

Catholic Study Guides for Mary Fabyan Windeatt's

*Saint Margaret Mary and the
Promises of the Sacred Heart of Jesus*

*Saint Francis Solano, Wonder-Worker of the
New World and Apostle of Argentina and Peru*

*Pauline Jaricot, Foundress of the Living Rosary
and the Society for the Propagation of the Faith*

*Saint Paul the Apostle,
The Story of the Apostle to the Gentiles*

RACE for Heaven's Grade 8 Study Guides

Janet P. McKenzie

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Pauline Jaricot Study Guide © 2003 by Janet P. McKenzie
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Spiritual Read Aloud

Spiritual Reading

In *My Daily Bread, A Summary of the Spiritual Life* by Father Anthony Paone, S.J., Christ tells us,

My Child, reading and reflecting are a great help to your spiritual life. My doctrine is explained in many books. . . . Some of these books are written simply, and some are very profound and learned. Choose those which will help you most toward a greater understanding and appreciation of My Truth. Do not read to impress others but rather to be impressed yourself. Read so that you may learn My way of thinking and of doing things.

In her book, *Saint Dominic, Preacher of the Rosary and Founder of the Dominican Order*, Mary Fabyan Windeatt quotes St. Dominic as saying, “A little good reading, much prayer and meditation . . . and God will do the rest.” Father Peter-Thomas Rohrbach, O.C.D., states that spiritual reading is the “third essential asset for mediation” (after detachment and recollection). The great value he places on the habit of spiritual reading is expressed in his book *Conversation with Christ, An Introduction to Mental Prayer*:

We live in a world devoid, in great part, of a Christian spirit, in an atmosphere and culture estranged from God. Living in such a non-theological environment makes it difficult for us to remain in contact with the person of Christ and the true purpose of life itself. We must, if we are to remain realistically attached to Christ, combat this atmosphere and surround ourselves with a new one. Constant spiritual reading fills our minds with Christ and His doctrine—it creates this new climate for us.

In former ages, spiritual reading was not as essential for one’s prayer life. People lived in a Christian world and culture which was reflected in their laws, customs, amusements, and their very outlook on life. This situation has radically altered in the last two hundred years, and men must now compensate for this deficit through other media, principally reading. And as the de-Christianization of our world continues, the necessity for spiritual reading simultaneously increases. We stand in need of something to bridge the gap between our pagan surroundings and our conversation with Christ—spiritual reading fills this need.

There is today in our country an alarming decline in general reading of all types. It has been estimated that in 1955 an astonishing forty-eight percent of the American adult population reads *no books at all*, and only eighteen percent read from one to four books. The decline in reading is naturally reflected in religious reading as well. And, while the lack of secular reading will occasion a decrease in culture life, the decline in religious reading

will have repercussions of a more serious nature—severe detriment to one's spiritual life. Any serious attempt to better one's life spiritually should, therefore, include the resolution to engage in more spiritual reading.

If we confine our reading to non-Catholic books, magazines and newspapers, we almost automatically exclude ourselves from full development in our prayer life. The maxims and philosophy of life expressed in these avenues of communication slowly begin to seep into our lives until eventually they occupy a ruling position. We will not have surrounded ourselves with a new climate; rather, the non-Catholic climate will have engulfed us.

As this decry of the “de-Christianization of our world” was written in 1956, one can safely surmise that the necessity of cultivating the habit of spiritual reading can only have grown in the past several decades.

Spiritual Read Aloud

As supported above, spiritual reading is an essential element of every Christian's life. However, as demonstrated by the ancient practice within monasteries of spiritual read-aloud, this habit is a powerful tool for shared community growth in the spiritual life. For Catholic families, the practice of reading spiritual books aloud produces four desirable effects:

- I. It reinforces the habit of spiritual reading for each member of the family and allows each member to practice this habit regardless of age.
- II. It reinforces the habit of spiritual conversation if the reading results in even a general discussion of the values and virtues being portrayed in the story.
- III. It strengthens the family as the domestic Church where members exist to learn and live the Faith together for the support and enrichment of all family members.
- IV. It allows the discussion and demonstration of the practical application of the Faith for all age levels.

