
SAINT THOMAS AQUINAS

OPUSCULA IV
PRAYERS & HYMNS
OFFICE OF CORPUS CHRISTI
SERMONS

Prayers and Hymns translated by Paul Murray, OP, et alia
Office of Corpus Christi translated by Vincent Corrigan et alia
Sermons translated by Mark-Robin Hoogland, CP, et alia

OPUSCULA

Volume 58

Latin/English Edition of the Works of St. Thomas Aquinas



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NOTES ON THE TEXT

Latin Text of St. Thomas

The Latin text for the devotional prayers attributed to Aquinas is based on the text of the Marietti edition, in *Opuscula theologica*, vol. 2 (1954), unless otherwise noted in the text. The date of composition for these prayers is uncertain.

Included also in this volume is the text and music for two versions of the *Office of Corpus Christi*, the critical editions of which were prepared by Vincent Corrigan, in *The Feast of Corpus Christi* (University Park, PA: Pennsylvania State University Press, 2006); they are here used gratefully with permission. The Latin text of the prayers and hymns in honor of the Eucharist have also been derived from this critical edition of the *Office*. As for its date of composition, the initial composition of the *Office* began when Aquinas was in Orvieto, not long before Urban IV instituted the feast of *Corpus Christi* for the universal Church on August 11, 1264, with the bull *Transiturus*, though the final version of the *Office* may have been completed later.

The Latin text of the university sermons, summaries of sermons, and sermon fragments is based on texts compiled by Rev. Louis Jacques Bataillon; they are used here with permission. Bataillon's work on the sermons has since been further edited and published in the critical edition published by the Leonine commission (2014). Since the dating of these sermons is difficult, they are provided in this volume in their liturgical order. Finally, the Latin text of the series of sermons *On the Lord's Prayer* and *On the Apostles' Creed* is based on the Marietti edition (*Opuscula theologica*, vol. 2, 1954); the series of sermons *On the Commandments* is based on the critical edition of the text prepared by Rev. Jean-Pierre Torrell, OP (*Recherches Thomasiennes. Études revues et augmentées* [Bibliothèque Thomiste, 52: J. Vrin, Paris, 2000], 65–117); and the Latin text of the sermon *On the Angelic Salutation* is based on the text of I. Rossi, "S. Thomae Aquinatis expositio Salutationis angelicae," *Divus Thomas* (Piacenza) 34 (1931), 465–79. The sermons *On the Lord's Prayer* were delivered by Aquinas in Italian, in Naples, around 1273; but the dating of the sermons *On the Apostles' Creed* and *On the Commandments* is less certain. The sermon *On the Angelic Salutation* was probably given during Aquinas's second period of teaching in Paris (1268–1272).

English Translation of St. Thomas

The English translation of the majority of prayers attributed to Aquinas has been prepared by Rev. Paul Murray, OP, and are here used gratefully with permission; other translations for individual prayers and hymns are indicated in the text.

The English translations of the manuscripts for the two versions of the Office for the Feast of Corpus Christi were prepared by Vincent Corrigan, in *The Feast of Corpus Christi* (University Park, PA: Pennsylvania State University Press, 2006); they are here used gratefully with permission. These translations have been supplemented, edited, and revised by The Aquinas Institute. English translations of the Bible are based on the Douay-Rheims. The translation of the homily extracted from the *Office*, *The Boundless Favors of Divine Generosity*, is also by Vincent Corrigan.

The English translations of the 21 academic *Sermons* were prepared by the Very Rev. Dr. Mark-Robin Hoogland, CP. This translation was originally published by The Catholic University of America Press, ©2010, and is here used gratefully with permission; the translation has been slightly edited and revised by The Aquinas Institute. The translation of the two sermon fragments is by Benjamin M. Block, for The Aquinas Institute. The translations of the four sets of *collationes*, *On the Apostles' Creed*, *On the Lord's Prayer*, *On the Commandments*, and *On the Angelic Salutation* were prepared by Joseph B. Collins, SS, in *The Catechetical Instructions of St. Thomas Aquinas* (New York: J.F. Wagner, 1939); Rev. Joseph Kenny, OP, however, prepared the translation of the first part of the sermons *On the Commandments*. These translations have been edited and revised by The Aquinas Institute.

