

# THE LITURGY OF THE HOURS

## PROPER OFFICES OF THE CONGREGATION OF THE PASSION OF JESUS CHRIST



PASSIONIST MISSIONARIES  
New Jersey

Concordat cum Originali:  
Fr. Victor Hoagland, C.P.

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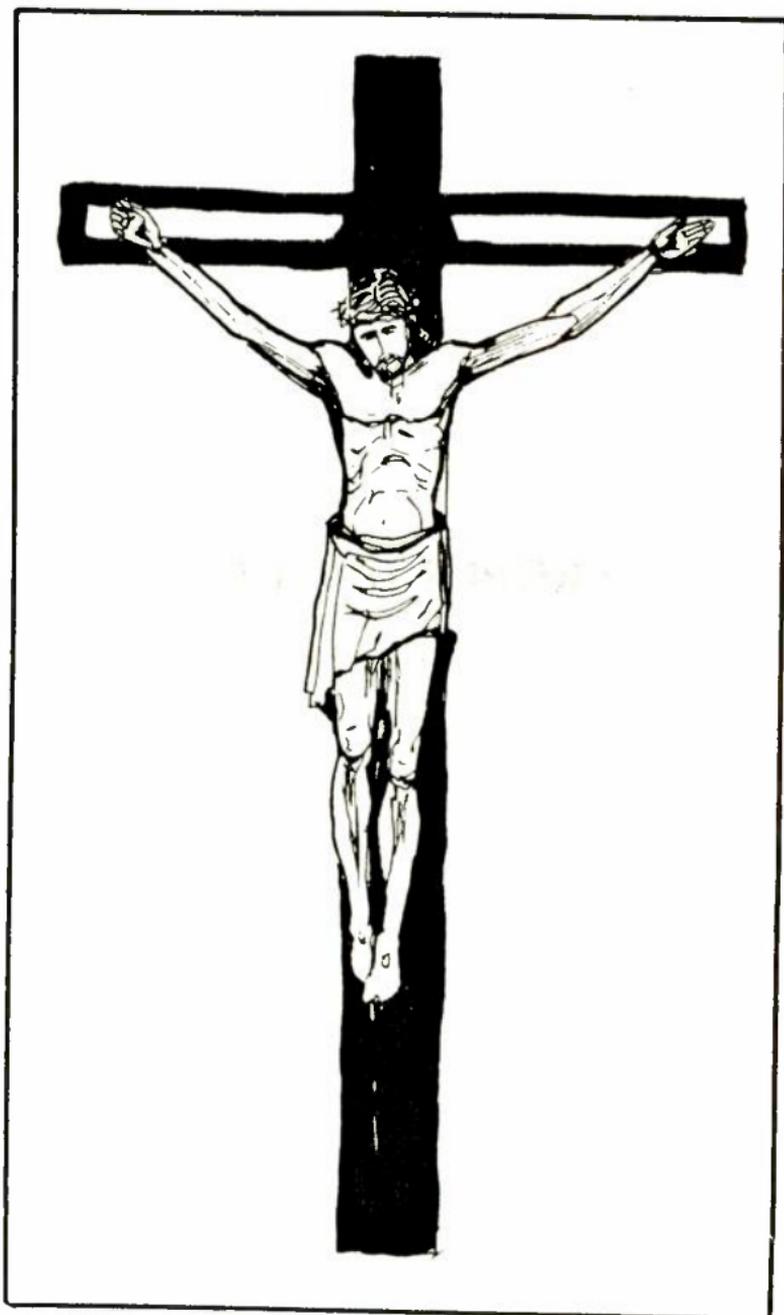
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## Morning Prayer

GOSPEL CANTICLE

Luke 1:68-79

Blessed be the Lord, the God of Israel;  
he has come to his people and set them free.

He has raised up for us a mighty savior,  
born of the house of his servant David.

Through his holy prophets he promised of old  
that he would save us from our enemies,  
from the hands of all who hate us.

He promised to show mercy to our fathers  
and to remember his holy covenant.

This was the oath he swore to our father Abraham:  
to set us free from the hands of our enemies,  
free to worship him without fear,  
holy and righteous in his sight  
all the days of our life.

You, my child, shall be called the prophet of the Most  
High;

for you will go before the Lord to prepare his way,  
to give his people knowledge of salvation  
by the forgiveness of their sins.

In the tender compassion of our God  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow  
of death,  
and to guide our feet into the way of peace.

## SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. no. CD 558/84

At the request of Reverend Father Lizarraga, Procurator General of the Congregation of the Passion of Jesus Christ, made in a letter of February 21, 1984, and in virtue of the faculties granted to this Sacred Congregation by the Supreme Pontiff John Paul II, we approve and confirm the English translation of the Propers of the Liturgy of the Hours found in the copy submitted to us.

Mention of the approval granted by the Apostolic See is to be made in the printed copies. In addition, two copies of the printed texts are to be forwarded to this Sacred Congregation.

Anything to the contrary notwithstanding.

From the Office of the Sacred Congregation for Divine Worship, November 7, 1985.

Paul Augustine Cardinal Meyer

*Prefect*

Vergilius Noè

*Secretary*

# CALENDAR FOR THE PROPER FEASTS OF THE CONGREGATION OF THE PASSION OF JESUS CHRIST

## I. MOVABLE FEASTS

<i>Friday before Ash Wednesday</i> SOLEMN COMMEMORATION OF THE PASSION OF OUR LORD JESUS CHRIST Titular Feast of the Congregation	Solemnity
<i>Tuesday before Ash Wednesday</i> PRAYER OF OUR LORD JESUS CHRIST IN THE GARDEN	Memorial
<i>Friday after Second Sunday of Easter</i> GLORIOUS WOUNDS OF OUR LORD JESUS CHRIST	Memorial

## II. NONMOVABLE FEASTS

<i>February 27:</i> SAINT GABRIEL OF OUR LADY OF SORROWS, Religious	Feast
<i>May 16:</i> SAINT GEMMA GALGANI, Virgin	Memorial
<i>July 1:</i> PRECIOUS BLOOD OF OUR LORD JESUS CHRIST	Feast
<i>July 9:</i> BLESSED VIRGIN MARY, MOTHER OF HOPE	Op. Memorial
<i>August 26:</i> BLESSED DOMINIC OF THE MOTHER OF GOD, Priest	Memorial

<i>September 14:</i>	TRIUMPH OF THE HOLY CROSS,	Feast
<i>September 15:</i>	OUR LADY OF SORROWS, Principal Patroness of the Congregation	Feast
<i>September 24:</i>	SAINT VINCENT MARY STRAMBI, Bishop	Memorial
<i>October 6:</i>	BLESSED ISIDORE OF SAINT JOSEPH (DE LOOR), Religious	Feast
<i>October 19:</i>	SAINT PAUL OF THE CROSS, Priest Founder of the Congregation of the Passion and of the Passionist Nuns	Solemnity
<i>November 21:</i>	PRESENTATION OF MARY	Memorial



# PROPER OFFICES

Friday Before Ash Wednesday

## SOLEMN COMMEMORATION OF THE PASSION OF OUR LORD JESUS CHRIST

Titular Feast of Our Congregation

Solemnity

### Evening Prayer I

#### HYMN

Now let us sit and weep,  
and fill our hearts with woe;  
pondering the shame and torments deep,  
which God from wicked men did undergo.

See! how the multitude  
with swords and staves draw nigh;  
See! how they smite with buffets rude  
that head divine of awful majesty.

How bound with cruel cord,  
Christ to the scourge is given;  
and ruffians lift their hands, unaw'd  
against the King of Kings and Lord of Heavens.

Hear it! ye people, hear!  
Our good and gracious God,  
silent beneath the lash severe,  
stands with his sacred shoulders  
drenched in blood.

O scene for tears! but now  
the sinful race contrive  
a torment new; deep in his brow  
with all their force and jagged thorns they drive.

## Commemoration of the Passion

Then roughly dragged to death,  
 Christ on the cross is slain;  
 and, as he dies, with parting breath,  
 into his Father's hands gives back his soul again.

To him who so much bore,  
 to gain for sinners grace,  
 be praise and glory evermore  
 from the universal race. Amen.

### PSALMODY

**Ant. 1** God so loved the world that he gave his only Son.

### Psalm 113

Praise, O servants of the Lord,  
 praise the name of the Lord!  
 May the name of the Lord be blessed  
 both now and for evermore!  
 From the rising of the sun to its setting  
 praised be the name of the Lord!

High above all nations is the Lord,  
 above the heavens his glory.  
 Who is like the Lord, our God,  
 who has risen on high to his throne  
 yet stoops from the heights to look down,  
 to look down upon heaven and earth?

From the dust he lifts up the lowly,  
 from his misery he raises the poor  
 to set him in the company of princes,  
 yes, with the princes of his people.  
 To the childless wife he gives a home  
 and gladdens her heart with children.

**Ant.** God so loved the world that he gave his only Son.

**Ant. 2** God did not spare his own Son but gave him up to die for us.

## Psalm 146

My soul, give praise to the Lord;  
I will praise the Lord all my days,  
make music to my God while I live.

Put no trust in princes,  
in mortal men in whom there is no help.  
Take their breath, they return to clay  
and their plans that day come to nothing.

He is happy who is helped by Jacob's God,  
whose hope is in the Lord his God,  
who alone made heaven and earth,  
the seas and all they contain.

It is he who keeps faith for ever,  
who is just to those who are oppressed.  
It is he who gives bread to the hungry,  
the Lord, who sets prisoners free,  
the Lord who gives sight to the blind,  
who raises up those who are bowed down,  
the Lord, who protects the stranger  
and upholds the widow and orphan.

It is the Lord who loves the just  
but thwarts the path of the wicked.  
The Lord will reign for ever,  
Zion's God, from age to age.

**Ant.** God did not spare his own Son but gave him up to die for us.

**Ant. 3** The Son of Man came to serve and to give his life as a ransom for us all.

Canticle **Philippians 2:6-11**

Though he was in the form of God,  
Jesus did not deem equality with God  
something to be grasped at.

Rather, he emptied himself  
and took the form of a slave,  
being born in the likeness of men.

He was known to be of human estate,  
and it was thus that he humbled himself,  
obediently accepting even death,  
death on a cross!

Because of this,  
God highly exalted him  
and bestowed on him the name  
above every other name,

so that at Jesus' name  
every knee must bend  
in the heavens, on the earth,  
and under the earth,  
and every tongue proclaim  
to the glory of God the Father:  
JESUS CHRIST IS LORD!

**Ant.** The Son of Man came to serve and to give his life  
as a ransom for us all.

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**ALTERNATIVE ANTIPHONS:**

**Ant. 1** The passion of Christ fulfills the word spoken  
to the prophets.

**Ant. 2** Let us go to Jerusalem and bring to pass all  
that was written about the Son of Man.

**Ant. 3** No one takes my life from me; I have the power  
to lay it down and I have the power to take it up  
again.

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**Ant. 1** I consider everything failure compared with my  
good fortune in being an intimate friend of my  
Lord Jesus Christ.

**Ant. 2** My servant is holy and he will make others  
holy; he will take their sins upon himself.

**Ant. 3** Jesus inspires our faith and brings it to comple-  
tion. Because of the joy that was to follow, he  
endured the cross, heedless of its shame, and  
sits at the right hand of God.

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READING

Acts 13:26-30

All you who fear God, this message of salvation is meant for you. What the people of Jerusalem and their rulers did, though they did not realize it, was in fact to fulfill the prophecies read on every sabbath. Though they found nothing to justify his death, they condemned him and asked Pilate to have him executed. When they had carried out everything that scripture foretells about him they took him down from the tree and buried him in a tomb. But God raised him from the dead.

RESPONSORY

Christ, Son of the living God, have mercy on us.

— Christ, Son of the living God, have mercy on us.

You died for our sins,

— have mercy on us.

Glory to the Father . . .

— Christ, Son of the living God, have mercy on us.

CANTICLE OF MARY

**Ant.** Let us take pride in nothing but the cross of our Lord Jesus Christ. He is our salvation, life and resurrection. He has rescued us and set us free.

INTERCESSIONS

Christ the Lord died on the cross for us and brought us new life. Let us give thanks to him and ask:

*Lord, give us life through your passion.*

Lord Jesus, you humbled yourself, becoming obedient even to death on a cross,

— grant that we may imitate you in fulfilling the Father's will.

Lord Jesus, you experienced untold sufferings in your passion,

— grant that in our sufferings we may share your spirit and strength.

Lord Jesus, on your cross you begged your Father to forgive those who crucified you,

— help us to forgive and pray for all those who offend us.

Lord Jesus, as you hung on the cross, you permitted a soldier to open your side with a lance,

— heal the wounds of sin in us.

Lord Jesus, you are acclaimed by all in the kingdom of our Father,

— welcome our deceased brothers and sisters into your unending joy.

Our Father . . .

### Prayer

God of compassion,  
 Creator and Redeemer of mankind,  
 you sent your only Son into this world  
 to die that we might live,  
 and to restore us to your friendship,  
 lost by the sin of Adam.  
 Keep before our eyes  
 the mystery of Christ crucified,  
 so that we may preach to the world  
 the redeeming love of your Son,  
 who lives and reigns with you and the Holy Spirit,  
 one God, for ever and ever.

### Invitatory

**Ant.** Come, let us adore Christ, the Son of God, who redeemed us by his passion.

**Or:** Come, let us adore Christ the Lord who suffered and died for us.

**Invitatory psalm as in the Ordinary.**

### Office of Readings

#### HYMN

See, in shame the God of glory hangs,  
 all bathed in his own blood.  
 See, how the nails pierce with pain,  
 those hands so good.

The Holy One, like a thief  
between two thieves, is placed.  
This deed was done  
by the cruel will of our own race.

Pale grows his face, his eyes now close;  
his wearied head he bends;  
and rich in merit, with one loud cry  
his spirit sends.

O heart more hard than iron not to weep  
at this, your sin it was  
that brought him death; of all these torments deep  
you are the cause.

All glory be given to God forever,  
the redeemer of our race.  
His blood has washed away  
the stain of our reproach. Amen.

**OR:**

Sing, my tongue, the glorious battle,  
with completed victory rife:  
and above the cross's trophy  
tell the triumph of the strife:  
How the world's Redeemer conquered  
by surrendering of his life.

God his maker, sorely grieving  
that the first-made Adam fell,  
when he ate the fruit of sorrow  
whose reward was death and hell,  
noted then this tree, the ruin  
of the ancient tree to quell.

For the work of our salvation  
needs would have his order so,  
and the multiform deceiver's  
art by art would overthrow,  
and from thence would bring the medicine  
whence the insult of the foe.

Wherefore, when the sacred fullness  
of the appointed time was come,  
this world's Maker left his Father,  
sent the heavenly mansion from,  
and proceeded, God Incarnate,  
of the Virgin's holy womb.

Thirty years among us dwelling,  
his appointed time fulfilled,  
born for this, He meets his passion,  
for that this He freely willed:  
on the cross the Lamb is lifted,  
where his life-blood shall be spilled.

To the Trinity be glory  
everlasting, as is meet:  
equal to the Father, equal  
to the Son, and Paraclete:  
trinal unity, whose praises  
all created things repeat. Amen.

#### PSALMODY

**Ant. 1** I am a worm, not a man, scorned and ridiculed  
by the people.

#### Psalm 2

Why this tumult among nations,  
among peoples this useless murmuring?  
They arise, the kings of the earth,  
princes plot against the Lord and his Anointed.  
"Come, let us break their fetters,  
come, let us cast off their yoke."

He who sits in the heavens laughs;  
the Lord is laughing them to scorn.  
Then he will speak in his anger,  
his rage will strike them with terror.  
"It is I who have set up my king  
on Zion, my holy mountain."

I will announce the decree of the Lord:

The Lord said to me: "You are my Son.  
It is I who have begotten you this day.  
Ask and I shall bequeath you the nations,  
put the ends of the earth in your possession.  
With a rod of iron you will break them,  
shatter them like a potter's jar."

Now, O kings, understand,  
take warning, rulers of the earth;  
serve the Lord with awe  
and trembling, pay him your homage  
lest he be angry and you perish;  
for suddenly his anger will blaze.

Blessed are they who put their trust in God.

**Ant.** I am a worm, not a man, scorned and ridiculed by  
the people.

**Ant. 2** They have pierced my hands and my feet; I can  
count all my bones.

**Psalm 22:2-23**

My God, my God, why have you forsaken me?  
You are far from my plea and the cry of my distress.  
O my God, I call by day and you give no reply;  
I call by night and I find no peace.

Yet you, O God, are holy,  
enthroned on the praises of Israel.  
In you our fathers put their trust;  
they trusted and you set them free.  
When they cried to you, they escaped.  
In you they trusted and never in vain.

But I am a worm and no man,  
scorned by men, despised by the people.  
All who see me deride me.  
They curl their lips, they toss their heads.  
"He trusted in the Lord, let him save him;  
let him release him if this is his friend."

Yes, it was you who took me from the womb,  
entrusted me to my mother's breast.  
To you I was committed from my birth,  
from my mother's womb you have been my God.  
Do not leave me alone in my distress;  
come close, there is none else to help.

Many bulls have surrounded me,  
fierce bulls of Bashan close me in.  
Against me they open wide their jaws,  
like lions, rending and roaring.

Like water I am poured out,  
disjointed are all my bones.  
My heart has become like wax,  
it is melted within my breast.

Parched as burnt clay is my throat,  
my tongue cleaves to my jaws.

Many dogs have surrounded me,  
a band of the wicked beset me.  
They tear holes in my hands and my feet  
and lay me in the dust of death.

I can count every one of my bones.  
These people stare at me and gloat;  
they divide my clothing among them.  
They cast lots for my robe.

O Lord, do not leave me alone,  
my strength, make haste to help me!  
Rescue my soul from the sword,  
my life from the grip of these dogs.  
Save my life from the jaws of these lions,  
my poor soul from the horns of these oxen.

I will tell of your name to my brethren  
and praise you where they are assembled.

**Ant.** They have pierced my hands and my feet; I can  
count all my bones.

**Ant. 3** . When I am lifted up from the earth, I will draw everyone to me.

**Psalm 38**

O Lord, do not rebuke me in your anger;  
do not punish me, Lord, in your rage.  
Your arrows have sunk deep in me;  
your hand has come down upon me.

Through your anger all my body is sick:  
through my sin, there is no health in my limbs.  
My guilt towers higher than my head;  
it is a weight too heavy to bear.

My wounds are foul and festering,  
the result of my own folly.  
I am bowed and brought to my knees.  
I go mourning all the day long.

All my frame burns with fever;  
all my body is sick.  
Spent and utterly crushed,  
I cry aloud in anguish of heart.

O Lord, you know all my longing:  
my groans are not hidden from you.  
My heart throbs, my strength is spent;  
the very light has gone from my eyes.

My friends avoid me like a leper;  
those closest to me stand afar off.  
Those who plot against my life lay snares;  
those who seek my ruin speak of harm,  
planning treachery all the day long.

But I am like the deaf who cannot hear,  
like the dumb unable to speak.  
I am like a man who hears nothing  
in whose mouth is no defense.

I count on you, O Lord:  
it is you, Lord God, who will answer. —

I pray: "Do not let them mock me,  
those who triumph if my foot should slip."

For I am on the point of falling  
and my pain is always before me.

I confess that I am guilty  
and my sin fills me with dismay.

My wanton enemies are numberless  
and my lying foes are many.  
They repay me evil for good  
and attack me for seeking what is right.

O Lord, do not forsake me!  
My God, do not stay afar off!  
Make haste and come to my help,  
O Lord, my God, my savior!

**Ant.** When I am lifted up from the earth, I will draw  
everyone to me.

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ALTERNATIVE ANTIPHONS:

**Ant. 1** Like a lamb being led to slaughter, as a sheep  
waiting to be sheared, Jesus was silent.

**Ant. 2** Jesus said: Father, forgive them, they do not  
know what they are doing.

**Ant. 3** Jesus cried out in a loud voice: My God, my  
God, why have you deserted me?

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**Ant. 1** Jesus, suffering in obedience to his Father, is  
the savior of all who follow him.

**Ant. 2** Jesus said to the thief: I assure you, this day  
you will be with me in paradise.

**Ant. 3** God has befriended us in his beloved Son;  
through his blood we have been redeemed and  
our sins forgiven.

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He was offered in sacrifice because he willed it.

— By his wounds we are healed.

## FIRST READING

From the letter of the apostle Paul  
to the Romans

5:8-11, 17-21; 6:1-11

*However great the number of sins committed,  
grace was even greater*

What proves that God loves us is that Christ died for us while we were still sinners. Having died to make us righteous, is it likely that he would now fail to save us from God's anger? When we were reconciled to God by the death of his Son, we were still enemies; now that we have reconciled, surely we may count on being saved by the life of his Son? Not merely because we have been reconciled but because we are filled with joyful trust in God, through our Lord Jesus Christ, through whom we have already gained our reconciliation.

If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. Again, as one man's fall brought condemnation on everyone, so the good act of one man brings everyone life and makes them justified. As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. When law came, it was to multiply the opportunities of falling, but however great the number of sins committed, grace was even greater; and so, just as sin reigned wherever there was death, so grace will reign to bring eternal life thanks to the righteousness that comes through Jesus Christ our Lord.

Does it follow that we should remain in sin so as to let grace have greater scope? Of course not. We are dead to sin, so how can we continue to live in it? You have been taught that when we were baptized in Christ Jesus we were baptized in his death; in other words, when we were baptized we went into the tomb with him and joined him in death, so that as Christ was raised from

the dead by the Father's glory, we too might live a new life.

If in union with Christ we have imitated his death, we shall also imitate him in his resurrection. We must realize that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a man dies, of course, he has finished with sin.

But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

#### RESPONDORY

There was no dignity in his appearance, nothing attractive in him.

— He suffered for our sins.

It was our weakness he bore, our pain he endured.

— He suffered . . .

#### SECOND READING

From the Meditations on the Passion by Blessed Dominic of the Mother of God, priest

(Translation from the French manuscript in the Passionist General Archives, B. I, VIII, VI- 13a; copied by Father Valentine, Med. 7, pp. 97-99)

*In return let us love Christ with our whole heart  
because he died on the cross for love of us.*

Jesus shed his blood amid many cruel torments and died. He died covered with opprobrium and ignominy. He died, immersed in a sea of indescribable sufferings and pains. He died, consumed not so much by the violence of his torments as by the ardent flames of his infinite charity.

Jesus died, bowing his head as a sign of obedience and submission to his heavenly Father. If he had so willed, he certainly could have prolonged his life and made himself inaccessible to death. But he preferred to die, allowing violence and atrocious torments to cause his death, so that he gave up his life through obedience.

By his obedience, Christ made amends for all the wrongs caused by Adam's disobedience; he reestablished the honor taken from the Divine Majesty and readmitted man to the possession of paradise.

God does not demand of us an obedience at the cost of death. Yet how many times we refuse to obey him! At times the observance of some divine command can demand a certain sacrifice, but will we poor creatures not obey God our Lord and Sovereign, when Jesus was obedient even unto death? Jesus died, bowing his head, in order to draw us to himself from the height of his cross, where he died out of love for us.

Jesus died on the cross, affixed to it with three nails, between two infamous robbers, covered with wounds and ignominy and in the presence of a great number of hostile people. Oh, the excess of God's love! One breath alone, one sole tear would have been enough to redeem the whole world. However, that was not enough to satisfy the love of Jesus Christ. He wanted to die, and to die on the hard wood of the cross.

O my soul, fix your eyes on the adorable body of the dead Jesus as it hung from the cross! Look at that pale, ghastly face and that divine head still crowned with thorns but no longer able to hold itself up; it is motionless and bowed. Look at his members all covered with blood, the livid body bruised and lacerated with wounds. At this touching sight the veil of the temple is torn in two, the earth trembles, rocks are split, the mountains shake, tombs are opened, the sun is darkened, the world is plunged into darkness, and all creation expresses its sadness and sorrow in its own way. And is not our heart touched with compassion and sor-

row for our Saviour who died out of love for us? The open wounds on his holy body are so many mouths which speak and preach powerfully to us about the need to love him. Can we any longer doubt the love of Jesus for us? Can we live anymore without corresponding to his love? The price of our soul is the life of a God. How enormous our injustice would be if we gave our love to the world, the flesh and the devil, our cruel enemies, and did not give ourselves entirely to Jesus, who, for love of us, died on the cross, where he spoke such tender, consoling and reassuring words.

Loving Saviour, receive us in your arms, hide us in your heart, embrace us in your love. Would that we might die to the world—that we might renounce ourselves. Would that we might be crucified to every created thing, so as to live only for you and to love you alone, Good Jesus, who are our sovereign God and our sole happiness. Then we could say with your Apostle. *The world has been crucified to me and I to the world.*

## RESPONSORY

1 Cor. 5:14, 15; Rom. 8:32

The love of Christ impels us who have reached the conviction that one died for all,

— so that we might live no longer for ourselves but for him who died and was raised up for us.

God did not spare his own Son

but handed him over for the sake of us all;

— so that we might live. . . .

## Alternative:

From the Letters of Saint Paul of the Cross, priest  
(*Lettere* 1, pp, 616-617, 655, 671, 695)

*You will be a good disciple of Jesus Crucified  
if you know how to put on his virtues*

Whoever wants to be holy loves to follow faithfully the divine example of Jesus Christ, and to be made the opprobrium of men and the outcast of the people, be-

cause he recognizes that he is guilty of high treason for having sinned. One who wants to be a saint loves to remain hidden to the eyes of the world, takes the sweet with the bitter and the bitter with the sweet. His food is to do the most holy will of God in everything. Just as this is done more in suffering than in joy, since one's own will is always united with it in joy, so the true servant of God loves suffering, and accepts it directly from the most pure will of the Lord. I am omitting much that I could say and I say only that these are the characteristics of one who wants to be holy.

Happy is that person who, clothed with Jesus Christ and totally penetrated by his holy wounds, is entirely immersed and hidden in the immense sea of divine charity and there, detached from every created thing, rests in the bosom of the beloved Good! The Lord does this divine work in humble souls who remain in interior solitude, even in the midst of the noise of this world's business.

I beg you, insofar as I know and can, to profit by that divine knowledge which the sovereign teacher Jesus Christ teaches you in the school of his holy passion while you meditate on it with faith and charity. In this divine school you must learn to be humble of heart, a lover of self-contempt and of suffering in silence and hope, and to be gentle, meek, docile and obedient.

Therefore reverence the divine teacher by putting his holy teachings to good use and practicing them as circumstances arise. You will be a good disciple if you put on the virtues of Jesus Christ. He will surely clothe you with them if you will be very humble, detached from whatever is not God and so hidden from creatures that no one can steal the treasure from you. I recommend interior recollection. Recall that you are a living temple of the Most High; remain within yourself; close the door to all creatures. Remain in interior solitude, clothed with the most holy sufferings of Jesus, and rest in his divine side which is the furnace of holy love.

Look at your sufferings in a spirit of living faith. Abandon yourself to the divine good-pleasure, believing firmly that from eternity God has been pleased to have you walk through this painful way in order to become like Jesus. Stir up your heart with gentle affections, saying for example: Yes, Father, because it has pleased your Divine Majesty. Blessed will of God! Yes, good Father, I want what you will—in life, in death, in time and in eternity!

Be faithful to God; do not omit your customary exercises. Be resigned and remain silent in interior and exterior sufferings. Accept everything from God and kiss the loving hand of the heavenly Father who strikes you with the scourge of love. He wounds you so as to heal you. He draws you toward a painful life so that you may attain that mystical death which is rich in every good because it produces a deep detachment from every created thing and leads to perfect union with the highest Good.

## RESPONSORY

1 Corinthians 1:18,23

The message of the cross is complete absurdity to those who are headed for ruin,  
—but to us who are experiencing salvation, it is the power of God.

We preach Christ Crucified,  
a stumbling block to Jews and an absurdity to Gentiles;  
—but to us who . . .

## Alternative:

From the Devout Reflections of Saint Vincent Mary Strambi, bishop

(pp. 9-13)

*The book of life, written inside and out*

Oh, the great book which is the holy Crucified! A book full of the secrets of the sublime knowledge and loving wisdom of God. A book indeed of life, because it teaches the way which leads certainly to life and com-

municates life, vigor and the power to become a saint through the graces which flow from it.

This book is written inside and outside.

The book written inside: Come, lovers of Jesus: with deep reverence and humble confidence enter into the sanctuary of his heart. There contemplate that most profound humility by which, burdened with all our sins, he takes upon himself all the ignominies and sorrows which he suffers. At such a sight, who of us will still dare to be proud?

Contemplate also that very great and unconquerable patience by which he complains neither about wicked judges, a foolish people nor cruel executioners. He does not complain about friends who abandon him, nor about his own heavenly Father who wills that he be wounded, tortured and reduced to the extremes of humiliation. At such a sight, who of us will want to complain about his own small trials, due unfortunately to our own sins?

Finally, contemplate the immense and heartfelt charity by which he suffers for all, and in suffering for all, has each one in particular in sight as if he suffers for that one alone: *He loved me and gave himself for me.* Who would not want to return that love to a God who has anticipated us in love, and with such an excess of love?

Come, O Christians, and consider the lessons which appear in this divine book also written on the outside. Look at it.

What humiliation for Jesus! To die condemned as a criminal, to die on the most infamous gibbet, to die between two robbers, as though he were worse than they, and indeed as though he were the worst among all men. Can a man die in a state of greater contempt?

And who does not see the horrible atrocity of the sufferings of Jesus? After having suffered the agonies of death in the garden and passed from one torment of the most cruel kind to another, without relief or rest; after

having suffered a tempest of blows, insults, kicks, beatings with clubs; and after having been completely lacerated by scourges, and pierced with thorns, he now hangs from the cross. He hangs from nails by which he is affixed to the cross. In other words he hangs from his sorrow which grows ever more aggravating. He is reduced to such exhaustion in his torments that he cannot hold his head up, nor does he know where to put it. With every reason he must be called the man who knows all the power of suffering for having experienced it—indeed the Man of Sorrows.

Blessed is the person who day and night reads this divine book, meditates on it and contemplates it. He is thus prepared to read it with ease in the last moments of his life. Then indeed, either through sight or through thought of the loving crucified Christ, he will be strengthened in his distress, consoled in his bitterness, reassured in his fears and inflamed with holy love. Then, like a dove washed in the most pure blood of Jesus, he will be full of hope and go to rest eternally in the heart of the Lord, the source of all sweetness.

#### RESPONSORY

See Colossians 1:18-20

It pleased God to make absolute fullness reside in Christ

and by means of him to reconcile everything in his person,

— both on earth and in the heavens, making peace through the blood of his cross.

It is he who is head of the body, the church; so that primacy may be his in everything;

— both on earth and . . .

#### Alternative:

From the Letters of Saint Paul of the Cross, priest  
(Lettere II, 213, 224; III, 67, 149)

*Meditation on the Passion is the most efficacious means to root out vices and to practice the virtues.*

The most efficacious means to root out vices and to plant true piety is meditation on the most bitter sufferings of our divine Saviour. But since the greater number of the faithful live unmindful of how much our loving Jesus did and suffered and therefore are asleep in the horrible swamp of sin, we must reawaken them from their detestable lethargy. To do this we must quickly send zealous workers, truly poor in spirit and detached from every created thing, that by the trumpet of God's word they might, through the most holy passion of Jesus Christ, reawaken poor sinners *who sit in darkness and in the shadow of death*. Thus may God be glorified in so many converted souls and in many others who will give themselves to the pursuit of holy prayer and, by such means, to a holy life.

During these holy days I desire that your good heart receive the most penetrating impressions of that infinite love which, for our salvation, caused the most gentle Son of God to immerse himself in a sea of most bitter sufferings. Thus swimming by holy contemplation in this great sea of infinite charity, you might be ever more enriched by those deepest treasures which the loving soul is accustomed to derive from that very rich mine of every virtue and every good. For the same is totally transformed by love into Jesus Christ and enjoys the full, ineffable grace of his glorious resurrection.

Spare no fatigue or any care to encourage these devout young men in a very tender devotion to the most holy passion of Jesus Christ. Exhort them not only to meditate on the holy sufferings of the Redeemer but also to read some good book on the Passion. Although they may feel that they are reading or meditating with coldness, yet, they will be increasingly more enriched and renewed in spirit, strong in resisting the powerful enemies of the soul, constant in the practice of virtues,

courageous in doing every good work, and, what is more, they shall obtain the gift of prayer and interior recollection.

This is a work entirely of God. The soul, completely immersed in God's love, without images, in pure and naked faith, will discover herself hidden in the sea of the Saviour's sufferings in an instant. By a glance of faith, she will understand everything, without comprehending it fully, since the passion of Jesus is a total work of love. The soul, all lost in God who is love, who is all love, becomes a blend of love and sorrow, because the spirit is totally penetrated and completely immersed in a sorrowful love and a loving sorrow. This is a work entirely of God.

**RESPONSORY**

Colossians 1:21-22; Romans 3:25

You yourselves were once alienated;  
 you nourished hostility in your hearts because of your  
 evil deeds;  
 but now God has achieved reconciliation for you  
 by the sacrifice of Christ's body,  
 — so as to present you to God holy, free of reproach and  
 blame.

Through his blood, God made him the means of expia-  
 tion for all who believe;  
 — so as to present you . . .

**Alternative:**

From the book *The Treasures Which We Have in Jesus Christ* by Saint Vincent Mary Strambi, bishop  
 (Vol. III, pp. 8-10, 12-14)

*In Christ's passion it is necessary to consider  
 who suffers, why he suffers and what he suffers.*

To meditate fruitfully on the passion and death of Jesus, we must ask about matters which, even though they do not explain the mystery, can at least permit us to sense the immensity of it.

First of all, we must consider who does all this suffering. It is one who is so great there are no words to describe his dignity and no mind that can comprehend it. The apostle Saint John says that he is the Word who was in the presence of God. The Letter to the Hebrews, in a sublime and profound statement, says he is the one *whom God made heir of all things and through whom he first created the world. This Son is a reflection of the Father's glory, the exact representation of the Father's being, and he sustains all things by his powerful word. When he had cleansed us from our sins, he took his seat at the right hand of the majesty in heaven.*

To put it briefly, he who suffers is Jesus Christ, God and man. The Creator suffers for his creatures. He who suffers is he for whom angels and men, the heavens and the elements were made. He who suffers is he in whom and by whom all things have come into being. We must not be surprised then that the whole universe is shaken when he is so badly treated. Scripture says: *The earth quaked, boulders split, with an eclipse of the sun darkness came over the whole land.* Even the voiceless, soulless elements mourned over the passion of their Creator. Let Christians, then, as living elements of God's creation, judge how they should manifest their grief.

Then, to understand better the depth of God's love, we must examine why Christ suffered. If we should ask why the Son of God chose such a difficult death—it is because of sin; not only original sin but the personal sins of men from the beginning of the world to the end. The Saviour wished to atone for these and to offer the Father full satisfaction.

Finally, we must consider how severe Christ's suffering was. When we recall that our Lord sweat blood as he foresaw his ordeal, we can estimate what those sufferings must have been as he actually experienced them. Moreover, Jesus did nothing to alleviate his sufferings. He allowed himself to feel them as we would feel them, unaffected by the fact that he was God.

Happy is the person who reflects on the life-giving passion of our Lord. He will be humble, trustful, thankful and loving toward Jesus who is *our justice, our sanctification and our redemption.*

## RESPONSORY

See Isaiah 53:12; Luke 23:34

He gave his soul to death and was reputed among the wicked.

— He bore the sins of many and prayed for transgressors.

Jesus said: Father, forgive them, for they know not what they do.

— He bore the sins . . .

HYMN, Te Deum.

Prayer, as in Morning Prayer.

## Morning Prayer

## HYMN

O'erwhelmed in depth of woe,  
upon the tree of scorn  
hangs the redeemer of mankind  
with racking anguish torn.

See how the nails those hands  
and feet so tender rend;  
see down his face and neck and breast  
his sacred blood descends!

Hark!—with what awful cry  
his spirit takes its flight.  
That cry, it pierced his mother's heart  
and 'whelmed her soul in night.

Earth hears, and to its base  
rocks wildly to and from;  
tombs burst; seas, rivers, mountains quake;  
the veil is rent in two.

The sun withdraws its light;  
the midday heavens grow pale;  
the moon, the stars the universe  
their Maker's death bewail.

Shall man alone be mute?  
Come, youth and hoary hairs,  
come rich and poor, come all mankind,  
and bathe those feet in tears.

Come, fall before his cross,  
who shed for us his blood!  
Who died, the victim of pure love,  
to make us sons of God.

Jesus, all praise to thee,  
our joy and endless rest;  
be thou our guide while pilgrims here,  
our crown amid the blest. Amen.

OR:

See the vinegar and gall,  
the nails and lance.  
See the body pierced  
and blood and water gently flowing.  
The earth, the sea, the heavens,  
are washed in a healing stream.

O faithful cross, noble tree!  
No forest ever bore  
such a leaf, a fruit or flower.  
O gentle wood, gentle nails!  
You bear so light a burden.

Bend your branches, noble tree:  
soften your embrace and cradle tenderly  
the body of our King.

You alone bore worthily  
the ransom of our world.  
You prepared a haven  
for shipwrecked souls,

a haven blessed by the sacred blood  
from the body of the Lamb.

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

Glory to the Blessed Trinity  
whose grace redeems us all. Amen.

**PSALMODY**

**Ant. 1** We will go up to the mountain of the Lord; he  
will teach us the wisdom of the cross.

**Psalm 63:2-9**

O God, you are my God, for you I long;  
for you my soul is thirsting.

My body pines for you  
like a dry, weary land without water.  
So I gaze on you in the sanctuary  
to see your strength and your glory.

For your love is better than life,  
my lips will speak your praise.  
So I will bless you all my life,  
in your name I will lift up my hands.  
My soul shall be filled as with a banquet,  
my mouth shall praise you with joy.

On my bed I remember you.  
On you I muse through the night  
for you have been my help;  
in the shadow of your wings I rejoice.  
My soul clings to you;  
your right hand holds me fast.

**Ant.** We will go up to the mountain of the Lord; he will  
teach us the wisdom of the cross.

**Ant. 2** Let us bless our God; it is he who gives us life  
again.

**Canticle Daniel 3:57-88,56**

Bless the Lord, all you works of the Lord.  
Praise and exalt him above all forever.  
Angels of the Lord, bless the Lord. —

You heavens, bless the Lord.  
All you waters above the heavens, bless the Lord.  
All you hosts of the Lord, bless the Lord.  
Sun and moon, bless the Lord.  
Stars of heaven, bless the Lord.

Every shower and dew, bless the Lord.  
All you winds, bless the Lord.  
Fire and heat, bless the Lord.  
Dew and rain, bless the Lord.  
Frost and chill, bless the Lord.  
Ice and snow, bless the Lord.  
Nights and days, bless the Lord.  
Light and darkness, bless the Lord.  
Lightnings and clouds, bless the Lord.

Let the earth bless the Lord.  
Praise and exalt him above all forever.  
Mountains and hills, bless the Lord.  
Everything growing from the earth, bless the  
Lord.

You springs, bless the Lord.  
Seas and rivers, bless the Lord.  
You dolphins and all water creatures, bless the  
Lord.

All you birds of the air, bless the Lord.  
All you beasts, wild and tame, bless the Lord.  
You sons of men, bless the Lord.

O Israel, bless the Lord.  
Praise and exalt him above all forever.  
Priests of the Lord, bless the Lord.  
Servants of the Lord, bless the Lord.  
Spirits and souls of the just, bless the Lord.  
Holy men of humble heart, bless the Lord.  
Hananiah, Azariah, Mishael, bless the Lord.  
Praise and exalt him above all forever.

Let us bless the Father, and the Son, and the Holy  
Spirit. —

Let us praise and exalt him above all forever.  
 Blessed are you, Lord, in the firmament of heaven.  
 Praiseworthy and glorious and exalted above all  
 forever.

**At the end of the canticle the Glory to the Father is not said.**

**Ant.** Let us bless our God; it is he who gives us life again.

**Ant. 3** Jesus Christ loves us; he washes away our sins with his blood.

### Psalm 149

Sing a new song to the Lord,  
 his praise in the assembly of the faithful.  
 Let Israel rejoice in its maker,  
 let Zion's sons exult in their king.  
 Let them praise his name with dancing  
 and make music with timbrel and harp.

For the Lord takes delight in his people.  
 He crowns the poor with salvation.  
 Let the faithful rejoice in their glory,  
 shout for joy and take their rest.  
 Let the praise of God be on their lips  
 and a two-edged sword in their hand,  
 to deal out vengeance to the nations  
 and punishment on all the peoples;  
 to bind their kings in chains  
 and their nobles in fetters of iron;  
 to carry out the sentence pre-ordained;  
 this honor is for all his faithful.

**Ant.** Jesus Christ loves us; he washes away our sins with his blood.

#### ALTERNATIVE ANTIPHONS:

**Ant. 1** The Son of Man gave his life as a ransom for us all.

**Ant. 2** You have been good to us, O Lord; you have forgiven our sins.

**Ant. 3** When Jesus took the wine, he said: Now it is finished! Then he bowed his head and died.

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**Ant. 1** Jesus humbled himself by dying and the Father glorified him by raising him up.

**Ant. 2** Praised be the Lord, his love has done wonders for me.

**Ant. 3** Jesus Christ is our wisdom, our justice, our sanctification and our redemption.

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**READING****1 Corinthians 1:22-25**

While the Jews demand miracles and the Greeks look for wisdom, here are we preaching a crucified Christ; to the Jews an obstacle that they cannot get over, to the pagans madness, but to those who have been called, whether they are Jews or Greeks, a Christ who is the power and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

**RESPONSORY**

Jesus humbled himself, obediently accepting death.

— Jesus humbled himself, obediently accepting death.

Death on a cross.

— He obediently accepted death.

Glory to the Father . . .

— Jesus humbled himself . . .

**Or:**

Like a lamb led to slaughter, Jesus was silent.

— Like a lamb led to slaughter, Jesus was silent.

Sacrificed for our sins,

— Jesus was silent.

Glory to the Father . . .

— Like a lamb . . .

### CANTICLE OF ZECHARIAH

**Ant.** Tell me, you who pass by, is there any suffering like mine.

**Or:**

**Ant.** God first loved us and sent his only Son as an offering for sin so that we might live through him; in this way, the Father revealed his love for us.

### INTERCESSIONS

With deep love let us adore Christ, our Redeemer and protector, as he hangs on the cross, and let us ask him;

*You who suffered for us, hear us!*

Lord, our Teacher, out of obedience you died for us,  
— teach us to imitate your ready obedience to the will of your Father.

Lord, our Life, by dying on the cross, you defeated death and hell,  
— let us share your death and thus enter into your victory.

Jesus, our King, you became an outcast for us and were treated like a worm,  
— help us to learn the humility that leads to holiness.

Jesus, our deliverer, you exchanged your life for the ransom of us, your loved ones,  
— grant that we may show the same kind of love for one another.

Jesus, our Savior, you stretched out your arms on the cross to embrace all creation,  
— gather into the safety of your kingdom all God's children everywhere.

Our Father . . .

### Prayer

All-powerful and ever-living God,  
in obedience to your will,

our Savior became man and died upon the cross  
and so became for us

the great example of humility.

On this solemnity in honor of his passion,

help us to be united with him

in his suffering,

so that we may be one with him

in the glory of his resurrection.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

**HYMN****Daytime Prayer****Midmorning**

O Redeemer,

preserve the likeness that we bear to you,

lest the evil one deceive us,

for you have paid our ransom

by your death.

Fashion captives into servants,

free the guilty and enchained.

Good King, bring to unending joy

those redeemed by your blood. Amen.

**Ant.** It was about nine in the morning when they  
crucified Jesus.

**Midday**

O Cross, blessing upon the world,

our certain hope and redemption.

Once you bore the dead to the world below,

now you are the shining gate to heaven.

You lifted high Christ the Victim

who has drawn all to himself.

Though this world's prince assailed him

he could not claim him for his own.

Glory to the Father be given,

and to the Paraclete

and to you, O Jesus, victor on the cross,  
grant us blessed joy. Amen.

**Ant.** From noon onward, there was darkness over the  
whole land until midafternoon.

### Midafternoon

O Christ, nailed to the cross,  
we pray that through the same cross  
you give life to those you have redeemed.

Your new dispensation  
destroys the old handwriting on the wall;  
the ancient slavery is destroyed,  
true freedom is restored.

Glory to the Father and to the Paraclete,  
and to you, Jesus Christ, who  
by your victory on the cross  
grants us a blessed joy forever. Amen.

**Ant.** Then toward midafternoon, Jesus cried out in a  
loud voice: My God, my God, why have you for-  
saken me?

### PSALMODY

At one of these hours the following psalms are said:

#### Psalm 40:2-14, 17-18

I waited, I waited for the Lord  
and he stooped down to me;  
he heard my cry.

He drew me from the deadly pit,  
from the miry clay.

He set my feet upon a rock  
and made my footsteps firm.

He put a new song into my mouth,  
praise of our God.

Many shall see and fear  
and shall trust in the Lord.

Happy the man who has placed  
his trust in the Lord  
and has not gone over to the rebels  
who follow false gods.

How many, O Lord my God,  
are the wonders and designs  
that you have worked for us;  
you have no equal.  
Should I proclaim and speak of them,  
they are more than I can tell!

You do not ask for sacrifice and offerings,  
but an open ear.

You do not ask for holocaust and victim.  
Instead, here am I.

In the scroll of the book it stands written  
that I should do your will.

My God, I delight in your law  
in the depth of my heart.

Your justice I have proclaimed  
in the great assembly.

My lips I have not sealed;  
you know it, O Lord.

I have not hidden your justice in my heart  
but declared your faithful help.

I have not hidden your love and your truth  
from the great assembly.

O Lord, you will not withhold  
your compassion from me.

Your merciful love and your truth  
will always guard me.

For I am beset with evils  
too many to be counted.

My sins have fallen upon me  
and my sight fails me.

They are more than the hairs of my head  
and my heart sinks.

O Lord, come to my rescue,  
Lord, come to my aid.

O let there be rejoicing and gladness  
for all who seek you.

Let them ever say: "The Lord is great,"  
who love your saving help.

