



ST. GERTRUDE CHURCH



VIGIL OF ALL SAINTS

October 31, 2022 | 7:30 P.M.

ABOUT THIS SERVICE

Welcome to this service on the Vigil of All Saints. Through readings of the writings of saints, music related to the lives of each, and silence, you are invited to reflect on the theme of Truth. For Catholics, this is that Jesus Christ is the Way, the Truth, and the Life. By meditating on the examples, writings, and asking the intercession of those saints who have followed his Truth throughout the ages, we may grow in our own faith and eventually be worthy of the promises of Christ. Tonight, we reflect on the writings of four saints, each described below, and afterward pray the Divine Office of Compline, or night prayer, which has been offered daily by the Saints for centuries.

THE SAINTS

St. Augustine (354–430 CE), Bishop and Doctor of the Church, was one of the greatest theologians of Western Christianity and a Doctor of the Church. After leading a life of loose morals, he converted to Christianity at age 33, and became a priest three years later. His Confessions tells the story of his sinful youth and subsequent conversion toward Truth.

St. Teresa Benedicta of the Cross (Edith Stein) (1891–1942), Martyr, was a German, Jewish-born philosopher who, after a period of agnosticism in her adolescence, converted to Christianity and became a Discalced Carmelite nun. While in Speyer, she was forced to quit her teaching position in 1933 because of her Jewish heritage. In retaliation for a 1942 letter from Catholic bishops criticizing the Nazi treatment of Jews, baptized Catholics of Jewish heritage were arrested and sent to Auschwitz concentration camp. As a result of her faith and adherence to Truth, Stein was martyred in a gas chamber less than a week later.

St. Elizabeth Ann Seton (1774–1821), Religious, was a wife and mother of five children who converted to Catholicism after being widowed at age twenty-nine. She went on to found the Sisters of Charity of Emmitsburg whose charism is the education of poor children. She became the first native born United States citizen to be canonized a saint, and her letter in this service describes her experience receiving the Holy Communion for the first time.

St. Dominic de Guzmán (1170–1221), Confessor, was born in Old Castile, Spain, and trained for the priesthood, becoming a canon at Osma Cathedral. He spent most of his life travelling throughout Europe and preaching against various heresies of the day; eventually Dominic founded a religious house in Toulouse, France, which was the beginning of the Order of Preachers. Under St. Dominic, this new Order aimed to connect prayer, study, the ministry of salvation through the word of God, aimed always spreading only the Truth of God.



ORDER OF SERVICE

Vigil of All Saints

PRELUDE

Symphonie gothique: II. Andante sostenuto

Charles-Marie Widor

MOTET

At the ringing of the sacristy bell, all stand as the choir sings:

Holy is the True Light, and passing wonderful, lending radiance to them that endured in the heat of the conflict, from Christ they inherit a home of unfading splendor, wherein they rejoice with gladness evermore. Alleluia!

Words: Salisbury Diurnal

Music: William Henry Harris

O SACRUM CONVIVIVM

O Sacred Banquet, in which Christ becomes our food, the memory of his passion is celebrated, the soul is filled with grace, and the pledge of future glory is given to us.

You gave them bread from heaven,
Containing every blessing.

Let us pray: O God, in this wonderful Sacrament you have left us a memorial of your passion. Help us, we beg you, so to reverence the sacred mysteries of your body and blood that we may constantly feel within our lives the effects of your redemption. You who live and reign forever.

Amen.

INVOCATION OF ALL SAINTS

All saints of God, we honor and venerate you in the sweetest Heart of Jesus your Lord, and through that Sacred Heart we render thanks to God for all the good which has ever flowed forth from it for your salvation, beseeching all saints, and each one of you in particular, to offer unto God for us, poor sinners, all those virtues and perfections which render you most especially well-pleasing to God.

Amen.

All sit

Words: St. Mechtild of Magdeburg, transmitted by St. Gertrude the Great

VIGIL READINGS

READING I

St. Augustine, Bishop and Doctor of the Church

Urged to reflect upon myself, I entered under your guidance into the inmost depth of my soul. I was able to do so because *you were my helper*. On entering into myself I saw, as it were with the eye of the soul, what was beyond the eye of the soul, beyond my spirit: your immutable light. It was not the ordinary light perceptible to all flesh, nor was it merely something of greater magnitude but still essentially akin, shining more clearly and diffusing itself everywhere by its intensity. No, it was something entirely distinct, something altogether different from all these things; and it did not rest above my mind as oil on the surface of water, nor was it above me as heaven is above the earth. This light was above me because it had made me; I was below it because I was created by it. He who has come to know the truth knows this light.

