

Supplement to the Divine Office
for the use of
the Society of Mary, Mother of Priests

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Dear reader,

This is not in any sense an official publication of the Sodality or the Sodality Council.

We are still very much a community in formation, and still very small.

This is a compilation by me, one priest of the Sodality, reflecting the growing sense of a spirituality that draws from the French School, the Marist tradition, and, through our first admissions at Aylesford Priory, the Marian devotion of the Carmelites.

I present this as a text for prayer. In due course it will change and evolve, celebrations may be added or removed. It is a starting place.

As will be seen the format reflects *The Divine Office* but all the material may be used with *Common Worship Daily Prayer*.

From the very start the Sodality has sought a renewed piety, a true and appropriate sentiment and devotion, particularly in the hearts of Jesus and Mary, and under the patronage of the saints. I believe this collection of material, mainly from the Proper Offices of various Congregations of Religious reflects that.

In due course we will produce a set of Mass Propers to match this collection.

The only important thing is that this material is prayed and aids us, through the prayer of the saints and in the hearts of Jesus and Mary, to grow in holiness.

With my prayers and every blessing,

Fr Richard Peers SMMS
Superior

7 June, 2016

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Celebrations for the Sodality of Mary, Mother of Priests

The Celebrations in the Sanctorale section reflect the developing spirituality of the Sodality of Mary, Mother of Priests.

In addition to those feasts mentioned in The Manual:

Carmelite

The first admissions to the Sodality were made at Aylesford Priory around the relics of St Simon Stock, the Sanctorale includes, therefore:

- 16 May St Simon Stock
- 17 July Our Lady of Mount Carmel
- 20 July St Elijah the Prophet
- 26 August The Transverberation of St Theresa of Avila

Sulpician

- 17 January St Sulpice
- 19 January The Interior Life of the Blessed Virgin Mary Christ the Priest (Thursday after Pentecost)
- 22 October The Interior Life of Our Lord

Marist

Sodalists will also wish to observe the first Marist martyr:

- 28 April St Peter Chanel

27 May, 2015, the feast of St Augustine of Canterbury marks the first gathering of those called to form a new community

17 February, 2016, the Seven Holy Founders of the Servite Order, the first admissions were made.

Antiphon 2



iv You have redeemed us from every tribe and tongue and people and nation and made us priests

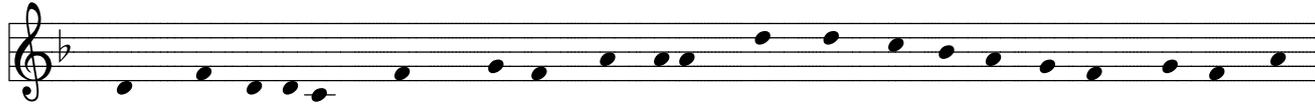


to our God.



Psalm 116 / 117

Antiphon 3



i He learnt to obey through suffering, and having been made perfect he was acclaimed by God



high priest of the order of Mel-chis-e-dek.



Canticle Phil 2:6-11

Hebrews 7:24-25

Jesus because he remains forever can never lose his priesthood. It follows then, his power to save is utterly certain, since he is living for ever to intercede for all who come to God through him.

Responsory

R We have peace with God through our Lord Jesus Christ.

V We boast in the hope of the glory of God.

R Glory be.

Magnificat



i He became for all who obey him the source of eternal salvation and was acclaimed by God with



the title of High Priest of the order of Melchisedek.



Intercessions

Our Saviour has made us a kingdom and a priesthood to offer sacrifices acceptable to God.

Therefore, we gratefully call upon him:

Keep us faithful in your service, Lord.

Christ, true adorer of the Father, your clean oblation is offered by the Church from the rising of the sun till its setting

— unite in one body all who share the one bread.

Watch over the priests and ministers of your Church

— while they preach to others may they be found faithful in your service.

Make perfect in charity all who share the order of priesthood

— and preserve always your faithful in unity of spirit by the bond of peace.

On the evening of this day hear your Church singing your praises

— teach her to glorify your Divine Majesty without ceasing.

To the dead grant the vision of your face

— grant us also the blessedness of contemplating you in heaven.

Our Father

Collect

O God, for your glory and the salvation of the human race,

you appointed your Son as the eternal High Priest;

grant that the people he has gained for you by his blood

may experience the power of his cross and resurrection

through taking part in this remembrance of his priesthood.

(We make our prayer) through our Lord Jesus Christ.

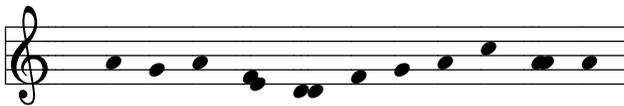
Invitatory antiphon



ii Let us give glory to Christ who has an everlasting Priesthood.



The Office of Readings



Jesus our High Priest, Lord and Mediator,
joyful we praise you, all our race acclaiming
your intercession at the throne of mercy,
before the Father.

Formed by the Spirit through the holy Virgin,
Victim most worthy, you were born to save us;

Child in a manger, with your hands so gentle
you hold creation.

You were anointed with the oil of gladness,
Chrism most holy, given by the Father,
sharing his glory, majesty and honour,
our Priest for ever.

Lord God almighty, bearing our frail nature,
your blood is offered, for our sins the cleansing,
perfect oblation, price of reparation,
from death our freedom.

Christ our Redeemer, on the Cross uplifted,
draw us together, with your love so tender,
that we may praise you, Paraclete and Father,
now and for ever.

Antiphon 1

I have asked my Father; he has given me the nations for my inheritance. *Psalm 2*

Antiphon 2

Christ gave himself up for us, an offering and sacrifice to God. *Psalm 39 / 40*

Antiphon 3

Christ loved the Church and gave himself up for her to make her holy. *Psalm 84 / 85*

V Christ was offered only once to take away the sins of many.

R He achieved the eternal perfection of those he is sanctifying.

First Reading

Hebrews 4:14-5:10

A reading from the letter to the Hebrews

Jesus Christ our supreme pontiff

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.

Every high priest has been taken out of mankind and is appointed to act for men in their relations with God, to offer gifts and sacrifices for sins; and so he can sympathise with those who are ignorant or uncertain because he too lives in the limitations of weakness. That is why he has to make sin offerings for himself as well as for the people. No-one takes this honour on himself, but each one is called by God, as Aaron was. Nor did Christ give himself the glory of becoming high priest, but he had it from the one who said to him: 'You are my Son, today I have become your father', and in another text: 'You are a priest of the order of Melchisedek, and for ever'.

During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation and was acclaimed by God with the title of high priest of the order of Melchisedek.

Responsory

Christ humbled himself * and became obedient unto death.

When he was treated badly, he submitted * and became obedient unto death.

Second Reading

A reading from the Dogmatic Constitution on the Church 'Lumen Gentium' of the Second Vatican Council

All share in the one priesthood of Christ

Christ the Lord, high priest taken from among men, made the new people 'a kingdom of priests to God, his Father'. The baptised, by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood, that through all the works of Christian men they may offer spiritual sacrifices and proclaim the perfection of him who has called them out of darkness into his marvellous light. Therefore, all the disciples of Christ, persevering in prayer and praising God, should present themselves as a sacrifice, living, holy and pleasing to God. They should everywhere on earth bear witness to Christ and give an answer to everyone who asks a reason for the hope of an eternal life which is theirs.

Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are none the less ordered one to another; each in its own proper way shares in the one priesthood of Christ. The ministerial priest, by the sacred power that he has, forms and rules the priestly people; in the person of Christ he effects the Eucharistic sacrifice and offers it to God in the name of all the people. The faithful indeed, by virtue of their royal priesthood, participate in the offering of the Eucharist. They exercise that priesthood, too, by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life, abnegation and active charity.

Responsory

Brothers, I implore you by God's mercy to offer your very selves, a living victim, holy and pleasing to God

* a worship offered by mind and heart.

∨ You are raised into a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ

* a worship offered by mind and heart.

Or

A reading from the writings of Father Baverstock

From 'The Theology of Priesthood' by Fr A H Baverstock

S. Thomas teaches - and the use at ordination of the Veni Creator reinforces his teaching - that the sevenfold gift of the Holy Ghost, given to all Christians in confirmation, is in Holy Orders imparted for the special purpose of the office of a priest. The seven gifts are supernatural habits of the soul, informing the energies of the mind, the will and the affections. Four of them, Wisdom, Understanding, Counsel and Knowledge, are intellectual and constitute a special illumination. Wisdom, that true sense of values which has produced in the Church the great masters of the spiritual life, enables the priest who cultivates it to order his own life and guide other in the practice of Christian ascetics. Understanding illumines him by casting a light upon Christian dogma in its majestic proportions and consistency, and so enables him to preach the gospel to others. Counsel guarantees him an unfailing guidance in his own choice of actions and enables him to advise others. Knowledge helps him to gain the knowledge of his own craft, to equip himself for the discharge of his duties. The central gift of Spiritual Strength, or fortitude, reinforces the energies of the will, imbuing it with the martyr spirit which is courageous to resist the influences of the world, the promptings of a corrupt flesh, and the activities of evil spirits, to mortify self and endure persecution and reproach. Piety and Holy Fear, acting upon the affections, give the priest a special assistance of grace in the cultivation of that spirit of tender devotion and of reverence, so necessary in his calling.

The priestly character formed by these gifts is one of self-sacrifice, of self-oblation to God for man. Thus again the priesthood of the Church reproduces an essential feature of the archetypal priesthood. This character should govern the whole life of a priest in all its activities, so that, whatever he is doing, he does it as a priest 'unto God.' His life becomes, like the life of his great exemplar, a liturgy.

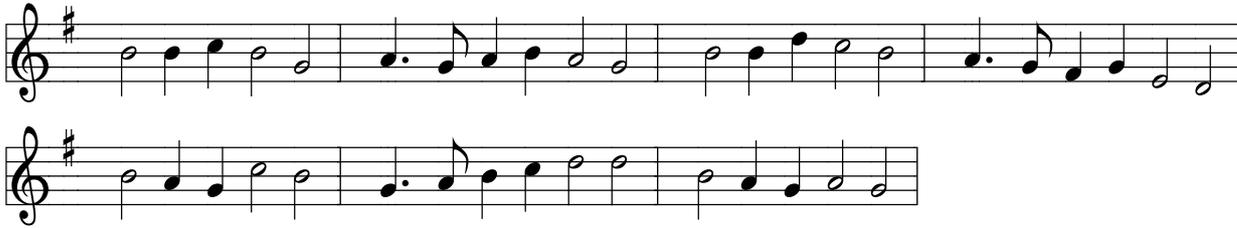
Responsory

Heb 2.4; Eph 4.11-12

God also bore witness by signs and wonders and various miracles and * by gifts of the Holy Spirit distributed according to his own will.

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, * by gifts of the Holy Spirit distributed according to his own will.

Lauds



Earth joins with heaven, echoing your praises,
Christ the Redeemer of the race of Adam
before the Father, as the priest and victim,
our expiation.

Jesus our Saviour, merciful and peaceful,
bearing the sorrow of our mortal burden,
you died to save us, opening for lost ones
portals of heaven.

Rites of the old law by your will completed,
wisdom of prophets brought to human vision,
in heights of heaven is for ever honoured
your new agreement.

Merciful giver of the pact eternal,
you give your body, food of life for ever,
your own oblation, gift of peace and mercy
on every altar.

Christ our Redeemer, on the Cross uplifted,
draw us together, with your love so tender,
that we may praise you, Paraclete and Father,
now and for ever.

Short Reading Hebrews 10:5-10

This is what he said on coming into the world: You wanted no sacrifice or oblation but you gave me a body. You took no pleasure in burnt offering or sacrifice for sin; then I said, 'Here I am, I am coming, to do your will, God.' He is abolishing the first sort to establish the second. And this will was for us to be made holy by the offering of the body of Jesus Christ made once and for all.

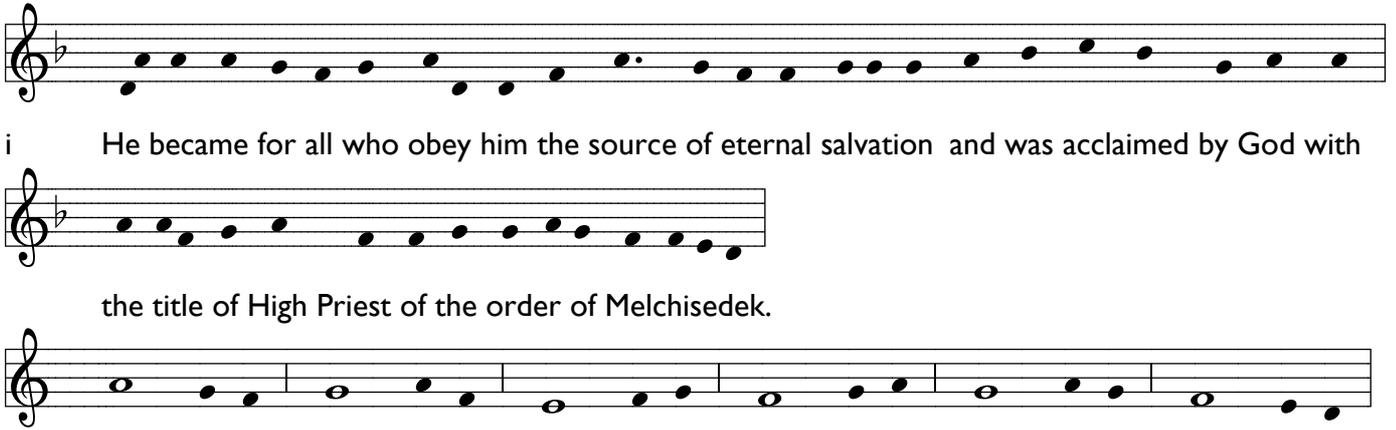
Responsory

R Behold, I come to do your will.

V Your law is deep in my heart.

Glory be.

Benedictus



i He became for all who obey him the source of eternal salvation and was acclaimed by God with

the title of High Priest of the order of Melchisedek.

Intercessions

Jesus Christ, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven: he desired the entire community of mankind to join him in singing this divine song of praise. Hence with confidence we pray:

Lord, grant that we may glorify you.

All powerful king through baptism you have given us a royal priesthood

— grant that we may continually offer you the sacrifice of praise.

Lord of all humanity you came into the world that the name of your Father should be glorified in every place

— strengthen the witness of the Church among the nations.

Lord Jesus grant that all people may be saved

— and come to the knowledge of the truth.

By your help may we praise you through every hour of this day

— and glorify your name in all we do.

Look down with love upon all who have asked our prayers

— fill them with every blessing for body and soul.

Christ the Priest, on the altar of the cross you offered the perfect sacrifice to the Father

— teach us how to offer it in union with you.

Our Father ...

Collect

O God, for your glory and the salvation of the human race,
you appointed your Son as the eternal High Priest;
grant that the people he has gained for you by his blood
may experience the power of his cross and resurrection
through taking part in this remembrance of his priesthood.
(We make our prayer) through our Lord Jesus Christ.

Prayer During the Day

Before Noon

Antiphon

Through Christ we both have access to the Father in the one Spirit.

Hebrews 7:26-27

To suit us, the ideal high priest would have to be holy, innocent and uncontaminated, beyond the influence of sinners, and raised up above the heavens; one who would not need to offer sacrifices every day, as the other high priests do for their own sins and then for those of the people, because he has done this once and for all by offering himself.