The Aquinas Institute requests your assistance in the continued perfection of these texts.
If you discover any errors, please send us a note by email: editor@aquinasinstitute.org

DEDICATED WITH LOVE TO
OUR LADY OF MT. CARMEL

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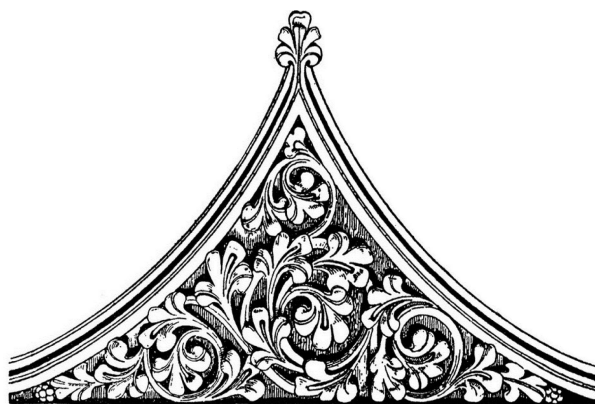
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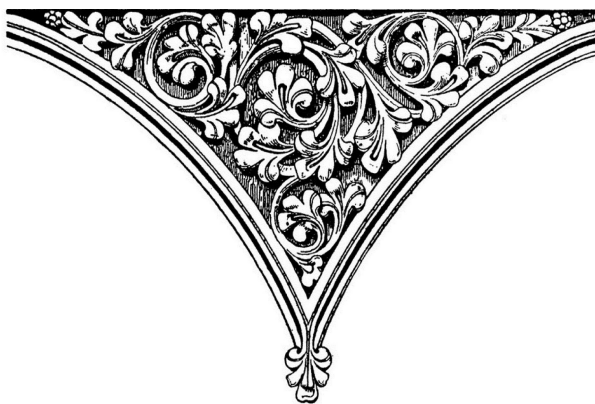
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DEVOTIONAL PRAYERS



DEVOTIONAL PRAYERS

PRAYERS IN HONOR OF THE EUCHARIST

Selection of prayers extracted from the Office of Corpus Christi¹

Magnificat antiphon from First Vespers

O QUAM SUAVIS est, Domine, Spiritus tuus, qui ut dulcedinem tuam in filios demonstrares, pane suavissimo de caelo praestito, esurientes reple bonis, fastidiosos divites dimittis inanes.

O HOW KIND is your Spirit, Lord, who, to show your sweetness towards your children, provides the sweetest bread from heaven, filling the hungry with good things, sending the haughty rich away empty.

Magnificat antiphon from Second Vespers

O SACRUM CONVIVIUM, in quo Christus sumitur: recolitur memoria passionis eius: mens impletur gratia: et futurae gloriae nobis pignus datur.

O SACRED BANQUET in which Christ is received, the memory of his passion renewed, the soul is filled with grace, and a pledge of future glory is given to us.

Magnificat antiphon from Octave

MEMORIAM FECIT mirabilium suorum misericors et miserator Dominus, escam dedit timentibus se.

HE HAS MADE A MEMORIAL of his wonderful works, the gracious and merciful Lord. He has given food to those who fear him.

Prayer from the Office Hours and Collect from the Mass

DEUS, qui nobis sub sacramento mirabili passionis tuae memoriam reliquisti; tribue, quaesumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuae fructum in nobis iugiter sentiamus. Qui vivis et regnas [cum Deo Patre in unitate Spiritus Sancti Deus per omnia saecula saeculorum.] Amen.

GOD, who has left us, in a wonderful sacrament, a memorial of your passion, grant, we pray, that we may venerate the mystery of your body and blood, so that we may always feel within ourselves the fruit of your redemption. Who lives and reigns with God the Father in unity with the Holy Spirit, God, world without end. Amen.

Secret from the Mass

ECCLESIAE TUAE, quaesumus, Domine, unitatis et pacis propitius dona concede, quae sub oblati muneribus mystice designantur. Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

WE ASK, LORD, that you mercifully grant to your Church the gifts of unity and peace, which are mystically signified beneath the gifts we offer. Through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, world without end. Amen.

Post-Communion Prayer from the Mass

FAC NOS, QUAESUMUS, DOMINE, divinitatis tuae sempiterna fruitione repleti, quam pretiosi corporis et sanguinis tui temporalis perceptio praefigurat. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia saecula saeculorum. Amen.

GRANT, WE ASK, O LORD, that we be filled with the everlasting enjoyment of your divinity, which the temporal perception of your precious body and blood prefigures. Who lives and reigns with God the Father in unity with the Holy Spirit, God, world without end. Amen.

1. These prayers from the Office have been translated by Vincent Corrigan; the remaining devotional prayers, however, unless otherwise noted, have been translated by Rev. Paul Murray, OP.