As for me, wretched and poor,  
the Lord thinks of me.

You are my rescuer, my help,  
O God, do not delay.

**Psalm 54:1-6, 8-9**

O God, save me by your name;  
by your power, uphold my cause.

O God, hear my prayer;  
listen to the words of my mouth.

For proud men have risen against me,  
ruthless men seek my life.

They have no regard for God.

But I have God for my help.

The Lord upholds my life.

I will sacrifice to you with willing heart  
and praise your name for it is good:  
for you have rescued me from all my distress  
and my eyes have seen the downfall of my foes.

**Psalm 88**

Lord my God, I call for help by day;

I cry at night before you.

Let my prayer come into your presence.

O turn your ear to my cry.

For my soul is filled with evils;  
my life is on the brink of the grave. —

I am reckoned as one in the tomb:  
I have reached the end of my strength,  
like one alone among the dead;  
like the slain lying in their graves;  
like those you remember no more,  
cut off, as they are, from your hand.

You have laid me in the depths of the tomb,  
in places that are dark, in the depths.  
Your anger weighs down upon me:  
I am drowned beneath your waves.

You have taken away my friends  
and made me hateful in their sight.  
Imprisoned, I cannot escape;  
my eyes are sunken with grief.

I call to you, Lord, all the day long;  
to you I stretch out my hands.  
Will you work your wonders for the dead?  
Will the shades stand and praise you?

Will your love be told in the grave  
or your faithfulness among the dead?  
Will your wonders be known in the dark  
or your justice in the land of oblivion?

As for me, I call to you for help:  
in the morning my prayer comes before you.  
Lord, why do you reject me?  
Why do you hide your face?

Wretched, close to death from my youth,  
I have borne your trials; I am numb.  
Your fury has swept down upon me;  
your terrors have utterly destroyed me.

They surround me all the day like a flood,  
they assail me all together.  
Friend and neighbor you have taken away:  
my one companion is darkness.

*At the other hours, the complementary psalmody is used.*

**Midmorning**

**Ant.** It was about nine in the morning when they crucified Jesus.

**READING**

Isaiah 53:2-3

Like a sapling he grew up in front of us,  
like a root in arid ground.

Without beauty, without majesty (we saw him),  
no looks to attract our eyes;

a thing despised and rejected by men,  
a man of sorrows and familiar with suffering,  
a man to make people screen their faces;

We adore you, O Christ, and we bless you.

— Because by your cross you have redeemed the world.

**Midday**

**Ant.** From noon onward, there was darkness over the whole land until midafternoon.

**READING**

Isaiah 53:4-5

And yet ours were the sufferings he bore,  
ours the sorrows he carried.

But we, we thought of him as someone punished,  
struck by God, and brought low.

Yet he was pierced through for our faults,  
crushed for our sins.

On him lies a punishment that brings us peace,  
and through his wounds we are healed.

Lord, remember me.

— When you enter upon your reign.

**Midafternoon**

**Ant.** Then toward midafternoon Jesus cried out in a loud voice: My God, my God, why have you forsaken me?

READING

Isaiah 53:6-7

We had all gone astray like sheep,  
 each taking his own way,  
 and the Lord burdened him  
 with the sins of all of us.  
 Harshly dealt with, he bore it humbly,  
 he never opened his mouth,  
 like a lamb that is led to the slaughter-house,  
 like a sheep that is dumb before its shearers  
 never opening its mouth.

You have made me enter the darkness.  
 — Like one who is dead for a long time.

Prayer

Almighty God,  
 awaken within us a spirit of prayer.  
 Give us devotion  
 to the passion of your Son  
 and the grace  
 of fostering it in others  
 by our preaching and example.  
 We ask this through Christ our Lord.

Evening Prayer II

HYMN

Abroad the regal banners fly,  
 now shines the cross's mystery;  
 upon it Life did death endure,  
 and yet by death did life procure.  
 Who, wounded with a direful spear,  
 did, purposely to wash us clear  
 from stain of sin, pour out a flood  
 of precious water mixed with blood.  
 O lovely and refulgent tree,  
 adorned with purpled majesty;  
 culled from a worthy stock to bear  
 those limbs which sanctified were.

Blest Tree, whose happy branches bore  
the wealth that did the world restore!  
The beam that did that body weigh  
which raised up hell's expected prey.

Hail cross, of hopes the most sublime!  
Now, in this mournful passion time;  
grant to the just increase of grace,  
and every sinner's crimes efface.

Blest Trinity, salvation's spring  
may every soul thy praises sing;  
to those thou grantest conquest by  
the holy cross, rewards supply. Amen.

PSALMODY

**Ant. 1** Father, we were once dead because of sin, but,  
in your great love, you have raised us to life  
again in Christ.

Psalm 116:10-19

I trusted, even when I said:  
"I am sorely afflicted,"  
and when I said in my alarm:  
"No man can be trusted."

How can I repay the Lord  
for his goodness to me?  
The cup of salvation I will raise;  
I will call on the Lord's name.

My vows to the Lord I will fulfill  
before all his people.  
O precious in the eyes of the Lord  
is the death of his faithful.

Your servant, Lord, your servant am I;  
you have loosened my bonds.  
A thanksgiving sacrifice I make:  
I will call on the Lord's name.

My vows to the Lord I will fulfill  
before all his people,  
in the courts of the house of the Lord,  
in your midst, O Jerusalem.

**Ant.** Father, we were once dead because of sin, but, in your great love, you have raised us to life again in Christ.

**Ant. 2** On the cross, Christ bore our sins in his body so that, dead to sin, we might live for God.

**Psalm 142**

With all my voice I cry to the Lord,  
with all my voice I entreat the Lord.  
I pour out my trouble before him;  
I tell him all my distress  
while my spirit faints within me.  
But you, O Lord, know my path.

On the way where I shall walk  
they have hidden a snare to entrap me.  
Look on my right and see:  
there is not one who takes my part.  
I have no means of escape,  
not one who cares for my soul.

I cry to you, O Lord.  
I have said: "You are my refuge,  
all I have left in the land of the living."  
Listen then to my cry  
for I am in the depths of distress.

Rescue me from those who pursue me  
for they are stronger than I.  
Bring my soul out of this prison  
and then I shall praise your name.  
Around me the just will assemble  
because of your goodness to me.

**Ant.** On the cross, Christ bore our sins in his body so that, dead to sin, we might live for God.

**Ant. 3** Rejoice in sharing Christ's sufferings. When his glory is shown forth, we will have great joy.

## Canticle

1 Peter 2:21-24

Christ suffered for you,  
and left you an example  
to have you follow in his footsteps.

He did no wrong;  
no deceit was found in his mouth.  
When he was insulted  
he returned no insult.

When he was made to suffer,  
he did not counter with threats.  
Instead he delivered himself up  
to the One who judges justly.

In his own body  
he brought your sins to the cross,  
so that all of us, dead to sin,  
could live in accord with God's will.

By his wounds you were healed.

**Ant.** Rejoice in sharing Christ's sufferings. When his glory is shown forth, we will have great joy.

## ALTERNATIVE ANTIPHONS:

**Ant. 1** They divided my garments among them; for my clothing they cast lots.

**Ant. 2** They put gall in my food, and when I was thirsty, they gave me vinegar to drink.

**Ant. 3** The Father has chosen us in Christ to be his children.

**Ant. 1** When they came to Golgotha, they crucified Jesus there with two criminals, one on his right and the other on his left.

**Ant. 2** With a loud cry, Jesus said: Father, into your hands I give up my spirit.

**Ant. 3** We are reconciled to God by the death of his Son who gave his life for us.

READING

Philippians 3:8-11

I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ and be given a place in him. I am no longer trying for perfection by my own efforts, the perfection that comes from the Law, but I want only the perfection that comes through faith in Christ, and is from God and based on faith. All I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death. That is the way I can hope to take my place in the resurrection of the dead.

RESPONSORY

We adore you, O Christ, and we praise you.

— We adore you, O Christ, and we praise you.

Because by your cross you have redeemed the world.

— We praise you.

Glory to the Father . . .

— We adore you . . .

CANTICLE OF MARY

**Ant.** Christ loved us and gave himself for us as an offering to God, a gift of pleasing fragrance.

INTERCESSIONS

We adore the Savior of the world whose death put an end to death and whose rising gave new life to all creation. Let us ask him:

*Engrave your passion on our hearts, Lord.*

Lord Jesus, from your wounded side flowed blood and water, a marvelous symbol of the Church.

— through your death, burial and resurrection give new life to your bride.

Christ our Savior, Mary, your mother, stood by your cross and accompanied you to your tomb,

— grant that we too may see our sufferings as a share in yours.

Divine Teacher, in the tomb you were hidden from the eyes of the world,

— teach us to hide from worldliness and to consort with those whom the world hides behind a veil of oppression and poverty.

Lord Jesus, by your passion you made all people your brethren and children of your Father,

— help us to live in the peace and unity that characterizes your family.

Christ, Son of the living God, on the cross you promised paradise to the good thief,

— accept into the glory of your resurrection those who have followed you in death.

Our Father . . .

### Prayer

All powerful and ever-living God,  
in obedience to your will,  
our Savior became man and died upon the cross  
and so became for us  
the great example of humility.

On this solemnity in honor of his passion,  
help us to be united with him  
in his suffering,

so that we may be one with him  
in the glory of his resurrection.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

**Tuesday Before Ash Wednesday**  
**PRAYER OF OUR LORD JESUS CHRIST**  
**IN THE GARDEN**

**Memorial**  
**Invitatory**

**Ant.** Come, let us adore Jesus Christ praying in the garden.

Invitatory psalm as in the Ordinary.

**Office of Readings**

Hymn "See how the word," as in Evening Prayer.

Antiphons, psalms, verse, first reading and responsory from the weekday.

**SECOND READING**

From the book *The Treasures Which We have in Jesus Christ* by Saint Vincent Mary Strambi, bishop

(Vol. III, pp. 210-214)

*The agony of Christ in the garden of Gethsemani*

Jesus Christ, the Lord of every virtue, was in agony and, allowing the repugnance of death to assail him with incomparable violence, struggled valiantly. With ardent charity, Jesus, in the superior part of his being, was offering to his eternal Father the perfect sacrifice for the salvation of mankind. So great was the strength of his soul that, when the blood rushed into his heart, as happens in one who suffers great affliction and fear, it was then pressed out again by the magnanimous strength of the Lord's valor, for he wished to suffer deprived of every consolation. Therefore, partly because of his generous effort and partly from the excessive pain, by which his heart was distressed and overwhelmed as though in a winepress, his whole body began to sweat and *his sweat became as drops of blood falling to the ground*. Thus, the blood became the voice

of his heart, proclaiming the surpassing greatness of his love and sorrow.

O Christian, redeemed by this most precious blood, pause here and contemplate this mystery with reverence and compassion. Do you not see that this blood springs from a fervent excess of love and sorrow? Do you not perceive that this blood is lovingly resonant with sorrow for sin and love for the divine Redeemer? That this holy and immaculate blood, by its infinite efficacy, excites the most penetrating sorrow and ardent love? Ponder well, O Christian, and enter into the treasures of divine wisdom and love. There are not yet any executioners here; there are no scourges, no thorns. Nor are there any nails to tear the flesh or cut the veins so that the blood may flow out. Being on the point of undergoing all these sufferings, Jesus is prepared to suffer them willingly and out of love. But now there is only a generous love, a love which causes him to feel sensibly the offenses against his loving Father and the ruin of souls whom he loves with infinite tenderness. It is a love overwhelming him with sorrow even unto death, and in his agony he sweats blood.

Experiencing, then, all the bitterness and anguish of his agony, Jesus fell prostrate on the ground and shed blood profusely. Already his hair was bathed in blood and a bloody sweat covered his face. As the blood flowed down his arms and chest, and over his entire body, it moistened his clothing. Still, the copious sweat continued and began to stream to the ground. Yet Jesus our Lord, full of tenderness and love for those he was redeeming, prayed the more earnestly to his heavenly Father. As he prayed, he was distressed by the pain of death, but he did not cease praying.

**RESPONSORY**

See Mt. 26:36-38; Lk. 22:43-44

Jesus went to a place called Gethsemani.

He took with him Peter, James and John and began to experience sorrow and distress.

Then he said to them:

— My heart is nearly broken with sorrow.

Remain here and stay awake with me.

In his anguish he prayed with all the greater intensity,  
and his sweat became like drops of blood falling to  
the ground.

— My heart is nearly . . .

OR:

Hebrews 5:7-9

In the days when he was in the flesh

Christ offered prayers and supplications with loud cries  
and tears to God,

who was able to save him from death,

and he was heard because of his reverence.

— Having been made perfect, he became the source of  
salvation

for all who obey him.

Son though he was, he learned obedience from what he  
suffered.

— Having been made perfect . . .

Prayer, as in Morning Prayer.

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Alternative:

From the book *The Treasures Which We Have in Jesus Christ*, by Saint Vincent Mary Strambi, bishop

(Vol. III, pp. 184-186; 192-193; 199-201)

*Jesus teaches us how to pray*

Jesus frequently went to the Mount of Olives and spent whole nights there in prayer. His prayer ascended to the throne of his heavenly Father like the fragrance of incense and myrrh.

Having before us Christ's own example, we should be ashamed not to be able to find time to converse with God. We cannot be faithful disciples, good Christians, unless we are generously dedicated to prayer. The Lord himself taught us this, and in the garden repeated his teaching, when he said to his disciples: *Stay here, while*

*I go over there and pray, and, Pray that you may not succumb to the test.*

Notice how the Lord prays, in deepest humility and reverence before the majesty of his heavenly Father. Not only with propriety: *He went down on his knees and prayed*, but with his face in the dust: *He fell to the ground, praying*. Christians, learn from the gentle Jesus how to approach your heavenly Father, with deep humility, with a keen knowledge of your own shortcomings, with true contrition for your sins and a holy fear before the greatness of God. This is the way to obtain mercy, to appease the Lord and win his heart.

Jesus, addressing his Father in the darkness and solitude of the night, said: *O my Father, if it is possible, let this chalice pass me by; my Father, all things are possible to you; if you will, take this bitter cup from me.* "Father, consider not my natural desire but your own holy will. To that will I submit in everything, with all my heart."

What a perfect prayer! Christ expresses to his Father the natural reluctance he feels as a man. But he suffers freely that he might suffer more. In expressing his natural reluctance, however, he maintains his peace of heart and interior control. He desires to accomplish nothing but the most holy and adorable will of God and he expresses this desire repeatedly, as it is written: *Again a second time, he went and prayed, saying: "My Father, if this cup cannot pass me by without my drinking it, your will be done."* And: *Again, he went and prayed a third time, saying the same words.* In the depth of his soul he remains resolute, revealing a love that is generous and full of conformity to the divine decrees.

Sons and daughters of the Father and of this Jesus who suffered so much for you, study the way he prays. Humbly tell God about your difficulties, but do not be upset by them. Leave yourselves to God who loves you tenderly and sincerely wills your good. He knows how to accomplish all that is for your good and has infinite

power to do so. Therefore, stay close to God and rest in him. Apart from him you will never have peace.

## RESPONSORY

Hebrews 10:4-7

Sacrifice and offering you did not desire,  
but a body you have prepared for me.  
Holocausts and sin offerings you took no delight in.  
Then I said:

— I have come to do your will, O God.

It is impossible for the blood of bulls and goats to take  
sins away.

Wherefore, on coming into the world, Christ said:

— I have come . . .

Prayer, as in Morning Prayer.

## Morning Prayer

## HYMN

From highest heaven a Mediator came  
promised by the prophets long ago.  
Daughter of Sion, weep no more,  
your grief is now at an end.

A garden first brought death.  
A garden now brings life,  
where Jesus prays at night.

The Redeemer appeases his Father's  
just judgment.  
He restrains the strong right hand.  
Willingly, he hurries to make our amends.

And so he breaks into pieces  
the chains that bind us below  
and opens the gates of heaven,  
closed to our race for so long,  
calling us to a kingdom,  
blessed with eternal joys. Amen.

**Ant. 1** When Jesus arrived at Gethsemani, he said to his disciples: Stay here while I go over there and pray.

*Psalms and canticle from Sunday, Week I, p. 34.*

**Ant. 2** My heart is nearly broken with sorrow. Remain here and stay awake with me.

**Ant. 3** My Father, if it is possible, let this cup pass me by; but let it be as you, not I, would have it.

#### READING

*See Hebrews 5:6-8*

During his life on earth, Christ, the eternal High Priest according to the order of Melchizedek, 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.

#### RESPONSORY

If this cup cannot pass me by without my drinking it,  
your will be done.

— If this cup cannot pass me by without my drinking it,  
your will be done.

Father, if it is possible, let this cup pass me by.

— Your will be done.

Glory to the Father . . .

— If this cup cannot . . .

#### CANTICLE OF ZECHARIAH

**Ant.** When Jesus came to the disciples and found them sleeping, he said to them: Could you not stay awake with me even for an hour? Be on guard and pray, that you may not fail in time of temptation.

#### INTERCESSIONS

Lord Jesus, you taught us to watch and pray, lest we be overcome by temptation. We confidently ask you:

*Lord, share with us your own spirit of prayer.*

By your prayer in the garden, you prepared for your passion and death,

— help us, your disciples, to realize that in intimate communion with God we should approach every event in life.

In the garden, you persevered in prayer even when distressed to the sweating of blood,

— grant that, by prayer, we may live with God despite the worldly business that distracts us.

In the garden, you were sad of heart and anxious in spirit,

— may we, by constant meditation on your passion, reflect all the sentiments of your soul.

In the garden, you were disconsolate when the apostles left you alone in your agony,

— inspire all the faithful to be your steadfast companions in promoting the message of your cross.

Our Father . . .

### Prayer

Lord our God,

in his agony in the garden,

your Son taught us by word and example

how to pray in time of temptation.

Keep us always faithful to prayer,

that we may reap a rich harvest of grace.

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

who lives and reigns with you and the Holy Spirit,

one God, for ever and ever.

### Evening Prayer

#### HYMN

See how the Word of the Father  
from his dwelling place on high,  
comes with burning love to heal  
those made sad through Adam's sin.

The Master kneels with bowed head  
and prays for forgiveness  
pitying our fallen world,  
seeking to repair our broken state.

He trembles and is troubled,  
cries out in his alarm:  
"Father, take away from me  
this cup of sorrow,  
but your will be done, not mine."

A great fear strikes his heart,  
the Lord, in weakness, falls,  
a sweat of blood flows from his body,  
and moistens the earth beneath.

But an angel comes from heaven,  
and lifts the weary Jesus;  
his body feels new strength,  
and he rises up restored.

Praise to the Father and to the Son,  
who has a name above all,  
and to the Holy Spirit, world without end. Amen.

**Ant. 1** My complaint I pour out to the Lord; before him I lay bare my distress.

*Psalms and canticle as on Solemn Commemoration of the Passion, p. 46.*

**Ant. 2** Pray always and never lose heart. All that you ask the Father in my name, he will give you.

**Ant. 3** Jesus came again and found the disciples sleeping. Then he went out and prayed a third time, saying the same words.

#### READING

**Ephesians 6:11, 17-18**

Put God's armor on so as to be able to resist the devil's tactics. And then you must accept salvation from God to be your helmet and receive the word of God from the Spirit to use as a sword. Pray all the time, asking for what you need, praying in the Spirit on every possible occasion. Never get tired of staying awake to pray for all the saints.

#### RESPONSORY

Give thanks to the Lord for everything; never cease praying.

— Give thanks to the Lord for everything; never cease praying.

This is the will of God in Christ Jesus;

— never cease praying.

Glory to the Father . . .

— Give thanks to . . .

**CANTICLE OF MARY**

**Ant.** In his anguish he prayed even more earnestly,  
and his sweat became like drops of blood falling  
to the ground.

**INTERCESSIONS**

With complete confidence, let us invoke Christ who urged us to watch and pray lest we fail in time of temptation:

*Lord, mercifully hear us.*

Lord, at the request of your Father, you gladly drank the cup of your passion;

— create in us a like thirst to do the Father's will.

Sustained by your prayer, you surrendered yourself to those who would kill you;

— help us to find in prayer the strength to serve you and our brethren with zealous love.

You promised to be always present with those gathered in your name,

— grant that all peoples may live together in the one fold of the Church.

You prayed for sinners and laid down your life for them,

— inflame us with a similar zeal for souls.

By your death and resurrection you restored to us the life we had lost,

— receive all our departed ones into the joy of your eternal kingdom.

Our Father . . .

**Prayer, as in Morning Prayer.**

**Friday After the Second Sunday of Easter**  
**THE GLORIOUS WOUNDS OF**  
**OUR LORD JESUS CHRIST**

**Memorial**

**Invitatory**

**Ant.** Come, let us adore Christ the Lord who showed  
the apostles the marks of his wounds.

**Invitatory psalm as in the Ordinary.**

**Office of Readings**

**HYMN**

O Lance, what words can  
give you praise.  
For you opened the side of Christ,  
and the church was born.

A new Eve came from his side,  
while his body rested in sleep.  
A new Adam brought her forth,  
in blood and water from his heart.

O Nails, what words can praise you,  
driven into Christ's holy limbs.  
You are fastened to the cross, through his blood,  
the decree abolishing our death.

O Jesus, saints and angels praise you,  
still marked in heaven with nails,  
still bearing the wound of the lance,  
reigning with the Father and the Holy Spirit.  
Amen.

**Antiphons, psalms, verse, first reading and responsory from  
the weekday.**

## SECOND READING

From a work by Saint Bonaventure, bishop

(*Opusculum La Vite Mistica*, 13; *Opera omnia* 8, 186-187)

*In his passion Jesus gave us the greatest proof  
of his love*

The sixth and most abundant shedding of Christ's blood was caused by the piercing of the nails. For who can doubt that, as the hands and feet of the innocent Jesus were wounded and pierced through, a profuse flow of sacred blood poured forth. In the torrents of this blood our rose is crimsoned, for here is the most ardent love, the deepest suffering. Contemplate in this depth of suffering the depth of love; see the radiance of the rose of love in the disgrace of suffering. Who, indeed, has ever suffered such pain and such disgrace? It is God who suffers; yet he who was accustomed to alleviating or entirely removing the intensity of his servants' pains in no way eases for himself the violence of the painful winepress of the passion. He who spared others did not spare himself.

After our most gentle Savior is captured, he is repeatedly ridiculed by both Jews and Gentiles. Then, having already shed much blood, his hands and feet are pierced with nails and he is fastened to the wood of the cross.

Look and see the rose of the bloody passion; see how it glistens as a sign of the most ardent love. Love and suffering are vying; the one to be more ardent, the other to be more crimson. But, O marvel! The suffering is crimsoned by the intensity of love, for Christ would not suffer if he did not love. In the suffering, in the very redness of the suffering, is revealed the ardor of the greatest and most incomparable love.

For just as the rose is closed during the chill of the night, but in the warmth of the rising sun, completely opens up and displays in the unfurling of its crimson petals a pleasing radiance; so Jesus, the delight-giving

flower of heaven, was long-closed by Adam's sin as by the chill of night, not yet sharing with sinners the plenitude of grace. But in the fullness of time, this flower of heaven, warmed by the rays of ardent love, is opened up by the wounds in every part of his body. Thus the radiance of the rose of love shone brightly in the redness of his out-poured blood.

Consider, then, how the crimsoned Jesus blossomed forth in this rose. See his entire body: Is there a place where the rose is not found? Examine one hand and then the other; examine one foot, then the other; see whether you do not find the rose. Examine the wound in his side, for the rose is there too, although it is of a paler red because of the admixture of water, for *there came out blood and water*. Indeed, this is he *who came in water and in blood*, Christ Jesus the all-good.

O most sweet Lord and Savior of all, O good Jesus, how can I give worthy thanks to you, who from the dawn of your life to your cruel death, yes, even after it, have shed so much of your blood for me? How can I thank you who revealed the ardor of your surpassing love by the repeated shedding of your blood? How manifold and well-adorned is this rose with its innumerable petals! Who could count them all? Count the drops of blood that streamed forth from the wounds of the side and body of the most loving Jesus, and you will have counted the petals of the rose of suffering and love, for every drop of blood is another petal.

**RESPONSORY**                      **Revelation 1:5, 6; Colossians 1:18**

Christ loved us and freed us from our sins by his own blood.

— To him be glory and power forever and ever, alleluia.

It is he who is the beginning, the firstborn of the dead, so that his may be the primacy in everything.

— To him be glory and power . . .

**Prayer, as in Morning Prayer.**

## Morning Prayer

## HYMN

The insignia of his violent death  
are pressed upon the body of Christ.  
These are the spoils of death  
and of victory over the world.

All hail, wounds of Christ,  
pledges of love without measure,  
from you red streams endlessly flow.

In brilliance, you excel the stars,  
in fragrance, every rose,  
in value, every precious stone,  
in sweetness, every honeycomb.

Come, no matter what your  
strain of sin, what your infection.  
Whoever washes in this saving bath,  
will be made clean again.

Dying to old life,  
may we rise unto the new,  
following Christ, through the cross  
may we know his glory.

O Jesus, pierced by nails and lance,  
all glory to you, and to the  
Father and the bountiful Spirit,  
world without end. Amen.

**Ant. 1** Christ offered himself for us, an oblation  
and sacrifice to God, alleluia.

*Psalms and canticle from Sunday, Week I, p. 34.*

**Ant. 2** Come to me, all you who labor and are overburdened, and I will give you rest, alleluia.

**Ant. 3** Ours were the sufferings he bore; ours the sorrows he carried, alleluia.

## READING

**Jeremiah 11:19-20**

I for my part was like a trustful lamb being led to the slaughter-house, not knowing the schemes they were

plotting against me, 'Let us destroy the tree in its strength, let us cut him off from the land of the living, so that his name may be quickly forgotten!'

But you, Yahweh Sabaoth, who pronounce a just sentence,

who probe the loins and heart,  
let me see the vengeance you will take on them,  
for I have committed my cause to you.

**RESPONSORY**

What are these wounds in your hands, alleluia, alleluia.  
— What are these wounds in your hands, alleluia, alleluia.

With these I was wounded in the house of those who loved me.

— Alleluia, alleluia.

Glory to the Father . . .

— What are these wounds . . .

**CANTICLE OF ZECHARIAH**

**Ant.** When they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a lance and immediately there came out blood and water, alleluia.

**INTERCESSIONS**

Christ redeemed us by his cross and death and made us citizens of Calvary. Let us recall his sufferings and beseech him:

*Pour forth on us, Lord, the graces of your passion.*

To wash us in blood and water, your hands and feet were torn by nails and your side pierced with a lance,

— make us cherish until death the baptismal graces you won for us.

Lord Jesus, from your open side blood and water gushed forth, to symbolize the birth of your Church,

— keep your Bride spotless and holy.

You suffered on the cross to leave us an example of love,

— may we be crucified with you in spirit and share the sorrows of all our brethren.

Through your passion and resurrection, you returned to your Father in triumph,

— take us with you as partners in your glory.

Lord, you walked the hard way of suffering and the cross,

— may our sufferings and death be modeled on yours that we may rise in glory as you did.

Our Father . . .

### Prayer

Lord Jesus Christ,  
your hands, feet and side  
were pierced

and flowed with blood  
for the world's salvation.

The wounds in your risen body  
strengthened the faith of your apostles  
in your glorious resurrection.

Deepen our devotion to these proofs of your love  
and unite us more closely to your passion,  
so that we may rise with you to newness of life,  
for you live and reign with the  
Father and the Holy Spirit  
one God, for ever and ever.

### Evening Prayer

#### HYMN

O good beloved Jesus, I come to you  
as though you were before me now:  
and I give you my love,  
as I remember your wounds.

Head stained with blood from the thorns,  
Gentle face shining with splendor  
the heavenly court trembles before you.

Side of my Savior!  
 Open wound of his heart,  
 red beyond redness of rose,  
 opening the gates of salvation.

Blessed hands, pierced by hard nails,  
 O Savior, do not reject me  
 kneeling before you. Amen.

**Ant. 1** One of the soldiers pierced his side with a lance and immediately there came out blood and water, alleluia.

Psalm 116:10-19, p. 46.

**Ant. 2** See my hands and my feet, yes, it is I indeed, alleluia.

Psalm 142, p. 47.

**Ant. 3** Give me your hand, put it into my side. Doubt no longer, but believe, alleluia.

Canticle, Philippians 2:6-11, p. 11.

#### READING

1 John 4:9-10

God's love for us was revealed  
 when God sent into the world his only Son  
 so that we could have life through him;  
 this is the love I mean:  
 not our love for God,  
 but God's love for us when he sent his Son  
 to be the sacrifice that takes our sins away.

#### RESPONSORY

See my hands and my feet, alleluia, alleluia.

— See my hands and my feet, alleluia, alleluia.

You will draw water joyfully from the fountains of the Savior.

— Alleluia, alleluia.

Glory to the Father . . .

— See my hands . . .

CANTICLE OF MARY

**Ant.** I am the First and the Last and the One who lives.  
Once I was dead, but now I live forever and ever,  
alleluia, alleluia.

INTERCESSIONS

Christ rose from the dead and thereby destroyed death  
and restored life. Let us cry out to him:

*Christ, the living One, hear us.*

You are the one Bridegroom of the Church which  
sprung from your open side,

— make us worthy offspring of this nuptial mystery.

You nailed to the cross the sentence of our damnation  
and destroyed it there,

— break the chains of sin that bind us and light up the  
darkness of our minds.

Christ our Savior, you obeyed your Father even to  
death and were enthroned at his right hand,

— welcome all your brothers and sisters into the king-  
dom of your glory.

In your own body on the cross, you made peace be-  
tween God and us.

— bring the nations of the world to a spirit of under-  
standing and friendship.

Through your resurrection, you reinforced the promise  
of immortality,

— grant to our deceased brothers and sisters the joys of  
your kingdom.

Our Father . . .

Prayer, as in Morning Prayer.

**February 27**

**GABRIEL OF OUR LADY OF SORROWS,  
Religious**

**Feast**

Saint Gabriel was born at Assisi in Umbria in 1838. While very young, he attended school at Spoleto and seemed to be strongly attracted to the world. However, under the call of God's grace, he entered the Congregation of the Passion of Jesus Christ where he lived so crucified to the world and so intimately united to God that he became a model of all the virtues, especially humility and obedience. Moreover, he had a very great devotion to the Sorrowful Virgin who was, as it were, the whole reason for his holiness. He died at Isola of Gran Sasso in the Abruzzi on February 27, 1862. Near his tomb, there arose a large sanctuary, a place of faith pilgrimages and a center of religious influence. In 1926 Saint Gabriel was declared joint patron of the Catholic Youth of Italy and in 1959 principal patron of the Abruzzi.

**Invitatory**

**Ant.** Come, let us adore Christ Crucified, whose mother Saint Gabriel cherished.

**Invitatory psalm as in the Ordinary**

**Office of Readings**

**HYMN**

It is good for us  
to imitate the tears of Gabriel  
and join him weeping for the wounds  
his tender Mother shares.

The Virgin beneath the tragic cross  
of her dying Son,  
feels his sorrow in her heart.  
Meditating on these sorrows,  
Gabriel too stands pierced  
by the sword of love.

See, a son to the mourning Mother,  
 See, his love for her fills his being.  
 And he eagerly desires that every heart  
 share what he has come to know.

How great are the gracious signs  
 of Mary's continual love.

For many years she rewarded his faithful heart  
 with happiness.

Then she turned his weeping  
 into brilliant joy.

Whoever seeks heaven's comfort  
 in the storms of life,  
 should learn to mourn with Mary  
 for the tragic death of Christ. Amen.

#### PSALMODY

**Ant. 1** Blessed are the pure of heart who walk in the  
 law of the Lord.

#### Psalm 8

How great is your name, O Lord our God,  
 through all the earth!

Your majesty is praised above the heavens;  
 on the lips of children and of babes  
 you have found praise to foil your enemy,  
 to silence the foe and the rebel.

When I see the heavens, the work of your hands,  
 the moon and the stars which you arranged,  
 what is man that you should keep him in mind,  
 mortal man that you care for him?

Yet you have made him little less than a god;  
 with glory and honor you crowned him,  
 gave him power over the works of your hand,  
 put all things under his feet.

All of them, sheep and cattle,  
 yes, even the savage beasts, —

birds of the air, and fish  
that make their way through the waters.

How great is your name, O Lord our God,  
through all the earth!

**Ant.** Blessed are the pure of heart who walk in the law  
of the Lord.

**Ant. 2** He has neither inheritance nor portion in this  
world; his inheritance and portion is the Lord.

### Psalm 16

Preserve me, God, I take refuge in you.  
I say to the Lord: "You are my God.  
My happiness lies in you alone."

He has put into my heart a marvellous love  
for the faithful ones who dwell in his land.  
Those who choose other gods increase their sor-  
rows.

Never will I offer their offerings of blood.  
Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup;  
it is you yourself who are my prize.  
The lot marked out for me is my delight:  
welcome indeed the heritage that falls to me!

I will bless the Lord who gives me counsel,  
who even at night directs my heart.  
I keep the Lord ever in my sight:  
since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad;  
even my body shall rest in safety.  
For you will not leave my soul among the dead,  
nor let your beloved know decay.

You will show me the path of life,  
the fullness of joy in your presence,  
at your right hand happiness for ever.

**Ant.** He has neither inheritance nor portion in this world; his inheritance and portion is the Lord.

**Ant. 3** Son, listen to my words: I will show you the path of wisdom; I will lead you through the ways of justice.

**Psalm 21:2-8, 14**

O Lord, your strength gives joy to the king;  
how your saving help makes him glad!

You have granted him his heart's desire;  
you have not refused the prayer of his lips.

You came to meet him with the blessings of success,

you have set on his head a crown of pure gold.

He asked you for life and this you have given,  
days that will last from age to age.

Your saving help has given him glory.

You have laid upon him majesty and splendor,  
you have granted your blessings to him for ever.

You have made him rejoice with the joy of your presence.

The king has put his trust in the Lord:  
through the mercy of the Most High he shall stand firm.

O Lord, arise in your strength;  
we shall sing and praise your power.

**Ant.** Son, listen to my words: I will show you the path of wisdom; I will lead you through the ways of justice.

My son, keep my words.

—Observe my commandments and you shall live.

## FIRST READING

From the letter of the apostle Paul  
to the Philippians

3:7—4:1, 4-9

*Rejoice in the Lord always*

Because of Christ, I have come to consider all these advantages that I had as disadvantages. Not only that, but I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ and be given a place in him. I am no longer trying for perfection by my own efforts, the perfection that comes from the Law, but I want only the perfection that comes through faith in Christ, and is from God and based on faith. All I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death. That is the way I can hope to take my place in the resurrection of the dead. Not that I have become perfect yet: I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me. I can assure you my brothers, I am far from thinking that I have already won. All I can say is that I forget the past and I strain ahead for what is still to come; I am racing for the finish, for the prize to which God calls us upward to receive in Christ Jesus. We who are called "perfect" must all think in this way. If there is some point on which you see things differently, God will make it clear to you; meanwhile, let us go forward on the road that has brought us to where we are.

My brothers, be united in following my rule of life. Take as your models everybody who is already doing this and study them as you used to study us. I have told you often, and I repeat it today with tears, there are many who are behaving as the enemies of the cross of Christ. They are destined to be lost. They make foods

into their god and they are proudest of something they ought to think shameful; the things they think important are earthly things. For us, our homeland is in heaven, and from heaven comes the savior we are waiting for, the Lord Jesus Christ, and he will transfigure these wretched bodies of ours into copies of his glorious body. He will do that by the same power with which he can subdue the whole universe.

— So then, my brothers and dear friends, do not give way but remain faithful in the Lord. I miss you very much, dear friends; you are my joy and my crown.

I want you to be happy, always happy in the Lord; I repeat, what I want is your happiness. Let your tolerance be evident to everyone: the Lord is very near. There is no need to worry; but if there is anything you need, pray for it, asking God for it with prayer and thanksgiving, and that peace of God, which is so much greater than we can understand, will guard your hearts and your thoughts, in Christ Jesus. Finally, brothers, fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honor, and everything that can be thought virtuous or worthy of praise. Keep doing all the things that you learned from me and have been taught by me and have heard or seen that I do. Then the God of peace will be with you.

## RESPONSORY

1 Corinthians 7:29, 30, 31; 2:12

The time is short;  
 from now on those who rejoice should live as though  
 they were not rejoicing;  
 those who make use of the world as though they were  
 not using it.

— For the world as we know it is passing away.

The Spirit we have received is not the spirit of the world.

— For the world as we know it is passing away.

## SECOND READING

From the Letters of Saint Gabriel of Our Lady of Sorrows, religious

(Lettere 34, 35, 37; Scritti di S. Gabriele, Ed. Eco, pp. 284, 289, 296-298)

*If Mary is for me, who can be against me?*

I recommend to you a strong, constant devotion to Mary, our most holy and sorrowful virgin. Think often of her and sympathize with her in her sufferings. Then, this loving mother, who is never outdone in kindness, will in turn comfort you.

Pour out your heart to her. Speak to her of your trials and your needs. Commend your family to her, and the important concern of your soul. Remind her of me also, as I am in great need. Say to her often: *I beg you, my Lady, holy Mary, take care of this matter*—requesting a favor for yourself or someone else. We should have more confidence in this tender mother of ours who promises in Scripture that she will love those who love her: *Those who love me, I also love*. She declares with Isaiah: *Can a mother forget her infant, be without tenderness for the child of her womb? Even if she should forget, I will never forget you*. How much we cost her! She remembers the pangs she suffered in bringing us forth on Calvary. She chose that her own beloved Son should die bleeding on the cross rather than that we should be forever lost.

If we only thought of this occasionally, we would perhaps love this dear, fond mother a little more; we would confide in her a little more, and we would not fear hell so much. Rather, when threatened or terrified by hell, we would think to appeal more to her and say: *If Mary is for me, who can be against me?* Not God, because she conciliates him as his beloved daughter. Not Christ, the judge, because with a mother's influence she asks him to pardon us. Not sins, because they rate as nothing in the presence of her mercy. Not hell, because

Satan is terrified when I say *Hail Mary*. Finally, not men, because the Holy Spirit says that she is as awe-inspiring as bannered troops.

How much more soundly we would sleep, how much more cheerful we would be, in fact, how much more like heaven our life would be, if we left ourselves totally in her hands and said to her: *Into your hands, O Lady, I place my cause*. If we have Mary with us, we have everything; if she is not with us, we lack everything. If Mary protects us, we shall be saved; if she should abandon us, we would perish. It is not I who say this; it is the saints.

Therefore, let us love Mary, not merely by practicing some little devotion, but with genuine dedication. Let us sacrifice ourselves, even greatly, to avoid displeasing her. Let us be faithful to her and thus be assured of our eternal salvation. Saint Alphonsus says: *She loves us very much, with a love as great as all mothers combined have for their children, as all men have for their wives, as all the saints and angels have for their devotees. All this love would not equal the love that Mary has for one solitary soul*. It is a great saint who says this. Think over it well and then, if you can, refuse your love and your heart to this loveable and adorable Virgin.

#### RESPONSORY

I shall follow you, O virgin Mary, pursuing the fragrance of your holiness.

— Imitating you, I shall not go astray; praying to you, I shall not despair.

If you uphold me, I shall not fall; if you protect me, I shall not fear.

Under your guidance I shall not grow weary.

By your mercy, I shall finally arrive in your presence.

My soul thirsts for you, my heart longs after you!

— Imitating you, I shall not . . .

**HYMN, Te Deum**

Prayer, as in Morning Prayer.

### Morning Prayer

**HYMN**

Hail, Gabriel,  
you dwell now with the angels,  
the nations too proclaim  
your lasting fame and wonders.

You shared in the Virgin's joys and sorrows.  
She gave you strength of purpose.  
Now she offers you the crown.

Beseech the second advocate in heaven  
for us who bear our sorrows.  
She, the Virgin Mother,  
will help your companions  
when you ask in their name.

Evil threatens to engulf us.  
Error challenges the truth.  
Through your prayers, may she,  
the champion over falsehood,  
bring us victory.

Youth so quickly deluded  
desires your assistance;  
You sound their triumph by your power  
having overcome the world.

Impress the wounds of Christ as healing  
on our suffering hearts.  
Impress the joys of his Mother,  
on our distressed world.

Glory be to you,  
the Divine Son of the Virgin, O Jesus,  
Who dispense all good gifts to your servant,  
through Mary. Amen.

**Ant. 1** With you is the fountain of life, and in your  
light we see light.

Psalms and canticle from Sunday, Week I, p. 34.

**Ant. 2** Servants of the Lord, bless the Lord forever.

**Ant. 3** Praise the name of the Lord, you who dwell in the house of the Lord.

READING

Revelation 3:20-21

Look, I am standing at the door, knocking. If one of you hears me calling and opens the door, I will come in to share his meal, side by side with him. Those who prove victorious I will allow to share my throne, just as I was victorious myself and took my place with my Father on his throne.

RESPONSORY

He who fears the Lord obeys his word.

— He who fears the Lord obeys his word.

He purifies his soul before him.

— He obeys his word.

Glory to the Father . . .

— He who fears the Lord . . .

CANTICLE OF ZECHARIAH

**Ant.** You have shown great mercy to your servant, Lord; he has walked before you in holiness and truth.

INTERCESSIONS

Let us praise Christ the Lord, praying that we may serve him in holiness and justice all the days of our life, and let us cry out:

*You alone, Lord, are holy.*

Through the practice of the evangelical counsels, you called Saint Gabriel to serve you more freely and imitate your life more exactly,

— draw us closer to you, Lord Jesus.

You gave Saint Gabriel the grace of abandoning everything to possess you alone,

— inspire us to serve no interests but yours.

In every event in life, Saint Gabriel appealed to the hidden resource of your wisdom,  
— admit us to a knowledge of your mysteries, Lord Jesus.

Saint Gabriel chose your sorrowful mother as the model of his life,  
— help us also to build our lives on the example of hers.  
Our Father . . .

### Prayer

Lord,

you gave Saint Gabriel of our Lady of Sorrows a special love for your mother and a compassion for her sorrows.

Through her, you raised him to the heights of holiness. Give us great devotion to her sorrows, that we may know her as our loving mother.

We ask this through our Lord Jesus Christ, your Son who lives and reigns with you and the Holy Spirit, one God for ever and ever.

### Daytime Prayer

*Psalms from the weekday.*

#### Midmorning

**Ant.** Your mercy, O Lord, is ever before my eyes, and I walk in your truth.

**READING**

**Wisdom 4:13-15**

Coming to perfection in so short a while, he achieved long life;  
his soul being pleasing to the Lord,  
he has taken him quickly from the wickedness around him.

Yet people look on, uncomprehending;  
it does not enter their heads  
that grace and mercy await the chosen of the Lord,  
and protection, his holy ones.

I am a pilgrim on earth.

— Make known to me your commands.

**Midday**

**Ant.** One day in your courts is more precious than a thousand elsewhere.

**READING****Colossians 3:1-4**

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed—and he is your life—you too will be revealed in all your glory with him.

The Lord has stooped down from on high and taken me to himself.

— He drew me out of the deep waters.

**Midafternoon**

**Ant.** The things I used to consider gain I have now reappraised as loss in the light of Christ.

**READING****Galatians 6:8**

Where a man sows, there he reaps: if he sows in the field of self-indulgence he will get a harvest of corruption out of it; if he sows in the field of the Spirit he will get from it a harvest of eternal life.

My soul yearns and pines for the courts of the Lord.

— My heart and my flesh cry out for the living God.

**Prayer, as in Morning Prayer, or:**

**Prayer**

Lord God,  
you gave Saint Gabriel  
a special privilege of entering into  
the passion of your Son  
and the compassion of his Virgin Mary.

Teach us to contemplate with his eyes  
the very mystery of salvation  
and to grow in love in the spirit of joy.  
Grant this through Christ our Lord.

### Evening Prayer

#### HYMN

As fellow citizens of Golgotha, watchful in prayer,  
let us give thanks and praise because Gabriel,  
through the favor of Mary, shines in the heaven  
above.

Early, as a young man in his zeal for the  
Mother of Sorrows who watches over him,  
he, with steadfast strength,  
triumphs over the deceits of the world.

Her maternal gaze strengthens him  
when he is in danger of falling,  
and she reassures him with an eternal love,  
so that he might empty himself of transitory  
things  
and cling to God alone.

This tender Mother under the shadow  
of the cross of Christ,  
offering her followers the pattern  
of a rule of life,  
teaches him to mourn with her  
the cruel death of her Son.

Renowned in virtue,  
he strives to imitate the sufferings  
of so great a teacher;  
he is equal to the angels and to his associates  
in the manner of ruling his life.

Fortunate! O Gabriel,  
the Mother herself, beaming attentively,  
selects you as a dazzling flower  
to join forever the garland of saints.

Look down from heaven upon our youth  
who fight to overcome the deceits of the world.  
With you as their leader,  
may the Virgin crown all those  
who will not surrender.

Praise, honor to the Father  
and to His only Son,  
who has a name above every other name,  
and to the Paraclete, splendor and power,  
through every age. Amen.

## PSALMODY

**Ant. 1** I obeyed the voice of the Lord my God and did  
all that he commanded me.

## Psalm 111

I will thank the Lord with all my heart  
in the meeting of the just and their assembly.  
Great are the works of the Lord;  
to be pondered by all who love them.

Majestic and glorious his work,  
his justice stands firm for ever.  
He makes us remember his wonders.  
The Lord is compassion and love.

He gives food to those who fear him;  
keeps his covenant ever in mind.  
He has shown his might to his people  
by giving them the lands of the nations.

His works are justice and truth:  
his precepts are all of them sure,  
standing firm for ever and ever:  
they are made in uprightness and truth.

He has sent deliverance to his people  
and established his covenant for ever.  
Holy his name, to be feared.

To fear the Lord is the first stage of wisdom;  
 all who do so prove themselves wise.  
 His praise shall last for ever!

**Ant.** I obeyed the voice of the Lord my God and did all  
 that he commanded me.

**Ant. 2** Set me as a seal on your heart, as a seal on your  
 arm; for love is as strong as death.

### Psalm 112

Happy the man who fears the Lord,  
 who takes delight in all his commands.  
 His sons will be powerful on earth;  
 the children of the upright are blessed.

