

CHRIST AT THE HEART OF THANKSGIVING

Prayers & Rituals

MANUAL FOR THANKSGIVING DAY



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THANKSGIVING DAY MORNING PRAYERS & THE ANGELUS

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Just as we prepare a special meal—and not the usual meal—on Thanksgiving Day, so too should our prayers be somewhat different on Thanksgiving Day (even though it is not a religious feast or holy day) so that we do not fall into the trap of secularizing a day that even the Protestants who legislated for its celebration, initially spoke of in religious terms (see section of History of Thanksgiving Day). Hopefully the following prayers—some new, some merely expanded—will give you ideas for “cooking up” your own special prayers to sanctify this day!

ACT OF ADORATION

Jesus! My Lord and my God! I adore Thee in Thy humility—in that Thou hast forsaken the joys of Heaven and exchanged them for the sufferings of Earth, taking on the mantle of our sinful human nature. I beg of Thee to remove my heart from its adoration of the world and what it can offer, and place my heart in the cradle of Thy heart. For my treasure is, then there is my heart also!

ACT OF PRAISE

O Jesus, incarnate God! I rejoice in Thy coming and praise Thy goodness—in that Thou hast come to seek and save that which was lost! Thou dost come to save, not only those who love Thee—though imperfectly—but to also save those who hate Thee! O Love incomprehensible! *“Greater love than this no man hath, that a man lay down his life for his friends”* (John 15:13)—but Thou didst lay down Thy life even for Thy enemies! Thy Love is to be ever praised!

ACT OF THANKSGIVING

Who can grasp the immensity of Thy charity, O Lord incarnate? Thou dost never cease to shower us with blessing and graces, while we

**“Stand in the morning
to give thanks, and to
sing praises to the Lord:
and in like manner in
the evening,”**

(1 Paralipomenon 23:30)



**“Give thanks whilst
thou art living, whilst
thou art alive and in
health thou shalt give
thanks, and shalt praise
God, and shalt glory in
His mercies.”**

(Ecclesiasticus 17:27)

**“Therefore will I give
thanks to Thee. O Lord,
among the Gentiles, and
will sing to Thy Name.”**

(2 Kings 22:50)

never cease to shower Thee with sins and offenses! Turn our cold indifferent hearts of stone into hearts of flesh: *“I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh!”* (Ezekiel 11:19).

ACT OF SORROW

Thou didst come to seek and save that which was lost—Thou didst come to call sinners to penance! O Lord! I am a sinner and I feel lost in the middle of such a sinful world. I am overcome with confusion, dread and sorrow at the sight of my faults, omissions and ingratitude. I detest them and the offence they have caused Thee, Who art so good and deserving of all my love. This is the miserable way in which I have repaid Thee, for having humbled Thyself in Thy incarnation—having come to shed Thy blood and die for my salvation! How much more ungrateful can I be? I beseech Thee to continue that same mercy and to inspire me with a true sorrow for my faults, a firm desire to amend my life and graciously grant me the forgiveness of all my sins. Amen.

THE ANGELUS

- V.** The Angel of the Lord declared unto Mary.
R. And she conceived of the Holy Ghost.
 HAIL MARY....etc.
- V.** Behold the Handmaid of the Lord.
R. Be it done unto me according to thy word.
 HAIL MARY....etc.
- R.** And the Word was made flesh.
V. And dwelt amongst us.
 HAIL MARY....etc.
- R.** Pray for us O holy Mother of God.
V. That we may be made worthy of the promises of Christ.

Let us pray. 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. **R.** Amen.

DAILY REMINDER OF THE INCARNATION

The Incarnation is a central dogma of the Faith. If there ever was something to be thankful for, on a daily basis, then it is the Incarnation, which in effect is the door to our salvation. It is the launch-pad of the act of our Redemption and Salvation. It the foundation of all that follows. It is a mind-blowing event, where God humiliates Himself to take on our flesh and our nature. For us to reduce ourselves to the level and nature of tiny bug, is not even anywhere near the ‘reduction’ undergone by God in becoming man. It is something that we rightfully and justly should remember each day.

The Angelus reminds us of the Annunciation and Incarnation, when the Archangel Gabriel appeared to Mary with great, if somewhat startling, news! As we read in Chapter One of St. Luke’s Gospel, (Luke 1:26-38) God wished Mary, truly a model of humility, to be the Mother of His Son, Our Lord Jesus Christ! Mary had been prepared in God’s mind before the beginning of time. She had been conceived without the stain of Original Sin, as defined by the Church’s dogma of the Immaculate Conception.

The Angelus pays tribute to a crucial aspect of Mary’s role in the Incarnation, when it quotes from Luke’s Gospel *“be it done to me according to thy word”* (Luke 1:38). This wonderful event could not have happened without her consent, without what is known as her fiat. By saying “yes” to God in allowing herself to become His Mother, she showed us the ultimate example of trust in our Creator!

Whenever we pray the Angelus, we are reminded of the threefold aspect in cooperating with God. First God makes an offer—*“the angel of the Lord declared unto Mary”*—He sends a message; He makes His will known in some way. Secondly, we have to respond to that offer—*“be it done unto to me according to thy word”*—we can accept or refuse God’s offer. Thirdly, if we accept, then the fruit is eventually produced, sooner or later—*“and the Word was made flesh”*—for which God is owed eternal thanks!

EUCCHARIST means THANKSGIVING



**Go to the Holy
Sacrifice of the Mass
and receive the
Holy Eucharist on
Thanksgiving Day**



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THANKSGIVING DAY MORNING PRAYERS & THE ANGELUS

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The Catholic Church has a history of Christianizing pagan festivals. This should be especially the case with the American secular and naturalistic celebration of “Thanksgiving Day”—which though it not a pagan institution, it has evolved from a Protestant event. The Greek word “eucharistia” (εὐχαριστία) means “thankfulness, gratitude; giving of thanks, thanksgiving” and comes from another similar Greek word “eucharistos” (εὐχάριστος) meaning “thankful, grateful”.

This, of course, makes us think of the Holy Eucharist. The Greek word “eucharistia” later entered the Latin language, also keeping the form “eucharistia”. The same word, or at least the same root, is found in Hebrew (הַיְסִירְכִיאוֹ oikharístia), French (eucharistie), Spanish (eucaristía), English (eucharist), Irish (eocairist), German (eucharistie) and Dutch (eucharistie) languages.

THE LAST SUPPER WAS THE FIRST TRUE CHRISTIAN DAY OF THANKSGIVING

The Last Supper was the Thanksgiving (Eucharistia) par excellence. The Last Supper was the institution of the Holy Sacrifice of the Mass, which gives us the greatest imaginable Gift—Our Lord Jesus Christ, God Himself! Man can never and should never cease to give thanks for this Gift of gifts, this Sharing of all possible sharings!

The Last Supper, though primarily a sacrifice, was also meal that Christ commanded to be done again and again in commemoration of Him, of which the Thanksgiving Meal is but a

pale secular, non-sacramental, non-grace giving, imitation.

In fact, since the Last Supper, you could say that the Sacrifice and its secondary element, the Supper, has never ceased—but is one long perpetual Sacrifice and Meal.

At the Last Supper, Our Lord *“whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to His disciples, and said: ‘Take ye, and eat! This is My Body!’ And taking the chalice, He gave thanks, and gave to them, saying: ‘Drink ye all of this. For this is My Blood of the new testament, which shall be shed for many unto remission of sins!’”* (Matthew 26:26-28).

Also at the Last Supper, Our Lord gave a ‘new’ commandment, of which the idea of the American notion of “Thanksgiving Day” is a small piece of the gigantic spiritual jigsaw puzzle.

Our Lord said: *“A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one for another!”* (John 13:34-35).

It is sad to see how many celebrations of Thanksgiving are spoiled and ruined by a lack of charity—by bringing in grudges, hatred, anger, envy, gossip, calumny, detraction, barbed or sarcastic comments, immodest talk, impure thoughts, insults, coldness, indifference, etc.

This indicates that though these persons might be Christians in name, they are far from being Christians in nature. Imagine Our Lord or Our Lady at a Thanksgiving Day gathering and imagine what their behavior in thoughts, words and actions would be like. A follower of Christ should seek to be like Christ, not the opposite.

THE HOLY SACRIFICE OF THE MASS IS THE GREATEST THANKSGIVING

Yet the Holy Sacrifice of the Mass (Eucharistia) is only secondarily a Meal, it is above all a sacrifice of Christ on the Cross, whereby He gives

again, but this time He gives up all that He has—life itself! *“Greater love than this no man hath, that a man lay down his life for his friends”* (John 15:13)—and Our Lord performed this greatest of loving actions, not only for His friends, but also for His enemies, whom He hoped to convert.

What Our Lord began at the Last Supper—the institution of the Holy Sacrifice of Mass—He filled-up and completed over the next 18 hours or so, with His Passion and Death upon the cross on Calvary—the consummation of the Holy Sacrifice of the Mass.

Just as Christ calls Himself the “Alpha” and “Omega” (the beginning and the end) so too was the Last Supper and Calvary the beginning and the end of the first Holy Sacrifice of the Mass.

Hence it is fitting that on Thanksgiving Day, wherever possible, the Holy Sacrifice of the Mass should be attended in a spirit of profound, humble and heartfelt thanksgiving for all that God has given us—and He has given all that we have!

We should thank Christ for his soul-saving sacrifice and His grace-winning and grace-giving Sacrifice of the Mass, for at the Last Supper He also reminded us that we are in total dependence upon Him, “independence” is a misnomer: *“Without Me, you can do nothing!”* (John 15:5).

THANKSGIVING AFTER THE HOLY SACRIFICE OF THE MASS IS A MUST

In His revelations to St. Margaret Mary, Our Lord repeatedly asked for acts of love and adoration, thanksgiving and reparation to His Sacred Heart. There is one occasion especially when these acts of love are most efficacious: during the time after Holy Communion when the Sacramental Species have not yet disintegrated.

The writings of the saints are filled with praise of the blessings that come to a soul that is properly disposed while in physical contact with the Sacred Heart. *“The time after Communion,”* says

St. Teresa of Avila, *“is the best time for negotiating with Jesus Christ; for then He is in the soul, seated, as it were, on a throne of grace, and saying, as He said to the blind man: ‘What wilt thou that I should do to thee?’”*

But more authoritative is the exhortation of Pope Pius XII in the encyclical *Mediator Dei*, where he devotes a full six paragraphs to this single subject. *“When Mass is finished,”* he directs that, *“the person who has received the Eucharist should recollect himself, and in intimate union with the Divine Master hold loving and fruitful converse with Him.”*

If this seems like stressing the obvious, the Pope does not think so. He complains there are some teachers who discourage such private communication between the soul and the Eucharistic Christ *“because this pertains to a private and personal act of piety and not to the good of the community.”* Hence it is not liturgical, they say.

How many people, except priests and religious, ever spend any time in prayer after Holy Mass at which they received Holy Communion?

Yet Pope Pius XII insists that this is not a mere spiritual luxury, but *“such personal conversations are very necessary that we may all enjoy more fully the supernatural treasures that are contained in the Eucharist and, according to our means, share them with others, so that Christ Our Lord may exert the greatest possible influence on the souls of all.”*

Addressing himself to the bishops, and through them to us, the Pope asks, *“why should we not approve of those who, when they receive Holy Communion, remain on in closest familiarity with their Divine Redeemer even after the congregation has been officially dismissed.”*

There are three reasons for this: *“. . . (1) for the consolation of conversing with Him, (2) also to render Him due thanks and praise, but especially to ask help to defend their souls against anything that may lessen the efficacy of the Sacrament and (3) to do everything in their power to*

cooperate with the action of Christ Who is so intimately present.”

Sadly, however, we have many a woeful instance of ‘thanksgiving’ after the Sacrifice of the Mass and Holy Communion. Take a typical Sunday Mass. Within seconds of the priest leaving the altar, people are pouring out of the doors as though the church was on fire!

It shows what their minds are thinking, or betrays the values system in their minds—they have just received their Lord and God, and off they go out the door! It would be one thing if they were spiritually on fire and were rushing out to preach the Faith to all and sundry—but that is not the case! They are off to gossip with Sally and Sam, Judy and Jack; they’re off to the coffee and donuts; they have a TV show or sports game to catch, or whatever each person’s passion may be.

THE ROSARY

Meditations on the Joyful Mysteries

**“But Mary kept all these words, pondering them in her heart.”
(Luke 2:19)**



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MEDITATIONS ON THE FIVE JOYFUL MYSTERIES

from devotiontoourlady.com

POWER, RICHNESS & UNFATHOMABILITY

The Rosary consists of a few very short prayers, but they have a most powerful effect. The Our Father, the Hail Mary, the Glory Be, form the backbone and are the essence of the Rosary. If these simple prayers are used well—and are prayed slowly and with devotion—then marvelous results can flow forth. But mark well the words *“prayed slowly and with devotion”!*

That can be a real challenge, even for the best of folk! God is not mocked, and, therefore, we should pray in a manner that manifests our seriousness about what we are doing, and shows that we really want to pray, thereby, saying what we mean, and meaning what we say! Then, a simple prayer can be powerful and will simply produce powerful results. The power of the simple Rosary is beautifully shown by St. Louis de Montfort, in his book, *The Secret of the Rosary*.

