

**THE MAIN PURPOSE OF THIS DEVOTION  
IS TO MAKE CHRIST LIVE IN THE LIVES OF MEN.**

By contemplating the 34 Mysteries over and over again, the Life of Christ becomes a reality and the main focus-point and a pattern for our lives.

For subject matter on the 34 Mysteries, use the Sacred Scriptures, especially the Gospels.

**THERE IS NO TIME LIMIT:  
ALL THAT IS NECESSARY,  
IS THAT WE RESOLVE TO COMPLETE THIS DEVOTION IN OUR LIFETIME.**

—Fr. Johann Ludwig a Musis

*Nihil Obstat:*  
F. Thomas Bergh, O.S.B., censor deputatus.

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**Jesus Christ is the Beginning, the Middle and the End of all things.**



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# *The Heavenly Court Prayer*

**(A life-long prayer which consists of meditating  
on the entire life and sufferings of Christ)**



## **INTRODUCTION TO THE HEAVENLY COURT PRAYER**

This Way of Prayer, has brought light and comfort to innumerable human hearts during the long years of its existence.

It was St. Lutgarde (b. 1182-d. 6/16/1246) who made the Prayer; a sister of the Third Order of St. Francis, the Foundress and first Reverend Mother of the Convent of St. Clare at Wittichen in the Black Forest. It was however Fr. Johann Ludwig a Musis (also known as Fr. Musaus born 8/8/1599-died 1662), who gave this prayer its written and printed form. This was at Freiburg in the year 1635.

In his research of the records of St. Lutgarde's life, Fr. Johann came upon the fundamentals of the Devotion of the Heavenly Court. He resolved to setting this holy Prayer like a clear—burning torch upon its pole, so that Christian hearts might be kindled and inflamed anew, by the memory of the life, sufferings and death, of their Savior.

He took upon himself the task of striving to spread this devotion so that many might be led by it to the very Heavenly Court where God dwells, and to avert the punishments they deserved.

As Fr. Johann notes, this Devotion sprang from God Himself, and it is He who by His grace moves hearts to use it, because they could not otherwise find so quick and sure entry into His Kingdom.

When unable to obtain for this Devotion a Bull of Approval from the Holy Father because of the political chaos of that time, Fr. Johann consulted His Grace, The Nuncio Skoti, then Papal Nuncio for Switzerland. [\*\*More >\*\*](#)

**AT THE END OF EACH MEDITATION...  
AND  
the 1,000 Our Father's, Hail Mary's and  
Glory Be's  
CONTINUE WITH THE FOLLOWING PRAYER:**

For all these, and more especially for every beat of Thy Heart and every act of love, for all Thy thoughts and desires, for all the silent and the uttered prayers which Thou didst offer while on earth, and still dost offer in the Most Holy Sacrament of the Altar – for all these I tender Thee a thousand thanks, and ask Thee most humbly that Thou wouldst grant to me and to all who have commended themselves to my prayers, or for whom I ought to pray, perfect contrition for our sins and a firm determination never again to offend Thy Divine Majesty, together with the grace of final perseverance.

Grant that I and all men may enjoy Thy grace here, and after this toilsome life is over may be received into the company of Thine elect, and be united with them to the Source of Eternal Joy – which is none but Thou Thyself, O dearest Lord. And may we be permitted to gaze at last on Thy most holy Face, Who with the Father and the Holy Ghost livest and reignest, God, for ever and ever. Amen.

## MEDITATIONS 31—34

31. For Thy wonderful Ascension into Heaven and glorious return to Thy Heavenly Father, when Thine earthly pilgrimage was ended and Thou hadst triumphed victoriously over the world and Satan;
32. For the wonderful fiery Descent of the Holy Ghost on Thy Disciples and Apostles and Thy most beloved Mother on the holy Day of Pentecost;
33. For The lordly triumph Thou didst celebrate when Thou didst assume Thy beloved Mother, body and soul, into Heaven;
34. For Thy festival of joy, in which were associated the Father and the Holy Ghost, at the exaltation of Thy most glorious Mother over all the Choirs of Angels, and at her Coronation as the Queen of Heaven;

## END OF MEDITATIONS

### NOTE:

**See ending Prayer (page 14) which is recited after EACH Mystery Meditation along with the 1,000 Our Father's, 1,000 Hail Mary's and 1,000 Glory Be's**

Nuncio Skoti responded that a Devotion, must in itself, be good and profitable that honored the Divine Savior, and had for its end the contemplation of His most holy and bitter passion and death. After receiving this reply, Fr. Johann realized that there was no need to give the matter any over-anxious thought and that it would be profitable to those who practice this devotion.