DEVOTIONAL PRAYERS

During the elevation of the Body of Christ²

O SALUTARIS HOSTIA, quae caeli pandis ostium, bella
premunt hostilia, da robur, fer auxilium.

O SAVING VICTIM, you who opens the door of heaven,
wars and enemies press us; give us strength, bring us help.

*St. Thomas Aquinas is said to have prayed, with tears and great
devotion, the following excerpt from the Te Deum during the elevation
of the Body of Christ³*

TU REX gloriae, * Christe.

YOU ARE THE KING of Glory, * O Christ.

Tu Patris * sempiternus es Filius.

You are the everlasting * Son of the Father.

Tu, ad liberandum suscepturus hominem, * non
horruisti Virginis uterum.

When you took upon yourself to deliver man, * you did
not abhor the Virgin's womb.

Tu, devicto mortis aculeo, * aperuisti credentibus regna
caelorum.

When you had overcome the sharpness of death, * you
opened the kingdom of heaven to all believers.

Tu ad dexteram Dei sedes * in gloria Patris.

You sit at the right hand of God, * in the glory of the
Father.

Iudex crederis * esse venturus.

We believe that you shall come * to be our Judge.

Te ergo, quæsumus, tuis famulis subveni, * quos
pretioso Sanguine redemisti.

We therefore ask you, help your servants, * whom you
have redeemed with your precious Blood.

Aeterna fac * cum sanctis tuis in gloria numerari.

Make them to be numbered with your saints, * in glory
everlasting.

Salvum fac populum tuum Domine, * et benedic
hereditati tuae.

O Lord, save your people, * and bless your inheritance.

Et rege eos, * et extolle illos usque in aeternum.

Govern them, * and lift them up forever.

Per singulos dies * benedicimus te.

Day by day * we magnify you;

Et laudamus nomen tuum in saeculum, * et in
saeculum saeculi.

And we worship your name * forever, world without end.

Dignare, Domine, die isto * sine peccato nos custodire.

Vouchsafe, O Lord, to keep us * this day without sin.

Miserere nostri, Domine, * miserere nostri.

O Lord, have mercy upon us, * have mercy upon us.

Fiat misericordia tua, Domine, super nos, *
quemadmodum speravimus in te.

O Lord, let your mercy be upon us, * as our trust is in you.

In te, Domine, speravi, * non confundar in aeternum.

O Lord, in you have I trusted, * let me never be
confounded.

2. From the Hymn at Lauds in the Office of Corpus Christi; the Marietti edition (*Opuscula theologica*, vol. 2, 1954) includes this prayer under this title in its selection of *piae preces*.

3. See *Ystoria sancti Thome de Aquino de Guillaume de Tocco* (1323), ed. Claire le Brun-Gouanvic (Toronto, Ontario: Pontifical Institute of Mediaeval Studies, 1996), ch. 58, 198, ll. 55–57.

YOU, I DEVOUTLY PRAISE

*Prayed as a private prayer⁴ (during the elevation of the Host⁵) when
Aquinas attended his second Mass as a non-celebrant⁶*

TE DEVOTE LAUDO,⁷ latens Veritas,
te quae sub his formis vere latitas.

Tibi se cor meum totum subicit,
quia te contemplans totum deficit.

Visus, tactus, gustus, in te fallitur,
sed auditu solo tuto creditur:

Credo quicquid dixit Dei Filius,
nil hoc Verbo veritatis verius.

In cruce latebat sola Deitas,
at hic latet simul et humanitas:

Ambo tamen credens atque confitens,
peto quod petivit latro paenitens.

Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor;

Fac me tibi semper magis credere,
in te spem habere, te diligere.

O memoriale mortis Domini,
panis vivus vitam praestans homini:

Praesta meae menti de te vivere,
et te illi semper dulce sapere.

Pie Pellicane, Iesu Domine,
me immundum munda tuo Sanguine,

Cuius una stilla salvum facere
totum mundum quit ab omni scelere.

Iesu quem velatum, nunc aspicio,
Oro fiat illud quod tam sitio:

Ut te revelata cernens facie,
visu sim beatus tuae gloriae.

YOU, I DEVOUTLY PRAISE,⁸ hidden Truth, you
who under these forms, are truly hidden.

My whole heart submits itself to you for,
in contemplating you, I am at a complete loss.

Sight, touch, taste, in you are deceived;
hearing alone can be completely believed.