The Habit of Spiritual Reading

As outlined above, establishing the habit of daily spiritual reading is essential to our spiritual growth. Through read-aloud, children can be taught at an early age that daily spiritual reading is a fun, rewarding exercise. Do make this time together pleasant by allowing the children to do crafts, draw, play quietly with puzzles, toys, etc. As long as their attention is not divided and they can participate in a discussion of the reading afterwards, allow quiet activity. One cannot expect children to sit piously with hands clasped prayerfully throughout the read-aloud session! As the children get older, encourage them to read other spiritual books, including the Bible, during a quiet time of their own. Model this habit by allowing them to observe your habit of daily spiritual reading as well. Although the family read-aloud sessions may be as long as thirty minutes, private spiritual reading times may be considerably shorter depending on the habits and temperament of each child.

The Habit of Spiritual Conversation

This habit, for many families, may begin with spiritual read-aloud. When each member of the family participates in a spiritual discussion of a religious book, the practice of discussing matters of faith and Christ-like living begins to form. If the formation of holy habits and imitation of the saints is the goal, these discussions will become commonplace in the home as each member checks the others on their actions and words. As family members become more comfortable and open about spiritual matters, this practice will soon spread into other areas of their lives. Spiritual discussions with friends and other relatives will become more natural and in fact become important topics to be discussed. Sharing one's own spirituality and encouraging others to become more open about matters of faith will then become an integral pattern of living.

Strengthening the Domestic Church

As we read more about the saints and their lives and begin to share our faith more openly with others, we realize the importance of holy companionship—living with others who share our faith ideas and supporting each other in our attempts to become more like Christ. Families begin to grow together in their knowledge of the Catholic faith and become more willing to support each other throughout the ups and downs of community living. We begin to “bear one another's burdens with peace and harmony and unselfishness.” Just as Christ has His Church to help bring salvation to all, we—as family members—have each other to provide mutual support and encouragement in our efforts to enter the narrow gate. Within our families, we can create the Catholic culture that is missing from our world's culture.

The Practical Application of the Faith for All Age Levels

When lives of the saints are read aloud in the family setting, all aged children can participate in a discussion of the imitation of the saint's virtues and holy habits. Each member can help others understand how to apply the lessons the saints teach us on a practical level. All family members can help choose a particular habit or virtue upon which to focus. A reward system can be established for virtuous behavior. A family “plan of attack” on non-virtuous habits and attitudes can be developed, implemented, checked, and revised. All members can be encouraged and taught to imitate Christ by the imitation of His saints.

Summary

Regular family read-loud sessions that center around the lives of the saints will benefit the family with an increased interest in reading—especially saintly literature, a growth in vocabulary, and an improved sense of family unity. Additionally, family members will be encouraged to develop the habit of spiritual reading on their own, will become more comfortable and experienced with spiritual conversation, and be able to apply the Truths of the Catholic faith, on a practical level, to all aspects of their lives—no matter what their age. The customs, habits, and attitudes of the family will more and more reflect those of the Catholic culture. Perseverance in this simple daily ritual will help to “bridge the gap between our pagan surroundings and our conversation with Christ.”

When Mother Reads Aloud

When Mother reads aloud the past
 Seems real as every day;
 I hear the tramp of armies vast,
 I see the spears and lances cast,
 I join the thrilling fray;
 Brave knights and ladies fair and proud
 I meet when Mother reads aloud.

When Mother reads aloud, far lands
 Seem very near and true;
 I cross the desert's gleaming sands,
 Or hunt the jungle's prowling bands,
 Or sail the ocean blue;

Far heights, whose peaks the cold mists
 shroud,
 I scale, when Mother reads aloud.

When Mother reads aloud I long
 For noble deeds to do—
 To help the right, redress the wrong,
 It seems so easy to be strong, so simple
 to be true,
 O, thick and fast the visions crowd
 When Mother reads aloud.

—*Anonymous*

The Reading Mother

I had a mother who read to me
 Sagas of pirates who scoured the sea,
 Cutlasses clenched in their yellow teeth,
 "Blackbirds" stowed in the hold beneath.

I had a mother who read me plays
 Of ancient and gallant and golden days
 Stories of Marmion and Ivanhoe,
 Which every boy has a right to know.