Fr. Johann also notes, that the graces that may be obtained through this Devotion of the Heavenly Court, are not granted in order that you may sin more freely. Instead, you must strive to live a life worthy of receiving such great graces.

First, every Christian is bound to use the most necessary means of salvation provided by the Catholic Church, such as the holy Sacraments, without which no form of devotion is pleasing to the Holy Ghost. Only after due reception of the Sacraments is the Heavenly Court Prayer to be offered, so that we may obtain richer gifts of grace, may contemplate the most holy life of Jesus, and likewise may avert the divine punishment we have so well deserved. Moreover, it is best for us to leave the whole result of this prayer to the mercy of God. He will know how to best grant our prayer and will give to us, His children, what we most need at the right time.

Even if this Prayer had not been revealed to St. Lutgarde, it still is highly pleasing to God if we meditate on the holy life and death of our dearest Lord and Savior Jesus Christ and each and every year of His earthly existence. This is most profitable when we particularly honor and meditate these Prayers *from the heart*. As St. Bernard of Clairvaux states, the very least and shortest meditation on the life, sufferings and death of Jesus Christ, is incomparably greater than all other meditations and good works, whatsoever. For in His most holy life, all our salvation and all of our blessedness is to be found.

As you devoutly meditate on this Prayer of the Heavenly Court, gain for yourself and others the grace of entrance to the eternal Court of Heaven. Appease the just anger of God and turn it aside from poor humanity.

**St. LUTGARDE IS PREPARED BY MANY ECSTASIES  
FOR HER HIGH CALLING**

Once, St. Lutgarde heard while in ecstasy, a voice in praise of the Prayer of the Heavenly Court. The Voice from the Divine Mouth of the Heavenly Father spoke the following words: ***“I will send a Prayer into Christendom, a Prayer which shall be uttered in My honor, and of which I Myself will be the Reward.”***

From God the Son came likewise a Voice saying: ***“I will specially guard the bodies and souls of all who seek to honor Me by this Prayer, and will shield them from every transgression and all shameful sins, and fill them to overflowing with My Grace and comfort. With the streams of grace that flow from My innocent bitter passion and death, which avails for the forgiveness of every kind of sin, I will wash them clean from all their past misdeeds, and, adorn and enrich their souls with the beauty of goodness.”***

Similarly, the Holy Spirit stated: ***“I will kindle the fire of My Divine love in all who say this Prayer which I now send into the world, and in all for whom it is said.”***

Then the glorious Mother of God, Queen of Heaven spoke these words: ***“All those who use this Devotion and teach others to use it, will I plunge, by means of my intercession, into the unfathomable ocean of mercy of my most dear Son.”***

Moreover, David in Psalm 83 gives us a slight foretaste of the sweet joy of Heaven, with an intimation that the high degree of happiness is prepared for all who should use this Prayer and that it surpasses the utmost comprehension of angels and of men.

21. For the hard and worse than blasphemous blow Thou didst receive on Thy most Holy Face from a servant of the High Priest;
22. For the copious and most painful blood shedding when every part of Thy most holy Body was torn by the rods and scourges of the executioners;
23. For Thy nakedness, and the bitter shame Thou didst experience when most of Thy garments were torn from Thee and Thou wert thus bound to the pillar before all the crowd;
24. For the jeering, scoffing, and mock genuflections by which Godless Jews ridiculed Thee to Thy holy Face;
25. For the sharp pressure on Thy sacred Head of the crown of thorns, which caused Thy Precious Blood to flow down over Thy Face;
26. For Thy piteous appearance before Pilate, who by his exclamation “Behold The Man” tried to move the people to compassion;
27. For the sentence pronounced on Thee by Pilate, for the manner in which thou wast led forth to die, and for the heavy weight of the Cross;
28. For Thy dolorous meeting with Thy sorrow-stricken Mother and the other holy women who had followed Thee on the Path to Calvary and shed tears of pity over Thee;
29. For the painful removal of most of Thy clothing to the renewal of Thy wounds, and for the merciless nailing to the wood of the Cross, as also for all the priceless words spoken on the Cross, and the final surrender of Thy Spirit;
30. For Thy glorious Resurrection on the third day after Thy sufferings, when Thou didst appear to Thy Mother, Thy Disciples and Apostles, and after that to many others;