I believe all the Son of God has said; nothing
can be more true than the Word of truth.

Upon the cross the Godhead alone was
hidden, but here the humanity is also hidden.

Truly believing and confessing both,
I beg what the penitent thief begged.

I do not see wounds, as Thomas did,
but I confess you as my God.

Make me believe ever more in you,
having hope in you, and loving you.

O memorial of the death of the Lord,
living bread that gives life to man,

Allow me always to live for you, and allow
me to taste your sweetness always.

O kind Pelican, Lord Jesus, cleanse me,
who am unclean, in your Blood,

one drop of which would be enough to save
the whole world of all its defilement.

Jesus, whom I now gaze at veiled, when
shall that which I so desire come to pass?

So that seeing you, your face revealed, I may
be blessed with the vision of your glory.

4. The popular hymn, “Adoro Te Devote,” adapted from the prayer, is included among the Hymns found below.

5. According to the Marietti edition.

6. See Robert Wielockx, “La preghiera eucaristica di s. Tommaso: analisi testuale e testimonianza storica,” *Atti del convegno: l’anima eucaristica di san Tommaso d’Aquino*, in *Frontiere: Rivista di filosofia e teologia* 7 (2011), 333–34.

7. The critical text of the Latin was prepared by Wielockx: “Poetry and Theology in the *Adoro te devote*: Thomas Aquinas on the Eucharist and Christ’s Uniqueness,” in *Christ among the Medieval Dominicans: Representations of Christ in the Texts and Images of the Order of Preachers*, Notre Dame Conferences in Medieval Studies 7 (Notre Dame, IN: University of Notre Dame Press, 1998), 172. As for the opening words, “Te devote laudo,” Wielockx suggests this critical alteration to the text in “Adoro te devote. Zur Lösung einer alten Crux,” *Annales Theologici* 21.1 (2007), 101–38.

8. Murray’s translation has been slightly altered here to better correspond to the critical edition of the Latin.

DEVOTIONAL PRAYERS

ALL-POWERFUL AND EVERLASTING GOD

Prayer before Holy Communion

OMNIPOTENS SEMPITERNE DEUS,
ecce
accedo ad sacramentum
unigeniti Filii tui
Domini nostri Iesu Christi.

Accedo
tanquam infirmus
ad Medicum vitae,
immundus
ad Fontem misericordiae,
caecus
ad Lumen claritatis aeternae,
pauper
et egenus
ad Dominum caeli et terrae.

Rogo ergo
immensae largitatis
 tuae abundantiam,
 quatenus meam

curare digneris infirmitatem,
lavare foeditatem,
illuminare caecitatem,
ditare paupertatem,
vestire nuditatem:

ut

Panem angelorum,
Regem regum,
et Dominum dominantium

tanta suscipiam
reverentia et humilitate,
tanta contritione et devotione,
tanta puritate et fide,
tali proposito et intentione,
sicut expedit
saluti animae meae.

Da mihi, quaeso,
Dominici Corporis et Sanguinis
non solum suscipere
sacramentum,
sed etiam
rem, et virtutem sacramenti.

O mitissime Deus,
da mihi
corpus unigeniti Filii tui

ALL-POWERFUL AND EVERLASTING GOD,
behold
I approach the sacrament
of your only begotten Son,
our Lord Jesus Christ.

I approach
as one infirm
to the Physician of life,
as one unclean
to the Fountain of mercy,
as one blind
to the Light of eternal splendor,
as one poor
and needy
to the Lord of heaven and earth.

I beg, therefore, that from the abundance
of your enormous kindness,
you would

cure my sickness,
wash away my defilement,
enlighten my blindness,
enrich my poverty,
and clothe my nakedness.

May I receive

the Bread of angels,
the King of kings
and Lord of lords,

with such reverence and humility,
such contrition and devotion,
such purity and faith,
such resolve and attention,
that it may help
to bring forward
the salvation of my soul.

Allow me, I plead,
to receive not only
the sacrament
of your Body and Blood
but also
the reality and power of this sacrament.

O most gentle God,
let me receive
the body of your only

DEVOTIONAL PRAYERS

Domini nostri Iesu Christi,
quod traxit de Virgine Maria,
sic suscipere,
ut corpori suo mystico
merear incorporari,
et inter eius membra connumerari.

O amantissime Pater,
concede mihi dilectum Filium tuum,
quem nunc
velatum
in via
suscipere propono,
revelata
tandem facie perpetuo contemplari:

Qui tecum vivit et regnat
in unitate Spiritus Sancti
Deus per omnia saecula saeculorum.