Riches and wealth are in his house;  
 his justice stands firm for ever.  
 He is a light in the darkness for the upright:  
 he is generous, merciful and just.

The good man takes pity and lends,  
 he conducts his affairs with honor.  
 The just man will never waver:  
 he will be remembered for ever.

He has no fear of evil news;  
 with a firm heart he trusts in the Lord.  
 With a steadfast heart he will not fear;  
 he will see the downfall of his foes.

Open handed, he gives to the poor;  
 his justice stands firm for ever.  
 His head will be raised in glory.

The wicked man sees and is angry,  
 grinds his teeth and fades away;  
 the desire of the wicked leads to doom.

**Ant.** Set me as a seal on your heart, as a seal on your  
 arm; for love is as strong as death.

**Ant. 3** God who is faithful has called us into commu-  
 nion with his Son, Jesus Christ our Lord.

## Canticle

Ephesians 1:3-10

Praised be the God and Father  
of our Lord Jesus Christ,  
who bestowed on us in Christ  
every spiritual blessing in the heavens.

God chose us in him  
before the world began,  
to be holy  
and blameless in his sight.

He predestined us  
to be his adopted sons through Jesus Christ,  
such was his will and pleasure,  
that all might praise the glorious favor  
he has bestowed on us in his beloved.

In him and through his blood, we have been re-  
deemed,  
and our sins forgiven,  
so immeasurably generous  
is God's favor to us.

God has given us the wisdom  
to understand fully the mystery,  
the plan he was pleased  
to decree in Christ.

A plan to be carried out  
in Christ, in the fullness of time,  
to bring all things into one in him,  
in the heavens and on the earth.

**Ant.** God who is faithful has called us into communion  
with his Son, Jesus Christ our Lord.

## READING

1 Corinthians 15:47-49

The first man, being from the earth, is earthly by nature; the second man is from heaven. As this earthly man was, so are we on earth; and as the heavenly man is, so are we in heaven. And we, who have been

modeled on the earthly man, will be modeled on the heavenly man.

#### RESPONSORY

I have put the Lord always before me; in him is the joy of my heart.

— I have put the Lord always before me; in him is the joy of my heart.

My body also rests secure.

— In the Lord is the joy of my heart.

Glory to the Father . . .

— I have put the Lord . . .

#### CANTICLE OF MARY

**Ant.** O blessed youth, sent by God as an example to a falling world! The Church honors you because of your stainless purity and heroic perfection. Hidden from the world during life, you are now exalted by God because of your sublime holiness.

#### INTERCESSIONS

Let us implore God our Father, the source of all holiness, to enable us, through the example and prayers of Saint Gabriel, to lead a life of great holiness. Let us ask him:

*Make us holy, Lord, because you are holy.*

Holy Father, you granted Saint Gabriel the grace to be totally dedicated to your love and consecrated to your service,

— help all religious to plant and nourish the reign of God in the hearts of all people.

Holy Father, you awakened in Saint Gabriel a great thirst for holiness,

— make us hunger and thirst for everything that is good.

Holy Father, you united Saint Gabriel most intimately with the suffering Jesus,

— make Jesus' sentiments our sentiments, too.

Holy Father, through Mary in her sorrows, you brought  
Saint Gabriel to perfection of life,

— may we also join with her in her sorrow and serve  
you better by copying her spirit.

Holy Father, you rewarded Saint Gabriel in heaven  
with the vision of your glorious face,

— protect all your children amid the business of this  
world that they too may see you and praise you for  
ever.

Our Father . . .

Prayer

Lord,

you gave Saint Gabriel of our Lady of Sorrows  
a special love for your mother  
and a compassion for her sorrows.

Through her, you raised him to the heights of holiness.

Give us great devotion to her sorrows,  
that we may know her as our loving mother.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.



May 16

## GEMMA GALGANI, Virgin

### Memorial

Saint Gemma was born in 1878 near Lucca, Italy. From her childhood she dedicated herself to meditation on the Passion of Jesus Christ, leading an innocent life and longing ardently for heaven. She was orphaned and then charitably welcomed into the home of a deeply Christian family. Consecrating herself to God by a vow of virginity, she joyfully applied herself to run the way of perfection. She had a singular devotion toward the Eucharist and toward Jesus Crucified. Graced with special supernatural charisms, she offered herself to God for the conversion of sinners. Although her ardent desire to enter the Passionist Nuns was never realized because of various difficulties, she distinguished herself as an extraordinary exemplar of holiness in the midst of the world. She died at Lucca on Holy Saturday, April 11, 1903.

From the common of virgins, except the following:

### Office of Readings

Hymn "O Virgin, precious gem," as in Evening Prayer.

#### SECOND READING

From the Decretal Letter Sanctitudinis Culmen of Pope Pius XII

(AAS, Vol. XXXIII [1941] pp. 99-100)

*In her flesh she was the living image of Jesus Christ*

The distinguished servant of God, Gemma, earnestly committed herself to the spiritual life. With her adopted mother, the notable Mrs. Cecilia Gianinni, she had long discussions about Jesus and spiritual things. Avoiding the frothiness of society life, she spent much time in fervent contemplation of the passion of Christ. Day and night she was engaged in intimate communion with God. Reliable witnesses testify that, during the last years of her life, the servant of God, Gemma, was often in a state of rapture and was favored by God with prolonged ecstasies and unusual gifts, such as we read

about in the lives of many saints. Among these divine favors was the very special one of manifesting in her virginal flesh the living image of Christ and sharing mysteriously in the various sufferings of his passion. She felt her hands and feet pierced by nails and her side wounded with a lance. At times, the stigmata, or scars of the wounds were visible. It is reported that she saw an apparition of the Lord Jesus himself and of the Blessed Mother. She experienced the presence of her guardian angel as a familiar friend, and frequently held conversations with him. There were other unusual manifestations of grace, which Gemma described in detail at the order of her spiritual director. They seem to indicate clearly that there was such a union of mind and heart between this chosen virgin Gemma and Christ that she could say with the apostle Paul: *I have been crucified with Christ, and the life I live now is not my own; Christ is living in me.*

For some time, the servant of God had desired to enter a religious community, and thought she was being called to the Passionist Nuns. She felt that God was inviting her to greater austerity and more intensive contemplation of the passion of Christ. Since this is the main mission, a kind of sacred heritage that Saint Paul of the Cross left to the religious he founded, Gemma asked more than once to be admitted into the cloistered convent at Tarquinia. But there were obstacles, particularly her very poor health and the publicity that had been occasioned by her extraordinary graces. Eventually her illness progressed to such a point that it ruined all hope of her entering. But even though she could not become a member of the cloistered Passionist community, she deserved to be considered a member of it because she had professed private vows. As a laywoman, under the guidance of such spiritual directors of holy memory as Bishop Giovanni Volpe and Father Germano of Saint Stanislaus, a Passionist priest, Gemma gave admirable witness to the religious spirit and was a

model of Christian perfection. In fact, she practiced all the theological and moral virtues on an heroic scale, and we can say that her whole life was spent in the continual exercise of virtue.

**Alternative:**

From the Writings of Saint Gemma Galgani, virgin

(Lett. Ed. 1941, pp. 168, 432, 439-440, 447; Estasi, Ed. 1943, p. 17)

*I am a fruit of the passion of Jesus,  
an offspring of his wounds*

Often I seem to be alone, but really I have Jesus as a companion. I try to deprive myself of everything, but instead I find all. I shun all the pleasures of life, and I happen on one so great that I am utterly happy. I am always on fire with love, and I always want to love more. I suffer, and never have enough of it. I long to live and I long to die. I experience love, but my lover I do not understand. I cannot fathom him. Being thus ignorant, still I can sense that he is an immense good, a prodigious good: Jesus.

I wish that my heart could beat, that I could live and breathe only for Jesus. I wish that my tongue could utter no other name than that of Jesus; that my eye could see only Jesus; that my pen could write only about Jesus, and that my thoughts could soar to nothing but Jesus. I have often wondered where on earth there might be something on which I could center my love. But neither on earth nor in heaven do I find any such thing but only my beloved Jesus.

Paradise is waiting for us. If living for Jesus on earth makes us so happy, what must heaven be like where we shall see him in all his infinite greatness, goodness and beauty. I hope for mercy from this Jesus, mercy for me and for all poor sinners. If I could, I would atone for all their sins and mine.

Let us recall, my dear Sister, that we are disciples of this Jesus who suffered so much. It is not enough to

look at the cross, or wear it, we must carry it in the depth of our heart. Together, let us visit Jesus Crucified. Let us look at him; he is lifted up on the cross. If Jesus is nailed there, let us not complain if we must stand at his feet. My poor Jesus! I wish I had a heart composed of all the hearts that love you most, so that I might show you my sympathy and help you. However, all the powers of my poor body, and all the love of my miserable heart, I consecrate to you. May it never be said that we would fail Jesus and leave him alone on the road to Calvary. Let us stay with him, not only as far as Calvary but to the cross and death. Let us together rush to the cross, to new crosses. Let us put our arms around them and say: O holy cross, if we remember the immeasurable love with which Jesus greeted you, we will never part with you again.

I am the fruit of your passion, Jesus, born of your wounds. O Jesus, seek me in love; I no longer possess anything; you have stolen my heart. I always say to myself that to love is to be in pain; you give the cross to the one you love. Treat me as your Father treated you. Jesus, compel me to drink the cup of your sorrows to the last drop; give me a little at a time.

So Jesus, do not leave these poor sinners to themselves. I am willing to do something. You died on the cross; make me die too. Since these sinners are your sons and daughters, do not abandon them. Jesus, I want them all to be saved. If you desert them, there is no hope. Must not I be the one to suffer for them? Then arrange it so. You have so many sinners, so few victims.

**RESPONSORY****Mt. 11:25-26; 1 Cor. 6:17**

Father, Lord of heaven and earth, to you I offer praise, for what you have hidden from the learned and clever, you have revealed to the merest children.

— Father, it is true. You have graciously willed it so, alleluia.

Whoever is joined to the Lord becomes one spirit with him.

—Father, it is true. You . . .

Prayer, as in *Morning Prayer*.

## Morning Prayer

### HYMN

O Gemma, flower of the Passion,  
set among the brambles and briars of this world.  
You are a lily, gleaming white,  
yet bedewed with drops of blood.

The hosts of heaven come to you  
and your own guardian angel teaches, protects  
and makes you bright.

The most holy Mother offers you her Son,  
affixed to a cross,  
and you, as a sharer in their sorrow,  
offer your love to the Man of Sorrows.

You are like the turtle-dove  
desiring what the world calls foolish:  
the joys of blessed enclosure and sacred solitude.

O Gemma, see that the Passion of Christ  
be revived in our hearts  
so that we might enjoy its fruits  
in the blessed abode of heaven.

Glory be to You, O Christ, most holy King,  
and to the Father, together with the Spirit Para-  
clete,  
now and forever. Amen.

**Ant. 1** My spirit thirsts for you, O Lord; my flesh longs for you ardently, alleluia.

*Psalms and canticle from Sunday, Week I, p. 34.*

**Ant. 2** There is a burning fire in my heart; I struggle but cannot contain it, alleluia.

**Ant. 3** Holy virgins, praise the Lord of the heavens, alleluia.

**READING**

**Hebrews 12:1-2**

With so many witnesses in a great cloud on every side of us, we too, then, should throw off everything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started. Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy which was still in the future, he endured the cross, disregarding the shamefulfulness of it, and *from now on has taken his place at the right of God's throne.*

**RESPONSORY**

My heart says to you: I shall seek your face, alleluia, alleluia.

— My heart says to you: I shall seek your face, alleluia, alleluia.

Hide not your face from me, O Lord.

— Alleluia, alleluia.

Glory to the Father . . .

— My heart says to . . .

**CANTICLE OF ZECHARIAH**

**Ant.** I have sought you, O Lord, and I already contemplate your face; what I hoped for is already mine; on earth I have loved you with all my heart and now I am yours forever, alleluia.

**Prayer**

All-powerful God,  
 you made the virgin Saint Gemma Galgani  
 a living image of your crucified Son.  
 Through her prayers, may we suffer with Christ  
 and so share in his glory,  
 for he lives and reigns  
 with you and the Holy Spirit, one God,  
 for ever and ever.

## Evening Prayer

## HYMN

O Virgin, precious gem and royal diadem of  
Christ,  
once hidden to the eyes of this world,  
but now sparkling like a star,  
you shine in the heavens  
and gleam with a reddish hue.

Once you were a partner of the suffering Jesus,  
now joyful you reign as a sharer in his glory,  
and a suppliant people entreat you by their  
prayers.

Graciously you accede to their requests  
and grant help to those, weak in body and  
tortured in soul.

Glory be to the Father,  
and to his only-begotten Son,  
and to you, the Spirit, the power  
eternally proceeding from both,  
one God, forevermore. Amen.

## PSALMODY

**Ant. 1** I pledge myself to Christ and await him with  
burning heart; I desire to be with him forever,  
alleluia.

## Psalm 122

I rejoiced when I heard them say:  
"Let us go to God's house."  
And now our feet are standing  
within your gates, O Jerusalem.

Jerusalem is built as a city  
strongly compact.  
It is there that the tribes go up,  
the tribes of the Lord.

For Israel's law it is,  
there to praise the Lord's name.  
There were set the thrones of judgment  
of the house of David.

For the peace of Jerusalem pray:  
"Peace be to your homes!  
May peace reign in your walls,  
in your palaces, peace!"

For love of my brethren and friends  
I say: "Peace upon you!"  
For love of the house of the Lord  
I will ask for your good.

**Ant.** I pledge myself to Christ and await him with  
burning heart; I desire to be with him forever, al-  
leluia.

**Ant. 2** The life I live now is not my own; Christ is liv-  
ing in me, alleluia.

Psalm 127

If the Lord does not build the house,  
in vain do its builders labor;  
if the Lord does not watch over the city,  
in vain does the watchman keep vigil.

In vain is your earlier rising,  
your going later to rest,  
you who toil for the bread you eat:  
when he pours gifts on his beloved while they  
slumber.

Truly sons are a gift from the Lord,  
a blessing, the fruit of the womb.  
Indeed the sons of youth  
are like arrows in the hand of a warrior.

O the happiness of the man  
who has filled his quiver with these arrows!  
He will have no cause for shame  
when he disputes with his foes in the gateways.

**Ant.** The life I live now is not my own; Christ is living in me, alleluia.

**Ant. 3** May I never boast of anything but the cross of our Lord Jesus Christ! Through it, the world has been crucified to me and I to the world, alleluia.

**Canticle**      **Ephesians 1:3-10**

Praised be the God and Father  
of our Lord Jesus Christ,  
who bestowed on us in Christ  
every spiritual blessing in the heavens.

God chose us in him  
before the world began,  
to be holy  
and blameless in his sight.

He predestined us  
to be his adopted sons through Jesus Christ,  
such was his will and pleasure,  
that all might praise the glorious favor  
he has bestowed on us in his beloved.

In him and through his blood, we have been re-  
deemed,  
and our sins forgiven,  
so immeasurably generous  
is God's favor to us.

God has given us the wisdom  
to understand fully the mystery,  
the plan he was pleased  
to decree in Christ.

A plan to be carried out  
in Christ, in the fullness of time,  
to bring all things into one in him,  
in the heavens and on the earth.

**Ant.** May I never boast of anything but the cross of our Lord Jesus Christ! Through it, the world has been crucified to me and I to the world, alleluia.

READING

1 Peter 4:13-14

If you can have some share in the sufferings of Christ, be glad, because you will enjoy a much greater gladness when his glory is revealed. It is a blessing for you when they insult you for bearing the name of Christ, because it means that you have the Spirit of glory, the Spirit of God resting on you.

RESPONSORY

The virgins enter the nuptial feast with joy, alleluia, alleluia.

— The virgins enter the nuptial feast with joy, alleluia, alleluia.

They are led into the palace of the king.

— Alleluia, alleluia.

Glory to the Father . . .

— The virgins enter . . .

CANTICLE OF MARY

**Ant.** Gemma, the bride of Christ and imitator of the angels, reigns gloriously in heaven and shines among the angels for all eternity, alleluia.

Prayer

All-powerful God,  
 you made the virgin Saint Gemma Galgani  
 a living image of your crucified Son.  
 Through her prayers, may we suffer with Christ  
 and so share in his glory,  
 for he lives and reigns  
 with you and the Holy Spirit, one God,  
 for ever and ever.

**N.B.** When this celebration falls outside of the Easter Season, the Alleluia is omitted.

**July 1**  
**PRECIOUS BLOOD OF**  
**OUR LORD JESUS CHRIST**

Feast

**Invitatory**

**Ant.** Come, let us adore Christ the Son of God, who redeemed us by his blood.

*Invitatory psalm as in the Ordinary.*

**Office of Readings**

**HYMN**

The Creator's justice immersed a guilty world  
in the water's flood,  
while Noah was saved in the ark.  
Now an astonishing power of love  
washes the world in blood.

A happy world  
now inundated with so good a rain  
brought forth flowers  
where only thorns would grow.  
Even wormwood was transformed  
into a sweet nectar.

The serpent was defanged,  
ferocious beasts were tamed.  
A gentle Lamb, once slain,  
had won a victory.

O heavenly Wisdom!  
O sweetness of a heart so kind!  
The servant was guilty of death,  
but the King himself bore the punishment.

When we face the judge for verdict,  
decrying our crimes,  
then his blood defends us and we are forgiven.

May a world redeemed, praise you,  
Leader and Author of our salvation,  
who reigns in the blessed kingdom,  
with the Father and the Spirit. Amen.

**PSALMODY**

**Ant. 1** We have assurance of entering into the sanctuary through the blood of Jesus Christ.

**Psalm 2**

Why this tumult among nations,  
among peoples this useless murmuring?  
They arise, the kings of the earth,  
princes plot against the Lord and his Anointed.  
“Come, let us break their fetters,  
come, let us cast off their yoke.”

He who sits in the heavens laughs;  
the Lord is laughing them to scorn.  
Then he will speak in his anger,  
his rage will strike them with terror,  
“It is I who have set up my king  
on Zion, my holy mountain.”

I will announce the decree of the Lord:

The Lord said to me: “You are my Son.  
It is I who have begotten you this day.  
Ask and I shall bequeath you the nations,  
put the ends of the earth in your possession.  
With a rod of iron you will break them,  
shatter them like a potter’s jar.”

Now, O kings, understand,  
take warning, rulers of the earth;  
serve the Lord with awe  
and trembling, pay him your homage  
lest he be angry and you perish;  
for suddenly his anger will blaze.

Blessed are they who put their trust in God.

- Ant.** We have assurance of entering into the sanctuary through the blood of Jesus Christ.
- Ant. 2** Those who stand before the throne of God have washed their robes and made them white in the blood of the Lamb.

**Psalm 3**

How many are my foes, O Lord!  
 How many are rising up against me!  
 How many are saying about me:  
 "There is no help for him in God."

But you, Lord, are a shield about me,  
 my glory, who lift up my head.  
 I cry aloud to the Lord.  
 He answers from his holy mountain.

I lie down to rest and I sleep.  
 I wake, for the Lord upholds me.  
 I will not fear even thousands of people  
 who are ranged on every side against me.

Arise, Lord; save me, my God,  
 you who strike all my foes on the mouth,  
 you who break the teeth of the wicked!  
 O Lord of salvation, bless your people!

- Ant.** Those who stand before the throne of God have washed their robes and made them white in the blood of the Lamb.
- Ant. 3** Christ brought our sins to the wood of the cross, so that dead to sin, we might live in accord with God's will.

**Psalm 16**

Preserve me, God, I take refuge in you.  
 I say to the Lord: "You are my God.  
 My happiness lies in you alone."

He has put into my heart a marvellous love  
 for the faithful ones who dwell in his land. —

Those who choose other gods increase their sorrows.

Never will I offer their offerings of blood.  
Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup;  
it is you yourself who are my prize.

The lot marked out for me is my delight:  
welcome indeed the heritage that falls to me!

I will bless the Lord who gives me counsel,  
who even at night directs my heart.

I keep the Lord ever in my sight:  
since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad;  
even my body shall rest in safety.

For you will not leave my soul among the dead,  
nor let your beloved know decay.

You will show me the path of life,  
the fullness of joy in your presence,  
at your right hand happiness for ever.

**Ant.** Christ brought our sins to the wood of the cross,  
so that dead to sin, we might live in accord with  
God's will.

You have redeemed us, Lord, by your blood.  
— And have made of us a kingdom for our God.

#### FIRST READING

From the letter to the Hebrews 9:11-22; 10:19-24

#### *The blood of Christ cleanses us from our sins*

Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than the one made by men's hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us. The blood of goats and bulls and the ashes of a

heifer are sprinkled on those who have incurred defilement and they restore the holiness of their outward lives; how much more effectively the blood of Christ, who offered himself as the perfect sacrifice to God through the eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God.

He brings a new covenant, as the mediator, only so that the people who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant. Now wherever a will is in question, the death of the testator must be established; indeed, it only becomes valid with that death, since it is not meant to have any effect while the testator is still alive. That explains why even the earlier covenant needed something to be killed in order to take effect, and why, after Moses had announced all the commandments of the Law to the people, he took the calves' blood, the goats' blood and some water, and with these he sprinkled the book itself and all the people, using scarlet wool and hyssop; saying as he did so: *This is the blood of the covenant that God has laid down for you.* After that, he sprinkled the tent and all the liturgical vessels with blood in the same way. In fact, according to the Law almost everything has to be purified with blood; and if there is no shedding of blood, there is no remission.

In other words, brothers, through the blood of Jesus we have the right to enter the sanctuary, by a new way which he has opened for us, a living opening through the curtain, that is to say, his body. And we have the *supreme high priest* over all *the house of God*. So as we go in, let us be sincere in heart and filled with faith, our minds sprinkled and free from any trace of bad conscience and our bodies washed with pure water. Let us keep firm in the hope we profess, because the one who made the promise is faithful. Let us be concerned for each other, to stir a response in love and good works.

**RESPONSORY**      Ephesians 2:13-14; Colossians 1:19

You who once were far off have been brought near through the blood of Christ.

— It is he who is our peace, and who made the two of us one.

It pleased God by means of Christ to reconcile everything in his person.

— It is he who is . . .

**SECOND READING**

From the book *The Month Sanctified* by Saint Vincent Mary Strambi, priest

(Prefazione: pp. 3-4; 7-9; 11-17; Ed. 1820)

*The excellence of devotion to the most precious blood*

Our most loving Father, who in his justice also glorifies his infinite mercy, has in recent times revived in the hearts of the faithful a tender and loving devotion to the most precious blood of his only-begotten Son. He has done this so that souls sprinkled with this blood may obtain grace and mercy by offering it to the Divine Majesty in a spirit of active faith and ardent love.

The value and excellence of this devotion is manifested not only by the words of the prophets and by the rites which prefigured the shedding of this adorable blood. It is also seen from the extreme costliness of our redemption and rebirth, by the love it excites in the hearts of Christians and by all the varied benefits that derive from it.

The prophet Isaiah described our loving Jesus as wounded and bloody: *He was pierced for our offenses and crushed for our sins*. He also invited us to partake joyfully of the waters of mercy and grace flowing from the inexhaustible fountains of the Savior, his most sacred wounds, when he said: *With joy you will draw water at the fountains of salvation*.

What does all the blood of the Old Testament victims represent if not the blood of the immaculate Lamb, the

blood that in the fullness of time would atone for the sins of the whole world. Therefore, just as it was already contemplated in spirit by the patriarchs, the prophets and all the holy ones, so it has always been offered at the throne of God by the faith of believers who are saved by its merits. That is why it can truly be said that this devotion will endure as long as the Church. Nor will it ever fail us, for this blood is the precious seal of the new and eternal covenant according to Christ's own words: *This is the cup of my blood, of the new and eternal covenant*. It will never cease to be offered, never cease to purify souls and remit sins. It will never cease to implore mercy until Jesus returns to the world at the end of time. Then as just Judge, he will reward those who profit by his blood and punish those who do not utilize it for their salvation.

Who can estimate and put into words the worth of this treasure? Suffice it to say that it is the blood of the humanized Word of God. It is the key to the treasure of heaven, as the angelic doctor, Saint Thomas said. Saint Mary Magdalen called it the sweet magnet attracting hearts. It is the payment for our redemption and the pledge of eternal life.

What salutary effects, then, will this devotion produce in us? Certainly, everyone for whom Jesus shed his blood can draw profit from it, immense and indestructible profit. From the resources of this divine blood come remission of sins, victory over temptations, power over hell and the grace to love God until death. In this blood, sinners find the will to undergo conversion and the just find strength to persevere. This blood feeds the zeal of apostles and sustains the courage of martyrs. It inspires penance in confessors of the faith and shields the purity of virgins. In fact, all the good that blesses any soul flows from this most precious blood.

**RESPONSORY****Ephesians 1:5, 7-8a**

God predestined us through Christ Jesus to be his adopted children;

—in him and through his blood we have been redeemed.

Our sins have been forgiven, so immeasurably generous is God's favor to us.

—In him and through . . .

**Alternative:**

From the apostolic letter *Inde A Primis* by Pope John XXIII

(AAS 52, [1960] 548-550)

*The blood of Christ is of infinite value;  
infinite too is his love*

Since the value of the blood of the God-man, Jesus Christ, is infinite, and the love which moved him to shed it is infinite, it is not only fitting but highly proper that all those born again in its salutary torrents pay it the homage of adoration and grateful love. For Christ first shed his blood when he was circumcised on the eighth day after his birth. He shed it even more profusely when, in his agony in the garden of Gethsemane, he prayed the more earnestly; when he was scourged and crowned with thorns; when he ascended Calvary and was nailed to the cross. Finally, Christ shed his blood from his wounded side, that there might be a symbol of that divine blood which still flows through all the sacraments of the Church.

The blood of the new and eternal covenant is especially deserving of the worship of latria when it is elevated during the Sacrifice of the Mass. Such worship achieves its normal fulfillment in sacramental Communion, because in the sacrament of the eucharist, the blood of Christ, indissolubly united with his body, is received. Then, closely united in spirit with the celebrant, the faithful can truly make his sentiments their own: *I will take the chalice of salvation and call upon the name of the Lord. . . May the blood of Christ bring me to everlasting life. Amen.* Therefore, as often as the

faithful worthily approach this holy table they will receive more abundant fruits of the redemption, resurrection and eternal life won for the whole human family by Christ's blood offered through the eternal Spirit. Nourished by his body and blood and sharing the divine strength that has sustained countless martyrs, they will more easily bear their daily labors and hardships. If need be, they will accept even martyrdom for the sake of Christian virtue and the kingdom of God, for they will experience that same burning love which made Saint John Chrysostom cry out: *Let us, then, come back from that table like lions breathing out fire and terrifying to the devil. Let us be mindful of him who is our head and of the love he has shown us. . . . This blood worthily received drives away demons and summons to us not only the angels, but even the Lord of angels. This blood, poured out in abundance, has washed the whole world clean. . . . It is the price of the world, the ransom Christ paid for the Church. . . . Let this thought be the measure of our love. How long will we cling to temporal things? How long will we fail to be aroused or be solicitous for our salvation? Let us recall what God has done for us; let us give him thanks and glory, not only by our faith but by our works.*

How we wish that Christians might reflect more frequently on the fatherly warning of the first pope: *Conduct yourselves reverently during your sojourn in a strange land. Realize that you were redeemed not by any diminishable sum of silver and gold, but by Christ's blood beyond all price: the blood of a spotless, unblemished lamb.* Would that they might listen more intently to the apostle of the Gentiles: *You have been purchased, and at a price! So glorify God in your body.* Their upright lives would then be the shining example they should be and Christ's Church would fulfill its mission far more effectively. Would that everyone might be more responsive to the promptings of God's grace. For, God wants all to be saved, since he willed that all be re-

deemed by the blood of his only-begotten Son and called all to be members of the one mystical body whose head is Christ. How greatly would the bonds of brotherly love among individuals, peoples and nations be strengthened. How much more peaceable life in society would be; how much more worthy of God and the human nature he created in his image and likeness.

RESPONSORY

See 1 Corinthians 6:20; 7:23

You have been purchased, and at a price!

— So glorify God in your body.

You have been bought at a price! Do not enslave yourselves to men.

— So glorify God . . .

HYMN, Te Deum.

Prayer, as in Morning Prayer.

Morning Prayer

HYMN

Hail, O wounds of Christ,  
pledges of immeasurable love,  
whence flow the never failing red streams  
of his blood.

In brilliance, you excel the stars;  
in fragrance, roses and balsam;  
in value, the precious stones from India  
and in sweetness every honeycomb.

Through you, a reassuring refuge  
for our souls lies open to us,  
where the madness of our foes  
can never come.

How many the stripes  
Jesus, stripped of his clothes,  
receives in the Praetorium!  
How many drops of blood  
his torn skin lets fall all around him.

Oh, what pain!

A thorny crown pierces his comely brow,  
and nails, with blunted points,  
bore through his hands and feet.

As soon as he breathed forth his spirit,  
even to the end still loving and choosing  
this redemptive death,  
his side is pierced by a lance,  
and water and blood gush forth.

To pay the price of our redemption,  
Jesus is crushed under the wine-press,  
and mindful of himself,  
allows his body's blood to be drained away.

Come, with your sins and stains,  
for whosoever washes in this bath  
will be made clean.

Thanks are due to him above, Christ,  
who sits at the right hand of the Father,  
for he has redeemed us by his blood,  
and strengthens by the Holy Spirit. Amen.

**Ant. 1** This cup is the new covenant in my blood,  
which is poured out for you.

*Psalms and canticle from Sunday, Week I, p. 34.*

**Ant. 2** Christ entered once for all into the sanctuary,  
and achieved eternal redemption for us with his  
own blood.

**Ant. 3** The accuser of our brothers is cast out: They  
have defeated him by the blood of the Lamb.

**READING**

**Hebrews 9:13-14**

The blood of goats and bulls and the ashes of a heifer  
are sprinkled on those who have incurred defilement  
and they restore the holiness of their outward lives;  
how much more effectively the blood of Christ, who of-  
fered himself as the perfect sacrifice to God through the

eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God.

### RESPONSORY

The blood of Christ, the Son of God, purifies us from every sin.

— The blood of Christ, the Son of God, purifies us from every sin.

Christ loved us and washed us in his blood:

— He purifies us from every sin.

Glory to the Father . . .

— The blood of Christ . . .

### CANTICLE OF ZECHARIAH

**Ant.** The blood of the Lamb shall be a sign, says the Lord. Seeing the blood, I will pass over you and no destructive plague will come upon you.

### INTERCESSIONS

Let us plead with God our Father to make known and loved the redeeming power of the blood of Christ, and let us cry out:

*Blessed are those who wash their robes in the blood of the Lamb.*

Holy Father, through the precious blood of your Son, you have made us your adopted children,

— help us bring you honor in everything we do or say.

Holy Father, you want us to be perfect as you are perfect,

— help us who have been washed in the blood of Christ to grow ever more holy.

Holy Father, through the blood of Christ, you have restored to your love those who had been your enemies

— in your name, keep us all united in love.

Holy Father, you have invited us to be guests at your heavenly table,

— by the blood through which you have pardoned us, make us ever more worthy of you.

Holy Father, your kingdom is forever,  
 — make the blood of your Son extend its boundaries  
 without end.

Our Father . . .

### Prayer

Lord our God,  
 the precious blood of your Son  
 has redeemed mankind.

Watch over the gifts  
 your love has given us.

Keep before our eyes  
 the mystery of Christ  
 that we may reap its harvest  
 in all its richness.

We ask this through our Lord Jesus Christ, your Son  
 who lives and reigns with you and the Holy Spirit,  
 one God, for ever and ever,

### Daytime Prayer

*Psalms from the weekday.*

#### Midmorning

**Ant.** The blood of the lamb spared the houses of the Israelites; the blood of Christ is the price of our freedom.

#### READING

**Hebrews 9:15-18**

He brings a new covenant, as the mediator, only so that the people who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant. Now wherever a will is in question, the death of the testator must be established; indeed, it only becomes valid with that death, since it is not meant to have any effect while the testator is still alive. That explains why even the earlier covenant needed something to be killed in order to take effect.

The blood of Christ, the Son of God.

— Purifies us from every sin.

## MIDDAY

**Ant.** This is the blood of the covenant which God has established for us.

### READING

See Hebrews 9:21-22

Moses sprinkled the tent and all the liturgical vessels with blood. In fact, according to the Law almost everything has to be purified with blood; and if there is no shedding of blood, there is no remission.

Christ loved us.

— And washed us from our sins in his blood.

## MIDAFTERNOON

**Ant.** You have drawn near to the mediator of the new covenant and to the sprinkled blood which speaks more eloquently than that of Abel.

### READING

Hebrews 9:27-28

Since men only die once, and after that comes judgment, so Christ, too, offers himself only once *to take the faults of many on himself*, and when he appears a second time, it will not be to deal with sin but to reward with salvation those who are waiting for him.

Help your faithful, O Lord.

— Whom you have redeemed by your precious blood.

Prayer, as in Morning Prayer.

## Evening Prayer

### HYMN

Let the crossroads sing their songs.

Let the people's faces be joyful.

Let both young and old, in proper order,  
proceed to march with flaming torches.

It is also fitting  
while we reverence the blood  
Christ poured forth from his many wounds,  
as He languished on the cross,  
that at least we shed some tears.

The deathly sin of Adam  
affected the human race;  
the innocence and loving kindness of the new  
Adam  
restores life to all.

If the piercing cry of the dying Son  
was heard by the Father in heaven,  
how much more should his blood appease,  
and so grant us pardon.

Anyone who washes his robe in this blood  
removes all stains  
and bestows upon it a rose-colored splendor  
becoming like the angels and pleasing the King.

So let no one become unstable  
and retreat from the path that is right,  
but let him press to the final goal,  
for God, who assists on the journey,  
will bestow a grand prize.

Almighty Creator, be merciful to us.  
Bring to the heights of heaven  
those You have purchased  
with the blood of your Son  
and have renewed through the Spirit of Peace.  
Amen.

**PSALMODY**

**Ant. 1** You have been purchased, and at a price.  
So glorify God in your body.

**Psalm 110:1-5, 7**

The Lord's revelation to my Master:  
"Sit on my right:  
your foes I will put beneath your feet."

The Lord will wield from Zion  
your scepter of power:  
rule in the midst of all your foes.

A prince from the day of your birth  
on the holy mountains;  
from the womb before the dawn I begot you.

The Lord has sworn an oath he will not change.  
"You are a priest for ever,  
a priest like Melchizedek of old."

The Master standing at your right hand  
will shatter kings in the day of his great wrath.

He shall drink from the stream by the wayside  
and therefore he shall lift up his head.

**Ant.** You have been purchased, and at a price. So  
glorify God in your body.

**Ant. 2** Christ Jesus has given his life as a ransom for  
many.

Psalm 116:1-13

I love the Lord for he has heard  
the cry of my appeal;  
for he turned his ear to me  
in the day when I called him.

They surround me, the snares of death,  
with the anguish of the tomb;  
they caught me, sorrow and distress.  
I called on the Lord's name.

O Lord my God, deliver me!

How gracious is the Lord, and just;  
our God has compassion.  
The Lord protects the simple hearts;  
I was helpless so he saved me.

Turn back, my soul, to your rest  
for the Lord has been good; —

he has kept my soul from death,  
 my eyes from tears  
 and my feet from stumbling.

I will walk in the presence of the Lord  
 in the land of the living.

I trusted, even when I said:  
 "I am sorely afflicted,"  
 and when I said in my alarm:  
 "No man can be trusted."

How can I repay the Lord  
 for his goodness to me?  
 The cup of salvation I will raise;  
 I will call on the Lord's name.

**Ant.** Christ Jesus has given his life as a ransom for many.

**Ant. 3** In the blood of Christ we have redemption, the forgiveness of our sins.

**Canticle**      **Ephesians 1:3-10**

Praised be the God and Father  
 of our Lord Jesus Christ,  
 who bestowed on us in Christ  
 every spiritual blessing in the heavens.

God chose us in him  
 before the world began,  
 to be holy  
 and blameless in his sight.

He predestined us  
 to be his adopted sons through Jesus Christ,  
 such was his will and pleasure,  
 that all might praise the glorious favor  
 he has bestowed on us in his beloved.

In him and through his blood, we have been  
 redeemed,  
 and our sins forgiven, —

so immeasurably generous  
is God's favor to us.

God has given us the wisdom  
to understand fully the mystery,  
the plan he was pleased  
to decree in Christ.

A plan to be carried out  
in Christ, in the fulness of time,  
to bring all things into one in him,  
in the heavens and on the earth.

**Ant.** In the blood of Christ we have redemption, the forgiveness of our sins.

#### READING

Hebrews 9:11-12

Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than the one made by men's hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us.

#### RESPONSORY

Christ loved us and redeemed us by his own blood.  
—Christ loved us and redeemed us by his own blood.

He made of us a kingdom and priests to our God,  
—by his own blood.

Glory to the Father . . .

—Christ loved us and . . .

#### CANTICLE OF MARY

**Ant.** You were delivered not by any diminishable sum of silver or gold, but by Christ's blood beyond all price: the blood of a spotless, unblemished lamb.

#### INTERCESSIONS

With great faith in the power of Christ's blood, we call out to him in praise:

*By your blood, Lord, you have redeemed us.*

Lord Jesus, you asked your heavenly Father to unite us  
all in a spirit of love,

— may your blood break down all barriers and gather  
the nations into one people.

Lord Jesus, you brought to us a gospel of love,

— may your blood nourish faith and love in the mem-  
bers of your Church.

Lord Jesus, you came into the world to bring us the  
comforting news of the Gospel,

— may your blood raise up in our day a host of apostles  
to preach to all people the Gospel of hope and salva-  
tion.

Lord Jesus, you proclaimed a law based on justice, love  
and peace,

— may your blood substitute justice where there is op-  
pression, love where there is hate, and peace where  
people war against each other.

Lord Jesus, you granted forgiveness to all who have  
sinned,

— may your blood introduce into the glory of your  
Father your faithful ones who have died.

Our Father . . .

### Prayer

Lord our God,  
the precious blood of your Son  
has redeemed mankind.

Watch over the gifts  
your love has given us.

Keep before our eyes  
the mystery of Christ  
that we may reap its harvest  
in all its richness.

We ask this through our Lord Jesus Christ, your Son  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

July 9

## BLESSED VIRGIN MARY MOTHER OF HOPE

### Optional Memorial

Devotion to the most holy Virgin under the title of Mother of Holy Hope has been practiced in the Congregation of the Passion from the beginning. It was promoted in a special way by the great missionary, Father Thomas Struzzieri, who later became a bishop. He carried a picture of our Mother of Holy Hope with him on missions. This picture was reproduced and placed in the rooms of our religious so that they might be reminded to ask our Lady's assistance in their spiritual needs. The Blessed Virgin thus became the special model and support of our hope, and she remains so. The liturgical celebration of this feast is recommended to our religious, even though it is only an optional memorial.

From the common of the Blessed Virgin Mary, except for the following:

### Office of Readings

#### SECOND READING

From the Mariology of Blessed Dominic of the Mother of God, priest

(Italian autograph manuscript in AGCP B. I, VIII, V-15; Parte II, ff. 136-138)

*Mary always shows herself as the mother of hope*

One of the titles rightly attributed to the Blessed Virgin Mary is that of Mother of Holy Hope. Hope is that virtue which anchors the ship of our soul in the stormy sea of this troubled world. It is a comfort left to us after the fall of Adam, a support in our weakness which encourages us to practice the Christian virtues. Hope is defined by theologians as a virtue planted in us by God which enables us confidently to expect from God eternal life and the aids that lead to it. Since Mary possessed this virtue in an heroic degree, she is appropriately called Mother of Holy Hope.

Instead of looking to worldly patrons, as people generally do, Mary trusted solely in God. She desired nothing and sought nothing but eternal life and the way to reach it. The world and all those things that the children of Adam are deceived into admiring and desiring were to her as though not existing. For her, earth seemed to be a desert, so that even the angels marvelled, if one may speak in that way, that she could be so complete a stranger to created things. They seemed to say: *Who is this coming up from the desert, leaning upon her lover?*

Although endowed with extraordinary graces and unstained by original sin, Mary never counted on any resource of her own. Rather, she knew that God is the author of every good thing and the source of all perfection. She confided in him amid the dangers of persecution while she was a fugitive from her own country. She hoped in him even when she saw her divine Son die on the cross and the apostles dispersed, and she hoped in him when enemies turned on the infant Church, the loving bride of her divine Son. Supported by this confidence, she remained firm in the midst of what seemed like disaster, and strengthened those who, in their discouragement and need, turned to her as to a mother. She encouraged the weak, lifted up those who had fallen and urged the strong to ever greater trust.

We must not think that Mary has resigned from such maternal service in our day. Certainly not! Even now, from that exalted throne where she reigns in glory, Mary reaches out a mother's hand to those who have failed. *She graciously appears to them in the ways, and meets them with all solicitude, comforting them and giving them courage.* She heartens the good, praying that they may be fearless and unconquerable in the adversities of life. She inspires pastors and inflames with love the flock they shepherd for Christ. In a word, she never ceases to exercise her role as mother of holy hope.

## RESPONSORY

Blessed are you, holy Virgin Mary, worthy of all praise,  
— from whom has arisen the Sun of Justice, Christ our  
God,  
through whom we have received salvation and redemption.

A great sign appeared in heaven;  
a woman clothed with the sun,  
with the moon under her feet  
and a crown of twelve stars on her head.  
— from whom has arisen . . .

## Morning Prayer

## CANTICLE OF ZECHARIAH

**Ant.** Hail, Mother of mercy and Mother of God,  
Mother of hope and kind forgiveness, Mother of  
grace and holy joy.

## Prayer

Lord God,  
you have given us the Blessed Virgin Mary  
as mother of our hope.  
Under her protection,  
may we pass through this uncertain world  
with our hopes fixed on heaven  
and so enter into your kingdom.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

## Evening Prayer

## CANTICLE OF MARY

**Ant.** Blessed are you, Mary; you believed what the  
Lord said to you: the word he spoke to you has  
come to pass.

August 26

**BLESSED DOMINIC OF THE  
MOTHER OF GOD, Priest**

**Memorial**

Dominic Barberi, known in religious life by the title "of the Mother of God," was born in 1792 at Viterbo. At twenty-two years of age, he experienced the call of God to the apostolate. Leaving his farm work, he entered the Congregation of the Passion where he manifested extraordinary gifts of mind and heart. After he was ordained to the priesthood in 1818, he spent himself diligently in teaching, in the ministry of the word, in the direction of souls and in writing many philosophical, theological and homiletic works. Filled with the spirit of Saint Paul of the Cross, he gave particular attention to the work of leading the English people to the unity of the Church. Thus, after having established the Congregation of the Passion in Belgium in 1840, he went to England in 1842 where he spent himself tirelessly in the apostolate to which God had called him. He had the consolation of bringing many Anglicans into the Church, among whom was the illustrious Cardinal John Henry Newman. He died at Reading on August 27, 1849.

*From the common of pastors.*

**Office of Readings**

**SECOND READING**

From the Letter to University Professors of Oxford by Blessed Dominic of the Mother of God, priest

*(Translation from the Latin typewritten copy in AGCP B. 1, VIII; p. 2, 7, 30, 32-33)*

*That there might be one flock and one shepherd*

Many years ago—yes, more than twenty-five years ago—God in his goodness kindled in my heart a great love for my brethren, above all for my English brothers and sisters. From that day to this I have never ceased to pray for them.

Although I have never seen you with the eyes of the flesh, I have always kept you close to my heart. How many times have I prayed to the Lord for you! How many times, in the anguish of my heart, have I implored: How long, O Lord, will you forget us? When will the day come when there shall be one fold and one shepherd? The coastlands, Lord, shall hope in you, confident in your name.

Your university, if I mistake not, is a seedbed of Catholicity not only for England but for many other parts of the world. From it shall spring fruits of which it will be said: *They have gone across the seas*. I do not think I err in saying that, in the first conversion of the world, God, who disposes all things mightily and sweetly, arranged that all nations should be united with one imperial government, Rome, so that no one was ignorant of what Rome taught. So now, God, wishing to diffuse his light throughout the whole world, has disposed that the best scholars should be located in one university, and that no corner of the world should fail to hear what the men of Oxford are saying. I formed this opinion, after a careful reading of some of your publications, when I visited England for the first time.

Your love and concern for your most esteemed country have touched my heart. If your country is dear to me, a foreigner, how dear must it be to you who were born there! The salvation of our beloved England is worthy of any sacrifice; what sacrifice can we refuse it when Christ shed his blood to bless it? If an individual soul deserves the sacrifice of our life, how much more a whole nation, particularly one so great and renowned? Tell me then, dear brothers, what sacrifice you want me to make for you. With God's help, I will make it. I wish God would allow me to die for your salvation! Not only would I do this, but many other Catholics as well. Since I cannot shed my blood for you, however, let me at least shed my tears.

## 120 Blessed Dominic of the Mother of God

*Not only does the Church militant on earth pray for us, but also the triumphant Church in heaven. This beautiful hope is based on the Church's faith in the communion of saints and the intercession of those who reign with Christ in heaven. The saints, particularly Saints Gregory, Augustine, Anselm and Thomas, pray for England as they have always done, even, I am convinced, after the regrettable separation.*

The time will surely come when we shall all with one voice glorify God, the Father of our Lord Jesus Christ. That time is not far distant. We shall see it with our own eyes. *I feel this hope in the depths of my soul.* In the meantime, let us do penance in sackcloth and ashes, as *we await the blessed hope.* Not only the French, but also Italians, Spaniards, Germans and all other Catholics join you in this. With you they hope, with you they long to see the day when it will be possible to embrace one another as brothers and sisters and to be gathered into one fold under one shepherd. Let there be one fold and one shepherd soon! Amen. Amen.

### RESPONSORY

1 Thess. 2:8; Gal. 4:19

We wanted to share with you not only God's tidings,  
but our very lives,

— so dear had you become to us.

You put me back in labor pains,  
until Christ is formed in you,

— so dear had you become to us.

## Morning Prayer

### CANTICLE OF ZECHARIAH

**Ant.** Live a life worthy of the calling you have received, with perfect humility, meekness and patience. Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force.

