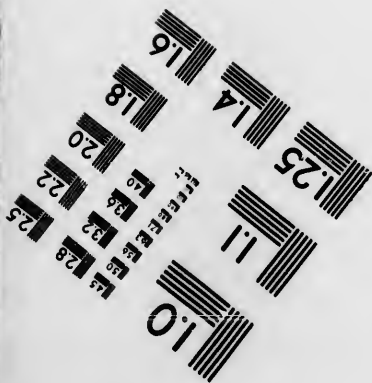
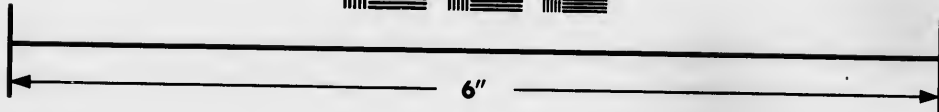
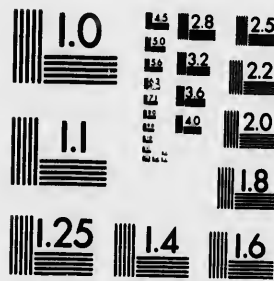


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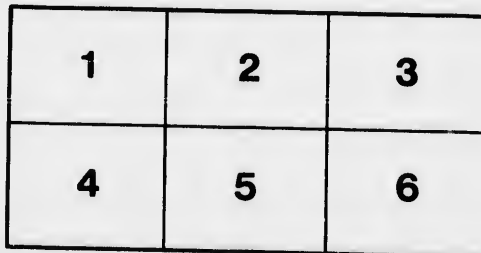
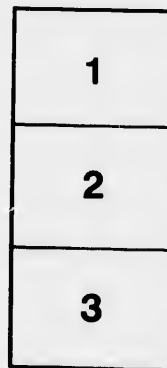
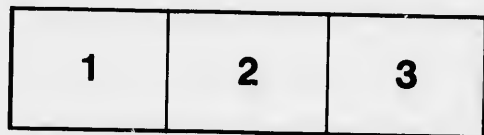
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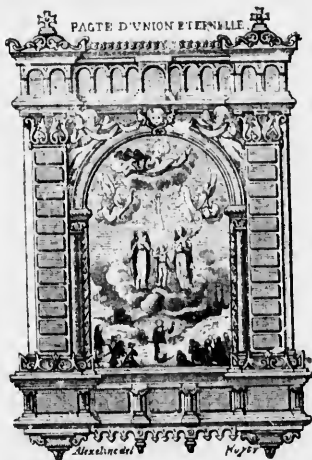
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6

BOOK OF THE FAMILIES
 ASSOCIATED TO THE
 HOLY FAMILY
 — OF —
 JESUS, MARY, JOSEPH

When two or three are assembled in my name, I am in
 the midst of them.

(Math. XVIII. 20.)



hat
or

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FUNDAMENTAL RULE
NIGHT PRAYER IN COMMON
BEFORE THE
PICTURE OF THE HOLY FAMILY

—◆◆◆—
YEARLY PRACTICE
—

A general meeting of the associated families to renew the Pact of Alliance to the Holy Family. Sermon, Consecration, hymns, Benediction.

N. B.—Hymns to the Holy Family, with music, Picture—League of eternal union—books of the Association, etc.

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BRIEF

ENRICHING WITH INDULGENCES THE UNIVERSAL ASSOCIATION OF
THE HOLY FAMILY.

LEO XIII. POPE IN PERPETUAL MEMORY

Having recently had occasion to approve and confirm by Apostolic Letters the new statutes of the Association of the Holy Family, We considered that it would be fulfilling a duty of Our charge in bestowing Our praise as liberally as possible upon this same Association, and in warmly recommending it to Christian families. We accordingly praised and recommended it with the desire and design of recalling, to the practice of the Christian virtues, by the example of the Holy Family, and by a timely appeal on Our part, the Christian people whose eternal salvation is entrusted to Us.