We have all heard of the saying: *“Familiarity breeds contempt.”* The more we become used to something, then the chances are that we will gradually—perhaps even imperceptibly—lose our estimation and respect for it. Marriage is a wonderful (or should we say “terrible”) example of this. The respect, patience, efforts and love, spent in winning-over the future spouse, can very quickly evaporate over the years and give place to their opposites. The same applies to newly bought items—at first we take such great care over them, handle them gently, keep them sparkling clean, etc. However, over time, all that is forgotten and we can even give way to misuse and abuse.

The same can be said of prayer—whether it be the supreme prayer of the Sacrifice of the Mass, or the Divine Office, or the Holy Rosary. If we are not careful, our assistance at Mass will degenerate with relative ease, and our Rosaries and other prayers will slide comfortably into a daily mechanical routine that we apply to so many other things and chores of life.

The First Joyful Mystery THE ANNUNCIATION

MEDITATION BEFORE THE DECADE:

Can you imagine a greater gift than salvation? Well that is what this mystery is all about! It is the springboard for our salvation. Mary, by her acceptance of God's will, brings Christ into this world and clothes Him with flesh—which is what the Incarnation means. How great should be our thanksgiving for this great grace and opportunity! Yet, due to their blindness, ingratitude and non-acceptance of Christ's way to salvation, many will lose-out on the salvation that God offers. Let us not be ungrateful for this gift, nor let us be negligent in using the correct means to achieve what God offers.

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth.

2. He was sent to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

3. And the Angel being come in, said unto her: *"Hail, full of grace, the Lord is with thee: blessed art thou among women!"*

4. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.

5. And the Angel said to her: *"Fear not, Mary, for thou hast found grace with God!"*

6. *"Behold thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call His Name Jesus."*

7. *"He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob for ever. And of His kingdom there shall be no end."*

8. And Mary said to the Angel: *"How shall this be done, because I know not man?"*

9. And the Angel answering, said to her: *"The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God."*

10. And Mary said: *"Behold the handmaid of the Lord; be it done to me according to thy word!"* And the Angel departed from her.

The Second Joyful Mystery THE VISITATION

MEDITATION BEFORE THE DECADE:

Mary is the Mediatrix of All Graces, and, just as she brought Christ, the Author and Source of all grace, to Elizabeth and Zachary, so, too, does she bring innumerable graces for us daily. However, we are often to blind to see them, or too dumb to thank her for them!

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. A priest named Zachary, and his wife Elizabeth, were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

2. And it came to pass, when he executed the priestly function in the order of his course before God, According to the custom of the priestly of-

fice, it was his lot to offer incense, going into the temple of the Lord. And all the multitude of the people was praying without, at the hour of incense. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary, seeing him, was troubled, and fear fell upon him.

3. The angel said to him: *“Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord; and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother’s womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before Him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.”*

4. Zachary said to the angel: *“Whereby shall I know this? For I am an old man, and my wife is advanced in years!”* And the angel answering, said to him: *“I am Gabriel, who stand before God: and am sent to speak to thee, and to bring thee these good tidings. And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time.”*

5. The people were waiting for Zachary; and they wondered that he tarried so long in the temple. And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

6. And it came to pass, after the days of his office were accomplished, he departed to his own house. And after those days, Elizabeth his wife conceived, and hid herself five months, saying: *“Thus hath the Lord dealt with me in the days wherein He hath had regard to take away my reproach among men.”*

7. And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost.

8. And Elizabeth cried out with a loud voice, and said: *“Blessed art thou among women, and blessed is the fruit of thy womb! And whence is this to me, that the Mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy! And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.”*

9. And Mary said: *“My soul doth magnify the Lord. And my spirit hath rejoiced in God my Savior. Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed. Because He that is mighty, hath done great things to me; and holy is His name. And His mercy is from generation unto generations, to them that fear Him. He hath showed might in His arm: He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath received Israel His servant, being mindful of His mercy: as He spoke to our fathers, to Abraham and to His seed for ever.”*

10. And Mary abode with her about three months; and she returned to her own house. Now Elizabeth’s full time of being delivered was come, and she brought forth a son. And her neighbors and kinsfolk heard that the Lord had showed His great mercy towards her, and they congratulated with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father’s name Zachary. And his mother answering, said: *“Not so! But he shall be called John!”* And they said to her: *“There is none of thy kindred that is called by*

this name!” And they made signs to his father, how he would have him called. And demanding a writing table, he wrote, saying: *“John is his name!”* And they all wondered. And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God. And fear came upon all their neighbors; and all these things were noised abroad over all the hill country of Judea. And all they that had heard them laid them up in their heart, saying: *“What a one, think ye, shall this child be? For the hand of the Lord was with him!”*

The Third Joyful Mystery THE BIRTH OF OUR LORD JESUS CHRIST IN BETHLEHEM

MEDITATION BEFORE THE DECADE:

The blindness of the people of Bethlehem, and their preoccupation with the many things and benefits that the Roman census brought to poor little Bethlehem, resulted in their missing-out on the wonderful spiritual things that were being done in their very midst! We too can be blinded by material things, physical things, tangible, edible, palpable things, so that we miss out on the spiritual treasures that God offers. The Holy Eucharist—the word “Eucharist” means “thanksgiving”—should be at the heart of any Thanksgiving Day, just as Christ should have been at the heart of Bethlehem all those years ago. There is no greater treasure than the Holy Sacrifice of the Mass! We will be seen guilty of exchanging it—like Esau did with Jacob—for a bowl of soup? Will we rate and honor the material more than the spiritual? Let it not be so!

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. And it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from

Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child.

2. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her firstborn Son, and wrapped Him up in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

3. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the angel said to them: *“Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people!”*

4. For, this day, is born to you a Savior, Who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: *“Glory to God in the highest; and on Earth peace to men of good will!”*

5. And it came to pass, after the angels departed from them into Heaven, the shepherds said one to another: *“Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us.”* And they came with haste; and they found Mary and Joseph, and the Infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this Child. And all that heard, wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

6. When Jesus therefore was born in Bethlehem of Juda, in the days of King Herod, behold, there

came wise men from the east to Jerusalem, saying, *“Where is He that is born king of the Jews? For we have seen His star in the east, and are come to adore Him.”* And King Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: *“In Bethlehem of Juda. For so it is written by the prophet: ‘And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the Captain that shall rule My people Israel.’”*

7. Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: *“Go and diligently inquire after the Child, and when you have found Him, bring me word again, that I also may come to adore Him.”* Who having heard the king, went their way; and behold the star which they had seen in the east, went before them, until it came and stood over where the Child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His Mother, and falling down they adored Him; and opening their treasures, they offered Him gifts; gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

8. And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: *“Arise, and take the Child and His Mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy Him.”* Who arose, and took the Child and His Mother by night, and retired into Egypt: and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: *“Out of Egypt have I called My Son.”*

9. Then Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending killed all the men children that were in Bethlehem, and in all the borders thereof, from

two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: *“A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.”* But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: *“Arise, and take the Child and His Mother, and go into the land of Israel. For they are dead that sought the life of the Child.”*

10. Who arose, and took the Child and His Mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by prophets: *“That He shall be called a Nazarene.”*

The Fourth Joyful Mystery THE PRESENTATION OF THE INFANT JESUS IN THE TEMPLE

MEDITATION BEFORE THE DECADE:

The Infant Jesus was taken to the Temple in Jerusalem to be offered—as every first-born had to be offered—to the Lord. Do we offer our “first fruits” to the Lord, or do we put ourselves or others before the Lord. This reminds us of Cain and Abel, where both offered sacrifices to God. Abel’s was acceptable to God, Cain’s was unacceptable to God. The resulting envy led to murder! Let us not give God second best, nor relegate Him to a “bit-part” in our day, especially on this Thanksgiving Day. Every good thing that we have has been given to us by the Providence of God. Let us not forget that, nor forget to thank Him for all the good things (and even punishments) that we have received from His Hands!

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. And after the days of her purification, according to the law of Moses, were accomplished, they carried Him to Jerusalem, to present Him to the Lord: as it is written in the Law of the Lord: *“Every male opening the womb shall be called holy to the Lord: and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons.”*

2. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him.

3. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the Temple.

4. And when His parents brought in the Child Jesus, to do for Him according to the custom of the Law, Simeon also took Him into his arms, and blessed God, and said: *“Now thou dost dismiss Thy servant, O Lord, according to Thy word in peace; because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of Thy people Israel!”*

5. And His father and mother were wondering at those things which were spoken concerning Him.

6. And Simeon blessed them, and said to Mary His mother: *“Behold this Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.”*

7. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the Temple, by fastings and prayers serving night and day.

8. Now she, at the same hour, coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel.

9. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

10. And the Child grew, and waxed strong, full of wisdom; and the grace of God was in Him.

The Fifth Joyful Mystery THE FINDING OF THE CHILD JESUS IN THE TEMPLE

MEDITATION BEFORE THE DECADE:

Mary and Joseph—as holy as they were—were under the assumption and presumption that Jesus was with them! They did not realize that as they were walking away from Jerusalem, Jesus was not with them.

Many times we also walk down paths that lead away from Jesus, presuming that He must still be with us—yet sometimes, or even often, He will not walk down those paths with us and we walk alone as we walk away from Him. To find Him, we must turn around and go back! There is no other way! There is no other path. His path and His way is the only way, but few there are that find it!

“Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!” (Matthew 7:13-14).

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. And His parents went every year to Jerusalem, at the solemn day of the Pasch.

2. And when He was twelve years old, they going up into Jerusalem, according to the custom of the feast.

3. And having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem; and His parents knew it not.

4. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintances. And not finding Him, they returned into Jerusalem, seeking Him.

5. And it came to pass, that, after three days, they found Him in the Temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered.

6. And His mother said to Him: *"Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing!"*

7. And He said to them: *"How is it that you sought Me? Did you not know, that I must be about My Father's business?"* And they understood not the word that He spoke unto them.

8. And He went down with them, and came to Nazareth, and was subject to them.

9. And His mother kept all these words in her heart.

10. And Jesus advanced in wisdom, and age, and grace with God and men.

THE ROSARY

Meditations on the Joyful Mysteries

***"But Mary kept all these words, pondering them in her heart."
(Luke 2:19)***





THANKSGIVING DAY VIGIL PUT GOD IN THE PICTURE

Don't leave Him alone,
lest He leave you alone!



devotiontoourlady.com wishes you a Spiritually Happy Thanksgiving Day

THANKSGIVING DAY PRAYER VIGIL

from devotiontoourlady.com

If you really know your Thanksgiving Day history, then you will know that the “Thanksgiving Day” commonly taught and accepted (Pilgrims 1621) is not really the first and true “Thanksgiving Day”.

There were three Catholic Thanksgivings before the Thanksgiving at Plymouth Rock in 1621. The first was in 1539, when Francisco Coronado organized a large expedition from Mexico, which included five Franciscan missionaries. The second was in 1565, when Spanish Catholic explorers founded the oldest settlement in the United States, at St. Augustine, Florida. On first sighting land on August 28th, the feast of St. Augustine, they named the city after him. On September 8th, the Nativity of Mary, they came ashore and a Mass of Thanksgiving was held, after which a communal feast was celebrated with the local Seloy tribe. The third was on April 30th, 1598, when Spanish settlers from Mexico set up camp in the American Southwest, held a Mass of thanksgiving, and named the land New Mexico in honor of God and their Catholic king, Philip II. A feast was held, with Franciscan priests blessing the food before everyone ate their fill. At the end of the meal, plays were enacted with scenes depicting the conversion of Native Americans on first hearing the Catholic Faith.

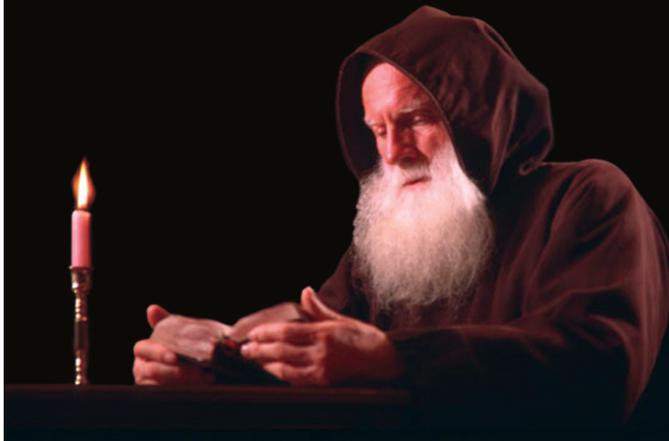
There can be no thanksgiving that excludes God, for all the good we have comes from God: *“Every best gift, and every perfect gift, is from above, coming down from the Father of lights”* (James 1:17). The world is sick thinking it is self-sufficient and that it can do without God. And Our Lord is sick of the world! *“Watch and Pray! The spirit is willing, the flesh is weak.”* Use the prayer vigil sign-up sheet to make sure someone is thanking God throughout the day!

