



Christian Prayer Beads

**a brief manual
of history and practice**

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**Beads are, by nature,
objects of prayer.**

We think of them today as adornments or decorations, personal knickknacks pleasing to the eye and perhaps of some sentimental value. But this is not their original purpose. Beads were designed to be fingered mindfully, to be signifiers of spiritual things, to lift the soul toward the divine. The very word “bead” comes to us from the Old English word for prayer, “bedu,” from which we also get the word “bid.”

Beads are simple things; their vocabulary limited to size and shape, color and texture. But their simplicity makes them flexible, and their flexibility makes them powerful. They absorb whatever meaning we invest in them. They are round as the world is round; and small, as we are small. Their sequence imitates the procession of moments; their loops the endlessness of eternity. They can be carved in any symbolic form, Cross or Fish or Star of David; they can be strung according to any sacred numerology.

In time, the beads become ours. They become symbols of our prayers, beliefs, and aspirations; tangible signs of our intangible thoughts, prayers, and devotions. And they are not only ours, but everyone's: the prayers of the whole Church inhabit our little beads as we continue to echo the prayers handed down to us through sacred tradition. In holding them, we join hands with the whole human family, the communion of saints, and with finally with a God we cannot see.

The beads slip smoothly through the fingers, clacking softly as they move. The eyes are closed, or fixed on a single point, and the body still; all the energy of the senses is directed toward prayer. The gentle rhythm of Scripture murmured from memory quiets the soul, warms the heart, and silences the inner monologue. In the space created by prayer, Christ dwells, the Spirit alights, and God continues the long, slow work of transforming the heart.

A History of Beads

It is not clear how long Christians have been using beads or similar objects to enumerate their prayers, but certainly it has been a long time. The practice stretches back to at least the first few Christian centuries, and possibly even Biblical times. Subsequent centuries have seen a variety of beaded prayers emerge within the Church, each reflecting local variations in devotion and practice.

Beads are not explicitly highlighted in Scripture as a devotional technique, but there are many indirect references to similar practices. God commands the Israelites to make physical signs of their prayers by binding the commandments to their hands and foreheads (Deut. 6.8), and tying a string of blue in the fringes of their garments (Num. 15.38 and Deut 22.12). The repetitive feel of some Psalms, such as Psalm 136, lends itself quite nicely to prayer on a set of beads, and the Psalms of Ascent are meant to accompany the physical approach to Jerusalem. The heavenly visions of prophets and apostles often include angels singing ceaseless choruses, and Jesus Himself, in Mark's account, is reported to have prayed repetitively during his long night in the Garden of Gethsemane (Mk. 13.36 and 39).

Tradition usually ascribes the first formal Christian use of prayer beads to the early monks of the Egyptian desert. The monks would customarily recite all the psalms daily, and for the illiterate, they offered the alternative of saying the Lord's Prayer one hundred fifty times. A number of tactile methods appeared to keep track of these prayers, including notches on a stick, pebbles dropped into a bowl, and knotted rope. The rope, being the most practical solution, ultimately became the most common device.

Wherever its origin, in the fourth Christian century St. Basil the Great noted the efficacy of the technique and prescribed the recitation of prayers along a rope as an alternative to the formal liturgical offices for those

unable to attend a service. This formal recognition of the practice increased its use across the whole Church, East and West, and promoted its observation amongst the laity.

In the East, tactile prayers became the primary tool in the spiritual quest to fulfill St. Paul's injunction to "pray without ceasing." The beads remained uncomplicated, usually a cord of wool with a hundred knots and regular divisions every twenty five for ease of counting. The most common form devotion along these prayer ropes was the recitation of the Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy on me, a sinner," and its variations.

The repeated words are rich enough to draw meditation, but not so involved as to require the whole attention. They can be uttered in pace with the breath, and remembered silently in the midst of any external activity. In time, the practitioner of the Jesus Prayer learns to integrate his whole life, both secular and spiritual, into his prayers. Thus, despite its relative simplicity, the prayer rope gained immense popularity in the East, and became one of the central activities of Eastern Christian spirituality.