O Eternal truth, true love and beloved eternity. You are my God. To you do I sigh day and night. When I first came to know you, you drew me to yourself so that I might see that there were things for me to see, but that I myself was not yet ready to see them. Meanwhile you overcame the weakness of my vision, sending forth most strongly the beams of your light, and I trembled at once with love and dread. I learned that I was in a region unlike yours and far distant from you, and I thought I heard your voice from on high: “I am the food of grown men; grow then, and you will feed on me. Nor will you change me into yourself like bodily food, but you will be changed into me.”

I sought a way to gain the strength which I needed to enjoy you. But I did not find it until I embraced *the mediator between God and men, the man Christ Jesus, who is above all, God blessed for*

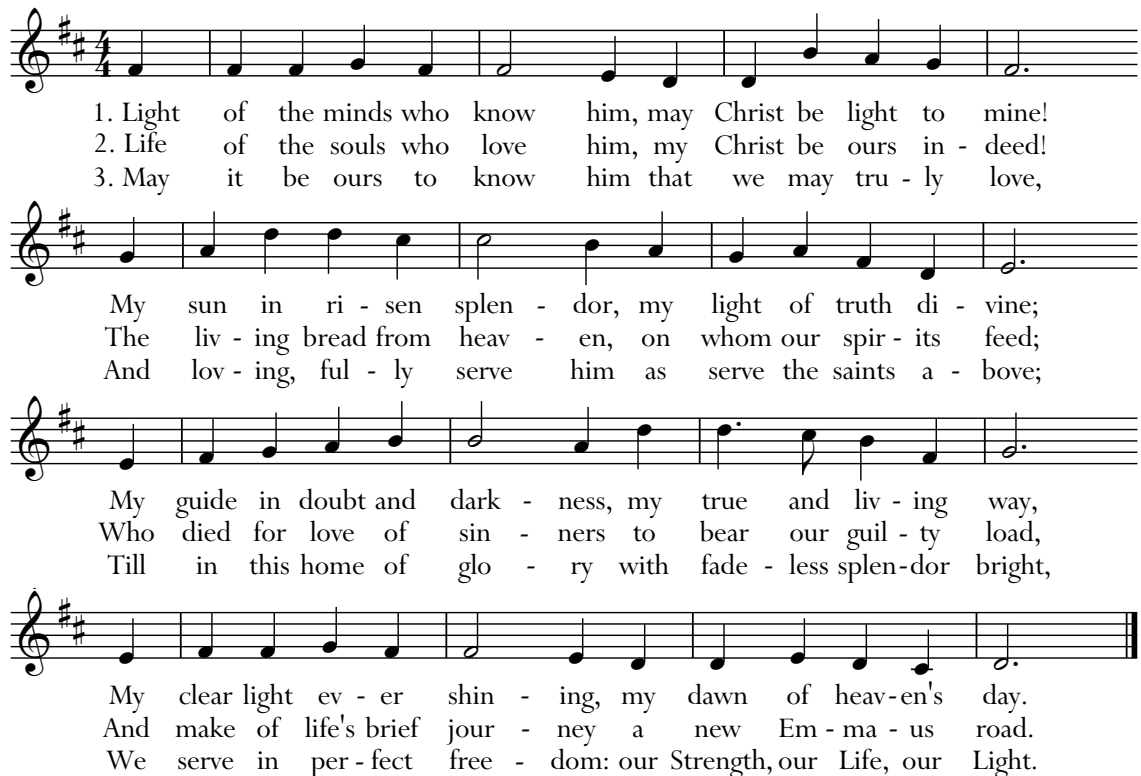
ever. He was calling me and saying: *I am the way of truth, I am the life*. He was offering the food which I lacked the strength to take, the food he had mingled with our flesh. For *the Word became flesh*, that your wisdom, by which you created all things, might provide milk for us children.

Late have I loved you, O Beauty ever ancient, ever new, late have I loved you! You were within me, but I was outside, and it was there that I searched for you. In my unloveliness I plunged into the lovely things which you created. You were with me, but I was not with you. Created things kept me from you; yet if they had not been in you they would not have been at all. You called, you shouted, and you broke through my deafness. You flashed, you shone, and you dispelled my blindness. You breathed your fragrance on me; I drew in breath and now I pant for you. I have tasted you, now I hunger and thirst for more. You touched me, and I burned for your peace.