SIGN-UP SHEET FOR ALL-DAY THANKSGIVING

10:00 am to 10:15 am	10:15 am to 10:30 am	10:30 am to 10:45 am	10:45 am to 11:00 am
11:00 am to 11:15 am	11:15 am to 11:30 am	11:30 am to 11:45 am	11:45 am to 12:00 pm
12:00 pm to 12:15 pm	12:15 pm to 12:30 pm	12:30 pm to 12:45 pm	12:45 pm to 1:00 pm
1:00 pm to 1:15 pm	1:15 pm to 1:30 pm	1:30 pm to 1:45 pm	1:45 pm to 2:00 pm
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6:00 pm to 6:15 pm	6:15 pm to 6:30 pm	6:30 pm to 6:45 pm	6:45 pm to 7:00 pm
7:00 pm to 7:15 pm	7:15 am to 7:30 pm	7:30 am to 7:45 pm	7:45 pm to 8:00 pm
8:00 pm to 8:15 pm	8:15 pm to 8:30 am	8:30 pm to 8:45 pm	8:45 pm to 9:00 pm
9:00 pm to 9:15 pm	9:15 pm to 9:30 pm	9:30 pm to 9:45 pm	9:45 pm to 10:00 pm

THANKSGIVING DAY READINGS & MEDITATIONS

“The fool said in his heart:
‘There is no God!’ They are
corrupted, and become
abominable in iniquities:
there is none that doth
good. God looked down
from Heaven on the children
of men: to see if there were
any that did understand, or
did seek God. All have gone
aside, they are become
unprofitable together, there
is none that doth good, no
not one!” (Psalm 52:1-4).



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THANKSGIVING DAY READINGS AND MEDITATIONS

from devotiontoourlady.com

GRATITUDE

St. Thomas Aquinas, in writing of the virtue of Gratitude, essentially says the following (a very short summary of his six articles on the matter):

1. By the virtue of religion, we pay God due honor. By the virtue of piety, we honor God, parents, kinsfolk, and country. By observance, we venerate persons of excellence. By gratitude, we give thanks to benefactors. Gratitude is a special virtue, linked to justice and subordinate to it.
2. An innocent man owes God thanks for the grace of his innocence; a forgiven sinner owes God thanks for pardon. Innocence, in itself, is greater than forgiveness; yet to the man who has been forgiven, forgiveness is the greater gift of the two. For forgiveness meets that man's dire necessity as nothing else could do. As a small, but essential, help given to a poor man is more to the receiver than a great gift bestowed on a man of wealth, so forgiveness is a greater gift to the penitent sinner than the gift of innocence to one who is without any sin to forgive. Hence it seems that the forgiven sinner owes to the bestower of this gift a greater gratitude than an innocent person would owe.
3. We are to render thanks to every benefactor. We owe thanks to God, and, under God, to many of our fellowmen. Gratitude should be expressed in words and deeds according to circumstances and opportunities.
4. Gratitude makes instant acknowledgment of favors by graciousness in receiving them, and by the thankful disposition of the heart. Favors

themselves are to be repaid, at a time that is convenient, to the benefactor.

5. In repaying a favor and in estimating our debt, we take into consideration the disposition of our benefactor even more than the gift he has bestowed. The Roman philosopher, Seneca, remarks that we are sometimes under greater obligation to one who confers a small favor with a large heart, than to one who gives something greater in a grudging spirit.

6. The return of a favor, the repayment, should exceed in graciousness the favor received. Gratitude is due for what is freely given. An exact return of the favor received meets the moral obligation of the beneficiary, but does not include the gratitude he owes. Gratitude is something freely given over and above the amount of repayment. Hence, gratitude exceeds the favor received.

That is a brief summary of St. Thomas' thoughts on the virtue of gratitude.

ST. FRANCIS DE SALES ON GRATITUDE

There are some persons who dare not or will not think about the graces with which God has endowed them, fearing lest they should become self-complacent and vain-glorious; but they are quite wrong.

For if, as the Angelic Doctor, St. Thomas Aquinas, says, the real way of attaining to the Love of God is by a careful consideration of all His benefits given to us, then the better we realize these the more we shall love Him; and inasmuch as individual gifts are more acceptable than general gifts, so they ought to be more specially dwelt upon.

Of a truth, nothing so tends to humble us before the Mercy of God as the multitude of His gifts to us; just as nothing so tends to humble us before His Justice as the multitude of our misdeeds.

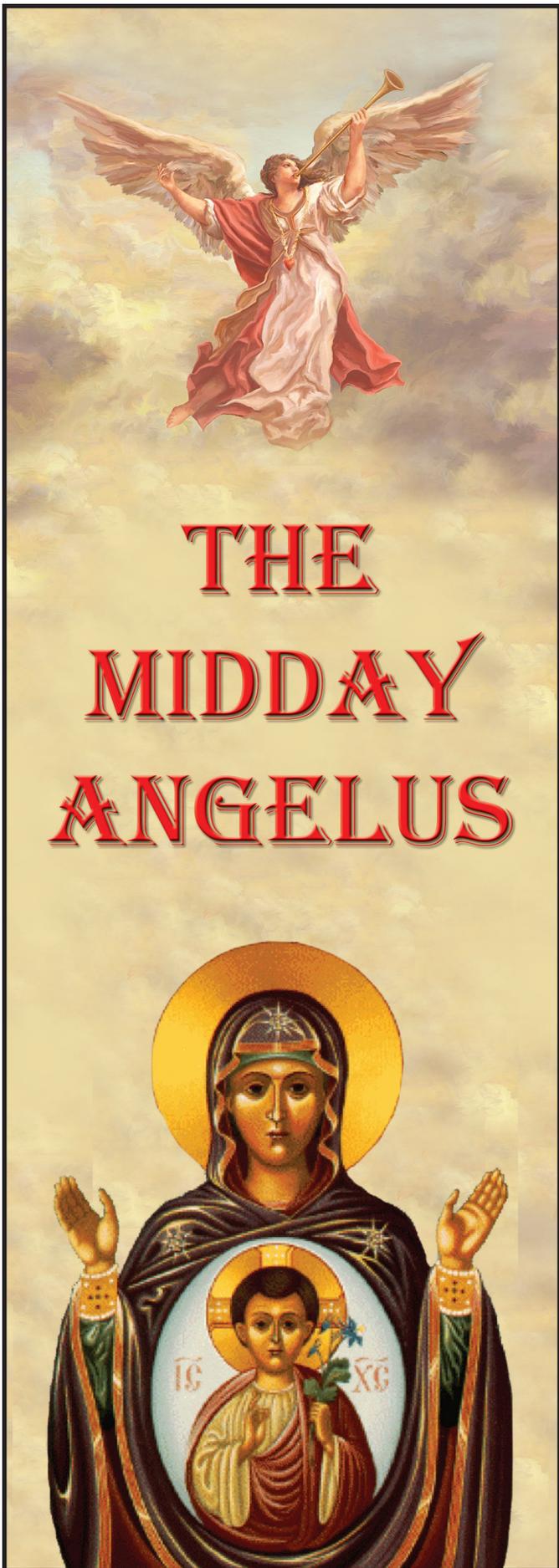
Let us consider what He has done for us, and what we have done contrary to His Will, and as we review our sins in detail, so let us review His Grace in the same. There is no fear that a perception of what He has given you, will puff you up, so long as you keep steadily in mind that whatever is good in you, is not of yourself. Do mules cease to be clumsy, stinking beasts because they are used to carry the dainty treasures and perfumes of a prince?

“What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?” (1 Corinthians 4:7).

On the contrary, a lively appreciation of the grace given to you should make you humble, for appreciation begets gratitude. But if, when realizing the gifts God has given you, any vanity should beset you, the infallible remedy is to turn to the thought of all our ingratitude, imperfection, and weakness.

Anyone who will calmly consider what he has done without God, cannot fail to realize that what he does with God is no merit of his own; and so we may rejoice in that which is good in us, and take pleasure in the fact, but we shall give all the glory to God Alone, Who Alone is its Author.

It was in this spirit that the Blessed Virgin confessed that God had done *“great things”* to her (Luke 1:46-49); only that she might humble herself and exalt Him. *“My soul doth magnify the Lord,”* she said, by reason of the gifts He had given her.



THANKSGIVING DAY MIDDAY ANGELUS

from devotiontoourlady.com

THE ANGELUS

- V.** The Angel of the Lord declared unto Mary.
R. And she conceived of the Holy Ghost.
HAIL MARY....etc.
- V.** Behold the Handmaid of the Lord.
R. Be it done unto me according to thy word.
HAIL MARY....etc.
- R.** And the Word was made flesh.
V. And dwelt amongst us.
HAIL MARY....etc.
- R.** Pray for us O holy Mother of God.
V. That we may be made worthy of the
promises of Christ.

Let us pray. 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. **R.** Amen.

A PRAYER OF UNITY

In rural parishes, when the parish Angelus bell tolled at noon, a person could scan the many fields and see people stopped in their tracks as they prayed the Angelus. In those days, the Angelus was so much a part of rural life that as soon as the first toll of the bell was heard, the horses stopped themselves without having to be told to do so by their drivers. What a wondrous sight it must have been to look out over the fields and, there, see your neighbor praying the same prayer you were praying at the same time of the day—giving a little token and a sense of feeling of unity in Faith.

IT COMES IN “THREES”

Since the Angelus is divided into three parts, we will have three parts to the article. Firstly, the spiritual part; then the historical part; and finally the practical part or its usage.

The Incarnation is a central dogma of the Faith. It is the launch-pad of the act of our Redemption and Salvation. It the foundation of all that follows. It is a mind-blowing event, where God humiliates Himself to take on our flesh and our nature. For us to reduce ourselves to the level and nature of tiny bug, is not even anywhere near the ‘reduction’ undergone by God in becoming man. It is something that we rightfully and justly should remember each day.

The Angelus reminds us of the Annunciation and Incarnation, when the Archangel Gabriel appeared to Mary with great, if somewhat startling, news! As we read in Chapter One of Luke’s Gospel, (Luke 1:26-38) God wished Mary, truly a model of humility, to be the Mother of His Son, Our Lord Jesus Christ!

GENUINE HUMILITY

When we pray the first mystery of the Holy Rosary—the Annunciation—we often announce that the fruit of this mystery is humility. Mary’s humility was genuine. As St. Alphonsus Liguori notes in his classic work *The Glories of Mary*, “*her only desire was that her Creator, the giver of every good thing, should be praised and blessed.*”

When Mary calls herself the handmaid, or the servant, of the Lord, in the Angelus (from Luke 1:38) it is with inspiring humility and sincerity. She thought of herself first and foremost as God’s servant, seeking glory, not for herself, but rather for Him. Mary was happy to have God work through her. As she expressed it most famously in the canticle the Magnificat, “*My soul magnifies the Lord and my Spirit rejoices in God my Savior*” (Luke 1:46-47).

St. Paul echoed this wonderful sentiment when he wrote that “*he who boasts, let him boast in the Lord*” (2 Corinthians 10:17). In so doing, Mary

became, as St. Augustine put it rather poetically, a “*heavenly ladder, by which God came into the world,*” descending from Heaven to Earth, to become flesh in her womb. This brings to mind the line from Matthew’s Gospel: “*Whoever humbles himself shall be exalted*” (Matthew 23:12).

“YES” TO GOD — “NO” TO THE WORLD

The Angelus pays tribute to a crucial aspect of Mary’s role in the Incarnation, when it quotes from Luke’s Gospel “*be it done to me according to thy word*” (Luke 1:38). This wonderful event could not have happened without her consent, without what is known as her fiat. By saying “yes” to God in allowing herself to become His mother, she showed us the ultimate example of trust in our Creator!

TOO TOUGH?

Do you think that having that kind of Faith is too daunting a task? Think about the ways in which God calls each of in our daily lives. Do we say “yes” when Christ wants to work through us, in showing His love to others? Or when He asks us to be graceful in trying and testing situations? Mary knew that the Messiah would be a “*Man of Sorrows*”—to accept being His Mother, meant that this was not going to be walk in the park or a picnic! This was going to mean trouble, real trouble; together with suffering, real suffering. Prayer and meditation on Mary’s reaction, to the invitation in the Annunciation, can help us to do His will.

LOVE IS A UNION OF WILLS

Speaking of God’s word, the Angelus completes its short summary of the Incarnation with the moving reference to our Lord from John’s Gospel: “*And the Word was made flesh, and dwelt among us*” (John 1:14). As we read in the letter to the Hebrews, Christ was like us in all things but without sin (Hebrews 4:15). St. Bernard noted that our Lord came to show us His love, so that He might then experience ours—that we might say to Him, “Be it done unto me according to Thy word”—for love is a union of wills; it is wanting what the beloved wants.

devotiontoourlady.com wishes you a Spiritually Happy Thanksgiving Day

THE HISTORY OF THANKSGIVING DAY

**Catholics
beat the
Pilgrims to it
by 80 years!**



devotiontoourlady.com wishes you a Spiritually Happy Thanksgiving Day

READINGS ON THE HISTORY OF THANKSGIVING DAY

from devotiontoourlady.com

The event of the first Thanksgiving in this land is not that which was celebrated by the Pilgrims in 1621, as the vast majority of Americans have been taught. The first Thanksgiving to the one true God was celebrated eighty years before the Pilgrims' feast. It occurred during the expedition of the Catholic conquistador Francisco Vazquez de Coronado.