The key consolidation of this tradition occurred in the eighteenth century with the compilation of the *Philokalia*, a library of the writings of the Eastern saints and monastics on prayer and spiritual practice. The tradition is known in the West mostly through the anonymous Russian spiritual classic *The Way of the Pilgrim*,

which should be highly recommended to anyone seeking to deepen their life of prayer.

In the West, beaded devotions flourished and proliferated, and prayers became more elaborate. Most began with the repetition of the Lord's Prayer, a practice already well established in popular piety, and then added a series of other prayers and meditations important to or appropriate for the particular community. As Marian devotion deepened in the West, the Hail Mary also became a popular prayer to build a set of beads around, and a similar process created a new class of meditations.

The result was a wide range of bead types and techniques. Virtually every fraternal organization, military, civil, or religious, had its own set of prayer beads issued as part of its uniform. Amongst the laity, most devotions rose from folk traditions and the teachings of local saints rather than the central reckoning of the Church.

The Rosary emerged out of this context sometime in the late Middle Ages. Brilliantly synthesizing the diverse devotional heritage of the West, the Rosary included in its execution the repetition of Hail Marys, the Lord's Prayer, and meditations on events from the life of Christ. As a generous and stable form of prayer, the Rosary quickly gained popularity. It was finally refined and recommended in an official form by Rome in the sixteenth century. That Rosary is substantially the same as the contemporary Catholic practice familiar to

most Westerners.

The Reformers did not think highly of prayer beads for a variety of reasons, and the practice consequently declined dramatically amongst Protestants. The rationalistic atmosphere of the following centuries, furthermore, did not provide a particularly fertile environment for the revival of technique. However the spiritual movements of the late twentieth century broadened the boundaries of Protestant theology, and beaded devotions were rediscovered as a form of prayer practice present in almost all religions. A rash of new bead prayers appeared attempting to embody the values, prayers, and traditions of contemporary Western Christianity in all its diverse expressions.

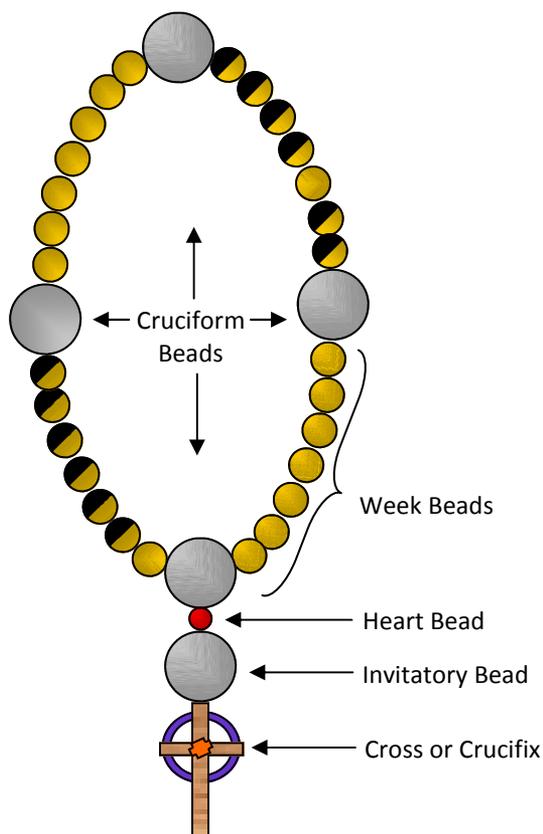
The most popular of these more recent developments came from an Anglican contemplative prayer group in Texas during the 1980s. The prayers said along the beads are usually phrases of Scripture, and the flexibility of the form allows for the integration of both repetitive Eastern techniques and the meditation methods of Western techniques. The simplicity and scriptural orientation of the devotion has attracted Christians from across the complicated denominational fabric of the contemporary Church.

