A.M.D.G.



Prayer Manual

For Candidates and Associates

Table of Contents

The Sodality Rule of Life 3
Sodality Candidacy 5
Sodality Association 6
Sodality Common Rules 7
Sodality Offices and Duties 10
Prefect 10
Assistant Prefect 10
Doorkeeper 10
Service Coordinator 11
Sacristan 11
General Structure of Sodality Meetings 12
Formation Meeting Agenda 12
Prayer Meeting Agenda 12
Morning Prayers 14
Morning Offering 14
Prayer of Gratitude 14
Prayer for Generosity of St. Ignatius 14
Prayer for Diligence (adapted from St. Pius X's prayer before work) 15
5+min Meditation 15
Evening Prayers 16
Examination of Conscience 16
Act of Contrition 16
Memorare 16
Prayer to Class Level Patron 17
Prayers for Mass 18
Prayers before Mass 18
Prayers after Communion 19
Music for the Mass Parts 20

The Sodality Rule of Life

The Sodality is **a way of life**, a way to live as a companion of Jesus. The **Rule of Life** incarnates this way of life, and expresses Sodality ideal as Fr. Hugo Rahner, SJ describes it in his essay *True Source of the Sodality Spirit*, "The Sodality enrolls men who have written the word *more* on their standards. They should be Sodalists who in the meditation on the kingdom are called 'prompt' and 'diligent', who want to lay at the feet of their King and Lord 'offerings of greater value'. This oblation consists in a readiness to become like the king who through His labours alone brought the world back to the Father. Basically this means self-denial, one's own sanctification through assimilation to the Crucified.….It is here, above all, that the élite are distinguished from the masses."

Core Graces: Devotion (pietas), Faith, Hope, Love
Core Natural Virtues: Magnanimity, Gratitude, Generosity, Diligence

I. **Morning Prayers**: The morning offering, prayers of gratitude, generosity, and diligence, a 5+min meditation or a decade of the rosary.
II. **Evening Prayers**: An examination of conscience, an act of contrition, a Memorare, prayer to the class level patron saint, and can add Night Prayer from the Breviary.
III. **Mass during the Week**: In addition to Sunday Mass and Holy Days of Obligation, Sodalists also attend Mass on one weekday every week.
IV. **Weekly Meeting**: A sodalist attends the Sodality weekly meeting. The sodalist unable to attend the weekly meeting or any other function makes the warning of his absence known by promising to be "with us in spirit" to the doorkeeper.
V. **Monthly Reconciliation**: A sodalist makes a good examination of his conscience and goes to confession at least once a month.

VI. **Monthly Service**: A sodalist participates in some Christian service each month, normally organized by the Sodality.

VII. **Annual Retreat**: A Sodalist attends a retreat once a year based on the *Spiritual Exercises* of St. Ignatius. Normally this is organized with the Sodality.

VIII. **Commitment to ongoing Spiritual Formation**: Sodalists have a personal commitment to continual growth in prayer, virtue, and understanding of the Catholic Faith. This shapes their lives beyond the formal commitments of the Sodality.

IX. **Commitment to the Mission of Christ in the Church:** Sodalists are deeply committed to the mission of Christ in the Catholic Church, living out Jesus' mandate to his disciples: *"go into all the world and preach the Good News to all creation."* (Mk 16:15)

X. **Commitment to Spiritual Leadership**: Sodalists recognize that, they have committed themselves to a higher standard of Christian conduct than the average Catholic. Thus, they strive to live exemplary lives of faith and virtues, so as to be examples for others, and spiritual leaders in the different areas of their lives: family, classes, sports teams, extra-curricular activities, etc.

XI. **Devotion to Mary**: Sodalists develop a sincere love for Mary, the Mother of God, as their Queen and patroness. This devotion is concretized in the Marian consecration, which all Sodalists make at the end of their candidacy.



Sodality Candidacy

Those associates who desire to become full Sodalists and make their consecration to Mary, petition the director of the Sodality to begin candidacy. There is an induction ceremony to admit new candidates. The purpose of candidacy is to form the young men in the virtues and practices of the Sodality. They follow the Sodality Rule of Life. They must prove to the director of the Sodality that they are ready to make their Marian Consecration and become full Sodalists. As the time for the Mass of Consecration approaches, usually December 8th, the director decides who will make the consecration.

