the God of gods: praise Him and give Him thanks, because His mercy endureth for ever and ever.

—Song of the Three Young Men  
in the Fiery Furnace  
(*Daniel* 3:57-90)



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## PUBLISHER'S PREFACE

This book was conceived to be a prayerbook, rather than a book for scholarly purposes. Therefore, to serve as such, it must be used again and again so that one gains familiarity with the litanies and prayers it contains.

Litanies, as prayers, possess two peculiar aspects. First, a person must be familiar with the litany being prayed in order for it to be profoundly and powerfully recited. It must—as with any well-said vocal prayer—be completely known to its user and contain no surprises, for surprises distract a person from attention to his prayer. Therefore, one must recite a litany again and again for it to acquire this power within his prayer life.

And second, a litany, by the very variety of its expression, remains ever new. Whereas at first thought, one might judge the recitation of a litany to become quickly boring and flat, just the opposite is true. A litany ever reveals to the reciter new insights and new channels of devotion. Much like a many-faceted gem, a litany reflects its light—first from one angle, then from another—with an almost supernatural charm and freshness.

From these observations it is obvious that with time one should adopt favorite litanies, which he will then incorporate into his daily prayer. Litanies said as prayer bring a wonderful variety to one's daily prayer routine and beautifully complement meditation, the Rosary and other vocal prayers.

Finally, the litanies in this book have been arranged for recitation by two or more persons, with the responses being in

italics. It is strongly urged that this book be employed for group prayer, in addition to personal use. There is a litany here for just about every conceivable need or purpose.

May this beautiful book of litanies become a priceless source of inspiration, instruction and grace to those who possess it, and may it be spread far and wide throughout the Catholic world, to the greater honor and glory of Almighty God and of His Blessed Mother Mary, His angels and His saints.

—Thomas A. Nelson  
Original Publisher  
November 28, 1984

## INTRODUCTION

Litanies have long been in use in the Church. The word “litany” comes from the Latin “*litania*,” “*letania*.” It stood for a form of responsory prayer which involved a number of invocations or petitions grouped around one main subject or sacred theme.

Litanies have long been employed both in public liturgical devotions of the Church and in private devotions. Only a limited number of litanies are authorized by the Church for use in public devotions and at public services. Other litanies may be used for private recitation by an individual or a group. An example of a litany officially approved for public use is the *Litany of the Saints*, the oldest litany in the Church and the model for all others.

Litanies vary in form and makeup: Some are longer, some shorter, and some vary in format—in invocations, acclamations, petitions and types of responses. Some are directed to Persons of the Blessed Trinity, some to the Blessed Virgin Mary, others to the angels or saints; still others are arranged around a theme, as is the *Litany for a Happy Death* or the *Litany of Humility*. Litanies are rich in theological and Scriptural content and should have a wide use in prayer and meditation.

The key element in the litany form of prayer is its series of varied invocations, followed by the same repetitive response. A priest or other leader reads the invocations, and the people answer with the responses (printed in italics in this book).

Usually, at the beginning of a litany, the Blessed Trinity is invoked, and at the end, the Lamb of God.

The Church must approve any additions to the officially approved litanies. Thus, in the *Litany of the Blessed Virgin Mary (Litany of Loreto)*, the popes in recent years have added the invocations, “Queen assumed into Heaven,” “Queen of Peace,” and “Mother of the Church.”

Where God is addressed, the response is “Have mercy on us.” The answer to invocations or petitions to Mary, the saints and angels is “Pray for us.” In some litanies there are other apt responses, such as, “We beseech Thee, hear us,” and “Deliver us, O Lord.” Often there will be a versicle and a response, indicated by “V.” and “R.” The litanies all close with a suitable short prayer introduced by the words, “Let us pray.”

In the Old Testament period we find, in certain of the Psalms, prayer or song forms somewhat similar to our modern litanies. In *Psalms 135 (136)* we find repeated use of the identical phrase, “for His mercy endures forever,” which is now used at the end of the sacramental rite of Penance or Reconciliation. In our modern, revised *Liturgy of the Word at Mass*, we have the Prayer of the Faithful with one or another repetitive response. So too, the old and the new usages are linked together when the lector reads the verses of a Psalm and the congregation answers with a repeated response.