The burgeoning revival of prayer beads in the West promises to breathe new life into a Church rocked by centuries of division and rationalism. The beads are intrinsically contemplative: they invite us to connect with Jesus, to rest in the presence of the Divine, to be

quiet before God. They do not demand that we sharpen our swords to do battle with Christians who have a different theology, nor even to stand up against the rhetoric of secularization and materialism that dominates our culture. They just call us to connect with Jesus. It is a goal to which Christians of any flavor can aspire; a goal which we can pursue together, even if we are of radically different backgrounds. And as we pray, we find the work Jesus is doing in us and through us is already better than anything we might have done on our own.

Included with this pamphlet is a set of handmade Christian prayer beads based on the contemporary tradition.

I strung these beads in the waning months of 2007 in anticipation of my marriage to Sarah Switzer, praying for us, and praying for you. As you finger these beads, pray for us.



The central loop consists of twenty-eight small beads divided into groups of seven called “Weeks.” Seven is a holy number in the Judeo-Christian tradition, representing completion and spiritual perfection. According to the Biblical story God created the world in seven days; as we move along the Week Beads, we participate in the drama of creation and recreation. Each Week has its own character, colored by its distance from the entrance of the loop and by the rhythm of the prayer being recited.

The four Weeks are punctuated by larger beads known as “Cruciform Beads.” When laid upon a flat surface, the four Cruciform Beads form the ends of an invisible Cross in the center of the beads, speaking of the perpetual presence of the Cross in the rhythm of our lives. Proceeding around the beads, each Week begins and ends with a Cruciform Bead, reminding us it is through death that we are brought to new life. The four Cruciform Beads provide an obvious place to recite longer prayers, or meditate on scenes of Scripture. They can correspond to the four cardinal directions (North, South, East, and West), the four Evangelists (Matthew, Mark, Luke, and John), the four Matriarchs (Sarah, Rebecca, Leah, and Rachel), or the four letters of the Hebrew name of God (YHVH).

The large bead at the entrance of the main loop is called the “Invitatory Bead.” This bead invites us into the practice of prayer; reminds us that we are entering the holy presence of God. This bead represents the rising sun as a call to prayer, and also the ineffable unity of the Triune Godhead. Between the Invitatory Bead and the first Cruciform Bead is a smaller bead, the “Heart Bead.” It is a devotional space included on some sets of beads as a space to pause and remember the overwhelming love of God.

The five special beads, the four Cruciforms and Invitatory, correspond to the Five Wounds of Christ, and collectively represent the Holy Spirit. The total number of the larger beads, that is, the Week Beads and the

special beads, is thirty-three, the number of years that Christ walked upon the earth. At the entrance of the beads is a Cross or Crucifix, again, the central symbol of the Christian faith: that thing which both invites us to pray and enables us to pray.

Using Prayer Beads

The practice along Christian prayer beads is not set; in fact hundreds of different prayers have been written or adapted for use with the beads. May these thoughts, suggestions, and prayers bless you as you define and refine your own practice.

Jesus, the source and norm of all Christian teaching, offers two primary prohibitions on prayer: don't make your prayers the object of show, and don't make "vain repetitions" thinking that God is more likely to hear you if you use many words. Beaded devotions are sometimes used in ways contrary to these injunctions, and so it is crucial for the person picking up a set of beads to watch his or her intentions in reciting the prayers.

We should use our beads in response to a movement of the spirit which seeks a deeper life of prayer; never in order to demonstrate religious status or spiritual prowess. We should never use the beads in order to achieve any material, psychological, or even spiritual gain. Our prayers are not magical incantations: we cannot and we must not expect to manipulate anything on earth or in heaven with our prayers. Rather, we should recognize that the prayers help us to make space in our crowded souls for the grace of God, which is beyond human understanding. When not in use, it is generally best to keep the beads hidden, lest the temptation should arise to think too highly of our practice.