I had a mother who read me tales
 Of Gelert, the hound of the hills of
 Wales,

True to his trust till his tragic death,
 Faithfulness blest with his final breath.

I had a mother who read me things
 That wholesome life to the boy-heart
 brings—
 Stories that stir with an upward touch,
 O, that each mother of boys were such.

You may have tangible wealth untold,
 Caskets of jewels and coffers of gold.
 Richer than I you can never be—
 I had a mother who read to me.
 —*Strickland Gullilan*

How to Use These Study Guides

Vocabulary

Vocabulary words are listed at the beginning of each lesson. Words on the left are secular words and are given within the sentence structure. Allow students to guess the meaning of the italicized word before looking it up. This helps them to surmise the meaning from context, a skill that enhances reading comprehension and strengthens vocabulary. Vocabulary words listed in the right-hand column are Catholic vocabulary words. Help students identify any suffixes, prefixes or root words that might give clues to the word's meaning. To help with definitions and proper usage, use a dictionary. For Catholic vocabulary words, use a Catholic encyclopedia, dictionary, or catechism.



Comprehension Questions/Narration Prompts

These questions are appropriate for all age levels. They can be used several ways, depending on a student's ability. For students with difficulty in reading comprehension, read and briefly discuss these questions before reading the chapter. Discuss, too, the sub-title provided under each chapter heading in the study guide. The student will then know what content to watch for within the reading. If read afterward, the questions become a *test of*, rather than an *aid to*, comprehension. For students with adequate comprehension skills, use the questions for oral review after the reading to insure that important content has been absorbed.

Use these questions too as prompts for narration, which is simply the oral retelling of the story in the student's own words. It is a helpful tool to determine the level of each student's comprehension. All ages may benefit from the practice of narration. If done within a mixed age group, begin with the youngest students and have the older students add details to the already-related story.

Answers to comprehension questions are provided in the answer key.



Forming Opinions/Drawing Conclusions

More than relating events, these questions require the student to develop an opinion, or to uncover or discover material not expressly stated in the text. They are designed to develop thinking skills and do not usually require the use of any outside resources. Use this section with children grades five and up as the basis for discussion or as a writing assignment.



For Further Study

Appropriate for upper elementary through high school grades, this section requires the use of additional reference materials. These activities invite students to look more deeply at the historical events and people that shaped the times of each character. Topics in this section may be used for honing research skills, or for oral presentations and/or written reports.



Growing in Holiness

These activities are different from the others in that they do not involve discussion or study as much as personal action and interior reflection. They can perhaps be considered “conversion activities” or “life lessons.” By applying the spiritual lessons of the story to everyday life, the student is encouraged to develop habits in imitation of the saints—which is an imitation of Christ Himself. Remember to reinforce these activities with the student and to comment when they are observed in action.



Geography

The map provided with this study guide serves to orient the students with respect to space—*where* the action of the story is taking place—as well as to acquaint them with common geographical landmarks. Permission is hereby granted to photocopy maps for family or classroom use.



Timeline Work

The creation of a timeline allows students to place the story's events within a wider historical framework. Simple directions for making a timeline are included in the study guide. Students will need plain paper, colored markers, and a ruler.



Checking the Catechism

For older students, these activities require a copy of the *Catechism of the Catholic Church (CCC)* or its *Compendium*. The references for the more concise *Compendium* appear in parentheses after the *CCC* citations. Older students can read aloud—and then discuss—the stated text paragraphs with an adult.

For younger students, use any grade-appropriate catechism to review the doctrines and terms as specified. An excellent activity book for multi-grades is Ignatius Press' *100 Activities Based on the Catechism of the Catholic Church* by Ellen Rossini. Discuss together how the specific topics from the catechism are illustrated in the thoughts and actions of the characters in the book.



Searching Scripture

Familiarize the student with the inspired Word of God by studying the biblical passages provided. Strengthen these exercises by occasionally requiring memorization of the verse(s). Stress that knowledge of Scripture is an important part of our faith education.