Source: *Confessions*, St. Augustine

HYMN

All stand and sing:



1. Light of the minds who know him, may Christ be light to mine!
 2. Life of the souls who love him, my Christ be ours in - deed!
 3. May it be ours to know him that we may tru - ly love,

My sun in ri - sen splen - dor, my light of truth di - vine;
 The liv - ing bread from heav - en, on whom our spir - its feed;
 And lov - ing, ful - ly serve him as serve the saints a - bove;

My guide in doubt and dark - ness, my true and liv - ing way,
 Who died for love of sin - ners to bear our guil - ty load,
 Till in this home of glo - ry with fade - less splen - dor bright,

My clear light ev - er shin - ing, my dawn of heav - en's day.
 And make of life's brief jour - ney a new Em - ma - us road.
 We serve in per - fect free - dom: our Strength, our Life, our Light.

Words: St. Augustine, paraphrased Timothy Dudley-Smith

Music: AURELIA, Samuel Sebastian Wesley

COLLECT

Renew in your Church, we pray, O Lord, the spirit with which you endowed your Bishop Saint Augustine that, filled with the same spirit, we may thirst for you, the sole fount of true wisdom, and seek you, the author of heavenly love. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Amen.

All sit

READING II

St. Teresa Benedicta of the Cross (Edith Stein), Martyr

The following letter of St. Teresa Benedicta of the Cross (Edith Stein), dated November 8, 1927, is to Roman Ingarden, a friend and colleague who questioned and challenged her extensively on her conversion to Catholicism:

Dear Mr. Ingarden: I hope it is perfectly clear that it is *not* my intention to describe my way as *the* way. I am fundamentally convinced that there are as many ways to Rome as there are human minds and hearts. Perhaps the intellectual way comes off badly with the representation of my way. In the years of preparation for my conversion it had a strong influence on me. However, realistically considered, not “feelings” but real events, along with the concrete image of Christianity in the words of witnesses (Augustine, Francis, Teresa), were decisive for me. However, how shall I describe for you in a few words an image of each “real event”? An infinite world opens up something entirely new when you once begin to live the interior instead of the exterior life. All prior realities become transparent; the genuine sustaining and motivating strengths become perceptible. Previous conflicts become trivial! The individual comes to understand a life filled with passion and blessedness that those living a worldly life do not know and cannot grasp, something that from the outside appears as the most uneventful day in a totally inconspicuous human existence. And how strange it appears when you live among those who see only the superficial and never notice anything else in the world around them. Are you now scratching your head because of all of these mysterious things? Then do not be angry with me. If you wish, I want to return gladly to the realm of reason where you feel more at home. I have not forgotten how to use it, and I value it even, in its limits, very much more than earlier...

Source: Edith Stein: Selected Writings in The Classics of Western Spirituality, edited by Marian Maskulak, C.P.S. (New York/Mahwah, NJ: Paulist Press, 2016), 233–234.

ORGAN MEDITATION

Meditation on 'Ali b'er' (1941)

Hugo Chaim Adler

This is one of the few surviving organ works by a Jewish composer written in 1941 at the outset of when the systematic murders of The Holocaust began. While the great Belgian cantor Hugo Chaim Adler would have had no idea of the atrocities the Nazis committed against St. Edith and the millions of other victims, his meditation was marked in some manuscripts as "during Kaddish", the Jewish prayer of mourning sung at funerals, and was almost certainly a reflection on the state of life for Jews and those of Jewish descent in Europe, like St. Edith. A rough translation of the then-popular Israeli folk song "Ali b'er" is as follows:

*Rise up, my fountain.
My fountain, rise up.
Fill my pail to the brim.
My little lamb is so thirsty.
So call it to the cool water.*

COLLECT

Grant us, we pray, O Lord, a spirit of fortitude, so that, taught by the glorious example of your Martyr Saint Edith, we may learn to obey you rather than men. Through our lord Jesus Christ, your son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Amen.

