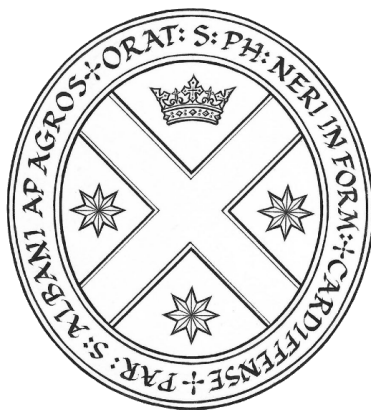


Novena Prayers to
ST PHILIP NERI

——
THE CARDIFF ORATORY

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CARDIFFENSI : APUD CONGREGATIO ORATORII

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Novena Prayers to St. Philip Neri
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Oratory of St. Philip Neri at Cardiff

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✠ Cum permissu superiorum,
Orat. S. Ph. Neri Cardiffense,
die XII Mar., anno Dñi MMXXII.

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*“The Holy Spirit is the master of prayer,
and causes us to abide in continual peace and cheerfulness,
which is a foretaste of Paradise.”*

ST. PHILIP NERI,
MAXIMS.

INTRODUCTION

The Feast of St. Philip Neri is kept on 26 May in both the General Roman Calendar and in the Proper Calendar of the Congregations of the Oratory. The Novena, nine days of prayer leading up to the feast, therefore begins on 17 May.

In this little book are drawn together Devotions to St. Philip Neri from the wealth of English-language sources, particularly those written by St. John Henry Newman of the Birmingham Oratory and by Fr. Wilfrid Faber of the London Oratory.

The usual custom for keeping St. Philip's Novena in the Cardiff Oratory is to offer the Novena Prayers of St. John Henry, then to sing a Hymn to St. Philip, and finally to offer the Prayer of Baronius.

In this Fourth Centenary since the Canonisation of St. Philip, there is a chance to renew a spirit of devotion to our Glorious Patriarch as exemplar and model for both the spiritual life and for pastoral work. As the Oratorian Constitutions of 1612 remind us, "Prayer and study, almsgiving and evangelisation, must still be the four pillars of the work of the Oratory in the world."

Sant Ffilip Neri, gweddia drosom!

*“Let a man frequent the holy Sacraments,
go to sermons, and be often reading the Lives of Saints.”*

ST. PHILIP NERI,
MAXIMS.

THE NOVENA OF SAINT PHILIP NERI

Being Nine Addresses and Prayers in preparation for his Feast.

*The substance of these Addresses
is taken from Bacci's "Life of St. Philip,"
translated by Fr. Wilfrid Faber of the London Oratory.*

17 May

Philip's Humility

IF PHILIP heard of anyone having committed a crime, he would say, "Thank God that I have not done worse."

At confession he would shed an abundance of tears, and say, "I have never done a good action."

When a penitent showed that she could not bear the rudeness shown towards him by certain persons who were under great obligations to him, he answered her, "If I were humble, God would not send this to me."

When one of his spiritual children said to him, "Father, I wish to have something of yours for devotion, for I know you are a Saint," he turned to her with a face full of anger, and broke out into these words: "Begone with you! I am a devil, and not a saint."

To another who said to him, "Father, a temptation {92} has come to me to think that you are not what the world takes you for," he made answer: "Be sure of this, that I am a man like my neighbours, and nothing more."

If he heard of any who had a good opinion of him, he used to say, "O poor me! how many poor girls will be greater in Paradise than I shall be!"

He avoided all marks of honour. He could not bear to receive any signs of respect. When people wished to touch his clothes, and knelt as he passed by, he used to say, "Get up! get out

of my way!" He did not like people to kiss his hand; though he sometimes let them do so, lest he should hurt their feelings.

He was an enemy to all rivalry and contention. He always took in good part everything that was said to him. He had a particular dislike of affectation, whether in speaking, or in dressing, or in anything else.

He could not bear two-faced persons; as for liars, he could not endure them, and was continually reminding his spiritual children to avoid them as they would a pestilence.

He always asked advice, even on affairs of minor importance. His constant counsel to his penitents was, that they should not trust in themselves, but always take the advice of others, and get as many prayers as they could.

He took great pleasure in being lightly esteemed, nay, even despised.

He had a most pleasant manner of transacting business with others, great sweetness in conversation, and was full of compassion and consideration.

He had always a dislike to speak of himself. The phrases "I said," "I did," were rarely in his mouth. He exhorted others never to make a display of themselves, especially in those things which tended to their credit, whether in earnest or in joke.

As St. John the Evangelist, when old, was continually saying, "Little children, love one another," so Philip was ever repeating his favourite lesson, "Be humble; think little of yourselves."

He said that if we did a good work, and another took the credit of it to himself, we ought to rejoice and thank God.

He said no one ought to say, "Oh! I shall not fall, I shall not commit sin," for it was a clear sign that he would fall. He was greatly displeased with those who made excuses for themselves, and called such persons. "My Lady Eve," because Eve defended herself instead of being humble.