Another ancient short form of litany appears in the old chants of “*Kyrie eleison, Christe eleison, Kyrie eleison,*” now one form or option of the penitential part of the beginning

of Mass. Similar forms were found in the old Greek liturgy of the Mass and in the Milanese (Ambrosian) Rite and in the Stowe Missal. Also they are found in the old Breviary or official Office of the Church, and even in the new revised Breviary, where there are places for short responses.

The *Litany of the Saints* has been mentioned as the oldest. It goes back—though it has existed in many varied forms (content)—to the times of Saint Basil the Great (d. 379) and Saint Gregory Thaumaturgus (The Wonder-Worker) who died about 270 A.D. The cult of the saints, especially of the martyrs, began early in the life of the Church, and litanies in their honor varied from one area to another. Older Catholics will remember the beautiful, if at times seemingly long, singing of the Litany of the Saints, with the Latin response of “*Ora pro nobis.*” We also hear it in modern form, at the closing of Forty Hours services, with a group of the area clergy chanting it.

It has also been officially included in many ecclesiastical services or events, such as processions, the conferring of major Orders and the exorcism of devils. We know it in the modified form, as used in the Easter Vigil service. Pope Pius V (1566-72) gave instructions for a uniform *Litany of the Saints* to be included in the liturgical books.

We have mentioned processions. Certain early processions in the Church were called “litanies.” When the great persecutions of the Church in the first three centuries were over, public processions were organized. They were frequently planned

for those days on which pagan festivals were held so as to offset and replace them with Christian devotions. In these processions, religious pictures and emblems were carried.

In Rome each day, but especially during Lent, the Pope himself would go to a different church to celebrate Holy Mass. This is how the Roman “stations” came about, they being “stops” at the place where the procession began, along the way as the procession would move, and at its destination. The procession held on April 25 was called the *Litania Major*, or *Litania Romana*, because it was held to offset the pagan processional celebration of *Robigalia* held on that day.

In 590, when Gregory the Great had just become pope, there was a disastrous flood from an overflow of the Tiber, and its aftermath was a deadly pestilence raging in Rome. The holy pontiff organized a great “Litany” or procession in which, it is believed, an image of the Blessed Virgin Mary painted by Saint Luke was carried. As they came to the bridge where the great tomb of the Emperor Hadrian rose to the sky, the song of angels was heard, and Pope Gregory saw Michael the Archangel sheathing his sword above the tomb. This was taken as a sign that the pestilence was over, due to the procession and prayers, and in fact the pestilence did then cease. The tomb became known thereafter as the Castle Saint Angelo, and today a great golden-like figure of the Archangel can be seen shining high above this shrine. It is one of the most famous sights in Rome.

As these Mass procession-litanies became more and more popular in Christendom, especially in the Middle Ages, a great



variety of litanies prayer arrangements came into use. In 1601 the historian Baronius claimed there were about eighty forms in use. These included such litanies as those to the Holy Spirit, the Precious Blood, Mary, the Saints, the Poor Souls, etc.

To prevent abuse, Pope Clement VIII decreed on September 6, 1601, through the Holy Office of the Inquisition, that litanies could not be published, except those of the Saints as found in official liturgical books and that of the Blessed Virgin Mary of Loreto.

Today, again, while many litanies exist for private devotion, the official litanies approved for public recitation are limited to only six: The *Litany of the Holy Name of Jesus*, the *Litany of the Sacred Heart of Jesus*, the *Litany of the Precious Blood of Jesus*, the *Litany of the Blessed Virgin Mary (Litany of Loreto)*, the *Litany of Saint Joseph* and the *Litany of the Saints*.

Concerning the *Litany of the Saints*, the very earliest litanies and the one having many variations, we mentioned Pope Pius V having established it in a uniform style. The *Litany of the Holy Name of Jesus* also has a long history. Saint Bernardine of Siena (1380-1444) and Saint John Capistrano (1386-1456) were great preachers of devotion to the Holy Name of Jesus. This litanies was approved by Pope Sixtus V on July 11, 1587. Pius IX indulgenced it in 1862 for a certain diocese or dioceses. And Leo XIII, in 1886, extended this privilege to the whole world.

The *Litany of the Sacred Heart of Jesus* was approved for solemn and public use by Pope Leo XIII in 1899. Many of its invocations go back to Father J. Croiset (1656-1738).

Of course, Saint Margaret Mary Alacoque had much influence on the spread of devotion to the Sacred Heart of Jesus because of Our Lord's revelations to her.