Prayer

Lord,  
you sent Blessed Dominic  
to seek out the lost sheep of your flock  
by preaching your truth  
and witnessing to your love.  
May we follow his example  
and build up the unity of your Church  
as a sign of faith and love.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit  
one God, for ever and ever.

Evening Prayer

CANTICLE OF MARY

**Ant.** Hear me, O coastlands, listen, O distant peoples.  
The Lord called me from birth, from my mother's  
womb he gave me my name. He made of me a  
sharp-edged sword.



# September 14

## TRIUMPH OF THE HOLY CROSS

### Feast

All as in the universal Liturgy of the Hours for this day, except the following:

### Office of Readings

#### SECOND READING

From the Letters of Saint Paul of the Cross, priest  
(Lettere II, 825; 1, 184, 275, 277)

#### *How to celebrate the feast of the Triumph of the Holy Cross*

Have you celebrated with solemnity the feast of the Triumph of the Holy Cross? You will answer "yes", but do you know what I really mean? The feast of the cross is celebrated every moment in the inner temple of true lovers of the Crucified. How is it celebrated? I will explain as well as I can. It is celebrated spiritually in silent suffering, without the support of any creature whatever. Since feasts are celebrated with joy, lovers of the Crucified celebrate the feast of the cross with interior silence and suffering, but with an appearance of serenity and joy. Thus the feast is hidden from creatures and revealed only to the Supreme Good. There is a banquet at this feast because we are nourished by the Father's will, as our crucified Love was. What sweet nourishment it is! The dishes are seasoned in various ways, now with bodily or mental pain, again with the opposition, misrepresentation and scorn of men. O how sweet to the palate of the soul which savors them in pure faith and holy love, in silence and hope!

Jesus, our God, experienced extreme abandonment on the cross. Learn this lesson. Come, I am inviting you

to Calvary to attend the funeral of our loving Jesus. I wish that you could be so wounded by divine love as to waste away with affection and sorrow for the passion and death of our Supreme Good.

When you pick up the crucifix to kiss it and offer acts of love, cast yourself into the great sea of God's love as soon as you have finished your devotion. In pure faith and without images, enter through the door of the most pure heart of Jesus. Within that great Holy of Holies, throw everything into the bottomless abyss of God's endless charity. Rise up to the contemplation of God's infinite greatness, beauty and riches. Delight in him, melt in that intense fire like a particle of wax. Lay yourself on the bundle of spices which are the sufferings of Jesus and there burn everything. Be totally reduced to ashes, a holocaust victim.

Do all this in pure faith, completely submerged in the heart of the infinite God. What will set fire to the bundle of spices? Do you not know? It will be that same blazing love that caused our gentle Jesus to suffer so much. Learn this lesson in the school of true nothingness where you will understand many priceless things.

That great vessel of election, the eminent doctor of the Gentiles and herald of truth to the whole world, took glory in nothing but the cross of our gentle Savior. When he introduced to the Gentiles the sweet name of Jesus whom he so deeply loved, he cried out: *May I never boast of anything but the cross of our Lord Jesus Christ!* Then he stated that he bore the wounds of Jesus Christ in his body.

We must remain on the cross in deep quiet and joy of spirit. We do this by total detachment from creaturely satisfactions, by the constant practice of those virtues we have already noted, that is, by interior and exterior solitude which makes possible greater recollection. From this follow humility, silence, patience and charity.

## RESPONSORY

We adore your cross, O Lord;  
we celebrate your glorious passion.

— Through your passion and death, have mercy on us.

We pray you, help your servants  
whom you have redeemed by your blood.

— Through your passion . . .

For an alternative reading, see the LITURGY OF THE HOURS for this day, "From a discourse by Saint Andrew of Crete, bishop."

HYMN, Te Deum.

Prayer, as in Morning Prayer.



**September 15**

**OUR LADY OF SORROWS**

**Principal Patroness of our Congregation**

**Feast**

Interpreting the traditional sentiment, the Thirty-eighth General Chapter held in 1964 decreed by unanimous acclamation the recognition of the Sorrowful Virgin as the principal patroness of our Congregation. This was confirmed in 1972 by the First General Synod and by the inquiry made when the new Proper Calendar was being prepared. The General Curia, seeing such results and the harmonious agreement of all the religious, decided to present to the Holy See a request for official approval. His Holiness, Pope Paul VI, by the apostolic letter "Quam Ardens" in the form of a Brief dated March 8, 1973, constituted and proclaimed the Sorrowful Virgin Mary the principal patroness of the Passionist Congregation.

The celebration of the feast of our Lady of Sorrows offers all Passionists the opportunity to deepen their participation with her in the mystery of Christ's passion. In honoring her, they are following in the footsteps of their Founder, who by his personal devotion, his letters, preaching and other apostolic endeavors, deeply venerated the holy Virgin united with her Son in his passion.

**Invitatory**

**Ant.** Come, let us adore the Savior of the world who chose his mother as a companion in his sufferings.

**Invitatory psalm as in the Ordinary.**

**Office of Readings**

**HYMN**

At the cross her station keeping,  
stood the mournful Mother weeping,  
close to Jesus to the last.

Through her heart, His sorrow sharing,  
all His bitter anguish bearing,  
now at length the sword had passed.

Oh, how sad and sore distressed  
was that Mother highly blest  
of the sole-begotten One.

Christ above in torment hangs,  
she beneath beholds the pangs  
of her dying glorious Son.

Is there one who would not weep,  
whelmed in miseries so deep  
Christ's dear Mother to behold?

Can the human heart refrain  
from partaking in her pain,  
in that Mother's pain untold?

Bruised, derided, cursed, defiled,  
she beheld her tender Child  
all with bloody scourges rent.

For the sins of His own nation  
saw Him hang in desolation,  
till His spirit forth He sent.

Christ, when thou shall call me hence,  
be thy Mother my defence;  
be thy cross my victory. Amen.

OR:

After Adam's sad fault,  
his children saw their fate:  
Justice had to be done.

Lost grace, sorrow, rebellious flesh,  
dark death, a blessed hope denied.  
All these burdened a sinful race.

Who would aid Adam's children,  
fallen now so low?

Who could atone in full  
if not God alone?

The searching ends.

God himself assumed the burdened flesh:

He suffers, atones,  
and urged on by love for us  
he himself redeems the guilty.

Nor is this all:

His Mother stands with him;  
she joins her maternal sorrow to  
his sufferings for those to be redeemed.

May all of us recall the sorrow Mary bore  
to become the mother of us all,  
with so gracious a heart,  
sharing the pain of the cross.

May honor be given the Father,  
and to his only Son,  
and to the Spirit,  
one God, for all ages. Amen.

#### PSALMODY

**Ant. 1** This child is destined to be the ruin and  
the deliverance of many in Israel, and your own  
soul a sword shall pierce.

#### Psalm 13

How long, O Lord, will you forget me?  
How long will you hide your face?  
How long must I bear grief in my soul,  
this sorrow in my heart day and night?  
How long shall my enemy prevail?

Look at me, answer me, Lord my God!  
Give light to my eyes lest I fall asleep in  
death,  
lest my enemy say: "I have overcome him";  
lest my foes rejoice to see my fall.

As for me, I trust in your merciful love.  
 Let my heart rejoice in your saving help:  
 Let me sing to the Lord for his goodness to  
 me,  
 singing psalms to the name of the Lord, the  
 Most High.

**Ant.** This child is destined to be the ruin and the deliverance of many in Israel, and your own soul a sword shall pierce.

**Ant. 2** Son, why have you done this to us? Your father and I have been searching anxiously for you.

### Psalm 17

Lord, hear a cause that is just,  
 pay heed to my cry.

Turn your ear to my prayer:  
 no deceit is on my lips.

From you may my judgment come forth.  
 Your eyes discern the truth.

You search my heart, you visit me by night.  
 You test me and you find in me no wrong.  
 My words are not sinful as are men's words.

I kept from violence because of your word,  
 I kept my feet firmly in your paths;  
 there was no faltering in my steps.

I am here and I call, you will hear me, O God.  
 Turn your ear to me; hear my words.

Display your great love, you whose right  
 hand saves  
 your friends from those who rebel against  
 them.

Guard me as the apple of your eye.  
 Hide me in the shadow of your wings  
 from the violent attack of the wicked.

My foes encircle me with deadly intent.  
Their hearts tight shut, their mouths speak  
proudly.

They advance against me, and now they surround me.

Their eyes are watching to strike me to the  
ground

as though they were lions ready to claw  
or like some young lion crouched in hiding.

Lord, arise, confront them, strike them  
down!

Let your sword rescue my soul from the  
wicked;

let your hand, O Lord, rescue me from men,  
from men whose reward is in this present  
life.

You give them their fill of your treasures;  
they rejoice in abundance of offspring  
and leave their wealth to their children.

As for me, in my justice I shall see your face  
and be filled, when I awake, with the sight of your  
glory.

**Ant.** Son, why have you done this to us? Your father  
and I have been searching anxiously for you.

**Ant. 3** When they came to Calvary, they crucified him  
there. His mother stood beside his cross.

### Psalm 45

My heart overflows with noble words.  
To the king I must speak the song I have made;  
my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men  
and graciousness is poured upon your lips:  
because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh;  
in splendor and state, ride on in triumph  
for the cause of truth and goodness and right.

Take aim with your bow in your dread right hand.  
Your arrows are sharp: peoples fall beneath you.  
The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever.  
A scepter of justice is the scepter of your kingdom.

Your love is for justice; your hatred for evil.

Therefore God, your God, has anointed you  
with the oil of gladness above other kings:  
your robes are fragrant with aloes and myrrh.

From the ivory palace you are greeted with music.  
The daughters of kings are among your loved ones.

On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words:  
forget your own people and your father's house.  
So will the king desire your beauty:  
he is your lord, pay homage to him.

And the people of Tyre shall come with gifts,  
the richest of the people shall seek your favor.  
The daughter of the king is clothed with splendor,  
her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions.  
They are escorted amid gladness and joy;  
they pass within the palace of the king.

Sons shall be yours in place of your fathers:  
you will make them princes over all the earth.  
May this song make your name for ever remembered.

May the peoples praise you from age to age.

**Ant.** When they came to Calvary, they crucified him there. His mother stood beside his cross.

## ALTERNATIVE ANTIPHONS

- Ant. 1** As Jesus offered himself to his eternal Father,  
his mother offered herself together with her  
Son.
- Ant. 2** Eve plucked from the tree the fruit of death and  
enticed Adam to eat it; Mary gathered from the  
cross the bread of life and fed it to us all.
- Ant. 3** Mary stood by the cross in the deepest anguish;  
her pain surpassed that of the martyrs.

---

Listen to my plaint and look upon my sorrow.

— The Lord has left me desolate, in pain all the day long.

## FIRST READING

From the book of  
Lamentations

1:2, 12-13, 20-21a; 2:13-19

*See if there is any sorrow like my sorrow*

She passes her nights weeping;  
the tears run down her cheeks.

Not one of all her lovers  
remains to comfort her.

Her friends have all betrayed her  
and become her enemies.

All you who pass this way,  
look and see:

is any sorrow like the sorrow  
that afflicts me,

with which the Lord has struck me  
on the day of his burning anger?

He has sent a fire from on high  
down into my bones;

he has laid a snare underneath my feet;  
he has brought me down;

he has left me deserted,  
and ill all day long.

Look, O Lord. How great my anguish!

My entrails shudder;  
my heart turns over inside me.

Alas! I have always been a rebel —  
and now, outside, the sword has robbed me of my  
children,  
and inside, there is death.

Listen to my groaning;  
there is no one to comfort me.

How can I describe you, to what compare you,  
daughter of Jerusalem?

Who can rescue and comfort you,  
virgin daughter of Zion?

For huge as the sea is your affliction;  
who can possibly cure you?

The visions your prophets had on your behalf  
were delusive, tinsel things,  
they never pointed out your sin,  
to ward off your exile.

The visions they proffered you were false,  
fallacious, misleading.

All who pass your way  
clap their hands at the sight;  
they whistle and shake their heads  
over the daughter of Jerusalem.  
'Was this the loveliest of all,  
this, the joy of the whole world?'

Your enemies open their mouths  
in chorus against you;  
they whistle and grind their teeth;  
they say, 'We have swallowed her up.  
This is the day we were waiting for;  
now we can touch it, see it.'

The Lord has accomplished his intention,  
he has carried out his word  
decreed in the days of old;

he has destroyed without pity,  
giving your enemy cause to gloat over you  
and raising his horn.

Cry aloud, then, to the Lord,  
groan, daughter of Zion;  
let your tears flow like a torrent,  
day and night;  
give yourself no relief,  
grant your eyes no rest.

Up, cry out in the night-time,  
in the early hours of darkness;  
pour your heart out like water  
before the Lord.

Stretch out your hands to him  
for the lives of your children.

#### RESPONSORY

O Virgin Mary, you reversed the role of Eve  
by being the helpmate of the new Adam  
and ever obedient to God;  
in your womb you fashioned a body for the incarnate  
Word,

— and you offered your heart to be ravaged  
as you stood by his cross.

Sharing with Jesus the drama of redemption,  
you are the mother of all who have eternal life.

— And you offered your heart . . .

---

#### Alternative:

From the letter to the Hebrews

2:9-18

#### *Christ became like us in all things*

We see in Jesus one who was *for a short while made lower than the angels* and is now *crowned with glory and splendor* because he submitted to death; by God's grace he had to experience death for all mankind.

As it was his purpose to bring a great many of his sons into glory, it was appropriate that God, for whom everything exists and through whom everything exists, should make perfect, through suffering, the leader who would take them to their salvation. For the one who sanctifies, and the ones who are sanctified, are of the same stock; that is why he openly calls them *brothers* in the text: *I shall announce your name to my brothers, praise you in full assembly*; or the text: *In him I hope*; or the text: *Here I am with the children whom God has given me*.

Since all the *children* share the same blood and flesh, he too shared equally in it, so that by his death he could take away all the power of the devil, who had power over death, and set free all those who had been held in slavery all their lives by the fear of death. For it was not the angels that he took to himself; he took to himself *descent from Abraham*. It was essential that he should in this way become completely like his brothers so that he could be a compassionate and trustworthy high priest of God's religion, able to atone for human sins. That is, because he has himself been through temptation he is able to help others who are tempted.

#### RESPONSORY

Standing by the cross, Mary offered, as a victim to the  
Father,

the Son to whom she had given life;

— in her sorrow, her heart died with him.

She gave up her only Son

to claim us as her children.

— In her sorrow, her heart . . .

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#### SECOND READING

From the *Meditations on the Sorrows of Mary* by Blessed Dominic of the Mother of God, priest

(Translation from French autograph manuscript in AGCP, B.I, VIII, VI-16; *Meditations et Instructions*, pp. 408-410)

*No sorrow was ever deeper  
because never was a Son more loved*

Mary's sorrow is an abyss, the depth of which no one can fathom. Sorrow is a consequence of love and is always proportioned to that love. Insofar as the heart loves something, so much does it suffer from the loss or death of it. Sorrow, then, is a sign of the dimensions of love, for love is the unique cause of sorrow's depth.

To measure Mary's sorrow, then, we would have to know how much she loved Jesus. But who can measure the ardor of her maternal love for her Son who was also her God? We perhaps cannot find on earth a love more tender, vital and strong than that of a mother for her children. Only a mother knows what a mother's love is. Therefore, I address myself to mothers: Tell me, if you can, how much you love your children. I need only say that God himself, when he wishes to describe the intensity of his love for us, uses the imagery of a mother's love, for he knows that it is impossible to find on earth a greater love.

Thus you can already know something of Mary's love. She was the true mother of Jesus; he was her unique and innocent Son, lovable beyond imagination. The qualities of heart of this fond mother and of this Son coalesce to magnify the strength and ardor of Mary's love. Her heart has only the most sublime sentiments and her Son is wholly lovable, innocent and perfect. Her love grew unceasingly, because every honor Mary showed to her Son or the Son to his mother was a new occasion for an increase of love.

However, a more powerful source of Mary's love for Jesus was that Jesus was not only her Son, but also her God. This source is so great, strong and rich that all the others were as nothing in comparison with it. Mary loved God so ardently that if the love of all living creatures, of all mothers, and of all the saints and angels could be compressed into one heart, it would not equal,

I believe, the magnitude of Mary's love for her God. But Jesus was both her Son and her God. Imagine, then, if you can, the immensity of Mary's love for Jesus. It will always surpass what we can imagine.

But alas, Mary's sorrow was proportioned to her love. *The more tenderly she loved, so much the more deeply could she be wounded.* It is impossible to find a more lovable son and one more loved than Mary's. *No sorrow is more distressing because no son is dearer.*

#### RESPONSORY

Mary stood by the cross of the dying Jesus, her heart dying with him.

— The mother was nailed by love to the cross of her dying Son.

A lance opened the side of Jesus, a sword pierced the soul of the Virgin.

— The mother was nailed . . .

#### Alternative:

From the Mariology of Blessed Dominic of the Mother of God, priest

(Italian manuscript in AGCP, B.I, VIII, VI-16; Parte III apograph, ff. 54-56)

#### *Near the cross of Jesus stood Mary his mother*

Jesus arrives at Calvary, the mount on which he is to accomplish the great sacrifice: the sacrifice that will atone for sin, redeem the sons of Adam and establish the eternal covenant between God and us. Like a new Isaac, he carries the wood of the holocaust on his shoulders, and as he approaches the stage on which he will present his great drama of love, he quickens his step. God, however, does not want Jesus to consummate the sacrifice alone. As Eve was a conspirator with Adam in the fall, so God wishes Mary to be the companion of Jesus in the restoration. Therefore, he inspires this exalted Lady to set out for Calvary, not only that she might attend the sacrifice as a spectator, but that she might fulfill her role as partner in it.

Impelled by the strength of sorrow and love, Mary follows in the blood, footsteps of her Son. She hears his groans and sees the blows with which he is attacked. As she observes the drops of blood he sheds along the arduous journey, she is astonished that the earth, so long defiled by sin, is now refreshed by divine blood. Ah, would that Mary's Son might have no further torments to endure!

Finally Mary comes to the hill of Calvary, where the true Isaac is to be sacrificed. As she arrives there, she hears the raging shouts and frenzied cries of Jesus' enemies. They gloat because they have at last attained their long-desired goal. She sees them proceed immediately to strip Jesus of his clothes. She sees them throw him down onto the crudely-finished cross, roughly place the nails in his palms and drive them in with heavy hammers. Thus, while nailing the hands and feet of her beloved Son, they also drive nails into the heart of his loving mother.

The crucifixion of Jesus is finished, but the transfixion of the heart of Mary is not yet complete. Jesus is raised on the cross before her eyes, for all the world to see. She stands at his feet in brave sorrow, like a rock battered by heavy seas but unbroken. *Near the cross of Jesus stood his mother.* She listens attentively to every word he speaks. She hears him plead with his heavenly Father in favor of his persecutors; she hears how kindly he promises not only pardon but even paradise to the repentant thief. This love of Christ for sinners is an added inspiration for her to love us. But, certainly, her greatest incentive is the last will and testament that Jesus dictates. He looks at the disciple, then at his mother, and with gentle but penetrating words, he says to his mother: *Woman, there is your son.* See, Mother, him whom I am leaving you as a son. Take care of him as you would of me. Be his mother now. What you do for him, I shall consider as done for me.

O fortunate disciple! But fortunate also we are, since in John all Christians were presented to Mary. In fact, I leave you to consider what feeling these words aroused in Mary's heart, which like wax melted by the power of love and sorrow, was able to take on any form.

Finally, immersed in a sea of suffering, Jesus commends his spirit into the hands of his Father and dies. For Mary, the Sun of Justice is darkened at the very moment when the material sun returns to illumine the earth.

After Jesus has died, what does Mary do? She remains fearless at the foot of the cross: *Near the cross of Jesus stood his mother.* She stands so that she may be a witness to the new ill-treatment levelled against her Son. For I see a cruel soldier, armed with a lance, hasten to pierce the heart of Jesus. Stop, barbarian, stop; do not wound him. Take pity at least on that sorrowing mother whom you see still living at the foot of the cross. But the soldier does not listen; he thrusts the spear into the side of Jesus, piercing his heart. This is that sword, O Simeon, which pierced the heart of the Virgin Mother. O Mary, the soul of Jesus was no longer in his body, but yours could not be torn away. Joab pierced one heart with three lances, but here I see two hearts transpierced simultaneously with one thrust of the lance.

#### RESPONSORY

The Blessed Virgin Mary,  
as companion of the Redeemer,  
embraced the will of the Father;  
— thus she became a cause of salvation for herself and  
others.

Eve's sin of disbelief was countered by Mary's faith.  
— Thus she became a cause of salvation . . .

**HYMN**, Te Deum.

Prayer, as in Morning Prayer.

## Morning Prayer

## HYMN

O, thou Mother, fount of love,  
touch my spirit from above;  
make my heart with thine accord.

Make me feel as thou hast felt,  
make my soul to glow and melt  
with the love of Christ my Lord.

Holy Mother, pierce me through;  
in my heart each wound renew  
of my Savior crucified.

Let me share with thee his pain  
who for all my sins was slain,  
who for me in torment died.

Let me mingle tears with thee,  
mourning Him who mourned for me,  
all the days that I may live.

By the cross with thee to stay,  
there with thee to weep and pray,  
this I ask of thee to give.

While my body here decays,  
may my soul thy goodness praise,  
safe in paradise with thee. Amen.

## OR:

O Jesus, redeemer of all nations,  
victim of a heavenly love,  
hanging upon the hill of Calvary,  
you wash away the whole world's guilt.

Pour forth your grace  
into our anguished hearts.  
We confess our offenses  
for we fear the justice we deserve.

Comfort us, O kind mother,  
who, unshaken, but with transpierced heart,  
stand so strong during your humiliation.

Upon Golgatha you were made to share  
in the work of redemption  
and because of your tragic role  
you have borne bitter sorrows.

O bravest of mothers, in your soul  
you have suffered the scourging,  
the thorns and the wounds of your Son,  
so that you might give back to us  
both life and grace.

Remember us: stir up our hearts;  
consume them in the flames of love;  
snatch us from the fires of a loathsome hell.

O Jesus, who has suffered for your servants,  
glory to you, together with the Father  
and the renewing Spirit, forevermore. Amen.

**Ant. 1** Christ rules, enthroned on the cross; the sorrowful Virgin crushes the serpent of old.

*Psalms and canticle from Sunday, Week I, p. 34.*

**Ant. 2** We bless you, Mother Mary, together with Jesus who, when dying made us your children.

**Ant. 3** Let us praise the Lord who, in rising from the dead, glorified his mother who had suffered with him.

#### READING

#### Revelation 21:1-5a

Then I saw *a new heaven and a new earth*; the first heaven and the first earth had disappeared now, and there was no longer any sea. I saw the holy city, and the new Jerusalem, coming down from God out of heaven, as beautiful as a bride all dressed for her husband. Then I heard a loud voice call from the throne, "You see this city? Here God lives among men. He will make *his home among them; they shall be his people*, and he will be their God; his name is *God-with-them*. He will wipe away all tears from their eyes; there will be no more

death, and no more mourning or sadness. The world of the past has gone."

Then the One sitting on the throne spoke: "Now I am making the whole of creation new," he said.

**RESPONSORY**

In the anguish and tribulation of your people, you have not spared your own life.

— In the anguish and tribulation of your people, you have not spared your own life.

You have taken away our ruin;

— you have not spared your own life.

Glory to the Father . . .

— In the anguish . . .

**CANTICLE OF ZECHARIAH**

**Ant.** Blessed are you, Queen of martyrs, Mother of Christ and partner in his passion; you have become the spiritual mother of all the faithful.

**INTERCESSIONS**

Let us bless God the Father, who desires everyone to share in the paschal mystery of Christ. Recalling that Mary is the first fruit of that mystery, let us ask him:

*Lord, may the queen of martyrs intercede for us.*

Holy Father, you sent your Son into the world to set all people free,

— let us welcome him with ardent love as the thirsty and arid land receives the morning dew.

Father of mercies, in whom the Holy Virgin placed her hope and whose word she kept with complete faith,

— may we receive your word with ready faith and enduring hope.

Most loving Father, when he who is life itself died on the cross, the faith and hope of the Virgin Mary lived on,

— let us see all the hardships of this life as sources of grace.

Father, author and lover of life, whose Son even now is crucified and is dying in his brothers and sisters,

— may we stand with Mary at the countless crosses of our unfortunate ones, and bring them love and the hope of resurrection.

Just Father, who in Mary, the new Eve, have given us the first fruits of the new age,

— grant that all our communities may be signs showing forth the new life that flows from the wounds of Christ.

Our Father . . .

### Prayer

Lord our God,  
when your Son was lifted high upon the cross,  
you gave his mother strength  
to stand beside him  
and share his sufferings.

May your Church share with her  
in the passion of Christ  
and be one with him  
in the glory of his risen life.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

### Daytime Prayer

*Psalms from the weekday.*

#### Midmorning

**Ant.** If we have died with Christ, we believe that we are also to live with him.

READING

**Zechariah 12:10**

Over the House of David and the citizens of Jerusalem I will pour out a spirit of kindness and prayer. They will look on the one whom they have pierced; they will mourn for him as for an only son, and weep for him as people weep for a first-born child.

You, O Lord, have been my stronghold.

— My refuge in the day of distress.

**Midday**

**Ant.** Let us be faithful in compassionating the Sorrowful Virgin; let us imitate her fortitude in the trials of life.

READING

Hebrews 4:15-16

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.

For the sake of your people,

— You have not spared your own life

**Midafternoon**

**Ant.** The whole world gives you thanks, O Queen of martyrs, for the salutary fruit of the sorrows you suffered at the foot of the cross.

READING

Judith 13:24-25

May the Lord God be blessed,  
the Creator of heaven and earth,  
by whose guidance you cut off the head  
of the leader of our enemies.

The trust you have shown  
shall not pass from the memories of men,  
but shall ever remind them  
of the power of God.

The hand of God has given you strength.

— You will be blessed for ever.

Prayer, as in Morning Prayer.

**Evening Prayer**

HYMN

Virgin of all virgins best,  
listen to my fond request;  
let me share thy grief divine.

Let me to my latest breath,  
in my body bear the death,  
of that dying Son of thine.

Wounded with his every wound,  
steep my soul till it hath swooned  
in his very blood away.

Be to me, O Virgin, nigh,  
lest in flames I burn and die,  
in his awful judgment day.

Christ, when thou shalt call me hence,  
be thy Mother my defense;  
be thy cross my victory.

While my body here decays,  
may my soul thy goodness praise,  
safe in paradise with Thee. Amen.

OR:

God created the human race beautiful  
from the beginning.

Then when it was disfigured by sin,  
God devised a bountiful remedy  
for the loss.

The Innocent One was put to death  
so the guilty might be spared.

The Son was sentenced  
so the servant might be redeemed.  
The Creator paid the debt  
so the creature might be saved.

Then something else was done;  
just as Eve, the woman,  
joined Adam in sorrow,  
so too was Mary, the mother,  
joined with Christ.

O wonderful Mother of Christ,  
Virgin most Sorrowful!  
You stood firm under the cross  
as his companion in sorrow.

Be our Mother too;  
 your Son requests this of you.  
 Bring consolation to the unfortunate;  
 your children beg this of you.  
 Be our strength and protection  
 in all our struggles.

Equal and eternal praise  
 be given to the Father and to the Son  
 and to the Holy Spirit.

Eternal glory be given to the heavenly Trinity.  
 Amen.

## PSALMODY

**Ant. 1** Near the cross of Jesus stood his mother, sustained by the vigor of her faith, hope and flaming love.

**Psalm 116:10-19**

I trusted, even when I said:  
 "I am sorely afflicted,"  
 and when I said in my alarm:  
 "No man can be trusted."

How can I repay the Lord  
 for his goodness to me?  
 The cup of salvation I will raise;  
 I will call on the Lord's name.

My vows to the Lord I will fulfill  
 before all his people.  
 O precious in the eyes of the Lord  
 is the death of his faithful.

Your servant, Lord, your servant am I;  
 you have loosened my bonds.  
 A thanksgiving sacrifice I make:  
 I will call on the Lord's name.

My vows to the Lord I will fulfill  
 before all his people,  
 in the courts of the house of the Lord,  
 in your midst, O Jerusalem.

- Ant.** Near the cross of Jesus stood his mother, sustained by the vigor of her faith, hope and flaming love.
- Ant. 2** At the cross, the Sorrowful Virgin embraced us as her children, bequeathed to her by Jesus.

**Psalm 122**

I rejoiced when I heard them say:

“Let us go to God’s house.”

And now our feet are standing  
within your gates, O Jerusalem.

Jerusalem is built as a city  
strongly compact.

It is there that the tribes go up,  
the tribes of the Lord.

For Israel’s law it is,  
there to praise the Lord’s name.  
There were set the thrones of judgment  
of the house of David.

For the peace of Jerusalem pray:

“Peace be to your homes!

May peace reign in your walls,  
in your palaces, peace!”

For love of my brethren and friends

I say: “Peace upon you!”

For love of the house of the Lord

I will ask for your good.

- Ant.** At the cross, the Sorrowful Virgin embraced us as her children, bequeathed to her by Jesus.
- Ant. 3** Rejoice, Sorrowful Mother, your afflictions are over; you are enthroned with your Son as queen of all the world.

**Canticle      Colossians 1:12-20**

Let us give thanks to the Father  
for having made you worthy —

to share the lot of the saints  
in light.

He rescued us  
from the power of darkness  
and brought us  
into the kingdom of his beloved Son.  
Through him we have redemption,  
the forgiveness of our sins.

He is the image of the invisible God,  
the first-born of all creatures.  
In him everything in heaven and on earth was  
created,  
things visible and invisible.

All were created through him;  
all were created for him.  
He is before all else that is.  
In him everything continues in being.

It is he who is head of the body, the church!  
he who is the beginning,  
the first-born of the dead,  
so that primacy may be his in everything.

It pleased God to make absolute fulness reside in  
him  
and, by means of him, to reconcile everything in  
his person,  
both on earth and in the heavens,  
making peace through the blood of his cross.

**Ant.** Rejoice, Sorrowful Mother, your afflictions are  
over; you are enthroned with your Son as queen  
of all the world.

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#### ALTERNATIVE ANTIPHONS

**Ant. 1** As Jesus hung on the cross, Mary stood by him.

**Ant. 2** Jesus, on the cross, gave John to Mary as her  
son and Mary to John as his mother.

**Ant. 3** When Jesus committed John to Mary's care, he made his mother the mother of us all.

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**READING**

2 Timothy 2:10-12a

I bear it all for the sake of those who are chosen, so that in the end they may have the salvation that is in Christ Jesus and the eternal glory that comes with it.

Here is a saying that you can rely on:

If we have died with him, then we shall live with him.

If we hold firm, then we shall reign with him.

**RESPONSORY**

Mary, queen of heaven and empress of the whole world, stood close to the cross of Christ.

— Mary, queen of heaven and empress of the whole world, stood close to the cross of Christ.

Blessed is she who, while remaining alive, earned the glory of the martyrs.

— She stood close to the cross of Christ.

Glory to the Father . . .

— Mary, queen of heaven . . .

**CANTICLE OF MARY**

**Ant.** When Jesus saw Mary standing by his cross and the disciple whom he loved, he said to his mother: Woman, there is your son. Then he said to the disciple: There is your mother.

**INTERCESSIONS**

Recalling the evening sacrifice of Christ as he stretched out his arms and offered himself to the Father for our salvation, let us cry out to him saying:

*Look at your mother, Lord, and have mercy on us.*

Christ our Savior, your passion was a sword of anguish driven into the heart of the Virgin,

— help us to survive all assaults on our faith and to remain strong in our hope of salvation.

Christ our Redeemer, as you were dying on the cross,  
 your actions proclaimed Mary as your mother,

— may we always proclaim you as God, born of the  
 Father, and as man, born of Mary.

Christ our brother, hanging on the cross, you gave your  
 mother to us to be our mother,

— may we prove we are her children by loving her with  
 a love like yours.

Christ our teacher, who from the platform of the cross  
 revealed the mystery hidden from the beginning of  
 the world,

— may all the members of our Congregation bear their  
 daily crosses so as to share in glory with you and  
 your mother.

Christ our Priest, who descended from the altar of the  
 cross to free the fathers of old from the shadow of  
 death,

— on the day of judgment, may our deceased brothers  
 and sisters shine with the glory of resurrection that  
 radiates from you and your mother.

Our Father . . .

### Prayer

Lord our God,  
 when your Son was lifted high upon the cross,  
 you gave his mother strength  
 to stand beside him  
 and share his sufferings.

May your Church share with her  
 in the passion of Christ  
 and be one with him  
 in the glory of his risen life.

We ask this through our Lord Jesus Christ, your Son,  
 who lives and reigns with you and the Holy Spirit,  
 one God, for ever and ever.

September 24

VINCENT MARY STRAMBI, Bishop

Memorial

Saint Vincent Strambi was born at Civitavecchia in 1745. A short time after his ordination to the priesthood, he entered the recently founded Passionist Congregation. Travelling throughout most of Italy, he endeavored to promote the Christian life among the people by his preaching on the Passion. He wrote hagiographical and devotional books, the most significant of which was that on the Precious Blood. Being an outstanding spiritual director, he directed, among others, Saint Gaspar del Bufalo and Blessed Anna Maria Taigi. Appointed bishop of Macerata and Tolentino, he showed himself to be a true shepherd of his flock and promoted the reform of the clergy and the people with apostolic zeal. In the political upheavals of the time, he was a fearless advocate of the freedom of the Church and chose exile in preference to an unlawful oath of loyalty to Napoleon. When he returned to his see after exile, he once again manifested his deep pastoral concern and extraordinary charity for the poor. Called by Pope Leo XII to become his personal advisor, he died in the Quirinal on January 1, 1824, after having offered himself to God in place of the pope, who was seriously ill.

From the common of pastors.

Office of Readings

SECOND READING

From the First Pastoral Letter by Saint Vincent Mary Strambi, bishop

(pp. 9-13; AGCP B. I. VII, III-2)

*Gaze intently at Christ Crucified,  
the supreme shepherd of your souls*

Delayed for the moment, but soon to arrive in your midst, we embrace the lambs of the flock with all the love of our heart. We exhort you to live a life worthy of the calling you have received, with perfect humility, meekness and patience, bearing with one another lov-

ingly. *Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force. Because you are God's chosen ones, holy and beloved, clothe yourselves with heartfelt mercy, with kindness, humility, meekness and patience. Bear with one another; forgive whatever grievances you have against one another, Forgive as the Lord has forgiven you. In a word, put on the Lord Jesus Christ, in whose name you glory, by whose blood you have been saved, through whose death you obtained the happiness of a new life when the old Adam was buried in the sacred bath of regeneration.*

Yet how can anyone put on Jesus Christ and imitate his example if he does not study this Jesus who must inspire and perfect our faith? He must run the race to which he is challenged, the glorious race in which he overcomes the enemy of the human family and follows the way of the cross. Under the lordly banner of that cross, he will attain eternal life.

We, on our part, with the help of the Holy Spirit, shall take the greatest possible care that a living image of the most loving Jesus Crucified is imprinted on the heart of each of you. This we will do gladly, sparing ourselves neither work nor risk. We consider ourselves fortunate to be able to give our lifeblood so that Christ might be formed in you. Thus we can say with a fervor like that of the Apostle, that because of our love for you, we desire *to share with you not only God's tidings but our very lives, so dear have you become to us.*

We exhort you, therefore, to contemplate attentively the image of the Crucified where you see the Bishop of your souls presiding as on a throne of grace. Thus we shall fulfill our obligation to announce to you the death of the Lord, an obligation arising from our profession in the Institute of the Congregation of the Most Holy Cross and Passion of our Lord Jesus Christ. We shall also do all we can to urge everyone to fulfill his duty of loving him who first loved us. We shall foster gratitude toward

him who lovingly offered himself on the altar of the cross; we shall foster justice toward the Redeemer who put us under this obligation by shedding all his blood for us.

We can be assured of more abundant and timely benefit from the passion and death of the Lord if we approach the Mother of grace and mercy with confident love, if we commend ourselves to the Queen of heaven and strive to deserve her protection. We earnestly recommend to you devotion to and zeal for the holy mother of God, and we shall never fail to urge you to this while we have life and strength. Even now the sweet thought that our sheep, together with their shepherd, live under the protective care of this most loving mother, consoles and wonderfully reassures us. As long as we live, she will be our refuge, our strength and succor, our joy, our sweetness and promise of life.

**RESPONSORY****2 Timothy 2:9-10, Galatians 4:19**

Because of the gospel, I suffer as a criminal,  
even to the point of being thrown into chains,  
but there is no chaining the word of God!

— I bear with all of this for the sake of those whom God  
has chosen.

You are my children,  
and you put me back in labor pains  
until Christ is formed in you.

— I bear with all of this . . .

Prayer, as in *Morning Prayer*.

**Morning Prayer****HYMN**

This man whom joyfully we revere as blessed,  
was a faithful servant of Christ,  
so he merited to bear the name,  
a sign of his future fame, of Vincent,  
the one who conquers.

Rejecting the alluring call of the world,  
he preferred to be near Jesus crucified;  
and, as a fellow-citizen of Golgotha,  
to proclaim Mary as the bride of his life.

Afterwards, when in holy orders,  
he went forth, as Vincent, the one who conquers;  
he himself, as it were, crucified,  
through the Word of the Cross.  
His travels brought him through foreign cities  
as the herald of salvation.

Then called to rule over the flock of Christ,  
he increased in every virtue.  
He brought a shepherd's love to all.

He stood firmly against the decree  
of a demanding emperor.  
He was a noble hero, patiently suffering many re-  
buffs.  
He was banished as an exile and had to leave  
his native land.

Already blessed in the great joy of heaven,  
he himself reigns constantly mindful of us.  
May he kindly grant the prayers  
of a suppliant people.

Let us give glory in song to the mighty Triune  
God,  
who governs all creatures of the world  
and who desires to bestow salvation upon human-  
kind  
through his saints. Amen.

#### CANTICLE OF ZECHARIAH

**Ant.** To me was given the grace to preach to all the  
unfathomable riches of Christ.

**Prayer**

All-powerful and ever-living God  
you made your bishop Saint Vincent Mary  
a devoted shepherd of your flock  
and a faithful servant of the Church.  
Strengthen us by his example  
to love our neighbor  
and work for justice  
as members of your Church.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

**Evening Prayer**

Hymn "This man whom," as in Morning Prayer.

**CANTICLE OF MARY**

**Ant.** O blessed bishop, you loved Christ Crucified with  
all your heart and heroically withstood the op-  
pressors who sought to destroy his Church.



**October 6**

**BLESSED ISIDORE OF SAINT JOSEPH  
(De Loor), Religious**

**Solemnity**

Isidore De Loor, known in the Passionist Congregation as Isidore of Saint Joseph, was born on April 13, 1881, in the small town of Vrasene, located in the diocese of Gent-Gand, in Eastern Flanders. He was from a family of farmers, and he grew up loving his work in the fields. At the age of twenty-six he felt the call of God to the religious life, and entered the novitiate of the Passionist Congregation in Ere, where he was received as a lay-brother. He professed his religious vows on September 13, 1908. Thereafter he humbly served several communities of the Congregation; to his community service was joined an especially intense life of prayer and penance, in keeping with the spirit of the Congregation. His right eye had to be removed in 1911, because of a tumor. Among the religious of the Congregation, and among the laity, he was admired for his charity and simplicity, his dedication to work and his spirit of recollection. Having suffered through several months of intense pain, he succumbed to cancer and pleuresy on October 6, 1916. He was only thirty-five years of age, and had lived as a religious for only nine years. He was called by many "the good Brother," and "the Brother of the will of God." The Supreme Pontiff, Pope John Paul II, declared him blessed on September 30, 1984.

From the Common of Saints (Men); for Religious, except for the following:

**Office of Readings**

**SECOND READINGS**

From the Letters of Blessed Isidore, Religious.

(De "Lettres du Frère Isidore," Wezembeek-Oppem: Les Pères Passionistes, 1954, pp. 52-56.)

*"One must pray and work"*

Look at this, already it is a year since my profession; and still I feel each moment more at home in the quiet life of the monastery. I cannot begin to describe for you

the treasure which the Lord has given me by calling me to this state of life. Here, in fact, one lives far from that turbulent world which drags so many down with it to unhappiness and perdition; here one lives free from an excessive anxiety for the substance of life which must be provided daily. It is my total submission to obedience—whether I am praying or working or sleeping—that is most meritorious before God, who never abandons his own who want to love him fully. Furthermore, every day we religious have the joy of being united with Jesus in and through our Holy Communion, which strengthens us for bearing joyfully the burdens of life and submitting ourselves to all things according to the will of God; this is a treasure very little recognized in the world and even less esteemed by it. What the world most desires is pleasure, even though it is so rarely achieved; and when it is, how fleeting it turns out to be, and how near it is to death. No one ever thinks about this. With death everything ends. But I, who as a religious, have nothing, nor should become attached to anything—parents, family, worldly diversions—I am always ready to take my step toward eternity and receive from God the recompense promised to those who have left all things to follow him.

Although it is true, my dear parents, my brother and sister, that you have not been called to my state of life, you may, nevertheless, still sanctify yourselves and serve God faithfully by fulfilling completely what the Lord asks of you. Do not become attached to the vanities of this world, since all will pass quickly. Strengthen yourselves frequently by the reception of the Holy Sacraments. Have a particular devotion to the most holy Passion of Jesus. Have a weekly practice of the Way of the Cross, which I make every evening. Offer to God the works of the day, and you can be sure that you will find a greater joy in your lives than do those who are attached to the things of the world.

Mother and Father, I cannot fail to thank you one more time for all that you have done for me, especially for having resisted my bad tendencies, which, if you had let them grow, would perhaps have caused my unhappiness.

In doing all things for the glory of God I know that I am also collaborating for the conversion of sinners and for the spread of devotion to the Passion of our Lord Jesus Christ and to the sorrows of Mary, since while our Fathers are out preaching, we should be praying and working for the upkeep and needs of the community. Remember me in your prayers each day before Jesus and Mary so that they will grant me the grace to persevere in this state and to practice virtue, being, in a word, a good religious. Having made the sacrifice of leaving you, I should now give myself entirely to God. For my part, I promise that I will pray daily for you, asking the Giver of all good things that he bless you and keep you.

**RESPONSORY****Psalm 40:13; 83:11**

You have upheld me because of my integrity, Lord,  
— And you have set me in your presence forever.

I prefer the threshold of the house of God to the dwellings of the wicked.

— And you have set me . . .

**Prayer**

Lord God,  
in Blessed Isidore's spirit of humility and work  
you have given us an example of a life hidden in  
the shadow of the Cross,

Grant that our daily work will be a praise to you  
and a loving service to our brothers and sisters.

We ask this through Christ our Lord.

October 19

**PAUL OF THE CROSS, Priest**  
**FOUNDER OF THE CONGREGATION OF**  
**THE PASSION OF JESUS CHRIST AND**  
**OF THE PASSIONIST NUNS**

**Solemnity**

Paul Daneo was born in 1694 at Ovada in Piedmont. During his youth, he helped his father in business. Called by God to follow the example of Jesus Crucified, he received the religious habit in 1720 and committed himself totally to asceticism and the apostolate. While temporarily engaged in the care of the sick at Rome, he was ordained to the priesthood by Pope Benedict XIII. He then withdrew into solitude on Monte Argentario together with his brother, the venerable Father John Baptist of Saint Michael the Archangel and, under God's inspiration, founded the Congregation of the Passion. The principal purpose of the Congregation is to meditate on and proclaim the passion and death of the Lord. For the same purpose, he also founded the Passionist Nuns as a contemplative community. Tireless preacher of the word of the Cross, outstanding superior of the Congregation, eminent model of penance and contemplation, and enlightened director of souls, Paul of the Cross is considered the greatest mystic of the eighteenth century. He died in Rome on October 18, 1775.

**Evening Prayer I**

**HYMN**

Look down from heaven, Paul,  
as we praise your deeds.  
Lead on by your example  
those who strive for heaven's crown.

A radiant light  
announced your birth.  
And, as a boy,  
the hand of Mary saved you  
from the rushing stream.

Love branded Jesus' name  
upon your loyal heart.  
Marked by his triumphant sign  
you gave your life to God alone.

And like a yearning deer  
you hurried to the cross  
to drink the grace of solitude  
and let God's will be done.

Fasting was your companion;  
thirst and cold accompanied you.  
Visions in the night stirred your spirit,  
heaven made you restless of heart.

Joyful-hearted warrior,  
you followed him who called,  
and became another Christ,  
your life another passion.

All praise to you, Trinity.  
That governs all the world;  
grant through Paul, our patron,  
an entrance to our heavenly home. Amen.

## PSALMODY

**Ant. 1** To whomever I send you, you shall go; whatever I command you, you shall speak. Have no fear before them because I am with you.

## Psalm 113

Praise, O servants of the Lord,  
praise the name of the Lord!  
May the name of the Lord be blessed  
both now and for evermore!  
From the rising of the sun to its setting  
praised be the name of the Lord!

High above all nations is the Lord,  
above the heavens his glory.  
Who is like the Lord, our God, —

who has risen on high to his throne  
yet stoops from the heights to look down,  
to look down upon heaven and earth?

From the dust he lifts up the lowly,  
from his misery he raises the poor  
to set him in the company of princes,  
yes, with the princes of his people.  
To the childless wife he gives a home  
and gladdens her heart with children.

**Ant.** To whomever I send you, you shall go, whatever  
I command you, you shall speak. Have no fear  
before them because I am with you.

**Ant. 2** I have chosen you my minister, and I will show  
you how much you must suffer for my name.

#### Psalm 146

My soul, give praise to the Lord;  
I will praise the Lord all my days,  
make music to my God while I live.

Put no trust in princes,  
in mortal men in whom there is no help.  
Take their breath, they return to clay  
and their plans that day come to nothing.

He is happy who is helped by Jacob's God,  
whose hope is in the Lord his God,  
who alone made heaven and earth,  
the seas and all they contain.

It is he who keeps faith for ever,  
who is just to those who are oppressed.  
It is he who gives bread to the hungry,  
the Lord, who sets prisoners free,  
the Lord, who gives sight to the blind,  
who raises up those who are bowed down,  
the Lord, who protects the stranger  
and upholds the widow and orphan.