Christian virtue is, in fact, so efficacious and so powerful that much may be expected from it either in the cure of present evils or in the removal of the dangers to be feared. Example has a marvellous effect in exciting men to virtue, and the more a person is perfect and holy, the more the example he gives is deemed worthy of imitation. There is, therefore, nothing astonishing in the fact that We, who only hope and desire, by stimulating Christian virtue everywhere, to remedy the evils of the present and to ward off the dangers of the future, should make the Association of the Holy Family the object of Our particular benevolence and of Our zeal since it proposes, as a model, the holiness of the Divine Family. Indeed, the sight of the admirable virtues of Jesus, Mary and Joseph, all who form part of this Association must necessarily acquire some resemblance thereto and endeavor to become better by their imitation.

Therefore, may this pious Association increase and flourish, as well in the number of its members as by its good work! May it grow and extend daily more and more, since, under its beneficent influence, faith, piety and the whole Christian morality must naturally revive in families.

But, as mankind is usually influenced by the hope of some reward, We offer, as an inducement, the recompense of the spiri-

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tual benefits in Our power, and, assuredly, the recompense is neither small nor perishable. Moreover they can look, for more, to those to whom they have consecrated themselves, namely, to Jesus, Mary and Joseph, whose protection during life will be favorable to their faithful servants and, at the hour of death, permit them to expire with their most sweet and holy names on their dying lips. Wherefore, being anxious to promote so good and holy a work and one so glorious to God and conducive to the salvation of souls, by virtue of Our Apostolic authority, We will and ordain, by Our present letters, that all and every the members, present and future, of the Association of the Holy Family, may benefit by the remission of pains or the indulgences and the privileges enumerated in the subjoined catalogue.

CATALOGUE

OF THE INDULGENCES AND PRIVILEGES ATTACHED TO THE PIOUS ASSOCIATION OF THE HOLY FAMILY

PLENARY INDULGENCES

All members of either sex, received into the Association of the Holy Family, who shall have been cleansed from their sins by confessing them according to the Christian rite, who shall have partaken of the Holy Communion, and who shall have visited the parish church or a public oratory and prayed there for some time, in the spirit of Our intentions, shall be entitled to a PLENARY INDULGENCE on the following days :

I. On the day of their reception, by reciting the formula of consecration which We have approved by Our Congregation of Rites and which will be found at the end of this catalogue.

II. On the day of the annual general meeting, for the renewal of the promises of members, according to the custom of the place where the Association exists.

III. On the feasts :

1. Of the Nativity ; 2. Of the Circumcision ; 3. Of the Epiphany ; 4. Of the Resurrection ; 5. Of the Ascension of Our Lord Jesus-Christ.

6. Of the Immaculate Conception ; 7. Of the Nativity ; 8. Of the Annunciation ; 9. Of the Purification ; 10. Of the Assumption of the Blessed Virgin Mary :

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Also on the feasts :

- 11. Of St. Joseph, Spouse of B. V. M., the 19th March.
- 12. Of the Patronage of the same Saint, the third Sunday after Easter.
- 13. Of the Espousal of the B. V. M., the 23rd January.
- IV. On the Titular Feast of the Universal Association.
- V. On a day in each month, at the choice of the members, provided that, in the same month, the prayers prescribed have been recited in common, in the families, before a picture of the Holy Family.

VI. At the hour of death, if, unable to confess and to receive Communion, members be sincerely sorry for their sins and by word of mouth—or, if they cannot do so, at least in their hearts,—they invoke the holy name of Jesus.

PARTIAL INDULGENCES

All the faithful of either sex belonging to the Association of the Holy Family, who, being at least contrite of heart, shall visit the parish church in connection with which the Association is established, or any other church or sanctuary, and pray therein for the protection of Christian interests, can gain the partial indulgence of SEVEN YEARS AND SEVEN QUARANTINES.

1. On the Visitation ; 2. On the Presentation ; 3. On the Patronage of the B. V. M.

4. On the days on which the same members, gathered together in their own enrolled families, shall recite, with a contrite heart, the prescribed prayers before a picture of the Holy Family.

5. On the days on which members attend their different meetings.

II

The same members will gain the indulgence of THREE HUNDRED DAYS each time that, with a contrite heart, they recite, in any language whatsoever, the following prayer, before a picture of the Holy Family :

PRAYER

TO BE RECITED DAILY BEFORE A PICTURE OF THE HOLY FAMILY.