I. A Sodality associate wishing to become a full Sodalist speaks to the Director of the Sodality about his desire to become a candidate.
II. The associate attends the induction to candidacy ceremony.
III. The candidate strives to live the Sodality Rule of Life and to grow into a man that fits the Sodality profile.
IV. The candidate learns to practice the daily prayer commitments of the Sodality.
V. The candidate attends the Sodality formation meetings, the weekly mass, the monthly service, and the candidate retreat.
VI. The candidate engages in the hidden, interior work of conforming his life to the life of Christ, growing in the key virtues of magnanimity, gratitude, generosity, and diligence, and receiving the graces of devotion (pietas), Faith, Hope, and Love.
VII. The candidate grows in his devotion to the Blessed Virgin Mary.

Sodality Association

The Sodality is a challenging way of life. It is not suited to everyone, but only to those who already possess an inchoate magnanimity, devotion, and spiritual hunger. As a result, Sodality membership is selective. One must be invited to become part of the Sodality, and it begins with a period as an associate. An associate of the Sodality is one who has been invited by the Sodality Director to become part of the Sodality, who is drawn to the Sodality Way of Life, and is willing to attend formation meetings. After a certain period of time, associates are invited to petition to become candidates and to begin their preparation for the Marian consecration.

I. The associate attends weekly formation meetings.
II. The associate learns to deepen his practice of daily prayer.
III. The associate attends weekly Sodality Mass as often as possible.
IV. The associate becomes familiar with the members of the Sodality.
V. The associate attends the Sodality service each month when he can.
VI. The associate strives to cultivate virtue, especially the core virtues of the Sodality: magnanimity, gratitude, generosity, and diligence.
VII. The associate cultivates a devotion to Mary.

Sodality Common Rules

I. Since the Blessed Virgin, the Mother of God, who is the principal patroness of the Sodality, will surely cherish and defend it, and since, as Mother of Mercy, she will love those who love her and protect those who, in their piety, have recourse to her, it is proper that the Sodalists should not only venerate and honor her in a particular manner, but also imitate her most admirable virtues and excite one another to her love. The observance of the following rules will greatly further the attainment of this end.

II. The Sodality shall be governed by a Director, and a Senior Prefect. Class level sodalities shall be governed by a Moderator, a Prefect, and other offices. All Sodalists should endeavor to show that respect to the Director, the Moderators, the Prefect, and the subordinate officers which is due to the position they hold.

III. Since the end of the Sodality is the attainment of virtue and Christian piety, and since the frequent reception of the Sacraments is necessary for this purpose, those who wish to be admitted into the Sodality shall make a Confession prior to entrance. All Sodalists shall receive the Sacrament of Penance once a month and the Holy Eucharist once a week and then again on Sunday. The officers, however, especially the Prefect, who are, in a particular manner, bound to give good example to the others, should receive these Sacraments more often.

IV. Once a year, the Director will appoint a time for the Sodalists to perform an adaptation of the Spiritual Exercises of St. Ignatius. This will be the yearly retreat, which will be guided by the Director along with others who will provide help with reflections and the administration of the Sacraments.

V. Care must be had that the meetings of the Sodality be not omitted, unless for a grave reason; and, in such cases, it belongs to the Director to decide upon the sufficiency of the cause, after having attentively considered the matter. When Sodalists foresee

the prevention from attending the meeting on the appointed days, they shall, as soon as possible, inform the Prefect, the Assistant Prefect or the Doorkeeper of the cause of their absence by explaining that they can only be "with us in spirit." Should the Officers consider the reasons insufficient, he will admonish the delinquent. All, however, should be so fervent in their service of the Blessed Virgin, and so solicitous about their own progress in spiritual life, as not to need such or other incentives to regularity.