PRAYER

PHILIP, my glorious patron, who didst count as dross the praise, and even the good esteem of men, obtain for me also, from my Lord and Saviour, this fair virtue by thy prayers. How haughty are my thoughts, how contemptuous are my words, how ambitious are my works. Gain for me that low esteem of self with which thou wast gifted; obtain for me a knowledge of my own nothingness, that I may rejoice when I am despised, and ever seek to be great only in the eyes of my God and Judge. *Amen.*

18 May
Philip's Devotion

THE INWARD flame of devotion in Philip was so intense that he sometimes fainted in consequence of it, or was forced to throw himself upon his bed, under the sickness of divine love.

When he was young he sometimes felt this divine fervour so vehemently as to be unable to contain himself, throwing himself as if in agony on the ground and crying out, "No more, Lord, no more."

What St. Paul says of himself seemed to be fulfilled in Philip: "I am filled with consolation—I over-abound with joy."

Yet, though he enjoyed sweetnesses, he used to say that he wished to serve God, not out of interest—that is, because there was pleasure in it—but out of pure love, even though he felt no gratification in loving Him.

When he was a layman, he communicated every morning. When he was old, he had frequent ecstasies during his Mass.

Hence it is customary in pictures of Philip to paint him in red vestments, to record his ardent desire to shed his blood for the love of Christ.

He was so devoted to his Lord and Saviour that he was always pronouncing the name of Jesus with unspeakable sweetness. He had also an extraordinary pleasure in saying the Creed, and he was so fond of the "Our Father" that he lingered on

each petition in such a way that it seemed as if he never would get through them.

He had such a devotion to the Blessed Sacrament that, when he was ill, he could not sleep till he had communicated.

When he was reading or meditating on the Passion he was seen to turn as pale as ashes, and his eyes filled with tears.

Once when he was ill, they brought him something to drink. He took the glass in his hand, and when he was putting it to his mouth stopped, and began to weep most bitterly. He cried out, "Thou, my Christ, Thou upon the Cross wast thirsty, and they gave Thee nothing but gall and vinegar to drink; and I am in bed, with so many comforts around me, and so many persons to attend to me."

Yet Philip did not make much account of this warmth and acuteness of feeling; for he said that Emotion was not Devotion, that tears were no sign that a man was in the grace of God, neither must we suppose a man holy merely because he weeps when he speaks of religion.

Philip was so devoted to the Blessed Virgin that he had her name continually in his mouth. He had two ejaculations in her honour. One, "*Virgo Maria, Mater Dei, ora pro me ad Jesum,*" "Virgin Mary, Mother of God, pray to Jesus for me." The other, simply "Virgin Mother," for he said that in those two words all possible praises of Mary are contained.

He had also a singular devotion to St. Mary Magdalen, on whose vigil he was born, and for the Apostles St. James and St. Philip; also for St. Paul the Apostle, and for St. Thomas of Aquinum, Doctor of the Church.

PRAYER

PHILIP, my glorious patron, gain for me a portion of that gift which thou hadst so abundantly. Alas! thy heart was burning with love; mine is all frozen towards God, and alive only for creatures. I love the world, which can never make me happy; my highest desire is to be well off here below. O my God, when shall I learn to love nothing else but Thee? Gain for me, O Philip, a pure love, a strong love, and an efficacious love, that, loving God here upon earth, I may enjoy the sight of Him, together with thee and all saints, hereafter in heaven. *Amen.*

19 May

Philip's Exercise of Prayer

FROM VERY boyhood the servant of God gave himself up to prayer, until he acquired such a habit of it, that, wherever he was, his mind was always lifted up to heavenly things.

Sometimes he forgot to eat; sometimes, when he was dressing, he left off, being carried away in his thought to heaven, with his eyes open, yet abstracted from all things around him.

It was easier for Philip to think upon God, than for men of the world to think of the world.

If anyone entered his room suddenly, he would most probably find him so rapt in prayer, that, when spoken to, he did not give the right answer, and had to take a turn or two up and down the room before he fully came to himself.

If he gave way to his habit of prayer in the most trifling degree, he immediately became lost in contemplation.

It was necessary to distract him lest this continual stretch of mind should be prejudicial to his health.

Before transacting business, however trivial, he {98} always prayed; when asked a question, he never answered till he had recollected himself.

He began praying when he went to bed, and as soon as he awoke, and he did not usually sleep more than four, or at the most five hours.

Sometimes, if anyone showed that he had observed that Philip went to bed late or rose early in order to pray, he would answer, "Paradise is not made for sluggards."

He was more than ordinarily intent on prayer at the more solemn feasts, or at a time of urgent spiritual necessities; above all, in Holy Week.

Those who could not make long meditations he advised to lift up their minds repeatedly to God in ejaculatory prayers, as "Jesus, increase my faith," "Jesus, grant that I may never offend Thee."