“ O most loving Jesus, Who by Thy ineffable virtues and by Thy examples of domestic life didst consecrate Thine Own

OLD ASSOCIATION

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“ Chosen Family upon earth, doign to look with bounty upon our whole family who, prostrate at Thy feet, entreat Thee to be propitious towards them. Remember that this family is Thine, since it is consecrated and devoted in a special manner to Thee. In Thy Goodness, protect us, deliver us from danger, help us in our necessities, and strengthen us to persevere in the imitation of Thy Holy Family, that being faithful to obey and to love Thee during this mortal life we may finally bless Thee eternally in Heaven.

“ O Mary, most sweet Mother, we implore thy help, knowing that thine only Divine Son will hear thy prayers.

“ And thou, also, Most Glorious Patriarch Saint Joseph, grant us thy powerful protection, and through Mary's hands present our prayers to Jesus Christ.”

Members who are prevented by sickness, or some other cause, from reciting this prayer, can gain the same indulgence by devoutly repeating five times the Lord's Prayer, the Angelic Salutation and the "Gloria Patri."

III

Members of the Association will gain, once a day, an indulgence OF TWO HUNDRED DAYS, by repeating, in any tongue, the following ejaculatory prayer :

“Jesus, Mary and Joseph, enlighten us, help us and save us ! Amen.”

IV

Members will gain an indulgence of ONE HUNDRED DAYS by laboring to enroll Christian families in this pious Universal Association.”

V

Members will gain an indulgence of SIXTY DAYS, each time that :

1o. They assist devoutly at the most holy Sacrifice of the Mass and the other sacred offices in the parish church of the place where the Association is established ;

20. They repeat five times the Lord's Prayer and the Angelic Salutation, for deceased members ;

30. They restore peace in families or labor to that end ;

40. They strive to lead back to the way of salvation families that may have wandered therefrom ;

5. They devote their zeal to inoculating Christian precepts to childhood ;

6. They perform some good work for the benefit of the Association.

PRIVILEGES

OPEN TO ALL MEMBERS

The Masses, celebrated at any altar whatsoever, for the eternal rest of deceased members, shall confer the same benefit as they would if celebrated at a *privileged altar*.

FOR PARISH PRIESTS

I. Personal PRIVILEGE OF THE ALTAR, thrice a week, provided they do not already enjoy the same privilege.

II. Power to bless, outside of Rome, beads, rosaries, crosses, crucifixes, statuettes and medals, and to attach thereto all and every the indulgences which the Sovereign Pontiffs are used to attach to the same—and specified in the index hereto subjoined (*) ; which power, however, shall not be exercised except for the benefit of the enrolled members of the Association, on the day—10. That they enter the pious Association ; and 20. That they solemnly renew their promises.

(*) These Indulgences are termed *Apostolic*. The *Elenchus* can be seen—either on the printed sheet which is transmitted to those to whom the Bishop grants the power of blessing beads, rosaries, medals, etc. ; or in Beringer (*Indulgences*, vol. I pages 339 *et seq.*)

E. A. CARD. TASCHEREAU.

FORMULA

TO BE RECITED BY CHRISTIAN FAMILIES CONSECRATING THEMSELVES
TO THE HOLY FAMILY.

“ O Jesus, Our Most Amiable Redeemer, Who wast sent from
“ heaven to enlighten this world by Thy teachings and examples,
“ Who didst spend the greater part of Thy mortal life, in the hum-
“ ble dwelling of Nazareth, subject to Mary and to Joseph, and Who
“ didst consecrate this Family that was to serve as an exemple to all
“ Christian Families, deign graciously to accept our household who
“ devote themselves entirely to Thee. Protect us, keep us, confirm
“ us in Thy holy fear with the peace and concord of Christian Cha-
“ rity; that we may become like unto the Divine Model of Thy
“ Holy Family. and that each of us, without exception, may share
“ Their Eternal Happiness.