CATHOLIC THANKSGIVING DAY NUMBER ONE

Beginning in 1539, Francisco Coronado organized a large expedition from Mexico, which included five Franciscan missionaries. He brought with him 336 soldiers and settlers, 100 native Mexican Christians, 552 horses, 600 mules, 5000 sheep, and 500 cows, pigs, and goats. (This marked the introduction of these animals into the southwestern United States).

The expedition arrived in what is now Arizona and found Indian pueblos. After establishing a base in Arizona, Coronado headed east to establish a base-mission near present-day Albuquerque, New Mexico. When they crossed the river which is now called the Rio Grande, they named it Rio de Nuestra Señora (the River of Our Lady). This is its original name as it appeared on the first maps of the region.

Though no "cities of gold" were found, Coronado continued to send out expeditions — and missionaries with them. That there were missionaries on every expedition should tell us that the search for supposed "golden cities" was not the primary reason for Coronado's ventures. (The gold was needed to fund expeditions and was not sought for personal gain). Spreading the one

true Faith among the pagan native Indians was of primary importance.

In April of 1541, Coronado, with a group of soldiers and some missionaries, left Albuquerque, New Mexico, headed northeast, and crossed a section of what is now northwest Texas (the Panhandle). In encountering some of the local Indians, the missionaries found that the natives were immediately open to receiving the Gospel of Jesus Christ. After a few weeks of instruction, members of the Jumano Indian tribe converted and received Baptism.

The expedition then arrived in Palo Duro Canyon where, on May 29th, Father Juan Padilla, O.F.M., offered the Holy Sacrifice of the Mass. (Father Padilla would eventually become the very first martyr of the Faith in America when he was killed in 1542, in what is now Kansas).

A Thanksgiving feast followed the Mass. It consisted of game that had earlier been caught. The feast was celebrated in thanksgiving to God for His many blessings and for the recent converts. This event is the first actual Thanksgiving Day celebrated in the future United States.

CATHOLIC THANKSGIVING DAY NUMBER TWO

The second Catholic Thanksgiving Day that preceded the Pilgrims' Plymouth Rock celebration was at St. Augustine, Florida, which is the oldest settlement in the United States, founded in 1565 by Spanish Catholic explorers.

On first sighting land on August 28th, the feast of St. Augustine, they named the city after him. On September 8th, the Nativity of the Blessed Virgin Mary, they came ashore with great fanfare, to the astonishment of the natives.

A Mass of Thanksgiving was held, after which a communal feast was celebrated with the local Seloy tribe—thus taking place 56 years before the Plymouth Rock Thanksgiving. St. Augustine was the first permanently settled European colony on American soil.

According to Michael Gannon, a professor of colonial history at University of Florida, related further that this first Thanksgiving took place in 1565 when the Spanish founder of St. Augustine, Pedro Menindez de Avilis, and 800 Spanish settlers shared in a Mass of Thanksgiving. Following the Mass, Menindez ordered a communal meal to be shared by the Spaniards and the Seloy Indians who occupied the landing site.

In his book, *Cross in the Sand*, the Thanksgiving menu would most likely have consisted of what the Spanish settlers had with them during their voyage: cocido, a stew made from salted pork and garbanzo beans laced with garlic seasoning, hard sea biscuits, and red wine.

If the Seloy natives contributed to the meal, the table would have seen wild turkey, venison, gopher-tortoise, mullet, corn, beans, and squash.

CATHOLIC THANKSGIVING DAY NUMBER THREE

There was another Thanksgiving celebration which occurred 23 years before the Pilgrims celebrated at Plymouth Rock. In 1598, Catholic explorer Juan de Oñate led an expedition from Mexico City into New Mexico. The expedition included over 200 soldiers and colonists, the soldiers being headed by Captain Gaspar Perez de Villagra. Many had their families with them.

A number of Christian Indian converts with their families from Mexico were also in the party. With the group were several thousand head of livestock, including cows, horses, mules, sheep, goats, and pigs. Eighty-three wagons carried provisions, ammunition, tools, plants, and seeds for wheat, oats, rye, onions, chili, peas, beans, and different nuts.

On the expedition were eight Franciscan friars: two priests and six brothers. The party experienced many hardships. Soon after entering New Mexico, just across the Rio de Nuestra Señora, they were attacked by hostile Indians near present-day El Paso, Texas. A number of wagons and numerous head of livestock were lost,

but no members of the expedition were killed. The same was not true for the attacking Indians, a number of whom died.

Moving a little farther up along the river, Juan de Oñate and the Franciscans erected a large cross, and Oñate took possession of the land. He declared: *"I want to take possession of this land today, April 30th, 1598, in honor of Our Lord Jesus Christ, on this day of the Ascension of Our Lord."*

Immediately afterward a High Mass was offered in thanksgiving. Then the entire group gathered for a banquet of thanksgiving to God for protecting them and for allowing them to arrive at the place after so many hardships along the way. The festive meal consisted of fish, game, fruits, and vegetables. After this Thanksgiving banquet, the expedition headed further up along the river and by June had established the mission-town of San Juan (still populated to this day).

Though there was a Thanksgiving Feast celebrated in 1541, as we earlier saw, it was never commemorated afterward. In contrast, for some years after the Thanksgiving Feast of 1598, a feast was celebrated by the Spanish and the Christian Indians of New Mexico in thanks to the true God for bringing them through many hardships and for His blessings. Today this Thanksgiving Feast is commemorated in San Juan on the thirtieth day of April every year.

THE THANKSGIVING OF THE PILGRIMS

It is only now that we can turn to the story of the Pilgrims and their Thanksgiving. After a long and harsh winter, the Pilgrims received help from the Wampanoag Indians in planting crops during the spring of 1621. They worked hard and in autumn (fall) had a very good harvest.

It is thought that in November of 1621 they invited the local Indians, who were still pagan and worshiped false gods, to feast with them and give thanks to God for the blessings of a successful harvest.

devotiontoourlady.com wishes you a Spiritually Happy Thanksgiving Day

The Catholic student of history should recognize that it is impossible to give thanks to the same God, let alone the true God, when those involved believe in different gods. But this apparently didn't bother anyone. The event was not celebrated yearly by the Pilgrims, as many think, nor by anyone in the original thirteen colonies for many years. Though George Washington called for a day of Thanksgiving while he was President, it was not celebrated as a yearly holiday feast until Abraham Lincoln established Thanksgiving Day as a holiday in November.

So now we know that the Pilgrims did not celebrate the first Thanksgiving in America. The first act of Thanksgiving was the Mass of Thanksgiving celebrated by Fr. Juan Padilla, in 1541, and was followed by a feast. This was 80 years before the Plymouth Rock event.

The second feast of Thanksgiving was celebrated at St. Augustine, Florida, in 1565, at the founding of the first permanent European settlement on American soil.

The third feast of Thanksgiving was celebrated back in 1598, in New Mexico, by Spanish-Catholic colonists and Indian converts to the Faith—53 years before the Plymouth Rock event. They thanked the true God for bringing them safely through many troubles and dangers and for the fact that the seed of the Gospel of Christ was beginning to take root.

Because of the often anti-Spanish and anti-Catholic prejudice of English-speaking Protestants, generations of Americans have never learned this fact of American history.

THE ROSARY

Meditations on the Sorrowful Mysteries

**“But Mary kept all these
words, pondering them
in her heart.”
(Luke 2:19)**



MEDITATIONS ON THE SORROWFUL MYSTERIES

from devotiontoourlady.com

The First Sorrowful Mystery THE AGONY OF OUR LORD IN THE GARDEN OF GETHSEMANE

MEDITATION BEFORE THE DECADE:

Life will not be a bed of roses, or if roses are our lot, then, as the French say, *“Every rose has its thorns!”* Our Lord did not want to suffer—*“Father, if it be possible, take this chalice from Me!”*—yet He gratefully, though painfully, accepted the chalice that His Father obliged Him to drink—*“Nevertheless, not My will, but Thy will be done!”* Let us, likewise, thank God for unpleasant things just as much as we do (or should do) for the pleasant ones.

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. And a hymn being said, going out, He went, according to His custom, to the Mount of Olives. He went forth over the brook Cedron and His disciples also followed Him. Then Jesus came with them into a country place, a farm which is called Gethsemane; and He said to His disciples: *“Sit you here, till I go yonder and pray!”* And taking with Him Peter and James and John, the two sons of Zebedee, He began to fear and to be heavy, and grow sorrowful and to sad. Then He said to them: *“My soul is sorrowful even unto death: stay you here, and watch with Me!”*

2. And when He was gone forward a little, and was withdrawn away from them a stone’s cast, He fell upon His face, flat on the ground; and He prayed, that if it might be, the hour might pass from Him, saying: *“My Father, if it be possible, let*

this chalice pass from Me—remove this chalice from Me! Nevertheless, not My will, but Thine be done!”

3. And He cometh to His disciples, and findeth them asleep, and He saith to Peter: *“What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation! The spirit indeed is willing, but the flesh weak!”*

4. Again the second time, He went and prayed, saying: *“My Father, if this chalice may not pass away, but I must drink it, Thy will be done!”* And He cometh again and findeth them sleeping: for their eyes were heavy and they knew not what to answer Him.

5. And leaving them, He went again: and He prayed the third time, saying the saying the same words. And there appeared to Him an angel from Heaven, strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow and saith to them: *“Sleep ye now and take your rest! It is enough! Behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners! Rise! Let us go! Behold he is at hand that will betray Me!”*

6. And while He was yet speaking, behold Judas Iscariot, one of the Twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. Judas, who betrayed Him, knew the place; because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. And he that betrayed Him, gave them a sign, saying: *“Whomsoever I shall kiss, that is He, hold Him fast and lead Him away carefully!”* And forthwith coming to Jesus, immediately going up to Him, he said: *“Hail, Rabbi!”* And he kissed Him. And Jesus said to him: *“Friend, whereto art thou come? Judas, dost thou betray the Son of man with a kiss?”* Then they came up, and laid hands

on Jesus, and held Him.

7. Jesus therefore, knowing all things that should come upon Him, went forth, and said to them: *“Whom seek ye?”* They answered Him: *“Jesus of Nazareth!”* Jesus saith to them: *“I am He!”* And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them: *“I am He”*, they went backward, and fell to the ground. Again therefore He asked them: *“Whom seek ye?”* And they said: *“Jesus of Nazareth!”* Jesus answered: *“I have told you that I am He! If therefore you seek Me, let these go their way!”* That the word might be fulfilled which He said: *“Of them whom Thou hast given Me, I have not lost any one”*

8. And they that were about Him, seeing what would follow, said to Him: *“Lord, shall we strike with the sword?”* And behold one of them that were with Jesus, Simon Peter, having a sword, stretching forth his hand, drew out his sword and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Then Jesus saith to him: *“Put up thy sword into the scabbard: for all that take the sword shall perish with the sword! The chalice which My Father hath given Me, shall I not drink it? Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? Suffer ye thus far!”* But when Jesus had touched his ear, He healed him.

9. And Jesus said to the chief priests, and magistrates of the temple, and the ancients, that were come unto Him: *“You are come out as it were to a robber with swords and clubs to apprehend Me! I sat daily with you, teaching in the Temple, and you laid not hands on Me! But this is your hour, and the power of darkness!”* Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving Him, fled away. And a certain young man followed Him, having a linen cloth cast about his naked body; and they laid hold on him. But he, casting off the linen cloth, fled from them naked.

10. Then the band and the tribune, and the servants of the Jews apprehending and holding Jesus, took Jesus, bound Him and led Him away to Annas first, for he was father in law to Caiphas, who was the high priest of that year, and then to Caiphas, where the scribes and the ancients were assembled. But Peter followed afar off.

The Second Sorrowful Mystery OUR LORD IS SCOURGED AT THE PILLAR

MEDITATION BEFORE THE DECADE:

The scourging at the pillar is an act of reparation for the sins of the flesh, the sins of the body. Our Lady of Fatima said that, in these latter times of the world, sins of impurity—whether by thought, word or action—are the most common sins that damn souls. Let us thank Our Lord for the terrible torture He underwent for those sins, and let us beg of Him the grace of purity in such an impure world as ours. These festive or holiday seasons and gatherings can be a great temptation to impurity, especially once the wine flows and food is in plentiful supply—for as the spiritual masters teach, gluttony and drunkenness pave the way for impurity.

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. And when morning was come, all chief priests holding a consultation with the ancients of the people and the scribes and the whole council, took counsel against Jesus, that they might put Him to death. And the whole multitude of them rising up, binding Jesus, led Him away from Caiphas to the governor's hall and delivered Him to Pontius Pilate the governor. They went not into the hall, that they might not be defiled, but that they might eat the Pasch.