Philip introduced family prayer into many of the principal houses of Rome.

When one of his penitents asked him to teach him how to pray, he answered, "Be humble and obedient, and the Holy Ghost will teach you."

He had a special devotion for the Third Person of the Blessed Trinity, and daily poured out before Him most fervent prayers for gifts and graces.

Once, when he was passing the night in prayer in the Catacombs, that great miracle took place of the Divine presence of the Holy Ghost descending upon him under the appearance of a ball of fire, entering into his mouth and lodging in his breast, from which time he had a supernatural palpitation of the heart.

He used to say that when our prayers are in the way of being granted, we must not leave off, but pray as fervently as before.

He especially recommended beginners to meditate on the four last things, and used to say that he who does not in his

thoughts and fears go down to hell in his lifetime, runs a great risk of going there when he dies.

When he wished to show the necessity of prayer, he said that a man without prayer was an animal without reason.

Many of his disciples improved greatly in this exercise—not religious only, but secular persons, artisans, merchants, physicians, lawyers, and courtiers—and became such men of prayer as to receive extraordinary favours from God.

PRAYER

PHILIP, my holy patron, teach me by thy example, and gain for me by thy intercessions, to seek my Lord and God at all times and in all places, and to live in His presence and in sacred intercourse with Him. As the children of this world look up to rich men or men in station for the favour which they desire, so may I ever lift up my eyes and hands and heart towards heaven, and betake myself to the Source of all good for those goods which I need. As the children of this world converse with their friends and find their pleasure in them, so may I ever hold communion with Saints and Angels, and with the Blessed Virgin, the Mother of my Lord. Pray with me, O Philip, as thou didst pray with thy penitents here below, and then prayer will become sweet to me, as it did to them. *Amen.*

20 May

Philip's Purity

PHILIP, WELL knowing the pleasure which God takes in cleanness of heart, had no sooner come to years of discretion, and to the power of distinguishing between good and evil, than he set himself to wage war against the evils and suggestions of his enemy, and never rested till he had gained the victory. Thus, notwithstanding he lived in the world when young, and met with all kinds of persons, he preserved his virginity spotless in those dangerous years of his life.

No word was ever heard from his lips which would offend the most severe modesty, and in his dress, his carriage, and countenance, he manifested the same beautiful virtue.

One day, while he was yet a layman, some profligate persons impudently tempted him to commit sin. When he saw that flight was impossible, he began to speak to them of the hideousness of sin and the awful presence of God. This he did with such manifest distress, such earnestness, and such fervour, that his words pierced their abandoned hearts as a sword, and not only persuaded them to give up their horrible thought, but even reclaimed them from their evil ways.

At another time some bad men, who are accustomed to think no one better than themselves, invited him on some pretext into their house, under the belief that he was not what the world

took him to be; and then, having got possession of him, thrust him into a great temptation. Philip, in this strait, finding the doors locked, knelt down and began to pray to God with such astonishing fervour and heartfelt heavenly eloquence, that the two poor wretches who were in the room did not dare to speak to him, and at last themselves left him and gave him a way to escape.

His virginal purity shone out of his countenance. His eyes were so clear and bright, even to the last years of his life, that no painter ever succeeded in giving the expression of them, and it was not easy for anyone to keep looking on him for any length of time, for he dazzled them like an Angel of Paradise.

Moreover, his body, even in his old age, emitted a fragrance which, even in his decrepit old age, refreshed those who came near him; and many said that they felt devotion infused into them by the mere smell of his hands.

As to the opposite vice. The ill odour of it was not to the Saint a mere figure of speech, but a reality, so that he could detect those whose souls were blackened by it; and he used to say that it was so horrible that nothing in the world could equal it, nothing, in short, but the Evil Spirit himself. Before his penitents began their confession he sometimes said, "O my son, I know your sins already."

Many confessed that they were at once delivered from temptations by his merely laying his hands on their heads. The very mention of his name had a power of shielding from Satan those who were assailed by his fiery darts.

He exhorted men never to trust themselves, whatever experience they might have of themselves, or however long their habits of virtue.

He used to say that humility was the true guard of chastity; and that not to have pity for another in such cases was a forerunner of a speedy fall in ourselves; and that when he found a man censorious, and secure of himself, and without fear, he gave him up for lost.

PRAYER

PHILIP, my glorious patron, who didst ever keep unsullied the white lily of thy purity, with such jealous care that the majesty of this fair virtue beamed from thine eyes, shone in thy hands, and was fragrant in thy breath, obtain for me that gift from the Holy Ghost, that neither the words nor the example of sinners may ever make any impression on my soul. And, since it is by avoiding occasions of sin, by prayer, by keeping myself employed, and by the frequent use of the Sacraments that my dread enemy must be subdued, gain for me the grace to persevere in these necessary observances. *Amen.*

21 May

Philip's Tenderness of Heart

PHILIP COULD not endure the very sight of suffering; and though he abhorred riches, he always wished to have money to give in alms.