“ O most loving Mother of Jesus-Christ; and our Mother,
“ Mary ! through thy pious and clement intercession may this con-
“ secration which we made of ourselves, be accepted by Jesus, and
“ may He shower His favors and blessings upon us.

“ O Joseph, most Holy Guardian of Jesus and Mary, succour us
“ by thy prayers in all necessities of body and soul, that with thee
“ and the Blessed Virgin Mary we may eternally praise and thank
“ Our Divine Redeemer Jesus Christ. ”

*All these disposition and their details, as above enacted, We will
that they be firm, standing and confirmed in perpetuity, the constitutions,
Apostolic ordinances, and all other things to contrary notwithstanding.*

Given at Rome, near St. Peter's, under the Seal of the Fisher-
man, the XX June MDCCCXCII in the XVth year of Our Ponti-
ficate.

S. CARD. VANNUTELLI.

STATUTES OF THE UNIVERSAL PIOUS ASSOCIATION OF FAMILIES

1. The scope of the Association is that the families be consecrated to the Holy Family of Nazareth, practising in their lives the sublime virtues of Jesus, Mary, Joseph.

2. The Pious Association has its central seat in Rome under the protection of the Cardinal Vicar *pro tempore* of His Holiness, the Pope.

3. The consecration of the families will be performed according to the formula approved by His Holiness Leo XIII. It may be performed by each family, separately, at home, or by many families in the parish church in the presence of the Parish Priest or his delegate.

4. The picture of the Holy Family ought to be in the home of every enrolled family, who shall offer up, at least once a day, if possible in the evening, prayers in common, in presence of the picture.

The formula of prayers approved by Our Holy Father Leo XIII is recommended especially for that purpose; as well as the frequent use of the three well-known ejaculations:

Jesus, Mary and Joseph, I offer you my heart and my soul.

Jesus, Mary and Joseph, assist me in my last agony.

Jesus, Mary and Joseph, may I breath forth my soul in peace with you. (1)

" We have the firm hope that all to whom is entrusted the care of the salvation of souls, and especially the Bishops will share Our intentions and Our desires in the establishment of this pious Association and will aid Us to promote its prosperity. Indeed, all who know and deplore with Us the depravity and the corruption of Christian morals, the extinction in families of the spirit of religion and of piety, and the unbridled revival of the lust of worldly things, will equally desire with Us to apply a timely remedy to evils so great and so numerous.

It is impossible to conceive anything more efficacious or more

(1) For each recital of the above three ejaculations, 300 days' Indulgence. And for the recital of any one of them, 100 days.—Pope Pius VII, 28th April 1807.

salutary for Christian families than to set before them the example of the Holy Family, which includes the perfection and the complement of all the domestic virtues. They will therefore endeavor to get as many families as possible, especially among the working classes, against whom the snares of the enemy are more treacherously set, to join the pious Association. But they should be careful above all to see that the Association do not deviate from its object, that its spirit do not alter, and that it observe and practise exactly the prayers and other pious exercises fixed by the statutes. May Jesus, Mary and Joseph, therefore, when invoked in the domestic home, be propitious to us, and may they entertain charity, regulate morals and alleviate and render more bearable the miseries with which mankind is everywhere afflicted,

We decree that these dispositions and their details, as above enacted, remain standing and confirmed in perpetuity; the constitutions, apostolic letters, privileges, indults, rules, emanating from Us and from the Apostolic Chancery and all other things to the contrary notwithstanding.

Given at Rome, near St. Peter's under the Seal of the Fisherman, the XIVth June MDCCCXCII in the the XVth year of Our Pontificate."

S. CARD. VANNUTELLI.

" We will that the ASSOCIATION OF THE HOLY FAMILY be propagated throughout Our diocese with the special character which it has borne at all times, and which has been everywhere adopted (1) with its practice of *family evening prayer*; such in a word, as it was founded in 1861, approved in 1880, and confirmed in 1890 and 1892."

E. A. CARD. TASCHEREAU,

Archb. of Quebec.

(Pastoral Letter.)

(1) The other pious picture, distributed by zealous persons, will always be edifying to families; but do not bear the stamp of the *Association of the Holy Family* and have nothing in common with that work. This one bears the signature of Pius IX and also must receive that of the parish priest and the associated family, as a living witness of the solemn engagement. It is therefore, for many reasons to be preferred to all others.