VI. Since the Sodalists strive for more perfect virtue than others, it is their duty to exhibit greater fervor in the performance of works of Christian piety. Hence, they should more frequently confess their sins, and receive the Sacred Body of our Lord; they should recite the Morning Offering and the Holy Rosary; likewise, if the circumstances of place and persons allow it, they might visit prisons and hospitals, abortuaries and homeless shelters. These and similar works of devotion are recommended to all, to be performed either in private, according to one's condition and devotion, or in common, according to the appointment of the Service Coordinator.

VII. As soon as they have risen in the morning and have given thanks to God for all the benefits received from his Divine Majesty, especially during the past night, Sodalists shall recite their morning prayers. They shall recite the *Morning Offering,* the *Prayers of Gratitude, Generosity, and Diligence,* and a 5+min meditation or a decade of the rosary. They should be encouraged not to be satisfied with these prayers, but to pray others as well. At night, before they retire to rest, they should spend five minutes doing the *Simple Examination of Conscience*, and then pray the *Act of Contrition,* the *Memorare*, and some prayer to the patron of the class level sodality. They can add Night Prayer from the Breviary.

VIII. When Sodalists are seriously sick, the Director and the Prefect shall provide that they be visited and strengthened with the Sacraments of the Church, and all the Sodalists shall recommend the sick to God in their prayers.

IX. The Sodalists should love one another with true and sincere charity, and endeavor to preserve among themselves peace and concord, and to advance daily in true Christian virtue. That they may do this more easily, they should be diligent in attending the meetings of the Sodality and in the performance of their duties and pious exercises. They should seek the company of those by whom they may be helped and avoid familiarity with those who are inclined to speak badly of others or give bad example. They should shun all spiritually dangerous amusements and all occasions of sin. They should conduct themselves in all things in such a manner that they may be worthy of the protection of the Blessed Virgin.

X. These rules should be read to remind the members of their duty. The sodalists should try to observe them most carefully. The officers should read their rules more frequently, and be zealous in the discharge of the duties therein prescribed.



St. Ignatius and the First Companions

Sodality Offices and Duties

Prefect

I. The Prefect is the *Primary Communicator* in the Sodality. He ensures that all members are duly informed.

II. The Prefect is the *Executive Decision Maker* after the Moderator and Director.

III. The Prefect is the *Primary Discussion Leader.* He is well informed on the topics being discussed and is responsible to see that all members are also knowledgeable on the topics being discussed.

IV. The Prefect is the *Calendar Manager*. He is responsible for setting dates of future events. He is responsible for creating and maintaining a calendar that is accessible to all members.

V. The Prefect, along with Director and Moderator, decides if a candidate has given cause for dismissal from the Sodality.

Assistant Prefect

I. The Assistant Prefect knows fully how to perform all the duties of the Prefect in case of the absence of the Prefect.

II. The Assistant Prefect seeks out ways to assist the Prefect in the general maintenance of the Sodality.

III. The Assistant Prefect is the *Primary Prayer Organizer.* He is responsible for choosing and providing prayers for meetings and events or delegating this duty.

IV. The Prefect is the *Primary Social Coordinator.* He handles the major planning and logistics of social events.

Doorkeeper

I. The Doorkeeper maintains the *Attendance* for the Sodality. He records those members who are “with us”, “with us in

spirit", or "absent" at the weekly meeting and Mass, as well as other Sodality events.

II. It is the Doorkeeper's duty to be physically *with us* at every event to maintain an accurate attendance record. In cases where this is impossible, he delegates this duty.

III. The Doorkeeper organizes the Marian Sodality webpage on the website, the LMS Sodality platform, and oversees the Sodality's communication on social media.

IV. The Doorkeeper is to help with the duties of absent officers.

Service Coordinator

I. The Service Coordinator plans monthly service projects for the Sodality.

II. The Service Coordinator organizes entire Sodality service projects with other grade level sodality Service Coordinators.

III. The Service Coordinator ensures that every member has contributed to monthly charitable service.

Sacristan

I. The Sacristan is the weekly *Mass Organizer.* He is responsible for the presence of a reader, altar server, and extraordinary minister of the Eucharist at the grade level sodality's specified weekday Mass.