V In so far as you share in the sufferings of Christ be glad.

R So that you may enjoy a much greater gladness when his glory is revealed.

Midday

Antiphon

You are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone.

I Peter 2:4-5

Come to the Lord, the living stone, rejected by men but chosen by God and precious to him; set yourselves close to him so that you, too, may be living stones making a spiritual house as a holy priesthood to offer the spiritual sacrifices made acceptable to God through Jesus Christ.

✓ As you have received Jesus as Lord and Christ, live your lives in him.

R Firm in faith, let your hearts overflow with thanksgiving.

Afternoon

Antiphon

To each of us grace has been given according to the measure of the giving of Christ for the building up of his body which is the Church.

I Peter 2:9-10

But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light. Once you were not a people and now you are the People of God; once you were outside the mercy and now you have been given mercy.

✓ Let the peace of Christ reign in your hearts.

R To this you were called together into a single body.

Responsory

R/. We have peace with God through our Lord Jesus Christ.

V/. We boast in the hope of the glory of God.

Glory be.

Magnificat



i Save us, O Saviour of the world. On the cross you redeemed us by the shedding of your



blood. We cry out for your help, O God.



Intercessions

Our Saviour has made us a kingdom and a priesthood to offer sacrifices acceptable to God. Therefore, we gratefully call upon him:

Keep us faithful in your service, Lord.

Christ, true adorer of the Father, your clean oblation is offered by the Church from the rising of the sun till its setting

— unite in one body all who share the one bread.

Watch over the priests and ministers of your Church

— while they preach to others may they be found faithful in your service.

Make perfect in charity all who share the order of priesthood

— and preserve always your faithful in unity of spirit by the bond of peace.

On the evening of this day hear your Church singing your praises

— teach her to glorify your Divine Majesty without ceasing.

To the dead grant the vision of your face

— grant us also the blessedness of contemplating you in heaven.

Our Father

Collect

O God,

for your glory and the salvation of the human race,

you appointed your Son as the eternal High Priest;

grant that the people he has gained for you by his blood

may experience the power of his cross and resurrection

through taking part in this remembrance of his priesthood.

(We make our prayer) through our Lord Jesus Christ.

Immaculate Heart of the Blessed Virgin Mary

Saturday after the Sacred Heart

Lauds

Invitatory antiphon



vii We celebrate the heart of the sinless Virgin Mary: Come, let us worship her Son, Christ the Lord.



O heart of Mary, pure and fair
And free from sin's domain,
In Adam's fall you had no share;
In you there is no stain.

The fairest rose, which grew in thorns,
Your heart so full of grace
With spotless purity adorns
Our sinful fallen race.

The heart of Christ, by God's decree,
Was formed beneath your heart,
We long to love him worthily:
In your love give us part.

His words you pondered in your heart
With contemplation pure;
O may the grace which they impart,
In our weak hearts endure.

Benedictus

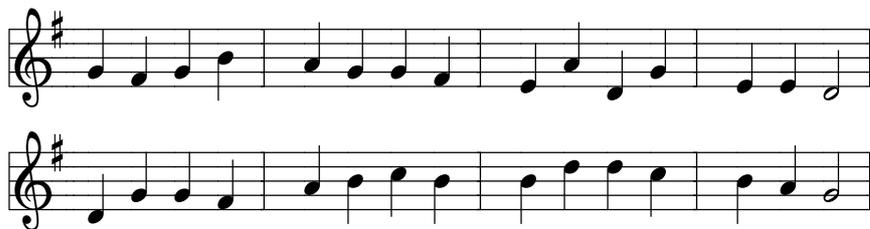


viii Sinless vir-gin, let us follow joyfully in your footsteps; draw us af-ter you in the fragrance



of your ho-liness.





Hear thy children, gentlest Mother,
Pray'rful hearts to thee arise;
Hear us while our evening Ave
Soars beyond the starry skies.

Darkling shadows fall around us,
Stars their silent watches keep;
Hush the heart oppress'd with sorrow,
Dry the tears of those who weep.

Hear, sweet Mother, hear the weary,
Borne upon life's troubled sea;
Gentle guiding Star of Ocean,
Lead thy children home to thee.

Still watch o'er us, dearest Mother,
From thy beauteous throne above;
Guard us from all harm and danger,
'Neath thy shelt'ring wings of love.

Magnificat



vii My heart ex-ults in the Lord; I find my joy in him.



Sanctorale

17 January – Sulpice (Sulpitius the Pious)

Bishop

Second Reading / Non Scriptural reading

A reading from Butler's Lives of the Saints

The life of St Sulpicius (Pius), the second bishop of Bourges of that name, which is one of the few biographies admitted even to be an authentic Merovingian document, does not supply very much detail, but it must have been composed within a few years of the bishop's death, and the sincerity and enthusiasm of the writer are unmistakable. Sulpicius was the son of wealthy parents, who renounced the idea of marriage and devoted himself even from his youth to all kinds of good works, and especially to care for the poor. Being elected bishop, he became the father of his people, defended them against the tyranny of Lullo, the minister of King Dagobert, and, as the effect of a general fast which he imposed for three days, obtained considerate treatment for them under Clovis II, Dagobert's successor. Various miracles, notably the extinction of a great conflagration by making the sign of the cross over it, were attributed to him during his life, and many more took place beside his tomb after death.

The chronological data are scanty, but we know that St Sulpicius attended the Council of Clichy in 627, and that he exchanged letters frequently with St Didier of Cahors, whom he had consecrated bishop in 630. His austerity of life was remarkable. He spent much of the night in prayer, fasted continually, and recited the entire psalter each day.

Towards the end of his days, finding that he could no longer give the same amount of time to the care of the poor and afflicted whom he loved, Sulpicius obtained leave from the king to appoint another bishop in his place, in order that he himself might have more leisure for his works of charity. His death, in 647, was followed by extraordinary scenes of which his biographer was evidently an eye-witness. He compares the outcry and lamentations heard on all sides to the rumbling of thunder, and tells us that at his obsequies the vast throng of people, throwing themselves flat on the ground in their sorrow and despair, rendered it almost impossible for the clergy to carry out the offices. " O good shepherd ", they cried, " guardian of thy people, why dost thou forsake us ? To whom this day dost thou leave us ? " Though the times are far removed from our own, the sketch which his biographer has left us gives an impression of such charity, zeal and strict observance as seems befitting in the patron of that famous Paris seminary which was afterwards to bear his name.

Responsory

Dan 10.19; 1Macc 9.22

And he said, 'O man greatly beloved, fear not, peace be with you; * be strong and of good courage.' Now the rest of the acts of Judas, and his wars and the brave deeds that he did, and his greatness, have not been recorded, for they were very many; * be strong...

Or

A Reading from the Constitution of the Priestly Society of Saint Sulpice

Part II Introduction, Articles 32 - 38

The paths to holiness are substantially the same for all Christians, members of Christ and his brothers and sisters, called to be perfect as their heavenly Father is perfect.

But the Holy Spirit, whose graces are diverse, gives to each person the means of sanctification best suited to that person's duties and needs.

As with their brothers in the presbyteral order, so for the Priests of Saint Sulpice, it is the loyal, persevering exercise of their duties in the Spirit of Christ, which is the authentic means to achieve holiness. All during their lives, in the liturgy of each day, in their ministry exercised in union with the bishop and other priests, they strive to live more and more, in the midst of people, a holiness which may enable them to say with Christ: "For them do I sanctify myself that they also may be sanctified in truth"

Inspired by the grace of the priesthood, the Priests of Saint Sulpice are also led by a living tradition: "The first and final end of this Institute will be to live supremely for God in Christ Jesus, Our Lord. This will be

the one ambition, the one thought, the one action of all: to live the life of Christ inwardly and to show it outwardly in our mortal body”.

The charity of Christ will urge them all the more strongly to be transformed into him since they will have to imitate him in his task of forming the ministers of the Gospel.

“ . . . It seems to me that since the Holy Spirit within us is our true director, as he was that of Our Lord Jesus Christ, we must have a great deal of confidence in this Divine Spirit and abandon ourselves fully to him so that he might guide us”.

In that spirit, the Priests of Saint Sulpice will be united every day all the more deeply to the Paschal Mystery through the celebration of the Eucharist, the very source and summit of their ministry. In the contemplation of the “mystery of faith” they shall allow themselves to be transformed into the image of the Risen Christ and they will unite themselves to his love for all people.

The confreres will strive to nourish their spiritual lives at the “two-fold table of Sacred Scripture and the Eucharist”. They will see in the daily celebration of the Mass an “act of Christ and of the Church, in which priests fulfill their principal function”.

“It is the work of the Blessed Sacrament which helps us die to the world and live for God alone. And even Our Lord asks his disciples to remember his death in their own sacrifice...; if we die to self as Our Lord did, we shall share in the risen life of Jesus Christ”.

“According to Saint Paul, being a living victim, hostiam viventem, does not mean that we merely have the outward appearance of death, but rather that we be alive interiorly, that one’s interior life be like that of the sacred host on the altar... in which there is a divine life, a holy life, a spiritual life of union with God; this is the life of a victim which Saint Paul calls a spiritual reverence and a continual respect for God, an interior devotion rendered to God with the help of the Holy Spirit which Our Lord Jesus Christ intends to give us when we receive the most sacred host in Communion”.

The mysteries of Christ, communicated through the liturgy, do not become truly our own except through an interior assimilation. That is why the Priests of Saint Sulpice, faithful to the tradition of the Church, will meditate on the Scriptures and will give themselves perseveringly to prayer. They will set aside an hour of prayer a day. In filial union with Mary, the perfect model of prayer and the perfect handmaid of the Lord, they will be faithful to the tradition of Marian devotion inherited from their founder.

“I implore you to pray often and vigorously that I might possess an apostolic spirit; ... for if I obtain that grace, I shall neither desire nor request anything further of Our Lord than to preserve it. How much good this spirit would enable us to do! ... How many hearts would be converted; how many souls would return to God; how many blessings there would be everywhere we would go! We must make every effort to obtain this gift”.

“Our risen Lord had an intense desire for the growth of the Church...; that must also be the fervent desire and constant prayer of priests”.

Firmly rooted in the faith, mindful of the Word Incarnate and open to every genuine manifestation of the Spirit, they will help each other in seeking carefully the signs of God and in discerning the workings of his grace in the daily occurrences within their community, the Church and the world.

Experiencing the paschal mystery in their condition of sinful people, they will understand the Gospel call for a conversion of heart as a continuous demand of their faith. They should be faithful in celebrating frequently this mystery of reconciliation in the sacrament of Penance.

Realizing that the disciple is not above his Master, they will recognize, in the contradictions, the shocks and frustrations of life, the mystery of the Cross, which is the wisdom and power of God.

“They will abandon themselves to Jesus Christ to be used by him entirely as he pleases, so that he might suffer in them the Cross and even death, and also act through them, thereby continuing in them the ministry of his divine priesthood”

“Oh, my Lord Jesus. . . , give me this grace that by means of the power of your Spirit within me, I may, in all that I do, live my whole life motivated by the dispositions of true repentance”.

Responsory

1 Thess 3.11-13

Now may our God and Father himself, and our Lord Jesus, direct our way to you; * and may the Lord make you increase and abound in love to one another and to all men, as we do to you, so that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints; * and may the Lord...

Benedictus



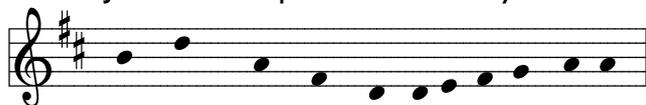
i Take my yoke upon you and learn of me: for I am gentle and lowly of heart.



Magnificat



v Jesus stood up and cried "If anyone is thirsty let him come to me and drink" out of



his heart shall flow rivers of living water.



17 February – The Seven Holy Founders

Religious



Seven were the Fathers hidden on the mountain,
When in a vision, Peter of Verona,
Saw its bleak hillsides, all a-bloom with colour,
Mary's own garden.

There midst those flowers seven lilies saw he,
Of shining whiteness, of a special fragrance,
Tok'ning the Founders, midst their many brethren,
Mary's own servants.

God's love soon spread them forth to show Christ's beauty;
Forth through the highways, through earth's towns and cities,
Red for the passion, and for Mary's sorrows,
White for God's pardon.

Thus wicked passions they assuaged and altered;
Charity brought they; peace in place of hatred;
Preachers of Mary, folk faint-hearted cheering,
Sinners recalling.

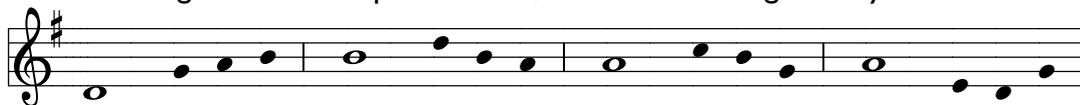
Now where the Virgin is herself the Gardener.
Those seven lilies in eternal splendour,
Flourish for ver; all the courts of heaven,
Sweetly perfuming.

O Holy Founders, O ye seven Fathers,
Hear now our sighing; hear our humble pleading;
Look on our labours, on earth's constant sorrows;
Intercede for us.

Benedictus and Magnificat

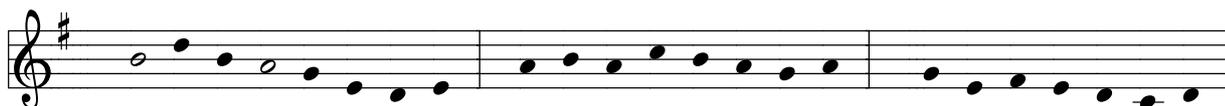


vii How good and how pleasant it is, brothers dwelling in unity.



24 April – The Conversion of Saint Augustine

Lauds



Out of gloomy depths this morning
light upon the world is dawning:
sparkling clear it shines today.

Once an instrument of error
Saint Augustine now brings honour,
and adorns the Church of God.

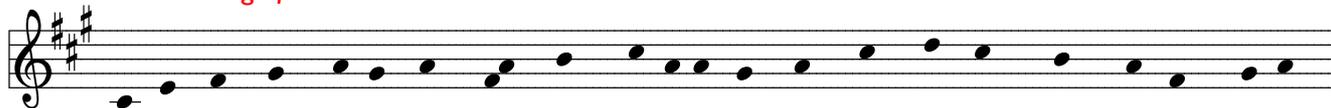
When the Word of God he heeded,
all his errors he conceded,
and approached Baptismal grace.

Errors which he once protected,
now in writings are rejected,
in his speech abandoned too!

Building faith, and virtues forming,
with his word he slays appalling
travesties of sacred law.

With his living voice he preaches
how God's doctrine ever reaches
and lights up the heart of man.

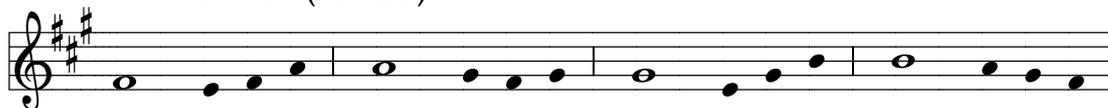
Benedictus and Magnificat



viii Augustine wept during the hymns and canticles, deeply moved by the sweet-sounding voices



of the Church. (Alleluia.)



16 May – Simon Stock

Religious

SECOND READING

A reading from *The Flaming Arrow* by Nicholas of France, prior general.