It is the Lord who loves the just  
but thwarts the path of the wicked.  
The Lord will reign for ever,  
Zion's God, from age to age.

**Ant.** I have chosen you my minister, and I will show  
you how much you must suffer for my name.

**Ant. 3** He was sent by God to call the nations to repen-  
tance; and in the days of sinners, he  
strengthened godliness.

**Canticle**      **Ephesians 1:3-10**

Praised be the God and Father  
of our Lord Jesus Christ,  
who bestowed on us in Christ  
every spiritual blessing in the heavens.

God chose us in him  
before the world began,  
to be holy  
and blameless in his sight.

He predestined us  
to be his adopted sons through Jesus Christ,  
such was his will and pleasure,  
that all might praise the glorious favor  
he has bestowed on us in his beloved.

In him and through his blood, we have been re-  
deemed,  
and our sins forgiven,  
so immeasurably generous  
is God's favor to us.

God has given us the wisdom  
to understand fully the mystery,  
the plan he was pleased  
to decree in Christ.

A plan to be carried out  
in Christ, in the fullness of time, —

to bring all things into one in him,  
in the heavens and on the earth.

**Ant.** He was sent by God to call the nations to repentance; and in the days of sinners he strengthened godliness.

### READING

Ephesians 3:8-12

I, who am less than the least of all the saints, have been entrusted with this special grace, not only of proclaiming to the pagans the infinite treasure of Christ but also of explaining how the mystery is to be dispensed. Through all the ages, this has been kept hidden in God, the creator of everything. Why? So that the Sovereignities and Powers should learn only now, through the Church, how comprehensive God's wisdom really is, exactly according to the plan which he had had from all eternity in Christ Jesus our Lord. This is why we are bold enough to approach God in complete confidence, through our faith in him.

### RESPONSORY

All should think of me as a servant of Christ and minister of the mysteries of God.

— All should think of me as a servant of Christ and minister of the mysteries of God.

God made me a servant of the Gospel,  
— and minister of the mysteries of God.

Glory to the Father . . .

— All should think of me . . .

### CANTICLE OF MARY

**Ant.** A man of God enlisted soldiers of Christ under the banner of the cross. He taught them to walk with God and to fight the ancient serpent; to preach to the world Jesus Christ and him crucified.

INTERCESSIONS

God the Father chose Saint Paul of the Cross to preach to the world the message of the cross. Let us confidently ask him:

*Through the death of your Son, hear us, O Lord.*

Holy Father, you sent your Son into the world for its salvation,

— help us to lead your people to him who is the fountain of grace.

Holy Father, you have honored us with a call to preach the passion of Christ,

— may we, like Saint Paul, dedicate every moment of our life to fulfilling this trust.

Holy Father, you inspired Saint Paul to live in the thought of the passion of Christ,

— stir up in us a similar devotion to the sufferings of Jesus.

Holy Father, you gave Saint Paul a consuming desire to preach the mystery of the cross,

— through his example and prayers, make us faithful and effective witnesses of the Word of the Cross.

Holy Father, through the blood of your Son, you forgive our sins and give us the gift of eternal life,

— receive our deceased brothers and sisters into the kingdom of your glory.

Our Father . . .

Prayer

Lord God,

you gave our father, Saint Paul of the Cross,

a wonderful spirit of love

in preaching Christ Crucified.

By his prayers and example,

may we gain souls for Christ

through the power of his passion

and share with them

the grace of his paschal mystery.

Grant this through our Lord Jesus Christ, your Son who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

### Invitatory

**Ant.** Come, let us adore Christ, our crucified King, whose death Saint Paul proclaimed to the world.

Invitatory psalm as in the Ordinary.

### Office of Readings

#### HYMN

The fire of Paul's remarkable love  
was not hidden in darkness;  
he received orders from heaven  
to diffuse it throughout the world,  
and, as herald of the Word,  
he hastened to his assigned task.

Inspired by Paul's teaching,  
people were filled with a desire to follow Christ;  
empathizing with their Lord  
who was wounded in heart and soul,  
they wept from the well-springs of their emotions  
and were converted.

Ready to submit their lives to God's judgment,  
the power of his love breaks through  
their hardened hearts  
and where formerly, evil thoughts were raging,  
now holiness springs forth.

Satan tries to circumvent this preacher,  
but in vain;  
for Paul fights all the harder  
when trials assail him;  
then, when he has vanquished the attack,  
leads his legions to the sanctuary of the Lord.

Since the Blessed Trinity has elevated this ser-  
vant,  
so noble in mind and heart,  
let earth and sea and sky

resound with praise to the Father,  
the Son and the Holy Spirit.

May it be granted us  
to walk in the footsteps of Paul. Amen.

**PSALMODY**

**Ant. 1** I am certain that neither death nor life will be able to separate us from the love of God which is in Christ Jesus, our Lord.

**Psalm 46**

God is for us a refuge and strength,  
a helper close at hand, in time of distress:  
so we shall not fear though the earth should rock,  
though the mountains fall into the depths of the  
sea,  
even though its waters rage and foam,  
even though the mountains be shaken by its  
waves.

The Lord of hosts is with us:  
the God of Jacob is our stronghold.

The waters of a river give joy to God's city,  
the holy place where the Most High dwells.  
God is within, it cannot be shaken;  
God will help it at the dawning of the day.  
Nations are in tumult, kingdoms are shaken:  
he lifts his voice, the earth shrinks away.

The Lord of hosts is with us:  
the God of Jacob is our stronghold.

Come, consider the works of the Lord,  
the redoubtable deeds he has done on the earth.  
He puts an end to wars over all the earth;  
the bow he breaks, the spear he snaps.  
He burns the shields with fire.  
"Be still and know that I am God,  
supreme among the nations, supreme on the  
earth!"

The Lord of hosts is with us:  
the God of Jacob is our stronghold.

**Ant.** I am certain that neither death nor life will be able to separate us from the love of God which is in Christ Jesus, our Lord.

**Ant. 2** In my own flesh I fill up what is lacking in the sufferings of Christ for the sake of his body, the Church.

### Psalm 66

Cry out with joy to God, all the earth,  
O sing to the glory of his name.  
O render him glorious praise.  
Say to God: "How tremendous your deeds!

Because of the greatness of your strength  
your enemies cringe before you.  
Before you all the earth shall bow;  
shall sing to you, sing to your name!"

Come and see the works of God,  
tremendous his deeds among men.  
He turned the sea into dry land,  
they passed through the river dry-shod.

Let our joy then be in him;  
he rules for ever by his might.  
His eyes keep watch over the nations:  
let rebels not rise against him.

O peoples, bless our God,  
let the voice of his praise resound,  
of the God who gave life to our souls  
and kept our feet from stumbling.

For you, O God, have tested us,  
you have tried us as silver is tried:  
you led us, God, into the snare;  
you laid a heavy burden on our backs.

You let men ride over our heads;  
we went through fire and through water  
but then you brought us relief.

Burnt offering I bring to your house;  
to you I will pay my vows,  
the vows which my lips have uttered,  
which my mouth spoke in my distress.

I will offer burnt offerings of fatlings  
with the smoke of burning rams.  
I will offer bullocks and goats.

Come and hear, all who fear God.  
I will tell what he did for my soul:  
to him I cried aloud,  
with high praise ready on my tongue.

If there had been evil in my heart,  
the Lord would not have listened.  
But truly God has listened;  
he has heeded the voice of my prayer.

Blessed be God who did not reject my prayer  
nor withhold his love from me.

**Ant.** In my own flesh, I fill up what is lacking in the sufferings of Christ for the sake of his body, the Church.

**Ant. 3** I glory in Christ Jesus alone, who manifested himself in sign and wonders through the power of the Holy Spirit.

**Psalm 126**

When the Lord delivered Zion from bondage,  
it seemed like a dream,  
Then was our mouth filled with laughter,  
on our lips there were songs.

The heathens themselves said: "What marvels  
the Lord worked for them!"  
What marvels the Lord worked for us!  
Indeed we were glad.

Deliver us, O Lord, from our bondage  
as streams in dry land.

Those who are sowing in tears  
will sing when they reap.

They go out, they go out, full of tears,  
carrying seed for the sowing:  
they come back, they come back, full of song,  
carrying their sheaves.

**Ant.** I glory in Christ Jesus alone, who manifested  
himself in sign and wonders through the power  
of the Holy Spirit.

I passed through fire and water.

— And you led me to a place of refreshment.

**FIRST READING**

1:26—2:15

From the first letter of the apostle Paul to the Corinthians

*True wisdom in the proclamation of the cross*

Take yourselves for instance, brothers, at the time when you were called: how many of you were wise in the ordinary sense of the word, how many were influential people, or came from noble families? No, it was to shame the wise that God chose what is foolish by human reckoning, and to shame what is strong that he chose what is weak by human reckoning; those whom the world thinks common and contemptible are the ones that God has chosen—those who are nothing at all to show up those who are everything. The human race has nothing to boast about to God, but you, God has made members of Christ Jesus and by God's doing he has become our wisdom, and our virtue, and our holiness, and our freedom. As scripture says: *if anyone wants to boast, let him boast about the Lord.*

As for me, brothers, when I came to you, it was not with any show of oratory or philosophy, but simply to

tell you what God had guaranteed. During my stay with you, the only knowledge I claimed to have was about Jesus, and only about him as the crucified Christ. Far from relying on any power of my own, I came among you in great "fear and trembling" and in my speeches and the sermons that I gave, there were none of the arguments that belong to philosophy; only a demonstration of the power of the Spirit. And I did this so that your faith should not depend on human philosophy but on the power of God.

But still we have a wisdom to offer those who have reached maturity: not a philosophy of our age, it is true, still less of the masters of our age, which are coming to their end. The hidden wisdom of God which we teach in our mysteries is the wisdom that God predestined to be for our glory before the ages began. It is a wisdom that none of the masters of this age have ever known, or they would not have crucified the Lord of Glory; we teach what scripture calls: *the things that no eye has seen and no ear has heard, things beyond the mind of man, all that God has prepared for those who love him.*

These are the very things that God has revealed to us through the Spirit, for the Spirit reaches the depths of everything, even the depths of God. After all, the depths of a man can only be known by his own spirit, not by any other man, and in the same way the depths of God can only be known by the Spirit of God. Now instead of the spirit of the world, we have received the Spirit that comes from God, to teach us to understand the gifts that he has given us. Therefore we teach, not in the way in which philosophy is taught, but in the way that the Spirit teaches us: we teach spiritual things spiritually. An unspiritual person is one who does not accept anything of the Spirit of God: he sees it all as nonsense; it is beyond his understanding because it can only be understood by means of the Spirit. A spiritual man, on the other hand, is able to judge the value of everything, and his own value is not to be judged by other men.

## RESPONSORY

1 Corinthians 1:17-18, 21

Christ sent me to preach the Gospel,  
not with wordy wisdom, however,  
lest the cross of Christ be rendered void of its meaning.

— The message of the cross is complete absurdity  
to those who are headed for ruin,  
but to those who are experiencing salvation  
it is the power of God.

Since in God's wisdom the world did not come to know  
him through wisdom,  
it pleased God to save those who believe  
through the absurdity of the preaching of the Gospel.

— The message of the cross . . .

## SECOND READING

From the Letters of Saint Paul of the Cross, priest  
(Letter 1, pp. 296, 315, 335)

*I feel myself on fire with a desire  
to love my God more and more*

I would like to tell you some important things, but a person who does not love, does not know how to speak about love. The language required is learned only from love. Listen to the divine Lover and let him teach it to you. I want to be burnt to ashes for love. But, ah, I do not know how to speak about it. I want to, but I do not know how. My great God, teach me what I should say. I want to be all on fire with love, more and more. I want to know how to sing in the furnace of love and to magnify the great mercies which uncreated Love grants to your soul.

But tell me, daughter, is it not fitting that your poor, worthless father rejoice in God because of the great graces with which God endows his daughter? Surely it is, but I do not know how to do it. I want to, but I simply do not know how. What shall I say? That I want to be crucified with yearning to love God more and more?

That is nothing! That I want to be totally burned out by the fire of that love? That is nothing! Well, what shall I say? That I want to live a life that is an endless agony of death? But do you think I have said enough? By no means! For I want to say more and I do not know how. Do you know how I find a little satisfaction? By delighting in the fact that our great God is the limitless good that he is, and that no one can praise him and love him as much as he deserves. I rejoice because he loves himself infinitely. I am happy because of the essential blessedness that he has in himself, needing no one else.

But I am a fool. Would it not be better if, like a moth, I threw myself totally into those loving flames, and there in silent love, were reduced to ashes, were to disappear, lost in that divine All? But this is a work of love and, because of my sinful life, I am never quite disposed for this blessed loss which is the result of love. Truly, you dine at table while your poor father is dying of hunger. A fine thing! The daughter banquets while her poor father has only a piece of hard, black bread, with nothing to drink. Remember, too, that I am so parched that rivers could not quench my thirst. I must swallow the seas if that is to happen. But note that they are seas of fire that I want to drink, seas of love. Tell this to your divine Bridegroom. Stay with him, praying day and night, until you have been given a favorable reply for both of us.

How I wish that we were so aflame with love that all who came near us would catch fire. Not only our neighbors but total strangers, all tribes and tongues and nations, in a word, all creatures, so that all would know and love the supreme Good.

The holy Gospel says that if a grain of wheat is sown and does not die, it bears no fruit. But the poor grain that is destined to die and bear fruit, how much it suffers—rain, snow, wind, sun. The soul, too, is a little seed which God sows in the great field of the Church, and it, too, must die in a climate of pain, contradiction, sorrow

and persecution. When it dies to everything, amid these experiences, it bears much fruit. It is ready to be ground into good flour and made into pure white bread. Mixed with the sweet blood of the divine Lamb, it can then be served at the table of the great King of glory. Study this point at the feet of the Crucified; it contains an important lesson. Therefore, I want your spirit to walk amid pain, sorrow and contradiction as though clothed for a feast.

**RESPONSORY**      **Philippians 1:21, 23; Colossians 1:24**

For to me life means Christ;  
hence dying is so much gain.

— I long to be freed from this life and to be with Christ.

I find my joy in the suffering I endure for you.

In my own flesh, I fill up what is lacking  
in the sufferings of Christ

for the sake of his body, the Church.

— I long to be . . .

For alternative readings, see the *Liturgy of the Hours* for this day, p. 1505. See also the readings assigned to the votive office of Saint Paul of the Cross pp. 297-302, and the two readings from the *Letters of Saint Paul of the Cross* given in the office for the Solemn Commemoration of the Passion, pp. 24-26 and 28-30.

**HYMN**, *Te Deum*.

Prayer, as in *Morning Prayer*

### Morning Prayer

**HYMN**

All you who walk earth's dark-some ways,  
and burdens know of grief or care,  
lift up with Paul your trustful gaze,  
to God in humble, eager prayer.

The wonders wrought both far and wide,  
to great and lowly all proclaim,  
God's tender care and might beside,  
revealed through Paul in words and fame.

Think on the triumph Paul attained,  
then sinful charms no more deceive,  
dark, evil powers are enchained,  
and must their victim harmless leave.

Who beg his aid at God's own throne,  
their wounds through his warm prayers are  
healed,

the storms of life that cast us prone,  
to grace-filled calm and peace will yield.

On God's own Spirit he relied,  
and traveled snow and hill and dale,  
to seek the stray, the lost to guide,  
that Christ's reign on earth might prevail.

Oh Holy Founder, wise and strong,  
aglow with all love's great desire,  
we join you now in heavenly song,  
inspire us still with your heart's fire.

May we children still here on earth,  
in zeal and faithful deeds abound,  
by your pains that gave us our birth,  
we vow to keep your spirit sound.

To thee, our God, who rulest all,  
our Triune God be love and praise.  
Grant us some day with our own Paul,  
always on thy sweet face to gaze. Amen.

**Ant. 1** May I never boast of anything but the cross of our Lord Jesus Christ; through it, the world has been crucified to me and I to the world.

*Psalms and canticle from Sunday, Week I, p. 34.*

**Ant. 2** I fled far away and lived in solitude; the solitude rejoiced, flowered and bore fruit. Indeed here we see the glory of God.

**Ant. 3** The Lord has given me a well-trained tongue that I might know how to lift up the fallen, heal the broken-hearted, and comfort those who mourn.

## READING

Colossians 1:24-27

It makes me happy to suffer for you, as I am suffering now, and in my own body to do what I can to make up all that has still to be undergone by Christ for the sake of his body, the Church. I became the servant of the Church when God made me responsible for delivering God's message to you, the message which was a mystery hidden for generations and centuries and has now been revealed to his saints. It was God's purpose to reveal it to them and to show all the rich glory of this mystery to pagans. The mystery is Christ among you, your hope of glory.

## RESPONSORY

For me to live is Christ and to die is gain.

— For me to live is Christ and to die is gain.

I long to be freed from this life and to be with Christ.

— To die is gain.

Glory to the Father . . .

— For me to live . . .

## CANTICLE OF ZECHARIAH

**Ant.** I have been crucified with Christ, and the life I live now is not my own, Christ is living in me. I still live my human life, but it is a life of faith in the Son of God, who loved me and gave himself for me.

## INTERCESSIONS

Joyfully celebrating the feast of Saint Paul of the Cross, we ask the God of love and mercy to preserve in the family of the Passion the spirit of our founder. We cry out to him:

*Lord, through the passion of your Son, make us holy.*

Lord, you gave up your Son to die for us, and in his name you wish the whole world to be saved,

— make us true apostles in promoting the mystery of the cross.

Lord, you pardoned the penitent thief through the merits of your Son's passion,

— may all sinners look upon Christ Crucified that they may be converted and live.

Lord, you willed that through Saint Paul the family of the Passion should flourish in the Church,

— grant that all the members of this family may persevere in the calling with which you have honored them.

Lord, you made Saint Paul an ardent lover of the passion of your Son,

— may we follow his example by contemplating the Passion and thus grow in your love.

Lord, every day you plunge us into the profound mystery of the passion of your beloved Son,

— help us to drink deeply at this font of life and holiness.

Our Father . . .

### Prayer

Lord God,

you gave our father, Saint Paul of the Cross,  
a wonderful spirit of love

in preaching Christ Crucified.

By his prayers and example,

may we gain souls for Christ

through the power of his passion

and share with them

the grace of his paschal mystery.

Grant this through our Lord Jesus Christ, your Son  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

### Daytime Prayer

Complementary psalmody. If the solemnity is observed on Sunday, the psalms from Sunday, Week I are said.

**Midmorning**

**Ant.** I will give you treasures out of the darkness and riches that have been hidden away, that you may know that I am the Lord who calls you by your name.

**READING****Philippians 3:8, 10-11**

I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ. All I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death. That is the way I can hope to take my place in the resurrection of the dead.

A clean heart create in me, O God.

— A steadfast spirit renew within me.

**Midday**

**Ant.** The word of the cross is the power of God for us who are experiencing salvation.

**READING****1 Corinthians 1:23-25**

We preach a crucified Christ; to the Jews an obstacle that they cannot get over, to the pagans madness, but to those who have been called, whether they are Jews or Greeks, a Christ who is the power and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

God's grace in me has not been fruitless.

— It is always at work in me.

**Midafternoon**

**Ant.** A fire is kindled within my thoughts; my heart has become a flaming fire.

## READING

Hebrews 12:2-3

Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy which was still in the future, he endured the cross, disregarding the shamefulfulness of it, and *from now on has taken his place at the right* of God's throne. Think of the way he stood such opposition from sinners and then you will not give up for want of courage

In his own body he brought our sins to the cross.

— So that dead to sin, we might live in accord with God's will.

Prayer, as in Morning Prayer.

## Evening Prayer II

Hymn "Look down from heaven," as in Evening Prayer I.

## PSALMODY

**Ant. 1** Christ sent me to preach the Gospel, but not with wordy wisdom, lest the cross of Christ be made void.

## Psalm 27

The Lord is my light and my help;  
whom shall I fear?

The Lord is the stronghold of my life;  
before whom shall I shrink?

When evil-doers draw near  
to devour my flesh,  
it is they, my enemies and foes,  
who stumble and fall.

Though an army encamp against me  
my heart would not fear.

Though war break out against me  
even then would I trust.

There is one thing I ask of the Lord,  
for this I long,  
to live in the house of the Lord, —

all the days of my life,  
to savor the sweetness of the Lord,  
to behold his temple.

For there he keeps me safe in his tent  
in the day of evil.

He hides me in the shelter of his tent,  
on a rock he sets me safe.

And now my head shall be raised  
above my foes who surround me  
and I shall offer within his tent  
a sacrifice of joy.

I will sing and make music for the Lord.

O Lord, hear my voice when I call;  
have mercy and answer.

Of you my heart has spoken:  
"Seek his face."

It is your face, O Lord, that I seek;  
hide not your face.

Dismiss not your servant in anger;  
you have been my help.

Do not abandon or forsake me,  
O God my help!

Though father and mother forsake me,  
the Lord will receive me.

Instruct me, Lord, in your way;  
on an even path lead me.

When they lie in ambush protect me  
from my enemy's greed.

False witnesses rise against me,  
breathing out fury.

I am sure I shall see the Lord's goodness  
in the land of the living.

Hope in him, hold firm and take heart.  
Hope in the Lord!

**Ant.** Christ sent me to preach the Gospel, but not with wordy wisdom, lest the cross of Christ be made void.

**Ant. 2** When I came to you, I claimed to know nothing but Jesus Christ and him crucified.

**Psalm 112**

Happy the man who fears the Lord,  
 who takes delight in all his commands.  
 His sons will be powerful on earth;  
 the children of the upright are blessed.

Riches and wealth are in his house;  
 his justice stands firm for ever.  
 He is a light in the darkness for the upright:  
 he is generous, merciful and just.

The good man takes pity and lends,  
 he conducts his affairs with honor.  
 The just man will never waver:  
 he will be remembered for ever.

He has no fear of evil news;  
 with a firm heart he trusts in the Lord.  
 With a steadfast heart he will not fear;  
 he will see the downfall of his foes.

Open-handed, he gives to the poor;  
 his justice stands firm for ever.  
 His head will be raised in glory.

The wicked man sees and is angry,  
 grinds his teeth and fades away;  
 the desire of the wicked leads to doom.

**Ant.** When I came to you, I claimed to know nothing but Jesus Christ and him crucified.

**Ant. 3** What we utter is God's wisdom, a mysterious and hidden wisdom; God planned it before all ages for our glory.

## Canticle

1 Peter 2:21-24

Christ suffered for you,  
and left you an example  
to have you follow in his footsteps.

He did no wrong;  
no deceit was found in his mouth.  
When he was insulted  
he returned no insult.

When he was made to suffer,  
he did not counter with threats.  
Instead he delivered himself up  
to the One who judges justly.

In his own body  
he brought your sins to the cross,  
so that all of us, dead to sin,  
could live in accord with God's will.

By his wounds you were healed.

**Ant.** What we utter is God's wisdom, a mysterious and hidden wisdom; God planned it before all ages for our glory.

## READING

1 Corinthians 15:1-2, 3-4

I want to remind you of the gospel I preached to you, the gospel that you received and in which you are firmly established; because the gospel will save you only if you keep believing exactly what I preached to you.

Well then, in the first place, I taught you what I had been taught myself, namely that Christ died for our sins, in accordance with the scriptures; that he was buried; and that he was raised to life on the third day, in accordance with the scriptures.

## RESPONSORY

We preach a crucified Christ, the power of God and the wisdom of God.

— We preach a crucified Christ, the power of God and the wisdom of God.

We love him, we cherish him, we proclaim him to all the world.

— He is the power of God and the wisdom of God.

Glory to the Father . . .

— We preach a crucified . . .

**CANTICLE OF MARY**

**Ant.** O Paul, hunter of souls, preacher of the Gospel and light resplendent! You learned wisdom in the wounds of Christ, you found strength for your labors in the blood of Christ: receive the crown of justice from the hands of Christ.

**INTERCESSIONS**

Jesus Crucified, in your providence through Saint Paul of the Cross, you established the Congregation of the Passion in the Church and caused it to flourish there; hear our appeal as we humbly ask:

*Lord, keep us close to your Cross.*

Our Redeemer, through your passion, teach us to deny ourselves and arm us for the battle against sin,

— so that we may be always ready and willing to follow you.

Help us to spread the message of the Cross through the whole world,

— and to confirm it by the witness of our faith, hope and charity.

Infuse your own strength into those who are distressed,

— and help us to be true brethren to those who need our love.

Bless our community so that we may love and support each other;

— standing with you, may we be like a fortified city.

Author of life, remember our brothers and sisters who have gone from this world,

— grant them the glory of resurrection.

Our Father . . .

## Prayer

Lord God,  
you gave our father, Saint Paul of the Cross,  
a wonderful spirit of love  
in preaching Christ Crucified.  
By his prayers and example,  
may we gain souls for Christ  
through the power of his passion  
and share with them  
the grace of his paschal mystery.

Grant this through our Lord Jesus Christ, your Son  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.



**November 21**

**PRESENTATION OF MARY**

**Memorial**

The tradition of the presentation of the Blessed Virgin Mary in the temple was very dear to Saint Paul of the Cross because it reminded him of his own consecration to God by the foundation of the Passionist Congregation. He wanted the first house of Passionists erected on Monte Argentario and the first monastery of Passionist Nuns founded at Tarquinia to be dedicated to the Presentation of our Blessed Mother. Henceforth, this feast came to be celebrated in our Congregation with much solemnity, even in more recent times. Today, however, it commemorates the Blessed Virgin as the humble handmaid of the Lord, associated in the mystery of redemption, rather than the traditional presentation of Mary in the temple. The present Office and Mass have been written from this new perspective.

**From the common of the Blessed Virgin Mary, except for the following:**

**Invitatory**

**Ant.** Come, let us adore Christ the Lord, who associated his mother in the work of our redemption.

**Invitatory psalm as in the Ordinary.**

**Office of Readings**

**HYMN**

Let the blessed in heaven honor her,  
and we, her suppliants, praise her,  
Mary, our mother,  
ever a virgin,  
the never-failing font of grace.

O Holy Mother of the Most High,  
we exalt you far and wide;  
be attentive to our prayers  
and fill our hearts with grace.

We who have been chosen by God's grace  
to perform our service to the Church,  
joyfully applaud you.

Help us to be ever zealously attentive to prayer,  
Help us to be concerned about our brothers and  
sisters  
wounded by injustice.

As strangers to the passing pleasures of the world,  
may we, by your help,  
savor that sweetness  
whereby heavenly aspirations are renewed.

May everlasting glory  
be given to Jesus,  
together with the Father  
and the Holy Spirit  
and may divine grace  
be given to us  
through the Mother of God. Amen.

#### SECOND READING

From the Life of Venerable Paul of the Cross by Saint  
Vincent Mary Strambi, bishop

(Ed. Lazzarini, Roma, 1786, pp. 359-360)

#### *His heart lovingly longed for his dear mother Mary*

Our venerable Father Paul of the Cross prepared himself for the feast of the Presentation of the Blessed Virgin Mary in the temple by a fervent novena. He desired that the religious community of the retreat of Monte Argentario, whose church is dedicated under the title of the Presentation of the Blessed Virgin, would make this novena with him, using the following ritual: After the Blessed Sacrament had been exposed for adoration and the appropriate prayers had been said, Psalm 65, *Cry out with joy to God, all the earth, O sing to the glory of his name*, was to be sung. In this psalm Paul recognized the way in which God had led him. The psalm also re-

minded him of the exceptional graces he had obtained through the Blessed Virgin, who had always helped and protected him.

Whenever possible, Paul made this novena in the retreat of the Presentation. How often, even when he was old and crippled, did he set out from the retreat of Sant'Angelo or Santa Maria del Cerro, traveling over impassable roads amid the inclemency of November weather, to Monte Argentario where he could celebrate this feast with greater recollection! It would be difficult to describe the sentiments of devotion with which he made this novena. His heart seemed to melt like wax in fire because of the love he had for the mother of God and the gratitude he felt toward her. As the feast drew near, he was so full of joy that the very air of Monte Argentario seemed to breathe a kind of sweetness similar to that spoken of by the prophet Joel: *On that day the mountains will drop down sweetness and the hills flow with milk.* On the day of the feast, he seemed to be totally penetrated by a spirit of tender devotion. Even on his deathbed, he recalled: "The day of the Presentation was always a most holy and solemn day for me."

Paul used to say that this feast was the blessed anniversary of that day on which he took leave of the world and wore the habit of the Passion for the first time. It was the day on which, in the flower of his youth, he offered himself to the Divine Majesty. Thus he imitated the heavenly Queen who presented herself in the temple as a sacrifice most pleasing to the heart of God.

## RESPONSORY

Isaiah 61:10; Luke 1:46, 48

I rejoice heartily in the Lord,  
in my God is the joy of my soul.

— for he has clothed me with a robe of salvation,  
like a bride bedecked with her jewels.

My being proclaims the greatness of the Lord,  
for he has looked upon his servant in her lowliness.

— For he has clothed me . . .

**Alternative:**

From a letter by Saint Paul of the Cross, priest

(Lettere I, pp. 349-350)

*The greatness of the Blessed Virgin  
and how she should be honored*

The riches of our sovereign Lady are as vast as the sea, and only the great God who adorned her with such treasures knows them, because he gave them to her.

From the instant of her immaculate conception, the stab of love which gently wounded her pure heart was thrust ever deeper until the wound finally killed her. This death through love, a death sweeter than life itself, ended the great flood of sufferings she endured. For she suffered not only during the passion of her Son, but throughout her entire life, since she was ever conscious of the many sins ungrateful men commit against the majesty of God. Therefore let us celebrate and rejoice in the Lord because she is exalted above all the choirs of angels and is seated at the right hand of her divine Son.

In the great heart of Jesus we can enjoy the glories of holy Mary, loving her together with the heart of her divine Son. If Jesus allows us, we can enter the pure heart of Mary to be glad with her that her sorrows and sufferings are over. There we can ask for the grace to remain immersed in the great sea of God's love from which flows that other sea, the sufferings of Jesus and the sorrows of Mary. Let us enter into these sufferings and sorrows. Let us sharpen the lance well so that we may penetrate even further into the wound of love. For the deeper the wound, the more quickly will the captive soul escape from prison.

I am an abyss of darkness. I do not know how to speak of such wonders. If you wish to please Mary more, humble yourself more and empty yourself more, because Mary was the most humble of all creatures and therefore pleased God more.

Ask Mary, then, to delay no longer in obtaining for you the grace to be truly humble, full of virtue and totally on fire with love. Tell her that if she wishes to love you, she must pierce your heart with the sharp lance of love and drive it in deeply. Ask her also to help me and to pray for the present needs of holy mother Church, for the whole world, and for the souls in Purgatory, especially those who have the greatest claim on us. Ask her to pray for this least Congregation, to protect it and provide it with holy workers, because she is the treasury of graces and God wishes that the treasures be distributed by her.

#### RESPONSORY

Let us acclaim the glorious Virgin Mary  
whose humility God looked upon with favor.

— By accepting the word of the angel,  
she became the mother of the Savior.

Let us celebrate the glory of Christ  
as we honor his illustrious mother.

— By accepting the word . . .

When the Office is celebrated in a more solemn form, the Te Deum may be said.

Prayer, as in Morning Prayer.

### Morning Prayer

#### HYMN

O Mary, royal virgin,  
espoused daughter of the king,  
you were the choice of eternal wisdom  
long before the creation of the world.

You were consecrated  
by God's heavenly Spirit,  
you, a young girl  
preserved from every stain of sin.

You are the seal of charity,  
 the mirror of everything good,  
 the dawning of the true light,  
 the ark of the divine seed.

In the house of the Most High,  
 you are filled to overflowing  
 with every delight;  
 you are the flower-bearing root of Jesse  
 filled with the grace of God.

O pearl of great price  
 and shining star of the world,  
 pray that we be true temples of the Spirit,  
 by our consecrated lives.

O most noble Virgin,  
 let glory be given to the Blessed Trinity  
 who place in your hands  
 the magnificent treasury  
 of their gifts. Amen.

**Ant. 1** The angel Gabriel was sent by God to the Virgin Mary to announce the mystery of the Word-made-Flesh.

*Psalms and canticle from Sunday, Week I, p. 34.*

**Ant. 2** I am the servant of the Lord, let it be done to me as you say.

**Ant. 3** My spirit rejoices in God my Savior, because he has looked with love on his lowly servant.

**READING**

**Isaiah 61:10-11**

I exult for joy in the Lord,  
 my soul rejoices in my God,  
 for he has clothed me in the garments of salvation,  
 he has wrapped me in the cloak of integrity,  
 like a bridegroom wearing his wreath,  
 like a bride adorned in her jewels.  
 For as the earth makes fresh things grow,  
 as a garden makes seeds spring up,

so will the Lord God make both integrity and praise spring up in the sight of the nations.

RESPONSORY

The Lord chose her; he preferred her to all others.

— The Lord chose her; he preferred her to all others.

He took her into his home.

— He preferred her to all others.

Glory to the Father . .

— The Lord chose . . .

CANTICLE OF ZECHARIAH

**Ant.** Happy are you, Mary, because you kept faith with God; the wonders the Lord promised you will be accomplished in you. And Mary said: All ages to come will call me blessed because the Lord looked kindly on his humble servant.

INTERCESSIONS

God the Father desired the Virgin Mary to be an example of humble service to the Gospel of his Son, and made her an associate in the work of redemption. With great faith, let us ask him:

*Lord, with Mary, the mother of Jesus, keep us faithful to your word.*

Mary, a daughter of Adam, by conforming to your will, became the mother of Jesus,

— may we too gratefully accept from you the gift of your Son.

As you looked kindly on the humility of Mary, your servant,

— merciful Father, remember us and all the world.

As Mary, by her ready obedience, became a sharer in the work of your Son,

— may we share heartily with the Church in its apostolic mission to the world.

Mary, presented in the temple, shone as an example of total dedication to your divine will,

— may we become each day more fervent in serving you.

Our Father . . .

### Prayer

Lord God,  
you looked with love  
on your handmaid, the Blessed Virgin Mary,  
and raised her up  
to be the mother of your Son.  
Through her prayers and example,  
may we give you perfect obedience  
and, from hearts filled with joy,  
share with others  
the wonders of your love.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

### Evening Prayer

#### HYMN

O Virgin, before the beginning of time  
the mighty Father was mindful of you:  
thus he sent a messenger from heaven  
to designate you as mother  
of his Word Incarnate.

A handmaid of the Lord  
but yet the chosen one,  
for obedient to the word  
you accomplish the divine designs  
as Mother of God.

You hurry over the hills  
to visit Elizabeth,  
to consult with her  
and your greeting  
fills the infant-prophet, John,  
with the peace of Christ.

At table at the wedding feast of Cana  
 you notice that the wine has failed,  
 and with one word  
 you urge your Son to work a miracle.

Under the high altar of Golgotha  
 you stand an invincible martyr,  
 compassionate, for you are allied  
 with your Son in his sorrow,  
 as an associate of redemption.

In the midst of those followers of Christ  
 gathered in the Upper Room,  
 you, as a mother, nurture the new-born Church,  
 brought to fulfillment by the Holy Spirit.

O holy Mother of grace  
 help us to remain with you,  
 faithful servants of the Most High,  
 by zealously serving our brethren.

Glory be to the Trinity  
 for all eternity;  
 and may salvation and peace  
 be given to us  
 through the Mother of God. Amen.

#### PSALMODY

**Ant. 1** Mary treasured all these words and pondered  
 them in her heart.

#### Psalm 84

How lovely is your dwelling place,  
 Lord, God of hosts,  
 My soul is longing and yearning,  
 is yearning for the courts of the Lord.  
 My heart and my soul ring out their joy  
 to God, the living God.

The sparrow herself finds a home  
 and the swallow a nest for her brood; —

she lays her young by your altars,  
 Lord of hosts, my king and my God.

They are happy, who dwell in your house,  
 for ever singing your praise.

They are happy, whose strength is in you,  
 in whose hearts are the roads to Zion.

As they go through the Bitter Valley  
 they make it a place of springs,  
 the autumn rain covers it with blessings.  
 They walk with ever growing strength,  
 they will see the God of gods in Zion.

O Lord God of hosts, hear my prayer,  
 give ear, O God of Jacob.

Turn your eyes, O God, our shield,  
 look on the face of your anointed.

One day within your courts  
 is better than a thousand elsewhere.  
 The threshold of the house of God  
 I prefer to the dwellings of the wicked.

For the Lord God is a rampart, a shield;  
 he will give us his favor and glory.  
 The Lord will not refuse any good  
 to those who walk without blame.

Lord, God of hosts,  
 happy the man who trusts in you!

**Ant.** Mary treasured all these words and pondered  
 them in her heart.

**Ant. 2** The mother of Jesus said: Do whatever he tells  
 you.

### Psalm 66

Cry out with joy to God, all the earth,  
 O sing to the glory of his name.  
 O render him glorious praise.  
 Say to God: "How tremendous your deeds!

Because of the greatness of your strength  
your enemies cringe before you.  
Before you all the earth shall bow;  
shall sing to you, sing to your name!"

Come and see the works of God,  
tremendous his deeds among men.  
He turned the sea into dry land,  
they passed through the river dry-shod.

Let our joy then be in him;  
he rules for ever by his might.  
His eyes keep watch over the nations:  
let rebels not rise against him.

O peoples, bless our God,  
let the voice of his praise resound,  
of the God who gave life to our souls  
and kept our feet from stumbling.

For you, O God, have tested us,  
you have tried us as silver is tried:  
you led us, God, into the snare;  
you laid a heavy burden on our backs.

You let men ride over our heads;  
we went through fire and through water  
but then you brought us relief.

Burnt offering I bring to your house;  
to you I will pay my vows,  
the vows which my lips have uttered,  
which my mouth spoke in my distress.

I will offer burnt offerings of fatlings  
with the smoke of burning rams.  
I will offer bullocks and goats.

Come and hear, all who fear God.  
I will tell what he did for my soul:  
to him I cried aloud,  
with high praise ready on my tongue.

If there had been evil in my heart,  
 the Lord would not have listened.  
 But truly God has listened;  
 he has heeded the voice of my prayer.

Blessed be God who did not reject my prayer  
 nor withhold his love from me.

**Ant.** The mother of Jesus said: Do whatever he tells  
 you.

**Ant. 3** The disciples joined in constant prayer with  
 Mary, the mother of Jesus.

**Canticle**      **Ephesians 1:3-10**

Praised be the God and Father  
 of our Lord Jesus Christ,  
 who bestowed on us in Christ  
 every spiritual blessing in the heavens.

God chose us in him  
 before the world began,  
 to be holy  
 and blameless in his sight.

He predestined us  
 to be his adopted sons through Jesus Christ,  
 such was his will and pleasure,  
 that all might praise the glorious favor  
 he has bestowed on us in his beloved.

In him and through his blood, we have been re-  
 deemed,  
 and our sins forgiven,  
 so immeasurably generous  
 is God's favor to us.

God has given us the wisdom  
 to understand fully the mystery,  
 the plan he was pleased  
 to decree in Christ.

A plan to be carried out  
in Christ, in the fullness of time,  
to bring all things into one in him,  
in the heavens and on the earth.

**Ant.** The disciples joined in constant prayer with  
Mary, the mother of Jesus.

READING

1 Peter 5:5b-7

Wrap yourselves in humility to be servants of each  
other, because *God refuses the proud and will always  
favor the humble*. Bow down, then, before the power of  
God now, and he will raise you up on the appointed  
day; *unload all your worries on to him*, since he is look-  
ing after you.

RESPONSORY

Blessed are you, O Virgin Mary, glorified by the most  
high God.

— Blessed are you, O Virgin Mary, glorified by the most  
high God.

More than all other women,  
— glorified by the most high God.

Glory to the Father . . .

Blessed are you, O Virgin Mary .

CANTICLE OF MARY

**Ant.** Mary, glorious mother of God and ever a virgin,  
temple of God, sanctuary of the Holy Spirit, you  
are more pleasing to our Lord Jesus Christ than  
anyone else in the world.

INTERCESSIONS

Eternal Father, in the mystery of your providence,  
Mary, the dearly beloved mother of the Redeemer,  
excelled all your other servants in generosity and  
humility. We cry out to you with confidence:  
*Lord, look favorably also on us your servants.*

You endowed Mary with gifts and made her worthy of the honor of bringing into the world Jesus, the Life that renews all things,

— mercifully gratify all who wait for the gift of redemption.

Mary brought into the world Christ who is our peace and reconciliation,

— grant through her intercession that all peoples may be gathered into the peace and love of your family.

Through the obedience of your handmaid and the work of the Holy Spirit, you caused your Word to dwell among us,

— dispose us to imitate Mary in her selflessness and bring to the world a knowledge of this mystery.

Your faithful servant, assumed into heaven, continues to intercede for our salvation,

— grant to us who are as yet pilgrims and to our deceased brothers and sisters a blessed entry into our heavenly home.

Our Father . . .

Prayer, as in Morning Prayer.



## VOTIVE OFFICES

### Note on the Choice of Office or Part of an Office

(See General Instruction of the Liturgy of the Hours)

**No. 244** On weekdays when an optional memorial is permitted, for a good reason the office of a saint named on that day in the Roman Martyrology or in an approved Appendix to it, may be celebrated in the same way as other memorials (see nos. 234-239).

**No. 245** For a public reason or out of devotion, except on solemnities, the Sundays of Advent, Lent and Easter, Ash Wednesday, Holy Week, the octave of Easter and the 2nd of November, a votive office may be celebrated, in whole or in part, for example, on the occasion of a pilgrimage, a local feast or the external solemnity of a saint.

## VOTIVE OFFICES OF THE PASSION OF OUR LORD

On Fridays of ordinary time in which votive offices are permitted, we may celebrate (and our religious are encouraged to do so) one of the votive offices of the Passion included here, with the same rite as memorials. In the community celebration, a progressive cycle may be followed. For an occasional celebration, the office best adapted to the particular circumstances may be chosen.

In the actual use of such an office, the arrangement given here may be followed in whole or in part, integrating it with the office of the current weekday. The first reading and the daytime prayer are always taken from the current weekday. The antiphons and psalms given here are proposed especially for votive offices celebrated in common or for a more solemn celebration. The psalms from the office of the Commemoration of the Passion may also be substituted. The use of the entire office of the Commemoration of the Passion is another alternative for a votive office.

### 1. JESUS IS CONDEMNED TO DEATH

#### Invitatory

**Ant.** Come, let us adore Christ the Lord, who declared himself the Son of God before the Sanhedrin.

**Or:** Come, let us adore Christ the Son of God, who was condemned to death for us.

Invitatory psalm as in the Ordinary.

#### Office of Readings

Hymn "Hail, O wounds," as in Evening Prayer.

#### PSALMODY

**Ant. 1** The Lord will call upon heaven and earth to judge his people.

Psalm 69:2-22, 30-37

I

Save me, O God,  
for the waters have risen to my neck.

I have sunk into the mud of the deep  
and there is no foothold.

I have entered the waters of the deep  
and the waves overwhelm me.

I am wearied with all my crying,  
my throat is parched.

My eyes are wasted away  
from looking for my God.

More numerous than the hairs on my head  
are those who hate me without cause.

Those who attack me with lies  
are too much for my strength.

How can I restore  
what I have never stolen?

O God, you know my sinful folly;  
my sins you can see.

Let those who hope in you not be put to shame  
through me, Lord of hosts:  
let not those who seek you be dismayed  
through me, God of Israel.

It is for you that I suffer taunts,  
that shame covers my face,  
that I have become a stranger to my brothers,  
an alien to my own mother's sons.

I burn with zeal for your house  
and taunts against you fall on me.

When I afflict my soul with fasting  
they make it a taunt against me.

When I put on sackcloth in mourning  
then they make me a byword, —

the gossip of men at the gates,  
the subject of drunkards' songs.

**Ant.** The Lord will call upon heaven and earth to  
judge his people.

**Ant. 2** Do me justice, O Lord, my God, and defend my  
life.

## II

This is my prayer to you,  
my prayer for your favor.  
In your great love, answer me, O God,  
with your help that never fails:  
rescue me from sinking in the mud;  
save me from my foes.

Save me from the waters of the deep  
lest the waves overwhelm me.  
Do not let the deep engulf me  
nor death close its mouth on me.

Lord, answer for your love is kind;  
in your compassion, turn towards me.  
Do not hide your face from your servant;  
answer quickly for I am in distress.  
Come close to my soul and redeem me;  
ransom me pressed by my foes.

You know how they taunt and deride me;  
my oppressors are all before you.  
Taunts have broken my heart;  
I have reached the end of my strength.  
I looked in vain for compassion,  
for consolers; not one could I find.

For food they gave me poison;  
in my thirst they gave me vinegar to drink.

**Ant.** Do me justice, O Lord, my God, and defend my  
life.

**Ant. 3** There is One who is lawgiver and judge; who  
are you who judge your neighbor?

## III

As for me in my poverty and pain  
let your help, O God, lift me up.

I will praise God's name with a song;  
I will glorify him with thanksgiving,  
a gift pleasing God more than oxen,  
more than beasts prepared for sacrifice.

The poor when they see it will be glad  
and God-seeking hearts will revive;  
for the Lord listens to the needy  
and does not spurn his servants in their chains.  
Let the heavens and the earth give him praise,  
the sea and all its living creatures.

For God will bring help to Zion  
and rebuild the cities of Judah  
and men shall dwell there in possession.  
The sons of his servants shall inherit it;  
those who love his name shall dwell there.

**Ant.** There is One who is lawgiver and judge; who are  
you who judge your neighbor?

Give thanks to the Lord, for he is good.

— His mercy endures for ever.

## SECOND READING

From the Meditations on the Passion by Blessed  
Dominic of the Mother of God, priest

(Translation from the French autograph manuscript in AGCP, B.I. VIII,  
VI-16, II, 4, pp. 344-348)

*Jesus is condemned to death before the tribunal of  
Caiaphas*

Caiaphas is jubilant on hearing that Jesus has been seized and immediately prepares to try him. Jesus must appear as a criminal before this infamous judge, who questions him about his disciples and his teaching. Jesus refuses to answer for the conduct of his disciples.