All sit

READING III

St. Elizabeth Ann Seton, Religious

The practice of Elizabeth's Episcopalian church of receiving communion only on special Sacrament Sundays "...was a real deprivation, and Elizabeth was forced to devotional extravagance to compensate for it. 'Poor fool, no Sacrament Sunday,' she noted in her Dear Remembrances, 'most reverently drank on my knees behind the library door the little cup of wine and tears to represent what I so much desired.' God surely did not laugh at the symbolic remembrance lashed with the tears of yearning love.

There can be no doubt that Elizabeth's constant yearning for sacramental union with Jesus as an Episcopalian prepared the way for the eagerness, despite a tentative, natural holding back, with which she reached out to the Catholic doctrine of the Eucharist.

Once "she wrote to her 'soul's sister,' Rebecca: 'How happy we would be, if we believed what these dear souls believe: that they possess God in the Sacrament, and that He remains in their churches and is carried to them when they are sick! Oh, my! When they carry the Blessed Sacrament under my window, while I feel the full loneliness and sadness of my case, I cannot stop the tears at the thought. My God, how happy would I be, even so far away from all so dear, if I could find You in the church as they do (for there is a chapel in the very house of Mrs. Filicchi!) how many things I would say to You in the sorrows of my heart and the sins of my life!'"

And when at last she entered the Church and came to "the long, long awaited day" of her First Holy Communion she wrote to Mrs. Filicchi:

"At last God IS MINE AND I AM HIS! Now, let all go its round — I have received Him. The awful impressions of the evening before, fears of not having done all to prepare, and yet, even the transports of confidence and hope in His Goodness. MY GOD! To the last breath of life will I not remember this night of watching for morning dawn; the fearful, beating heart so pressing to be gone; the long walk to town; but every step counted, nearer that street, then nearer that tabernacle, then nearer the moment He would enter the poor, poor little dwelling so all His own — and when He did, the first thought I remember was: 'Let God arise, let His enemies be scattered!' — for it seemed to me my King had come to take His throne, and instead of the humble, tender welcome I had expected to give Him, it was but a triumph of joy and gladness that the deliverer was come and my defense and shield and strength and salvation made mine for this world and the next."

Source: Joseph I Dirvin, C.M. The Soul of Elizabeth Seton (San Francisco: Ignatius Press, 1990), 67–72.

HYMN

Humbly We Adore Thee

All stand and sing:

Saint Michael Hymnal 561: Verses 1, 2, and 8

COLLECT

O God, who crowned with the gift of true faith Saint Elizabeth Ann Seton's burning zeal to find you, grant by her intercession and example that we may always seek you with diligent love and find you in daily service with sincere faith. Through our lord Jesus Christ, your son, who lives and reigns with you in the unity of the holy spirit, one God, for ever and ever.

Amen.

All sit

READING IV

St. Dominic, Confessor

BLESSED DOMINIC AND THE CHARACTER OF HIS YOUTH

During this time a boy named Dominic was born in this diocese in the town of Caleruega. Before his mother conceived him, she saw in a vision that she would bear in her womb a dog who, with a burning torch in his mouth and leaping from her womb, seemed to set the whole earth on fire. This was to signify that her child would be an eminent preacher who, by “barking” sacred knowledge, would rouse to vigilance souls drowsy with sin, as well as scatter throughout the world the fire which the Lord Jesus Christ came to cast upon the earth. From infancy this child was carefully reared by his parents and a maternal uncle, an archpriest who lost no time training him in the practices of the Church. In this way the child, whom God had destined to be a vessel of election, was from his earliest years pervaded with an odor of holiness which always clung to him.

HIS MOTHER'S VISION DURING HIS CHILDHOOD

Even during Dominic's childhood, God, Who knows the future beforehand, was pleased to intimate that something remarkable was to be expected of this child. In a vision he was shown to his mother as having the moon on his forehead, to signify that he was destined to be a light to the gentiles, to illumine those who sit in darkness and in the shadow of death, as later events proved.

Many sure tokens of his sanctity, the great number of cures I have heard worked on the bodies of the sick have, up to the present, not been recorded in writing.

But more splendid than the miracles were his sublime character and burning zeal, which indisputably proved him a true vessel of honor and grace, a vessel adorned with every precious stone. His mind always retained its usual calm, unless he was stirred by compassion and mercy; and, because a joyful heart begets a cheerful face, he manifested the peaceful harmony within his soul by his cordial manner and his pleasant countenance. So steadfastly did he adhere to a decision reached before God that he seldom, if ever, changed a resolve born of due reflection. And, while the joy which shone in his features bore witness to a clear conscience, the light of his countenance was not cast down to the ground.