FAMILY PRAYERS MORNING AND EVENING

Our Lord prized private prayer very dearly, but He so desired us to pray in common, that He worded the *Our Father*, the prayer we call His own, in terms which have their full meaning only when they are repeated by several together. He promised that the prayer of two consenting upon earth concerning anything whatsoever should infallibly be heard by His Father : *for where there are two or three gathered together in My Name, there am I in the midst of them.* (1) They pray with Christ, and His prayer never goes unheeded.

I

If any gathering be the "two or three in My Name," it is surely the Christian household assembled together for family prayer ; and Christ is so truly in their midst that they both severally and together bear His Name. The home of a Christian family is a centre of such pure affections and a shrine of such holy interest, that it has been called by St. Augustine a true house of worship, in which parents and children are the priests and the faithful. Now the one purpose of a church, the chief duty of priests and faithful, is clearly prayer in common at all times, but more especially at the opening and close of the day. So, too, the Christian household should begin and finish each new day by a united appeal or thanksgiving for the blessings of heaven. They should use their high privilege of having Christ in their midst, and join with Him in the prayer which is omnipotent through Him.

The Archbishops and Bishops, assembled in the late Plenary Council of Baltimore, recommended the practice of morning and evening prayers in commun as an observance proper in every Christian home. Their gracious words are well worth repeating : "From the home sanctuary, the incense of prayer should ascend as a most sweet morning and evening sacrifice to the Lord. How beautiful and rich in blessings is the assembling of parents and children for morning and evening prayer ! Our hearts are filled with consolation when, in the course of our pastoral visits, we meet families in which

(1) St. Matthew, xviii, 20.

this holy practice is faithfully observed. In such families we are sure to find proofs of the special benediction of heaven. Faith, religion and virtue are there fostered to luxuriant growth, and final perseverance almost assured. We earnestly exhort all parents to this salutary custom. And if it be not feasible in the morning, at least every evening, at a fixed hour, let the entire family be assembled for night prayers, followed by a short reading from the Holy Scriptures, the Following of Christ, or some other pious book." (2)

II

With good reason we may call such families the families of benediction. They bring down blessings upon themselves and upon others less deserving. They are easily recognized, those households where the soul and its supernatural life are cultivated as well as the body and its senses. They are truly the *sons of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* (3) The parents have not been content with teaching the little ones to lisp a prayer or two ; but they have knelt daily with the growing household to impart by example as well as precept their own piety, their own profession of faith, hope, love, their own spirit of reverence, of thanksgiving, of sorrow, of reparation, and of humble dependence,—in a word, every fruit of their own religious life and growth. In the company of such families we breathe the sweet atmosphere of grace. Peace is always theirs, and the shadows of worldly sorrow never darken their thresholds. Their deep spirit of religion is a surer safeguard against evils or disorders, than any number of wise cautions, worldly maxims or embittering reproofs. Such families are every morning and evening cementing their union, and growing in familiarity which begets true respect ; for morning and evening they are uttering a common petition against a common need, a common acknowledgment of common favors, a common protestation of sorrow for the sins or errors of night or day, and a mutual reparation of their casual disedification. The absent ones are recommended, nor are the dead forgotten.

It is no wonder the Holy See should have granted rich Indul-

(2) Pastoral Letter. Christian Home, §3.

(3) John, i. 12, 13.

gences to the Association of Families who pray morning and evening before a picture of the Holy Family. The practice commends itself to great awards from the treasures of the Church, since it amply replenishes them by its own abundant merits in souls. Besides, these family prayers are so much needed everywhere, that our Chief Pastor would induce every household to make them a daily custom. In some places where churches are distant or pastors few they will be the only public worship possible and heads of households must assume the office of the patriarchs before the priesthood of the Old Law was established. Many a pious soul, bereft of family and friends, misses this reunion in prayer very sorely. No family that has once made trial of it and experienced its wholesome effects, will ever think of abandoning it.