Amen.

begotten Son which he took
from the Virgin Mary
so that I may merit to be incorporated
into his mystical body,
and be counted
among his members.

O most loving Father,
grant that your beloved Son
whom I am now about
to receive
in a hidden form,
I may in time behold,
no longer *in via*,
but face to face forever,

Who, with you, lives and reigns
in the unity of the Holy Spirit,
God forever and ever.

Amen.

DEVOTIONAL PRAYERS

SWEETEST JESUS

Short prayer after Holy Communion

SIT, IESU DULCISSIME,
sacratissimum Corpus
tuum, et Sanguis,
dulcedo
et suavitas animae meae,
salus
et robur in omni tentatione,
gaudium
et pax in omni tribulatione,
lumen
et virtus in omni
verbo et operatione,
et finalis tutela
in morte.
Amen.

SWEETEST JESUS,
Body and Blood most holy,
be the delight
and pleasure of my soul,
my salvation
and strength in all temptation,
my joy
and peace in every trial,
my light
and support in every word
and deed, my final protection
in death.
Amen.

DEVOTIONAL PRAYERS

I GIVE THANKS TO YOU

Another prayer after Holy Communion

GRATIAS TIBI AGO,

Domine Sancte,
Pater omnipotens,
aeterne Deus,

qui me
peccatorem, indignum
famulum tuum,
nullis meis meritis,
sed sola dignatione
misericordiae tuae,
satiare
dignatus es
pretioso Corpore et Sanguine
Filii tui
Domini nostri Iesu Christi.

Et precor te
ut haec Sancta Communio
non sit mihi
reatus ad poenam,
sed intercessio salutaris ad veniam.

Sit mihi
armatura fidei,
et scutum bonae voluntatis.

Sit
vitiourum meorum evacuatio;
concupiscentiae et libidinis
exterminatio;⁹
caritatis
et patientiae,
humilitatis
et obedientiae,
omniumque virtutum
augmentatio;

contra insidias
inimicorum omnium,
tam visibilium quam invisibilium,
firma defensio;

motuum meorum,
tam carnalium quam spiritualium,
perfecta quietatio:

I GIVE THANKS TO YOU,

Holy Lord,
all-powerful Father
eternal God,

for having considered me
—a sinner and your unworthy servant—
worthy
to be nourished
with the precious Body and Blood
of your Son,
our Lord Jesus Christ,
not because
of any merits of mine
but simply because of the worthiness
of your mercy.

I beg you
that this Holy Communion
may not bring me
accusation and punishment
but be a salutary plea for pardon.

May it be
an armor of faith
and a shield of good will.

May it
rid me of my vices,
cast out
concupiscence and evil desires,
and increase in me
charity,
patience,
humility,
obedience,
and all the virtues.

May it be a firm defense
against the snares of all enemies,
seen and unseen,

And the perfect calming of my evil impulses,
bodily and spiritual.

9. The Marietti edition omits *concupiscentiae et libidinis exterminatio*.

DEVOTIONAL PRAYERS

in te uno ac vero Deo
firma adhaesio, atque mei
finis
felix consummatio.

Et precor te,
ut ad illud ineffabile convivium me
peccatorem
perducere digneris,
ubi tu
cum Filio tuo
et Spiritu Sancto,

sanctis tuis es

lux vera,
satietas plena,
gaudium sempiternum,
iucunditas consummata,
et felicitas perfecta.

Per
eundem Christum
Dominum nostrum.
Amen.

May it bind me
fast to you, and bring me,
at the close of life,
to a happy consummation.

And I implore
that you would lead me,
a sinner,
to that ineffable banquet
where you dwell
with your Son
and the Holy Spirit,

and where, for your saints, you are

true light,
complete fulfillment,
eternal joy,
supreme delight,
and perfect happiness.

Through
the same Christ our Lord.
Amen.

O MERCIFUL GOD

Prayer for the wise ordering of one's life¹⁰

CONCEDE MIHI,
misericors Deus,
quae tibi
sunt placita,
ardenter concupiscere,
prudenter investigare,
veraciter agnoscere,
et perfecte adimplere.¹¹

Ad laudem
et gloriam nominis tui,
ordina, Deus meus,
statum meum;
et quod a me requiris
ut faciam,
tribue ut sciam;
et da
exsequi,
sicut oportet,
et expedit animae meae.

Da mihi,
Domine Deus meus,
inter prospera
et adversa
non deficere,
ut in illis
non extollar,
et in istis
non deprimar.