This cheerfulness is what enabled him so easily to win everyone's affection, for, as soon as they looked at him, they were captivated. No matter where he happened to be, whether on a journey with his companions or in the house of a stranger, or even in the presence of princes, prelates, or other dignitaries, his conversation was always edifying and abounded with allusions which would draw his hearers toward love for Christ and away from love of the world. At all times his words and his works proclaimed him a man of the Gospel. During the day, none was more affable, none more pleasant to his brethren or associates.

At night none was more instant in prayer or watching. In the evening, tears found a place with him and, in the morning, gladness. The daytime he shared with his neighbor, but the night he dedicated to God, for he knew that, in the daytime, God has commanded His mercy, and a canticle to Him in the night. He wept frequently; indeed, his tears were his bread day and night. In the day he shed tears during his Mass and, at night, during his untiring vigils.

Source: Libellus, Bl. Jordan of Saxony

ANTIPHON FOR CONFESSORS

The choir sings:

O successores fortissimi leonis,
inter templum et altare
dominantes in ministracione eius
sicut angeli sonant in laudibus
et sicut assunt populis in adiutorio,
vos estis inter illos qui hec faciunt,
semper curam habentes in officio Agni.

*O successors of the mightiest Lion,
between the temple and the altar
commanding in his service:
as angels sing in praise resounding
and quicken to defend the people with their aid,
so are you among them as they do these things
keep ever carefully in the service of the Lamb.*

Words and music: St. Hildegard of Bingen

COLLECT

O God, who were pleased to illumine your Church by the merits and teaching of Saint Dominic, your confessor and our Father, grant, through his intercession, that she may never be lacking in temporal help and may ever advance in spiritual growth. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Amen.

All sit

MOTET

The choir sings:

O quam gloriosum est regnum,
in quo cum Christo gaudent omnes Sancti!
Amicti stolis albis,
sequuntur Agnum, quocumque ierit.

*O how glorious is the kingdom
in which all the saints rejoice with Christ!
Clad in robes of white,
they follow the Lamb wherever he goes.*

Words: Magnificat Antiphon for Second Vespers of All Saints

Music: Tomás Luis de Victoria

REFLECTION

Rev. John Paul Walker, O.P.

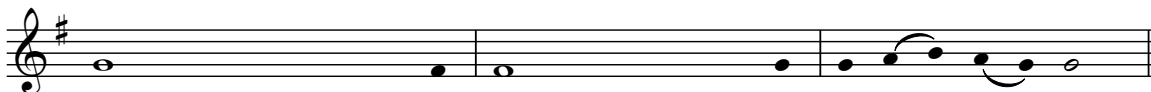
THE OFFICE OF COMPLINE

DEUS, IN ADIUTORIUM

All stand

Cantor: O God, come to my as - sist-ance. *All:* O Lord, make haste to help me.

Glory to the Father and to the Son, and to the Holy Spi - rit.



as it was in the beginning is now, and will be forever. A- men. Al - le - lu - ia.

EXAMINATION OF CONSCIENCE

All kneel

I confess to Almighty God, to Blessed Mary ever-Virgin, to Blessed Dominic our Father, to all the saints, and to you, my brothers and sisters, that I have sinned through my own fault, in my thoughts and in my words, in what I have done and in what I have failed to do. I beseech you to pray for me.

May Almighty God have mercy on us, forgive us our sins, free us from all evil, strengthen and confirm us in every good work, and bring us to everlasting life.

Amen.

HYMN

All stand and sing:



1. All praise to thee, my God, this night, for all the bless-ings of the light:
2. For - give me, Lord, for thy dear Son, the ill that I this day have done,
3. O may my soul on thee re - pose, and with sweet sleep mine eye - lids close.
4. Praise God, from whom all bless-ings flow, praise him, all crea-tures here be - low;