2. Pilate therefore went out to them, and said: *"What accusation bring you against this Man?"* They answered, and said to him: *"If He were not a malefactor, we would not have delivered Him up to thee!"* And they began to accuse Him, saying: *"We have found this Man perverting our*

nation, and forbidding to give tribute to Caesar, and saying that He is Christ the King!"

3. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: *"Dost not Thou hear how great testimonies they allege against Thee?"*

And He answered him to never a word; so that the governor wondered.

And Pilate again asked Him, saying: *"Answerest Thou nothing? Behold in how many things they accuse Thee!"*

But Jesus still answered nothing; so that Pilate wondered exceedingly.

4. Pilate therefore said to them: *"Take Him you, and judge Him according to your law!"*

The Jews therefore said to him: *"It is not lawful for us to put any man to death!"* That the word of Jesus might be fulfilled, which He said, signifying what death He should die. But they were more earnest, saying: *"He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place."*

But Pilate hearing *"Galilee"*, asked if the Man were of Galilee. And when he understood that He was of Herod's jurisdiction, he sent Him away to Herod, who was also himself at Jerusalem, in those days.

5. And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see Him, because he had heard many things of Him; and he hoped to see some sign wrought by Him. And he questioned Him in many words. But He answered him nothing. And the chief priests and the scribes stood by, earnestly accusing Him. And Herod, with his army, set Him at nought, and mocked Him, putting on Him a white garment, and sent Him back to Pilate. And Herod and Pilate were made friends, that same day; for before they were enemies one to another.

6. But they cried again, saying: *"Crucify Him! Crucify Him!"*

And he said to them the third time: *"Why, what evil hath this Man done? I find no cause of death in Him. I will chastise Him therefore, and let Him go!"*

But they cried again, saying: *“Crucify Him! Crucify Him!”*

7. Pilate therefore went into the hall again, and called Jesus. And Jesus stood before the governor, and the governor asked Him, saying: *“Art Thou the king of the Jews?”*

Jesus answered: *“Sayest thou this thing of thyself, or have others told it thee of Me?”*

Pilate answered: *“Am I a Jew? Thy own nation, and the chief priests, have delivered Thee up to me! What hast Thou done?”*

8. Jesus answered: *“My kingdom is not of this world. If My Kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My Kingdom is not from hence.”*

Pilate therefore said to Him: *“Art Thou a king then?”*

Jesus answered: *“Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth My voice!”*

Pilate saith to Him: *“What is truth?”*

9. And when he said this, he went out again to the Jews, and saith to them: *“I find no cause in Him! But you have a custom that I should release one unto you at the Pasch: will you, therefore, that I release unto you the King of the Jews?”*

Then they all cried again, saying: *“Not this Man, but Barabbas!”* Now Barabbas was a robber.

Pilate said to them: *“What shall I do then with Jesus that is called Christ?”*

They all said: *“Let Him be crucified!”*

The governor said to them: *“Why, what evil hath He done?”*

But they cried out the more, saying: *“Let Him be crucified!”*

And the whole people answering, said: *“His blood be upon us and our children!”*

10. But they were instant with loud voices, requiring that He might be crucified; and their voices prevailed. And Pilate seeing that he prevailed nothing, but that rather a tumult was made; tak-

ing water washed his hands before the people, saying: *“I am innocent of the blood of this just Man; look you to it!”* And Pilate gave sentence that it should be as they required. And he released unto them Barabbas, who for murder and sedition, had been cast into prison, whom they had desired; but he had Jesus scourged and delivered up to their will.

The Third Sorrowful Mystery OUR LORD IS CROWNED WITH THORNS

MEDITATION BEFORE THE DECADE:

Our Lord was crowned with thorns and also mocked with words and gestures. He said that whatever we do unto others, we do unto Him. These festive gatherings can be a source of many thorns for Our Lord, by sins of the mind. Thoughts of pride, envy, anger, revenge, criticism, impurity, etc. From thoughts come the words. We can be sarcastic, caustic, critical, hateful, vengeful, proud, mocking, immodest and impure in what we say—especially when the wine or beer flows, or we jump on the bandwagon of others who follow this path.

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. Then the soldiers of the governor led Jesus away into the hall, the court of the palace, and they called together unto Him the whole band; and stripping Him, they put a scarlet cloak about Him.
2. And plating a crown of thorns, they put it upon His head, and a reed in His right hand.
3. And they began to salute Him, bowing the knee before Him, they adored Him. And they mocked Him, saying: *“Hail, King of the Jews!”*
4. And they took the reed and struck His head with the reed. And they did spit on Him and they gave Him blows.
5. And after they had mocked Him, they took off

the purple cloak from Him, and put on Him His own garments, and led Him back to Pilate.

6. Pilate therefore went forth again, and said to them: *“Behold, I bring Him forth unto you, that you may know that I find no cause in Him!”*

Jesus therefore came forth, bearing the crown of thorns. And he said to them: *“Behold the Man!”* When the chief priests, therefore, and the servants, had seen Him, they cried out, saying: *“Crucify Him! Crucify Him!”*

7. Pilate said to them: *“Take Him you, and crucify Him! For I find no cause in Him!”*

The Jews answered him: *“We have a law; and according to the law He ought to die, because He made Himself the Son of God!”*

When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: *“Whence art Thou?”*

But Jesus gave him no answer.

8. Pilate therefore said to Him: *“Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee?”*

Jesus answered: *“Thou shouldst not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee, hath the greater sin!”*

9. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: *“If thou release this Man, thou art not Caesar’s friend! For whosoever maketh Himself a king, speaketh against Caesar!”*

Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the Parasceve of the Pasch, about the sixth hour, and he said to the Jews: *“Behold your King!”* But they cried out: *“Away with Him! Away with Him! Crucify Him!”*

10. Pilate said to them: *“Shall I crucify your King?”*

The chief priests answered: *“We have no king*

but Caesar!”

Then therefore he delivered Him to them to be crucified. And they took Jesus, and led Him forth.

The Fourth Sorrowful Mystery OUR LORD CARRIES HIS CROSS TO CALVARY

MEDITATION BEFORE THE DECADE:

The cross is the only path to salvation. Our Lord said: *“If anyone will follow Me, let them take up their cross daily and follow Me!”* However, let us not deliberately create crosses for others or ourselves—which can readily happen by the things we say and do at these social gatherings during the festive season. Our Lord says that we will be judged for every idle word!

Insert the appropriate clause before each of the ten Hail Marys of the decade:

“And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha” (John 19:17).

1. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him.

2. And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew Golgotha.

3. And going out, they found a man of Cyrene, named Simon. And they forced Simon, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up His cross.

4. And there followed Him a great multitude of people, and of women, who bewailed and lamented Him.

5. But Jesus turning to them, said: *“Daughters of Jerusalem! Weep not over Me; but weep for yourselves, and for your children! For behold, the days shall come, wherein they will say: ‘Blessed*

are the barren, and the wombs that have not borne, and the paps that have not given suck!”

6. Jesus said to them: *“Then shall they begin to say to the mountains: ‘Fall upon us!’ and to the hills: ‘Cover us!’ For if in the green wood they do these things, what shall be done in the dry?”*

7. And there were also two other malefactors led with Him to be put to death.

8. Pilate wrote a title also, and he put it upon the cross. And the writing was: *“Jesus of Nazareth, The King of the Jews”*.

9. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin.

10. Then the chief priests of the Jews said to Pilate: *“Write not, ‘The King of the Jews’; but that He said, ‘I am the King of the Jews!’”* Pilate answered: *“What I have written, I have written!”*

The Fifth Sorrowful Mystery THE CRUCIFIXION AND DEATH OF OUR LORD

MEDITATION BEFORE THE DECADE:

At these social gatherings, we tend to want to “live-it-up”—yet Our Lord was not a “party animal” nor was He extravagant (except in showing mercy and kindness). Let us die to the “party animal” within us, and learn to die to ourselves and the image we desire for ourselves. Our Lord’s image and self-esteem on the cross was one of poverty, helplessness, pain and abandonment. Yet He tells us: *“Learn of Me, for I am meek and humble of heart!”* He was meek and humble in life, He was meek and humble in death!

Insert the appropriate clause before each of the ten Hail Marys of the decade:

“And it was the third hour, and they crucified Him” (Mark 15:26).

1. And it was the third hour when they were come to the place which is called Calvary, they crucified Him there. And Jesus said: *“Father, forgive them, for they know not what they do!”* The soldiers therefore, when they had crucified Him, took and divided His garments, and they made four parts, to every soldier a part, and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: *“Let us not cut it, but let us cast lots for it, whose it shall be!”* that the Scripture might be fulfilled, saying: *“They divided My garments among them; and upon My vesture they cast lots.”* And the soldiers indeed did these things.

2. And they put over His head the written inscription of His cause: *“This is Jesus the King of the Jews.”* And with Him they crucified two thieves; the one robber on His right hand, and the other on His left, so that the Scripture was fulfilled, which saith: *“And with the wicked He was reputed.”* And they sat and watched Him.

3. And they that passed by, blasphemed Him, wagging their heads, and saying: *“Vah! Thou that destroyest the Temple of God, and in three days dost rebuild it! Save Thy own self! If Thou be the Son of God, come down from the cross!”* In like manner also the chief priests, with the scribes and ancients, mocking, said: *“He saved others; Himself He cannot save. Let Christ the King of Israel come down now from the cross. If He be the King of Israel, let Him now come down from the cross, that we may see and believe! He trusted in God; let Him now deliver Him if He will have Him! For He said: ‘I am the Son of God!’ He saved others; Himself He cannot save!”* And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying: *“If Thou be the King of the Jews, save Thyself!”* And the selfsame thing the thieves also, that were crucified with Him, reproached Him with and reviled Him.

4. And one of those robbers who were hanged, blasphemed Him, saying: *“If Thou be Christ, save Thyself and us!”* But the other answering, rebuked him, saying: *“Neither dost thou fear God, seeing thou art condemned under the same*

condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man hath done no evil!" And he said to Jesus: "Lord! Remember me when Thou shalt come into Thy Kingdom!" And Jesus said to him: "Amen I say to thee, this day thou shalt be with Me in paradise!" And it was almost the sixth hour.

5. Now there stood by the cross of Jesus, His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother: "Woman, behold thy son!" After that, He saith to the disciple: "Behold thy Mother!" And from that hour, the disciple took her to his own.

6. And when the sixth hour was come, the sun was darkened and there was darkness over the whole Earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: "Eli, Eli, lamma sabacthani?" That is: "My God, My God, why hast Thou forsaken Me?" And some that stood there and heard, said: "Behold, this Man calleth Elias!" And the others said: "Let be! Let us see whether Elias will come to deliver Him!"

7. Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: "I thirst!" Now there was a vessel set there full of vinegar. And immediately one of them running took a sponge, and filled it with vinegar and hyssop; and put it on a reed, put it to His mouth and gave Him to drink. And they, putting a sponge full of vinegar and hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: "It is consummated!" And Jesus again crying with a loud voice said: "Father, into Thy hands I commend My spirit!" And after saying this, bowing His head, He gave up the ghost.

8. And the veil of the temple was rent in two, from the top to the bottom. And the centurion, who stood over against Him, seeing that crying out in this manner, He had given up the ghost, seeing what was done, glorified God, saying: "Indeed this was a just Man! Indeed this Man

was the Son of God!" And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.

9. Then the Jews, because it was the Parasceve, that the bodies might not remain on the cross on the Sabbath day—for that was a great Sabbath day—besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. For these things were done, that the Scripture might be fulfilled: "You shall not break a bone of Him." And again another Scripture saith: "They shall look on Him whom they pierced." And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe.

10. And all His acquaintances, and the women that had followed Him from Galilee, stood afar off, beholding these things. Among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome: who also when He was in Galilee followed Him, and ministered to Him, and many other women that came up with Him to Jerusalem. And when evening was now come, the day before the Sabbath, Joseph of Arimathea, a noble counsellor, who was also himself looking for the Kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that He should be already dead. And sending for the centurion, he asked him if He were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking Him down, wrapped Him up in the fine linen, and laid Him in a sepulcher which was hewed out of a rock. And he rolled a stone to the door of the sepulcher. And Mary Magdalen, and Mary the mother of Joseph, beheld where He was laid.

THANKSGIVING DAY DINNER

PRAYERS AND READINGS



THANKSGIVING DAY DINNER PRAYERS AND READINGS

from devotiontoourlady.com

THE BLESSING BEFORE THE MEAL

The priest, or the father of the family, who is to bless the table says:

Priest or Leader: Bless the Lord.

All: Bless the Lord.

Priest or Leader: The eyes of all hope in Thee, O Lord.

All: Thou do give them food in due time. Thou do open Thy hand and fill all creatures with Thy blessings.

Priest or Leader: Glory be to the Father, and to the Son and to the Holy Ghost.

All: As it was in the beginning, is now and ever shall be, world without end. Amen.

Priest or Leader: Lord, have mercy.

All: Christ, have mercy. Lord, have mercy.