The *Litany of Saint Joseph* was approved by Pope Saint Pius X in 1909. The *Litany of the Precious Blood* was approved by Pope John XXIII in 1960.

The *Litany of Loreto* was approved by Pope Sixtus V in 1587. A little more should be said about this famous *Litany of the Blessed Virgin Mary*, the one many Catholics have known very well from their youth and from the May devotions to Mary.

There are many origins claimed for The *Litany of Loreto*, some writers tracing it back to Apostolic times. Others refer back to Pope Sergius I (687) or to a Gaelic litany of the eighth century, or to Pope Saint Gregory the Great (590-604). The name of the litany in honor of Mary comes from its association with the holy shrine of Our Lady of Loreto, Italy and the miraculous translation by angels of the Holy House of Nazareth to that place in 1294. At any rate, the Litany was well-known there when Saint Peter Canisius had it printed and published at Dillingen, Germany in 1558 under the title, "*Letania Loretana.*" This is the oldest known printed copy, and it gives the Litany substantially the same as what we have today.

After Pope Saint Pius V's instructions in a *motu proprio* of March 20, 1571, there was a new version for a time which took invocations more directly from Scripture and the liturgy, but Pope Sixtus V approved the old form used at Loreto, and that is the one that has been handed down to us. Pope Pius VII, after

returning to Rome from the Napoleonic captivity, added the invocation “Queen of All Saints.” The titles “Queen of the Most Holy Rosary,” “Queen conceived without original sin,” and “Mother of Good Counsel” were added by Pope Leo XIII. During World War I, Pope Benedict XV added “Queen of Peace.” When the dogma of the Assumption of Mary was defined in 1950, Pope Pius XII added the title “Queen assumed into Heaven.” Pope John Paul II has added “Mother of the Church.”

We have indicated which are the litanies officially approved for public use. All others are for private use and may be used in private devotions only. The official litanies, of course, should have preference over the private ones, even for private use. Of the many others, this or that one may suit the particular devotion of an individual better than others, or certain parts or invocations may be of help to different people in their private prayer. Litanies, of course, should never be rattled off in rote-like manner without attention of the mind and heart.

At times during one’s prayer, a person may be more inclined to praise than to petitioning; at another time, to making reparation, or to pleading for succor for the great needs of the Church, the Holy Father, etc. If a person in private prayer finds a particularly striking invocation or petition, one that stirs his soul, inspiring or spiritually enriching him, then it is suggested that he pause there to gain benefit and spiritual fruit from it. One might even gather his favorite invocations or phrases from various litanies and make his own strictly private litany for private prayer and meditation purposes.

There are, to be sure, some litanies that are omitted from this volume for one reason or another, as for example, failure to find a copy. Moreover, besides the litanies, we have added a number of prayers similar in some respects to litanies, such as “Invocations to the Heart of Jesus,” “The Divine Praises,” “Our Lady of Lourdes Invocations,” and the “*Anima Christi*” or “Soul of Christ” prayer paraphrased by Saint Elizabeth Seton. We believe that in this grouping the reader will find some very beautiful prayers.

As there have been many variations in the long history of the approved litanies until they became standardized, so today one may come across different versions of the litanies for private recital. The variations are usually very minor.

In times of great need in the Church and in the world, and when great calamities threaten—such as war, hurricane or famine—litanies should be prayed publicly and privately for the common good. Along with them, processions should be held. Also, they should be prayed for the Holy Father. Finally, it is also good to remember that many of the litanies and litany processions traditionally led up to the celebration of Holy Mass or to the conclusion of the Forty Hours, with the *Pange Lingua* procession and Benediction of the Most Blessed Sacrament. This illustrates the fact that all our devotions are ultimately for the worship of God, the Source of all good.

To Christ and to the Father and the Holy Spirit be the honor, the glory, and the power!

## ACKNOWLEDGMENTS

It is obvious that a book of litanies is not an original composition or contribution. Litanies come from elsewhere than one author's mind, and many have been around for centuries. Quite a few, too, have seen many variations. For instance, we have included two fairly different versions of the "Litany of Saint Michael"—for one reason, because we believe devotion to the great Archangel is urgently needed and should be encouraged in every possible way in our day.

Certain litanies in this book have come from old prayer-books, which contain a rich legacy of them, and from various other sources, such as religious booklets and prayer leaflets from friends. The litanies officially approved are generally available in various devotional books. I might mention that TAN Books and Publishers publishes the "Litany of the Blessed Virgin Mary" in attractive prayer card form.