I will lead her into the desert, and there I will speak to her heart

Was it not our Lord and Savior who led us into the desert, as a mark of his favor, so that there he might speak to our hearts with special intimacy? It is not in public, not in the market place, not amid noise and bustle that he shows himself to his friends for their consolation and reveals his secret mysteries to them, but behind closed doors.

To the solitude of the mountain did Abraham, unswerving in faith and discerning the issue from afar in hope, ascend at the Lord's command, ready for obedience's sake to sacrifice Isaac his son; under which mystery the passion of Christ—the true Isaac—lies hidden. To the solitude of the mountain was it too that Abraham's nephew, Lot, was told to flee for his life in haste from Sodom. In the solitude of Mount Sinai was the Law given to Moses, and there was he so clothed with light that when he came down from the mountain no one could look upon the brightness of his face. In the solitude of Mary's chamber, as she conversed with Gabriel, was the Word of the Father most high in very truth made flesh. In the solitude of Mount Tabor it undoubtedly was, when it was his will to be transfigured, that God-made-man revealed his glory to his chosen intimates of the Old and New Testaments. To a mountain solitude did our Savior ascend alone in order to pray. In the solitude of the desert did he fast forty days and forty nights together, and there did he will to be tempted by the devil, so as to show us the most fitting place for prayer, penance, and victory over temptation.

To the solitude of mountain or desert it was, then, that our Savior retired when he would pray; though we read that he came down from the mountain when he would preach to the people or manifest his works. He who planted our fathers in the solitude of the mountain thus gave himself to them and their successors as a model, and desired them to write down his deeds, which are never empty of mystical meaning, as an example.

It was this rule of our Savior, a rule of utmost holiness, that some of our predecessors followed of old. They tarried long in the solitude of the desert, conscious of their own imperfection. Sometimes however—though rarely—they came down from their desert, anxious, so as not to fail in what they regarded as their duty, to be of service to their neighbors, and sowed broadcast of the grain, threshed out in preaching, that they had so sweetly reaped in solitude with the sickle of contemplation.

Responsory

Psalm 55 7-8, 1 John 2:7

O that I had wings like a dove, to fly away and be at rest. * So I would escape far away, and take refuge in the desert (alleluia).

The world and its cravings pass away, but those who do God's will stand firm forever. * So I would escape far away, and take refuge in the desert (alleluia).

Benedictus and Magnificat



vii How good and how pleasant it is, brothers dwelling in unity.



Collect

God of love,
you called Saint Simon Stock to serve you
in the family of Our Lady of Mount Carmel.
Through his prayers help us, like him,
to live in your presence and to work for the salvation of all.
Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, forever and ever.

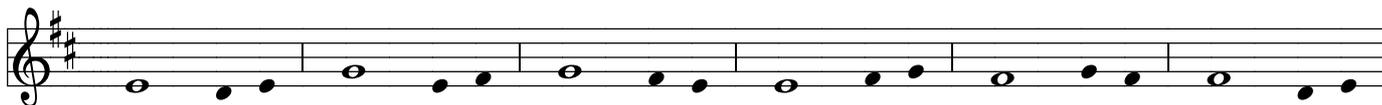
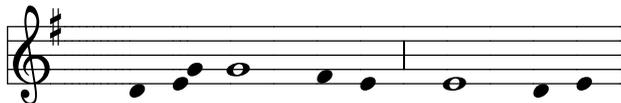
I July – The Precious Blood of Our Lord Jesus Christ

First Vespers

Antiphon 1



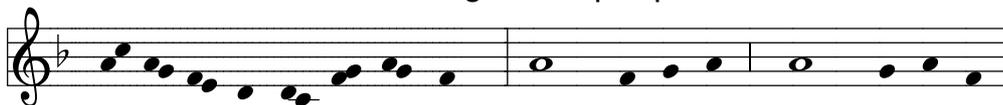
ii With his own blood Christ has become our rec-on-cil-i-a-tion and our peace.



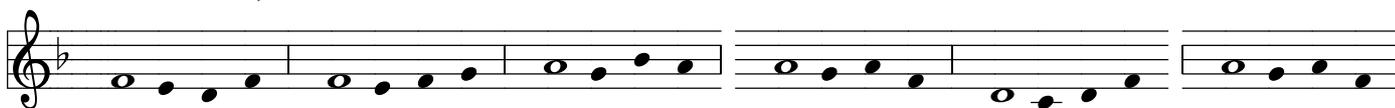
Antiphon 2



vi Christ has ris-en; he is the light of his peo-ple whom he has re-deemed with his blood.



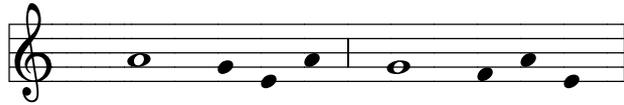
Al-le- lu- ia, al - le - lu - ia.



Antiphon 3



iv The blessing cup that we bless is a com-mu-nion with the Blood of Christ.



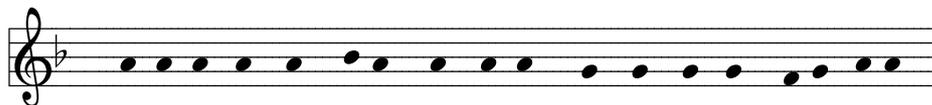
Responsory at Lauds and Vespers



vi Jesus calls us with the voice of his blood: * immerse yourselves in my wounds.



Come, be washed in this blood;



Glory be to the Father, and to the Son, and to the Holy Spirit.

Hebrews 9: 11–12

When Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption.

Magnificat



i With the Virgin Mother, source of the blood of Christ, let us rejoice in God, our salvation.



Intercessions

With faith and gratitude, let us beseech Christ who has reconciled humanity with God in his blood:

By your blood poured out for us, hear us, Lord Jesus!

Lord Jesus, you gave your life in a sacrifice of expiation at the close of day;

– we pray for the Church: make her an effective instrument of unity, communion and peace for the whole human race.

Lord Jesus, your blood poured out for us is an expression of your immense love;

– we pray for all peoples: guide and hear their desires for freedom, justice and truth.

Lord Jesus, with your precious blood you justified us before the Father;

– we pray for the poor, the suffering, and the marginalized:
 in their need, let them experience solidarity, help and support from all of us.
 Lord Jesus, by the power of your blood you free us from the Evil One;
 – we pray for all those who proclaim the Gospel: give them
 honesty in communication, integrity of life, and joy in sharing your victory over the powers of evil.
 Lord Jesus, with your blood you purify and nourish your Church;
 – we pray for this community: may the Eucharist, summit and
 source of life, be its daily food for mission.
 Lord Jesus, crucified and risen for us, you granted pardon to the repentant thief;
 – we pray for our dear deceased relatives and friends: grant
 them a share in the eternal nuptial banquet in the glory of the blessed.
 Our Father...

Collect

Father, who through the blood of Jesus your Son,
 the Lamb sacrificed on the cross,
 redeemed us, sanctified us, and made us your people;
 grant that all may accept this gift of your love,
 celebrate it joyfully in the Spirit,
 and drink of it in the Eucharistic chalice,
 the sign of your covenant and blessing.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you and the Holy Spirit,
 one God, for ever and ever

Office of Readings

Invitatory antiphon



ii Come, let us worship Christ, the Son of God: by his blood he has redeemed us.



Antiphon 1

Here I am; your commands for me are written in the scroll. To do your will is my delight.

Psalm 2

Antiphon 2

He was pierced for our sins. By his wounds we were healed.

Psalm 3

Antiphon 3

I will pour out upon the house of David a spirit of grace and of consolation; they will look upon him whom they have pierced.

Psalm 16/17

V You have redeemed us, Lord, with your blood.

R And have made us a kingdom for our God.

FIRST READING

A reading from the letter to the Hebrews

9: 11–22; 10: 19–24

Christ seals the new covenant with his blood

But when Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God.

For this reason he is mediator of a new covenant: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance. Now where there is a will, the death of the testator must be established. For a will takes effect only at death; it has no force while the testator is alive. Thus not even the first covenant was inaugurated without blood. When every commandment had been proclaimed by Moses to all the people according to the law, he took the blood of calves [and goats], together with water and crimson wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is 'the blood of the covenant which God has enjoined upon you.'" In the same way, he sprinkled also the tabernacle and all the vessels of worship with blood. According to the law almost everything is purified by blood, and without the shedding of blood there is no forgiveness.

Therefore, brothers, since through the blood of Jesus we have confidence of entrance into the sanctuary by the new and living way he opened for us through the veil, that is, his flesh, and since we have "a great priest over the house of God," let us approach with a sincere heart and in absolute trust, with our hearts sprinkled clean from an evil conscience and our bodies washed in pure water. Let us hold unwaveringly to our confession that gives us hope, for he who made the promise is trustworthy. We must consider how to rouse one another to love and good works.

Responsory

cf Ephesians 2: 13–14

You who once were far off have become near by the blood of Christ. * For he is our peace, he who made both one. It pleased God to reconcile all things to himself through him. * For he is our peace, he who made both one.

SECOND READING

From the writings of Saint Gaspar del Bufalo, priest

("Some Reflections on the Confraternity of the Most Precious Blood of our Lord Jesus Christ," respectfully submitted to Pope Leo XIII: Scritti del Fondatore, vol. XII, ff. 80–81)

In the devotion to the Precious Blood we go to the heart of our faith

It cannot be denied that God, always rich in mercy, has at all times used efficacious means to recall souls to the study of Christ crucified and to apply to all the divine Blood of redemption.

The first centuries of the Church were fruitful in martyrs; the following centuries witnessed sporadic attacks on one or the other doctrine of the Church, and lack of appreciation of some of her traditions and practices on the part of one or other segment of the Catholic world. In our miserable times, however, the crisis among the people is a general one. The perversion of faith and morals offers insult to the redemption and renders useless, because of human malice, the application of the merits of Jesus Christ, who has redeemed us at the price of his Blood. Consequently, is it not time to stir up our apostolic zeal and follow the light given to souls especially favored by God in order to recall to the minds of people the inestimable price of our redemption and excite them to penance and tears? Does not Sacred Scripture itself trace for us this reform by *making peace through the Blood of his cross for those in heaven as well as those on earth?* Does not divine Wisdom say that *those justified by his Blood shall be saved from God's wrath?*

It is not enough merely to pronounce the name of God to be saved: *None of those who cry out Lord, Lord, will enter the kingdom of God, but only the one who does the will of my Father in heaven.* Two things, therefore, must be taken care of in our day. We must, first of all, find a way of placating the eternal, divine Father. For that purpose we have the merits of the divine Blood: *The cup of salvation I will take up.* Secondly, we must

seek its effective application to souls, especially by means of missions and spiritual retreats, as well as other salutary religious activities adapted to the needs of the times. These were exactly the reasons which moved the holy Pontiff Pius VII to erect an Arch-confraternity under the august title of the Divine Blood. Sinners are abusing it terribly, and the Lord in the excess of his love is saying: *What gain is there from my Blood?* There should be dedicated persons who, by means of solemn worship, provide adoration and reparation, and at the same time preach to the people the glories of the divine Blood, emphasizing the fact that in this devotion we go to the heart of our faith. Hence, we say in the consecration of the chalice, *The Mystery of Faith*. There is an intimate connection between the devotion to the Blood of Christ and the salvation of souls.

Such is its centripetal force that all the prophetic utterances, symbols, figures and sacrifices of the Old Testament converge on it as the spokes of a wheel on a hub: *In wine he washes his garments, his robe in the blood of grapes*. Exodus says that the Hebrews were ordered to stain their doorposts with the blood of the lamb in order to be freed from the chastisements of Egypt as a symbol of the liberation of our souls from the servitude of the devil. Skipping many other references which could be made, we note what Moses did to his people: Taking the blood he sprinkled the book and all the people saying: *This is the Blood of the covenant which God has enjoined upon you...Almost everything is purified by blood and without the shedding of blood there is no forgiveness*. We hear the Apostle saying: *For if the blood of goats and bulls can sanctify those who are defiled, how much more will the Blood of Christ cleanse our consciences from dead works?* We must pass up other references. Indeed, the Holy Scriptures are filled with sacred references to it: *Why is your apparel red?... He wore a garment sprinkled with blood*.

This devotion calls to mind baptism by which the divine Blood purifies our souls, and reminds us of penance and the other sacraments, because *you have redeemed us with your Blood, you have made us a kingdom, and priests to serve our God*.

Whereas all other devotions are aids to Catholic piety, this devotion is its foundation, support and essence. Other devotions, products of various times, have holy and praiseworthy beginnings, but they go back only so far. This devotion, on the other hand, goes back to the moment when Adam sinned.

Therefore, Jesus was called the *Lamb who was slain from the world's beginning*. St. Thomas says: *The Blood of Christ is the key to Paradise*. St. John Chrysostom affirms: *The Blood of Christ is the salvation of souls...an excellent wine is the Blood of Christ*.

Responsory

1 John 5: 6-7

This is the one who came in water and blood, Jesus Christ; * not in water only, but in water and blood. It is the Spirit who gives testimony, because the Spirit is truth; * not in water only, but in water and blood.

Or

From the writings of Saint Maria De Mattias, virgin

(Letters of Saint Maria De Mattias, nn. 77; 701; 328; 355; 407; 543; 812; 710; 874; ed. 1944 and 1947)

The blood of Jesus is all our hope and all our good

May our hearts never withdraw from that perennial fountain flowing from the loving wound of the side of our most loving Spouse Jesus Crucified! Here all our poor labors borne for love of him will be sweetened. Let us fix our eyes on Jesus Crucified and we can be sure he will not let us perish, provided we are faithful to him. Oh! What a beautiful honor is ours to serve God, to think always of God, to love God, to suffer in order to please God; in short, to live entirely in God. This he permits us in his infinite goodness. I say, he permits us, poor creatures and miserable worms that we are, to be elevated to union with him; nay more, he even commands it. How must not these reflections encourage the soul! She would never depart from the feet of her Lord in order to hear his most loving voice calling her to unite herself ever more to him. She does not tire of always blessing, loving, praising and thanking him with all her heart. She seeks nothing else but to give him pleasure. Her Lord's good pleasure constitutes all her delight, and if she obtains that, she is rich and filled with so much consolation that she does not know how to express it.

Courage, therefore, and confidence in God, that, should everything else be wanting, it matters nothing, provided we enjoy the grace of our beloved Spouse, Jesus Crucified.

Let us pray very much for the Church and ardently love Jesus, our Savior, who founded it with his Precious Blood. Let us have faith in the most holy word of Jesus, who assures us that he will hear those who invoke him. We wish nothing else except his glory and the salvation of souls which cost his Blood; and therefore,

let us hope firmly, for all our confidence lies in the merits of the Divine Redeemer who looks upon his spouse, the Holy Church, with tender love. And, if he now chastises her, he does so to purify her in order to make him dearer to his loving eyes. The design of our Lord Jesus Christ is to reunite all peoples in his Church, and therefore the chastisement is being felt everywhere. Oh! What a triumph! Oh! What a triumph! Let us pray, let us pray, let us pray.

What a beautiful consolation it is to see the Spouse of the Divine Lamb, the Adorers of his most Precious Blood, motivated by one sole will (the will of God), forming but one heart and one soul, and thus united, making the heavens resound with a hymn of thanks- giving to the infinite goodness of God, while at the same time they offer the Blood of his Son for the reconciliation of heaven with earth, of earth with heaven. The Blood of Jesus is our only hope and our only Good—this Blood, shed with so much pain and so much love for our eternal salvation. Let our hearts be filled with courage, fearing nothing, not even death, so that at every moment the Precious Blood be glorified, loved and blessed by all!