But he cannot be silent about his teaching lest he seem to be repudiating it. He says: *I have spoken publicly for all the world to hear. I have always taught in the synagogues, or in the temple area where all the Jews come together. There was nothing secret about anything I said. Why do you question me? Question those who heard me when I spoke; they know what I said.* By this wise reply we are taught that it is useless to claim that we are taught by his word if we refuse to listen to the Church. For God has spoken to his Church and entrusted to her the sacred deposit of his doctrine. Therefore listen to the Church and let particular revelations not be believed. *God has spoken once and he does not repeat himself.*

Then his accusers look for false witnesses to testify against Jesus. But their scheme is frustrated because no two witnesses say the same thing. Their testimony does not agree. Then Caiaphas tries another approach. Standing up, he himself questions Jesus: *I order you to tell us under oath, before the living God, whether you are the Messiah, the Son of God.* Such impudence! O vicious judge, what answer do you want from Jesus? Do you want him to deny that he is the Son of God? Then you would say: He is an imposter; on other occasions he made this claim. Do you want him to declare that he is the Son of God? Then you will say that he is a blasphemer.

Out of reverence for the name of God, Jesus clearly confesses his divinity and testifies not only to his first mission but to his second: *It is you who say it. But I tell you this: Soon you will see the Son of Man, seated at the right hand of the Power and coming in the clouds of heaven.* Jesus warns Caiaphas of his second coming in order to urge him to take advantage of the first.

But can anything soften hearts hardened by malice? Instead of profiting by Jesus' words, the high priest and those around him cover their ears, tear their robes and cry out: He has blasphemed! What is your verdict? He

deserves death. Why did Jesus deserve death? Because he claimed to be the Son of God? But if he is truly so, why should he deserve death for acknowledging it? Shameless ones! You are the criminals of whom the Holy Spirit speaks in the Book of Wisdom. The real reason for your hatred is not Jesus' claim, but his holy life which is so different from your own. His life is a castigation of yours. But this jealousy of yours is imitated by those Christians who harass good, honorable people precisely because they are good and honorable. Be glad, my brothers and sisters, if you have the good fortune to be persecuted in the cause of right. Jesus said: *Blest are those persecuted for holiness' sake; the reign of God is theirs.* You must also be careful not to victimize or ridicule good people lest you be counted among those who condemned Jesus to death.

RESPONSORY

See John 11:49-52

Caiaphas, who was high priest that year, prophesied that Jesus must die for the nation, and not for this nation only,  
— but to gather into one all the dispersed children of God.

It is better to have one man die for the people than to have the whole nation destroyed.

— But to gather into one . . .

Prayer, as in Morning Prayer.

### Morning Prayer

HYMN

O Redeemer of the world,  
in tears, we sing our song to you:  
pardon us, Lord,  
O pardon us, as we confess our fault.

It was you who overcame  
the power of the ancient enemy  
through your death on the cross:

on our foreheads now,  
we bear the standard of our faith.

You have repelled Satan with this sign,  
lest he be able ever to harm those  
redeemed by your blood.

For our sake, you deigned  
to descend to the lower regions  
to extend the gifts of life  
to those still indebted to death.

You who will declare  
the end of the world at a determined time  
will, also, as just rewarder,  
decide the merits of all.

Therefore, we beg of You, O Christ,  
to attend to our wounds,  
You, who are deserving to be praised forever,  
together with the Father and the Spirit. Amen.

#### PSALMODY

**Ant. 1** For this was I born, for this did I come into the  
world: to give testimony to the truth. Everyone  
who is of the truth hears my voice.

#### Psalm 51

Have mercy on me, God, in your kindness.  
In your compassion blot out my offense.  
O wash me more and more from my guilt  
and cleanse me from my sin.

My offenses truly I know them;  
my sin is always before me.  
Against you, you alone, have I sinned;  
what is evil in your sight I have done.

That you may be justified when you give sentence  
and be without reproach when you judge.  
O see, in guilt I was born,  
a sinner was I conceived.

Indeed you love truth in the heart;  
then in the secret of my heart teach me wisdom.  
O purify me, then I shall be clean;  
O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness,  
that the bones you have crushed may revive.  
From my sins turn away your face  
and blot out all my guilt.

A pure heart create for me, O God,  
put a steadfast spirit within me.  
Do not cast me away from your presence,  
nor deprive me of your holy spirit.

Give me again the joy of your help;  
with a spirit of fervor sustain me,  
that I may teach transgressors your ways  
and sinners may return to you.

O rescue me, God, my helper,  
and my tongue shall ring out your goodness.  
O Lord, open my lips  
and my mouth shall declare your praise.

For in sacrifice you take no delight,  
burnt offering from me you would refuse,  
my sacrifice, a contrite spirit.  
A humbled, contrite heart you will not spurn.

In your goodness, show favor to Zion:  
rebuild the walls of Jerusalem.  
Then you will be pleased with lawful sacrifice,  
holocausts offered on your altar.

**Ant.** For this was I born, for this did I come into the world: to give testimony to the truth. Everyone who is of the truth hears my voice.

**Ant. 2** The Lord is just and loves just deeds. The upright shall see his face.

## Canticle

Habakkuk 3:2-4, 13a, 15-19

O Lord, I have heard your renown,  
and feared, O Lord, your work.  
In the course of the years revive it,  
in the course of the years make it known;  
in your wrath remember compassion!

God comes from Teman,  
the Holy One from Mount Paran.  
Covered are the heavens with his glory,  
and with his praise the earth is filled.

His splendor spreads like the light;  
rays shine forth from beside him,  
where his power is concealed.  
You come forth to save your people,  
to save your anointed one.

You tread the sea with your steeds  
amid the churning of the deep waters.  
I hear, and my body trembles;  
at the sound, my lips quiver.

Decay invades my bones,  
my legs tremble beneath me.  
I await the day of distress  
that will come upon the people who attack us.

For though the fig tree blossom not  
nor fruit be on the vines,  
though the yield of the olive fail  
and the terraces produce no nourishment,

Though the flocks disappear from the fold  
and there be no herd in the stalls,  
yet will I rejoice in the Lord  
and exult in my saving God.

God, my Lord, is my strength;  
he makes my feet swift as those of hinds  
and enables me to go upon the heights.

**Ant.** The Lord is just and loves just deeds. The upright shall see his face.

**Ant. 3** Worthy is the Lamb that was slain to receive glory and honor, for his judgments are true and just.

**Psalm 100**

Cry out with joy to the Lord, all the earth,  
Serve the Lord with gladness.  
Come before him, singing for joy.

Know that he, the Lord, is God.  
He made us, we belong to him,  
we are his people, the sheep of his flock.

Go within his gates, giving thanks.  
Enter his courts with songs of praise.  
Give thanks to him and bless his name.

Indeed, how good is the Lord,  
eternal his merciful love.  
He is faithful from age to age.

**Ant.** Worthy is the Lamb that was slain to receive glory and honor, for his judgments are true and just.

**READING**

**Acts 10:39-42**

Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterward God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses—we have eaten and drunk with him after his resurrection from the dead—and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead.

## RESPONSORY

The Lord shall reign forever. He will judge the world with justice.

— The Lord shall reign forever. He will judge the world with justice.

He will render to each according to his works.

— He will judge the world with justice.

Glory to the Father . . .

— The Lord shall reign . . .

## CANTICLE OF ZECHARIAH

**Ant.** Blessed be God who gave his Son to have life in Himself and has given him power to judge, because he is the Son of Man.

## INTERCESSIONS

Let us humbly adore Christ our Lord, who is the judge of the living and the dead. Let us confidently ask him:  
*Just Judge, defend our cause.*

Lord, you are eternal Truth who came into the world to testify to the truth,

— enlighten us so that we may aid your Church in fostering truth.

Ruler of the universe, inspire all governments with a concern for justice,

— so that justice and peace may be established throughout the world.

Lord, our Master, sustain priests and ministers of the Church,

— so that while caring for others, they may grow in grace themselves.

Eternal Judge, place us at your right side when you hand over your kingdom to the Father,

— that we may possess the kingdom prepared for us from the beginning.

Our Father . . .

Prayer

Eternal Father,  
you looked with compassion on your only Son  
when he was treated with derision  
and condemned to death.

Through his patience in suffering,  
heal our pride.

Keep us from judging others  
that we may be shown mercy  
on the great day of judgment.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

HYMN

Evening Prayer

O Christ, the Lord of the heavens,  
but especially the savior of the world,  
through your cross  
you have freed all persons from the rule of death.

We now beseech you in prayer  
to preserve your gifts,  
lavished upon every nation,  
through the sacred mysteries.

You, the gentle lamb,  
the innocent victim offered for the world,  
have washed the garments of the saints  
in your blood.

These you have redeemed,  
paying the price of your Sacred Body.  
After rising from the grave  
you ascend into heaven  
where the saints praise you forever.

Include us in that blessed number,  
we beg of you, O Lord,  
who have made us,  
people of every nation,  
the kingdom of the Father. Amen.

## PSALMODY

**Ant. 1** The Lord does not judge by appearances, but in justice and truth.

## Psalm 46

God is for us a refuge and strength,  
 a helper close at hand, in time of distress:  
 so we shall not fear though the earth should rock,  
 though the mountains fall into the depths of the  
 sea,  
 even though the waters rage and foam,  
 even though the mountains be shaken by its  
 waves.

The Lord of hosts is with us:  
 the God of Jacob is our stronghold.

The waters of a river give joy to God's city,  
 the holy place where the Most High dwells.  
 God is within, it cannot be shaken;  
 God will help it at the dawning of the day.  
 Nations are in tumult, kingdoms are shaken:  
 he lifts his voice, the earth shrinks away.

The Lord of hosts is with us:  
 the God of Jacob is our stronghold.

Come, consider the works of the Lord,  
 the redoubtable deeds he has done on the earth.  
 He puts an end to wars over all the earth;  
 the bow he breaks, the spear he snaps.  
 He burns the shields with fire.  
 "Be still and know that I am God,  
 supreme among the nations, supreme on the  
 earth!"

The Lord of hosts is with us:  
 the God of Jacob is our stronghold.

**Ant.** The Lord does not judge by appearances, but in justice and truth.

**Ant. 2** The high priests and the whole council sought false testimony against Jesus so that they might put him to death, but they found none.

**Psalm 82**

God stands in the divine assembly.  
In the midst of the gods he gives judgment.

"How long will you judge unjustly  
and favor the cause of the wicked?  
Do justice for the weak and the orphan,  
defend the afflicted and the needy.  
Rescue the weak and the poor;  
set them free from the hand of the wicked.

Unperceiving, they grope in the darkness  
and the order of the world is shaken.  
I have said to you: 'You are gods,  
and all of you, sons of the Most High.'  
And yet, you shall die like men,  
you shall fall like any of the princes."

Arise, O God, judge the earth,  
for you rule all the nations.

**Ant.** The high priests and the whole council sought false testimony against Jesus so that they might put him to death, but they found none.

**Ant. 3** The chief priests with the elders and the whole Sanhedrin condemned Jesus as guilty of death.

**Canticle** **Revelation 11:17-18; 12:10b-12a**

We praise you, the Lord God Almighty,  
who is and who was.

You have assumed your great power,  
you have begun your reign.

The nations have raged in anger,  
but then came your day of wrath  
and the moment to judge the dead: —

The time to reward your servants the prophets  
and the holy ones who revere you,  
the great and the small alike.

Now have salvation and power come,  
the reign of our God and the authority  
of his Anointed One.

For the accuser of our brothers is cast out,  
who night and day accused them before God.

They defeated him by the blood of the Lamb  
and by the word of their testimony;  
love for life did not deter them from death.

So rejoice, you heavens,  
and you that dwell therein!

**Ant.** The chief priests with the elders and the whole  
Sanhedrin condemned Jesus as guilty of death.

#### READING

**Romans 14:9-13**

This explains why Christ both died and came to life, it was so that he might be Lord both of the dead and of the living. This is also why you should never pass judgment on a brother or treat him with contempt, as some of you have done. We shall all have to stand before the judgment seat of God; as scripture says: *By my life—it is the Lord who speaks—every knee shall bend before me, and every tongue shall praise God.* It is to God, therefore, that each of us must give an account of himself.

Far from passing judgment on each other, therefore, you should make up your mind never to be the cause of your brother tripping or falling.

#### RESPONSORY

You shall see the Son of Man seated at the right hand of  
the power of God.

— You shall see the Son of Man seated at the right hand  
of the power of God.

He will come on the clouds of heaven;  
— he is seated at the right hand of the power of God.  
Glory to the Father . . .  
— You shall see . . .

CANTICLE OF MARY

**Ant.** The Son of Man will come in the clouds with great power and glory; he will sit upon the throne of majesty and all people will be gathered before him.

INTERCESSIONS

Christ our Lord has been appointed judge of the living and the dead. Let us humbly adore him and fervently cry out:

*Just Judge, defend our cause.*

Lord our Redeemer, help us to honor your passion by a profound spirit of penance,  
— so that at the judgment you may find us worthy of a crown of justice.

Lord, our model and teacher, you were struck in the face by a servant of the high priest,  
— may every word and action of ours be right and just.

Lord, Man of Sorrows, help those who suffer distress or oppression,

— that your faithful ones who suffer injustice in this world may shine with justice in your eyes forever.

Christ the rewarder, grant that those who die hoping in you may find their expectation justified,

— and enjoy in heaven the vision of your face.

Our Father . . .

Prayer, as in Morning Prayer.

## II. JESUS IS SCOURGED

### Invitatory

**Ant.** Come, let us adore Christ the Lord, who suffered scourging and death for us.

Invitatory psalm as in the Ordinary.

### Office of Readings

Hymn "Hail, O wounds," as in Evening Prayer.

#### PSALMODY

**Ant. 1** I suffer affliction day after day and chastisement with each new dawn.

Psalm 35:1-2, 3c, 9-19, 22-23, 27-28

#### I

O Lord, plead my cause against my foes;  
fight those who fight me.

Take up your buckler and shield;  
arise to help me.

O Lord, say to my soul:  
"I am your salvation."

But my soul shall be joyful in the Lord  
and rejoice in his salvation.

My whole being will say:

"Lord, who is like you  
who rescue the weak from the strong  
and the poor from the oppressor?"

Lying witnesses arise  
and accuse me unjustly.

They repay me evil for good:  
my soul is forlorn.

**Ant.** I suffer affliction day after day and chastisement with each new dawn.

**Ant. 2** Blood was spattered on my clothing and all my apparel is stained.

### II

When they were sick I went into mourning,  
afflicted with fasting.

My prayer was ever on my lips,  
as for a brother, a friend.

I went as though mourning a mother,  
bowed down with grief.

Now that I am in trouble they gather,  
they gather and mock me.

They take me by surprise and strike me  
and tear me to pieces.

They provoke me with mockery on mockery  
and gnash their teeth.

**Ant.** Blood was spattered on my clothing and all my  
apparel is stained.

**Ant. 3** Truly he bore our infirmities and carried our  
sorrows.

### III

O Lord, how long will you look on?

Come to my rescue!

Save my life from these raging beasts,  
my soul from these lions.

I will thank you in the great assembly,  
amid the throng I will praise you.

Do not let my lying foes  
rejoice over me.

Do not let those who hate me unjustly  
wink eyes at each other.

O Lord, you have seen, do not be silent,  
do not stand afar off!

Awake, stir to my defense,  
to my cause, O God!

Let there be joy for those who love my cause.

Let them say without end: —

“Great is the Lord who delights  
in the peace of his servant.”

Then my tongue shall speak of your justice,  
all day long of your praise.

**Ant.** Truly he bore our infirmities and carried our sorrows.

He was pierced for our offenses.

— By his wounds we were healed.

### SECOND READING

From the book *The Treasures Which We Have in Jesus Christ* by Saint Vincent Mary Strambi, bishop

(Vol. III, pp. 364-365; 367-370)

#### *You have been purchased at a great price*

Think how Jesus endured the extreme suffering caused by the many blows he had received in his entire body. Like a meek lamb, he does nothing to escape it: he does not threaten, nor try to stare down his tormentors. Rather, he offers his sufferings to the eternal Father for our sins. The more he suffers, the less compassion he receives. His enemies seem only to want him to die. He is a dreadful sight: his face is swollen, livid and bruised from the blows of the preceding night. His eyes are blackened; his beard, matted; his body, a mass of wounds and blood. The blood which flows down in rivulets makes a red pool at his feet.

O my Jesus, to what a frightful condition you have been reduced! That body of yours is the body that was formed by the Holy Spirit in the womb of the immaculate Virgin, so handsome and symmetrical, the living temple of divinity to which the eternal Word is personally united, a temple full of grace and gentle majesty.

Come, O Christians, and with the eyes of faith look with wonder on your Jesus. Is not your heart moved to see him in such great shame? But why is the Son of God treated like this? Ah, we know well! He wished to supply the remedy for all our evils. He willed to suffer for

us the punishment which was rightfully ours, as Isaiah says: *It was our infirmities that he bore, our sufferings that he endured. He was pierced for our offenses, crushed for our sins; upon him was a punishment bringing us peace and by his wounds we were healed.* We all were like unruly sheep wandering on the brink of a precipice. Each of us had mapped out his own preferred path of sin and perdition. Though we deserved to suffer just punishment, the Father of mercies laid the sins of us all on his incarnate Son that he might make atonement for them. *We had all gone astray like sheep, each following his own way; but the Lord laid upon him the guilt of us all.* Since he willed that the price of our redemption be paid superabundantly, the Lord was wounded in his entire body, all his flesh torn and lacerated: *But the Lord was pleased to crush him in infirmity.*

Imprint deeply on your hearts, O Christians, this pitiful picture. Reflect on it with compassion when the attraction of pleasure lures you or temptation entices you to the edge of the precipice. If no other consideration will restrain you from unlawful pleasures, may at least this thought restrain you: your body does not belong to you because you have been redeemed by Christ at a great price. The price was his blood shed from so many wounds. How well the Apostle has said: *You are not your own, for you have been bought at a great price.* Jesus willed not only to atone for our sins and to redeem us, but also to transform our bodies into living temples of God, of whom he is the sovereign head, full of grace and love.

**RESPONSORY****See 1 Peter 2:24; Acts 8:32**

In his own body Christ has brought our sins to the cross,  
so that all of us, dead to sin, could live  
in accord with God's will;  
— by his wounds we have been healed.

Like a sheep he was led to the slaughter,  
like a lamb before its shearer he was silent  
and opened not his mouth.

— By his wounds we have been healed.

Prayer, as in Morning Prayer.

### Morning Prayer

#### HYMN

Come let us contemplate in awe  
the disgrace that our sins inflicted upon Jesus:  
how he is stripped of his clothes  
and bound with ropes.

He is struck by repeated blows  
from the leather thongs, the chains and clubs,  
so much so, that his entire body  
is drenched with blood.

Yet he remains silent, like an innocent lamb  
soon to be sacrificed  
and he prays deep within his soul  
that the Father might spare us.

Thus truly he washes away the sins  
born of our shameless passion:

Let us with a firm purpose of amendment  
vow to change our ways and  
follow his call steadfastly.

To you, O Jesus,  
who have suffered for your servants,  
let glory be given,  
together with the Father and the Holy Spirit  
forever and ever. Amen.

#### PSALMODY

**Ant. 1** He was wounded for our iniquities, crushed for  
our sins; by his bruises we have been healed.

## Psalm 42

Like the deer that yearns  
for running streams,  
so my soul is yearning  
for you, my God.

My soul is thirsting for God,  
the God of my life;  
when can I enter and see  
the face of God?

My tears have become my bread,  
by night, by day,  
as I hear it said all the day long:  
"Where is your God?"

These things will I remember  
as I pour out my soul:  
how I would lead the rejoicing crowd  
into the house of God,  
amid cries of gladness and thanksgiving,  
the throng wild with joy.

Why are you cast down, my soul,  
why groan within me?  
Hope in God; I will praise him still,  
my savior and my God.

My soul is cast down within me  
as I think of you,  
from the country of Jordan and Mount Hermon,  
from the Hill of Mizar.

Deep is calling on deep,  
in the roar of waters:  
your torrents and all your waves  
swept over me.

By day the Lord will send  
his loving kindness;  
by night I will sing to him,  
praise the God of my life.

I will say to God, my rock:  
 "Why have you forgotten me?  
 Why do I go mourning  
 oppressed by the foe?"

With cries that pierce me to the heart,  
 my enemies revile me,  
 saying to me all the day long:  
 "Where is your God?"

Why are you cast down, my soul,  
 why groan within me?  
 Hope in God; I will praise him still,  
 my savior and my God.

**Ant.** He was wounded for our iniquities, crushed for our sins; by his bruises we have been healed.

**Ant. 2** Christ humbled himself, becoming obedient even to death. Therefore God exalted him.

## Canticle

Isaiah 12:1-6

I give you thanks, O Lord;  
 though you have been angry with me,  
 your anger has abated, and you have consoled  
 me.

God indeed is my savior;  
 I am confident and unafraid.  
 My strength and my courage is the Lord,  
 and he has been my savior.

With joy you will draw water  
 at the fountain of salvation, and say on that day:  
 Give thanks to the Lord, acclaim his name;  
 among the nations make known his deeds,  
 proclaim how exalted is his name.

Sing praise to the Lord for his glorious achievement;  
 let this be known throughout all the earth.

Shout with exultation, O city of Zion,  
for great in your midst  
is the Holy One of Israel!

**Ant.** Christ humbled himself, becoming obedient even  
to death. Therefore God exalted him.

**Ant. 3** Happy the one who is tried by God; the Lord  
wounds and he heals.

**Psalms 98**

Sing a new song to the Lord  
for he has worked wonders.  
His right hand and his holy arm  
have brought salvation.

The Lord has made known his salvation;  
has shown his justice to the nations.  
He has remembered his truth and love  
for the house of Israel.

All the ends of the earth have seen  
the salvation of our God.  
Shout to the Lord, all the earth,  
ring out your joy.

Sing psalms to the Lord with the harp  
with the sound of music.  
With trumpets and the sound of the horn  
acclaim the King, the Lord.

Let the sea and all within it thunder;  
the world, and all its peoples.  
Let the rivers clap their hands  
and the hills ring out their joy.

Rejoice at the presence of the Lord,  
for he comes to rule the earth.  
He will rule the world with justice  
and the peoples with fairness.

**Ant.** Happy the one who is tried by God; the Lord  
wounds and he heals.

## READING

Isaiah 50:5-7

The Lord God has opened my ear.  
 For my part, I made no resistance,  
 neither did I turn away.  
 I offered my back to those who struck me,  
 my cheeks to those who tore at my beard;  
 I did not cover my face  
 against insult and spittle.  
 The Lord God comes to my help,  
 so that I am untouched by the insults.  
 So, too, I set my face like flint;  
 I know I shall not be shamed.

## RESPONSORY

Christ suffered for our sins that he might offer us to  
 God.

— Christ suffered for our sins that he might offer us to  
 God.

He was put to death in the flesh, but brought to life in  
 the spirit.

— That he might offer us to God.

Glory to the Father . . .

— Christ suffered for our . . .

## CANTICLE OF ZECHARIAH

**Ant.** Pilate, wishing to satisfy the people, released  
 Barabbas for them, and having ordered Jesus to  
 be scourged, handed him over to be crucified.

## INTERCESSIONS

Let us glorify our Redeemer who in his passion gave us  
 a surpassing example of charity and patience, and let  
 us beg him:

*Lord, through your scourging give us life.*

Christ our Savior, we thank you for suffering and dying  
 for us,

— you bought our souls with your own blood.

You humbled yourself, becoming obedient even to death,

— grant your servants also the gift of obedience and patience.

As a lamb before the shearer, you surrendered yourself to be scourged,

— help us to accept the will of God in all the trials of life.

Through the blood you shed you brought us back to your Father,

— let your ministers of grace shine with your love and radiate it to the world.

Our Father . . .

### Prayer

Lord Jesus Christ,

you took to yourself a body like our own  
and offered it to be scourged  
for our salvation.

Your blood is our ransom;

may it cleanse us from all sin

as, with faith and love, we recall

the sufferings you endured,

who now live and reign with the Father and the Holy

Spirit,

one God, for ever and ever.

### Evening Prayer

#### HYMN

Hail, O wounds of Christ,  
pledges of an immeasurable love,  
whence flow the never failing red streams  
of his blood.

In brilliance, you excel the stars;  
in fragrance, roses and balsam;  
in value, the precious stones from India  
and in sweetness, every honeycomb.

How many the stripes,  
Jesus, stripped of his clothes,  
receives in the Praetorium!  
How many the drops of blood  
his torn skin lets fall  
all around him.

Come, no matter how many deadly sins  
have caused infection,  
for whosoever washes himself in this salvific bath  
will be made clean.

O Jesus, who was struck down  
and cut by the lashing of the scourge  
glory be given to you always,  
together with the Father and the Holy Spirit,  
now and for all ages. Amen.

PSALMODY

**Ant. 1** Then Pilate released Barabbas for them and,  
having ordered Jesus to be scourged, handed  
him over to be crucified.

Psalm 82

God stands in the divine assembly.  
In the midst of the gods he gives judgment.

“How long will you judge unjustly  
and favor the cause of the wicked?  
Do justice for the weak and the orphan,  
defend the afflicted and the needy.  
Rescue the weak and the poor;  
set them free from the hand of the wicked.

Unperceiving, they grope in the darkness  
and the order of the world is shaken.  
I have said to you: ‘You are gods,  
and all of you, sons of the Most High.’  
And yet, you shall die like men,  
you shall fall like any of the princes.”

Arise, O God, judge the earth,  
for you rule all the nations.

**Ant.** Then Pilate released Barabbas for them and, having ordered Jesus to be scourged, handed him over to be crucified.

**Ant. 2** From the soles of his feet to the crown of his head, there is no sound spot in him.

**Psalm 140:1-9, 13-14**

Rescue me, Lord, from evil men;  
from the violent keep me safe,  
from those who plan evil in their hearts  
and stir up strife every day;  
who sharpen their tongue like an adder's,  
with the poison of viper on their lips.

Lord, guard me from the hands of the wicked;  
from the violent keep me safe;  
they plan to make me stumble.  
The proud have hidden a trap,  
have spread out lines in a net,  
set snares across my path.

I have said to the Lord: "You are my God."  
Lord, hear the cry of my appeal!  
Lord my God, my mighty help,  
you shield my head in the battle.  
Do not grant the wicked their desire  
nor let their plots succeed.

I know that the Lord will avenge the poor,  
that he will do justice for the needy.  
Yes, the just will praise your name:  
the upright shall live in your presence.

**Ant.** From the soles of his feet to the crown of his head, there is no sound spot in him.

**Ant. 3** We always bear the dying of Jesus in our bodies, that the life of Jesus may be manifest in our body.

Canticle      **Philippians 2:6-11**

Though he was in the form of God,  
 Jesus did not deem equality with God  
 something to be grasped at.

Rather, he emptied himself  
 and took the form of a slave,  
 being born in the likeness of men.

He was known to be of human estate,  
 and it was thus that he humbled himself,  
 obediently accepting even death,  
 death on a cross!

Because of this,  
 God highly exalted him  
 and bestowed on him the name  
 above every other name,

So that at Jesus' name  
 every knee must bend  
 in the heavens, on the earth,  
 and under the earth,  
 and every tongue proclaim  
 to the glory of God the Father:  
**JESUS CHRIST IS LORD!**

**Ant.** We always bear the dying of Jesus in our bodies,  
 that the life of Jesus may be manifest in our body.

**READING****1 John 4:9-10**

God's love for us was revealed  
 when God sent into the world his only Son  
 so that we could have life through him;  
 this is the love I mean:  
 not our love for God,  
 but God's love for us when he sent his Son  
 to be the sacrifice that takes our sins away.

**RESPONSORY**

Justified by the blood of Christ, we shall be saved by  
 him from God's wrath

— Justified by the blood of Christ, we shall be saved from God's wrath.

He gave himself for us as an offering to God, a gift of pleasing fragrance.

— We shall be saved by him from God's wrath.

Glory to the Father . . .

— Justified by the blood of Christ . . .

### CANTICLE OF MARY

**Ant.** The Son of Man will be handed over to the Gentiles to be mocked, scourged and spit upon; and after they have scourged him, they will kill him, and he will rise again on the third day.

### INTERCESSIONS

Let us pray to our Savior whom the Father delivered over to be scourged for our sins, saying to him:

*Lord, have mercy on your people.*

You who sealed the new and eternal covenant in your own blood,

— grant that by fulfilling your will we may remain faithful to that covenant.

You were despised and treated with contempt,

— teach us to imitate your humility.

In your passion, you identified yourself with the powerless and afflicted ones of the earth,

— help them to be patient and enduring in their misfortunes.

Strengthen with your own strength all those who suffer,

— help us to comfort them while we work to improve their lot.

Remember all our brothers and sisters who in faith have departed this life,

— let them share with you your eternal kingdom.

Our Father . . .

Prayer, as in Morning Prayer.

### III. JESUS IS CROWNED WITH THORNS

#### Invitatory

**Ant.** Come, let us adore Christ our King who was crowned with thorns.

Invitatory psalm as in the Ordinary.

#### Office of Readings

Hymn "The limbs of his body," as in Evening Prayer.

#### PSALMODY

**Ant. 1** The soldiers, weaving a crown of thorns, fixed it on his head.

#### Psalm 38

##### I

O Lord, do not rebuke me in your anger;  
do not punish me, Lord, in your rage.  
Your arrows have sunk deep in me;  
your hand has come down upon me.

Through your anger all my body is sick:  
through my sin, there is no health in my limbs.  
My guilt towers higher than my head;  
it is a weight too heavy to bear.

**Ant.** The soldiers, weaving a crown of thorns, fixed it on his head.

**Ant. 2** The nations rage and conspire together against the Lord and against his anointed one.

##### II

My wounds are foul and festering  
the result of my own folly.  
I am bowed and brought to my knees.  
I go mourning all the day long.

All my frame burns with fever;  
all my body is sick. —

Spent and utterly crushed,  
I cry aloud in anguish of heart.

O Lord, you know all my longing:  
my groans are not hidden from you.  
My heart throbs, my strength is spent;  
the very light has gone from my eyes.

My friends avoid me like a leper;  
those closest to me stand afar off.  
Those who plot against my life lay snares;  
those who seek my ruin speak of harm,  
planning treachery all the day long.

**Ant.** The nations rage and conspire together against  
the Lord and against his anointed one.

**Ant. 3** I have suffered insult and terror; but the Lord is  
with me, like a mighty champion.

III

But I am like the deaf who cannot hear,  
like the dumb unable to speak.  
I am like a man who hears nothing  
in whose mouth is no defense.

I count on you, O Lord:  
it is you, Lord God, who will answer.  
I pray: "Do not let them mock me,  
those who triumph if my foot should slip."

For I am on the point of falling  
and my pain is always before me.  
I confess that I am guilty  
and my sin fills me with dismay.  
My wanton enemies are numberless  
and my lying foes are many.  
They repay me evil for good  
and attack me for seeking what is right.

O Lord, do not forsake me!  
My God, do not stay afar off! —

Make haste and come to my help,  
O Lord, my God, my savior!

**Ant.** I have suffered insult and terror; but the Lord is  
with me, like a mighty champion.

Great are your works, O Lord.  
— You are my light and my salvation.

### SECOND READING

From the book *The Treasures Which We Have in Jesus Christ* by Saint Vincent Mary Strambi, bishop  
(Vol. III, pp. 381-386)

#### *Weaving a crown of thorns, they fixed it on his head*

After having scourged Jesus so that blood flowed from every part of his body but his head, his executioners saw that the sacred head of Jesus was not yet bloodied as they angrily desired. Therefore they then considered how they might wound him completely and turn him into a mock king.

Note carefully, O Christian, all the trappings of our king. They put a purple garment over his naked body, as it is written: *They stripped off his clothes and wrapped him in a scarlet military cloak.* Then, weaving a thick crown of long, sharp thorns, they placed it on his sacred head as though it were a crown worthy of him, and stuck a reed in his hand as a befitting scepter. In fact, when the whole cohort of soldiers had gathered around him, what did they not dare against him? They prostrated before him, laughed, and insulted him. They genuflected before him in mock adoration and taunted him: *Hail, king of the Jews!* They also hit him on the head, and since this was not enough for them, they took the reed from his hand and struck the crown of thorns so that the thorns opened fresh wounds and deepened those already made.

What pain! What agony! How that sacred head was wounded! The blood flowing from every part of it mois-

tens the hair and the forehead; it drips down on the face of our divine Redeemer. How many tears Jesus shed in this torment! But there was no one to have compassion on him. Indeed, to show that they have not concern, but only disdain for him in his great sufferings, they spat in his face, disfiguring it still more with their spittle.

Let us pause here and penetrate, if possible, the secrets of the wisdom and love of Jesus Christ who suffers so much. He wanted to make our trials precious to us because he wished, in this way, to lead us to heaven after him.

Pains and tribulations ought truly to be precious to us because they are very advantageous. Tribulations, says Saint Paul, helps us to acquire patience, by which all things are made perfect. Patience purifies the spirit like fire, in order to confirm the good. It increases our confidence in God and will not leave us disappointed. We gain salvation and life through our tribulations, which in this life of exile are most brief and mild compared to the immense reward.

Should we not, therefore, think of suffering as a precious reality? Every trial is sent to us by God; no trial can touch us unless it is ordained by our heavenly Father, who disposes all for our good. With his own hand he lovingly holds to our lips the distasteful cup of suffering. The cup is indeed bitter; but consider the hand which presents it, the love with which that hand offers it and the good that our acceptance claims for us.

**RESPONSORY**                      See Is. 53:3, Ps. 103:4; Is. 53:5

A man of suffering, accustomed to infirmity, he has been crowned with thorns:

— He crowns us with kindness and compassion.

He was pierced for our offenses, crushed for our sins; by his stripes we were healed.

— He crowns us . . .

*Prayer, as in Morning Prayer.*

## Morning Prayer

## HYMN

A derisive garland  
woven from a thorn branch  
crowns the King of glory,  
already clothed in squalid purple.

A shuddering dread  
stabs his sacred head  
from the piercing thorns.  
A pale hue strikes his countenance  
such as indicates approaching death.

What land about to be plowed,  
arid and covered with thorns and briars,  
has produced so mournfully a spectacle?  
What hand has harvested so much cruelty?

Made crimson by the blood of Christ,  
the thorn transmutes its piercing point into roses,  
and, winning the palm and its rewards,  
the thorn is now more fitting as a symbol  
of his triumphs.

O Christ, the thorns,  
planted by the crimes perpetrated in human af-  
fairs,  
wounded you.

Pluck out from our hearts the thorns  
we ourselves have created  
and insert therein your own.

O Jesus, who suffered for your servants,  
glory be to you,  
together with the Father and the Holy Spirit  
forevermore. Amen.

## PSALMODY

Ant. 1 The wicked said: Let us oppress the just man,  
for he sets himself against our doings.

## Psalm 57

Have mercy on me, God, have mercy  
for in you my soul has taken refuge.  
In the shadow of your wings I take refuge  
till the storms of destruction pass by.

I call to God the Most High,  
to God who has always been my help.  
May he send from heaven and save me  
and shame those who assail me.  
May God send His truth and his love.

My soul lies down among lions,  
who would devour the sons of men.  
Their teeth are spears and arrows,  
their tongue a sharpened sword.

O God, arise above the heavens;  
may your glory shine on earth!

They laid a snare for my steps,  
my soul was bowed down.  
They dug a pit in my path  
but fell in it themselves.

My heart is ready, O God,  
my heart is ready.  
I will sing, I will sing your praise.  
Awake, my soul,  
awake, lyre and harp,  
I will awake the dawn.

I will thank you, Lord, among the peoples,  
among the nations I will praise you  
for your love reaches to the heavens  
and your truth to the skies.

O God, arise above the heavens;  
may your glory shine on earth!

**Ant.** The wicked said: Let us oppress the just man, for  
he sets himself against our doings.

**Ant. 2** The King of eternal glory, who was crowned with thorns for our sake, crowns us with grace and mercy.

Canticle

Isaiah 45:15-25

Truly with you God is hidden,  
the God of Israel, the savior!  
Those are put to shame and disgrace  
who vent their anger against him.  
Those go in disgrace  
who carve images.

Israel, you are saved by the Lord, saved forever!  
You shall never be put to shame or disgrace  
in future ages.

For thus says the Lord,  
the creator of the heavens,  
who is God,  
the designer and maker of the earth  
who established it,  
not creating it to be a waste,  
but designing it to be lived in:

I am the Lord, and there is no other.  
I have not spoken from hiding  
nor from some dark place of the earth.  
And I have not said to the descendants of Jacob,  
“Look for me in an empty waste.”  
I, the Lord, promise justice,  
I foretell what is right.

Come and assemble, gather together,  
you fugitives from among the Gentiles!  
They are without knowledge who bear wooden  
idols  
and pray to gods that cannot save.

Come here and declare  
in counsel together:  
Who announced this from the beginning  
and foretold it from of old? —

Was it not I, the Lord,  
besides whom there is no other God?  
There is no just and saving God but me.

Turn to me and be safe,  
all you ends of the earth,  
for I am God; there is no other!

By myself I swear,  
uttering my just decree  
and my unalterable word:

To me every knee shall bend;  
by me every tongue shall swear,  
saying, "Only in the Lord  
are just deeds and power.

Before him in shame shall come  
all who vent their anger against him.  
In the Lord shall be the vindication and the glory  
of all the descendants of Israel."

**Ant.** The King of eternal glory, who was crowned with thorns for our sake, crowns us with grace and mercy.

**Ant. 3** Christ suffered for you and left you an example, to have you follow in his footsteps.

**Psalm 147:12-20**

O praise the Lord, Jerusalem!  
Zion, praise your God!

He has strengthened the bars of your gates,  
he has blessed the children within you.  
He established peace on your borders,  
he feeds you with finest wheat.

He sends out his word to the earth  
and swiftly runs his command.  
He showers down snow white as wool,  
he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs.  
The waters are frozen at his touch;  
he sends forth his word and it melts them:  
at the breath of his mouth the waters flow.

He makes his word known to Jacob,  
to Israel his laws and decrees.  
He has not dealt thus with other nations;  
he has not taught them his decrees.

**Ant.** Christ suffered for you and left you an example,  
to have you follow in his footsteps.

**READING**

**Isaiah 53:2-3**

Like a sapling he grew up in front of us,  
like a root in arid ground.  
Without beauty, without majesty we saw him,  
no looks to attract our eyes;  
a thing despised and rejected by men,  
a man of sorrows and familiar with suffering,  
a man to make people screen their faces;  
he was despised and we took no account of him.

**RESPONSORY**

Lord, you have crowned him with majesty and honor;  
great is his glory.

— Lord, you have crowned him with majesty and  
honor; great is his glory.

You have placed on his head a crown of fine gold;  
— great is his glory.

Glory to the Father . . .

— Lord, you have crowned . . .

**CANTICLE OF ZECHARIAH**

**Ant.** The soldiers, weaving a crown of thorns, fixed it  
on the head of Jesus. Then they began to mock  
him by dropping to their knees before him, say-  
ing: All hail, king of the Jews!

INTERCESSIONS

Let us glorify Christ who in his passion gave us a precious example of humility and patience. With all the earnestness of our heart let us ask him:

*Lord, teach us the ways of holiness.*

Loving Savior, help us to grow more like you every day of our life,

— so that we who went astray in the first Adam may be brought back by imitating the second.

You allowed your enemies to crown you with thorns and to treat you like a fool,

— make us patient when we suffer and forgiving when we are slighted.

You suffered for us to provide us with a model for our own conduct,

— may we feel for you as we recall your ordeal and imitate you in helping those who are in need.

By your acceptance of suffering, you taught us to control our wayward instincts,

— help us to deny ourselves and thus condition our bodies for a glorious resurrection.

Our Father . . .

Prayer

Lord our God,

for love of us, your beloved Son

accepted a crown of thorns

and stood silent in the midst of insults.

Teach us to recognize the face of Christ

in all who suffer in body or mind.

Give us strength to help them

that we may grow daily in your love.

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

who lives and reigns with you and the Holy Spirit,

one God, for ever and ever.

## Evening Prayer

## HYMN

The limbs of his body, cut and bruised,  
 his temples encircled by thorns,  
 his blood streaming from every wound —  
 who would not be affected  
 by so sad a sight?

And yet as followers of Christ  
 we have at times been willing witnesses to his  
 scourging  
 and have betimes cried out that he be crucified.

Jesus does not refuse the cross,  
 but leaving the column that  
 witnessed his scourging,  
 he submits his back  
 to the heavy weight of the cross.

Weighed down by this rough beam  
 and more so, by our own sins,  
 a victim dedicated to death,  
 behold, he marches on to Calvary.

Carrying our own cross,  
 and with his help,  
 set free from our imprisonment,  
 may we, in a stouthearted way,  
 follow in his footsteps.

O Jesus, who suffered for your servants,  
 glory be to you, together with the Father  
 and the Holy Spirit, forevermore. Amen.

## PSALMODY

**Ant. 1** Jesus went out, wearing the crown of thorns  
 and the purple cloak.

## Psalm 82

God stands in the divine assembly.  
 In the midst of the gods he gives judgment.

“How long will you judge unjustly  
and favor the cause of the wicked?  
Do justice for the weak and the orphan,  
defend the afflicted and the needy.  
Rescue the weak and the poor;  
set them free from the hand of the wicked.

Unperceiving, they grope in the darkness  
and the order of the world is shaken.  
I have said to you: ‘You are gods,  
and all of you, sons of the Most High.’  
And yet, you shall die like men,  
you shall fall like any of the princes.”

Arise, O God, judge the earth,  
for you rule all the nations.

**Ant.** Jesus went out, wearing the crown of thorns and  
the purple cloak.

**Ant. 2** I looked for sympathy, but there was none; for  
comforters, and I found none.

**Psalm 110:1-5, 7**

The Lord's revelation to my Master:  
“Sit on my right:  
your foes I will put beneath your feet.”

The Lord will wield from Zion  
your scepter of power:  
rule in the midst of all your foes.

A prince from day of your birth  
on the holy mountains;  
from the womb before the dawn I begot you.

The Lord has sworn an oath he will not change.  
“You are a priest for ever,  
a priest like Melchizedek of old.”

The Master standing at your right hand  
will shatter kings in the day of his great wrath.

He shall drink from the stream by the wayside  
and therefore he shall lift up his head.

**Ant.** I looked for sympathy, but there was none; for comforters, and I found none.

**Ant. 3** The soldiers mocked him, struck him on the head with a reed and spat at him.

## Canticle

1 Peter 2:21-24

Christ suffered for you,  
and left you an example  
to have you follow in his footsteps.

He did no wrong;  
no deceit was found in his mouth.  
When he was insulted  
he returned no insult.

When he was made to suffer,  
he did not counter with threats.  
Instead he delivered himself up  
to the One who judges justly.

In his own body  
he brought your sins to the cross,  
so that all of us, dead to sin,  
could live in accord with God's will.

By his wounds you were healed.

**Ant.** The soldiers mocked him, struck him on the head with a reed and spat at him.

## READING

Hebrews 2:9-10

We see in Jesus one who was *for a short while made lower than the angels* and is *now crowned with glory and splendor* because he submitted to death; by God's grace he had to experience death for all mankind. As it was his purpose to bring a great many of his sons into glory, it was appropriate that God, for whom every-

thing exists and through whom everything exists, should make perfect, through suffering, the leader who would take them to their salvation.

RESPONSORY

Christ, King of eternal glory, you shall crown us with grace and mercy.

— Christ, King of eternal glory, you shall crown us with grace and mercy.

You were crowned with thorns for our sake;

— you shall crown us with grace and mercy.

Glory to the Father . . .

— Christ, King of eternal . . .

CANTICLE OF MARY

**Ant.** When Jesus came out wearing the crown of thorns and the purple cloak, Pilate said to the Jews: Look at your king!

INTERCESSIONS

Let us adore our Lord Jesus Christ who shed his blood to save us, and let us humbly implore him:

*Lord, show us your mercy.*

You came into this world to bring the good news of salvation,

— raise up a multitude of disciples to announce this Gospel so that all peoples may know you as the King of glory.

Help all the faithful to see their own trials as a participation in yours,

— that they may witness in themselves to the salvation that comes from you.

You humbled yourself, becoming obedient even to death,

— make your servants like to you in their obedience and willingness to suffer.

Crowned with thorns, you bore with you on the cross all  
the sins of men,

— apply this same merciful forgiveness to those who  
have departed this life.

Our Father . . .

Prayer, as in Morning Prayer



## IV. FACE OF THE SUFFERING CHRIST

### Invitatory

**Ant.** Come, let us adore Christ, the Word of God who became the Man of Sorrows for us.

Invitatory psalm as in the Ordinary.

### Office of Readings

Hymn "We celebrate in song," as in Evening Prayer.

**Ant. 1** We saw him despised and rejected, a man of sorrows, accustomed to infirmity.

Psalms from Votive Office I, p. 199.

**Ant. 2** He was one of those from whom men hide their faces, spurned, and we held him in no esteem.

**Ant. 3** His look was marred beyond that of man, and his appearance beyond that of mortals.

Let the light of your countenance shine upon me, O Lord.

— Teach me your wisdom.

### SECOND READING

From the Discourses of Saint Augustine, bishop

(Opera Omnia, Sermo 44, 1-5; PL 38, 258-259)

*We have seen him and there was no comeliness  
nor beauty in him*

My dearly beloved, long ago a prophecy about our Lord and Savior had already been made: *He grew up like a sapling before him, like a shoot from parched earth. Why like a shoot? Because there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He suffered, was humiliated and covered with spittle; in him there was no stately bearing. He was seen as a man, yet was God. He is like a root which, though without exterior beauty, conceals within itself the essence of its own beauty.*

Be attentive, O Christian, and understand the mercy of God. When you see a beautiful tree, luxuriant in foliage and rich in fruit, you extol it and delight in gathering some of its fruit. Sitting in its shade and taking rest from the heat, you rejoice in all the splendor of the tree. When, however, you are shown the root of the tree, you find no beauty in it. But you do not disdain the root because it is unsightly, for from it, like a root in arid ground, comes forth something beautiful. See now the splendor of a tree.