He could not bear to see children scantily clothed, and did all he could to get new clothes for them.

Oppressed and suffering innocence troubled him especially; when a Roman gentleman was falsely accused of having been the death of a man, and was imprisoned, he went so far as to put his cause before the Pope, and obtained his liberation.

A priest was accused by some powerful persons, and was likely to suffer in consequence. Philip took up his cause with such warmth that he established his innocence before the public.

Another time, hearing of some gipsies who had been unjustly condemned to hard labour, he went to the Pope, and procured their freedom. His love of justice was as great as his tenderness and compassion.

Soon after he became a Priest there was a severe famine in Rome, and six loaves were sent to him as {104} a present. Knowing that there was in the same house a poor foreigner suffering from want of food, he gave them all to him, and had for the first day nothing but olives to eat.

Philip had a special tenderness towards artisans, and those who had a difficulty of selling their goods. There were two watchmakers, skilful artists, but old and burdened with large families. He gave them a large order for watches, and contrived to sell them among his friends.

His zeal and liberality specially shone forth towards poor girls. He provided for them when they had no other means of provision. He found marriage dowries for some of them; to others he gave what was sufficient to gain their admittance into convents.

He was particularly good to prisoners, to whom he sent money several times in the week.

He set no limits to his affection for the shrinking and bashful poor, and was more liberal in his alms towards them.

Poor students were another object of his special compassion; he provided them not only with food and clothing, but also with books for their studies. To aid one of them he sold all his own books.

He felt most keenly any kindness done to him, so that one of his friends said: "You could not make Philip a present without receiving another from him of double value."

He was very tender towards brute animals. Seeing someone put his foot on a lizard, he cried out, "Cruel fellow! what has that poor animal done to you?"

Seeing a butcher wound a dog with one of his knives, he could not contain himself, and had great difficulty in keeping himself cool.

He could not bear the slightest cruelty to be shown to brute animals under any pretext whatever. If a bird came into the room, he would have the window opened that it might not be caught.

PRAYER

PHILIP, my glorious Advocate, teach me to look at all I see around me after thy pattern as the creatures of God. Let me never forget that the same God who made me made the whole world, and all men and all animals that are in it. Gain me the grace to love all God's works for God's sake, and all men for the sake of my Lord and Saviour who has redeemed them by the Cross. And especially let me be tender and compassionate and loving towards all Christians, as my brethren in grace. And do thou, who on earth was so tender to all, be especially tender to us, and feel for us, bear with us in all our troubles, and gain for us from God, with whom thou dwellest in beatific light, all the aids necessary for bringing us safely to Him and to thee. *Amen.*

22 May

Philip's Cheerfulness

PHILIP WELCOMED those who consulted him with singular benignity, and received them, though strangers, with as much affection as if he had been a long time expecting them. When he was called upon to be merry, he was merry; when he was called upon to feel sympathy with the distressed, he was equally ready.

Sometimes he left his prayers and went down to sport and banter with young men, and by this sweetness and condescension and playful conversation gained their souls.

He could not bear anyone to be downcast or pensive, because spirituality is always injured by it; but when he saw anyone grave and gloomy, he used to say, "Be merry." He had a particular and marked leaning to cheerful persons.

At the same time he was a great enemy to anything like rudeness or foolery; for a buffooning spirit not only does not advance in religion, but roots out even what is already there.

One day he restored cheerfulness to Father Francesco Bernardi, of the Congregation, by simply asking him to run with him, saying, "Come now, let us have a run together."

His penitents felt that joy at being in his room that they used to say, Philip's room is not a room, but an earthly Paradise.

To others, to merely stand at the door of his room, without going in, was a release from all their troubles. Others recovered

their lost peace of mind by simply looking Philip in the face. To dream of him was enough to comfort many. In a word, Philip was a perpetual refreshment to all those who were in perplexity and sadness.

No one ever saw Philip melancholy; those who went to him always found him with a cheerful and smiling countenance, yet mixed with gravity.

When he was ill he did not so much receive as impart consolation. He was never heard to change his voice, as invalids generally do, but spoke in the same sonorous tone as when he was well. Once, when the physicians had given him over, he said, with the Psalmist, "*Paratus sum et non sum turbatus*" ("I am ready, and am not troubled"). He received Extreme Unction four times, but with the same calm and joyous countenance.

PRAYER

PHILIP, my glorious Advocate, who didst ever follow the precepts and example of the Apostle St. Paul in rejoicing always in all things, gain for me the grace of perfect resignation to God's will, of indifference to matters of this world, and a constant sight of Heaven; so that I may never be disappointed at the Divine providences, never desponding, never sad, never fretful; that my countenance may always be open and cheerful, and my words kind and pleasant, as becomes those who, in whatever state of life they are, have the greatest of all goods, the favour of God and the prospect of eternal bliss. *Amen.*

23 May
Philip's Patience

PHILIP WAS for years and years the butt and laughing-stock of all the hangers-on of the great palaces of the nobility at Rome, who said all the bad of him that came into their heads, because they did not like to see a virtuous and conscientious man.