## MEDITATIONS 11—20

11. For Thy most dear Mother's anxious search for Thee, and then her joyful finding of Thee amid the doctors in the Temple, after she had sought Thee for three days with bitter grief and pain;
12. For the submission Thou didst show to Mary and Joseph at Nazareth rendering them all manner of humble, filial services;
13. For all Thy holy teaching and preaching, for Thy hard and dangerous journeys, and especially for all the fatigue and toil Thou didst undergo for our salvation;
14. For Thy most holy fast of forty days, and Thy constant, fervent prayers in the desert;
15. For Thy great and glorious miracles, worked to convince the stubborn Jews;
16. For Thine agonized prayer and bloody sweat in the Garden of Gethsemane, when shuddering and sorrowful unto death, Thou wert yet perfectly resigned to Thy Father's Will;
17. For the false kiss with which the faithless Judas betrayed Thee and delivered Thee into the hands of wicked men;
18. For the painful bands and cruel cords of Thine infamous captors, and for their grievous dragging and pulling of Thee over stones and through water and briars;
19. For the many false accusations devised and brought against Thy most holy Person before Annas and Caiaphas, Pilate and Herod;
20. For the most painful treatment meted out to Thee when Thou was ignominiously drawn from one unjust Judge to another;

## THE THINGS LUTGARDE SAW IN HEAVEN

Once, while speaking with a religious sister on heavenly and spiritual matters, searching for a fresh means to appease the wrath of God, both were overcome with so intense a longing for the salvation and rescue of sinners that out of pity for sinners, their hearts were consumed with a hot and fiery love for both God and their fellowmen.

As they spoke together, both were overpowered by ecstasy, and laid in that state as though dead for four whole days. While their bodies laid thus, they themselves were led in spirit into the clear light of eternal joy, and they saw the whole heavenly host and the Most Holy, Undivided Trinity.

During the four long unbroken days when the holy servant of God and her spiritual sister lay on the ground as though dead, they saw how the Heavenly Court was so exquisitely adorned and ordered with such beauty and regularity that their hearts were not able to grasp it nor their lips to express it.

They saw how the Most Holy Trinity lit up the whole of Heaven with an unutterably clear light; and how the noble Queen Mary, as Mother of the eternal Wisdom, shone with a radiance incomparably more beautiful than does the hottest mid-day sun.

And this all high and holy Court resounds with the most entrancing music, and with the songs of the dear Angels.

**THERE** the holy patriarchs and prophets, who had foretold the coming of the Redeemer and longed after it with so great a longing, lifted up their voices in merry gladness.

**THERE** the holy Apostles sit as Judges, because they forsook all on earth to follow Christ, their Lord and Master; and beside them sit the Evangelists, who did so faithfully transmit to us the teaching, life, and miracles of Christ, leaving behind them a record for all future generations of men.

**THERE** the glorious martyrs reign in triumph – they who yielded up their bodies to a thousand kinds of pain and martyrdom for love of Christ, and by the shedding of their blood deserved to win a heavenly crown.

**THERE** stand all glad and joyous the holy priests and confessors who witnessed to the Name of God openly and boldly; and by their side are all the holy virgins, who led down here a life austere and upright, chaste and mortified, silent and hidden.

*Continued on page 5 >*

And all these together encircle the vast hall of Heaven like a garland of beautiful red roses and glorious white lilies, filling it with the sweetest perfume, all the while they sing to the Most High God their ceaseless hymn of praise.

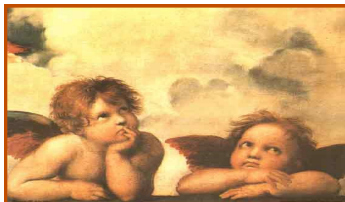
Last of all, St. Lutgarde and the Sister saw a great company that no man could number, who by the earnest pursuit of good works had laid hold of salvation, and through the conquest of self, the world, and Satan, had deserved to enter in the company of the blessed.

Now it was revealed to our Saints that in one particular quarter of the Holy City reigned the greatest joy of all the Heavenly Court. Here existed, as it were, a very overflow of happiness, for here the all-sweet odour of Divine love and of every conceivable goodness and virtue, was united to the most soul-entrancing music of the great Song of Praise.

The least little gleam from this spot surpasses all the gleam of a hundred thousand earthly suns. So far indeed does it surpass them, that it was quite useless to try to describe it.”