My daughter, let us summon our spirit to union with God, in whom we shall find the person of his most holy Son given to us with infinite love, clothed with human flesh and covered with wounds and Blood, inviting us to contemplate him with fixed attention so that our hearts might respond to the delicacy of his most tender love.

Jesus loves us without any merit on our part. Let us love him very much because he is worthy of being loved. Let us love him also for the great gift of the redemption and for the Blood he willed to shed for us. Let our only thought be to bring all, as far as is possible, to the knowledge of Jesus, our Crucified Love, who is covered with blood and wounds for our salvation.

Do not become disheartened. Courage and great confidence in the Blessed God. Much prayer. Jesus died for love of us; the merits of his sufferings are ours. Do not fear, my daughter. A loving glance at Jesus Crucified, and then take courage to labor for the school, for the salvation of souls, for the glory of his Precious Blood. I urge you to speak little and to pray much. We shall pass through many tribulations in order to enter

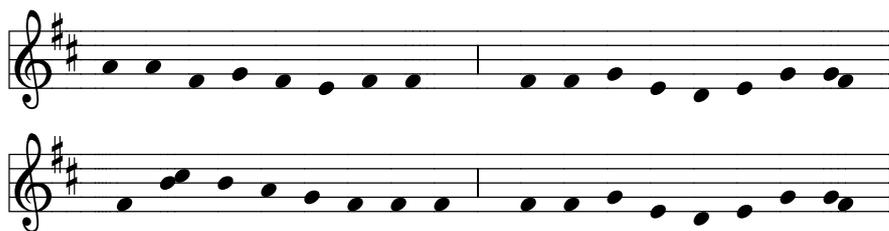
Heaven. Great confidence in the Precious Blood of Jesus. Let us ask God to make us understand the great value of sufferings. Suffering is dear to a soul that loves Jesus Christ, and it always seems to her that she does not suffer for Him who suffered so much and died crucified for love of us.

Responsory

cf Revelation 5: 9–10; 19: 5

You have redeemed us for God with your blood. * You have made us a kingdom for our God. Praise our God, all you his servants, you who fear him, small and great. * You have made us a kingdom for our God.

Lauds



Hail, holy Wounds of Jesus, hail,
Sweet pledges of the saving Rood,
Whence flow the streams that never fail,
The purple streams of His dear Blood.

Brighter than brightest stars ye show,
Than sweetest rose your scent more rare,
No Indian gem may match your glow,
No honey's taste with yours compare.

Portals ye are to that dear home
Wherein our wearied souls may hide,

Whereto no angry foe can come,
The Heart of Jesus crucified.

What countless stripes our Jesus bore,
All naked left in Pilate's hall!
From His torn flesh flows red a shower
Did round His sacred person fall!

His beauteous brow, oh, shame and grief,
By the sharp thorny crown is riven;
Through hands and feet, without relief,
The cruel nails are rudely driven.

But when for our poor sakes He died,
A willing Priest by love subdued,
The soldier's lance transfixed His side,
Forth flowed the Water and the Blood.

In full atonement of our guilt,
Careless of self, the Saviour trod—
E'en till His Heart's best Blood was spilt—
The wine-press of the wrath of God.

Come, bathe you in the healing flood,
All ye who mourn, by sin opprest;
Your only hope is Jesus' Blood,
His Sacred Heart your only rest.

All praise to Him, the Eternal Son,
At God's right hand enthroned above,
Whose Blood our full redemption won,
Whose Spirit seals the gift of love.

I Peter 2: 21–25a

For to this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps. "He committed no sin, and no deceit was found in his mouth." When he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly. He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed.

Benedictus



viii The Blood of the Lamb shall be a token for you said the Lord, and when I see the Blood



I will pass over you and the plague shall not be on you to destroy you.



Intercessions

On this solemnity of the Most Precious Blood of Christ, let us praise the Father in the Holy Spirit and say:

Make us holy in the blood of Jesus!

Father, you desire that the Spouse of your Son be without spot or wrinkle,

– grant that the Church might be renewed continually in the saving power of Christ's blood.

Father, through the sacrifice of Christ you reconciled heaven with earth,

– grant that all humanity might work toward reconciliation

and peace. Father, you gave us new birth through the offering of your Son,

– grant that our life may always be a sacrifice pleasing to you. 66

Father, you made one new person in place of the two, through the blood of Christ,

– grant that in the strength of your Spirit all Christians may reach the unity for which Jesus prayed and was sacrificed.

Father, in Jesus, high priest, you obtained for us eternal redemption,

– grant that its saving power might reach every tribe, tongue, people and nation.

Our Father...

Daytime prayer

Complementary psalmody. However, if the solemnity is celebrated on Sunday, the psalms are taken from Sunday, Week I

Mid-morning

Antiphon

The soldier's lance opened the side of Jesus; and blood and water came out.

I John 5: 6–9

This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth. So there are three that testify, the Spirit, the water, and the blood, and the three are of one accord. If we accept human testimony, the testimony of God is surely greater. Now the testimony of God is this: that he has testified on behalf of his Son.

V The blood of Christ has made us clean

R with the fire of the Holy Spirit.

MIDDAY

Antiphon

The blood of Christ, crying out from the cross, speaks of peace and reconciliation.

Colossians 1: 19–22

In him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross

[through him], whether those on earth or those in heaven. And you who once were alienated and hostile in mind because of evil deeds he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him.

V Look, O God, our shield,

R look at the face of your Christ.

Mid-afternoon

Antiphon

Christ, the Paschal Lamb, was hung as a victim on a tree.

Revelation 21: 3-6

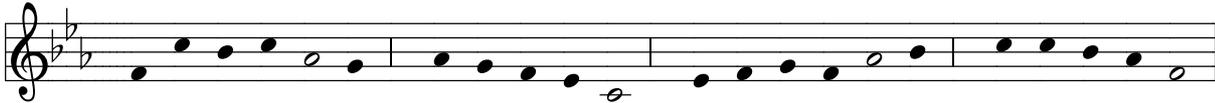
I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them [as their God]. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, [for] the old order has passed away."

The one who sat on the throne said, "Behold, I make all things new." Then he said, "Write these words down, for they are trustworthy and true." He said to me, "They are accomplished. I [am] the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water."

V He was pierced for our faults;

R and by his wounds we have been healed.

Vespers



Glory be to Jesus,
who in bitter pains
poured for me the life blood
from his sacred veins!

Grace and life eternal
in that blood I find,
blest be his compassion
infinitely kind!

Blest through endless ages
be the precious stream
which from endless torment
doth the world redeem!

There the fainting spirit
drinks of life her fill;
there, as in a fountain,
laves herself at will.

Abel's blood for vengeance
pleaded to the skies;
but the blood of Jesus
for our pardon cries.

Oft as it is sprinkled
on our guilty hearts,
Satan in confusion
terror-struck departs;

oft as earth exulting
wafts its praise on high,
angel hosts, rejoicing,
make their glad reply.

Lift ye then your voices;
swell the mighty flood;

louder still and louder
praise the precious blood.

1 Peter 1: 18–21

[You realize] that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb. He was known before the foundation of the world but revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God.

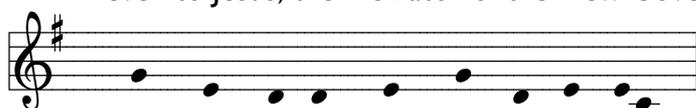
Magnificat



You are come to Mount Sion and to the city of the living God, the heav'nly Jerusalem,



even to Jesus, the Mediator of the New Covenant, and to the Blood of sprinkling,



that speaks better things than that of Abel.



Intercessions

With faith and gratitude, let us beseech Christ who has reconciled humanity with God in his blood:

By your blood poured out for us, hear us, Lord Jesus!

Lord Jesus, you gave your life in a sacrifice of expiation at the close of day;

– we pray for the Church: make her an effective instrument of unity, communion and peace for the whole human race.

Lord Jesus, your blood poured out for us is an expression of your immense love;

– we pray for all peoples: guide and hear their desires for freedom, justice and truth.

Lord Jesus, with your precious blood you justified us before the Father;

– we pray for the poor, the suffering, and the marginalized: in their need, let them experience solidarity, help and support from all of us.

Lord Jesus, by the power of your blood you free us from the Evil One;

– we pray for all those who proclaim the Gospel: give them honesty in communication, integrity of life, and joy in sharing your victory over the powers of evil.

Lord Jesus, with your blood you purify and nourish your Church;

– we pray for this community: may the Eucharist, summit and source of life, be its daily food for mission.

Lord Jesus, crucified and risen for us, you granted pardon to the re-pentant thief;

– we pray for our dear deceased relatives and friends: grant them a share in the eternal nuptial banquet in the glory of the blessed.

Our Father...

Rise again on God's creation,
Bring to bloom this arid place
With the white cloud of your beauty
And the rainfall of your grace.

Shield us from the foes of darkness,
We are prey they seek to win.
Guard us as thy loving children
From the tragedy of sin.

Lady of the mystic mountain
Where the Lord has set his throne,
Up its steep ways of the spirit
None can walk save love alone.

Grant us grace to climb Mount Carmel
And to learn that love is loss;
Guide us till our ways outdistance
All earth's treasures save the Cross.

Blessed cloud of God's protection
And his luminous abode,
Light the pathway of your pilgrims
To the Promised Land of God.

On the mount of contemplation
Be our surety and stay,
In the night a pillar glowing
And a cloud of love by day.

Virgin of the Incarnation,
In the mysteries of grace
God has made his habitation
In our soul's most secret place.

Toward that bright and inner kingdom
All our words and ways compel,
For the Father, Son and Spirit
In its sacred silence dwell.

Queen and beauty of Mount Carmel,
Virgin of the solitude,
In the wilderness of Carmel
Lies the world's eternal good.

Draw us to its deep seclusion
And make God alone our goal
In the mystical Mount Carmel
That lies hidden in the soul.

Antiphon 1

Who shall climb the mountain of the Lord? Who shall stand in his holy place? The one with clean hands and a pure heart.

Psalms from the common of the Blessed Virgin Mary

Psalm 23/24

Antiphon 2

I will bring them to my holy mountain, and make them joyful in my house of prayer.

Psalm 45/46

Antiphon 3

Glorious things are said of you, O city of God, established on his holy mountain.

Psalm 86/87

R I have led you into the land of Carmel.

V To feast on its best and its finest fruits.

FIRST READING

From the first book of Kings **18:36-39; 41-45a**

Elijah prayed on the summit of Carmel, and heaven granted rain

At the time for offering sacrifice, the prophet Elijah came forward and said, "Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel and that I am your servant and have done all these things by your command. Answer me, Lord! Answer me, that this people may know that you, Lord, are God and that you have brought them back to their senses." The Lord's fire came down and consumed the holocaust, wood, stones, and dust, and it lapped up the water in the trench. Seeing this, all the people fell prostrate and said, "The Lord is God! The Lord is God!"

Elijah then said to Ahab, "Go up, eat and drink, for there is the sound of a heavy rain." So Ahab went up to eat and drink, while Elijah climbed to the top of Carmel, crouched down to the earth, and put his head between his knees. "Climb up and look out to sea," he directed his servant, who went up and looked, but reported, "There is nothing." Seven times he said, "Go, look again!" And the seventh time the youth reported, "There is a cloud as small as a man's hand rising from the sea." Elijah said, "Go and say to Ahab, 'Harness up and leave the mountain before the rain stops you.'" In a trice, the sky grew dark with clouds and wind, and a heavy rain fell.

Responsory

Psalm 65:10, 11, 12

You care for the earth, give it water; you fill it with riches; * you bless its growth.

The pastures of the wilderness flow with abundance and the hills are girded with joy, * you bless its growth.

SECOND READING

From the Mystical Instructions by Michael of Saint Augustine

(L. I, tr. I, C. 18: ed. Antwerp 1671, pp. 31-32)

Through Mary to Jesus

It is my duty, I feel, to recommend to everyone this outstandingly effective means of leading a devout life in Christ: heartfelt devotion, filial love and the tenderest affection toward Mary, the most lovable of mothers. We hail her—do we not?—as Mother of Grace and Mother of Mercy. But both grace and mercy are indispensable if we wish to live devoutly; and who has a better claim to receive our appeals for grace and mercy than the Mother of Grace and Mother of Mercy? For this reason I say with Hebrews: Let us go with confidence to the throne of grace, so that we may obtain mercy, and receive the timely help of grace. But if we are to go with confidence to this throne, this Mother of Grace, we must first be worthy of her love. We proudly proclaim ourselves her slaves, her sons and daughters and her brothers and sisters: let us make sure that our lives substantiate this claim by being in conformity with what we profess. We must try to resemble as closely as possible our most holy Lady, our lovable mother, and our gracious sister, by imitating her perfections and making her excellence our own. If indeed you love her as a mother, imitate her humility, her chastity, her poverty and her obedience; imitate her love of God, her love of neighbor, and all her other virtues.

How can you show her adequate love and honor? Each day, after offering yourself and all you have to the most holy Trinity according to Christ's intentions and in union with his merits, make a practice of offering yourself especially, and all you have, to this your most lovable mother; and as you do all you have to do in the word of the Lord, do it also in the word—in the name—of Mary.

Commit yourself to her completely. Have recourse to her as the best of teachers; consult her as the most prudent of virgins; in a word, conduct yourself as befits a good child, and you will learn by experience that she is the mother of fair love and holy hope, in whom you may expect to receive every grace of life and truth, and in whom every hope of life and virtue will shine before you; nor will she ever cease to obtain for you the graces you need to persevere in true devotion. Indeed you will find her a well of living water. At the hour of your death she will not refuse to say she is your sister, indeed your mother, so that then more than ever it may be well with you, and your soul may live by virtue of her grace. If you lead a devout life in her honor and service you will surely deserve to breathe your last confidently, peacefully and devoutly in her love, and be joyfully borne to the haven of salvation in her maternal arms; for to those who love Mary it will go well at the last.

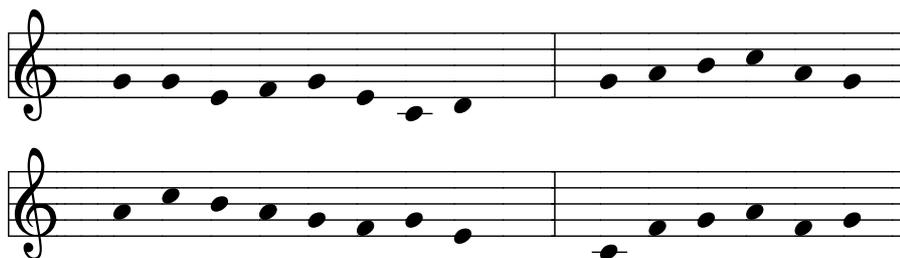
Responsory

See Ps 34:12, Is 2:3, Sir 24:30, 34

Come, my children, listen to me; come, let us climb the mountain of the Lord. * Whoever pays heed to me will not be put to shame.

I am the mother of fair love and of holy hope; in me is all grace of the way and of the truth. * Whoever pays heed to me will not be put to shame.

Lauds



Let us in spirit make our way
to Carmel's mountain height;
our Virgin Mother calls us there
to gather flowers of light.

This is indeed a holy place
where God has ever reigned;
here hearts are healed in silent prayer,
and strength of mind attained.