This sarcastic talk against him lasted for years and years; so that Rome was full of it, and through all the shops and counting-houses the idlers and evil livers did nothing but ridicule Philip.

When they fixed some calumny upon him, he did not take it in the least amiss, but with the greatest calmness contented himself with a simple smile.

Once a gentleman's servant began to abuse him so insolently that a person of consideration, who witnessed the insult, was about to lay hands on him; but, when he saw with what gentleness and cheerfulness Philip took it, he restrained himself, and ever after counted Philip as a saint.

Sometimes his own spiritual children, and even those who lay under the greatest obligations to him, treated him as if he were a rude and foolish person; but he did not show any resentment.

Once, when he was Superior of the Congregation, one of his subjects snatched a letter out of his hand; but the saint took

the affront with incomparable meekness, and neither in look, nor word, nor in gesture betrayed the slightest emotion.

Patience had so completely become a habit with him, that he was never seen in a passion. He checked the first movement of resentful feeling; his countenance calmed instantly, and he reassumed his usual modest smile.

PRAYER

PHILIP, my holy Advocate, who didst bear persecution and calumny, pain and sickness, with so admirable a patience, gain for me the grace of true fortitude under all the trials of this life. Alas! how do I need patience! I shrink from every small inconvenience; I sicken under every light affliction; I fire up at every trifling contradiction; I fret and am cross at every little suffering of body. Gain for me the grace to enter with hearty good-will into all such crosses as I may receive day by day from my Heavenly Father. Let me imitate thee, as thou didst imitate my Lord and Saviour, that so, as thou hast attained heaven by thy calm endurance of bodily and mental pain, I too may attain the merit of patience, and the reward of life everlasting. *Amen.*

24 May

Philip's Care for the Salvation of Souls

WHEN HE was a young priest, and had gathered about him a number of spiritual persons, his first wish was to go with them all to preach the gospel to the heathen of India, where St. Francis Xavier was engaged in his wonderful career—and he only gave up the idea in obedience to the holy men whom he consulted.

As to bad Christians at home, such extreme desire had he for their conversion, that even when he was old he took severe disciplines in their behalf, and wept for their sins as if they had been his own.

While a layman, he converted by one sermon thirty dissolute youths.

He was successful, under the grace of God, in bringing back almost an infinite number of sinners to the paths of holiness. Many at the hour of death cried out, "Blessed be the day when first I came to know Father Philip!" Others, "Father Philip draws souls to him as the magnet draws iron."

With a view to the fulfilment of what he considered his special mission, he gave himself up entirely to hearing confessions, exclusive of every other employment. Before sunrise he had generally confessed a good number of penitents in his own room. He went down into the church at daybreak, and never left it till noon, except to say Mass. If no penitents came, he remained

near his confessional, reading, saying office, or telling his beads. If he was at prayer, if at his meals, he at once broke off when his penitents came.

He never intermitted his hearing of confessions for any illness, unless the physician forbade it.

For the same reason he kept his room-door open, so that he was exposed to the view of everyone who passed it.

He had a particular anxiety about boys and young men. He was most anxious to have them always occupied, for he knew that idleness was the parent of every evil. Sometimes he made work for them, when he could not find any.

He let them make what noise they pleased about him, if in so doing he was keeping them from temptation. When a friend remonstrated with him for letting them so interfere with him, he made answer: "So long as they do not sin, they may chop wood upon my back."

He was allowed by the Dominican Fathers to take out their novices for recreation. He used to delight to see them at their holiday meal. He used to say, "Eat, my sons, and do not scruple about it, for it makes me fat to watch you;" and then, when dinner was over, he made them sit in a ring around him, {113} and told them the secrets of their hearts, and gave them good advice, and exhorted them to virtue.

He had a remarkable power of consoling the sick, and of delivering them from the temptations with which the devil assails them.

To his zeal for the conversion of souls, Philip always joined the exercise of corporal acts of mercy. He visited the sick in the

hospitals, served them in all their necessities, made their beds, swept the floor round them, and gave them their meals.

PRAYER

PHILIP, my holy Patron, who wast so careful for the souls of thy brethren, and especially of thy own people, when on earth, slack not thy care of them now, when thou art in heaven. Be with us, who are thy children and thy clients; and, with thy greater power with God, and with thy more intimate insight into our needs and our dangers, guide us along the path which leads to God and to thee. Be to us a good father; make our priests blameless and beyond reproach or scandal; make our children obedient, our youth prudent and chaste, our heads of families wise and gentle, our old people cheerful and fervent, and build us up, by thy powerful intercessions, in faith, hope, charity, and all virtues. *Amen.*

25 May

Philip's Miraculous Gifts

PHILIP'S GREAT and solid virtues were crowned and adorned by the divine Majesty with various and extraordinary favours, which he in vain used every artifice, if possible, to hide.