II. The Sacristan ensures that all readers, altar servers and extraordinary ministers of the Eucharist are duly trained.

General Structure of Sodality Meetings

Formation Meeting Agenda

1. **Gather:** in a room appropriate for small group faith formation.
2. **Attendance:** Doorkeeper takes attendance and announces the names of those "with us in spirit."
3. **Opening Prayer:** A brief opening prayer is said.
4. **Introduction:** Director or moderator introduces the topic taken from the Sodality Formation Manual, or other formational material.
5. **Learning Activity:** The director or moderator guides the students in a reading of a text, or a short *lectio divina* of the Scripture passage, or a short presentation of the theme.
6. **Reflection and Discussion:** The students reflect on the reading/text/presentation, and then engage in discussion from their own personal experience, not just on the abstract, intellectual level.
7. **Conclusion:** The director or moderator offers a concluding takeaway.
8. **Final prayer:** The prefect, or another student, offers a final prayer, addressed to the Father, Jesus, the Holy Spirit, or Our Lady, as appropriate.
9. **Announcements:** Announce upcoming events.

Prayer Meeting Agenda

1. **Gather:** in the chapel or another place of silence.
2. **Attendance:** the Doorkeeper takes attendance and announces the names of those "with us in spirit."
3. **Introduction:** The Director, moderator, or the prefect begins the meeting with an opening prayer, and then introduces the theme for the prayer.

4. **Prayer:** The Director, moderator, or a sodalist leads a short meditation on Scripture, or Prayer from the Liturgy of the Hours, or a Rosary, or Eucharistic Adoration, or some other prayer.
5. **Conclusion:** The Prefect asks for prayer intentions from the sodalists, and makes intercession for those intentions in a final prayer.
6. **Announcements:** After the prayer, the director, moderator, or prefect, makes announcements about upcoming Sodality events, or other Sodality business.



The Descent of the Holy Spirit on Mary and the Apostles at Pentecost (Acts 2:1-11)

Morning Prayers

Morning Offering

O Jesus, Through the Immaculate Heart of Mary, I offer you all my prayers, works, joys and sufferings of this day, in union with the holy sacrifice of the Mass throughout the world. I offer them for all the intentions of your Sacred Heart: for the salvation of souls, reparation for sin, and the reunion of all Christians. I offer them for the intentions of our bishops and of all members of the Apostleship of Prayer, and in particular for the intentions of the Holy Father this month. Amen.

Prayer of Gratitude

We give you thanks, O Lord, for all your wondrous gifts. We thank you for the gift of life: you called us into being that we might be your children and live with you forever. We thank you for our baptism: you sealed us with the Holy Spirit, gifted us with your own life, grafted us into the mystical body of your divine Son. We thank you for our vocation to join with the risen Christ in working to save and sanctify the world in which we live. We thank you for this Eucharist: you have fed us on the Bread of Life, strengthened our faith, renewed our hope, deepened our love, made us one with one another in the Body of Christ, our Lord. We give you thanks, O Lord, for all your wondrous gifts. Amen.

Prayer for Generosity of St. Ignatius

Dearest Lord, teach me to be generous;
Teach me to serve you as you deserve,
To give and not to count the cost,
To fight and not to heed the wounds,
To toil and not to seek for rest,
To labor and not to ask for reward,
Save that of knowing that I do your will. Amen

Prayer for Diligence (adapted from St. Pius X's prayer before work)

O Holy Spirit, fill me this morning with a holy zeal, to work diligently, putting the call of duty above my natural inclinations; to work with thankfulness and joy, considering it an honor to employ and develop by means of labor the gifts received from God; to work with order, peace, moderation and patience, never shrinking from weariness and trials; to work above all with purity of intention and detachment from self, keeping unceasingly before my eyes death and the account that I must give of time lost, talents unused, good omitted, and vain complacency in success, so fatal to the work of God. Amen.