Avoiding the snares of pride, we should commit ourselves to the simple and humble work of prayer, diligently seeking the pure prayer which rises from the heart. We should meditate upon the prayers and instructions offered in Scripture, knowing that these words offer glimpses into the very mind of God. We should study what men and women of ages past renowned for their spiritual advancement have written

on the subject of prayer, and seek to imitate their example. Lastly, we should seek the guidance of an elder manifestly proficient in the struggles of prayer, and remain connected to a body of people anxious for this special grace.

Provided we act with this humility, there is no limit to when and where we can use our beads. The prayers will feel slightly different in every context, and will need to be executed in way appropriate to the context. Sometimes it may be appropriate to finger the beads, other times it may not; sometimes it may be appropriate to whisper or mouth the words of the prayers, sometimes they may need to remain in our hearts and minds. Some days it will seem most appropriate to meditate very intentionally on the words of prayer, others just holding the beads and basking in the presence of God will be sufficient prayer.

Every prayer, wherever and however it is offered, serves to redirect our soul toward God. Reserving a part of the mind for prayer as we go about our daily tasks helps us to develop a new perspective on our situation and keep an eye on what is truly important. Focusing on the prayers in silence and solitude quiets our inner monologue and draws us out of our worldly concerns. The only restraints are within: our willingness, our capacity, our focus.

Morning and Evening Prayer

Drawn from the Anglican Tradition

The Anglican Church has a long, rich, and beautiful history of prayer. Her prayers are a loving synthesis of Catholic heritage and the vitality of the native Britons, woven together in an approachable vernacular. It is often said that the Book of Common Prayer, her manual of practice and service, has had as much influence on the development of the English language as Shakespeare.

But even more, these are prayers that resonate within the human spirit. They are poetry, as much as prayer. They know both the loftiness of Cathedrals and the smell of wet earth. It is little wonder that they took such firm root around the world during the Imperial age; and now the rhythms of the Church of Africa and Asia have begun to infuse and reinvigorate Anglican Prayers.

The BCP prescribes two primary daily prayer services, morning and evening, to orient the Christian life. The following abridgments draw from ancient collects and hymns that adorn those services. Alternative Collect Prayers on pages 19-21 are suitable for substitution into these or any prayers as appropriate.

Morning Prayer

Opening Prayers

The Cross

I arise today + in the name of the Father, and of the Son,
and of the Holy Spirit. Amen.

The Invitatory

God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing.

Repeated Prayers

The Cruciforms

Alleluia. The mercy of the Lord is everlasting.
Come, let us adore him. Alleluia.

The Weeks

Be near me, Lord Jesus,
through all the hours of this day.

Closing Prayers

Final Cruciform

Heavenly Father, in you we live and move and have our
being: We humbly pray you so to guide and govern us by
your Holy Spirit, that in all the cares and occupations of
our life we may not forget you, but may remember that
we are ever walking in your sight; through Jesus Christ
our Lord. Amen.

The Invitatory

Our Father...

The Cross

I bless the Lord. Alleluia.
+ Glory to the Father, and to the Son, and to the Holy
Spirit. as it was in the beginning, is now, and will be for-
ever. Amen.

Evening Prayer

Opening Prayers

The Cross

+ Glory to the Father, and to the Son, and to the Holy Spirit. as it was in the beginning, is now, and will be forever. Amen.

The Invitatory

O God make speed to save us.
O Lord make haste to help us.

Repeated Prayers

The Cruciforms

Guide us waking, O Lord, and guard us sleeping, that awake we may watch with Christ, and asleep we may rest in peace.

The Weeks

Jesus, Lamb of God, have mercy on me.
Jesus, bearer of my sin, have mercy on me.
Jesus, redeemer of the world, grant us peace.

Closing Prayers

Final Cruciform

Be present, most merciful Father, through all the hours of this night, that we who are wearied by the changes and chances of this life may rest in your eternal changelessness, through Christ our Lord. Amen.

The Invitatory

Our Father...

The Cross

I bless the Lord. Alleluia.
+ Glory to the Father, and to the Son, and to the Holy Spirit. as it was in the beginning, is now, and will be forever. Amen.