Note that Ms. Windeatt used the Douay-Rheims translation of the Bible, which was the translation in use in the United States until 1970 when it was replaced by the New American Bible in the *Lectioary of Mass*. The Douay-Rheims translation is taken from the Latin Vulgate, whereas the New American translation comes from the original languages of Hebrew, Aramaic or Greek (as the case may be for each specific book). For this reason, some of the books' names (as well as some of the Psalms' numbers) differ between these two translations. When these differences occur in the biblical citations

within this study guide, the New American references are given first with the Douay-Rheims references following in parentheses. All biblical references used in this study guide are from the New American translation.



Test

The purpose of the test is to ensure that the student has comprehended the important events in each saint's life as well as the lessons the story intends to impart. An answer key is provided for these questions.

In addition to the test, many students will benefit from the completion of a book report. See RACE for Heaven's *Alternative Book Reports for Catholic Students* for additional information on book reports specifically geared toward saint biographies. Consider requiring each student to choose one of these reports or activities upon completion of the Windeatt biography.

Warning

These study guides are comprehensive. They contain activities for a variety of age levels and areas of study. Do **not** attempt to complete every activity for every lesson. Do only those exercises that are suitable for the needs of your current situation. Resist the impulse to be so thorough that the story line of the book is lost, and the read-aloud sessions become dreaded rather than anticipated. The activities are designed to enhance your reading—not to become the dictating tyrant of your read-aloud time together. If you are using these guides for young audiences, consider just using the comprehension and opinion questions as well as the “Growing in Holiness” section; use the maps as a geographical visual aid. Re-read the books to complete the more advanced activities in later years.

Another suggestion is to use the activities designed for older students in coordination with their history, geography, writing and/or religious curriculum. Each study guide could also be used as a complete unit study for hectic times when regular school may not be in session such as Advent, times of family stress (the birth of a new sibling, for example) or over the summer months. In reading the book and completing the activities, subjects such as religion, reading, writing, geography, and history can all be easily covered.

The most important rules to the successful use of these enrichment activities are

1. Be creative rather than obsessive.
2. Be flexible rather than overly structured.
3. Enjoy!

St. Margaret Mary

Margaret Alacoque was sick as a child.
She lived with her aunts who were easily riled.
She prayed for a cure,
And Mary said “Sure”;
Her vow to be a sister was duly filed.

Margaret’s brothers came back—home to stay.
Her aunts and her uncle then moved away.
Happiness returned,
Though her vocation spurned.
A priest intervened, and her brothers did sway.

The Visitation Order is where Margaret went.
Because she was different, she caused much dissent.
Her visions from God,
Her prayer life was odd—
Her peers started to question her mind and intent.

God sent her a priest-friend to counsel and guide her.
With her superior he verified her.
The visions were real;
He did reveal.
But not many sisters would stand beside her.

Jesus told her about His Sacred Heart—
How many sins hurt it. Could she do her part
To make up for sin
By suffering within?
His mercy and love to others impart.

First Fridays remember to commune with our Lord.
Each week make a Holy Hour, His Heart be adored!
His Heart shall be known.
His mercy be shown.
By our reparation, His graces outpoured!

Think what you can learn from this saint and her tale.
How you can apply it to help you prevail.
Then mold what you do
And boldly pursue
Her pattern of holiness. Follow her trail.

Chapters 1 through 4—In Which Margaret and Her Mother Suffer Illness and Misfortune

Review Vocabulary

put in a second *querulous* voice

Poor Clares

said Benedicta Delaroche *brusquely*

Ursulines



Comprehension Questions/Narration Prompts

1. What circumstances caused Margaret and her mother to live on the farm with Margaret's aunts and uncle? How did these relatives treat Margaret?
2. What promise did Margaret make in Chapter 2? What was its result?
3. What are the "New Troubles" of Chapter 3?
4. What bothersome problem worried Margaret?



Forming Opinions/Drawing Conclusions

Why do you think Margaret felt guilty about dancing and having fun? How can you apply Father Anthony's advice regarding these activities to yourself?



Growing in Holiness

"The main thing now was to pray for the gift of faith." (page 8) Memorize and pray daily the following Act of Faith: "O my God, I firmly believe that You are the one God in Three Divine Persons, Father, Son, and Holy Spirit; I believe that Your Divine Son became man and died for all sins, and that He will come to judge the living and the dead. I believe these and all truths which the Holy Catholic Church teaches, because You have revealed them, who can neither deceive nor be deceived."