Priest or Leader: Our Father (the rest is said silently until:)

Priest or Leader: And lead us not into temptation.

All: But deliver us from evil.

Priest or Leader: Let us pray. Bless us + O Lord, and these Thy gifts which we are about to receive from Thy bounty; through Christ our Lord.

All: Amen.

One of the family: Please, Father, give us a blessing.

Priest or Leader: May the King of everlasting glory give us a place at His heavenly table.

All: Amen.

THE READING BEFORE OR DURING THE MEAL

You may take a reading from any spiritual book. The *Imitation of Christ* is often used in religious communities. Another suggestion might be the *Introduction to the Devout Life* by St. Francis de Sales.

INTRODUCTION TO THE DEVOUT LIFE PART IV, CHAPTER 1

We Must Not Bother with the Words of Worldly Wisdom

As soon as your worldly friends see that you aim at leading a devout life, they will let loose endless arrows of mockery and misrepresentation upon you; the more malicious will accuse you of hypocrisy, pretense, or bigotry; they will say that since the world has looked coldly upon you, failing to win its favor, you now turn to God.

Your friends will make a series of what, from their point of view, are prudent and charitable corrections as to your pious behavior. They will tell you that you are growing morbid; that you will lose your worldly credit, and will make yourself unacceptable to the world; they will say you have become prematurely senile, that all this threatens to ruin of your material prosperity; they will tell you that in the world you must live as the world does; that you can be saved without all this fuss; and many more things of a similar nature.

My child, all this is vain and foolish talk: these people have no real concern either for your bodily health, or your material prosperity, or your soul. *"If you were of the world,"* the Savior has said, *"the world would love its own; but*

because you are not of the world, but I have chosen you out of the world, therefore the world hates you."

We have all seen men, and women too, pass the whole night, even several nights in succession, playing at chess or cards, or some other thing; and what can be a more dismal, unwholesome thing than that? But the world has not an unkind word to say against it, and their friends are in no way troubled by it. But if you give up an hour of your time to meditation, or get up rather earlier than usual to prepare for Holy Communion, and they will send for the doctor to cure you! People spend every night for a month dancing, and no one will complain of being any for the worse; but if they are made to keep a prayer vigil on Christmas Eve, we shall hear of endless colds and maladies the next day! Is it not as plain as possible that the world is an unjust judge; indulgent and kindly to its own children, harsh and uncharitable to the children of God?

We cannot get on well with the world, unless we want to lose the Lord's approval. It is not possible to satisfy the world's unreasonable demands: *"John the Baptist came neither eating bread nor drinking wine; and you say he hath a devil. The Son of Man is come eating and drinking, and you say, 'Behold a gluttonous man, and a wine-lover, the friend of publicans and sinners!'"*

Even so, my child, if we give-in to the world, and laugh, dance, and play as it does, it will pretend to be scandalized at our behavior; but if we refuse to do so, it will accuse us of being hypocritical or morbid.

If we clothe ourselves with its fashions, it will put some evil interpretation on why we do so; but if we dress modestly, plainly and simply, it will accuse us of meanness.

If the world sees us cheerful, it will call us dissipated. It will call our mortification dulness; and, ever casting its evil eye upon us, nothing we can do will please it.

It exaggerates our failings, and publishes them abroad as sins; it represents our venial sins as mortal sins, and our sins of weakness as malicious premeditated acts.

Saint Paul says that charity is kind, but the world is unkind; charity thinks no evil, but the world thinks evil of every one, and if it cannot find fault with our actions, it is sure at least to judge bad motives to them—whether the sheep be black or white, horned or no, the wolf will devour them if he can.

Do whatever we will, the world must wage war upon us. If we spend any length of time in confession, it will speculate on what scandalous things we have so much to talk about! If we are brief, it will suggest that we are keeping back something serious!

It spies out our every act, and at the most trifling angry word, sets us down as intolerable. Attention to business is called avarice; meekness is mere weakness; whereas the anger of worldly people is to be reckoned as a generous fraternal correction; their avarice is economy; their mean deeds are honorable. There are always spiders at hand to spoil the honey-bee's comb.

Let us leave the blind world to make as much noise as it may—like a bat harassing the songbirds of day; let us be firm in our ways, unchangeable in our resolutions, and perseverance will be the test of our self-surrender to God, and our deliberate choice of the devout life.

The planets and a wandering comet shine with much the same brightness, but the comet's brightness is a mere passing blaze, which does not linger long, while the planets cease not to display their brightness.

Likewise, hypocrisy and real goodness have much outward resemblance; but one is easily known from the other, inasmuch as hypocrisy is short-lived, and disperses like a mist, while real goodness is firm and abiding.

There is no surer groundwork for the beginnings of a devout life than the endurance of misrepresentation and calumny, since thereby we escape the danger of vainglory and pride, which are like the midwives of Egypt, who were bidden by Pharaoh to kill the male children born to Israel directly after their birth. We are crucified to the world, and the world must be as crucified to us. It esteems us as fools, let us esteem it as mad.

If there has been reading at table the reader, after finishing the reading, says:

But Thou, O Lord, have mercy on us.

All: Thanks be to God.

THE BLESSING AFTER THE MEAL

All rise for the prayer.

Priest or Leader: Let all Thy works praise Thee, O Lord.

All: Let all Thy saints glorify Thee. Glory be to the Father, and to the Son and to the Holy Ghost, as it was in the beginning, etc.

Priest or Leader: We give Thee thanks, almighty God, for all Thy benefits; Thou who livest and reignest forever and ever.

All: Amen.

Priest or Leader: Praise the Lord, all you nations; glorify Him, all you peoples.

All: His love for us is enduring; He is faithful forever.

Priest or Leader: Glory be to the Father, etc.

All: As it was in the beginning, is now and etc.

Priest or Leader: Lord, have mercy.

All: Christ, have mercy. Lord, have mercy.

Priest or Leader: Our Father (the rest inaudibly until:)

Priest or Leader: And lead us not into temptation.

All: But deliver us from evil.

Priest or Leader: He has been generous to the poor.

All: His goodness is everlasting.

Priest or Leader: I will bless the Lord at all times.

All: His praises are ever on my lips.

Priest or Leader: My soul will exult in the Lord.

All: The meek will hear it with gladness.

Priest or Leader: Praise the Lord with me.

All: Let us heighten our praise of His Name.

Priest or Leader: Blessed be the Name of the Lord.

All: Both now and forever more.

Priest or Leader: Lord, be pleased to award everlasting life to all who do good to us in Thy Name.

All: Amen.

Priest or Leader: Let us bless the Lord.

All: Thanks be to God.

Priest or Leader: May the souls of the faithful departed, through the mercy of God, rest in peace.

All: Amen.

Priest or Leader: May the Lord grant us His peace.

All: Amen.

BEFORE THE EVENING MEAL

Priest or Leader: Bless the Lord.

All: Bless the Lord.

Priest or Leader: The poor will eat and receive their fill.

All: Those who seek the Lord will praise Him and will live forever. Glory be to the Father, and to the Son and to the Holy Ghost, as it was etc.

Priest or Leader: Lord, have mercy.

All: Christ, have mercy. Lord, have mercy.

Priest or Leader: Our Father (the rest is said silently until:)

Priest or Leader: And lead us not into temptation.

All: But deliver us from evil.

Priest or Leader: Let us pray. Bless us + O Lord, and these Thy gifts which we are about to receive from Thy bounty; through Christ our Lord.

All: Amen.

One of the family: Please, Father, give us a blessing.

Priest or Leader: May the King of everlasting glory bring us to His heavenly banquet.

All: Amen.

AFTER THE EVENING MEAL

Priest or Leader: The kind and compassionate Lord has left us a memorial of His wondrous deeds.

All: He has given food to all who live in holy fear. Glory be to the Father, and to the Son and to the Holy Ghost, as it was in the beginning etc.

Priest or Leader: Blessed is God in His gifts and holy in all His works; He who lives and reigns forever and ever.

All: Amen.

Priest or Leader: Let us bless the Lord.

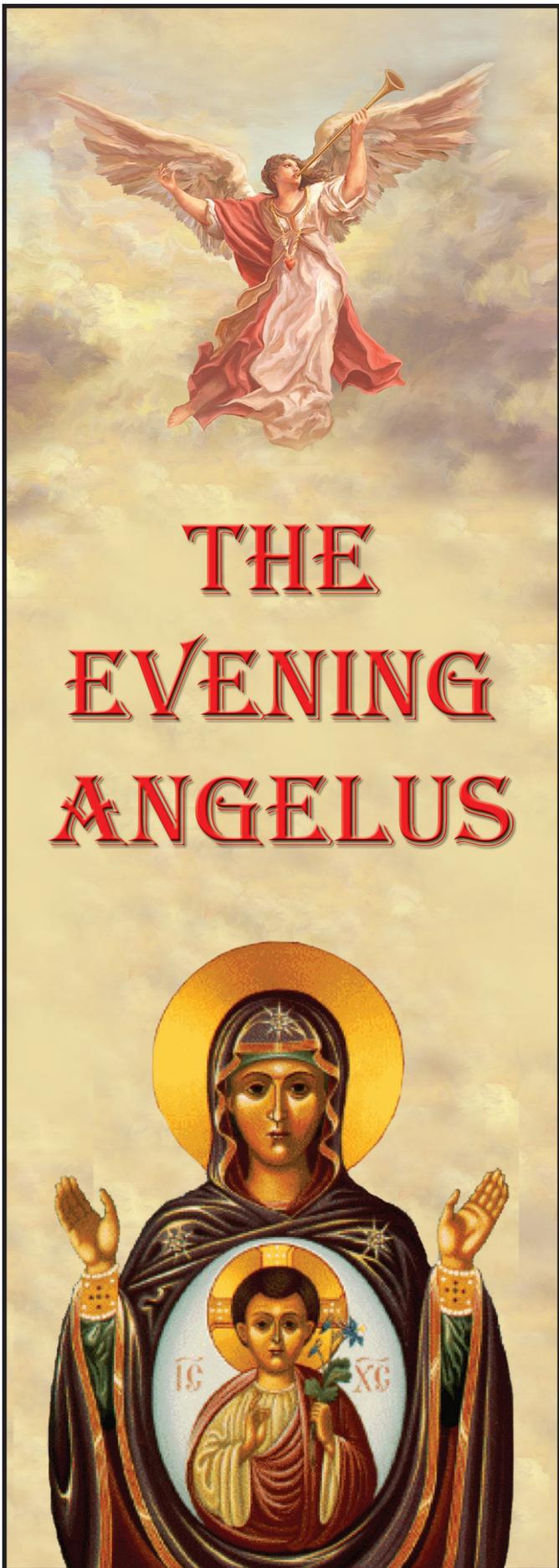
All: Thanks be to God.

Priest or Leader: May the souls of the faithful departed through the mercy of God rest in peace.

All: Amen.

Priest or Leader: May the Lord grant us His peace.

All: Amen.



THANKSGIVING DAY EVENING ANGELUS

from devotiontoourlady.com

THE ANGELUS

- V.** The Angel of the Lord declared unto Mary.
R. And she conceived of the Holy Ghost.
HAIL MARY....etc.
- V.** Behold the Handmaid of the Lord.
R. Be it done unto me according to thy word.
HAIL MARY....etc.
- R.** And the Word was made flesh.
V. And dwelt amongst us.
HAIL MARY....etc.
- R.** Pray for us O holy Mother of God.
V. That we may be made worthy of the
promises of Christ.

Let us pray. 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. **R.** Amen.

HISTORY OF THE ANGELUS

The historical origins of the Angelus are rather complex. According to Fr. Herbert Thurston, "*The history of the Angelus is by no means easy to trace with confidence, and it is well to distinguish in this matter between what is certain and what is in some measure conjectural.*" The big picture view is this:

BIG PICTURE VIEW

Firstly, it is certain that the Angelus at midday and in the morning were of later introduction than the evening Angelus. Secondly, it is certain that the midday Angelus, which is the most recent of the three, was not a mere development or imitation of the morning and evening

devotion. Thirdly, there can be no doubt that the practice of saying three Hail Marys in the evening, somewhere about sunset, had become a general custom throughout Europe in the first half of the fourteenth century; and that it was recommended and indulged by Pope John XXII in 1318 and 1327.

There was a tradition in the monasteries of Europe, during the Middle Ages, around the 11th or 12th century, to ring a bell at dusk, or early evening, as a kind of salute to the Virgin Mary. This custom was then embraced by cathedral and parish churches, where, at the sound of a bell, the faithful were encouraged to pray three Hail Marys in honor of the Blessed Virgin being visited by the angel, which was believed to have occurred during the evening.

The morning Angelus grew out of a practice of ringing a bell in the morning, honoring Mary as the “Morning Star,” and seeing in her the bride who “*cometh forth as the morning rising ... bright as the sun*” (Canticles 6:10).

The Angelus prayed at noon was the last to develop. It is possible that it had its origin in the custom of the ringing of a bell at noon, on Fridays, in memory of our Lord’s Passion. This further developed with the prescription of Pope Callistus III, who ordered the daily ringing of the bells at noon, with the praying of three Our Fathers and Hail Marys, asking for divine protection from the Turks, who were threatening Christendom at that epoch.