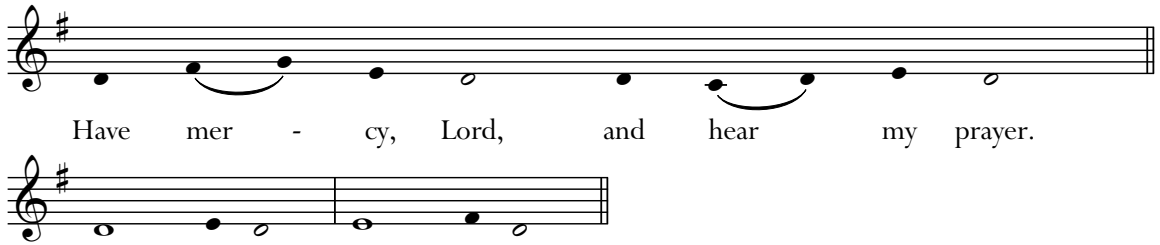
Keep me, O keep me, King of kings, be-neath thine own al-might - y wings.
That with the world, my - self, and thee, I, ere I sleep, at peace may be.
Sleep that shall me more vi - g'rous make to serve my God when I a - wake.
Praise him a - bove ye heav'n - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Thomas Ken

Music: Thomas Tallis

PSALM 4

All sit and chant the psalm, alternating sides of the church:



Cantor: When I call, answer me, O God of justice;
from anguish you released me, have mercy and hear me!

Left side: O men, how long will your hearts be closed,
will you love what is futile and see what is false?

Right side: It is the Lord who grants favors to those whom he loves;
the Lord hears me whenever I call him.

Left side: Fear him; do not sin: ponder on your bed and be still
Make justice your sacrifice, and trust in the Lord.

Right side: “What can bring us happiness?” many say.
Let the light of your face shine on us, O Lord.

Left side: You have put into my heart a greater joy
than they have from abundance of corn and new wine.

Right side: I will lie down in peace and sleep comes at once
for you alone, Lord, make me dwell in safety.

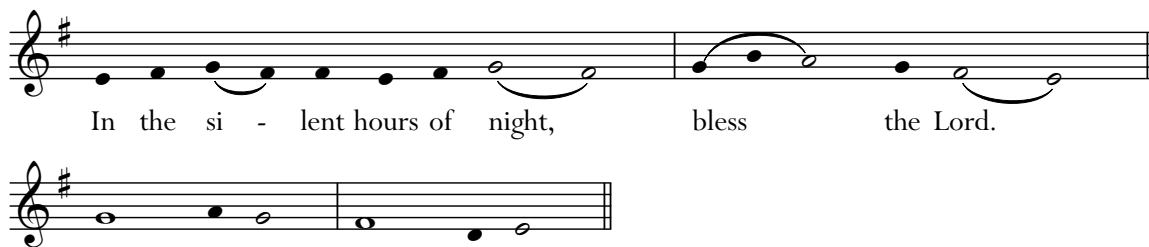
Cantor: Glory to the Father, and to the Son,
and to the Holy Spirit:

All: As it was in the beginning, is now,
and will be forever. Amen.

All repeat the antiphon.

PSALM 134

All chant the psalm, alternating sides of the church:



Cantor: O come, bless the Lord,
all you who serve the Lord,

Left side: who stand in the house of the Lord,
in the courts of the house of our God.

Right side: Lift up your hands to the holy place
and bless the Lord through the Night.

Left side: May the Lord bless you from Zion,
he who made both heaven and earth.

Cantor: Glory to the Father, and to the Son,
and to the Holy Spirit:

All: as it was in the beginning, is now,
and will be forever. Amen.

All repeat the antiphon.


READING

Deuteronomy 6:4–7

Hear, O Israel: the Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.


RESPONSORY

Cantor:




In - to your hands, Lord, I com - mend my spi - rit.

All:




In - to your hands, Lord, I com - mend my spi - rit.

Cantor:




You have re - deemed us, Lord God of truth.

All:




I com - mend my spi - rit.

Cantor:



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spi - rit.


All:




In - to your hands, Lord, I com - mend my spi - rit.

NUNC DIMITTIS

All chant the canticle, alternating sides of the church:

Cantor:  *All:*

Pro- tect us, Lord, as we stay a- wake; watch o- ver us as we sleep,
that a- wake, we may keep watch with Christ, and a - sleep, rest in his peace.



Cantor: Lord, now you let your servant go in peace;
your word has been fulfilled:

Left side: my own eyes have seen the salvation
which you have prepared in the sight of every people:

Right side: a light to reveal you to the nations
and the glory of your people Israel.

Cantor: Glory to the Father, and to the Son,
and to the Holy Spirit:

All: as it was in the beginning, is now,
and will be for ever. Amen.