Timeline Work

Taping sheets of plain paper end-to-end, make a timeline representing the years from 1617 through 1856. Let three inches equal 25 years. Mark on your timeline the dates and events from 1617 through 1665, using information from page 2 of this study guide.



Checking the Catechism

Older students may read the following text paragraphs in the *Catechism of the Catholic Church (CCC)*: 26, 142-44, 150, 1814-16, and 2087-89 (28-32, 386, and 442) on faith. If desired, complete Activity #32 in *100 Activities Based on the Catechism of the Catholic Church (100 Activities)*. Younger students may study the theological virtues of faith, hope, and love in their catechisms.



Searching Scripture

Read the following scriptural passages on faith: Matthew 17:19-20, John 6:47, Romans 10:10-11, 1 Corinthians 16:13, 2 Corinthians 5:7, Galatians 5:6, Ephesians 2:8, and Hebrews 11:1 and 11:6.

Chapters 5 through 8—In Which Margaret’s Vocation and Mission Begin to Be Understood

Vocabulary

looking at him in *abject* misery
unable to *muster* more

Confirmation
Order of the Visitation of Mary



Comprehension Questions/Narration Prompts

1. What sorrows had Margaret’s mother endured in the past several years? What additional stress caused her to have a “nervous breakdown”?
2. Why did Margaret want to enter a convent? For what gift did she ask at Confirmation?
3. In what way did the Franciscan friar who conducted a mission in Margaret’s parish help her?
4. Why did Margaret not want to go to the Ursuline convent in Macon?



Forming Opinions/Drawing Conclusions

1. “In fact, perhaps you can become a greater saint here at home than you could ever hope to be by living in the cloister.” (page 27) How can holiness be obtained by living in the world? Compare this with the opportunities for holiness as a religious.
2. “Selfishness is always wrong.” (page 31) What commandments can selfishness break?
3. Chrysostom tries to discern Margaret’s vocation for her. Why is this difficult and risky?



Growing in Holiness

Margaret’s “mission” is discussed several times. The friar explains that children do not belong to their parents but are only lent to them by God “until they’re ready to begin the work He placed them on earth to do” (page 31). Begin to discern what work God may have for you to accomplish. Why did He uniquely create you at this specific time?



Geography

Trace the map on page 3 of this study guide. Color these seas, oceans, and rivers blue: Atlantic, North, Mediterranean, Bay of Biscay, Rhine, and Danube. Color the Pyrenees Mountains brown. (The map will be completed in the lesson for Chapters 32-34.)



Checking the Catechism

Older students may read text paragraphs 1285, 1293-96, and 1300-1321 in the *CCC* (250, and 265-270). If desired, complete Activity #88 in *100 Activities*. Younger students may review the sacrament of Confirmation in their catechisms.



Searching Scripture

Read 2 Corinthians 1:21-22, Ephesians 1:13 and 4:30, and Revelation (Apocalypse) 9:4 on God’s seal as well as Matthew 3:13-17, and Acts 2:1-4 and 8:14-17 on the Holy Spirit.



Book Summary Test for *Saint Margaret Mary*

Directions: Answer in complete sentences. If necessary, use the back of the page for additional writing space. (100 possible points, 20 points for each answer)

1. What delayed St. Margaret Mary from fulfilling her call to the religious life? How long was she delayed? What religious order did she choose to join and why?

2. What did Jesus ask St. Margaret Mary to do in order to make reparation for sins committed against the Sacred Heart of Jesus?

3. Describe the relationship that St. Margaret Mary had with her superiors as well as the other sisters in her convent? Why did they feel the way they did about her?

4. Name at least four of the twelve promises attached to the devotion of the Sacred Heart of Jesus. What must we do in order to obtain these promises?

5. Re-read Chapter 37, "Secrets of Holiness". Consider the acts of reparation that Jesus requested of St. Margaret Mary. What holy habits can you develop to imitate St. Margaret Mary's spirituality and devotion to the Sacred Heart of Jesus?