Alternative Collect Prayers

General

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your name. Amen.

Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly yours, utterly dedicated unto you; and then use us, we pray you, as you will, and always to your glory and the welfare of your people; through our Lord and Savior Jesus Christ. Amen.

Heavenly Father, send your Holy Spirit into our hearts, to direct and rule us according to your will, to comfort us in all our afflictions, to defend us from all error, and to lead us into all truth; through Jesus Christ our Lord. Amen.

Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you:" Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and forever. Amen.

Almighty God, eternal Father, to you all hearts are open, all desires known, and from you no secrets are hid. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your Holy name, through Christ our Lord. Amen.

God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.

Alternative Collect Prayers

Morning

O God, the King eternal, whose light divides the day from the night and turns the shadow of death into morning: Drive far from us all wrong desires, incline our hearts to keep your law, and guide our feet into the way of peace; that, having done your will with cheerfulness during the day, we may, when night comes, rejoice to give you thanks; through Jesus Christ our Lord. Amen.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord. Amen.

O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies, that we, surely trusting in your defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.

Lord God, almighty and everlasting Father, you have brought us in safety to this new day: Preserve us with your mighty power, that we may not fall into sin, nor be overcome by adversity; and in all that we do, direct us to the fulfilling of your purpose; through Jesus Christ our Lord. Amen.

O Lord, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that we, being order by thy governance, may do always what is right in thy sight, through Jesus Christ our Lord. Amen.

Alternative Collect Prayers

Evening

O Lord Jesus Christ, who by thy death didst take away the sting of death: Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; for thy tender mercies' sake. Amen.

O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give, that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of all enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Savior. Amen.

Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know thee as thou art revealed in Scripture and the breaking of bread. Grant this for the sake of thy love. Amen.

Keep watch, dear Lord, with those who work, or watch or weep this night, and give thine angles charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for thy love's sake. Amen.

Look down, O Lord, from your heavenly throne, and illumine this night with your celestial brightness; that by night as by day your people may glorify your holy name, through Jesus Christ our Lord. Amen.

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Savior Jesus Christ. Amen.

ACTS Prayer

Drawn from the Evangelical Tradition

Evangelical spirituality is ardently personal, deeply rooted in Scripture, and strongly focused on the relationship between the believer and Jesus. The ACTS method of prayer is one of the treasures of their practice. It is a fairly informal and straightforward paradigm: it summarizes the spectrum of divine-human interactions presented in Scripture and restates it in order to help us organize our thoughts toward prayer.

Like many aspects of Evangelical culture and practice, the origin of this way of prayer is unknown, but it is virtually universal across the contemporary Christian landscape. It has been the school of prayer for untold thousands in recent times, who without this model would not have known where to begin in articulating their prayers.

ACTS is an acronym. It stands for Adoration, Confession, Thanksgiving, and Supplication. Each one of these categories provides a fruitful heading for the analysis of our own daily experience.

It fits onto beads quite nicely: the four cruciform beads provide natural pause points to consider each heading. For an extended time of prayer, do a full cycle for each Act.

Opening Prayers

The Cross

Remember that Jesus died for you, and that through his sacrifice you have been redeemed. Make the sign of the cross to signify that you belong to Jesus.

The Invitatory

Spend a moment to quiet your thoughts. Invite Jesus to inhabit your time of prayer, and the Holy Spirit to dwell in your heart. Read or call to mind a passage of Scripture that will help you focus on your prayers.

Repeated Prayers

Feel free to use other appropriate repeated phrases. Alternatively, you can use the beads to name specific moments or incidents from your life that you want to bring into the Lord's presence.

- A. Oh bless the Lord my soul,
and all that is within me, bless his holy name.
- C. Lord Jesus Christ, Son of God
have mercy on me a sinner.
- T. Let us give thanks to the Lord for his unfailing love
and his wonderful deeds for men.
- S. Holy God, Holy Mighty, Holy Immortal
have mercy on us.