The Church has grown, nations have believed, and the great ones of the earth have been conquered in the name of Christ, that they may be victors on earth. They have been subjected to the yoke of Christ. Formerly, they persecuted Christians because of idols; now they persecute idols because of Christ. In every tribulation and calamity, all have recourse to the protection of the Church. That mustard seed has grown and become larger than all other plants; the birds of heaven, the great ones of the earth, have come to take refuge in its branches.

Whence comes such great splendor? It arises from a certain root, a root of great renown. Let us seek out the root. He was covered with spittle, humiliated, scourged, crucified, pierced with a lance and held in no esteem. In all this there is no stately bearing; but the glory of the root is great in the Church. Accordingly, she portrays her Bridegroom as the one who was disdained, despised and humiliated. See now the tree that has arisen from this root, a root in parched land, and filled the earth.

*There was in him no beauty nor majesty; we saw him and he had no stately bearing nor comeliness. Is this not the carpenter's son? Certainly he had no beauty, since it is said, Do we not truthfully say that you have a devil? Devils fled in his name, and the objection is made to him that he had a devil. But why is this? We*

saw him and he had no stately bearing, no attractive appearance.

What is this hidden attractiveness of Christ; when was it not seen? *In the beginning was the Word; the Word was in God's presence and the Word was God.* What is the splendor of this Word? *Though he was in the form of God, he did not deem equality with God something to be grasped at.* When was he seen without stately bearing or comeliness? When his appearance became abject and his condition despicable in the sight of all. He is a man in affliction. He is man in the weakness of human nature, God before assuming the weakness of human nature, and the man-God after assuming the weakness of human nature. He is a man in affliction and knows how to bear infirmities, the infirmities of those for whom he suffered. The physician bore the infirmities of those who were frenetic. When he was crucified, he prayed, saying, *Father, forgive them for they do not know what they are doing.*

Let us love our Bridegroom. The more contemptible he is presented to us, the more beloved and esteemed he becomes for the bride. Why did he become despicable? He became despicable lest those who crucified him recognize him. He was abused and held in no esteem. *He took upon himself our infirmities and suffered for us, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, and crushed for our sins.*

RESPONSORY

See Isaiah 53:2, 4, 5

There was in him no stately bearing to make us look at him,

nor appearance that would attract us to him.

— It was our infirmities that he bore;  
by his stripes we were healed.

He was pierced for our offenses.

— It was our infirmities . . .

Prayer, as in Morning Prayer.

**Morning Prayer****HYMN**

The Word that has existed eternally  
as God, light from light,  
assumed the form of a servant  
and then appeared in the likeness of man.

He passed through towns and cities  
where he was seen, renowned  
in all his grace and glory,  
accompanied by his disciples.

Now as the Innocent One among criminals,  
he hangs, with outstretched arms,  
from the high beam of the cross.

O noble countenance of Jesus,  
the eternal image of the Most High,  
your sacred light fills the heavens with joy.

To us, you still remain beautiful,  
even despite the crown of thorns,  
and you are gratified to be regarded  
as the all-knowing Man of Sorrows.

Glance back at us  
with the same look of yours  
that favored Peter with forgiveness  
as he shed bitter tears.

Help us to see your image in our brothers and sisters,  
oppressed by the burden of sorrow,  
and inspire us to offer them relief.

O Jesus, redeemer, we beg of you,  
wipe clean all our guilt,  
and help us to enjoy the sight of your face  
throughout the blessedness of eternity. Amen.

**Ant. 1** Christ Jesus has become our wisdom, our justice, our sanctification and our redemption.

*Psalms and canticle as in Votive Office I, p. 204.*

**Ant. 2** God has spoken to us through his Son, who is the radiant light of God's glory and bears the very stamp of his nature.

**Ant. 3** Let your face shine upon us, Lord, and we shall be saved.

**READING****Isaiah 53:2-3**

Like a sapling he grew up in front of us,  
like a root in arid ground.  
Without beauty, without majesty we saw him,  
no looks to attract our eyes;  
a thing despised and rejected by men,  
a man of sorrows and familiar with suffering  
a man to make people screen their faces;  
he was despised and we took no account of him.

**RESPONSORY**

Have pity on me, O Lord; hide not your face from me.

— Have pity on me, O Lord; hide not your face from me.

Your face, O Lord, I seek;

— hide not your face from me.

Glory to the Father . . .

— Have pity on me . . .

**CANTICLE OF ZECHARIAH**

**Ant.** Some of the soldiers mocked him: They spat at him, blindfolded him and slapped him.

**INTERCESSIONS**

Let us adore Jesus, the Man of Sorrows, whom the Father gave us as our Savior, and let us confidently pray:

*Let us see your face, Lord, and we shall be saved.*

Blessed are you, Lord, for not hesitating to suffer and die for us,

— you bought us at the price of your blood.

Close your eyes to the enormity of our sins,

— and wash us clean of our iniquity.

In your own person, you restored us to the likeness of God,

— keep us from defacing that image in our souls.

Take care of priests and ministers of the Church,

— so that in serving others they may faithfully reflect the glory of your face.

Our Father . . .

### Prayer

Lord, our God

through the passion of your only Son,

you have freed us

from our inheritance of sin and death.

Destroy in us our inborn likeness to Adam

and create us anew

in the likeness of the new and sinless Adam.

who lives and reigns with you and the Holy Spirit,

one God, for ever and ever.

### Evening Prayer

#### HYMN

We celebrate in song

the glory of that countenance

which was foretold by the sacred prophets of old

and which is sketched in blood

on the linen cloth that covered your face in the tomb.

Christ, the redeemer of mankind,

lamenting the fall of Adam,

and victorious over death,

restores all things

by the cruel sufferings he endures

in his heart.

Who, being grateful, can view

these marked and expressive semblances

of so unworthy a death,

without shedding a tear

or weeping from the bottom of his heart?

Only to you, O Christ,  
do we owe our life,  
when our fault may have been  
the cause of so many evils:  
this same life we have given to you.

Honor and power be given to you, O Son,  
who redeems the world by blood,  
and who reigns together with the Eternal Father  
and the Holy Spirit. Amen.

**PSALMODY**

**Ant. 1** I seek your face, O Lord; hide not your face  
from me for my hope is in your passion.

**Psalm 130**

Out of the depths I cry to you, O Lord,  
Lord, hear my voice!  
O let your ears be attentive  
to the voice of my pleading.

If you, O Lord, should mark our guilt,  
Lord, who would survive?  
But with you is found forgiveness:  
for this we revere you.

My soul is waiting for the Lord,  
I count on his word.

My soul is longing for the Lord  
more than watchman for daybreak.  
Let the watchman count on daybreak  
and Israel on the Lord.

Because with the Lord there is mercy  
and fullness of redemption,  
Israel indeed he will redeem  
from all its iniquity.

**Ant.** I seek your face, O Lord; hide not your face from  
me for my hope is in your passion.

**Ant. 2** Lord, let the light of your countenance shine on  
us.

## Psalm 140:1-9, 13-14

Rescue me, Lord, from evil men;  
 from the violent keep me safe,  
 from those who plan evil in their hearts  
 and stir up strife every day;  
 who sharpen their tongue like an adder's,  
 with the poison of viper on their lips.

Lord, guard me from the hands of the wicked;  
 from the violent keep me safe;  
 they plan to make me stumble.  
 The proud have hidden a trap,  
 have spread out lines in a net,  
 set snares across my path.

I have said to the Lord: "You are my God."  
 Lord, hear the cry of my appeal!  
 Lord my God, my mighty help,  
 you shield my head in the battle.  
 Do not grant the wicked their desire  
 nor let their plots succeed.

I know that the Lord will avenge the poor,  
 that he will do justice for the needy.  
 Yes, the just will praise your name:  
 the upright shall live in your presence.

**Ant.** Lord, let the light of your countenance shine on us.

**Ant. 3** Christ was struck and despised, but God raised him up to his right hand.

## Canticle      Ephesians 1:3-10

Praised be the God and Father  
 of our Lord Jesus Christ,  
 who has bestowed on us in Christ  
 every spiritual blessing in the heavens.

God chose us in him  
 before the world began —

to be holy  
and blameless in his sight.

He predestined us  
to be his adopted sons through Jesus Christ,  
such was his will and pleasure,  
that all might praise the glorious favor  
he has bestowed on us in his beloved.

In him and through his blood, we have been re-  
deemed,  
and our sins forgiven,  
so immeasurably generous  
is God's favor to us.

God has given us the wisdom  
to understand fully the mystery,  
the plan he was pleased  
to decree in Christ.

A plan to be carried out  
in Christ, in the fullness of time,  
to bring all things into one in him,  
in the heavens and on the earth.

**Ant.** Christ was struck and despised, but God raised  
him up to his right hand.

**READING****1 Peter 2:21-23**

Christ suffered for you and left an example for you to follow the way he took. He had not done anything wrong, and *there had been no perjury in his mouth*. He was insulted and did not retaliate with insults; when he was tortured he made no threats but he put his trust in the righteous judge.

**RESPONSORY**

Let the light of your countenance, Lord, shine on your servant, save me by your mercy.

— Let the light of your countenance, Lord, shine on your servant; save me by your mercy.

Look not at my sins;  
— save me by your mercy.

Glory to the Father . . .  
— Let the light of your . . .

#### CANTICLE OF MARY

**Ant.** Jesus came out wearing the crown of thorns and the purple cloak. Pilate said to the Jews: Look at the man.

#### INTERCESSIONS

Let us adore Christ the King as he is presented by Pilate to the view of the people, and let us humbly beg him:  
*Lord, be merciful to your people.*

For our sake you were made the object of scorn and treated with contempt,

— teach us to be humble and patient like you.

In your passion, you suffered beyond what we can conceive.

— may we share your sufferings with you and show forth in our lives the fruit of your redemption.

Comfort with your strength all our afflicted ones,

— and let us be bearers of your compassion.

May our deceased brothers and sisters shine with the glory they will have from you,

— and may we one day share it with them.

Our Father . . .

**Prayer, as in Morning Prayer**



## V. CRUCIFIXION AND DEATH OF JESUS

### Invitatory

**Ant.** Come, let us adore Christ the Lord, who was nailed to the cross for us.

Invitatory psalm as in the Ordinary.

### Office of Readings

Hymn "O Cross," as in Evening Prayer.

**Ant. 1** Jesus, carrying the cross for himself, went out to what is called the Place of the Skull.

Psalms from Votive Office III, p. 228.

**Ant. 2** As they led Jesus away, they laid hold of one Simon the Cyrenean whom they pressed into service to carry the cross after Jesus.

**Ant. 3** Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children.

Christ died for our sins.

— To lead us back to the Father.

### SECOND READING

From the book *The Treasures Which We Have in Jesus Christ* by Saint Vincent Mary Strambi, bishop

(Vol. III, pp. 414-419)

### *Meditation on the Crucified*

Look at the Lord on the cross. Look at the great Priest on the altar, offering himself as a victim pleasing to the heavenly and eternal Father. Look at the Bridegroom of our souls on the nuptial bed, inviting us to unite ourselves lovingly with him. Look at our teacher instructing us from the pulpit of love. Look at the divine Word-made-man, bathed in blood for our salvation: *He wore a cloak that had been sprinkled in blood and his name was the Word of God.* Look at the cross, the source of all blessedness, deserving of all our love. Look at Jesus.

I seem to see him with a hundred bloody wounds. He hangs, I would say, rather from sorrow and pain than from nails.

Although his agony and torment are crushing enough already, they increase the closer he approaches death. The angelic doctor, Saint Thomas, notes that in every case of death by crucifixion the suffering is extreme and protracted. The pain keeps increasing as the victim slowly dies. How much more terrible must have been the pain in Jesus' body, for he was a young man and was already so racked with pain as to seem the image of pain itself.

Ah, Jesus, most afflicted, how much you have suffered for us sinners! Most loving Lord, you are tormented in every part of your body; there is no soundness left in you.

His lacerated back scrapes against the rough-hewn wood and shrinks from the harshness of this deathbed. His arms, forcibly stretched out, ache violently, and his head throbs from the wounds made by the piercing thorns. His feet tremble spasmodically against the nails that torture and immobilize them on the gibbet, while his hands writhe from the intensity of the pain. Indeed, his whole body is overwhelmed in one dreadful torment.

I stop here at the foot of the cross. I come close to it; I embrace it. I kiss it, especially where it is drenched most liberally with the blood of the Crucified. With humble and tender love I ask my loving Lord: Why such a painful deathbed? Why all these added sufferings when you have already been immersed in a great sea of suffering?

My brothers and sisters, through the wounds of the Lord, let us plunge into the boundless ocean of God's love. The apostle Saint Paul, our guide and instructor, says that Jesus, dying on the cross, wanted to show the ardor of his love for us. The Crucified is a furnace of love flaming out on every side. How many are the

wounds, which are so many apertures through which the fire flares; how many the bloody lacerations, which are so many mouths crying out: Love, love!

The Crucified is a book written in letters of blood, teaching us God's love. The more severe and numerous the wounds and bruises, the more Jesus would have us realize the immense scope of God's love. God-made-man suffers for love of us; so that we may be aflame with love for him, he uses every expedient to make us attentive to his love.

**RESPONSORY**

See Gal. 6:14; 1 Cor. 1:23

May we never boast of anything but the cross of our Lord Jesus Christ:

he is our salvation, life and resurrection.

— We have been saved and freed through him.

We preach Christ Crucified,

a stumbling block to Jews and an absurdity to Gentiles.

— We have been saved . . .

Prayer, as in Morning Prayer.

**Alternative:**

From the Meditations on the Passion by Blessed Dominic of the Mother of God, priest

(Translation from the French manuscript in AGCP, B.I, VIII, VI-13a; copied by Father Valentine, Med. 7, pp. 85-87)

*Let us ascend the mountain of the Lord;  
he will teach us his way.*

The heavenly Father sent his only-begotten Son to earth not only to ransom us from the slavery of sin, but also to instruct us in our duties and to guide us on the path to eternal life. The Son of God fulfilled exactly the plans of the Father. He ransomed us; he taught us. His whole life, all that he did and suffered in this valley of tears was directed to our redemption and our education. Not only his words but also his actions, and even

his silences, teach us. *Without saying a word, he shows us how we should act.*

In the last moments of his mortal life, however, Jesus completed both our redemption and our instruction. The wood of the cross was the pulpit from which he delivered his last lectures. Let us, then, go to hear Jesus' last lessons: *Let us climb the mountain of the Lord, that he may instruct us in his ways and we may walk in his paths.*

What are the lessons Jesus teaches us from his cross? They are so varied, profitable and exalted that we could not want them improved. Even his position is a lesson. Look at him. He is raised in the air so that we might recognize him as mediator between heaven and earth, between God and humanity. He also teaches us exiles to lift ourselves above the earth to a certain degree, to free ourselves from worldly attachments: *like an eagle inciting its nestlings forth by hovering over its brood.* He is deprived of everything; let us divest ourselves of worldly aspirations and bad habits. What do we want from earth? What do we desire? What are our expectations of this treacherous world? Ah! If we truly had the spirit of Jesus Christ, we would say with the Apostle: *I am crucified to the world and the world to me.*

His heart burning only with a desire to be merciful to us, despite his pain, aloneness and sorrow, Jesus, immediately on being raised between heaven and earth, offers a prayer befitting his immense kindness. He sees his cruel enemies gathered at the foot of the cross to harass him with their insults and blasphemies. Yet, instead of asking heaven to avenge him on them, he makes his first words a prayer that will discredit forever all vindictiveness, rancor and dissension: *Father, forgive them; they do not know what they are doing.*

But, divine Savior, is it right that crime like this should go unpunished? Does not your honor demand adequate restitution? Are you not forgetting your re-

sponsibilities, your justice? Yes, Jesus forgets everything but his boundless mercy. Nailed to his cross, he becomes peacemaker between heaven and earth. At this solemn moment, how could his divine heart be preoccupied with any other sentiment than mercy? How could he speak anything but words of forgiveness?

O my Jesus, this is too favorable a moment for me not to take advantage of it. Look at me here at the foot of your cross, burdened with numberless sins, but full of trust in your infinite mercy. Apply that mercy to me. Bathe my soul in the precious blood that streams from your wounds and restore to your heart all the honor it has been deprived of by countless outrages.

**RESPONSORY**

**Colossians 2:14-15; John 3:17**

Christ cancelled the bond that stood against us with all its claims,

snatching it up and nailing it to the cross.

— God disarmed the powers of the world, and leading them off captive, triumphed in the person of Christ.

God did not send the Son into the world to condemn the world,

but that the world might be saved through him.

— God disarmed the powers . . .

*Prayer, as in Morning Prayer.*

### **Morning Prayer**

**HYMN**

The unjust judge decrees  
that the Son of the Most High  
although he is guilty of no crime whatsoever  
be nailed to the cruel tree.

A Man of Sorrows  
overwhelmed by this calamitous punishment,  
yet restraining the bitterness of anguish,  
the Redeemer is affixed to the cross.

The nails and their horrible wound  
stain his hands and feet.

His precious blood pours out from his heart in  
love.

He, the Innocent One,  
is hanged upon the infamous cross,  
between criminals;

he offers a prayer for his tormentors in his final  
moments.

and then breathes forth his spirit.

The hills, the graves and rocks are split asunder.  
The fields of grain, the rivers and the caverns and  
the quiet sea,

all shake and tremble.

The temple veil is ripped in twain.

To blot out our guilt, O Lord,  
You became the victim of love  
achieving our divine adoption  
through your sacrifice.

O Jesus, be then our peace and joy,  
our life and our prize.

Be too our guide, our light upon our pilgrim's way,  
our reward and crown in heaven. Amen.

#### PSALMODY

**Ant. 1** Just as the serpent was lifted up in the desert,  
so must the Son of Man be lifted up.

#### Psalm 57

Have mercy on me, God, have mercy  
for in you my soul has taken refuge.  
In the shadow of your wings I take refuge  
till the storms of destruction pass by.

I call to God the Most High,  
to God who has always been my help.  
May he send from heaven and save me  
and shame those who assail me.

May God send his truth and his love.

My soul lies down among lions,  
who would devour the sons of men.  
Their teeth are spears and arrows,  
their tongue a sharpened sword.

O God, arise above the heavens;  
may your glory shine on earth!

They laid a snare for my steps,  
my soul was bowed down.  
They dug a pit in my path  
but fell in it themselves.

My heart is ready, O God,  
my heart is ready.  
I will sing, I will sing your praise.  
Awake, my soul,  
awake, lyre and harp.  
I will awake the dawn.

I will thank you, Lord, among the peoples,  
I will praise you among the nations  
for your love reaches to the heavens  
and your truth to the skies.

O God, arise above the heavens;  
may your glory shine on earth!

**Ant.** Just as the serpent was lifted up in the desert, so  
must the Son of Man be lifted up.

**Ant. 2** In his own body Christ brought our sins to the  
cross, so that all of us, dead to sin, could live in  
accord with God's will.

**Canticle**

**Isaiah 12:1-6**

I give you thanks, O Lord;  
though you have been angry with me,  
your anger has abated, and you have consoled  
me.

God indeed is my savior;  
 I am confident and unafraid.  
 My strength and my courage is the Lord,  
 and he has been my savior.

With joy you will draw water  
 at the fountain of salvation, and say on that day:  
 Give thanks to the Lord, acclaim his name;  
 among the nations make known his deeds,  
 proclaim how exalted is his name.

Sing praise to the Lord for his glorious achievement;  
 let this be known throughout all the earth.

Shout with exultation, O city of Zion,  
 for great in your midst  
 is the Holy One of Israel!

**Ant.** In his own body Christ brought our sins to the cross, so that all of us, dead to sin, could live in accord with God's will.

**Ant. 3** Once I am lifted up from the earth, I will draw all people to myself.

**Psalm 98**

Sing a new song to the Lord  
 for he has worked wonders.  
 His right hand and his holy arm  
 have brought salvation.

The Lord has made known his salvation;  
 has shown his justice to the nations.  
 He has remembered his truth and love  
 for the house of Israel.

All the ends of the earth have seen  
 the salvation of our God.  
 Shout to the Lord, all the earth,  
 ring out your joy.

Sing psalms to the Lord with the harp,  
 with the sound of music. —

With trumpets and the sound of the horn  
acclaim the King, the Lord.

Let the sea and all within it thunder;  
the world, and all its peoples.

Let the rivers clap their hands  
and the hills ring out their joy.

Rejoice at the presence of the Lord,  
for he comes to rule the earth.

He will rule the world with justice  
and the peoples with fairness.

**Ant.** Once I am lifted up from the earth, I will draw all  
people to myself.

**READING**

**Isaiah 53:6-7, 11-12**

We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth. His soul's anguish over, he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself. Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

**RESPONSORY**

Christ took our weakness upon himself; he knew our suffering.

— Christ took our weakness upon himself; he knew our suffering.

He was pierced for our sins;

— he knew our suffering.

Glory to the Father . . .

— Christ took our . . .

## CANTICLE OF ZECHARIAH

**Ant.** All you who pass by the way, look and see whether there is any suffering like my suffering.

## INTERCESSIONS

Let us look upon Christ as he hangs on the cross and dies, and let us pray with confidence:

*Lord, by your dying, bring us to life.*

Blessed are you, Jesus, Savior of mankind; you gladly suffered for us and died on the cross;

— you redeemed us with your own blood.

On the cross, you asked your Father to forgive those who were tormenting you,

— inspire us to love those who dislike or oppose us.

Dying on the cross, you bequeathed your mother to us as our mother.

— may we cherish this holy Virgin who suffered at your side.

The thirst you spoke of on the cross was especially a thirst you felt for the salvation of our souls,

— help us to spend ourselves for souls.

You stretched out your arms on the cross to gather the whole world to yourself,

— bring all the children of God into your welcoming embrace in heaven.

Our Father . . .

## Prayer

Lord God,

you appointed as the Redeemer of the world your only Son, who was nailed to the cross.

Keep safe within us the gifts of your mercy.

As we live in union with Jesus the mystery of our salvation,

may we share in the harvest of redemption.

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

**HYMN**

**Evening Prayer**

O Cross, blessing upon the world,  
our certain hope and redemption.  
Once you bore the dead to the world below,  
now you are the shining gate to heaven.

You lifted high Christ the Victim  
who has drawn all to himself.  
Though this world's prince assailed him  
he could not claim him for his own.

Through the Cross, we beg you, O Christ,  
bestow the reward of life  
upon those you deigned to redeem  
by being affixed to a piece of wood.

The article of your law  
cancels the ancient decree.  
The ancient bondage is destroyed  
and true liberty is restored.

Glory to the Father be given,  
and to the Paraclete  
and to you, O Jesus, victor on the cross,  
grant us blessed joy. Amen.

**PSALMODY**

**Ant. 1** All you who pass by the way, look and see  
whether there is any suffering like my suffer-  
ing.

**Psalm 46**

God is for us a refuge and strength,  
a helper close at hand, in time of distress:  
so we shall not fear though the earth should rock,  
though the mountains fall into the depths of the  
sea, —

even though its waters rage and foam,  
 even though the mountains be shaken by its  
 waves.

The Lord of hosts is with us:  
 the God of Jacob is our stronghold.

The waters of a river give joy to God's city,  
 the holy place where the Most High dwells.  
 God is within, it cannot be shaken;  
 God will help it at the dawning of the day.  
 Nations are in tumult, kingdoms are shaken:  
 he lifts his voice, the earth shrinks away.

The Lord of hosts is with us:  
 the God of Jacob is our stronghold.

Come, consider the works of the Lord,  
 the redoubtable deeds he has done on the earth.  
 He puts an end to wars over all the earth;  
 the bow he breaks, the spear he snaps.  
 He burns the shields with fire.

"Be still and know that I am God,  
 supreme among the nations, supreme on the earth!"

The Lord of hosts is with us:  
 the God of Jacob is our stronghold.

**Ant.** All you who pass by the way, look and see  
 whether there is any suffering like my suffering.

**Ant. 2** Jesus, realizing that everything was now  
 finished, said to fulfill the Scripture: I am  
 thirsty.

### Psalm 116:1-13

I love the Lord for he has heard  
 the cry of my appeal;  
 for he turned his ear to me  
 in the day when I called him.

They surrounded me, the snares of death,  
 with the anguish of the tomb;  
 they caught me, sorrow and distress.  
 I called on the Lord's name.

O Lord my God, deliver me!

How gracious is the Lord, and just;  
our God has compassion.

The Lord protects the simple hearts;  
I was helpless so he saved me.

Turn back, my soul, to your rest  
for the Lord has been good;  
he has kept my soul from death,  
my eyes from tears  
and my feet from stumbling.

I will walk in the presence of the Lord  
in the land of the living.

I trusted, even when I said:  
"I am sorely afflicted,"  
and when I said in my alarm:  
"No man can be trusted."

How can I repay the Lord  
for his goodness to me?  
The cup of salvation I will raise;  
I will call on the Lord's name.

**Ant.** Jesus, realizing that everything was now finished, said to fulfill the Scripture: I am thirsty.

**Ant. 3** May your passion be always in our hearts, O Lord: by it you have given us the supreme proof of your love.

**Canticle      Philippians 2:6-11**

Though he was in the form of God,  
Jesus did not deem equality with God  
something to be grasped at.

Rather, he emptied himself  
and took the form of a slave,  
being born in the likeness of men.

He was known to be of human estate,  
and it was thus that he humbled himself, —

obediently accepting even death,  
death on a cross!

Because of this,  
God highly exalted him  
and bestowed on him the name  
above every other name.

So that at Jesus' name  
every knee must bend  
in the heavens, on the earth,  
and under the earth,  
and every tongue proclaim  
to the glory of God the Father:  
JESUS CHRIST IS LORD!

**Ant.** May your passion be always in our hearts, O  
Lord: by it you have given us the supreme proof  
of your love.

**READING**

**1 Peter 2:21-24**

Christ suffered for you and left an example for you to follow the way he took. He had not done anything wrong, and *there had been no perjury in his mouth*. He was insulted and did not retaliate with insults; when he was tortured he made no threats but he put his trust in the righteous judge. He was *bearing our faults* in his own body on the cross, so that we might die to our faults and live for holiness; *through his wounds you have been healed*. You had *gone astray like sheep* but now you have come back to the shepherd and guardian of your souls.

**RESPONSORY**

God did not spare his own Son.

— God did not spare his own Son.

He gave him over to death for the sake of us all.

— His own Son.

Glory to the Father . . .

— God did not . . .

CANTICLE OF MARY

**Ant.** When Jesus had taken the wine, he said: Now it is finished. Then he bowed his head and gave up his spirit.

**Or:** I am the redeemer of your soul: These hands that made you were riven by nails; I was thirsty and pleaded for water, but they gave me vinegar instead; they served me gall to eat and drove a lance into my side. I died, was buried, and came to life again; I am with you now, and I live forever.

INTERCESSIONS

Christ on the cross offered himself to the Father to wash our souls clean of the taint of death; let us adore him and ask:

*Lord, show us your mercy.*

You abased yourself, dying in disgrace on a cross,  
— hearten your servants to obedience and patience through the memory of yours.

Experiencing abandonment by your Father, you cried out to him;

— grant that we may trust God's love no matter how desperate life seems.

Hanging on the cross, you offered up the evening sacrifice,

— gladden the children of the Church and protect all those who follow you.

You made your cross into the tree of life,

— may all the baptized eat of its fruit.

You opened heaven to the thief who confessed you as his savior,

— do likewise to all the deceased who have believed in you.

Our Father . . .

Prayer, as in Morning Prayer.

## VI. JESUS IS PIERCED BY THE LANCE

### Invitatory

**Ant.** Come, let us adore Christ the Lord, who was pierced by the lance for us.

Invitatory psalm as in the Ordinary.

### Office of Readings

Hymn "Abroad the regal banners fly," as in Evening Prayer.

**Ant. 1** One of the soldiers pierced his side with a lance, and immediately there came out blood and water.

Psalms from Votive Office I, p. 199.

**Ant. 2** You were slain, Lord, and purchased us for God with your own blood.

**Ant. 3** In his own body he bore our sins: by his wounds we were healed.

Draw water joyfully.

— At the fountain of salvation.

### SECOND READING

From the Tracts on John by Saint Augustine, bishop  
(Tract. 120. 2-3; CCL 36, 661-662)

#### *The mystery of the side of Christ*

*The soldiers came and broke the legs of the men crucified with Jesus, first of the one, then of the other. When they came to Jesus, however, and saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a lance and immediately there came out blood and water.*

The evangelist uses a well-chosen word. He does not say that the soldier "pierced" or "wounded" Christ's side or some similar expression; rather, he says he

“opened” it. He thereby indicates that in Christ’s wounded side a door of life was opened, from which flowed out the sacraments of the Church, those sacraments without which it is impossible to enter into the life which is true life. That blood was shed for the remission of sins; that water is an essential part of the cup of salvation: it is used both for purifying and for drinking.

This mystery was foreshadowed when Noah was instructed to make a door in the side of the ark. Through that door, in prefiguration of the Church, entered the animals that were to survive the flood. Another foreshadowing of this mystery was given when the first woman was formed from the side of the man as he slept, and was called Life and the mother of the living. Indeed, she signified a great good before the great evil of sin.

Here the second Adam, bowing his head, slept on the cross so that his bride might be formed from the blood and water which flowed from his side as he slept. O death, by which the dead come to life again! What is more cleansing than this blood? What is more life-giving than this wound?

*This testimony, the evangelist continues, has been given by an eyewitness and his testimony is true. He tells what he knows is true, so that you may believe.* The evangelist does not say “so that you may know” but “so that you may believe.” For he who sees, knows, and he who has not seen believes in his testimony. Believing belongs more to the nature of faith than seeing. In fact, what does it mean to believe if not to give faith?

*These events took place, explains the evangelist, for the fulfillment of Scripture: ‘Break none of his bones.’* There is still another Scripture passage which says: *‘They shall look on him whom they have pierced.’* John recalls two testimonies from Scripture to attest to the truth of the events he has narrated. He confirms the statement: *When they came to Jesus and saw that he was already dead, they did not break his legs with the prophecy: Break none of his bones.* For the Old Law had

ordained that those who celebrated the Passover should immolate a lamb, a symbol of the Lord's sacrifice. Therefore, Saint Paul says: *Christ our Passover has been sacrificed*, just as Isaiah had foretold: *Like a lamb he was led to slaughter*.

The evangelist then confirms his statement: *One of the soldiers opened his side with a lance with the prophecy: They shall look on him whom they have pierced*. This prophecy proclaims that Christ will come again in the same flesh in which he was crucified.

## RESPONSORY

Colossians 1:18; 1 John 5:6

Christ is the head of the body, the Church;  
he is the firstborn of the dead;

— so that primacy may be his in everything.

Jesus Christ it is who came through water and blood;  
not in water only, but in water and blood;

— so that primacy . . .

## Alternative:

From the encyclical letter *Mystici Corporis* by Pope Pius XII

(AAS. Vol. XXXV, pp. 204-206)

*The Church was born from the side of Christ  
on the cross*

As we set out briefly to expound in what sense Christ founded his social body, the following thought of our predecessor of happy memory, Leo XIII, occurs to us at once: *The Church which, already conceived, came forth from the side of the second Adam in his sleep on the cross, first showed herself before the eyes of men on the great day of Pentecost*. For the divine Redeemer began the building of the mystical temple of the Church when by his preaching he made known his precepts; he completed it when he hung glorified on the cross; and he manifested and proclaimed it when he sent the Holy Spirit as Paraclete in visible form on his disciples. That

he completed his work on the gibbet of the cross is the unanimous teaching of the holy Fathers. They assert that the Church was born from the side of our Savior on the cross like a new Eve, mother of all the living. *It is now, says the great Ambrose, speaking of the pierced side of Christ, that it is built, it is now that it is formed, it is now that it is . . . molded, it is now that it is created. . . . Now it is that arises a spiritual house for a holy priesthood.*

By the death of our Redeemer, the New Testament took the place of the Old Law which had been abolished. Then the Law of Christ together with its mysteries, laws, institutions and sacred rites was ratified for the whole world in the blood of Jesus Christ. For, while our divine Savior was preaching in a restricted area—he was not sent but to the lost sheep of the house of Israel—the Law and the Gospel were together in force. But on the gibbet of his death, Jesus made void the Law with its decrees and fastened the handwriting of the Old Testament to the cross, establishing the New Testament in his blood shed for the whole human race. *To such an extent, then, says Saint Leo the Great, speaking of the cross of our Lord, was there effected a transfer from the Law to the Gospel, from the Synagogue to the Church, from many sacrifices to one Victim, that, our Lord expired, that mystical veil which shut off the innermost part of the temple and its sacred secret was rent violently from top to bottom.*

On the cross then the Old Law died, soon to be buried and to be a bearer of death, in order to give way to the New Testament of which Jesus Christ had chosen the apostles as qualified ministers. Although he had been constituted the head of the whole human family in the womb of the Blessed Virgin, it is by the power of the cross that our Savior exercises fully the office itself of head in his Church. *For it was through his triumph on the cross, according to the teaching of the Angelic and*

Common Doctor, *that he won power and dominion over the Gentiles.* By that same victory, he increased the immense treasury of graces, which, as he reigns gloriously in heaven, he lavishes continually on his mortal members. It was by his blood shed on the cross that God's anger was averted and that all the heavenly gifts, especially the spiritual graces of the new and eternal Testament, could then flow from the fountains of our Savior for the salvation of men, of the faithful above all. Finally it was on the tree of the cross that he entered into possession of his Church, that is, of all the members of his mystical body; for they would not have been united to this mystical body through the waters of baptism except by the salutary virtue of the cross, by which they had been already brought under the complete sway of Christ.

But if our Savior, by his death, became, in the full and complete sense of the word, the head of the Church, it was likewise through his blood that the Church was enriched with the fullest communication of the Holy Spirit, by whom, from the time when the Son of Man was lifted up and glorified on the cross, she is divinely illumined.

## RESPONSORY

See Eph. 5:25-27; Col. 1:24

Christ loved the Church and gave himself up for her,  
purifying her in the bath of water by the power of the  
word;

— to make her holy and immaculate

In my own flesh I fill up what is lacking  
in the sufferings of Christ

for the sake of his body, the Church;

— to make her holy . . .

Prayer, as in Morning Prayer.

## Morning Prayer

## HYMN

O blessed creator of the world  
and redeemer of all mankind,  
light from the light of the Father  
and true God from God,

It was love that compelled you, Christ,  
to assume a mortal body,  
so that, as the new Adam,  
you could restore what the old Adam  
had taken away from us.

That same love, the magnanimous and skillful  
designer  
of the earth, the sea and the sky,  
showed for our first parents  
in spite of their faults  
and broke the chains that bound us.

May that power of glorious love  
never be absent from your heart;  
may the nations draw from this well-spring  
the grace of forgiveness.

It was for this reason  
that your heart suffered the sharp point of the  
lance;

it was for this reason that it suffered  
so many wounds, namely to wash away our sins  
in the water and blood that flowed from it.

O Jesus, who suffered for your servants,  
glory be to you, together with the Father  
and the Holy Spirit, forevermore. Amen.

**Ant. 1** I will take the cup of salvation and call upon the  
name of the Lord.

*Psalms and canticle from Votive Office V, p. 258.*

**Ant. 2** Christ Jesus loved us and freed us from our sins  
with his own blood.

**Ant. 3** Listen, all you who fear the Lord, and hear what great things God has done for me.

**READING**

**1 John 5:5-7a, 8b**

Who can overcome the world? Only the man who believes that Jesus is the Son of God: Jesus Christ who came by water and blood, not with water only, but with water and blood; with the Spirit as another witness—since the Spirit is the truth—so that there are three witnesses, the Spirit, the water and the blood, and all three of them agree.

**RESPONSORY**

Christ Jesus loved us and gave himself up for us.

—Christ Jesus loved us and gave himself up for us.

As an offering to God, a gift of pleasing fragrance,

—he gave himself up for us.

Glory to the Father . . .

—Christ Jesus loved . . .

**CANTICLE OF ZECHARIAH**

**Ant.** This took place for the fulfillment of Scripture which says: They shall look on him whom they have pierced.

**INTERCESSIONS**

Let us adore Christ as he hangs on the cross, his side bleeding from a soldier's lance; let us plead with him:  
*By your holy death save us, Lord.*

Jesus, your side was opened by a lance and poured forth blood and water to symbolize the birth of your spouse, the Church,

—keep that spouse spotless and holy.

Jesus our Lord, for our sake you were obedient even to death,

—help us to submit as you did to the will of the Father.

Christ, priest of the new and eternal covenant, who, on the altar of the cross offered a perfect sacrifice to the Father,

- teach us to share this offering with you.  
Jesus our Savior, who gave your life out of love for your brethren,
- may we love each other with a love like yours.

Our Father . . .

### Prayer

Lord Jesus,  
crucified for love of us,  
your heart was pierced by a lance  
and flowed with blood and water.  
In your mercy,  
draw us to your open heart,  
cleansing us from our sins  
and help us to grow daily in your love,  
as you live and reign with the Father and the Holy  
Spirit,  
one God, for ever and ever.

### Evening Prayer

#### HYMN

Abroad the regal banners fly,  
now shines the cross's mystery;  
upon it Life did death endure,  
and yet by death did life procure.

Who, wounded with a direful spear,  
did, purposely to wash us clear  
from stain of sin, pour out a flood  
of precious water mixed with blood.

O lovely and refulgent tree,  
adorned with purpled majesty;  
culled from a worthy stock to bear  
those limbs which sanctified were.

Blest Tree, whose happy branches bore  
the wealth that did the world restore!  
The beam that did that body weigh  
which raised up hell's expected prey.

Hail cross, of hopes the most sublime!  
 Now, in this mournful passion time;  
 grant to the just increase of grace.  
 and every sinner's crimes efface.

Blest Trinity, salvation's spring  
 may every soul thy praises sing;  
 to those thou grantest conquest by  
 the holy cross, rewards supply. Amen.

## PSALMODY

**Ant. 1** I shall give many people to my servant, because he gave himself up to death.

## Psalm 110:1-5, 7

The Lord's revelation to my Master:  
 "Sit on my right:  
 your foes I will put beneath your feet."

The Lord will wield from Zion  
 your scepter of power:  
 rule in the midst of all your foes.

A prince from the day of your birth  
 on the holy mountains;  
 from the womb before the dawn I begot you.

The Lord has sworn an oath he will not change.  
 "You are a priest for ever,  
 a priest like Melchizedek of old."

The Master standing at your right hand  
 will shatter kings in the day of his great wrath.

He shall drink from the stream by the wayside  
 and therefore he shall lift up his head.

**Ant.** I shall give many people to my servant, because he gave himself up to death.

**Ant. 2** Jesus Christ came to us through water and blood; not in water only, but in water and in blood.

Psalm 140:1-9, 13-14 as in Votive Office II, p. 225.

**Ant. 3** O eternal love of God! Lifted up from the earth,  
Jesus draws us to his merciful heart.

Canticle Philippians 2:6-11 as in Votive Office II, p. 226.

**READING** Ephesians 5:25-27

Christ loved the Church and sacrificed himself for her to make her holy. He made her clean by washing her in water with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless.

**RESPONSORY**

With joy you will draw water at the fountain of salvation.

— With joy you will draw water at the fountain of salvation.

Let all who desire it accept the gift of life-giving water.

— At the fountain of salvation.

Glory to the Father . . .

— With joy you will . . .

**CANTICLE OF MARY**

**Ant.** When they came to Jesus and saw that he was already dead, they did not break his legs. One of the soldiers pierced his side with a lance and immediately there came out blood and water.

**INTERCESSIONS**

Let us adore Christ hanging on the cross, his side pierced with a soldier's lance, and let us implore him:

*Lord, have mercy on us.*

As you hung on your cross, your open side poured forth water with the remnant of your blood,

— by this saving stream wash away our sins and sanctify the City of God.

You took with you to the cross the sentence of our damnation and destroyed it there,

— break the chains that bind us and free us from the darkness of evil.

You willed that your heart-broken mother should stand close to your cross,

— by our trials may we share in your passion as she did.

You opened heaven to the penitent thief,

— open it also to all the dead who embraced you as their Redeemer.

Our Father . . .

Prayer, as in Morning Prayer.



## VII. JESUS RISES IN GLORY FROM THE TOMB

### Invitatory

**Ant.** The Lord is risen from the tomb, alleluia.

Invitatory psalm as in the Ordinary.

### Office of Readings

Hymn "Hell listens with dread," as in Evening Prayer.

#### PSALMODY

**Ant. 1** Destroy this temple, says the Lord, and in three days I will raise it up. He was speaking of the temple of his body, alleluia.

Psalm 2 as in the Office of the Precious Blood, p. 97.

**Ant. 2** Mary Magdalen and the other Mary came to see the Lord's tomb, alleluia.

Psalm 3 as in the Office of the Precious Blood, p. 98.

**Ant. 3** If we have died with Christ, we believe that we are also to live with him, alleluia.

#### Psalm 24

The Lord's is the earth and its fullness,  
the world and all its peoples.  
It is he who set it on the seas;  
on the waters he made it firm.

Who shall climb the mountain of the Lord?  
Who shall stand in his holy place?  
The man with clean hands and pure heart,  
who desires not worthless things,  
who has not sworn so as to deceive his neighbor.

He shall receive blessings from the Lord  
and reward from the God who saves him.  
Such are the men who seek him,  
seek the face of the God of Jacob.

O gates, lift high your heads;  
grow higher, ancient doors.  
Let him enter, the king of glory!

Who is the king of glory?  
The Lord, the mighty, the valiant,  
the Lord, the valiant in war.

O gates, lift high your heads;  
grow higher, ancient doors.  
Let him enter, the king of glory!

Who is he, the king of glory?  
He, the Lord of armies,  
he is the king of glory.

**Ant.** If we have died with Christ, we believe that we  
are also to live with him, alleluia.

O God, return to give us life, alleluia.

— And your people will rejoice in you, alleluia.

#### SECOND READING

From a book on the death of his brother Satyrus by  
Saint Ambrose, bishop

(Lib, II, 90-93, 102-103; PL 16, 1399-1400, 1403)

#### *The resurrection of Christ is the cause of our resurrection*

Christ, the Wisdom of God, as God, could never die. However, since he could not rise from the dead without dying, he assumed a body subject to death, so that by dying as a man, he could then rise from the dead. In fact, the resurrection could not have occurred except through a man. For *just as death came through a man, so resurrection from the dead would come through a man.*

Therefore, Christ as man rose from the dead, because as man he died. As man, Christ was raised up but it was God who raised him. Then he was a man in the flesh; now he is God in every respect. We no longer see Christ physically present in our midst; but we have his grace, received through his humanity, so that we may recog-

nize him as the firstfruits of those who are dead and as the firstborn of the dead. The firstfruits are certainly of the same kind and nature as the other fruits. But before the more abundant gathering of the harvest, the firstfruits are presented to God as a sacred offering for all the harvest and as a votive homage, so to speak, for renewed nature. Christ, therefore, is the firstfruits of the dead. But is he the firstfruits only of his own faithful who, as having no share in death, fall into a deep sleep, so to speak; or is he the firstfruits of all the dead? *As in Adam all die, so all are brought to life in Christ.* Therefore, as the firstfruits of death were in Adam, so the firstfruits of the resurrection are in Christ.

All will arise. But no one, not even the saintly person who hopes for a special reward for his virtuous conduct, will doubt or be grieved by the participation of all in the resurrection. Indeed, all will rise, but as the Apostle says, *each in his own order.* The recompense of divine mercy will be common to all, but the order of merits will remain distinct. Just as we are all born, so we shall all rise. But as in life there is disparity in merits, so too in the resurrection, there will be diversity of degrees. *For in an instant, in the twinkling of an eye, at the sound of the last trumpet, the dead will be raised incorruptible, and we shall be changed.*

Finally, Paul arouses the one who is asleep, saying: *Awake, O sleeper, arise from the dead, and Christ will give you light.* The one who is sleeping is awakened so that he may live, so that like Paul he may say: *We who live, who survive until his coming, will in no way have an advantage over those who have fallen asleep.* He is not speaking of the common fact of living and dying, but of the grace of resurrection. For when he said: *First the dead will rise in Christ,* he immediately added: *Then we, the living, the survivors, will be caught up with them in the clouds to meet the Lord in the air.*

We have seen how serious is the sin of one who does not believe in the resurrection. If, indeed, we are not

going to rise, *then Christ died to no purpose!* and *Christ himself has not been raised.* For if he has not risen for us, he is not risen, because he had no reason for rising for himself. Instead, in him mankind has risen, heaven has risen and earth has risen, as it is written: *Then I saw a new heaven and a new earth.* How could it be necessary for him who was not in the power of death to rise? Although he died as man, he was free in the very kingdom of death. Do you want to know in what way he was free? *I have become like a man deprived of help, free among the dead.* He who could raise himself up was certainly free, as it is written: *Destroy this temple and in three days I will raise it up.* He was indeed free, he who came into the world to redeem others.

## RESPONSORY

1 Cor. 15:55-56, 57; 2 Cor. 13:14

O death, where is your victory?

O death, where is your sting?

The sting of death is sin.

— Let us thank God who has given us the victory through our Lord Jesus Christ, alleluia.

Animated by the spirit of faith,  
we believe that he who raised up the Lord Jesus  
will also raise us up with him.

— Let us thank God . . .

### Morning Prayer

## HYMN

When the crimson light of dawn begins to glow  
and the heavens ring out with praise  
and the exuberant earth shouts for joy  
while the regions below gnash their teeth in grief.

Then that most powerful King  
crushes Satan with his foot  
and sets free the enchained and miserable lot of  
men  
as the forces of death are broken.

## VII. Jesus Rises in Glory from the Tomb 283

He whom the soldier guards so zealously,  
imprisoned by the heavy stone,  
now rises from the grave,  
a triumphant hero in noble array.

Already the imprisoned souls are freed  
from their tears and sorrows in the nether world  
because the dazzling angel cries out:  
"The Lord has risen."

In every heart, O Jesus,  
let there be everlasting paschal joy  
bringing us together,  
now restored by the victories of your grace.  
O Jesus, who outshineth all  
by your victorious death,  
glory be to you, with the Father and the Holy  
Spirit,  
forever and ever. Amen.