The first "Litany of the Holy Spirit" can be found on a leaflet of the Sacred Heart Archdiocesan Center, 110 W. Madison St., Chicago, Illinois with the Imprimatur of Cardinal Stritch. For the second "Litany of the Holy Spirit" I am indebted to the truly inspiring book entitled *About the Holy Spirit*, by the mystic Francisca Javiera del Valle, published by Lumen Christi Press, Houston, Texas. The "Litany of the Infant Jesus," the "Litany of the Miraculous Infant of Prague," and the "Litany of the Holy Childhood of Jesus" can be found in the paperback, *The Infant Jesus of Prague*, by the Rev. Ludvik Nemeč, Catholic Book Publishing Co.,

New York. Published by the same company is the *Priest's Daily Manual* by Rev. Joseph B. Collins and Msgr. Raphael J. Collins. This is a book I have treasured as a gift from an old friend, Bishop Caillouet, retired auxiliary bishop of New Orleans, and have also valued for its "Litany of the Love of God," "Litany of Saint Pius X," and "Litany of Saint Therese of the Child Jesus" (Litany Two).

For the "Prayer to the Holy Face" I am thankful to the composer, Rev. Emery Pethro of Detroit; this prayer was printed in the Priestly Heart Newsletter, Issue 29, 317 Leroy Ave., Buffalo, New York 14214. For "Promises of Consolation to Christ" (my own title) acknowledgement must be made to the booklet, *Holy Hour with Mary*, published by the Montfort Fathers, 40 S. Saxon Ave., Bay Shore, New York 11706.

The "Litany of the Mercy of God," which is associated with Sister Faustina of the Mercy of God devotion, is from Franciscan Publications, Pulaski, Wisconsin. The "Litany of Reparation to Our Lord in the Blessed Eucharist" is from *My Daily Visit* of the Benedictine Convent, Clyde, Missouri. The "Invocations to the Heart of Jesus with an Act of Oblation" is from *My Hour with Jesus*, a booklet of the National Center of the Enthronement, Washington, D.C.

The "Litany of the Immaculate Heart of Mary" can be found on a leaflet of the Abbey Press, St. Meinrad, Indiana 47577. Also, in their pamphlet, *The Apparitions of Our Lady at Banneux*, one can find the "Invocations to the Blessed Virgin of the Poor." The "Invocations to Our Lady of Lourdes"

are contained in the leaflet, *Novena Devotions in Honor of Our Lady of Lourdes*, Lourdes Center, Marist Fathers, 698 Beacon St., Boston, Massachusetts 02215.

The “Salutation to Mary,” written by Saint John Eudes in the seventeenth century, was found in a leaflet of the Crusaders of Our Lady of Fatima. This beautiful salutation of Mary was propagated by the saintly Father Paul de Moll, O.S.B. (1824-1896); the version which Father Paul promoted, “Affectionate Salutations to Mary,” can be found in the book entitled *Father Paul of Moll*, by Edward van Speybrouck, published by TAN Books and Publishers.

Quite a few of the litanies given herein—especially those to Almighty God and many of those to the saints—were found in a book of litanies entitled *Kyrie Eleison: Two Hundred Litanies*, compiled by Benjamin Francis Musser, and published in 1944 by The Newman Bookshop. Mr. Musser had collected these from various sources—in many cases from old prayer books and booklets from the 19th and early 20th centuries—especially from *The Golden Manual, Compiled From Approved Sources*, published by D. & H. Sadlier & Co. in 1851, and from *St. Benedict’s Manual*, published in 1875 by Frederick Pustet. Most of these litanies, however, actually trace their origins back much further—some have come down to us, in much the same form, from medieval times. Among the litanies taken from this book I particularly mention the “Litany of St. Ignatius Loyola”; this was composed by Rev. Leo M. Weber, S.J. Also, the third “Litany to the Holy Spirit” was composed

by Rev. Gerald M. C. Fitzgerald, C.S.C., the “Short Litany for the Souls in Purgatory” was composed by Benjamin Francis Musser, and the “Litany for Christ the King” was composed by Benjamin Francis Musser using elements of the Proper of the Mass for the Kingship of Christ.