***THE PRIVILEGES AND LIBERTIES  
OF THE HEAVENLY COURT***

1. Love without Suffering
2. Eternal Life without Death
3. Eternal Youth without Age
4. Riches without Poverty
5. Unfailing Health without Sickness
6. Unspeakable Joy without Grief
7. Everlasting Peace, and the Perpetual Grace of God



1. For Thy choice from all Eternity of the Most Blessed Virgin Mary to be the Mother of God;
2. For her Immaculate Conception, and her preservation from every spot of original sin, in which all other mortals are conceived and born;
3. For the most pure nativity of Thy Immaculate Mother, which shed a light over the whole world and caused joy in Heaven;
4. For Thine own wonderful Conception by the power of the Holy Ghost in the virgin womb of Thy chosen Mother which was announced by the Archangel Gabriel;
5. For the first journey Thou didst take, hidden in the most pure womb of Thy Holy Mother, a journey over the hills to Thy cousin Elizabeth and her child John – John who, even as Thou didst, then lay hidden;
6. For Thy holy Nativity, when Thou didst come into the world in the Greatest poverty and wast born in a stable amid senseless beasts, without even a pillow on which to lay Thy Sacred Head, or clothes wherewith to Warm and protect Thy tender limbs;
7. For the great honour Thou didst vouchsafe to receive from the Adoration of the Three wise Men and from their costly symbolic gifts—gold, frankincense and myrrh;
8. For Thy first blood-shedding at the Circumcision, which Thou didst suffer for our sakes and out of humble obedience to the Law of Moses;
9. For Thy most holy Presentation in the Temple at Jerusalem by Thy Blessed Mother, in accordance with the Law of Moses;
10. For the bitter persecution which began even with Thy tenderest years, and which drove Thee into the godless land of Egypt and kept Thee there for a long space of time;

**THE PRAYER OF THE HEAVENLY COURT**

(Prayer said **before** beginning each meditation)

O, all-holy and all-merciful Redeemer, Source of all graces, and our most kind Jesus! Out of incomprehensible love for us poor children of Eve, hast thou left thy seat on the right hand of Thy Heavenly Father, and willed to clothe Thyself with our helplessness and poverty.

Nay, the more surely to win us to love Thee in return, Thou hast made Thyself helpless and poor beyond us all. No possible trouble, no possible toil, hast Thou spared Thyself in order to save us from the wicked enemy, and make us the children of Thy Father in Heaven.

Bitterly do I grieve that up till now, I, a valueless and wretched worm of earth, have so little understood the excess of Thy Love, and have given Thee such poor thanks for all the hardships, pains and martyrdom Thou hast borne for me.

And therefore do I now offer up to Thee this my unworthy prayer, in honour of Thy most holy life and sufferings and death, and of every year and day and hour Thou didst spend on earth for the salvation of lost and sinful men.

And I offer Thee too, from the inmost depths of my heart, all the myriad acts of praise and love and gratitude of the nine Choirs of holy Angels, and indeed of all creatures from the first moment of their creation until now, and all the acts made by the Most Blessed Virgin Mary with the greatest possible love and devotion since her Immaculate Conception to this very day, together with those she will not cease to make through all the instants of Eternity.

And I offer Thee these acts that I may thank Thee perfectly for all Thou hast done for me:

**MEDITATIONS 1—34 BEGIN ON PAGE 10 >**

“Then St. Lutgarde (a medieval mystic) and the other devout sister saw how the Queen of Heaven held a Court, after the fashion of the great on earth. And they understood that the Court was held in praise of God, the Eternal King, and in honour of the Most Holy Trinity.

And at the same time they were shown what manner of men are to be admitted to the Holy Court of the glorious Queen of Heaven.

**These men are indeed diverse:**

**Firstly**, those who give themselves up to contemplating, imitating, and tenderly pitying the all-holy life and sufferings and death of our Saviour Christ, and who have a heartfelt and compassionate devotion to the sorrowful Mother of God, Mary of Many Sorrows.

**Secondly**, those who lead an exemplary and edifying life, detached from all the passions of earth, whose whole desire and longing, will and heart, are fixed upon Eternity alone.

**Thirdly**, those who are patient in adversity, and place all their trust and confidence and hope in God.

**Fourthly**, those who are peaceable, loving, humble of heart, despisers of their own selves.

Such as these are qualified to enter the Heavenly Court. These are they who in the world beyond the grave will merrily come to the Heavenly Court and there be crowned by God with a crown of honour.

On St. Lutgarde fell the task (as once on St. John the Baptist) to serve her Lord by preparing a path. **“It is not enough,”** said Jesus to her, **“that men should learn through thee the excellence of the reward of Heaven; thou must also point out the road which leads to their eternal possession.”**

According to the design of God, St. Lutgarde might not teach her fellowmen the four great qualifications for entrance into the Heavenly Court before she herself had obtained a complete mastery and understanding of them. It was no easy matter that God lead her along the divine Ways.