5+min Meditation

1. Quieten one's mind and body
2. Invoke the Holy Spirit to guide the prayer
3. Read the Scripture passage
4. Ponder on the meaning of one or two lines as it applies to yourself
5. Respond to the Lord, thanking him, asking for graces, etc.
6. End with an *Our Father.*



The Annunciation of the Angel Gabriel to Mary (Lk. 1:26-38)

Evening Prayers

Examination of Conscience

First, I look back over my day and thank God for all the good that he has given me (list at least 3 things)
Second, I ask for grace to know my sins and to rid myself of them.
Third, using my memory, I look over my soul from the time of rising in the morning to the present, examining thoughts, words, and deeds (list at least 3 sins).
Fourth, I ask pardon of God our Lord for my faults. (I pray the *Act of Contrition* here.)
Fifth, I resolve to amend my life with the grace of God (at least 1 resolution) Finish with: *Our Father.*

Act of Contrition

O my God, I am heartily sorry, for having offended thee, and I detest all my sins because of thy just punishment, 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 occasions of sin. Amen.

Memorare

Remember, O Most loving virgin Mary, that never was it known, that anyone who fled to thy protection, implored thy help, or south thine intercession was left unaided. Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

Prayer to Class Level Patron

Blessed (Saint) _____,
By your life and death you have given us an example of holiness to be admired and imitated. Join us in prayer, with Our Blessed Mother, that God might give us the same graces you received through His abundant mercy. Amen.



St. John Berchmans, SJ, St. Aloysius Gonzaga, SJ, & St. Stanislaus Kostka, SJ

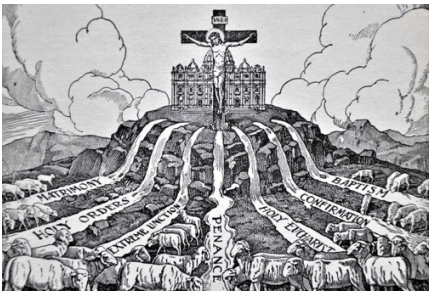
Prayers before Mass

Act of Oblation before Mass

Eternal Father, We adore you and render to you that honor which is your due, acknowledging your dominion over all things and our absolute dependence on you. We offer you the sacrifice wherein your Son Jesus offered Himself upon the Cross and which He now renews upon this altar. We implore your grace and mercy for all of us who will offer this sacrifice today, for all those who are in tribulation and distress, for all of us sinners, for the whole world and for the souls in purgatory. We ask this through Christ our Lord. Amen.

Prayer of St. Ambrose before Mass

Lord Jesus Christ, We approach your banquet table as saints and sinners, and dare not rely on our own worth, but only on your goodness and mercy. We seek your protection, we look for your healing. We appeal to you, the fountain of all mercy. Lord Jesus Christ, eternal king, crucified for us, look upon us with mercy and hear our prayer, for we trust in you. May your body and blood, which we intend to receive, unworthy as we are, be for us the remission of our sins, the washing away of our guilt, the end of our evil thoughts, and the rebirth of our better instincts. May it incite us to do the works pleasing to you and profitable to our health in body and soul, and may it deliver us from evil. Amen.



The Seven Sacraments

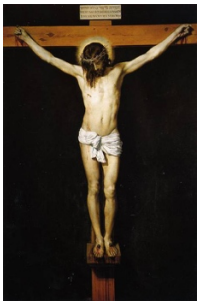
Prayers after Communion

Anima Christi

Soul of Christ, sanctify me;
Body of Christ, save me;
Blood of Christ, inebriate me;
Water from the side of Christ, wash me;
Passion of Christ, strengthen me;
O good Jesus, hear me;
Within thy wounds, hide me;
Permit me not to be separated from thee;
From the malicious enemy, defend me;
In the hour of my death, call me;
And bid me, come to thee;
That with thy saints I may praise thee;
forever and ever. Amen

Prayer before a Crucifix

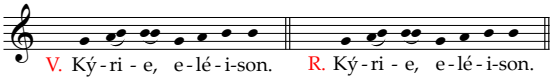
Look down upon me, good and gentle Jesus, while before Your face I humbly kneel, and, with burning soul, pray and beseech You to fix deep in my heart lively sentiments of faith, hope, and charity; true contrition for my sins, and a firm purpose of amendment, while I contemplate, with great love and tender pity, Your five most precious wounds, pondering over them within me and calling to mind the words which David, Your prophet, said to You, my Jesus: "They have pierced My hands and My feet, they have numbered all My bones." Amen.