It was the good-pleasure of God to enable him to penetrate His ineffable mysteries and to know His marvellous providences by means of ecstasies, raptures, and visions, which were of frequent occurrence during the whole of his life.

A friend going one morning to confession to him, on opening the door of his room softly, saw the Saint in the act of prayer, raised upon his feet, his eyes looking to heaven, his hands extended. He stood for a while watching him, and then going close to him spoke to him—but the saint did not perceive him at all. This state of abstraction continued about eight minutes longer; then he came to himself.

He had the consolation of seeing in vision the souls of many, especially of his friends and penitents, go to heaven. Indeed, those who were intimate with him held it for certain, that none of his spiritual children died without his being certified of the state of their souls.

Philip, both by his sanctity and experience, was able to discriminate between true and false visions. He was earnest in

warning men against being deluded, which is very easy and probable.

Philip was especially eminent, even among saints, for his gifts of foretelling the future and reading the heart. The examples of these gifts which might be produced would fill volumes. He foretold the deaths of some; he foretold the recovery of others; he foretold the future course of others; he foretold the births of children to those who were childless; he foretold who would be the Popes before their election; he had the gift of seeing things at a distance; and he knew what was going on in the minds of his penitents and others around him.

He knew whether his penitents had said their prayers, and for how long they were praying. Many of them when talking together, if led into any conversation which was dangerous or wrong, would say: "We must stop, for St. Philip will find it out."

Once a woman came to him to confession, when in reality she wished to get an alms. He said to her: "In God's name, good woman, go away; there is no bread for you"—and nothing could induce him to hear her confession.

A man who went to confess to him did not speak, but began to tremble, and when asked, said, "I am ashamed," for he had committed a most grievous sin. Philip said gently: "Do not be afraid; I will tell you what it was"—and, to the penitent's great astonishment, he told him.

Such instances are innumerable. There was not one person intimate with Philip who did not affirm that he knew the secrets of the heart most marvellously.

He was almost equally marvellous in his power of healing and restoring to health. He relieved pain by the touch of his hand and the sign of the Cross. And in the same way he cured diseases instantaneously—at other times by his prayers—at other times he commanded the diseases to depart.

This gift was so well known that sick persons got possession of his clothes, his shoes, the cuttings of his hair, and God wrought cures by means of them.

PRAYER

PHILIP, my holy Patron, the wounds and diseases of my soul are greater than bodily ones, and are beyond thy curing, even with thy supernatural power. I know that my Almighty Lord reserves in His own hands the recovery of the soul from death, and the healing of all its maladies. But thou canst do more for our souls by thy prayers now, my dear Saint, than thou didst for the bodies of those who applied to thee when thou wast upon earth. Pray for me, that the Divine Physician of the soul, Who alone reads my heart thoroughly, may cleanse it thoroughly, and that I and all who are dear to me may be cleansed from all our sins; and, since we must die, one and all, that we may die, as thou didst, in the grace and love of God, and with the assurance, like thee, of eternal life. *Amen.*

THE LITANY
OF SAINT PHILIP NERI

Written by St. John Henry Newman.

Litania Sancti Philippi

KYRIE, eleïson.

Christe eleïson.

Kyrie eleïson.

Christe, audi nos.

Christe, exaudi nos.

Pater de cœlis Deus,

Miserere nobis

Fili, Redemptor mundi, Deus,

"

Spiritus Sancte, Deus,

Sancta Trinitas, Unus Deus,

Sancta Maria,

Ora pro nobis

Sancta Dei Genitrix,

"

Sancta Virgo Virginum,

Sancte Philippe,

Vas Spiritûs Sancti,

Apostolus Romæ,

Consiliarius Pontificius,

Vox fatidica,

Vir prisci temporis,

Sanctus amabilis,

Heros umbratilis,

Pater suavissimus,

Flos puritatis.

Martyr charitatis,

Cor flammigerum,
Discretor spirituum,
Gemma sacerdotum,
Vitæ divinæ speculum,
Specimen humilitatis,
Exemplar simplicitatis,
Lux sanctæ lætitiæ,
Imago pueritiæ,
Forma senectutis,
Rector animarum,
Piscator fluctuantium,
Manuductor pupillorum,
Patronus tuorum,
Hospes Anglorum,
Pharus Cambricorum,
Qui castitatem adolescens coluisti,
Qui Romam divinitus petiisti,
Qui multos annos in catacumbis delituisti,
Qui ipsum Spiritum in cor recepisti,
Qui mirabiles ecstases sustinuisti,
Qui parvulis amanter serviisti,
Qui peregrinantium pedes lavisti,
Qui martyrium ardentissime sitiisti,
Qui verbum Dei quotidianum distribuisti,
Qui tot corda ad Deum allexisti,
Qui sermones dulces cum Mariâ contulisti,
Qui emortuum ab inferis reduxisti,
Qui domos tuas in omni regione constituisti,

Agnus Dei, qui tollis peccata mundi,

Parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi,

Exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi,

Miserere nobis.