Closing Prayers

Final Cruciform

Recite the Lord's Prayer. Read or call to mind another passage of Scripture that will help you carry your experience of prayer into your life.

The Invitatory

Thank Jesus for the gift of prayer. Ask him to continually teach you how to pray.

The Cross

Think of Jesus' work on the Cross. Remember that it was a gift to the world. Make the sign of the cross to signify your desire to mark the world with the cross.

The Jesus Prayer

Drawn from the Orthodox Tradition

In the East, Christianity has never been reformed and redefined by movements of scholasticism and rationalism. As a result, Orthodox prayer is profoundly mystical and experiential. The Jesus Prayer aims to focus the heart and mind exclusively on the power and nature of Jesus by the repetition of his Name.

The Jesus Prayer is simply this: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.” The words echo the cries we hear in Scripture of people desperate for Jesus; for a word, for a touch, for a glance from him. And Jesus always hears their cries, and looks at them with compassion.

Ironically, this abridgement of the Jesus Prayer is significantly more involved than the original. Authentically praying in this fashion takes nothing more than driving out all other thoughts and concerns, concentrating on the words of the Prayer, and repeating it at great length.

This practice may seem unusual and uncomfortable to us in the West, but the invitation of Eastern Christian spirituality is “Come and see!” This method of praying has produced beautiful literature, inspired saints, and most importantly, thoroughly transformed hearts.

Opening Prayers

The Cross

+ In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Invitatory

O God make speed to save us.

O Lord make haste to help us.

Repeated Prayers

The Cruciforms

Holy God, Holy Mighty, Holy Immortal,
have mercy on us.

The Weeks

Lord Jesus Christ, Son of God,
have mercy on me a sinner.

Closing Prayers

The Invitatory

Our Father...

The Cross

+ Glory to the Father, and to the Son, and to the Holy Spirit. as it was in the beginning, is now, and will be forever. Amen.

The Little Rosary

Drawn from the Catholic Tradition

The Rosary is, of course, its own school of prayer with a long and noble history. This short abridgement hardly does justice to the practice, but can provide a basic experiential introduction to the prayers of the Rosary, and a space to experiment with them. Nevertheless, the Rosary has its own integrity, and I recommend that anyone who feels an affinity for it move to the full thing.

Many Protestant and Ecumenical versions of the Rosary attempt to de-Catholicize the prayers to give them broader appeal. I have not done that, rather, I have tried to remain faithful to the words and spirit of the prayer. For those uncomfortable with portions of this prayer, I would urge you to lay aside this reaction and simply enter into it.

Mary is not worshipped in the Rosary. Instead, she is honored as the Mother of God and the prototype of the church. She is the lens through which the Rosary contemplates the beauty, mystery, and majesty of Jesus. It is a rich and robust practice that brings new insight and new dimensions to our love and worship of Jesus.

Opening Prayers

The Cross

+ In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Statement of Intentions:

Take a moment to quiet your thoughts. Bring to mind concerns and prayer requests as your motivations for prayer, then leave them in God's hands as you enter meditation.

The Invitatory

I believe in God, the Father Almighty, maker of Heaven and Earth.

I believe in Jesus Christ, his only Son our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day, he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Repeated Prayers

The Cruciforms

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be. Amen.

Oh my Jesus, forgive us our sins. Save us from the fires of hell. Lead all souls to heaven, especially those in most need of thy mercy.

Meditate on an event from the life of Jesus:

1. His early life and ministry
2. The Transfiguration and journey toward Jerusalem
3. The Crucifixion
4. Resurrection appearances

Our Father...

The Weeks

Hail Mary, full of grace, the Lord is with thee.

Blessed art thou among women,

and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners,

Now and at the hour of our death. Amen.

Closing Prayers

The Final Cruciform

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be. Amen

Oh my Jesus, forgive us our sins. Save us from the fires of hell. Lead all souls to heaven, especially those in most need of thy mercy.

Our Father...

The Invitatory

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

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

The Cross

+In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