III

It is only the want of a trial and experience of the benefits of these family prayers that makes so many heads of families hesitate to adopt them. The benefits arising from them are not reckoned or are lost sight of in the dread of the imaginary difficulties which attend them. If we would pray that the practice spread widely over the land, we must pray that the Holy Spirit may enlighten many minds and teach them that a display of sincere piety is not a weakness, and that a jealous concealment of religious sentiments is a real injustice to God. And we must beg the same Holy Spirit to correct that more plausible and deadly error or rather delusion, which makes some think that an act of piety is hypocrisy in one whose every action is not pious. Piety is surely inconsistent with wrong-doing of any sort; but then, why should souls not strive to be consistent with their better selves instead of living always in accord with their slothful or vicious inclinations out of a false dread of hypocrisy? The very practice of family prayers correct a number of the faults that make some hesitate to undertake it. It requires order in one's daily life, a habit of meekly adapting one's habits or of suiting one's time to the needs and convenience of others, a store of patience and constancy and a host of sacrifices, easy to begin with those we love as of our own flesh and blood and faith, and as easy after home practice, to continue in our dealings with everyone.

Associates of the Apostleship of Prayer need no recommendation of this salutary practice in their own homes, any more than the numerous religious communities who keep it always as a most sacred observance. The many families that adopt it during Lent or occasionally in times of special need, might seriously consider whether they should not observe it to some extent throughout the year were it only by one Decade. No one will fail to pray that a manner of prayer so heartily approved by our Divine Lord, and so warmly recommended by His Vicar upon earth and by our own beloved Archbishops and Bishops may spread to every Catholic home and produce the infallible proofs promised it in Christ's name.

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HYMN TO THE HOLY FAMILY

I

Happy we, who thus united
Join in cheerful melody ;
Praising Jesus, Mary, Joseph
In the " Holy Family."
Jesus, Mary, Joseph, help us,
That we ever true may be
To the promises that bind us
To the " Holy Family."

II

Jesus, whose almighty bidding
All created things fulfill.
Lives on earth in meek subjection
To His earthly parents will.
Sweetest Infant, make us patient
And obedient for Thy sake ;
Teach us to be chaste and gentle,
All our stormy passions break.

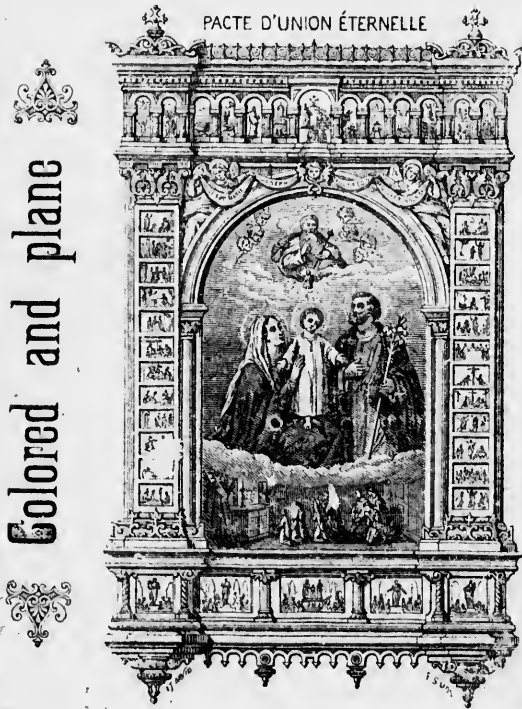
III

Mary ! thou alone wert chosen
To be Mother of thy Lord :
Thou didst guide the early footsteps
Of the Great Incarnate word.
Dearest Mother ! make us humble,
For thy Son will take His rest
In the poor and and lowly dwelling
Of a humble sinner's breast.

IV

Joseph ! thou wert called the father
Of thy Maker and thy Lord ;
Thine it was to save thy Saviour
From the cruel Herod's sword.
Suffer us to Call thee father,
Show to us a father's love ;
Lead us safe through every danger
Till we meet in heaven above.

STAMP OF THE ASSOCIATION
IN EACH FAMILY



Size: 18 x 22 and 14 x 17

— SEE THE NOTE, PAGE 8. —