This is where living water
flowed to save the thirsting land,
to clothe the desert with fresh grass,
with trees the burning sand.

Let us adore the Trinity
the Father honours her,
the Son embraces her with love,
the Spirit reigns in her!

We have need, O Virgin Mother,
Of God's grace at every hour.

Holy Trinity, one Godhead,
Through the merits of our Queen,
Giving us the rain from heaven –
Teach us what these symbols mean.

May she guide us on our journey
To the vision of your face,
There to sing with her for ever
Praises of your love and grace.

Galatians 4:4-6

When the designated time had come, God sent forth his Son born of a woman, born under the law, to deliver from the law those who were subjected to it, so that we might receive our status as adopted sons. The proof that you are sons is the fact that God has sent forth into our hearts the spirit of his Son which cries out, "Abba!" ("Father!")

Intercessions

As we honour the holy Mother of God, let us pray with confidence to Christ our Lord and say:

Through the intercession of the Mother of Carmel, hear us, O Lord.

You said, "Blessed are the poor in spirit for theirs is the kingdom of heaven;"

—may we stand with Mary among the poor and humble of the Lord, so that you may be our only wealth.

You said, "Blessed are the pure in heart, for they will see God;"

—in following the Immaculate Virgin may we come to love that purity of heart which makes us eager to see the Father's face.

You said, "Blessed are those who have not seen, and yet believe;"

—with Mary at our side, may we never cease to trust in the love you have for us as we journey in this night of faith.

You said, "You ought to pray always and never lose heart;"

—teach us to pray like Mary, treasuring your word in our hearts and proclaiming it in our lives.

You said, "A new commandment I give you: love one another as I have loved you;"

—united in heart and mind, may we be ready to spend our lives for our brothers and sisters and share with Mary in your work of redemption.

Dying on the cross, you said to John, and through him to all disciples, "Behold your Mother;"

—may we always please you by living in the intimate company of the Mother of Grace.

You said, "I want those you have given me to be with me where I am:"

—may all those who trusted in your everlasting mercy rejoice one day with you and Mary in our Father's house.

Our Father...

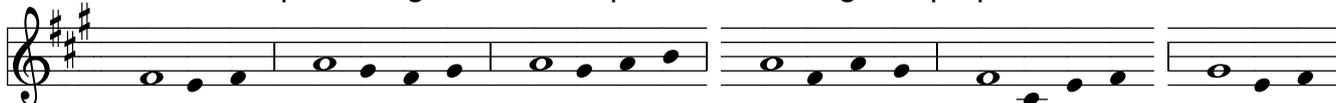
20 July – Elijah

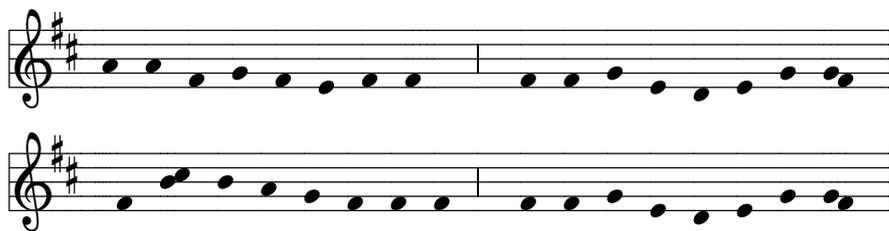
Prophet

Invitatory antiphon



ii Let us worship the living God, who speaks to us through the prophets.





Great Author of all things that are
To you we sing in joyful praise
Of him, the Thesbite, whom you love,
Elijah, seer of ancient days.

With burning zeal for your blest name
He challenged wicked priests of Baal
And conquering, killed them in his might
To make your sacred law prevail.

The victims offered by his prayer
Drew heaven's blest consuming flame
In vain Baal's servants scream and rave,
Their frenzy brings them only shame.

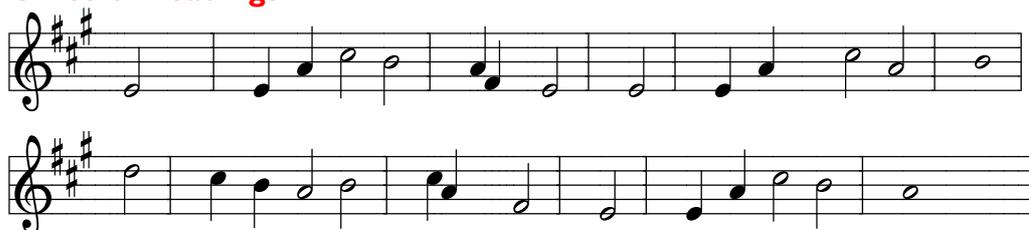
Then Jezebel, unholy queen,
In fury raves, the prophet flees,
Beneath the sheltering juniper
He sleeps and then an angel sees.

The angel offers strengthening bread
With water pure his thirst to end
And marks a journey he must make
Mount Horeb's summit to ascend.

No food but this for forty days
He journeys through the desert land
Prefiguring the royal feast
Prepared us by the Father's hand.

To Father, Word and Paraclete
All glory, honour ever be
O undivided Trinity
Through whom creation came to be.

Office of Readings



Today to Saint Elijah
We lift our hearts' appeal
For graces of his worship
And courage of his zeal.

Upon the slopes of Carmel
In solitary prayer
He heard God's message whispered
Upon the gentle air.

In deeps of contemplation
He learned God's holy will
And then went forth with ardour
His mission to fulfil.

He pleaded with his people
To place in God their trust,
Denounced the wicked rulers,
The faithless, the unjust.

May we, in other ages,
God's sacred laws avow,
And listening to His Spirit
Fulfil our missions now.

To love our great Creator,
His Son and Spirit heed.
And so to love each other
And live our Christian creed.

FIRST READING Year I

From the first book of Kings

19:4-9a, 11-14a

Elijah walked all the way to the mountain of God

Elijah went a day's journey into the desert, until he came to a broom tree and sat beneath it. He prayed for death, "This is enough, O Lord! Take my life, for I am no better than my fathers." He lay down and fell asleep under the broom tree, but

then an angel touched him and ordered him to get up and eat. He looked and there at his head was a hearth cake and a jug of water. After he ate and drank, he lay down again, but the angel of the Lord came back a second time, touched him, and ordered, "Get up and eat, else the journey will be too long for you!" He got up, ate and drank; then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb. There he came to a cave, where he took shelter.

Then the Lord said, "Go outside and stand on the mountain before the Lord, the Lord will be passing by." A strong and heavy wind was rending the mountains and crushing rocks before the Lord—but the Lord was not in the wind. After the wind there was an earthquake—but the Lord was not in the earthquake. After the earthquake there was fire—but the Lord was not in the fire. After the fire there was a tiny whispering sound. When he heard this, Elijah hid his face in his cloak and went and stood at the entrance of the cave. A voice said to him, "Elijah, why are you here?" He replied, "I have been most zealous for the Lord, the God of hosts."

FIRST READING Year II

From the book of Sirach 48:1-12a

How glorious was Elijah in his wondrous deeds

Like a fire there appeared the prophet Elijah whose words were as a flaming furnace.

Their staff of bread he shattered, in his zeal he reduced them to straits.

By God's word he shut up the heavens and three times brought down the fire.

How awesome are you, Elijah! Whose glory is equal to yours?

You brought a dead man back to life from the nether world, by the will of the Lord.
You sent kings down to destruction, and nobles, from their beds of sickness.
You heard threats at Sinai, at Horeb avenging judgments.
You anointed kings who should inflict vengeance, and a prophet as your successor.
You were taken aloft in a whirlwind, in a chariot with fiery horses.
You are destined, it is written, in time to come to put an end to wrath before the day of the Lord,
To turn back the hearts of fathers toward their Sons, and to re-establish the tribes of Jacob. Blessed is he
who shall have seen you before he dies, O Elijah, enveloped in the whirlwind!

Responsory

1 Kings 17:3-4

Leave this place and go eastward, said the Lord to Elijah. * And he went and did as the Lord had said.
Hide yourself by the brook Cherith, and there drink from the stream; and I have commanded ravens to
feed you there. * And he went and did as the Lord had said.

SECOND READING

From a homily on Ezekiel by Saint Gregory the Great, pope

(L. 2, h. 1, no. 17: PL 76, 947-48)

The mystical contemplation of God

In divine contemplation the spirit is often abstracted to such a degree that it is already granted the joy of partaking a little, in image as it were, of that eternal freedom which eye has not seen nor ear heard, but then, hampered by the weight of its own mortality, it falls back into the depths and is held captive in penalty for its sins. It has glimpsed the delights of true freedom and longs to escape from its captivity but, since it cannot, it keeps its gaze fixed upon the imprisoning doors. This is why, when the Jews had been freed from slavery to Egypt, each of them stood adoring in the doorway of his tent when God spoke and the pillar of cloud was visible.

Wherever we direct our mental gaze, there we may be said to stand. That is why Elijah said: The Lord lives, in whose sight I stand. He did indeed stand before God, for his heart was intent on God. That the Jews gazed at the pillar of cloud and stood at the doors of their tents in adoration has this meaning: when the human mind perceives these high and heavenly things—albeit in image—the elevation of its thought has already lifted it free from the limits of its bodily habitation, and although it is denied sight of the divine substance, it humbly adores him whose power it can already see by spiritual illumination.

This is why Elijah is described as standing at the mouth of his cave and veiling his face when he heard the voice of the Lord speaking to him; for as soon as the voice of heavenly understanding enters the mind through the grace of contemplation, the whole person is no longer within the cave, for the soul is no longer taken up with matters of the flesh: intent on leaving the bounds of mortality; one stands at the cave's mouth.

But if we stand at the mouth of the cave and hear the word of God with the heart's ear, we must veil our face. For when heavenly grace leads us to the understanding of higher things, the rarer the heights to which we are raised, the more we should abase ourselves in our own estimation by humility: we must not try to know more than is fitting; we must know as it befits us to know. Otherwise, through over-familiarity with the invisible, we risk going astray, and we might perhaps look for material light in what is immaterial. For to cover the face while listening with the ear means hearing with our mind the voice of him who is within us, yet averting the eyes of the heart from every bodily appearance. If we do this there will be no risk of our spirit interpreting as something corporeal that which is everywhere in its entirety and everywhere uncircumscribed.

Beloved, we have already learned through our Redeemer's death, resurrection and ascension into heaven what the joys of eternity mean, and we know that our fellow-citizens, his angels, have appeared bearing witness to his divinity. Let us therefore long for our King, and for those fellow-citizens we have known. While our feet stand within the walls of his holy Church, let us keep our eyes turned toward the door; let us mentally turn our backs on the corruption of this temporal life, let us keep our hearts facing toward the freedom of our heavenly homeland. We are still encumbered, it is true, by the many cares of this corruptible life. If then we cannot leave the cave completely, let us at least stand at its mouth, and go out

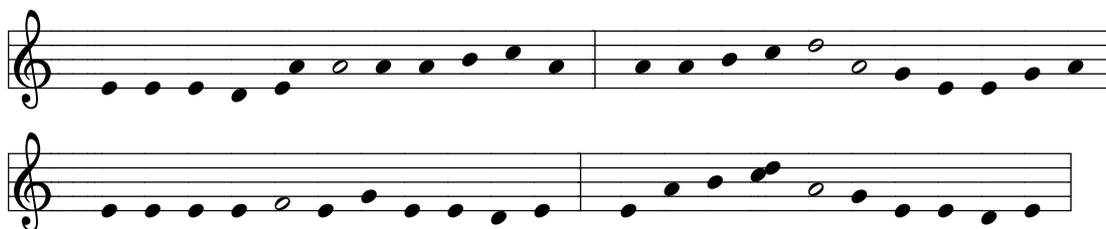
whenever we are granted the favor of doing so by the grace of our Redeemer, who lives and reigns with the Father in the unity of the Holy Spirit, God, world without end. Amen.

Responsory

See 1 Kings 19:9, 11, 13, 12

The word of the Lord came to Elijah: * Go out and stand on the mountain in the presence of the Lord. And he went out and stood at the mouth of the cave, and the Lord passed by in the murmur of a gentle breeze. * Go out and stand on the mountain in the presence of the Lord.

Lauds



Come, blest companions, let our joy resounding
Extol to Heaven the Leader of our line.
'Tis meet the memory of his deeds abounding
Should waken ceaseless canticles divine.

He knows the gentle breathing of the Spirit
Clothed in the whistling murmur of the air,
By God's command the chastisements they merit
Proud Jezebel and Ahab justly share.

The caverns green of Carmel form his dwelling,
With leathern tunic is he rudely clad,
To impious Ahaziah his foretelling
Gives portent of a dissolution sad.

Twice at his prayer the fire from Heaven descending
Consumeth trembling soldiers in its flame,
The flowing waters mit with his mantle rending,
Dry shod he passeth safely through the same.

O Father, let thy help and thy protection
Be o'er thy children as they humbly plead,
Entreat the Spirit, by His sweet election,
To multiply His graces in their need.

O unbegotten Father, we adore Thee,
O Son begotten, reverence be to Thee,
O glorious Spirit, bow we low before Thee,
Thou simple undivided Trinity.

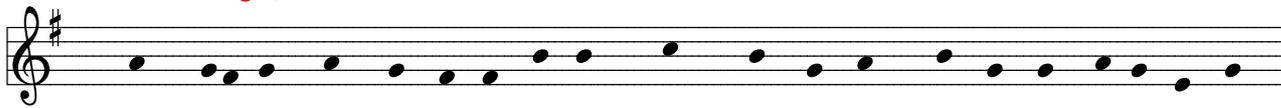
2 Peter 1:19-21

We possess the prophetic message as something altogether reliable. Keep your attention closely fixed on it, as you would on a lamp shining in a dark place until the first streaks of dawn appear and the morning star rises in your hearts. First you must understand this: there is no prophecy contained in Scripture which is a personal interpretation. Prophecy has never been put forward by man's willing it. It is rather that men impelled by the Holy Spirit have spoken under God's influence.

Responsory

I shall be content, Lord, * when your glory appears.
And in righteousness I shall see your face,
Glory to the Father, and to the Son, and to the Holy Spirit.

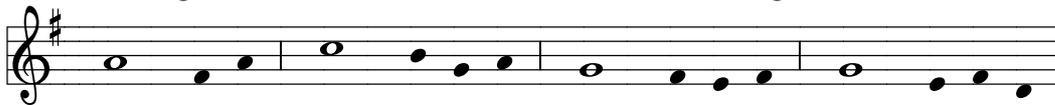
Benedictus and Magnificat



vii God spoke in times past to our fathers through the prophets; now he has spoken to us



through his Son, whom he has made heir to all things.



Intercessions

God our Father spoke in former days through the prophets, but today he speaks to us in his Son, through whom he wishes the whole world to be joined to him. Let us humbly pray:

Lord, draw us to yourself.

Lord, you revealed yourself to the prophet Elijah in silence and solitude;

—help us to put aside all that prevents us from hearing your voice, so that we may seek and find you.

When he was thirsty, you gave Elijah refreshing water at the torrent of Cherith;

—may we drink at the living springs of love and contemplation.

As he walked to Mount Horeb, you filled Elijah with strength; —may we who are strengthened by the Body and Blood of Christ

press on unwearied in our journey to you.

Lord, you revealed yourself to Elijah in the whisper of a gentle breeze;

—in attentive silence and with an obedient spirit may we receive every inspiration of the Holy Spirit.