Prayers to the Sacred Heart of Jesus

Litany: “Lord, have mercy on us. *Christ, have mercy on us.* Lord, have mercy on us. Christ, hear us. *Christ, graciously hear us.* (Each of the following invocations lead by the leader is followed by all saying “*have mercy on us*”.) God the Father of Heaven, *. God the Son, Redeemer of the world, *. God the Holy Spirit, *. Holy Trinity one God, *. Heart of Jesus, Son of the Eternal Father, *. Heart of Jesus, formed by the Holy Spirit in the Virgin Mother’s womb, *. Heart of Jesus, substantially united to the Word of God, *. Heart of Jesus, of infinite majesty, *. Heart of Jesus, holy temple of God, *. Heart of Jesus, rich unto all who call upon You, *. Heart of Jesus, fount of life and holiness, *. Heart of Jesus, propitiation for our offenses, *. Heart of Jesus, overwhelmed with reproaches, *. Heart of Jesus, bruised for our iniquities, *. Heart of Jesus, obedient even unto death, *. Heart of Jesus, pierced with a lance, *. Heart of Jesus, source of all consolation, *. Heart of Jesus, our life and resurrection, *. Heart of Jesus, our peace and reconciliation, *. Heart of Jesus, victim for sins, *. Heart of Jesus, salvation of those who hope in You, *. Heart of Jesus, hope of those who die in You, *. Heart of Jesus, Delight of all saints, *. Lamb of God, Who takes away the sins of the world, *Spare us, O Lord.* Lamb of God, Who takes away the sins of the world, *Graciously hear us, O Lord.* Lamb of God, Who takes away the sins of the world, *Have mercy on us.* Jesus, meek and humble of Heart, *Please make our hearts like unto Your own.* Let us pray: Almighty and everlasting God, look upon the Heart of Your well-beloved Son and upon the praise and satisfaction which He offers You in the name of sinners; and in Your goodness, grant them pardon when they seek Your mercy, in the Name of Your Son, Jesus Christ, Who lives and reigns with You forever and ever. Amen.”

Offering/Consecration: “Sacred Heart of Jesus, I give myself to You. I give You my body, my soul, and all that I do or think or say. I want my whole life to be an offering to You to make You known and loved. I also offer to You our family. Help us to obey and love you always. Keep us from all danger of soul and body. Bless our life together with Your peace and love. We hope for the forgiveness of our sins through Your mercy, and for the graces we need to save our souls. Through Holy Communion and prayer, keep us close to Your Sacred Heart. Sacred Heart of Jesus, we believe in Your Love for us. Help us to love You more. Amen.”

Novena Prayer of Saint Pio of Pietrelcina: “O My Jesus, You have said, ‘Truly I say to you, ask and it will be given you, seek and you will find, knock and it will be opened to you.’ Behold, I knock, I seek, and I ask for the grace of...” (*Our Father...Hail Mary...Glory Be...* Sacred Heart of Jesus, I place all my trust in You.) “O my Jesus, You have said: ‘Truly I say to you, if you ask anything of the Father in My Name, He will give it to you.’ Behold, in Your name, I ask the Father for the grace of...” (*Our Father...etc.*) “O my Jesus, You have said: ‘Truly I say to you, heaven and earth will pass away, but My words will not pass away.’ Encouraged by Your infallible words, I now ask for the grace of...” (*Our Father...etc.*) O Sacred Heart of Jesus, for whom it is impossible not to have compassion on the afflicted, have mercy on us sinners, and grant us the grace which we ask of You, through the Sorrowful and Immaculate Heart of Mary, Your tender mother and ours. *Hail Holy Queen...* “Saint Joseph, foster father of Jesus, pray for us”. Amen.

Invocations: “Most Sacred Heart of Jesus, have mercy on us. Sweet Heart of Jesus, I put my trust in You.” “Heart of Jesus, burning with love for us, set our hearts on fire with love of You.” “Jesus, meek and humble of heart, make our hearts like unto Thine” “All for You, Most Sacred Heart of Jesus!” “Sacred Heart of Jesus, may You be known, loved, and imitated.” “Sweet Heart of Jesus, be my love.” “Sacred Heart of Jesus, make me love You and make you loved!”