The present-day form of the Angelus, with its antiphons, Hail Marys and final prayer, came about in the 16th century and is found for the first time in a catechism printed in Venice, in 1560.

MORE DETAILED HISTORY

(Getting Sleepy? You will now!)

These facts are admitted by all writers on the subject, but when we try to push our investigations further we are confronted with certain difficulties. Therefore, we can say with certitude that this devotion was already well established around 700 years ago—but if it was well-established

at that time, it means that it must have begun well before that time. Here are the fruits of research from some Church historians that will now give a slightly more detailed picture of its origins.

ELEVENTH CENTURY EVIDENCE—1000’s

The Angelus originated with the 11th-century monastic custom of reciting three Hail Marys during the evening, or Compline, bell. The first written documentation stems from Italian Franciscan monk Sinigardi di Arezzo (died 1282). Franciscan monasteries in Italy document the use in 1263 and 1295. The current form of the Angelus prayer is included in a Venetian Catechism from 1560. In 1269, St Bonaventure urged the faithful to adopt the custom of the Franciscans of saying three Hail Marys as the Compline bell was rung.

FIRST CAME THE EVENING ANGELUS

Fr. T. Esser, O.P., who has studied the history of the Angelus in depth, says we can be absolutely certain of three Hail Marys being recited at the sound of the bell in the evening, from the test of a decree of the Provincial Synod of Gran in the year 1307. However historians are agreed that there are a good many facts which suggest that some such practice was already established at least in the previous century, of not even earlier. There is a vague, and not very well confirmed tradition, which ascribes to Pope Gregory IX, in 1239, an ordinance requiring that a bell should be rung for the salutation and praises of Our Lady.

Further back than this, direct testimonials do not go; but that does not mean the Angelus is not older than existing testimonials! In a monastic rule composed by St. Aethelwold of Winchester, England, around 975, that certain prayers called the *tres orationes* (three prayers), preceded by psalms, were to be said after Compline, as well as before Matins and again at Prime, and, although there is no express mention of a bell being rung after Compline, there is express mention of the bell being rung for the *tres orationes* (three prayers) at other hours.

In the Franciscan decree of St. Bonaventure's time, referred to above, this is precisely what we find, namely, that the laity in general were to be induced to say Hail Marys when the bell rang at Compline, during, or more probably after, the recitation of the Divine Office of the friars. A special appropriateness for these greetings of Our Lady was found in the belief that at this very hour she was saluted by the angel.

THEN CAME THE MORNING ANGELUS

This last suggestion about the *tres orationes* (three prayers) also offers some explanation of the fact that shortly after the recital of the three Hail Marys at evening had become familiar, a custom established itself of ringing a bell in the morning and of saying the Ave thrice. The earliest mention seems to be in the chronicle of the city of Parma, 1318, though it was the town-bell which was rung in this case. Still the bishop exhorted all who heard it to say three Our Fathers and three Hail Marys for the preservation of peace, which is why it was called "*the peace bell*".

The morning Ave Maria soon became a familiar custom in all the countries of Europe, not excepting England, and was almost as generally observed as that of the evening. But while in England the evening Ave Maria is found as early as 1324. No formal direction, as to the morning ringing, is found before 1399.

LAST OF ALL CAME THE MIDDAY ANGELUS

This suggests a much more complicated problem which cannot be fully discussed here. The one clear fact, which seems to result alike, from the statutes of several German Synods in the fourteenth and fifteenth centuries, as also from books of devotion of a somewhat later date, is that the midday ringing, while often spoken of as a peace bell and formally commended by King Louis XI of France, in 1475, for that special object, was closely associated with the veneration of the Passion of Christ—for tradition has it that Christ was crucified at midday and died at three o'clock in the afternoon.

At first it appears that this midday bell, e.g. at Prague in 1386, and at Mainz, Germany, in 1423, was only rung on Fridays, but the custom, by degrees, extended to the other days of the week. In the English Hours of Prayer and the German Hortulus Animæ of the beginning of the sixteenth century, rather lengthy prayers commemorating the Passion are provided to be said at the midday tolling of the bell, in addition to the ordinary three Hail Marys.

THE ANGELUS BELL

The Angelus, in all its stages of development, was closely associated with the ringing of a church bell. Though, in modern times, this custom has fallen by the wayside—like so many other good customs that expressed the Faith.

The ringing of the Angelus bell, in the 14th century and even in the 13th century, must have been very general. The number of bells belonging to these two centuries, that still survive, is relatively low, but a considerable proportion bear inscriptions that suggest that they were originally intended to serve as Ave bells. Many bear the words *Ave Maria*; or, as in the case of a bell at Helfta, near Eisleben, in Germany, dated 1234, the whole sentence: *Ave Maria, gratia plena, Dominus tecum*.

Bells inscribed with *Ave Maria* are also numerous in England, but there the Angelus bells seem in a very large number of instances to have been dedicated to St Gabriel, the angel mentioned in the prayer (Luke 1:26–27). In the Diocese of Lincoln alone there are nineteen surviving medieval bells bearing the name of Gabriel, while only six bear the name of Michael, a much more popular patron in other respects.

In France, the *Ave Maria* seems to have been the ordinary label for Angelus bells; but in Germany the most common inscription of all are the words *O Rex Gloriæ Veni Cum Pace* ("O King of Glory, Come with Peace"). In Germany, the Netherlands, and in some parts of France, the Angelus bell was regularly known as the Peace bell, and "*to toll for peace*" was a phrase popularly used for ringing the Angelus.

THE ROSARY

Meditations on the Glorious Mysteries

**“But Mary kept all these
words, pondering them
in her heart.”
(Luke 2:19)**



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MEDITATIONS ON THE GLORIOUS MYSTERIES

from devotiontoourlady.com

The First Glorious Mystery THE RESURRECTION OF OUR LORD FROM THE DEAD

MEDITATION BEFORE THE DECADE:

Our Lord resurrects to a new life. Those who see Him after His resurrection find Him to be unrecognizable. This is what He expects of us. To die to a life of worldliness and to take on a more spiritual life.

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. And when the Sabbath was past, when it began to dawn towards the first day of the week, there was a great earthquake. For an angel of the Lord descended from Heaven, and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. Later the guards came into the city, and told the chief priests all things that had been done. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, saying: *“Say you: ‘His disciples came by night, and stole Him away when we were asleep!’ And if the governor shall hear this, we will persuade him, and secure you!”* So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day.

2. Very early in the morning Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that coming to see the sepulcher, they might anoint Jesus. Mary Magdalen came

first, when it was yet dark, unto the sepulcher; and she saw the stone taken away from the sepulcher. She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: *"They have taken away the Lord out of the sepulcher, and we know not where they have laid Him!"*

3. Meanwhile, with the sun being now risen, the other women arrived at the sepulcher, bringing the spices which they had prepared. And they said one to another: *"Who shall roll us back the stone from the door of the sepulcher?"* For it was very great. And looking, they saw the stone rolled back. And entering into the sepulcher, they found not the body of the Lord Jesus. They saw a young man sitting on the right side, clothed with a white robe: and they were astonished. They were afraid, and bowed down their countenance towards the ground.

4. And the angel answering, said to the women: *"Be not afraid; for I know that you seek Jesus of Nazareth who was crucified! Why seek you the living with the dead? He is not here, but is risen. Remember how He spoke unto you, when He was in Galilee, saying: 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again!' He is risen! He is not here! Come, and see the place where the Lord was laid. Now go quickly, tell His disciples and Peter that He will go before you into Galilee; there you shall see Him, as He told you!"*

5. But they going out, fled from the sepulcher with fear and great joy, running to tell his disciples. For a trembling and fear had seized them: and they said nothing to any man; for they were afraid. And going back from the sepulcher, they told all these things to the Eleven, and to all the rest. And these words seemed to them as idle tales; and they did not believe them.

6. In the meantime, Peter went out, and that other disciple, and they came to the sepulcher. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulcher. And when he stooped down, he saw the linen

cloths lying; but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulcher, and saw the linen cloths lying, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapped up into one place. Then that other disciple also went in, who came first to the sepulcher: and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. The disciples therefore departed again to their home.

7. Jesus appeared first to Mary Magdalen, out of whom He had cast seven devils. Mary, having returned again to the sepulcher, stood outside, weeping. Now as she was weeping, she stooped down, and looked into the sepulcher, and she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

They said to her: *"Woman, why weepest thou?"* She said to them: *"Because they have taken away my Lord; and I know not where they have laid Him!"*

When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus.

Jesus said to her: *"Woman, why weepest thou? Whom seekest thou?"*

She, thinking it was the gardener, saith to Him: *"Sir, if Thou hast taken Him out of here, tell me where Thou hast laid Him, and I will take Him away!"*

Jesus said to her: *"Mary!"*

She, turning, said to Him: *"Rabboni!"* (which is to say, Master).

Jesus said to her: *"Do not touch Me! For I am not yet ascended to My Father! But go to My brethren, and say to them: 'I ascend to My Father and to your Father, to My God and your God!'"*

Mary Magdalen went and told the disciples: *"I have seen the Lord! And these things He said to me!"*

8. In the meantime, Jesus met the women, saying: *"All hail!"* But they came up and took hold of His feet, and adored Him. Then Jesus said to them: *"Fear not! Go, tell My brethren that they go into Galilee, there they shall see Me!"*

The women told these things to the Apostles. And these words seemed to them as idle tales; and they did not believe them. And they hearing that He was alive, and had been seen, did not believe.

And after that He appeared in another shape to two of them walking, as they were going into the country. And they going told it to the rest: neither did they believe them.

At length He appeared to the Eleven as they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again.

9. Two disciples, the same day, walked to a town, which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And while they talked and reasoned, Jesus Himself joined them. But their eyes were held, that they should not know Him.

And He said to them: *“What are you talking about and why are you so sad?”*

And Cleophas said to Him: *“Concerning Jesus of Nazareth, and how our chief priests and princes delivered Him to be condemned to death, and crucified Him. We hoped, that it was He that should have redeemed Israel! Today is the third day since these things were done and some women of our company frightened us, who were at the sepulcher, and not finding His body, came, saying, that they had also seen a vision of angels, who say that He is alive!”*

10. Then Jesus said to them: *“O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into his glory?”* And beginning at Moses and all the prophets, He expounded to them in all the Scriptures, the things that were concerning Him.

And as they drew nigh to the town, whither they were going, they constrained Him; saying: *“Stay with us, because it is towards evening, and the day is now far spent!”*

And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed, and broke, and gave to them. And

their eyes were opened, and they knew Him: and He vanished out of their sight.

And they said one to the other: *“Was not our heart burning within us, whilst He spoke in this way, and opened to us the Scriptures?”* And rising up, the same hour, they went back to Jerusalem: and they found the Eleven gathered together, and those that were staying with them, saying: *“The Lord is risen indeed!”*

The Second Glorious Mystery THE ASCENSION OF OUR LORD INTO HEAVEN

MEDITATION BEFORE THE DECADE:

Our Lord could have lived on Earth forever, after His resurrection—yet He chose to return to Heaven. This shows us that Heaven is our true home, not this Earth. Our Lord wants our hearts to be focused on Heaven, not on Earth. He said: *“Where thy treasure is, there is thy heart also. No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon!”* (Matthew 6:21-24).

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. And the Eleven Disciples went into Galilee, and Jesus led them out as far as Bethania, unto the mountain where Jesus had appointed them. And seeing Him they adored: but some doubted.

2. They, therefore, who were come together, asked Him, saying: *“Lord, wilt Thou at this time restore again the kingdom to Israel?”* And Jesus, spoke to them, saying: *“It is not for you to know the times or moments, which the Father hath put in His own power.”*

3. And Jesus said to them: *“All power is given to Me in Heaven and in Earth. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even*

to the uttermost part of the Earth. Go ye into the whole world, and preach the Gospel to every creature. Teach ye all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you."

4. "He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned."

5. "And these signs shall follow them that believe—In My Name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover."

6. "Behold I am with you all days, even to the consummation of the world!"

7. And the Lord Jesus, after He had spoken to them, lifting up His hands, He blessed them. And it came to pass, whilst He blessed them, He departed from them, and was carried up to Heaven while they looked on, and a cloud received Him out of their sight. He now sitteth on the right hand of God.

8. And while they were beholding Him going up to Heaven, behold two men stood by them, in white garments, who also said: "Ye men of Galilee, why stand you looking up to Heaven? This Jesus, Who is taken up from you into Heaven, shall so come, as you have seen Him going into Heaven!"

9. Then they adoring went back from the mount, which is near Jerusalem, that is called Olivet, and with great joy returned to Jerusalem, which is within a Sabbath day's journey.

10. And when they reached Jerusalem, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude the brother of James. All these were persevering with one

mind in prayer with the women, and Mary, the Mother of Jesus, and with His brethren.