Lord, you raised up Elijah like a fire and made him zealous for your glory;

—may we too burn with the fire of your love, to serve the Church and our brethren in all our work.

Our Father...

Collect

Almighty, ever-living God,

your prophet Elijah, our Father,

lived always in your presence

and was zealous for the honor due to your name.

May we, your servants, always seek your face

and bear witness to your love.

We ask this through our Lord Jesus Christ, your Son,

who lives and reigns with you and the Holy Spirit, one God, forever and ever.

Vespers



The lofty peaks of Carmel
With tuneful praises ring,

The anthems of Elias
'Tis our delight to sing.

When sorely pressed the famine,
A raven served him bread,
With meal and cruse unfailing,
The widowed hearth was fed.

The boy from death delivered
Is to his home restored,
And light so much desired,
In radiant flood is poured.

Behold the Heaven closeth,
To open at his voice,
And copious welcome showers
The thirsty lands rejoice.

James 5:16a-18

The fervent petition of a holy man is powerful indeed. Elijah was only a man like us, yet he prayed earnestly that it would not rain, and no rain fell on the land for three years and six months. When he prayed again, the sky burst forth with rain and the land produced its crop.

Responsory

Blessed are those who have seen you.
And have been adorned with your love.
Glory be to the Father, and to the Son, and to the Holy Spirit.

Intercessions

Let us give joyful praise to the living and true God, who chose the prophet Elijah to proclaim his power and mercy; let us say to him:

Lord, make us witnesses of your love.

Lord, you accepted the sacrifice of Elijah and consumed it with fire from heaven;

—accept our evening sacrifice which we offer for the good of the Church.

When Elijah prayed on the mountain you sent saving rain from heaven;

—fill us with a spirit of prayer, so that we may draw a shower of grace to the world.

You gave to the prophet Elijah the ministry of reconciling parents and children;

—make us workers for peace, so that the peace of Christ may reign in the world.

You made Elijah the defender of your honour and of true worship;

—increase our concern for justice, so that by giving you

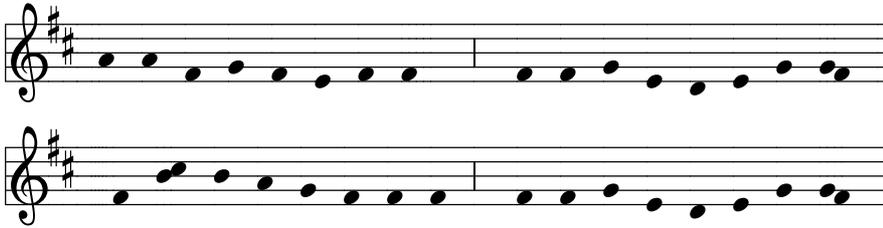
all that is your due, we may serve our brothers and sisters in the spirit of the Gospel.

You took the prophet Elijah to yourself in a whirlwind of fire;

—graciously admit our departed brothers and sisters into the embrace of your glory.

Our Father...

Vespers



O Queen of heaven and of earth,
Weighed down by sin we cry to you,
The hope of those who refuge seek
Hear now our lowly prayer for aid.

You are the gate to endless life,
Lend gracious ear to us who call,
You took away Eve's sad reproach
By bringing hope of life to all.

Dear Mother of our Lord and King,
Implore for us the grace of life,
That we may strive to make amends,
For all the faults of bygone years.

Most Holy Mother, when you pray,
The saints in heaven intercede;
A word from you as suppliant
Will reconcile us with the Lord.

Our mother and most pow'rful queen,
Fulfil your children's chief desire,
And bring us when this life is done,
To everlasting joy and peace.

We praise the Father, and the Son,
Due homage to the Spirit pay,
For raising you as heaven's queen,
Above all angels and all saints.

26 August - The Transverberation of Theresa of Avila

All as on 15 October except:

SECOND READING

From the Living Flame of Love by Saint John of the Cross

(Red. B, st. 2, no. 2-4, 9,, 12, 8: ed. Kavanaugh-Rodriguez 1979, pp. 596-99)

You have wounded my heart

Moses declares in Deuteronomy, Our Lord God is a consuming fire, that is, a fire of love, which being of infinite power, can inestimably consume and transform into itself the soul it touches. Yet he burns each soul according to its preparation: he will burn one more, another less, and this he does insofar as he desires, and how and when he desires. When he wills to touch somewhat vehemently, the soul's burning reaches such a high degree of love that it seems to surpass that of all the fires of the world, for he is an infinite fire of love. Because the soul in this case is entirely transformed by the divine flame, it not only feels a cautery, but has become a cautery of blazing fire.

It is a wonderful thing and worth relating that, since this fire of God is so mighty it would consume a thousand worlds more easily than the fire of this earth would burn up a straw, it does not consume and

destroy the soul in which it so burns. And it does not afflict it, rather, commensurate with the strength of the love, it divinizes and delights it, burning gently. Since God's purpose in granting these communications is to exalt the soul, he does not weary and restrict it, but enlarges and delights it, brightens and enriches it. The happy soul that by great fortune reaches this cautery knows all things, tastes all things, does all it wishes, and prospers; no one prevails before it and nothing touches it. This is the soul of which the Apostle speaks: The spiritual one judges all things and he is judged by no one. And again: The spirit searches out all things, unto the deep things of God.

It will happen that while the soul is inflamed with the love of God, it will feel that a seraphim is assailing it by means of an arrow or dart which is all afire with love. And the seraphim pierces and cauterizes this soul which, like a red-hot coal, or better, a flame, is already enkindled. For the soul is converted into the immense fire of love.

Few persons have reached these heights. Some have, however, especially those whose virtue and spirit was to be diffused among their children. For God accords to founders, with respect to the first fruits of the spirit, wealth and value commensurate with the greater or lesser following they will have in their doctrine and spirituality.

O happy wound, wrought by one who knows only how to heal! O fortunate and choicest wound; you were made only for delight, and the quality of your affliction is delight and gratification for the wounded soul! You are great, O delightful wound, because he who caused you is great! And your delight is great, because the fire of love is infinite and makes you delightful according to your capacity and greatness. O, then, delightful wound, so much more sublimely delightful the more the cautery touched the intimate center of the substance of the soul, burning all that was burnable in order to give delight to all that could be delighted!

Responsory

The Lord our God is one Lord. * You shall love the Lord your God with all your heart, and with all your soul, and with all your strength.

The Lord your God is a consuming fire. * You shall love the Lord your God with all your heart, and with all your soul, and with all your strength.

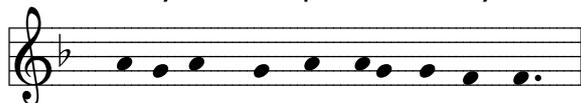
Collect

Almighty God,
you filled the heart of Saint Teresa of Avila,
with the fire of your love
and gave her strength to undertake difficult tasks
for the honour of your name.
Through her prayers
may the power of your love fill our hearts also
and stir us to ever more generous efforts in your service.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit, one God, forever and ever.

Benedictus and Magnificat



vi In my heart, imprisoned in my bones, was the likeness of a burning fire,



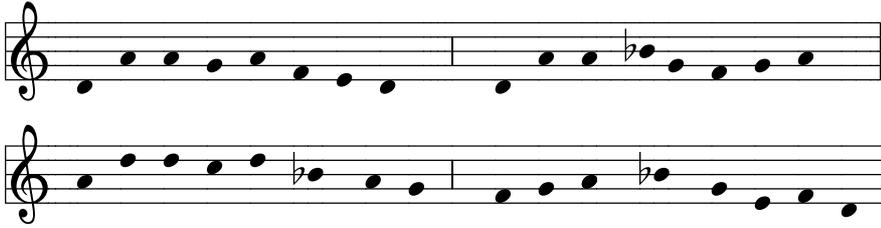
and I was scarcely able to bear it.



28th August - Augustine

Doctor of the Church / Teacher of the Faith

Lauds



Numidia's great African,
your life, Augustine, looms so large:
your youth, undisciplined and free,
yet led you to the church's charge.

Unmarried, fathering a son
– whose mother you shared little of –
you were the source of many tears,
so avidly you looked for love.

Well schooled, admired by your friends,
you yet were blinded by your pride:
the Church's faith, God's gift so free,
with Manichaeus, you denied.

The Gospel's great simplicity
you spurned and read without much heed
– then came a simple child's song:
God telling you to 'take and read'.

The Scriptures, then, all spoke of Christ;
God's grace could overcome sin's strife.
With Monica, your son and friends
you lived as one the common life.

Baptised within the paschal feast,
your mother's prayers at last were heard!
Made Hippo's bishop by acclaim:
your flock hung on your every word.

The Church, you taught, embraces earth;
its life not only for the pure.
Her sacraments are God's free gift;
in spite of sinner's they endure.

You battled with your pen untruth;
proclaimed the primacy of grace:
your world at war; your work destroyed,
you breathed your last in Christ's embrace.

Benedictus



You stir us up, O Lord, and make us find joy in praising you, since you have made us



for yourself; and our hearts find no rest un-til they rest in you.



Vespers



Those who teach others sound and sacred doctrine,
Shine, say the Scriptures, as the stars of heaven,
Such is Augustine, shedding light unfailing
Down through the ages.

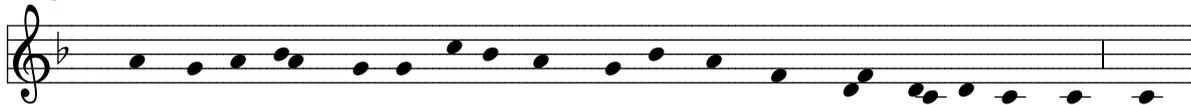
City of Sion, in the joys of heaven,
Praise the Almighty Lord of true salvation,
Who led Augustine through much restless sleeping
Safe to your haven.

Earnest defender of the faith he treasured,
Dauntlessly checking all attacks of error,
Morals and virtue grew in strength and lustre,
From his clear teaching.

Vigilant pastor of your flock as bishop,
Light and example for both monks and clerics,
Pray for us always, so that God our Father,
Ever may bless us.

Praise to the Godhead, Trinity most holy,
Whose divine Essence formed your chosen study,
Even while earth-bound, what must be your rapture,
Now in high heaven.

Magnificat



Late have I loved you, O beauty both an-cient and new, late have I loved you. You



called, you cried out, and you rid me of my deaf-ness.



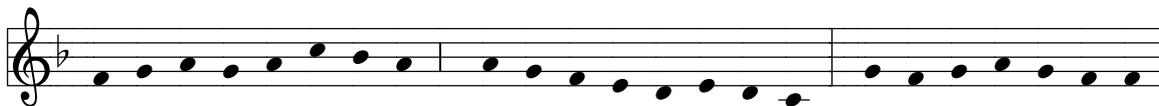
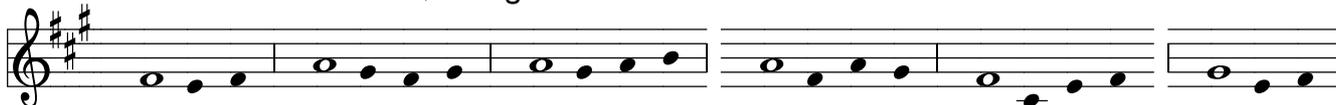
15 September - Our Lady of Sorrows

Lauds

Invitatory antiphon



ii Let us adore the Saviour, who gave his Mother a share in his Passion.



At the cross her station keeping,
stood the mournful mother weeping,
close to Jesus at the last,

Through her soul, of joy bereavèd,
bowed with anguish, deeply grievèd,
now at length the sword hath passed.

O, that blessed one, grief-laden,
blessed Mother, blessed Maiden,
Mother of the all-holy One;

O that silent, ceaseless mourning,
O those dim eyes, never turning
from that wondrous, suffering Son.

Who, on Christ's dear mother gazing,
in her trouble so amazing,
born of woman, would not weep?

Who, on Christ's dear Mother thinking,
such a cup of sorrow drinking,
would not share her sorrows deep?

For his people's sins, in anguish,
there she saw the victim languish,
bleed in torments, bleed and die.

Antiphon 1



Lord Jesus, my soul clings to you.



Antiphon 2



Let us draw near to Jesus, high priest of the new covenant, city of the living God.



Antiphon 3



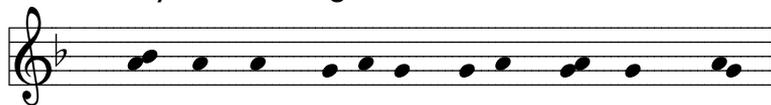
i We have obtained salvation through the blood of Christ.



Responsory for Lauds and Vespers



Mary was standing * near the cross of her Son.



She faced the martyrdom of her heart with strength,



Glory be to the Father, and to the Son, and to the Holy Spirit. Mary was ...

Benedictus



iv Rejoice, grief stricken Mother, for now you share the triumph of your Son. Enthroned in



heav'nly splendour, you reign as queen of all cre-a-tion.



Intercessions

In union with Our Lady of Sorrows, Woman of the New Covenant, let us raise our prayers to the Lord Jesus, and ask: **Make us companions and witnesses of your life, Lord Jesus.**

Lord Jesus, you call blessed those who listen to your word and observe it;

– grant that we, too, may savour it and keep it as a source of blessedness.

Lord Jesus, in your love you have called women and men to your discipleship;

– may the example of the Virgin Mary encourage many young people to follow you and share your saving mission.

Lord Jesus, by the deep sorrow that pierced your beloved Mother,

– with your presence, console all those burdened by suffering.

Lord Jesus, who joined your holy Mother to yourself in life and in glory,

– by her intercession, remember to your heavenly Father all those whom you have redeemed with your blood.

Our Father ...

Daytime prayer

Complementary psalmody. However, if the solemnity is celebrated on Sunday, the psalms are taken from Sunday i

Mid-morning

Antiphon

In holiness God created me; He took me by my hand, and redeemed me.

Genesis 3: 14a–15

The Lord said to the serpent: “I will put enmity between you and the woman, and between your offspring and hers; he will strike at your head, while you strike at his heel.”

V The Virgin Mary, as a rose from thorns, is born from Eve.

R So that the power of God might wipe out sin; and his grace, our guilt.

Midday

Antiphon

When they reached the summit of Calvary, Jesus was crucified.

Hebrews 5: 7–9

In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

V Mother of Christ-God, a sword pierced your most holy soul

R when you saw your Son and God voluntarily ascend the Cross.

Mid-afternoon

Antiphon

The Lord says to his mother: Woman, behold your son! And to the disciple: Behold your mother!

Genesis 9: 17

God [said]: This is the sign of the covenant I have established between me and all mortal creatures that are on the earth.

V At the foot of the Cross, you appointed the Virgin Mary, Woman of the New Covenant,

R reconciler of sinners.

Vespers



Virgin of all virgins favoured,
Do not turn from me, though sinful,
Let me mourn and weep with you.

Make me bear the death of Jesus,
In my very soul's recesses,
And his sacred wounds adore.

By his wounds may I be strengthened,
May the Blood he shed to save me,
Be as wine unto my soul.

On the searching day of judgement,
Holy Virgin Mary, help me,
Let me not be cast away.

Make the cross my sure salvation,
With Christ's death as my protection,
May I pass from grace to grace.

When this mortal life is ended
May my soul enjoy the glory
Of the vision of my Lord.

2 Timothy 2: 10–12a

I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory. This saying is trustworthy:

If we have died with him we shall also live with him; if we persevere we shall also reign with him.