De nullo
gaudeam,
vel doleam,
nisi quod ducat ad te,
vel abducat a te.

Nulli
placere appetam,
vel displicere timeam,
nisi tibi.

O MERCIFUL GOD,
whatever is pleasing
to you,
may I ardently desire,
wisely pursue,
truly recognize,
and bring
to perfect completion.

For the praise
and glory of your name
put order into my life,
and grant
that I may know
what it is you require me to do,
and help me
to achieve
whatever is fitting
and necessary
for the good of my soul.

May my way, Lord,
be yours entirely,
upright and perfect,
failing
in neither prosperity
nor adversity
so that, in prosperity, I give you thanks,
and in adversity
serve patience,
neither exalted
in the former
nor dejected in the latter.

May I not rejoice
in anything
unless it leads me to you,
nor be saddened
by anything
unless it turns me from you.

May I not desire
to please
or fear to displease
anyone but you.

10. Aquinas is said to have prayed this prayer daily before the image of Christ.

11. Here, and in the following line, the punctuation in the Latin diverges from the Marietti edition.

DEVOTIONAL PRAYERS

Vilescant mihi,
Domine,
omnia transitoria,
et cara mihi sint
omnia aeterna.

May all passing things
become worthless to me
on your account,
and all things
that are yours
be dear to me,
and you, God,
above all things.

Taedeat
me gaudii
quod est sine te,
nec aliud cupiam
quod extra te.

May all joy
without you
leave me tired and weary,
and may I not desire anything
apart from you.

Delectet me, Domine,
labor,
qui est pro te;
et taediosa sit
mihi omnis quies
quae est sine te.

May all work
that is done for you
delight me, Lord,
and all repose
not centered
on your presence
be wearisome.

Da mihi, Deus meus,
cor meum ad te dirigere,
et in defectione mea
cum emendationis
proposito
constanter dolere.

Let me, my God,
direct my heart to you
often
and let me
grieve over my failure
with determination to change.

Fac me, Domine Deus meus,

obedientem sine contradictione,
pauperem sine deiectione,¹²
patientem sine murmuratione,
humilem sine fictione,
hilarem sine dissolutione,
maturum sine gravedine,
agilem sine levitate,
veracem sine duplicitate,¹³

Make me, my God,

obedient without contradiction,
patient without murmuring,
humble without pretense,
cheerful without frivolity,
sad without dejection,
mature without heaviness,
quick-witted without levity,
truthful without duplicity.

timentem te
sine desperatione,
operantem bona
sine praesumptione,

Let me fear you
without despair,
and hope in you
without presumption.

proximum corripere
sine elatione,
ipsum aedificare
verbo et exemplo
sine simulatione.

Let me correct my neighbor
without hypocrisy, and
without pride
edify him
by word and example.

12. The Marietti edition here includes the words: *castum sine corruptione*, “chaste without corruption.”

13. The Marietti edition places this line after *timentem te sine desperatione*.

DEVOTIONAL PRAYERS

Da mihi, Domine Deus, cor pervigil,
quod nulla abducat a te
curiosa cogitatio;

Give me, dearest God, a vigilant heart
which no distracting thought
can lure away from you.

da nobile,
quod nulla deorsum trahat
indigna affectio;

Give me a noble heart
which no unworthy desire
can ever debase.

da rectum,
quod nulla seorsum obliquet
sinistra intentio;

Give me an upright heart
which no perverse intention
can hold fast.

da firmum,
quod nulla frangat
tribulatio;

Give me an unconquered heart
which no tribulation
can fatigue.

da liberum,
quod nulla sibi vindicet
violenta affectio.

Give me a free heart
which no violent temptation
can enslave.

Largire mihi, Domine Deus meus,

Grant me, Lord my God,

intellectum te cognoscentem,
diligentiam te quaerentem,
sapientiam te invenientem,

intelligence in knowing you,
diligence in seeking you,
wisdom in finding you,

conversationem tibi placentem,
perseverantiam fidenter
te expectantem,
et fiduciam te finaliter
amplectentem.

conversation pleasing to you,
perseverance in confidently waiting for you,
and confidence in finally embracing you.

Da
tuis poenis hic affligi
per paenitentiam,
tuis beneficiis in via
uti per gratiam,
tuis gaudiis in patria
perfrui per gloriam:
Qui vivis et regnas
Deus per omnia saecula saeculorum.
Amen.