PRAYER

Let us pray: Lord, we beg you to visit this house and banish from it all the deadly power of the enemy. May your holy angels dwell here to keep us in peace, and may your blessing be upon us always. We ask this through Christ our Lord.

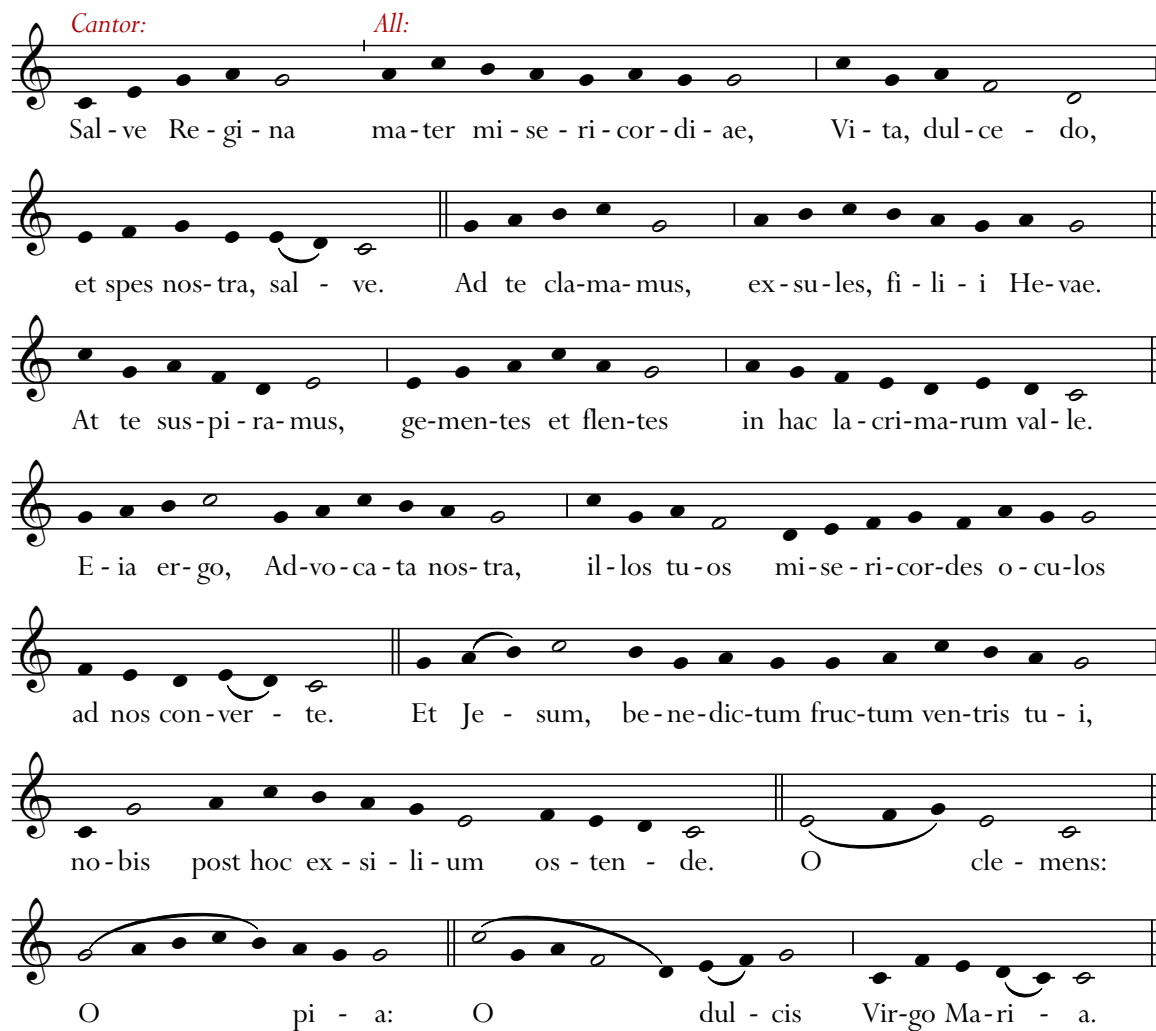
Amen.

May the all-powerful Lord grant us a restful night and a peaceful death.

Amen.

SALVE REGINA

Cantor: *All:*



Sal - ve Re - gi - na ma - ter mi - se - ri - cor - di - ae, Vi - ta, dul - ce - do,

et spes nos - tra, sal - ve. Ad te cla - ma - mus, ex - su - les, fi - li - i He - vae.