Magnificat



i The Lord said to his Mo-ther, “Woman, this is your son.” Then he said to his dis-ci-ple



“This is your Mo-ther.”

Intercessions

With Our Lady of Sorrows, let us look lovingly at the crucified Christ and pray to our heavenly Father saying:

Reveal to us, Father, the mysterious glory of the Cross.

God of love, in the blood of your Son, poured out on the Cross, you ratified the eternal covenant with your people,

– grant that we may live it as Mary did, faithful to your loving plan and in solidarity with all our sisters and brothers.

God of compassion, in view of Christ’s Paschal Mystery, you preserved the Virgin Mary undefiled,

– keep us free from sin.

God of life, you strengthened Mary at the foot of the Cross and filled her with joy at the resurrection of her Son,

– support us amid the trials of life and strengthen us in hope.

God of peace, in the blood of your Son you reconciled humanity to yourself and restored harmony in creation,

– make us builders of peace, generous in service and solicitous in love.

God of kindness, through your Son, the sole Mediator, who died and rose for us,

– grant to our deceased brothers and sisters a share in the wedding feast of the Lamb.

Our Father ...

17 September – Albert of Jerusalem

Bishop



Albert, as you shine before us
Legislator, Shepherd true,
Hear in love the hymns of homage
Which the church now sings to you.

Messenger of peace and concord,
Careful to foresee all need,
You instructed all your faithful
Zealously by word and deed.

From your virtues the whole country
Shines with many a precious gem;
Most of all your mem'ry's fragrance
Clings about Jerusalem.

So renowned that Church, so honoured
When you worked as pastor there,
Carmel's hermits asked for precepts
To define a life of prayer.

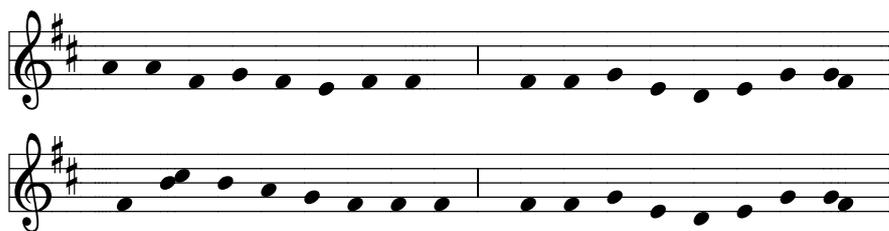
We are grateful to you, Father,
For the Rule which they profess,
Apt to guide each one in Carmel
To the heights of holiness.

With your Rule to give us increase,
Fruit abundant may we see
When with you we praise in heaven
God eternal, One in Three.

I October - Therese of the Child Jesus

Virgin, Religious

Lauds



This teacher of the Little Way
- so new, so very short, so straight -
lived such a sacrificial life
her little path gained heaven's gate.

Unwilling to do things by halves
- unstinting she would give her all:
like children taking proffered gifts
she'd grasp him who left her in thrall.

On Christmas Eve, her fourteenth year,
the infant Jesus blazed, her guide:
she found in him the light and strength
to run forth with a giant's stride.

At fifteen – wise beyond her years -
she entered Carmel as Christ's spouse:
she clung to him whose heart was hers.
content at home within God's house.

The ordinary, daily tasks,
to bear oneself just as one is -

with these she scaled the heights of Love;
Love's Lord was hers: her suffering, his.

She thought herself a little soul
whose only gift was little things,
yet from these rose a soul so great
her little way led to a king.

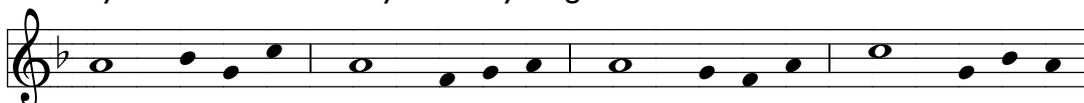
Benedictus and Magnificat



vi Indeed I tell you, that unless you undergo a change of heart and become more like children,



you shall not enter my heavenly kingdom.



Intercessions at Lauds

Our Lord Jesus Christ has given Saint Thérèse to us as a model of the evangelical life.
Let us pray to him and say:

Hear us, O Lord.

Lord, you said, "Whoever is thirsty, let him come to me and drink;"

—give us an intense thirst for your love.

Lord, you said, "If you do not become as little children, you cannot enter the kingdom of heaven,"

—help us to love you in simplicity of heart.

Lord, you told us, "There is joy in heaven over one sinner who repents;"

—help us to have a childlike trust in your mercy.

Lord, you said, "Whoever does the will of my Father will enter the kingdom of heaven,"

—give us a spirit of faithful obedience to all your commands.

Lord, you said, "Whatsoever you do to one of the least of my brethren you do to me;"

—may we see you today in our brothers and sisters, and love you in them.

Lord, you said, "The harvest is great, but the laborers are few; pray therefore to the Lord of the harvest, that he send laborers into the harvest;"

—give to all of us the missionary spirit of Saint Thérèse, who longed for the salvation of souls.

Our Father...

Intercessions at Vespers

Let us pray to God, our almighty Father, for his Church throughout the world:

Lord, remember your covenant with us.

May we be inspired by the example of Saint Thérèse of the Child Jesus;

—may your Church give itself to you in love.

May all contemplatives be faithful witnesses of your goodness;

—so that the world may believe in you.

May we bear one another's burdens in a spirit of love;

—so that your faithful people may see your face in us and imitate

your Son. Fill us with a faithful missionary spirit;

—for you desire all the world to know the truth of Christ.

To honour sorrow which you bore
That won you bliss for ever more.

Hail Mary, Mother yet unknown,
Save to Elizabeth alone,
To his own Temple, Christ you brought,
And later found him when you sought.

Hail Mary, in your heart's deep woe,
You shared Christ's agony, each blow,
The cruel thorns, and then stood by,
To see the King of Martyrs die.

Hail Mary, heaven's honoured Queen,
Assumed in mystery serene,
Aflame with Holy Spirit's love,
To join your risen Son above.

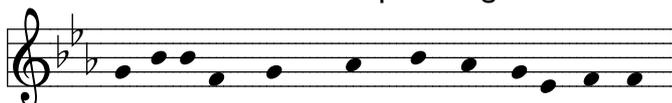
From all these mysteries divine,
A crown of roses intertwine,
As symbol that our hearts are one,
In praising Mary for her Son.

O Jesus, Virgin-born we raise,
Our hearts to you in joyful praise,
Whom with the Father we adore,
And Holy Spirit, evermore.

Benedictus and Magnificat



Blessed Mother, and pure virgin, renowned Queen of creation, may all who keep your festival



experience the power of your intercession.



Vespers



Hail, Queen of earth, all full of grace,
Obtain God's help for our sad race.
Thou didst conceive and visit, then
Didst bear, present and find again.

Hail Queen of martyrs thy sad heart
Will speak for us a better part.
The agony the scourge the thorn,
The cross and death, thy son hath borne.

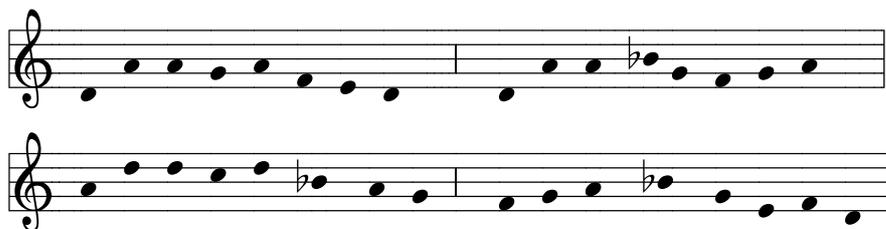
Hail Queen of Heaven ask on high,
That we to God may come anigh.
Christ rose, ascended, sent his fire,
Thee took and throned in heaven's choir.

These fifteen mysteries we have told,
Are roses, white red and gold.
Bright garlands now of our heart's love,
As crowns, we place thy brow above.

Five joys and sorrows we relate,
And with Five glories celebrate,
To God the Three in One be praise
For all these holy Mysteries.

15 October - Teresa of Avila

Lauds



Noonday blaze of virtues rare,
Highest gifts of grace and prayer,
You have lived in deep repose,
All that faith on us bestows.

Wedded to the Father's Word,
Word of light, in silence heard,
Leaning on the Saviour's breast,
Guided by the Spirit blest.

Blest the mind refined by fire
To receive divine desire,
Wisdom's secrets in your heart,
Opened by the heavenly dart.

Christ drew you to his embrace
By the fragrance of his grace;
In your teaching we confide,
Trusting you our heaven-sent guide.

Truth eternal, One and Three,
May Teresa constantly
Lead us through the mountain ways
To the realms of joy and praise.

Benedictus and Magnificat



v Do not let your hearts be troubled. In my Father's house, there are many mansions,



and I am going to prepare a place for you.



Intercessions at Lauds and Vespers

The Lord of glory, Crown of all the Saints, gives us the joy of honouring our Mother, Saint Teresa. Let us praise him, saying:

Gloria to you, Lord!

Source of life and holiness, in your saints you show us the infinite marvels of your grace;

—in company with Saint Teresa may we sing of your mercies forever.

You want your love to blaze like fire throughout the world;

—with Saint Teresa, make us zealous in spreading your charity.

You make friends of your saints, and reveal to them the mysteries of your heart;

—bind us to yourself in friendship so close that we may taste the secrets of your love, proclaim your wonders, and draw others to you.

You pronounced blessed the pure of heart, and promised that they should see you;

—purify our sight, so that we may see you in everyone and be faithful to you in all things.

You resist the proud and give wisdom to little ones;

—make us humble of heart, so that we may receive your wisdom for the sake of the whole Church.

Our Father.

Vespers



O virgin doctor of the church,
Teresa – cherished from your birth:
your parents formed you in the faith;
their love gave you your joy and mirth.

And yet divinely discontent,
you dreamed of God's eternity;
you yearned for water from that well
which quenches thirst, whose source is deep.

So intimate your love for God,
God's burning Seraph pierced your heart.
Your sovereign majesty and Lord
transfixed you with love's fiery dart.

Throughout your sixty seven years
your health was poor, you knew great pain:
but humour, common sense and wit
kept you both grounded and sustained.

Called both an eagle and a dove
– combining contradict'ry traits:
a fighter, peerless, bold in flight,
– yet gentle, faithful, to its mates.

A mother to your daughters all,
you led them on the great ascent:
no height proved inaccessible
for Love had gained your heart's consent.

21 October – Gaspar del Buffalo

Priest

Texts from the Precious Blood – 1 July – may be used.

Office of Readings

SECOND READING

From the writings of Saint Gaspar del Bufalo, priest

(Circular letter, Spiritual exercises of 1835) Who is the Missionary of the Most Precious Blood?

What is a missionary? He is a man who, spiritually dead to everything which could hinder the purpose of the ministry and his holy vocation, lives in union with God and for his glory alone: *For to me life is Christ.* He is a man who nourishes himself with no other food than with the heavenly food to which the sacred text refers: *My food is to do the will of the one who sent me.* He thirsts after justice and sanctity: *Blessed are they who hunger and thirst for righteousness.* His heart, animated by the heavenly fire of the love of God, is pierced and moved when he sees that men do not love God: *Who is weak, and I am not weak? Who is led to sin, and I am not indignant?*

So, now, let us consider how we ought to examine ourselves in these days on the things that we have mentioned up to this point, so that we might renew within ourselves the fervor of that type of life which confirms what Jesus once said to his apostles: *And you also testify. With great power the apostles bore witness to the resurrection of the Lord Jesus.* By this self-examination, we will come to realize better how our Society provides us with these means through which we are to advance toward a more and more vigorous life of virtue - withdrawal from the world, recollection, silence, examination of conscience, and all the other means enumerated in our "Practices." These means, indeed, do develop a strengthening of the Spirit and the progress to be made in reaching perfection! *They that hope in the Lord will renew their strength, they will soar as with eagles' wings; They will run and not grow weary.*

This interior cultivation of the Spirit lays the foundation for the exterior life of the ministry. We are ordained to perform duties towards God, towards our Society, and towards our neighbor. In each one of us, the words of the Lord should be verified when he speaks of the just man who seeks always to advance and mature in holiness: *Happy are those... whose hearts are set on pilgrim roads. As they pass through the Baca valley, they find spring water to drink.*

May we diligently keep these few sentiments in our hearts and let them be deeply imprinted there. Let us imitate the Blessed Virgin Mary, who cherished the words of our blessed Savior, for she was the very mirror of sanctity who *kept all these things, reflecting on them in her heart.* After Jesus, may our good Mother be our guide and teacher, our prototype and model. In a spirit of deep humility, let us listen to and cherish those teachings of God which are given in the sacred passages quoted above. May our hearts be filled with those holy desires which bring about a most intimate union with the highest Good. May he always direct our tongue in announcing the eternal truths to the people: *My heart is stirred by a noble theme ... Lord, open my lips.* May our lips, then, be closed for this reason. I will listen for the word of God; surely the Lord will proclaim peace to his people.

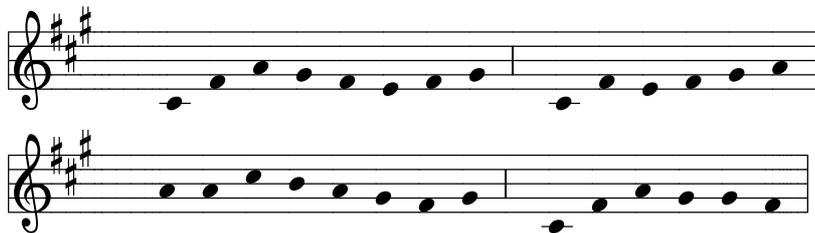
Notice! First, I myself must listen, so that I, then, may be listened to by the people. With the grace of God

and in accordance with each one's capacity, there will be realized both in me and in the others that very system of peace which establishes the kingdom of God firmly in our hearts: *I will listen for the word of God.*

Responsory

The missionary lives only * for God and for his glory;
he gives himself totally to others, * for God and for his glory.

Lauds



Glory to him who freely spent
His blood that we might live,
And through this choicest instrument
Doth all his blessings give.

Fasting he doth and hearing bless,
And prayer can much avail,
Good vessels all to draw the grace
Out of salvation's well.

But none like this mysterious rite
Which dying mercy gave
Can draw forth all his promised might
And all his will to save.

This is the richest legacy
Thou hast on us bestowed,
Here chiefly, Lord, we feed on thee,
And drink thy precious blood.

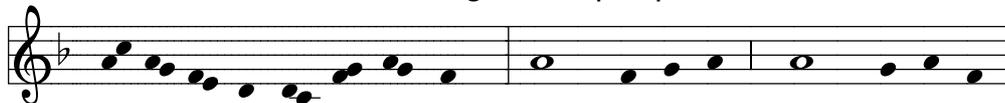
Here all thy blessings we receive,
Here all thy gifts are given;
To those that would in thee believe,
Pardon, and grace, and heaven.

Thus may we still in thee be blest
'Till all from earth remove,
And share with thee the marriage-feast,
And drink the wine above.

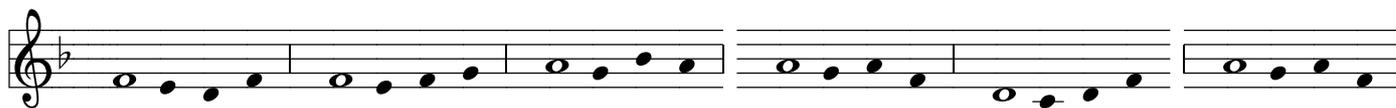
Benedictus and Magnificat



vi Christ has ris-en; he is the light of his peo-ple whom he has re-deemed with his blood.