Grant that
as penance
I may be afflicted with your hardships,
as grace, make use
along the way, of your favors,
as glory, delight
in your joys in the fatherland.
You who live and reign,
God, forever and ever.
Amen.

Shorter Version of the Same Prayer

CONCEDE NOBIS, quaeso,
misericors Deus,
quae tibi
sunt placita,
ardenter concupiscere,
prudenter investigare,
veraciter agnoscere,
et perfecte implere
ad laudem
et gloriam nominis tui.
Amen.

O MERCIFUL GOD,
whatever is pleasing
to you,
may we ardently desire,
wisely pursue,
truly recognize,
and bring
to perfect completion,
for the praise
and glory of your name.
Amen.

DEVOTIONAL PRAYERS

INEFFABLE CREATOR

*Prayer before study*¹⁴

CREATOR INEFFABILIS,
qui de thesauris sapientiae tuae
tres
angelorum hierarchias
designasti,
et eas super caelum empyreum
miro ordine
collocasti,
atque universi partes
elegantissime
disposuisti;

tu, inquam,
qui verus fons luminis
et sapientiae diceris,
atque supereminens principium:
infundere digneris
super intellectus mei
tenebras
tuae radium claritatis,

duplices
in quibus natus sum,
a me removens tenebras,
peccatum, scilicet, et ignorantiam.

Tu, qui linguas infantium
facis disertas,
linguam meam erudias,
atque in labiis meis
gratiam tuae benedictionis infundas.

Da mihi
intelligendi acumen,
retinendi capacitatem,
addiscendi modum et facilitatem,
interpretandi subtilitatem,
loquendi gratiam copiosam;

ingressum instruas,
progressum dirigas,
egressum compleas:

Tu
qui es verus Deus et homo,
qui vivis et regnas in saecula
saeculorum. Amen.

INEFFABLE CREATOR,
Who, from the treasures of your wisdom
have appointed
the three
hierarchies of the angels,
arranging them
in wondrous order
above the fiery heavens,
and have established
all parts of the universe
so beautifully,

You, whom we call
the true source of light
and wisdom,
the supreme origin of all,
be pleased to cast
into the darkened places
of my mind
a ray of your brightness,

remove from me
the two-fold darkness
of sin and ignorance
into which I was born.

You, who make eloquent
the tongues of infants,
educate my tongue,
and pour upon my lips
the grace of your blessing.

Grant me
keenness of understanding,
capacity to remember,
method and ease in learning,
subtlety to interpret,
and abundant grace in speaking.

Guide the beginning of my work,
direct its progress,
and bring it to completion.

You,
Who are true God and true Man,
living and reigning forever and ever. Amen.

14. Aquinas is said to have prayed this prayer often before he spoke, wrote, or preached.

O MOST BLESSED AND SWEET VIRGIN MARY

A prayer to the most blessed Virgin Mary

O BEATISSIMA ET
DULCISSIMA VIRGO MARIA,
Mater Dei,
omni pietate plenissima,
summi Regis Filia,
Domina Angelorum,
Mater omnium credentium:
in sinum pietatis tuae commendo
hodie,
et omnibus diebus vitae meae,
corpus meum, et animam meam,
omnesque actus meos,
cogitationes, volitiones,
desideria, locutiones,
operationes, omnemque vitam,
finemque meum:
ut per tua suffragia
disponantur in bonum,
secundum voluntatem dilecti Filii
tui Domini nostri Iesu Christi:

ut sis mihi,
O Domina mea sanctissima,
adiutrix et consolatrix
contra insidias et laqueos
hostis antiqui,
et omnium inimicorum meorum.

A dilecto Filio tuo Domino
nostro Iesu Christo
mihi impetrare digneris
gratiam, cum qua
potenter resistere valeam
tentationibus
mundi, carnis et daemonis,
ac semper
habere firmum propositum
ulterius non peccandi,
sed in tuo,
et dilecti Filii tui
servitio perseverandi.

Deprecor te etiam,
Domina mea sanctissima,
ut impetres mihi
veram obedientiam,
et veram cordis humilitatem;
ut veraciter me agnoscam
miserum, ac fragilem peccatorem,
et impotentem, non solum
ad faciendum

O MOST BLESSED AND SWEET VIRGIN MARY,
Mother of God,
filled with all tenderness,
Daughter of the most high King,
Lady of the Angels,
Mother of all believers,
on this day
and all the days of my life
I entrust to your merciful heart
my body and my soul,
all my acts, thoughts, choices,
desires, words, deeds,
my entire life,
so that through your prayerful intercession
all may be ordered to good
according to the will of your beloved Son,
our Lord Jesus Christ.