“The Crown of Twelve Stars,” sometimes attributed to Saint Joseph Calasanz, can be found in the old *Raccolta* or *Book of Prayers and Devotions*, a book which is a treasure house of beautiful prayers enriched with indulgences from the old days; we have used a slightly different version as found in *Kyrie Eleison*. The old “Gaelic Litany to Mary,” translated by Eugene O’Curry, comes from that beautiful anthology, *The World’s Great Catholic Poetry*, by Thomas Walsh, Ph.D. Published by the MacMillan Co., New York, in 1942, this is an anthology of a type we do not see anymore, due to the great decline in Christian culture.

For the third “Litany of the Holy Guardian Angel” I am indebted to Father Robert J. Fox’s book entitled *The Work of the Holy Angels (Opus Sanctorum Angelorum)*, published by the Blue Army. For the “Litany of Our Lady of Fatima,” I am indebted to a leaflet of the Dominican Fathers at the Shrine of the Infant of Prague, New Haven, Connecticut, and for the Memorial Prayer for the Suffering Souls in Purgatory, to the Divine Word Seminary, Techny, Illinois.

The “Litany of Saint Anne” can be found in a novena leaflet published by the old Archconfraternity of Saint Anne at the National Shrine on Ursuline Ave. in New Orleans. The litany



of my patron saint, Albert the Great, is from a pamphlet, *Saint Albert the Great*, published by the Paulist Press years ago. The first “Litany of Saint Anthony” is from the booklet, *Dedicating the Week to Saint Anthony of Padua*, by Fr. Bernard, O.F.M., Box 598, Mt. Vernon, New York 10551. The second litany of Saint Anthony of Padua is from the Franciscan Friars of Marytown, Libertyville, Illinois. The first “Litany of Saint Rita of Cascia” is from the Saint Rita novena booklet published by St. Mary’s Church, Rockford, Illinois.

The “Litany of Saint Philomena” and the first “Litany of Saint Jude” are from pamphlets of the Benedictine Convent of Perpetual Adoration Press at Clyde, Missouri. For the paraphrase of the “*Anima Christi*” prayer of Saint Ignatius Loyola by the American Saint, Mother Elizabeth Seton, I am grateful to Msgr. M. J. Doyle, 1933 Spielbusch Ave., Toledo, Ohio 43624, from whom copies are available free of charge.

The “Litany for the Church in Our Time” may have an invocation or two which are puzzling to some. The phrases are not to be taken as any affront to Church authority. Many people merely wish to express their desire for an authorization of the former Latin Mass along with the present Eucharistic Prayers. The litany also demonstrates the stress present in our times and the need for charity and prayer for all. It is from a leaflet of the Christopher House, 2386 Pontiac, Columbus, Ohio 43211.

I wish finally to express my deep gratitude to the late holy Cardinal Merry del Val for his own “Litany of Humility,” which I believe has helped my own spiritual life over the

years. This humble Cardinal might himself have been a great pope, but humbly served others, especially the humble and saintly Pope Saint Pius X.

For further background on litanies and their history I recommend articles in the *Catholic Encyclopedia* and in the *New Catholic Encyclopedia*, especially the article on the “Litany of Loreto,” by Angelo de Santi, in the *Catholic Encyclopedia*.

I wish to express particular thanks to Miss Hermine Zotter for typing a number of these litanies for the manuscript, and also to Miss Jeanie Stein for her help in checking and proofreading, as well as to any other person or source that has inadvertently been overlooked. May God reward you all.

—Father Albert J. Hebert, S.M.



## Litanies in Honor of Almighty God

“Blessed art thou, O Lord the God of our fathers: and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the holy name of Thy glory: and worthy to be praised, and exalted above all in all ages.”

—*Daniel 3:52*



# LITANY OF THE MOST HOLY TRINITY

*(For private use only.)*

Blessed be the holy Trinity and undivided Unity;  
*We will give glory to Him, because He hath shown  
His mercy to us.*

V. O Lord our Lord, how wonderful is Thy Name  
in all the earth!

R. *O the depth of the riches of the wisdom and of the  
knowledge of God!*

Lord, have mercy.

*Lord, have mercy.*

Christ, have mercy.

*Christ, have mercy.*

Lord, have mercy.

*Lord, have mercy.*

Blessed Trinity, hear us.