The Third Glorious Mystery THE DESCENT OF THE HOLY GHOST AT PENTECOST

MEDITATION BEFORE THE DECADE:

The Holy Ghost, descending upon the Apostles, took away all fear and human respect. They were no longer afraid to confess and stand-up for Jesus Christ—even to the point of being persecuted and scourged for their witness. We likewise, should not be afraid to stand up for Christ in these festive gatherings, especially when we encounter un-Christian behavior in words or actions.

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. And when the days of the Pentecost were accomplished, they were all together in one place.
2. And suddenly there came a sound from Heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.
3. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them.
4. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.
5. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.
6. And they were all amazed and astonished, and wondered, saying one to another: "What meaneth this?" But others mocking, said: "These men are full of new wine!"

The Fourth Glorious Mystery THE ASSUMPTION OF OUR LADY INTO HEAVEN

MEDITATION BEFORE THE DECADE:

Heaven is our goal. Yet Heaven is not easy. We are reminded of Gods' Chosen People preferring to "sit down to eat and drink, and then rising up to play"—as Holy Scripture relates. St. Paul tells us that "with most of them God was not well pleased!" Let us not, in these festive moments, be like those of whom St. Paul writes: "Their god is their belly and their glory is in their shame!"

Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. *"Lift up your eyes to Heaven"* (Isaias 51:6).
2. *"Look up to Heaven and see, and behold the sky, that it is higher than thee"* (Job 35:5).
3. *"They shall make themselves wings like those of an eagle, and shall fly towards Heaven"* (Proverbs 23:5).
4. *"Who mounteth above the Heaven of Heaven"* (Psalm 67:34).
5. *"If I ascend into Heaven, Thou art there"* (Psalm 138:8).
6. *"And He had commanded the clouds from above, and had opened the doors of Heaven"* (Psalm 77:23).
7. *"God give thee the dew of Heaven"* (Genesis 27:28).
8. *"Then hear thou from Heaven, and do justice to thy servants"* (2 Paralipomenon 6:23).
9. *"Hear thou from Heaven their prayers, and their supplications"* (2 Paralipomenon 6:35).
10. *"Hear thou from thy dwelling place, that is, from Heaven, and show mercy!"* (2 Paralipomenon 6:21).

7. But Peter standing up with the Eleven, lifted up his voice, and spoke to them: *"Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words! For these are not drunk, as you suppose, seeing it is but the third hour of the day!"*

8. *"Ye men of Israel, hear these words: Jesus of Nazareth, a Man approved of God among you, by miracles, and wonders, and signs, which God did by Him, in the midst of you, as you also know. This same being delivered up, by the determinate counsel and foreknowledge of God, you, by the hands of wicked men, have crucified and slain. Whom God hath raised up, having loosed the sorrows of Hell, as it was impossible that He should be held by it."*

9. Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the Apostles: *"What shall we do, men and brethren?"* But Peter said to them: *"Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost! For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call."*

10. And with very many other words did he testify and exhort them, saying: *"Save yourselves from this perverse generation!"* They, therefore, that received his word, were baptized; and there were added in that day about three thousand souls. And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers. And fear came upon every soul: many wonders also and signs were done by the Apostles in Jerusalem, and there was great fear in all. And all they that believed, were together, and had all things common. Their possessions and goods they sold, and divided them to all, according as everyone had need.

The Fifth Glorious Mystery THE CORONATION OF OUR LADY IN HEAVEN

MEDITATION BEFORE THE DECADE:

St. Teresa of Avila was shown, by Our Lord, both her crown in Heaven and her place in Hell. This is sobering reminder of what Our Lord points out in Holy Scripture points: *“Many are called, but few are chosen!”*

We recall that *“a certain man said to Him: ‘Lord! Are they few that are saved?’ But He said to them: ‘Strive to enter by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able. But when the Master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: ‘Lord! Open to us!’ And He, answering, shall say to you: ‘I know you not, whence you are!’ Then you shall begin to say: ‘We have eaten and drunk in Thy presence, and Thou hast taught in our streets!’ And He shall say to you: ‘I know you not, whence you are! Depart from Me, all ye workers of iniquity!’ There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out!”* (Luke 13:23-28).

Let us live as we hope to die—holily and in the state of grace. For many are called, but few are chosen. It is the world and its allurements that will damn us if we befriend it—as Holy Scripture says: *“Know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God”* (James 4:4).

“Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world” (1 John 2:15-16).

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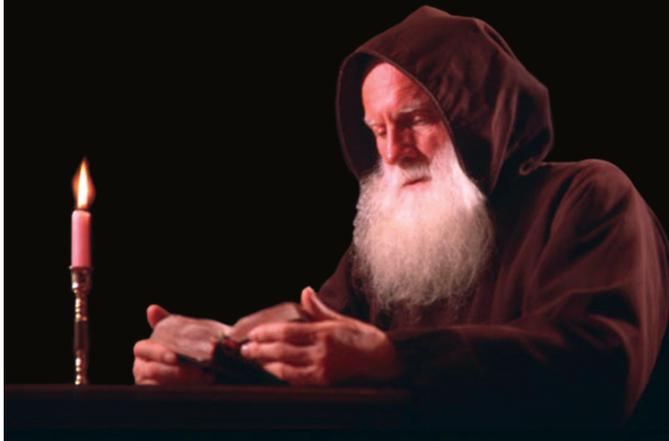
Insert the appropriate clause before each of the ten Hail Marys of the decade:

1. *“Be thou faithful until death: and I will give thee the crown of life”* (Apocalypse 2:10).
2. *“When the Prince of pastors shall appear, you shall receive a never fading crown of glory”* (1 Peter 5:4).
3. *“Behold, I come quickly: hold fast that which thou hast, that no man take thy crown”* (Apocalypse 3:11).
4. *“Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy”* (Ecclesiasticus 6:32).
5. *“God will clothe thee with the double garment of justice, and will set a crown on thy head of everlasting honor”* (Baruch 5:2).
6. *“Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God”* (Isaias 62:3).
7. *“That thou mayest receive a crown as an ornament of grace”* (Ecclesiasticus 32:3).
8. *“And a great sign appeared in Heaven—a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars”* (Apocalypse 12:1).
9. *“With the crown set upon her head, to show her beauty to all ... for she was exceeding beautiful”* (Esther 1:11).
10. *“A jewel upon thy forehead and earrings in thy ears, and a beautiful crown upon thy head”* (Ezechiel 16:12).

THANKSGIVING DAY NIGHT PRAYERS

“And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God”
(Luke 6:12).

“When thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father, Who seeth in secret, will repay thee”
(Matthew 6:6)



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THANKSGIVING DAY NIGHT PRAYERS

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O God, come to my assistance.
O Lord make haste to help me.
Glory be to the Father,
and to the Son,
and the Holy Ghost;
as it was in the beginning,
is now and ever shall be,
world without end.
Amen.

Dear Lord, night has come, the day is done. Let Thy peace flow over this household throughout the dark of night and in the few still hours of the coming morning. Wipe away our troubles. Cleanse us of worry and doubt. Through Thee, may Thy magnificent power be our protection forever more. Amen

ACT OF ADORATION

I adore Thee, O my God, with that spirit of submission which the presence of Thy sovereign greatness inspires. I believe in Thee, because Thou art truth itself. I hope in Thee, because Thou art faithful to Thy promises. I love Thee with my whole heart, because Thou art infinitely worthy of being loved, and, for Thy sake, I love my neighbor as myself.

ACT OF THANKSGIVING

Help me, O Lord, to return Thee thanks for all Thy inestimable blessings and favors. Thou hast thought of me and loved me from all eternity, how little have I returned that love, until now! Thou hast formed me out of nothing, and it is little or nothing that I have given back to Thee! Thou hast redeemed me by Thy Passion and Death, but I am prepared to suffer so little for love of Thee! Each day Thou dost continue to shower me with countless graces, while I often shower Thee with countless offenses. What return should I make for

such great mercies and benefits? From this day forth, I will never forget to thank Thee, for graces both great and small.

PRAYER FOR LIGHT TO KNOW OUR SINS

O Holy Ghost! Eternal fount of life and light. Drive away the darkness and fear that blinds us to the blackness and ugliness of sin. Grant me the grace to hate sin as Thou dost hate sin, and to dread nothing so much as to commit it in the future.

EXAMINATION OF CONSCIENCE

Has this festive day been a spiritual day? ... Have I kept God in mind? ... Have I kept a Christian spirit or indulged in worldliness? ...

Did I make time for prayers and spiritual reading?... Or did I consider the spiritual as a hindrance to having fun? ... Did I take the appropriate time to say my prayers well, or did I rush through them in a desire to do “better” things? ...

Have I been temperate in food and drink? ... Did I drink too much alcohol? ... Have I spoken with a Christian tongue or a worldly tongue? ... Have I tried to attract attention to myself? ...

Have I flirted with others? ... Have I been the occasion of sin to others? ... Have I been pure in my glances, thoughts, words and actions? ...

Have I suppressed my curiosity?... Have I listened to gossip? ... Have I used bad language? ... Have I given in to human respect, just to be accepted by the crowd? ... Have I been a hypocrite, pretending to be what I am not? ... Have I been boasting? ...

Have I failed to stand-up for Christ when things were done or said that would be an offense to Him? ... Have I taken God’s Name in vain? ... Have I made unseemly jokes about God, Our Lady or the Saints, or laughed if others did? ...

Have I watched television shows that would be an offense to God? ... Have I given in to jealousy or envy? ... Have I been resentful of others? ... Have I given in to rash judgment? ... Murmuring? ... Discouragement? ... Criticism? ...

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Have I revealed the sins of other people?... Have I lied about others or myself? ... Have I insulted anyone? ... Have I harmed someone in any way? ... Have I been grateful to God and to others?

ACT OF CONTRITION

O Lord! I am overcome with confusion, dread and sorrow at the sight of my faults, omissions and ingratitude. I detest them and the offence they have caused Thee, Who art so good and deserving of all my love. This is the miserable way in which I have repaid Thee, for having shed Thy Precious Blood and having died for my salvation! How much more ungrateful can I be? I beseech Thee to continue that same mercy and to inspire me with a true sorrow for my faults, a firm desire to amend my life and graciously grant me the forgiveness of all my sins.

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of Thy just punishments, and because I dread the loss of Heaven and the pains of Hell, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve with the help of Thy grace to sin no more and to avoid the near occasion of sin. Amen.

PURPOSE OF AMENDMENT

O my God! If only I had never offended Thee! Henceforth, I will strive to avoid the occasions of sin—whether they be places, things or companions. I will pray all the more in temptation and will fight to overcome those sins into which I am most prone to fall. Grant me the grace to be faithful to these resolutions and help me against all the assaults of Hell.

PRAYER OF COMMENDATION

O my God, at the end of this day I thank Thee most heartily for all the graces I have received from Thee. I am sorry that I have not made a better use of them. I am sorry for all the sins I have committed against Thee. Forgive me, O my God, and graciously protect me this night.

Blessed Virgin Mary, my dear heavenly Mother, take me under your protection. St. Joseph my

provider and guide, my dear Guardian Angel, my good Patron Saint, and all you saints of God, watch over me and pray for me, not only during this night, but for the rest of my life, and particularly at the hour of my death.

Dear Jesus, have pity on all poor sinners, and save them from Hell. Have mercy on the suffering souls in Purgatory. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Bless, O Lord, the repose that I am about to take, so that my bodily strength may be renewed and I may awake refreshed and ready to serve Thee better tomorrow.

Protect us, Lord, as we stay awake; watch over us as we sleep, that awake, we may keep watch with Christ, and asleep, rest in His peace.

Watch, dear Lord, with those who wake, or watch, or weep tonight, and give Thy angels charge over those who sleep. Tend to Thy sick ones, O Lord Jesus Christ, rest Thy weary ones, bless and have mercy on Thy dying ones, soothe and comfort Thy suffering ones, shield Thy joyous ones, and pity all for Thy love's sake. Amen.

O Lord, we pray Thee to visit this home and drive from it all snares of the enemy. Let Thy holy angels dwell in this home to preserve us in peace; and let Thy blessing be always upon us. Through Christ our Lord. Amen.

Eternal Father, I desire to rest in Thy Heart this night. I make the intention of offering to Thee every beat of my heart, joining to them as many acts of love and desire. Thus I hope and pray that even while I am asleep, I will bring back to Thee souls that offend Thee. I ask forgiveness for the whole world, especially for those who know Thee and yet sin. I offer to Thee my every breath and heartbeat as a prayer of reparation. Amen.

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope. To thee we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then most gracious advocate, thine eyes of mercy towards us, And after this our exile, show unto us the blessed Fruit of thy womb, Jesus. O clement. O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God,

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

O God, our refuge and our strength, look down with mercy on Thy people who cry out to Thee, and, by the intercession of the Blessed Virgin Mary, Mother of God, of St. Joseph her spouse, of Thy Blessed Apostles Peter and Paul, and of all the Saints, do Thou mercifully and graciously hear the prayers which we pour forth, for the conversion of sinners and for exaltation of Holy Mother the Church, through Christ our Lord. Amen.

May the Divine Assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Jesus, Mary, and Joseph, I give Thee my heart and my soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, may I breathe forth my soul in peace with Thee. Amen.