

HOW TO PRAY THE CHAPLET OF THE HOLY FACE OF JESUS

This chaplet consists of a circlet of beads, a pendant of beads, a square medal which joins the circlet to the pendant and, to terminate the pendant, a medal of the Holy Face and a cross. The terminus medal is oval in shape. It depicts the Holy Face of Jesus on the obverse side and, on the reverse side, the sentence “Pray for us”. The cross or crucifix is joined to this same medal so that both are joined to the pendant at the same link or place.

The pendant consists of one large or separated bead, three small or nearly-joined beads (called ‘joined beads’ here) and another separated or large bead. The joining medal is square in shape. It depicts the Holy Face of Jesus on its obverse side and a figure of Our Lady of Mount Carmel—Virgin and Child—on its reverse side. Devotees of this cult also wear a square medal bearing the Face of Jesus. The square shape represents the sudarium, the burial face-cloth of Jesus. The cult of the Holy Face also honours the vernicle, the cloth used by St. Veronica to wipe the Face of Jesus during the Carrying of the Cross.

The circlet consists of five sets of six small or joined beads. The joining centrepiece medal separates two of these sets from each other. The other sets are separated from each other by a single large or separated bead. Therefore, the circlet consists *in toto* of thirty small or joined beads plus four large or joined beads, plus the joining medal (centrepiece).

On the pendant cross, the suppliant makes the *Signum Crucis*. On the medal to which it is joined, he or she says the versicle and response, “*V. Incline unto mine aid, O God. R. O Lord, make hence to help me.*” and then states an intention. Moving to the first bead on the pendant, say a Glory and then “My

Jesus, mercy”. On the next three beads of the pendant, say three Glories to honour the Three Persons of the Blessed Trinity, Each in turn.

On the pendant bead that is nearest the centrepiece, consider the wounds suffered by our Lord in his Face in His sense of touch and say a Glory and “My Jesus, mercy”. Now, on each of the small beads, consider one of these afflictions while saying, “Arise, O Lord, and let Thine enemies be scattered, and let them that hate Thee fly before Thy Face”. When said with faith from the heart, this Biblical sentence is said to be the most effective way possible to drive away demons. Demons will flee upon hearing it.

Follow the same procedure for the other sets of beads. Each set honours a sense by which our Blessed Lord was afflicted in His Sacred Face at the Passion. The first set honours the sense of touch of our Lord in His Face; the second, His sense of hearing; the third, His sense of sight; the fourth, His sense of smell; the last, His sense of taste. Following are meditations for each bead.

First Set of Beads: Sense of Touch in our Lord’s Holy Face

1. Jesus is kissed by Judas in betrayal of Him.
2. The infamous servant of Annas unjustly slaps the Holy Face of Jesus.
3. The servants of the High Priest blindfold Jesus and spit upon His Sacred Face.
4. Both the servants of Caiaphas and the soldiers of Pilate smite Jesus on His Holy Face
5. The Crown of Thorns wounds the brow of our Blessed Saviour.
6. Tears of Blood run down the Cheeks of Jesus on the Cross.

Second Set of Beads: Sense of Hearing

1. Jesus hears the cock crow twice, knowing that Peter has therefore denied Him thrice.
2. Jesus is denounced by false witnesses at the tribunals of Jerusalem.
3. Jesus is mocked by Herod.
4. Jesus is demanded for Crucifixion by the Jews, and Pilate pronounces the fatal sentence.
5. Jesus is mocked by the soldiers in the courtyard: "Hail, King of the Jews!".
6. Jesus is insulted by the Jews as He hangs upon the Cross for mankind's redemption.

Third Set of Beads: Sense of Sight

1. Jesus points to Jerusalem and laments that that City will not come to God.
2. Jesus finds the three Apostles asleep in the Garden: "Sleepers, awake!".
3. Jesus witnesses the flight of his Apostles at the time of His arrest.
4. Jesus sees the white robe of Herod being imposed on Him to mock His purity.
5. Jesus sees the purple robe of the soldiers imposed on Him to mock His majesty.
6. Jesus sees the beam of the Cross which He must carry to Calvary.

Fourth Set of Beads: Sense of Smell

1. Jesus smells the perfumes of the privileged in the courts of Jerusalem.
2. Deprived of food during his imprisonment, Jesus smells the victuals being cooked by his tormentors.
3. Jesus smells the sweat dripping from his Sacred Body during His Carrying of the Cross.

4. Jesus smells His own vomit during the Carrying of the Cross and Crucifixion.
4. Jesus smells the gall He is given to drink at Golgotha.
6. Nearing death on the Cross, Jesus smells the vinegar which is offered to Him on a reed.

Fifth and Last Set of Beads: Sense of Taste

1. Jesus tastes His own perspiration during the Carrying of the Cross.
2. His Sacred Head forced to the ground in His three falls, Jesus tastes the dust and mire along the way to Calvary.
3. Jesus tastes His own Precious Blood in the Carrying of the Cross and Crucifixion.
4. Jesus tastes the gall given Him to drink at Calvary but drinks no more of it.
5. Jesus tastes of the vinegar given Him to drink on the Cross.
6. During the Crucifixion, Jesus tastes His own bile as He nears death.

Moving onto the pendant, say one Glory and “My Jesus, mercy!”. On each of the next three beads of the pendant, say a Glory for each of our Lord’s years of ministry. On the final bead, say a Glory and “My Jesus, mercy!” to lament the dolours of our Lady.

On the final medal at the end of the pendant, say “O God our Protector, look down upon us and cast Thine eyes upon the face of Thy Christ”.

The thirty-three small beads stand for the thirty-three years of our Lord’s life on earth. The six large beads and the pendant medal (on which prayers are said) stand for the seven virtues. The centrepiece medal is not counted because no prayer is said on it. The pendant cross is not counted, being merely an introductory. There are forty beads in all, figuring the forty days in the wilderness of our Lord and therefore the forty days of Lent.