At te sus - pi - ra - mus, ge - men - tes et flen - tes in hac la - cri - ma - rum val - le.

E - ia er - go, Ad - vo - ca - ta nos - tra, il - los tu - os mi - se - ri - cor - des o - cu - los

ad nos con - ver - te. Et Je - sum, be - ne - dic - tum fruc - tum ven - tris tu - i,

no - bis post hoc ex - si - li - um os - ten - de. O cle - mens:

O pi - a: O dul - cis Vir - go Ma - ri - a.

PROCESSION OF RELICS

The celebrant and servers process with the reliquary as all sing the Litany of the Saints:

The musical score is written on six staves, each with a treble clef and a key signature of one sharp (F#). The lyrics are written below the notes. The score is divided into two main sections: the first four staves (1-4) and the last two staves (5-6). Each staff has a 'Cantor:' part and an 'All:' part. The lyrics are: 'Lord, have mer - cy.', 'Christ, have mer - cy.', 'Lord, have mer - cy.', 'Lord, have mer - cy.', 'Saint N. pray for us.', 'Christ, hear us.', 'Christ, gra - cious - ly hear us.', 'Christ, gra - cious - ly hear us.'.

Cantor: Lord, have mer - cy. *All:* Lord, have mer - cy.

Cantor: Christ, have mer - cy. *All:* Christ, have mer - cy.

Cantor: Lord, have mer - cy. *All:* Lord, have mer - cy.

Cantor: Saint N. *All:* pray for us.

Cantor: Christ, hear us. *All:* Christ, hear us.

Cantor: Christ, gra - cious - ly hear us. *All:* Christ, gra - cious - ly hear us.

BLESSING

All stand

Let us pray. O Lord Jesus Christ, Crown of your saints, have mercy on all your people, who are called by your Name, and by the merits of all your saints be merciful to our iniquities. Remember all the faithfulness and the love which they kept always to you even unto death. Behold, their innocent blood so ruthlessly shed cries unto you from the ground, beseeching your mercy. Be appeased, our Lord, by their merits which we now offer you, and grant us to enjoy their company in heaven, on whose merits and patronage we rely on earth. Who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

Words: St. Gertrude

May the souls of the faithful departed through the mercy of God rest in peace.

And rise in glory. Alleluia.

May almighty God bless you, the Father, and the Son, and the Holy Spirit.

Amen.

HYMN

For All the Saints

Saint Michael Hymnal 512: Verses 1, 4, and 6

VOLUNTARY

O wie selig seid ihr doch, ihr Frommen, Op. 122, No. 7

Johannes Brahms

The organ voluntary is based on the following text, given here for meditation:

*Oh, how blest are you, you saints, who have come to God through death!
You have escaped all the hardship that still holds us ransom.*

LIST OF SAINTS REPRESENTED IN THE RELIQUARY

Relic of the True Cross

St. Gertrude

Apostles and Evangelists

St. Andrew

St. Barnabas

St. Bartholomew

St. James the Greater

St. James the Less

St. Jude Thaddaeus

St. Luke

St. Mark

St. Matthew

St. Matthias

St. Philip

St. Simon

St. Thomas

Dominican Saints and Blessed

St. Agnes of Montepulciano

St. Albert the Great

St. Antoninus

St. Catherine de Ricci

St. Catherine of Siena

St. Dominic de Guzman

St. Hyacinth

Bl. Imelda Lambertini

St. Louis Bertrand

St. Louis Grignon de Montfort

St. Margaret of Castello

St. Margaret of Hungary

Dominican Saints and Blessed (*cont.*)

St. Martin de Porres

St. Pius V

St. Raymond of Penyafort

St. Rose of Lima

St. Thomas Aquinas

Bl. Villana de'Botti

St. Vincent Ferrer

Other Saints and Blessed

St. Elizabeth Ann Seton

St. Angela Merici

St. Basil the Great

St. Blaise

St. Clement

St. Cletus

St. Cornelius

St. Dominic Savio

St. Flavian

St. George

St. Ignatius of Antioch

St. John Vianney

St. Lawrence

St. Marcellinus

St. Maurice

St. Melchiades

St. Paul of the Cross

St. Sebastian

St. Stephen

St. Maria Goretti

St. Pius X

Bl. Michael McGivney