*Adorable Unity, graciously hear us.*

God the Father of Heaven,

*Have mercy on us.*

God the Son, Redeemer of the world,

*Have mercy on us.*

God the Holy Ghost, *etc.*

Holy Trinity, One God,

Father from Whom are all things,

Son through Whom are all things,

Holy Ghost in Whom are all things,

Holy and undivided Trinity,

Father everlasting,  
Only-begotten Son of the Father,  
Spirit Who proceedeth from the Father and the Son,  
Co-eternal Majesty of Three Divine Persons,  
Father, the Creator,  
Son, the Redeemer,  
Holy Ghost, the Comforter,  
Holy, holy, holy, Lord God of hosts,  
Who art, Who wast, and Who art to come,  
God Most High, Who inhabitest eternity,  
To Whom alone are due all honor and glory,  
Who alone doest great wonders,  
Power infinite,  
Wisdom incomprehensible,  
Love unspeakable,

Be merciful,

*Spare us, O Holy Trinity.*

Be merciful,

*Graciously hear us, O Holy Trinity.*

From all evil,

*Deliver us, O Holy Trinity.*

From all sin,

*Deliver us, O Holy Trinity.*

From all pride, *etc.*

From all love of riches,

From all uncleanness,

From all sloth,

From all inordinate affection,

From all envy and malice,

From all anger and impatience,  
 From every thought, word, and deed contrary to Thy holy law,  
 From Thine everlasting malediction,  
 Through Thine almighty power,  
 Through Thy plenteous loving kindness,  
 Through the exceeding treasure of Thy goodness and love,  
 Through the depths of Thy wisdom and knowledge,  
 Through all Thy unspeakable perfections,  
 We sinners

*Beseech Thee, hear us.*

That we may ever serve Thee alone,

*We beseech Thee, hear us.*

That we may worship Thee in spirit and in truth,

*We beseech Thee, hear us.*

That we may love Thee with all our heart, with all our soul, and  
 with all our strength, *etc.*

That, for Thy sake, we may love our neighbor as ourselves,

That we may faithfully keep Thy holy commandments,

That we may never defile our bodies and souls with sin,

That we may go from grace to grace, and from virtue  
 to virtue,

That we may finally enjoy the sight of Thee in glory,

That Thou wouldst vouchsafe to hear us,

O Blessed Trinity,

*We beseech Thee, deliver us.*

O Blessed Trinity,

*We beseech Thee, save us.*

O Blessed Trinity,

*Have mercy on us.*

Lord, have mercy,  
*Christ, have mercy.*  
Lord, have mercy.

Our Father (*silently*). Hail Mary (*silently*).

V. Blessed art Thou, O Lord, in the firmament of Heaven,  
R. *And worthy to be praised, and glorious, and highly  
exalted forever.*

### Let Us Pray

Almighty and everlasting God, Who hast granted Thy servants in the confession of the True Faith, to acknowledge the glory of an Eternal Trinity, and in the power of Thy majesty to adore a Unity: we beseech Thee that by the strength of this faith we may be defended from all adversity. Through Jesus Christ Our Lord. R. Amen.



# LITANY OF THE LOVE OF GOD

*(For private use only.)*

Lord, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us. Christ, hear us.

*Christ, graciously hear us.*

God the Father of Heaven,

*Have mercy on us.*

God the Son, Redeemer of the world,

*Have mercy on us.*

God the Holy Ghost,

*Have mercy on us.*

Holy Trinity, One God,

*Have mercy on us.*

Thou Who art Infinite Love,

*I Love Thee, O my God.*

Thou Who didst first love me,

*I Love Thee, O my God.*

Thou Who dost command me to love Thee, *etc.*

With all my heart,

With all my soul,

With all my mind,

With all my strength,

Above all possessions and honor,

Above all pleasures and enjoyments,

More than myself and all that belongs to me,

More than all my relatives and friends,

More than all men and angels,

Above all created things in Heaven or on earth,

Only for Thyself,

Because Thou art the sovereign Good,  
Because Thou art infinitely worthy of being loved,  
Because Thou art infinitely perfect,  
Even hadst Thou not promised me Heaven,  
Even hadst Thou not menaced me with Hell,  
Even shouldst Thou try me by want and misfortune,  
In wealth and in poverty,  
In prosperity and in adversity,  
In health and in sickness,  
In life and in death,  
In time and in eternity,  
In union with that love wherewith all the Saints and  
    all the Angels love Thee in Heaven,  
In union with that love wherewith the Blessed Virgin Mary  
    loveth Thee,  
In union with that infinite love wherewith Thou lovest  
    Thyself eternally,

### Let Us Pray

My God, Who dost possess in incomprehensible abundance all that is perfect and worthy of love, annihilate in me all guilty, sensual, and undue love for creatures; kindle in my heart the pure flame of Thy love, so that I may love nothing but Thee or in Thee, until, being entirely consumed by holy love of Thee, I may go to love Thee eternally with the elect in Heaven, the country of pure love. R. *Amen.*

This litany was composed by Pope Pius VI (1775-1799).