✠ Ora pro nobis, Sancte Philippe,

✠ *Ut digni efficiamur promissionibus Christi.*

Oremus.

DEUS, qui beatum Philippum, Confessorem tuum, sanctorum
tuorum gloriâ sublimasti, concede propitius, ut cujus
commemoratione lætamur, ejus virtutum proficiamus exemplo:
per Christum Dominum nostrum. Amen.

Litany of St. Philip

LORD, have mercy.	<i>Lord, have mercy.</i>
Christ, have mercy.	<i>Christ, have mercy.</i>
Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, hear us.	<i>Christ, graciously hear us.</i>
God the Father of heaven,	<i>Have mercy on us.</i>
God the Son, Redeemer of the world,	<i>Have mercy on us.</i>
God the Holy Ghost,	<i>Have mercy on us.</i>
Holy Trinity, one God,	<i>Have mercy on us.</i>
Holy Mary,	<i>Pray for us.</i>
Holy Mother of God,	<i>Pray for us.</i>
Holy Virgin of Virgins,	"
St. Philip,	
Vessel of the Holy Ghost,	
Child of Mary,	
Apostle of Rome,	
Counsellor of Popes,	
Voice of Prophecy,	
Man of primitive times,	
Winning Saint,	
Hidden hero,	
Sweetest of Fathers,	
Flower of purity,	

Martyr of charity,
Heart of fire,
Discerner of spirits,
Choicest of priests,
Mirror of the divine life,
Pattern of humility,
Example of simplicity,
Light of holy joy,
Image of childhood,
Picture of old age,
Director of souls,
Gentle guide of youth,
Patron of thy own,
Who didst observe chastity in thy youth,
Who didst seek Rome by divine guidance,
Who didst hide so long in the Catacombs,
Who didst receive the Holy Ghost into thy heart,
Who didst experience such wonderful ecstasies,
Who didst so lovingly serve the little ones,
Who didst wash the feet of pilgrims,
Who didst ardently thirst after martyrdom,
Who didst distribute the daily word of God,
Who didst turn so many hearts to God,
Who didst converse so sweetly with Mary,
Who didst raise the dead,
Who didst set up thy houses in all lands,
Lamb of God, who takest away the sins of the world,

Spare us, O Lord.

Lamb of God, who takest away the sins of the world,

Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,

Have mercy on us.

Christ, hear us.

Christ, graciously hear us.

✠ Remember thy Congregation.

✠ *Which thou hast possessed from the beginning.*

Let us pray.

O GOD, who hast exalted blessed Philip, Thy Confessor, in the glory of Thy saints, grant that, as we rejoice in his commemoration, so we may profit by the example of his virtues, through Christ our Lord. Amen.



THE PRAYER OF BARONIUS
to our Glorious Patriarch
SAINT PHILIP NERI

LOOK DOWN FROM HEAVEN, Holy Father, from the loftiness of that mountain to the lowliness of this valley; from that harbour of quietness and tranquility to this calamitous sea. And now that the darkness of this world hinders no more those benignant eyes of thine from looking clearly into all things, look down and visit, O most diligent keeper, that vineyard which thy right hand planted with so much labour, anxiety and peril. To thee then we fly; from thee we seek for aid; to thee we give our whole selves unreservedly; thee we adopt as our patron and defender. Undertake the cause of our salvation, protect thy clients; to thee we appeal as our leader, rule thine army fighting against the assaults of the devil; to thee, kindest of pilots, we give up the rudder of our lives, steer this little ship of thine, and, placed as thou art on high, keep us off all the rocks of evil desires, so that with thee for our pilot and our guide we may safely come to the port of eternal bliss. *Amen.*

*“Cheerfulness strengthens the heart and makes us persevere in a good life;
wherefore the servant of God ought always to be in good spirits.”*

ST. PHILIP NERI,
MAXIMS.

HYMNS
IN HONOUR OF
SAINT PHILIP NERI

Look Down From Heaven, Father Dear

Tune: KINGSFOLD (DCM)

1 Look down from heaven, Father dear,
From that bright mount above,
On us who in this vale of tears
So sorely need thy love:
Look from thy peaceful haven, from
Thy place of well-earned rest,
On us who in this storm-tossed sea
With perils are oppressed.

2 No longer can earth's shadows, or
Its darkness dim thy sight,
But clearly into all things dost
Thou see in God's own light:
Remember then thy vineyard here,
The work thy hand hath wrought,
Which thou didst plant with so much toil,
And so much anxious thought.