Be to me,
my most holy Lady,
a helper and comforter
against the traps and snares of the age-old
enemy
and of all my enemies.

Ask for me,
from your beloved Son, our Lord Jesus Christ,
the grace strongly to resist
the temptations
of the world, the flesh, and the devil,
and always
to have a firm resolve
to sin no more,
and to persevere in your service
and in the service of your
beloved Son.

My most holy Lady,
I also beseech you to obtain
for me true obedience
and true humility of heart
so that I may know myself for the weak
and wretched sinner I am,
unable by myself
not only to do the least
good work but also to resist

DEVOTIONAL PRAYERS

quodcumque opus bonum,
sed etiam ad resistendum
continuis impugnationibus,
sine gratia et adiutorio
Creatoris mei,
et sanctis precibus tuis.

Impetra mihi etiam,
O Domina mea dulcissima,
perpetuam mentis et
corporis castitatem:
ut puro corde,
et casto corpore,
dilecto Filio tuo, et tibi in tuo
Ordine valeam deservire.

Obtine mihi
ab eo
voluntariam paupertatem
cum patientia et mentis
tranquillitate, ut labores
eiusdem Ordinis
valeam sustinere,
et pro salute propria
et proximorum valeam
laborare.

Impetra mihi etiam,
O dulcissima Domina,
caritatem veram,
qua sacratissimum Filium
tuum Dominum nostrum
Iesum Christum
toto corde diligam,
et te post ipsum
super omnia,
et proximum in Deo,
et propter Deum;
sicque de bono eius
gaudeam,
de malo doleam,
nullumque contemnam,
neque temerarie iudicem,
neque in corde meo
alicui me praeponam.

Fac etiam, O Regina Caeli,
ut dulcissimi Filii tui
timorem pariter, et amorem
semper in corde meo habeam;
et de tantis beneficiis mihi,
non meis meritis,
sed ipsius benignitate collatis,
semper
gratias agam;

the unrelenting assaults of evil
without the help and grace
of my Creator
and without your holy prayers.

Obtain for me also,
O my most sweet Lady,
perpetual chastity of mind and body
so that with a pure heart
and a chaste body
I may be strengthened to serve
you and your beloved Son
in your Order.

From him
obtain for me the grace to accept
voluntary poverty
with patience and calmness of mind
so that I may be strengthened
to endure the labors of this Order,
working
for my own salvation
and that of my neighbors.

Obtain for me as well
O most sweet Lady
genuine charity
that with all my heart
I may love
your most holy Son, our Lord
Jesus Christ
and, after him, love you
above all other things,
and love my neighbor in God
and because of God,
so that I may rejoice
in my neighbor's goodness
and grieve over his evil,
despising no one
and judging no one rashly,
and never in my heart
exalting myself over anyone.

Grant also, O Queen of Heaven,
that ever in my heart
I may have love and fear alike
for your most sweet Son,
and may I give thanks
always
for the many blessings bestowed on me,
not because of any merits of my own
but because of his kindness,

DEVOTIONAL PRAYERS

ac de peccatis meis
puram et sinceram confessionem,
et veram poenitentiam
faciam,
ut suam consequi merear
misericordiam et gratiam.

Oro etiam,
ut in fine vitae meae,
tu
Mater unica,
Caeli Porta
et peccatorum Advocata,
me indignum servum tuum
a sancta fide Catholica deviare
non permittas;
sed tua magna pietate,
et misericordia
mihi succurras,
et a malis spiritibus me defendas;
ac in benedicta
Filii tui
gloriosa passione,
et in tua propria intercessione
spe accepta,
veniam de peccatis meis ab eo mihi
impetres,

atque me
in tua, et eius dilectione morientem
in viam salvationis et salutis
dirigas.
Amen.

and may I make
a good and sincere confession
of my sins,
and be truly repentant
so that I may be worthy to obtain
his grace and mercy.

I pray also
that, at the end of my life,
you,
Mother without compare,
Gate of Heaven
and Advocate of sinners,
will not allow me,
your unworthy servant,
to stray from the holy Catholic faith
but that you will assist me
with your great kindness and mercy
and defend me from evil spirits
and obtain for me,
through the blessed and glorious passion
of your Son,
and through your own intercession,
received in hope,
the forgiveness of my sins.

And, when I die
in your love, and in his love,
may you direct me
into the way of salvation and blessedness.
Amen.