# LITANY OF DIVINE PROVIDENCE

*(For private use only.)*

Lord, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us. Christ, hear us.

*Christ, graciously hear us.*

God the Father of Heaven,

*Have mercy on us.*

God the Son, Redeemer of the world,

*Have mercy on us.*

God the Holy Ghost,

*Have mercy on us.*

Holy Trinity, one God,

*Have mercy on us.*

God, all-knowing and all-wise,

*Have mercy on us.*

God, all-powerful and all-good,

*Have mercy on us.*

God, most patient and most merciful, *etc.*

Father of mercy and consolation,

God, wonderful and inscrutable in Thy plans,

God, in Whose hands is our life,

God, from Whom all good things and every perfect gift comes,

Thou Who hast made all things for the service of man,

Thou Who governest all with wisdom and love,

Thou Who fillest all living things with blessing,

Thou Who dost clothe the lilies of the field and feed the birds  
of the air,

Thou Who dost number the hairs of our head,

Thou Who seest in secret,

Thou Who makest the sun to shine upon the good and the bad,  
Thou Who allowest it to rain upon the just and the unjust,  
Thou Who workest all things for the benefit of those who  
love Thee,

Thou Who sendest temporal sufferings for our correction  
and good,

Thou Who dost reward Christian patience with an eternal reward,  
God, our sole refuge and hope,  
God, our only consoler and helper,

Be merciful,

*Spare us, O Lord.*

Be merciful,

*Graciously hear us, O Lord.*

From all evil,

*Deliver us, O Lord.*

From all sin,

*Deliver us, O Lord.*

From all murmurings and complaints against Thy  
holy decrees, *etc.*

From cowardice and impatience,

From mistrust in Thy divine Providence,

From too great trust in riches and the favor of men,

From immoderate concern for temporal things,

From misuse or neglect of Thy gifts and benefits,

From ingratitude toward Thy loving kindness,

From uncharitableness toward our neighbor,

From obduracy in sin,

From all dangers of body and soul,

From Thy well-merited chastisements,

From earthquake, pestilence, famine and distress,  
 From disease, hunger and war,  
 From a wicked and unprovided death,  
 On the day of judgment,

We sinners

*Beseech Thee, hear us.*

That we may always trust in Thy divine Providence,

*We beseech Thee, hear us.*

That in good fortune we may not become proud and godless,

*We beseech Thee, hear us.*

That in misfortune we may not become discouraged  
 and impatient, *etc.*

That we may submit simply to all Thy decrees,

That we may praise Thy name whether Thou givest  
 or takest away,

That Thy will may be done on earth as it is in Heaven,

That we may seek consolation from Thee in time of trial,

That Thou mayest give us what is necessary for the support  
 of our life,

That in all adversities we may grow in patience and humility,

That Thou mayest accompany all our labors with Thy blessing,

That Thou mayest reward our temporal sufferings with eternal joys,

That Thou mayest fill our spiritual and civil rulers with  
 the spirit of truth and the fear of God,

That Thou mayest pity all who suffer want,

That Thou mayest console and raise up all the abandoned  
 and oppressed,

That Thou mayest reward our benefactors with eternal goods,

That we may praise and glorify Thy divine Providence  
 now and forever,

Lamb of God, Who takest away the sins of the world,  
*Spare us, O Lord.*

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

Lamb of God, Who takest away the sins of the world,  
*Have mercy on us.*

Christ, hear us.  
*Christ, graciously hear us.*

Lord, have mercy on us.  
*Christ, have mercy on us.*

Lord, have mercy on us.

Our Father (*silently*). Hail Mary (*silently*).

All eyes are turned to Thee, O Lord,  
*And Thou givest them food in season.*

Thou openest Thy gentle hand,  
*And fillest with blessing all living things.*

V. Lord, show us Thy mercy,  
R. *And grant us Thy salvation.*

## Let Us Pray

O God, Whose Providence is never frustrated in its decrees, we beseech Thee to keep from us all harm and grant us every blessing, through Jesus Christ Our Lord. R. *Amen.*