3 Into thy hands we place ourselves,
From thee we seek for aid,
Thine army rule, for see the hosts
Of hell 'gainst us arrayed:

Beneath thy kind protecting care
If thou wilt let us live,
To thee the rudder of our lives
With all our hearts we give.

4 So steer this little ship of thine,
And from thy place on high,
Lead us in safety 'mid the rocks
Which all around us lie:
And if our pilot thou wilt be,
If thou wilt be our guide,
We'll safely come to port, and be
For ever by thy side.

Respice de cælo, sancte Pater

Cardinal CESARE BARONIO, Cong. Orat. 1538–1607

tr. RALPH FRANCIS KERR, Cong. Orat. 1874–1932

On Northern Coasts, Our Lot Is Cast

Tune: NORTHERN COASTS (CM)

1 On northern coasts our lot is cast,
Where faithful hearts are few;
Still are we Philip's children dear,
And Peter's soldiers true.

2 Founder and Sire! to mighty Rome,
Beneath St Peter's shade,
Thy early vow of loyal love
And ministry was paid.

3 The ample porch and portal high
Of Peter was thy home;
The world's Apostle he, and thou
Apostle of his Rome.

4 And first in the old Catacombs,
In galleries long and deep,
Where martyr Popes had ruled their flock,
And slept their glorious sleep.

5 There in the night the youthful Saint
To heaven his prayers addressed,
Till a new Pentecost came down,
And burned within his breast.

6 And in that heart-consuming love
He walked the city wide;
And lured the noble and the young
From Babel's pomp and pride.

7 And gathering them within his cell,
Unveiled the lustre bright
And beauty of his inner soul,
And won them by the sight.

8 And when he died, he did but go
In other lands to dwell,
A traveller now, who in his life
Ne'er left that one dear cell.

9 He travelled and he travelled on,
He crossed the swelling sea,
He sought our Island's very heart,
And there at length is he.

10 And then when time was ripe again,
O'er Offa's dyke he came,
His charity and kindly joy
In Cymru to proclaim!

11 Glory to God, who framed a Saint
So beautiful and sweet:
Who brought him from St Peter's side,
And placed us at his feet.

vv. 1-9, 11, Saint JOHN HENRY NEWMAN, Cong. Orat. 1801-90
v. 10, a Brother of the CARDIFF ORATORY

This Is The Saint Of Gentleness And Kindness

Tune: ST PHILIP NERI (II II II 5)

1 This is the Saint of gentleness and kindness,
Cheerful in penance, and in precept winning;
Patiently healing of their pride and blindness,
Souls that are sinning.

2 This is the Saint, who, when the world allures us,
Cries her false wares and opes her magic coffers,
Points to a better city, and secures us
With richer offers.

3 Love is his bond, he knows no other fetter,
Asks not our all, but takes whate'er we spare him,
Willing to draw us on from good to better,
As we can bear him.

4 When he comes near to teach us and to bless us,
Prayer is so sweet that hours are but a minute,
Mirth is so pure, though freely it possess us,
Sin is not in it.

5 Thus he conducts, by holy paths and pleasant,
Innocent souls, and sinful souls forgiven,
Towards the bright palace, where our God is present,
Throned in high heaven.

Saint JOHN HENRY NEWMAN, Cong. Orat. 1801-90

True Sons Of Philip, Raise

Tune: WUNDERSCHÖN PRÄCHTIGE (7 7 9 D & REFRAIN)

1 True sons of Philip, raise
Heav'nward your strain of praise,
Ever rejoicing in God, as he taught;
Learn from St Philip still
In body, mind and will
Truly our Lord to serve, counting self as naught.

℞ Songs therefore let us bring,
Praises to Jesus sing,
Now and for ever our Lord and our God. (*ij*)

2 Trust in St Philip's prayers,
Let him relieve our cares,
Ease for us gain in temptation and stress.
Once we his aid invoke
Riven is Satan's yoke
And we are stronger our Saviour to bless. ℞

3 Turn, as St Philip bade,
Often to Mary's aid,
Refuge and help she refuses to none;
Years have not dimmed her power
Come now and ev'ry hour
All grace she wins us by prayer with her Son. ✠

4 Ever in Philip's school
Return with hearts renew'd:
Dove of the Holy Ghost, bring us Thy love;
Year by year grace bestow
Deepen our strength to grow
Dare we to fight and then join saints above.

vv. 1-2 & ✠, PATRICK BUSHELL, Cong. Orat. 1912-93

vv. 3-4, a brother of the CARDIFF ORATORY

NOTE:

This hymn was written as an acrostic, with the verses spelling:

“THE LITTLE ORATORY IN LONDON”

and the refrain spelling the initials of St. Philip Neri.

*As other Oratorian Houses have been established in Britain,
the third and fourth verses have been adapted for each House.*

In this version, the acrostic spells out:

“THE LITTLE ORATORY, CAERDYDD.”



“WELL! *when shall we have a mind to begin to do good?*”

ST. PHILIP NERI,
MAXIMS.