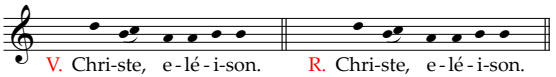


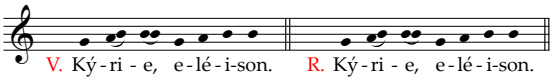
Music for the Mass Parts

Kyrie

The Kyrie (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act







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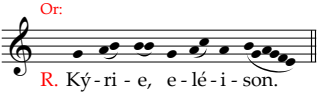

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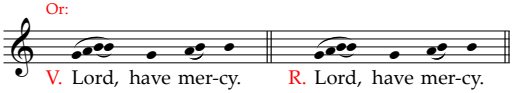

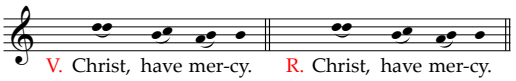

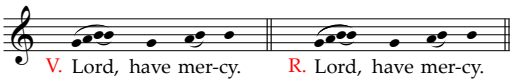

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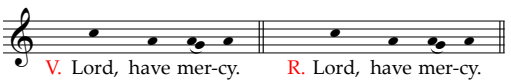
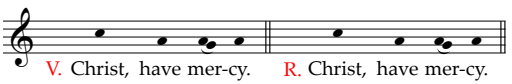
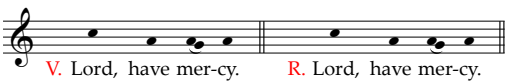
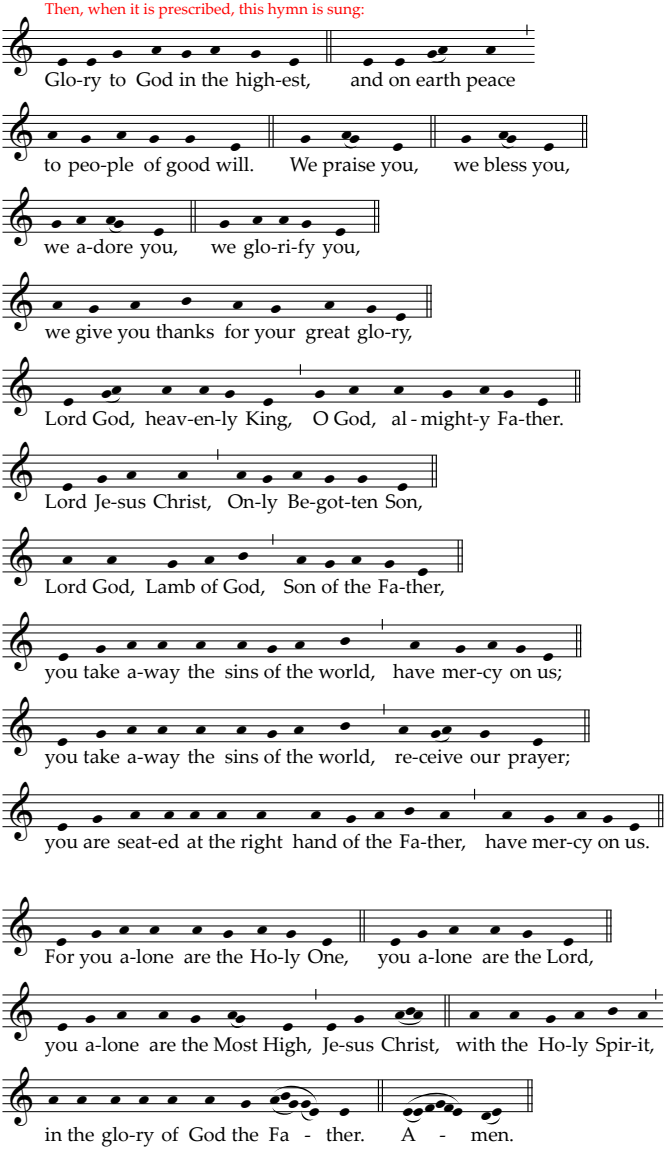