Al-le- lu- ia, al - le - lu - ia.



The Intercessions from the Precious Blood may be used at Lauds

Vespers
Intercessions
God has reconciled us to himself through the blood of Christ. In the power of this blood and through the intercession of Saint Gaspar, let us present our prayers as we say:

Save your people, O Lord.

Lord Jesus, at the foot of the cross we raise the cry of the victims of injustice:

– by the power of your blood, give them courage.

Lord Jesus, at the foot of the cross we raise the cry of those in search of a country, a home and work:

– by the power of your blood, sustain them.

Lord Jesus, at the foot of the cross we raise the cry of prisoners, of refugees, of immigrants and of slaves everywhere:

– by the love of your blood, give them hope.

Lord Jesus, at the foot of the cross we raise the cry of the suffering, the sick, the lonely and misunderstood:

– by your restoring blood, heal their sufferings.

Lord Jesus, at the foot of the cross we raise the cry of all those who live in areas plagued by war, instability and poverty:

– by your peace-bearing blood, reconcile us to God and nation to nation.

Lord Jesus, at the foot of the cross we raise our prayer for all the departed:

– may they celebrate with you the banquet of life without end.

Our Father ...

Collect

Almighty and merciful God,
who gave us an ardent witness of love for your divinity
and for our neighbour
in Saint Gaspar del Bufalo,
priest and dedicated missionary of the Precious Blood of Christ;
through his intercession,
listen to the voice of the blood of your Son which daily rises to you from the earth
in the painful cry of suffering humanity.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

22 October – The Interior Life of the Blessed Virgin Mary

Invitatory antiphon



vii We celebrate the sinless Virgin Ma - ry: Come, let us worship her Son, Christ the Lord.



Non Scriptural Reading

A reading from the letters of Jean Jacques Olier

Letter 234 to Mme. De Saujon (28th October, 1651)

I am consoled in seeing the joy and taste you have for the things which concern the divine Mother, in Whom you ought to place all your interior life. It seems to me that our lovable All is so pleased that we adore, imitate and make known and honoured the divine life of Jesus and Mary, and that it is the only thing we should do in this world.

[...] How happy I am that Jesus and Mary wish to renew on earth Their inseparable life in their worshiping and their respect towards God! Nothing is more admirable than this life of Jesus in Mary.

This holy life which He continually pours out on Her, this divine life with which He endows Her and with which He animates Her, loving, praising and adoring in Her God His Father [considering her] as a worthy addition of His Heart, and in which He expands with pleasure. The whole of Jesus' life and all his love in the rest of the Church, and even in His apostles and in His most cherished disciples, is nothing in comparison to what He is in Mary's Heart. He lives there in fullness, and He acts in all His divine Spirit. He is but one heart, one soul, one life with Her. There is nothing more admirable than this union, this holy and mysterious unity. It is something which in its consummation, cannot be understood and what is consoling about it is, that this masterpiece is to last forever.

○ how adorable Jesus is in His Mother!

One cannot understand what He is in her and in what manner God lets Him be for her and makes himself present in all her being. It is a work of faith, and the more faith there is, so too is it more holy and divine, and the more it gives to be relished in the intimacy of the soul. It is an abyss of love and charity which cannot be imagined; for one cannot know the extent of the love Jesus has towards Mary, nor the strength and purity of Mary's love for Jesus.

[...] I will tell you again that this morning at prayer I felt the union and the loss^[6] of Mary's Heart in Jesus, that it was a nourishment, a perfect life and joy to this divine Mother.

[...] She was more in Jesus than any other creature. Other persons [united to Jesus] seemed unrefined and separated from Jesus, in comparison to the dispositions and the pure and holy state of Mary.

[...] I desire with all my heart that the divine Mother finishes Her work in you for all eternity, and that She will always keep you lost in Her so that you will not be capable to act for yourself and that neither Satan, the world, nor any creature will find to wound your heart which has to be inviolably in imitation of Mary.

Or

A reading from the letters of Jean Jacques Olier

Letter 448 to a newly-ordained priest

The state of priesthood in which you now are, obliges you to have a special love for this divine princess. It seems to me that all the priests and clerics have very good reasons to commit themselves to this devotion.

The first is the love which Our Lord has for her. The spirit of Jesus lives in the priests, and since he cannot be idle or ineffective in them, he fills them with His inspirations. Even though, He must first of all vivify their hearts with feelings of love for the Blessed Virgin, for it is towards Her that He has the strongest love after that of God the Father.

The second, is the super abundance of love She bears towards Jesus Christ; She is all to Him, She has only being, life and movement but for Him. She only breathes, sees, speaks and works interiorly and exteriorly but for Him. Therefore the priest ought to be delighted that he is able to be bound to the interior of the Most Blessed Virgin. Because when a soul is first of all very united to Her, it feels carried to Jesus Christ by Her love. At the same time the soul enters into the holy and ardent ways of pure love towards Jesus, Who is the priest's whole treasure.

The third is the charm which She has in Herself according to the sentiments of the holy Fathers and the experience of the Church, to powerfully draw souls to Jesus Christ. That is why they call Her the bait of the Divinity. *Esca spiritalis hami, qui est Divinitas*. God, who wants to draw souls to His Son uses the sweetness and gentleness of the Blessed Virgin as a bait at the end of a line, to catch souls so that in this

divine creature, priests will find the charm and sweetness which they need to draw souls to Jesus Christ, according to their duty and obligation, and for that they must keep closely united to Her and lose themselves in Her.

The fourth is Her capacity as Mother of Jesus Christ for as Mother She has the fertility to engender souls. That is why the priests, who are obliged to fashion Him the hearts of people ought to live unceasingly in Her, so that in being partakers of the this divine virtue of God the Father, who makes Her fertile, they may worthily fulfil with dignity such a holy ministry.

Responsory

I know not how to praise you, holy and immaculate Virgin. * Heaven itself cannot contain the One whom you bore in your womb.

Blessed are you among women, and blessed is the fruit of your womb. * Heaven itself...

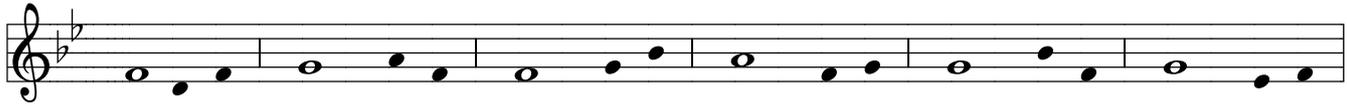
Benedictus



viii Sinless vir-gin, let us follow joyfully in your footsteps; draw us af-ter you in the fragrance



of your ho-liness.



Magnificat



vii My heart ex-ul-ts in the Lord; I find my joy in him.



Collect

O God,
who, in filling the Blessed Virgin Mary
with the spiritual gifts of your grace,
made her a faithful image of your Son;
grant to us that by the imitation of her virtues,
the character of your Son might be made manifest in us.
(we make our prayer) through ...

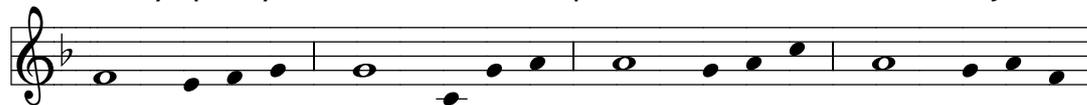
Benedictus and Magnificat



vi Ho-ly Mother of God, Mary ever-Virgin, temple of the Lord, sacred dwelling-place of the

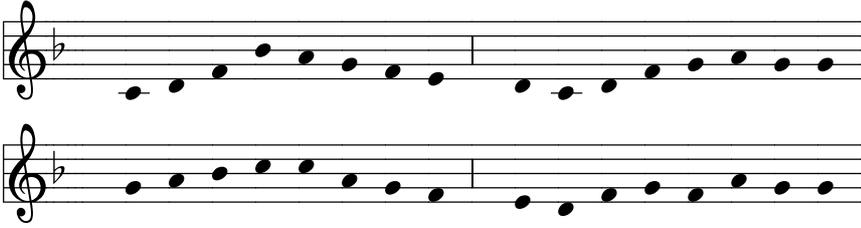


Holy Spirit, you alone without an equal found favour with our Lord Jesus Christ.



8 December - Immaculate Conception

First Vespers



Fair guardian of the virgin choir,
And mother of our blessed Lord,
Our hope, the angels' joy, in whom
A door to heaven is restored!

O lily in the midst of throne,
O maid more lovely than the moon,
O tender stem from Jesse's root
Whose blossom heals our deadly wound:

O tow'r beyond the dragon's reach,
Wrecked sailor's friendly star at night:
That we may find our course again,
Shed forth on us your guiding light.

Dispel the mist that dims our eyes,
From sandy shoals divert our way,
Lest on the storm tossed sea of life
We may be lost and go astray.

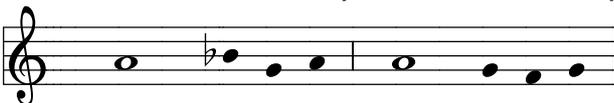
By heaven's favour are you freed
From ancient Adam's guilt and woe.
The serpent's art you foil with ease,
defending us against the foe.

O Jesus Christ incarnate Word,
To you all praise and glory be:
With Father and with Spirit One,
as Lord you reign eternally.

Antiphon I



i White is the robe you wear, white as spotless snow; your face is radiant like the sun.



Magnificat and Benedictus



iv Blessed are you, O Ma-ry, for you were conceived without sin; you brought forth



the Saviour of the world.



Lauds

Invitatory antiphon



vii We celebrate the feast of the sinless Virgin Mary: Come, let us worship her Son, Christ the Lord.



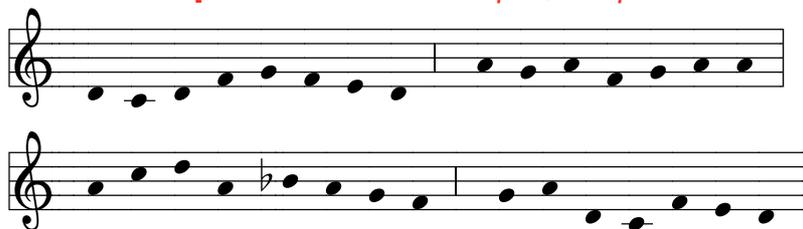
A song we sing of Paradise
And Mother Eve now reconciled.
New hymn of gladness shall we raise,
For holy Anna is with child.

O daughter of eternal light,
And glory of our fallen race:
The ancient curse has touched you not
Ancestral taint retains no trace.

You tread upon the serpent's head:
the great Goliath has been slain.
the ark of Noah welcomes you,
O dove preserved from mortal stain.

To Father and to Paraclete
And to your offspring glory be,
Who have alone on you bestowed
the grace of noblest sanctity.

Second Vespers - all as at First Vespers, except:



Holy light, on earth's horizon,
Hope to us the fallen, bring;
Light amid a world of shadows,
Dawn of God's redemption sing.

Chosen from eternal ages,
You alone of all our race,
By your Son's atoning merits
Were conceived in perfect grace.

Mother of the world's Redeemer,
Promised from the dawn of time;
How could one so mighty favoured
Share the guilt of Adam's crime?

Sun and moon and stars adorn you,
Sinless Eve, triumphant sign:
You are she who crushed the serpent,
Mary, pledge of light divine.

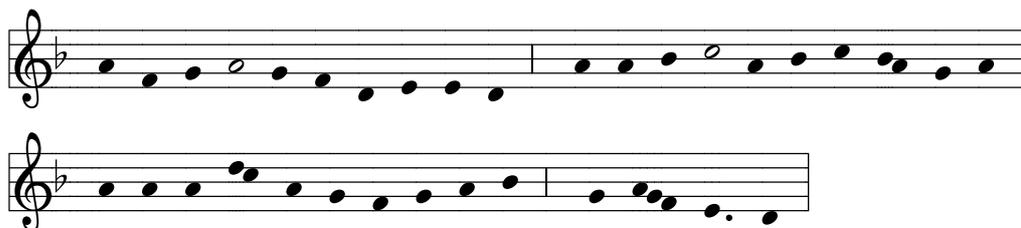
Earth below and highest heaven
Praise the splendour of your state:
You who now are crowned in glory
Were conceived immaculate.

Hail, beloved of the Father,
Mother of his only Son,
Mystic bride of love eternal,
Hail, most fair and spotless one.

14 December – John of the Cross

Priest, Doctor of the Church / Teacher of the Faith

Lauds



Bearing His Cross, the gentle Lord drew nigh,
Offering the crown by merit richly won.
O Love! to quaff Thy cup and with Thee die,
Low answers John.

To live despised, in suffering and alone,
The one insatiate yearning of his breast;
To die devoid of honour, and unknown,
His heart's request.

Death yielded triumph of the Cross at last,
While dazzling globes of fire from Heav'n descend,
And o'er his deeds the light of glory cast
To cheer his end.

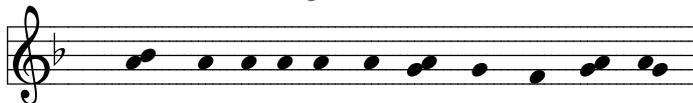
His dying couch, with light irradiate,
Dims with celestial beam earth's fitful flame,
Perfumes exhale, breathing of heavenly state
And saintly fame.

Honour supreme be to the Father given,
To Word and Paraclete in praise unite,
Upon whose Triune flame the hosts of Heaven
Feed with delight.

Responsory at Lauds and Vespers



vi Love is as strong as death: It flashes forth like flames of fire.



Who can separate us from the love of Christ?

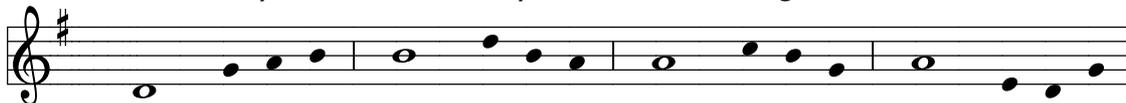


Glory be to the Father and to the Son and to the Holy Spirit.

Benedictus and Magnificat



vii The Lord my God shall make my darkness to be bright.



Vespers



Let us together
Up the high mountain
Go where the weather
Keeps a June glow.

You in your beauty,
I in your beauty,
Earth in your beauty,
Where'er we go.

Up past the steepest
Cliffs of our striving,
Up from the deepest
Thickets of pain

Where darkness bound you,
Ravaged and slew you,
Till daybreak found you,
Risen again.

Haste then our going
Up the high mountain,
Pure water flowing
Down from the height,

Wind in the spruces,
Light on the aspens,
Fruit of sweet juices
All give delight.

Deep caverns holding
Secrets of heaven,
Summits unfolding
Myst'ries divine,

Nightingale singing,
Grove lit with beauty
Each new day bringing
Taste of new wine.

Sweet the ascending
Up the high mountain,
Sweeter the ending
Love spread abroad.

Everyone sharing
Grace of your image.
Everyone bearing
The beauty of God.

Sources

The Capuchin Franciscans

The Federation of Communities dedicated to the Precious Blood

The Order of Preachers

The Carmelites (Canadian province)

Society of Jesus (USA Proper)

The Collcet for the Interior Life of the Blessed Cirgin Mary is translated from the French by Canon Robin Ward