Great must have been His care to give her a most exact and thorough knowledge of these four Ways, and this He did partly by direct illumination and partly by means of His holy Saints, whom over and over He sent down to St. Lutgarde’s poor cell.

Thus said Our Lord to her: **“A man is on his way to Me and coming to Me when he speaks thus: ‘I have nothing good in me; I can do nothing good without God; I am not deserving of any grace.’ When these are a man’s convictions, they bear him along so far on his way to Me, that with all haste I go forth to meet him.”**

**HOW A WOMAN FREES HER MOTHER  
FROM PURGATORY  
BY MEANS OF THE HEAVENLY COURT PRAYER**

Among many others to whom God disclosed the Prayer of the Heavenly Court, a certain woman who had undertaken it on behalf of her own mother, did most particularly experience its holy and wonderful power.

After she had finished the Prayer, she saw in spirit her dead mother in the midst of a great company of people, walking in a fair and spacious meadow wherein grew all manner of beautiful and fragrant flowers. And when she accosted her mother, she got this answer: "Speak to her who walks last of all in the company." The daughter therefore, let all the happy crowd pass by, until she perceived at the rear of the procession a marvelously beautiful Queen, who shone with greater brilliance than the sun.

"O most wonderful and beautiful Queen!" cried the woman, with deepest humility, "let it not anger thee, I meekly pray, if I beg thee to tell me what people these may be whose footsteps cause no hurt at all to flowers or grass."

The Queen of Heaven made answer: "*These are they who have been saved by the Prayer of the Heavenly Court, and I conduct them myself into the Land of Eternal Life where their joy shall never end.*"

*"And, along with this vast company, I will come to the deathbed of every soul who has said this Prayer, or for whom another has said it. All such souls will I protect from evil spirits in their last hour, and will lead them to my dearest Son in the Land of Eternal Bliss, and He Himself will be their Everlasting Reward."*

To this, the Reverend Fr. Musaus adds: "O, if only men would prize as they deserve to be prized the merits of this Prayer and the joys which flow from it! Then, indeed, would they hold it in right high honour, nor would they so easily let slide many a time an opportunity of using it." Pg. 7

**NOTE: While praying this Heavenly Court Prayer, you may use your Rosary Beads to keep count as each decade has 10 beads for the Hail Mary (5 decades = 50 prayers) - we have provided a grid for you to check off a block of 50 prayers when you completed them. P = OUR FATHER ..... A = HAIL MARY ..... G = GLORY BE.**

**THE PROMISES OF THE HEAVENLY COURT PRAYER**

Quite remarkable are the words in which Our Lord revealed to His servant Lutgarde the merit and power of the Devotion of the Heavenly Court, and the exceeding great pleasure which He Himself took in it.

"Whosoever," said Jesus to her, "shall piously and devoutly recite this Prayer, to him will I in My great mercy give **thirty-four human souls**; that is to say, for his sake I will **rescue from everlasting death**, thirty-four human souls who had otherwise died in sin. "For his sake too, I will **release thirty-four souls from Purgatory**. But as for the man himself who had made this Prayer, his reward shall be multiplied as the grass of the field, whose blades no one can number.

"If a man would take the direct path to My treasure-room, let him exercise himself in meditating on My life and My love, and give up his own will. If a man would but consider what I have done for him and all I have given him, never again would he so rouse My anger.

"And even should such a man [**who piously and devoutly recites this Prayer**] have always acted in times past against My Will, yet as soon as ever he begins this Prayer with grief and contrition for his sins, and a firm purpose of amendment, I will forgive all his iniquities; nor will I ever remember his misdeeds in Eternity, but will utterly remit and forget them.

"And if such a man, during the course of this Prayer, (and before completing this devotion), should be called to depart from this transitory life, then will I come with My Angels to accompany him on his last journey, and to the sound of celestial music will conduct his soul to the threshold of Eternity, where I Myself dwell, and where he shall rejoice forever in the company of My Mother, the constant Advocate of Sinners, and of all My Saints."

Dividing His life and suffering into 34 Mysteries, Our Lord requested that we say 1,000 Our Father's, 1,000 Hail Mary's and 1,000 Glory Be's for each Mystery and for the most spiritual merit, picture in our mind the Meditation of the Mystery as we say that prayer.

**NOTE:**

Moreover, St. Lutgarde permitted an alteration to those who use the Devotion more frequently. Instead of the continued repetition of each thousand Our Fathers, Hail Mary's and Glory Be's, for EACH MEDITATION, the way of the Cross is recommended as a suitable substitute. However, those who pray the 34,000 Our Father's, Hail Mary's and Glory Be's, certainly gain far more indulgences and merits than those who use the substitute prayer.