Gloria

Then, when it is prescribed, this hymn is sung:



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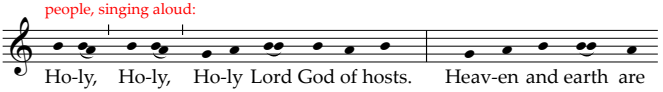
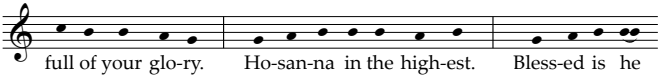
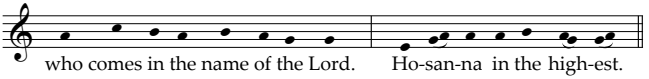
Sanctus

At the end of the Preface the Priest joins his hands and concludes the Preface with the people, singing aloud:







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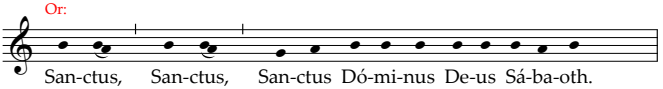
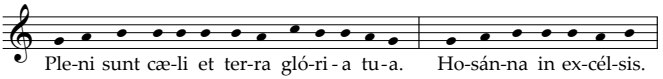
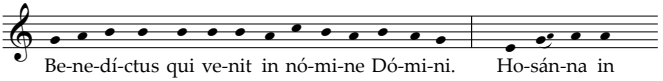
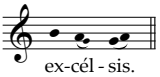


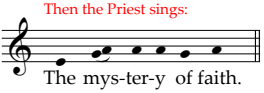




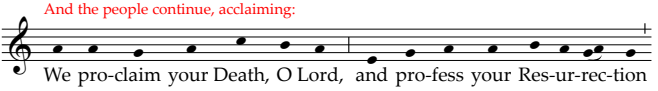


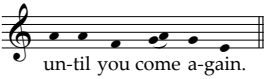
Memorial Acclamation

Then the Priest sings:



And the people continue, acclaiming:





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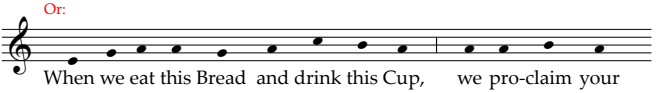

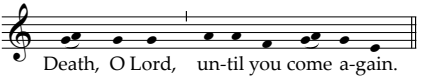

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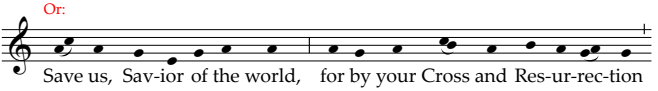
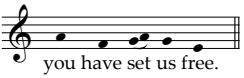
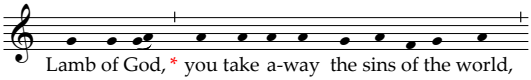
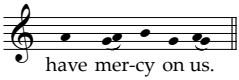
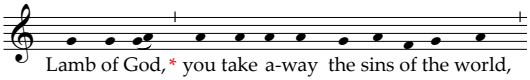


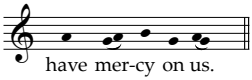


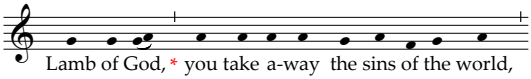
Agnus Dei

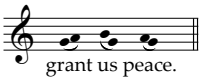












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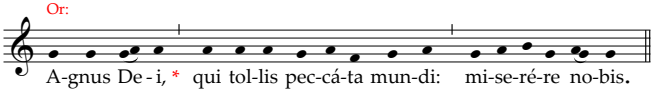

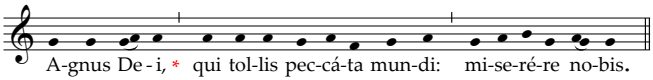

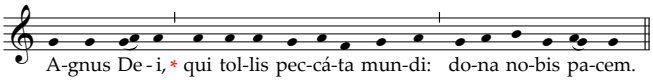

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace (dona nobis pacem) sung.

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