### PSALMODY

**Ant. 1** Christ who was crucified has risen from the dead; he has made us free, alleluia.

*Psalm 51 as in Votive Office I, p. 204.*

**Ant. 2** Once I was dead but now I live for ever, and I hold the keys of death and of hell, alleluia.

### Canticle Isaiah 38:10-14, 17-20

Once I said,  
"In the noontime of life I must depart!  
To the gates of the nether world I shall be con-  
signed  
for the rest of my years."

I said, "I shall see the Lord no more  
in the land of the living.  
No longer shall I behold my fellow men  
among those who dwell in the world."

My dwelling, like a shepherd's tent,  
is struck down and borne away from me; —

you have folded up my life, like a weaver  
who severs the last thread.

Day and night you give me over to torment;  
I cry out until the dawn.

Like a lion he breaks all my bones;  
day and night you give me over to torment.

Like a swallow I utter shrill cries;  
I moan like a dove.

My eyes grow weak, gazing heaven-ward:  
O Lord, I am in straits; be my surety!

You have preserved my life  
from the pit of destruction,  
when you cast behind your back  
all my sins.

For it is not the nether world that gives you  
thanks,

nor death that praises you;  
neither do those who go down into the pit  
await your kindness.

The living, the living give you thanks,  
as I do today.

Fathers declare to their sons,  
O God, your faithfulness.

The Lord is our savior;  
we shall sing to stringed instruments  
in the house of the Lord  
all the days of our life.

**Ant.** Once I was dead but now I live for ever, and I  
hold the keys of death and of hell, alleluia.

**Ant. 3** Come and see the place where the Lord was  
buried, alleluia.

**Psalm 147:1-11**

Praise the Lord for he is good;  
sing to our God for he is loving:  
to him our praise is due.

## VII. Jesus Rises in Glory from the Tomb 285

The Lord builds up Jerusalem  
and brings back Israel's exiles,  
he heals the broken-hearted,  
he binds up all their wounds.  
He fixes the number of the stars;  
he calls each one by its name.

Our Lord is great and almighty;  
his wisdom can never be measured.  
The Lord raises the lowly;  
he humbles the wicked to the dust.  
O sing to the Lord, giving thanks;  
sing psalms to our God with the harp.

He covers the heavens with clouds;  
he prepares the rain for the earth,  
making mountains sprout with grass  
and with plants to serve man's needs.  
He provides the beasts with their food  
and young ravens that call upon him.

His delight is not in horses  
nor his pleasure in warriors' strength.  
The Lord delights in those who revere him,  
in those who wait for his love.

**Ant.** Come and see the place where the Lord was buried, alleluia.

### READING

Acts 13:30-33

God raised Jesus from the dead, and for many days he appeared to those who had accompanied him from Galilee to Jerusalem: and it is these same companions of his who are now his witnesses before our people. We have come to tell you the Good News. It was to our ancestors that God made the promise but it is to us, their children, that he has fulfilled it, by raising Jesus from the dead. As scripture says in the first psalm: *You are my son: today I have become your father.*

## RESPONSORY

The Lord is risen from the tomb, alleluia, alleluia.

— The Lord is risen from the tomb, alleluia, alleluia.

He hung upon the cross for us,

— alleluia, alleluia.

Glory to the Father . . .

— The Lord is risen . . .

## CANTICLE OF ZECHARIAH

**Ant.** The angel of the Lord said to the women: You are looking for Jesus of Nazareth, the Crucified. He has been raised, he is not here. Come and see the place where he was laid, alleluia.

## INTERCESSIONS

Let us exalt Christ who by his own power restored the ravaged temple of his body, and let us beseech him:  
*Christ our Life, save us.*

Christ, Son of the living God, in baptism we were buried together with you,

— grant that we may rise with you to a new life.

Lord, you walked the path of suffering and the cross,

— may we suffer and die with you and share with you the victory of your rising.

As the new Adam, you descended into the abode of the dead to free the holy ones who had waited for you from the beginning of the world,

— may all who are dead in their sins hear your voice and awaken again to life.

In your tomb, you were hidden from all mortal eyes,

— help us to hide from worldliness so as to live in prayer with you and the Father.

You confounded the guards at your tomb and gladdened your disciples,

— gladden all those who love you.

Our Father . . .

## VII. Jesus Rises in Glory from the Tomb 287

### Prayer

Lord Jesus,  
out of love for us,  
you died and rose again on the third day.  
Grant us a share in your victory over death  
and in the glory of your resurrection,  
as you live and reign with the Father and the Holy  
Spirit,  
one God, for ever and ever.

### Evening Prayer

#### HYMN

Hell listens with dread  
to hear the announcement of its doom:  
and gives reluctant witness  
to the silence of the empty tomb.

Now conscious of all ages to come,  
the herald predicts that this tomb  
will be revered a glorious one.

For from there the most powerful King  
having destroyed the forces of evil  
and shaken off the bonds of death,  
came forth triumphant and victorious.

Here, descending from the stars,  
decked out in bright garments  
that flash like lightning,  
the herald angel kept watch.

You, indeed, O Christ,  
are the greatest glory of your tomb;  
by rising, you overcame death:  
now by that same death  
free us from all sin.

Glory be to God the Father,  
and to the Son, who has risen from the dead,  
and to the Paraclete,  
forever and ever. Amen.

## PSALMODY

**Ant. 1** Just as Jonah spent three days and three nights in the belly of the whale, so will the Son of Man spend three days and three nights in the heart of the earth, alleluia.

## Psalm 46

God is for us a refuge and strength,  
a helper close at hand, in time of distress:  
so we shall not fear though the earth should rock,  
though the mountains fall into the depths of the  
sea,

even though its waters rage and foam,  
even though the mountains be shaken by its waves.

The Lord of hosts is with us:  
the God of Jacob is our stronghold.

The waters of a river give joy to God's city,  
the holy place where the Most High dwells.  
God is within, it cannot be shaken;  
God will help it at the dawning of the day.  
Nations are in tumult, kingdoms are shaken:  
he lifts his voice, the earth shrinks away.

The Lord of hosts is with us:  
the God of Jacob is our stronghold.

Come, consider the works of the Lord,  
the redoubtable deeds he has done on the earth.  
He puts an end to wars over all the earth;  
the bow he breaks, the spear he snaps.  
He burns the shields with fire.

"Be still and know that I am God,  
supreme among the nations, supreme on the earth!"

The Lord of hosts is with us:  
the God of Jacob is our stronghold.

**Ant.** Just as Jonah spent three days and three nights in the belly of the whale, so will the Son of Man

## VII. Jesus Rises in Glory from the Tomb 289

spend three days and three nights in the heart of the earth, alleluia.

**Ant. 2** Truly you are a hidden God, God of Israel, our Savior, alleluia.

### Psalm 130

Out of the depths I cry to you, O Lord,  
Lord, hear my voice!

O let your ears be attentive  
to the voice of my pleading.

If you, O Lord, should mark our guilt,  
Lord, who would survive?

But with you is found forgiveness:  
for this we revere you.

My soul is waiting for the Lord,  
I count on his word.

My soul is longing for the Lord  
more than watchman for daybreak.

Let the watchman count on daybreak  
and Israel on the Lord.

Because with the Lord there is mercy  
and fullness of redemption,  
Israel indeed he will redeem  
from all its iniquity.

**Ant.** Truly you are a hidden God, God of Israel, our Savior, alleluia.

**Ant. 3** The Father raised Christ from the dead and seated him at his right hand, alleluia.

### Canticle Colossians 1:12-20

Let us give thanks to the Father  
for having made you worthy  
to share the lot of the saints  
in light.

He rescued us  
from the power of darkness —

and brought us  
 into the kingdom of his beloved Son.  
 Through him we have redemption,  
 the forgiveness of our sins.

He is the image of the invisible God,  
 the first-born of all creatures.  
 In him everything in heaven and on earth was  
 created,  
 things visible and invisible.

All were created through him;  
 all were created for him.  
 He is before all else that is.  
 In him everything continues in being.

It is he who is head of the body, the church!  
 he who is the beginning,  
 the first-born of the dead,  
 so that primacy may be his in everything.

It pleased God to make absolute fullness reside in  
 him  
 and, by means of him, to reconcile everything in  
 his person,  
 both on earth and in the heavens,  
 making peace through the blood of his cross.

**Ant.** The Father raised Christ from the dead and  
 seated him at his right hand, alleluia.

**READING**

**1 Peter 3:18, 22**

Christ himself, innocent though he was, had died  
 once for sins, died for the guilty, to lead us to God. In  
 the body he was put to death, in the spirit he was raised  
 to life. He has entered heaven and is at God's right  
 hand, now that he has made the angels and Domina-  
 tions and Powers his subjects.

**RESPONSORY**

Our Redeemer has risen from the tomb, alleluia, al-  
 leluia.

## VII. Jesus Rises in Glory from the Tomb 291

— Our Redeemer has risen from the tomb, alleluia, alleluia.

He has illumined the people whom he redeemed by his blood,

— alleluia, alleluia.

Glory to the Father . . .

— Our Redeemer has risen . . .

### CANTICLE OF MARY

**Ant.** Thanks be to God. He has given us the victory through our Lord Jesus Christ, raising him from the dead and seating him at his right hand in heaven, alleluia.

### INTERCESSIONS

Christ our Lord, waiting in the dark of the tomb, beheld the light of a new glory: let us praise him and say:

*Ever-living Christ, hear us.*

Lord, our Savior, you were crucified; you rose from the dead, and you will come to judge the world,

— be gracious to us sinners.

You who are boundless were bound by the walls of your tomb,

— free us from the grip of hell and open for us the expanse of eternal glory.

On the cross you blotted out the record of our sin,

— loosen our chains and light up our darkness.

Through your cross you reconciled all nations in the family of God,

— grant us the spirit of peace and concern that should mark this kinship.

Through your cross and resurrection you opened to everyone the road to eternal life,

— welcome our deceased brothers and sisters as they appear at the gate of your heavenly kingdom.

Our Father . . .

Prayer, as in Morning Prayer.

## OTHER VOTIVE OFFICES

Any Office of our proper calendar may be used as a votive office on weekdays of ordinary time, with the same rite of optional memorials. However, a special votive office of Our Lady of Sorrows and of Saint Paul of the Cross are presented here to facilitate their use in communal celebrations.

### OUR LADY OF SORROWS Patroness of Our Congregation

All from the current weekday except the following:

#### Invitatory

**Ant.** Come, let us adore Christ the Lord who entrusted his own mother to us.

Invitatory psalm as in the Ordinary.

#### Office of Readings

Hymn, as on the Feast of Our Lady of Sorrows, p. 125.

#### SECOND READING

From the Mariology of Blessed Dominic of the Mother of God, priest

(Italian manuscript in AGCP, B. I, VIII, VI-15; Parte III apograph, ff. 83-85)

*Let us have confident recourse  
to the protection of Mary*

Before showing how confidently we can trust in the patronage of the Blessed Virgin, it will be well to consider our destitution and our pitiful situation.

It is unfortunate to have enemies; however, it is certainly more dangerous to have them but not know them. It will help us, therefore, to identify our enemies. We are human; we are sinful. As human beings, hell is our enemy; as sinners, heaven is our enemy. The devil

unjustly wants us damned; God justly wants us punished. Thus we have heaven and hell against us and we are in the middle, exposed both to the wrath of God and to the cunning of the devil. How can we protect ourselves from two opponents as powerful as these? Do not worry, my brothers and sisters. In Mary we have a defender against the anger of heaven and the fury of hell. She can disarm the justice of God and defeat the designs of the devil. She frightens the enemy of our souls, for she is strong as an army prepared for battle. She is that sturdy tower which no enemy can storm; *a thousand bucklers hang upon it, all shields of valiant men*. This armament is for our defense and the overthrow of our enemies. To be safe, we need only retreat to this tower and remain in it. If we have any further fear, let it be the fear of alienating ourselves from Mary and her protection. Let us then be confident and fear nothing.

Yet I hear someone object: we must dread not only the fury of the devil, but also the just anger of God who is, unfortunately, too often seriously provoked by our sins. This is what terrifies us; this is what makes us falter. It is true that good people have Mary as a protector in every crisis of life; but we are not good, we are sinners. God is vexed with us. Who can deliver us from him? No one can resist the Almighty. If he wants to punish us because of our sins, who can prevent him? Mary can by her intercession. She has more influence with God than the whole company of saints in heaven.

This is not my personal opinion, nor the exaggerated claim of a panegyrist. It is the considered opinion of a great pope, Benedict XIV, the fruit of his deep research: *Mary's intercession is indeed mighty, more powerful than that of all the saints*. If this is so, how could God deny her request? Is it possible that the Son could say "no" to his mother, or that he could be refused by the Father? With Saint Bernard I will declare: *The Son cannot deny the requests of his mother, nor will he remain unheard by the Father*. Recall, the holy doctor con-

tinues, *what the angel said to Mary, "You have found grace with God." She will always find grace.*

Therefore, do not fear. The grace we lost by sin, Mary found. She did not find grace lost by herself, because she never lost it. It was the grace we had lost that she found. Let us search for that lost grace; let us search for it through Mary. She always finds what she is looking for and can never look in vain. Mary's quests are never fruitless; neither will ours be if we seek our lost grace through her.

#### RESPONSORY

Blessed are you among women  
for you have changed the curse of Eve into a blessing;  
— through you the blessing of the Father has shone on  
us.

You stood near your Son at the foot of the cross,  
suffering with him in order to welcome us as sons and  
daughters.

— Through you the . . .

Prayer, as in *Morning Prayer*.

### Morning Prayer

Hymn, as on the feast of Our Lady of Sorrows, p. 139.

#### READING

See *Isaiah 61:10*

I exult for joy in the Lord,  
my soul rejoices in my God,  
for he has clothed me in the garments of salvation,  
he has wrapped me in the cloak of integrity,  
like a bride adorned with her jewels.

#### RESPONSORY

The Lord has blessed you in his mighty power.

— The Lord has blessed you in his mighty power.

Through you he has brought our enemies to naught;

— in his mighty power.

Glory to the Father . . .  
— The Lord has blessed . . .

CANTICLE OF ZECHARIAH

**Ant.** We extol you, O Sorrowful Virgin, the glory of all creatures. You are a daughter of the human race and the mother of God; in you heaven was reunited to earth and we were reconciled to God. Be forever the advocate of our race!

*Intercessions, as on the feast of Our Lady of Sorrows, p. 141.*

Prayer

Lord our God,  
in your infinite wisdom and love,  
you complete the passion of your Son  
through the countless sufferings of his members.  
You gave strength to the Mother of Sorrows  
as she stood by the cross of your Son.  
Help us to follow her example,  
and stand by all her children  
who need our love and comfort.

We ask this through our Lord, Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

Evening Prayer

*Hymn, as on the feast of Our Lady of Sorrows, p. 143.*

READING

2 Timothy 2:10-12a

I bear it all for the sake of those who are chosen, so that in the end they may have the salvation that is in Christ Jesus and the eternal glory that comes with it. Here is a saying that you can rely on:

If we have died with him, then we shall live with him.

If we hold firm, then we shall reign with him.

## RESPONSORY

Let us go with confidence to Christ, to obtain mercy.  
— Let us go with confidence to Christ, to obtain mercy.  
Through him the Sorrowful Virgin intercedes for us.  
— To obtain mercy.  
Glory to the Father . . .  
— Let us go . . .

## CANTICLE OF MARY

**Ant.** Draw us, O Immaculate Virgin; we will hasten  
after you, pursuing the fragrance of your holiness.

Intercessions, as on the feast of Our Lady of Sorrows, p. 148.  
Prayer, as in Morning Prayer.



# PAUL OF THE CROSS

## Our Founder

All from the current weekday, except the following:

### Invitatory

**Ant.** Come, let us adore our Crucified Christ as we celebrate the memory of Saint Paul of the Cross.

Invitatory psalm as in the Ordinary.

### Office of Readings

Hymn, as on the solemnity of Saint Paul of the Cross, p. 164.

#### SECOND READING

From the Spiritual Diary of Saint Paul of the Cross, priest

(pp. 65; 67-68; 75; 80; Pisani edition, 1964)

#### *Mystical experiences of our holy Founder*

On Friday I was unusually recollected, especially during Holy Communion. Afterwards I experienced great peace and consolation with very tender affections. I felt a special fervor in asking God to hasten the foundation of this holy Congregation in his Church, and in praying for sinners. I received a deep, infused understanding of the sufferings of my Jesus, and I had such an ardent desire for perfect union with him that I actually longed to feel his sufferings and to be with him on the cross.

In offering to God the sufferings which my Jesus endured, I was moved to tears; likewise in praying for all men. At Holy Communion, I was particularly recollected, especially as I recalled with great sorrow, the sufferings of my Jesus.

This grace which my dear God gave me at this time is so sublime that I do not know how to explain it because

I cannot. But you must know that in recalling the sufferings of my Jesus, sometimes as soon as I have recalled one or two of them, I have to stop because my soul can say no more and feels that it is melting away. It remains thus, languishing with great delight mingled with tears, with the sufferings of its Bridegroom infused into it. Or, to express myself better, the soul is immersed in the heart and sorrows of its beloved Bridegroom, Jesus. Sometimes, it understands all of them and remains in God through this loving and sorrowful contemplation. This is very difficult to explain and it always seems new to me.

I wish I were able to say that everyone will experience this great grace which God mercifully grants when he sends us suffering, especially when the suffering is without consolation. For then the soul is purified like gold in the furnace and becomes beautiful. It becomes agile so that it may take flight to its Good, that is, to a blessed transformation which it does not even perceive. The soul carries the cross with Jesus and does not realize it. This happens because of the number and variety of its sufferings, which put it in great forgetfulness, so that it no longer remembers it is suffering. I understand that this is an excellent way to suffer fruitfully. It is very pleasing to God because the soul grows indifferent to such an extent that it no longer considers whether it is in joy or in pain. It is concerned only about the most holy, of its beloved Bridegroom, Jesus. It wants to be crucified with him, because thus it is more conformed to its beloved God who, all during his holy life, did nothing but suffer.

On Thursday I experienced a particular spiritual uplift, especially during Holy Communion. I longed to go and die as a martyr in some place where the adorable mystery of the most Blessed Sacrament is denied. The infinite Goodness has given me this desire for some time, but today I felt it in a special way. I desired the conversion of heretics, especially in England and the

neighboring kingdoms, and I offered a special prayer for this intention during Holy Communion.

I also had an extraordinary understanding of the infinite mercy of God, when our Sovereign Good allowed me to perceive the infinite love with which he punishes us here, so that he may spare us in eternity. Because his infinite Majesty knows how his infinite justice will punish sin, his infinite mercy compassionately inflicts loving chastisements. With these, he urges his sinful creatures to correct themselves so that they may escape eternal punishment and zealously serve him before all else in the world.

## RESPONSORY

Galatians 2:19-20

I have been crucified with Christ;  
— the life I live now is not my own;  
Christ is living in me.

I still live my human life,  
but it is a life of faith in the Son of God,  
who loved me and gave himself for me.  
— The life I live now . . .

## Alternative:

From the Preface to the Primitive Rule of Saint Paul of the Cross, priest

(Lettere IV, pp. 217-221)

*The beginning of the Congregation  
by divine inspiration*

About two years after the good God had converted me to a life of penance, I, Paul Francis, poorest of men, a great sinner and least servant of the Poor of Jesus, was traveling west along the Genoa Riviera, when I noticed, on a hill above Sestri, a small church dedicated to Our Lady of Gazzo. As soon as I saw it, my heart longed for it because of its solitude. For some time after that I continued living as I had been, but with a growing inspiration to retire into solitude, either there or some-

where else. This inspiration, accompanied by great tenderness of heart, was given me by the good God. At the same time, the idea came to me of wearing a poor black tunic of coarse cloth called arbagio, the ordinary wool fabric found in this region, of going barefoot, and of living in very deep poverty. In short, I was being called by the grace of God to live a life of penance.

At times I had another inspiration: to gather companions who would live in community and promote in souls the fear of God.

Then one weekday last summer, I received Holy Communion with a deep sense of my unworthiness. Walking along the street, I was as recollected as if I were at prayer. When I came to a street corner to turn toward home, I was raised up in God in the most profound contemplation, completely forgetful of everything else, and with an immense sense of peace. I saw myself clothed in a long, black garment, with a white cross on my breast, and below the cross the holy name of Jesus written in white letters. Then I heard these words spoken to me: *This signifies how pure and spotless that heart should be which must bear the holy name of Jesus graven upon it.*

After these visions of the tunic and badge, God gave me a more compelling desire to gather companions and, with the approval of holy mother Church, to found a Congregation called *The Poor of Jesus*. Then God infused into my soul a lasting impression of the form of the holy Rule, which was to be observed by the Poor of Jesus and by me his least and meanest servant.

Understand that the purpose of this Congregation, as God made it known to me, was simply this: First, to observe perfectly the law of God and his evangelical counsels, especially by total detachment from all created things and the perfect practice of holy poverty. This is essential for the observance of the other counsels and for maintaining fervor at prayer. Secondly, to be zealous for God's glory, to promote the fear of God in souls

by working for the destruction of sin; in other words, to be tireless in acts of charity so that our beloved God may be loved, feared, served and praised for ever and ever. Amen.

Furthermore, dearly beloved, you should know that, according to the special inspiration God gave me, our main purpose in wearing black is to be clothed in mourning for the passion and death of Jesus. Therefore, let us never forget to be constantly and sorrowfully mindful of him. Then, let each one of the Poor of Jesus make it his duty to inspire in others meditation on the sufferings of this Jesus of ours.

**Alternative:**

From the Spiritual Testament of Saint Paul of the Cross,  
priest

(POR 1597-1601)

*I recommend to your charity, holy mother Church  
and the salvation of souls*

Above all, I urgently exhort you to observe that holy command that Jesus gave his disciples: *This is how all will know you for my disciples: your love for one another.* This, my brethren, is what I wish, with all the love of my poor heart, to give you who are present here with me, to all the others who are now wearing this habit of penance and mourning in memory of the passion and death of our most loving Redeemer, and to all those who, by the mercy of God, shall be called to this little flock of Jesus Christ in times to come.

I also recommend to all, especially to superiors, continually to preserve and foster in the Congregation, the spirit of prayer, the spirit of solitude and the spirit of poverty. You can be confident that, if these values are maintained, the Congregation *shall shine like the sun before God and men.*

With special urgency, I beg you to have a filial love for holy mother Church and a total submission to her visible head who is the Roman Pontiff. For this purpose,

day and night the religious shall remember in their prayers holy mother Church and the Holy Father. They shall endeavor, as much as possible, to contribute to the welfare of holy Church and to the salvation of the poor souls of their neighbors by missions, spiritual exercises and other works which are in harmony with our Institute, promoting in the hearts of all devotion to the passion of Jesus Christ and to the sorrows of Mary most holy.

Finally, with my face in the dust and with tears in my heart, I ask pardon of all the members of the Congregation, present and absent, for all the faults I have committed in this office which, by God's will, I have held for so many years. As I part from you to enter eternity, I leave nothing but my bad example, although I must confess that I never had wrong intentions in my heart, but only your sanctification and perfection. Again I ask your pardon, and I beg you to pray for my poor soul that our Lord may receive it into the bosom of his mercy.

Here then, dear brethren, are the bequests which I leave you with all my poor heart. I depart from you, and I shall be waiting for you in paradise. There I shall never cease to pray for the Holy Father, for holy mother Church whom I love so much, for the whole Congregation, for her benefactors and for all those for whom I know I should pray. I leave to all of you, present, absent, and future, my blessing.

#### RESPONSORY

It is a good and holy practice  
to think on the passion of the Lord,  
for true wisdom is learned in this school;  
— this is the way to reach holy union with God.

Be faithful in imitating the gentle, patient Jesus  
and desire only to be totally transformed into God's  
Will.

— This is the way to reach holy . . .

Prayer, as in Morning Prayer.

**Morning Prayer**

Hymn, as on the solemnity of Saint Paul of the Cross, p. 172.

**READING**

Hebrews 12:2-3

Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy which was still in the future, he endured the cross, disregarding the shamefulness of it, and from now on has taken his place at the right of God's throne. Think of the way he stood such opposition from sinners and then you will not give up for want of courage.

**RESPONSORY**

The life I live now is not my own; Christ is living in me.

— The life I live now is not my own; Christ is living in me.

He gave himself up for me.

— Christ is living in me.

Glory to the Father . . .

— The life I live now is not . . .

**CANTICLE OF ZECHARIAH**

**Ant.** May we always carry about in our bodies the death of Jesus, so that in our bodies the life of Jesus may also be revealed.

Intercessions, as on the solemnity of Saint Paul of the Cross, p. 174.

**Prayer**

Lord God,  
 you gave our Father, Saint Paul of the Cross,  
 a knowledge of the unfathomable riches  
 of the mystery of the cross,  
 and the gift of perfect love for your Son.  
 As we celebrate the wonders of your power,  
 revealed in our Founder,

grant that we may learn from his example and be protected by his prayers.

We ask this through our Lord Jesus Christ, your Son who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

### Evening Prayer

Hymn, as on the solemnity of Saint Paul of the Cross, p. 158.

#### READING

Philippians 3:8, 10-11

I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ. All I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death. That is the way I can hope to take my place in the resurrection of the dead.

#### RESPONSORY

For me to live is Christ and to die is gain.

— For me to live is Christ and to die is gain.

I long to be freed from this life and to be with Christ.

— To die is gain.

Glory to the Father . . .

— For me to live . . .

#### CANTICLE OF MARY

**Ant.** Hail, holy Father, our help and our glory: grant to us, your sons and daughters, your spirit, obtain for us perseverance; free us from evil, protect us in the trials of life and call us to our heavenly homeland.

Intercessions, as on the solemnity of Saint Paul of the Cross, p. 181.

Prayer, as in Morning Prayer.

## **INTRODUCTORY FORMULAS FOR THE OUR FATHER**

Besides the formulas found in the Liturgy of the Hours, the following may also be used:

### **For Offices of the Passion**

Following the example of Christ who, on the cross, submitted to the will of his Father and prayed for his enemies, let us ask the Father saying:

The words of Christ on the cross summarize the spirit of his teaching; let us adopt these sentiments as we offer the prayer he taught us:

Let us offer to Almighty God, the Father of mercies, the prayer his Son, the firstborn of many brethren, taught us:

Let us conclude our praise of God with the prayer in which we forgive each other and ask pardon of the Father of mercies:

Though we are unworthy to address the Father of mercies, he will recognize and respond to the voice of his Son as we pray:

### **For Other Offices**

We are the children of one Father, dwelling in his house with his firstborn Son, Jesus; let us pray to him:

God admonishes us in the Scripture to lift up our voice in humble prayer; let us address him then not in our own words but in those Jesus taught us:

The ideal prayer is the prayer Jesus taught us; in it we worship God and ask for the things we need; with confidence, let us pray:

There is one God, one faith, one baptism, one calling, one same family; let our prayer be one also, rising from one heart, and spoken with one voice:

Now let us affirm our praise and intercessions with the Lord's prayer:

**SUPPLEMENTARY  
HYMNS**

## 1

## The Royal Banners Forward Go

Melody: Gregorian chant



1. The roy - al ban - ners for - ward go,
2. Where deep for us the spear was dyed,
3. O cross, our one re - li - ance, hail!
4. To you, E - ter - nal Three in One,



1. The cross shines forth in mys - tic glow;
2. Life' tor - rent rush - ing from his side;
3. Your might - v vic - to - ry pre - vail;
4. Let hom - age meet by all be done;

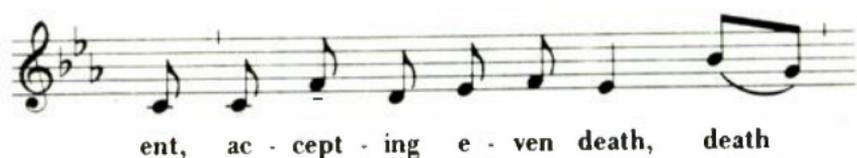


1. Where he in flesh, our flesh, who made,
2. To wash us in that pre - cious flood,
3. To give fresh mer - it to the saint,
4. Whom by the cross you do re - store,



1. Our sen - tence bore, our ran - som paid.
2. Where min - gled wa - ter flowed, and blood.
3. And par - don to the pen - i - tent.
4. Pre - serve and gov - ern ev - er - more.

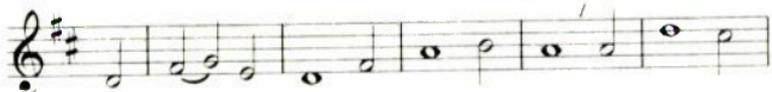
## 2 For Our Sake, Christ was Obedient



### 3 When I Survey the Wondrous Cross

Rockingham 88.88

Melody adapted by  
Edward Miller 1735-1807



1. When I survey the wondrous cross  
on which the Prince of glory died,  
my richest gain I count but loss,  
and pour contempt on all my pride.
2. Forbid it, Lord, that I should boast  
save in the death of Christ my God;  
all the vain things that charm me most;  
I sacrifice them to his blood.
3. See from his head, his hands, his feet,  
sorrow and love flow mingled down;  
did e'er such love and sorrow meet,  
or thorns compose so rich a crown?
4. Were the whole realm of nature mine,  
that were a present far too small:  
love so amazing, so divine  
demands my soul, my life, my all.

Isaac Watts 1674-1748

## In Your Minds

## Refrain:



In your minds you must be the same as Christ Je - sus.

## Verse 1:



His state was di - vine, yet He did not cling



to His e - qual - i - ty with God, but emp -



tied Him - self to as - sume the con - di - tion



of a slave and be - came as men are;



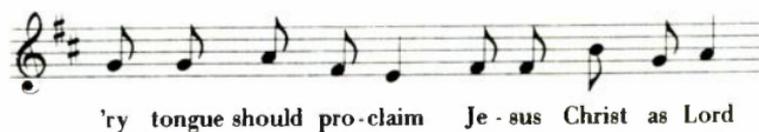
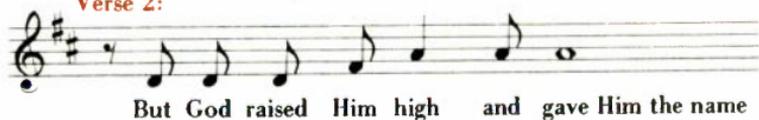
and be - ing as all men are, He was hum - bler yet,



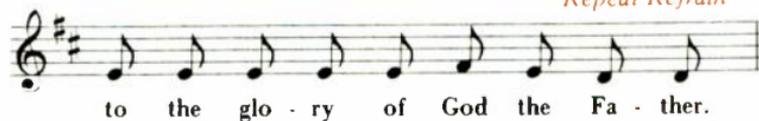
e - ven to ac - cept - ing death, death on a cross.

*Repeat Refrain*

Verse 2:



*Repeat Refrain*



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## 5 The Head that Once Was Crowned with Thorns

St. Magnus 86.86

Probably by Jeremiah Clarke  
c. 1673-1707



1. The head that once was crowned with thorns  
is crowned with glory now;  
a royal diadem adorns  
the mighty victor's brow.
2. The highest place that heaven affords  
is his, is his by right,  
the King of kings, and Lord of lords,  
and heaven's eternal light.
3. The joy of all who dwell above,  
the joy of all below,  
to whom he manifests his love  
and grant his name to know.
4. To them the cross, with all its shame,  
with all its grace, is given,  
their name an everlasting name,  
their joy the joy of heaven.
5. They suffer with their Lord below,  
they reign with him above,  
their profit and their joy to know  
the mystery of his love.
6. The cross he bore is life and health,  
though shame and death to him;  
his people's hope, his people's wealth,  
their everlasting theme.

Thomas Kelly 1769-1855

## Crown Him with Many Crowns

1. Crown him with many crowns,  
the Lamb upon his throne;  
hark! how the heavenly anthem drowns  
all music but its own:  
awake, my soul, and sing  
of him who died for thee,  
and hail him as thy chosen king  
through all eternity.
2. Crown him the Son of God  
before the worlds began:  
and ye who tread where he hath trod  
who every grief hath known  
that wrings the human breast,  
and takes and bears them for his own  
that all in him may rest.
3. Crown him the Lord of love;  
behold his hands and side,  
those wounds yet visible, above  
in beauty glorified:  
no angel in the sky  
can fully bear that sight,  
but downward bends his burning eye  
at mysteries so bright.
4. Crown him the Lord of life,  
who triumphed o'er the grave,  
and rose victorious in the strife  
for those he came to save:  
his glories now we sing  
who died, and rose on high;  
who died eternal life to bring,  
and lives that death may die.

Mathew Bridges 1800-94 and  
Godfrey Thring 1823-1903

# The Moon Shines Bright

English traditional melody  
arr. Martin Shaw 1875-1958



1. The moon shines bright, and the stars give a light
2. A - wake, a - wake, good peo - ple all
3. And for the sav - ing of our souls



1. a lit - tle be - fore it was day
2. a - wake, and you shall hear,
3. Christ died up - on the cross;



1. our Lord, our God, he called on us,
2. our Lord, our God, died on the cross
3. we ne'er shall do for Je - sus Christ



1. and bid us a - wake and pray.
2. for us whom he loved so dear.
3. as he has done for us.

Anon., English © 16th cent.

## 8 Lord, from the Depths I Cry to You

St. Mary 86.86

Later form of melody from  
Edmund Prys' 'Psalter', 1621



## 9 Alone You Once Went Forth, O Lord

St. Mary 86.86

Later form of melody from  
Edmund Prys' 'Psalter', 1621



1. Alone you once went forth, O Lord,  
in sacrifice to die;  
does not your sorrow touch the hearts  
of people passing by?
2. Our sins, not yours, you bore then, Lord;  
make us your sorrow feel,  
till through our pity and our shame  
love answers love's appeal.
3. This was earth's darkest hour, but you  
did light and life restore;  
then let us give all praise to you  
who live for evermore.
4. Grant us with you to suffer, Lord,  
that, as we share this hour,  
your cross may bring us to your joy  
and resurrection power.

Peter Abelard 1079-1142  
*tr.* Francis Bland Tucker 1895- *alt.*

## **10** Approach, My Soul, the Mercy Seat

St. Mary 86.86

1. Approach, my soul, the mercy seat,  
where Jesus answers prayers;  
there humbly fall before his feet,  
for none can perish there.
2. Thy promise is my only plea;  
with this I venture nigh:  
thou callest burdened souls to thee,  
and such, O Lord, am I.
3. Be thou my shield and hiding-place,  
that, sheltered near thy side,  
I may my fierce accuser face  
and tell him thou hast died.
4. O wondrous love, to bleed and die,  
to bear the cross and shame,  
that guilty sinners, such as I,  
might plead thy gracious name!

John Newton 1725-1807

# 11 Come Let Us Join Our Cheerful Songs

Nativity 86.86

Henry Lahee  
1826-1912



1. Come let us join our cheerful songs  
with angels round the throne;  
ten thousand thousand are their tongues,  
but all their joys are one.
2. 'Worthy the Lamb that died', they cry,  
'to be exalted thus';  
'Worthy the Lamb', our lips reply,  
for he was slain for us.
3. Jesus is worthy to receive  
honour and power divine;  
and blessings more than we can give,  
be, Lord, for ever thine.
4. The whole creation join in one,  
to bless the sacred Name  
of him that sits upon the throne,  
and to adore the Lamb.

Isaac Watts 1674-1748

## **12** How Good the Name of Jesus Sounds

Nativity 86.86

1. How good the name of Jesus sounds  
in a believer's ear!  
It soothes our sorrows, heals our wounds,  
and drives away our fear.
2. It makes the wounded spirit whole  
and calms the troubled breast,  
is manna to the hungry soul  
and to the weary rest.
3. Good name! the rock on which I build,  
my shield and hiding-place,  
my never-failing treasury, filled  
with boundless stores of grace:
4. Jesus, my shepherd, brother, friend,  
my prophet, priest and king,  
my lord, my life, my way, my end,  
accept the praise I bring.

John Newton 1725-1807  
Alt.

## Lift High the Cross

Crucifer 10.10 and refrain

Sydney Hugo Nicholson  
1875-1947

Verses:



Refrain:



*Lift high the cross, the love of Christ proclaim  
till all the world adore his sacred name.*

1. Come, people, follow where our captain trod,  
our King victorious, Christ the Son of God:
2. Led on their way by this triumphant sign,  
the hosts of God in conquering ranks combine:
3. Newborn soldier of the crucified  
bears on his brow the seal of him who died:
4. From north and south, from east and west they raise  
in growing unison their song of praise:
5. O Lord, once lifted on the glorious tree,  
as thou hast promised, draw men unto thee:
6. From farthest regions let them homage bring,  
and on his cross adore their Saviour King:

Michael Robert Newbolt 1874-1956  
based on George William Kitchin 1827-1912

## In the Cross of Christ I Glory

Stuttgart 87.87

Melody adapted from a chorale by  
Christian Friedrich Witt c. 1660-1716

1. In the cross of Christ I glory,  
towering o'er the wrecks of time;  
all the light of sacred story  
gathers round its head sublime.
2. Through the cross, Christ's love empowers us  
worldliness and self deny;  
by his Spirit it inspires us  
him, through love, to glorify.
3. When the woes of life o'ertake us,  
hopes deceive and fears annoy,  
never shall the cross forsake us,  
from it shines our peace and joy.
4. Bane and blessing, pain and pleasure,  
by the cross are sanctified;  
peace is there that knows no measure,  
joys that through all time abide.
5. In the cross of Christ I glory,  
towering o'er the wrecks of time;  
all the light of sacred story  
gathers round its head sublime.

John Bowring 1792-11872 *alt.*

## 15 O Christ, Our Hope, Our Hearts' Desire

Wetzler

Richard Redhead  
1820-1901



*Jesus, nostra redemptio*

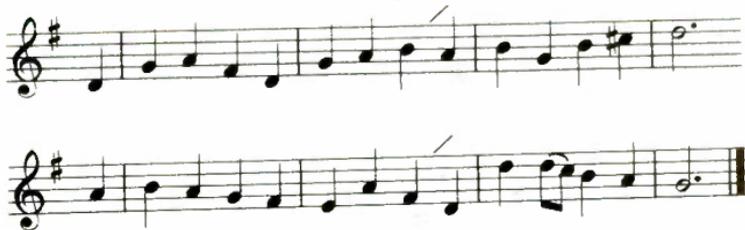
1. O Christ, our hope, our hearts' desire,  
redemption's only spring,  
creator of the world art thou,  
its saviour and its king.
2. How vast the mercy and the love  
which laid our sins on thee,  
and led thee to a cruel death  
to set thy people free!
3. O may thy mighty love prevail  
our sinful souls to spare;  
O may we come before thy throne  
and find acceptance there!
4. Be thou, O Christ, our present joy,  
our future great reward;  
our only glory may it be  
to glory in the Lord.
5. All praise to thee, ascended Lord,  
all glory ever be  
to Father, Son and Holy Ghost  
through all eternity.

Anon., Latin 7th or 8th cent.  
tr. John Chandler 1806-76 *all.*

## 16 To Him Who Sits Upon the Throne

St. Magnus 86.86

Probably by Jeremiah Clarke c. 1673-1



1. To him who sits upon the throne,  
to God whom we adore,  
and to the Lamb that once was slain,  
be glory evermore.
2. All glory to the risen Lord,  
the Father's only Son.  
All glory to the Trinity,  
the triumph now is won.

Isaac Watts 1674-1748

## 17 Fight the Good Fight with All Your Might

Duke Street 88.88

John Hatton ?-1798



1. Fight the good fight with all your might;  
Christ is your strength, and Christ your right;  
lay hold on life, and it shall be  
your joy and crown eternally.
2. Run the straight race through God's good grace,  
lift up thine eyes, and seek his face;  
life with its path before us lies;  
Christ is the way, and Christ the prize.
3. Cast care aside; and on your Guide  
lean, and his mercy will provide,  
lean, and the trusting soul shall prove  
Christ is its life, and Christ its love.
4. Faint not, nor fear; his arm is near;  
he changes not, and thou art dear;  
only believe, and thou shalt see  
that Christ is all in all to thee.

John Samuel Bewley Monsell 1811-75 *all.*

Aurelia 76.76 D

Samuel Sebastian Wesley 1810-1876

Samuel John Stone 1839-1900

The church's one foundation  
 is Jesus Christ her Lord:  
 she is his new creation  
 by water and the word;  
 from heaven he came and sought her  
 to be his holy bride;  
 with his own blood he bought her,  
 and for her life he died.

2.

Elect from every nation  
 yet one o'er all the earth,  
 her charter of salvation  
 one Lord, one faith, one birth:  
 one holy name she blesses,  
 partakes one holy food,  
 and to one hope she presses  
 with every grace endured.

3.

Though with a scornful wonder  
 men see her sore oppressed,  
 by schisms rent asunder,  
 by heresies distressed,  
 yet saints their watch are keeping  
 their cry goes up, 'How long?'  
 and soon the night of weeping  
 shall be the morn of song.

4.

Through toil and tribulation  
 and tumult of her war  
 she awaits the consummation  
 of peace for evermore,  
 till with the vision glorious  
 her longing eyes are blest,  
 and the great Church victorious  
 shall be the Church at rest.

5.

Yet she on earth hath union  
 with God the Three in One,  
 and mystic sweet communion  
 with those whose rest is won.  
 O happy ones and holy!  
 Lord, give us grace that we,  
 like them, the meek and lowly  
 on high may dwell with thee.



## **20** There's a Wideness in God's Mercy

Omni Die 87.87

Melody from David Gregor Corner's  
'Gesangbuch', Nuremberg, 1631  
*arr.* William Smith Rockstro 1823-95



1. There's a wideness in God's mercy  
like the wideness of the sea,  
and forgiveness in his justice  
sealed for us on Calvary.
2. There is plentiful redemption  
in the blood that has been shed:  
there is joy for all the members  
in the sorrows of the Head.
3. For the love of God is broader  
than the measures of our mind  
and the heart of the Eternal  
is most wonderfully kind.

Frederich William Faber 1814-63 *alt.*

## 21 'Take Up Your Cross,' the Savior Said

Breslau 88.88

Melody of  
'O Jesus Christ, meus Lebens Licht'  
adapted by Felix Mendelssohn-Bartholdy  
1809-47 for 'St. Paul'



1. 'Take up your cross,' the Savior said,  
'if you would my disciple be;  
take up your cross with willing heart  
and humbly follow after me.'
2. Take up your cross; let not its weight  
fill your weak spirit with alarm;  
his strength shall bear your spirit up  
and brace your heart and nerve your arm.
3. Take up your cross, nor heed the shame,  
and let your foolish pride be still:  
your Lord refused not even to die  
upon a cross, on Calvary's hill.
4. Take up your cross, then, in his strength  
and calmly every anger brave;  
it guides you to a better home  
and leads to victory o'er the grave.
5. Take up your cross and follow Christ,  
nor think till death to lay it down;  
for only he who bears the cross  
may hope to wear the glorious crown.

Charles William Everest 1814-77 *alt.*

## 22 O Sacred Head Sore Wounded

1. O sacred head sore wounded,  
with grief and shame weighed down;  
O kingly head surrounded  
with thorns thine only crown.  
Death's pallor now comes o'er thee,  
the glow of life decays;  
yet hosts of heaven adore thee  
and tremble as they gaze.
2. What language shall I borrow  
to praise thee, heavenly friend,  
for this thy dying sorrow,  
thy pity without end?  
O agony and dying!  
O love to sinners free!  
Jesus, all grace supplying,  
turn thou thy face on me.
3. In this thy bitter Passion,  
good Shepherd, think of me  
with thy most sweet compassion,  
unworthy though I be:  
beneath thy cross abiding  
for ever would I rest,  
in thy dear love confiding,  
and with thy presence blest.
4. Be thou my consolation,  
my shield, when I must die;  
remind me of thy passion  
when my last hour draws nigh.  
Mine eyes shall then behold thee,  
upon thy cross shall dwell,  
my heart by faith enfold thee;  
who dieth thus, dies well.

Paul Gerhardt 1607-76 from *Salve caput cruentatum*  
attrib. Bernard of Clairvaux  
tr. Henry Williams Baker 1821-77 and  
James Waddell Alexander 1804-59

# There Is A Green Hill Far Away

Horsley 86.86

William Horsley 1774-1858



1. There is a green hill far away,  
outside a city wall,  
where the dear Lord was crucified,  
who died to save us all.
2. We may not know, we cannot tell,  
what pains he had to bear,  
but we believe it was for us  
he hung and suffered there.
3. He died that we might be forgiven,  
he died to make us good,  
that we might go at last to heaven,  
saved by his precious blood.
4. There was no other good enough  
to pay the price of sin,  
he only could unlock the gate  
of heaven, and let us in.
5. O dearly, dearly has he loved,  
and we must love him too,  
and trust in his redeeming blood,  
and try his works to do.

Cecil Frances Alexander 1818-95

## What A Sea of Tears And Sorrow



1. What a sea of tears and sor - row
2. Gen - tle Moth - er, we be - seech you,
3. To the Fa - ther, Ev - er - last - ing,



1. Did the soul of Mar - y toss,
2. By your tears and trou - ble sore,
3. And the Son who reigns on high,



1. To and fro up - on its bil - lows,
2. By the death of your dear Off - spring,
3. With the co - e - ter - nal Spir - it,



1. While she wept her bit - ter loss,
2. By the blood - y wounds he bore,
3. Trin - i - ty in U - ni - ty,



1. In her arms her Je - sus hold - ing,
2. Touch our hearts with that true sor - row,
3. Be sal - va - tion, hon - or, bless - ing,



1. Torn so new - ly from the cross.
2. Which af - flict - ed you of yore.
3. Now and through e - ter - ni - ty.

Callisto Palumbella  
 Translator: Caswall, adapted  
 Melody: Gregorian chant

## O Come And Mourn

F. Faber 1849

LM  
Slovak Melody

Adapt. P. Sheehan, C.S.B. 1958



1. O come and mourn with me a - while; See
2. Have we no tears to shed for him, While
3. How fast his feet and hands are nailed; His
4. O love of God! O sin of man! In



1. Mar - y calls us to her side; O
2. sol - diers scoff and foes de - ride; Ah,
3. bless - ed tongue with thirst is tied; His
4. this dread act your strength is tried; And



1. come and let us mourn with her. Jé -
2. look how pa - tient - ly he hangs. Jé -
3. fail - ing eyes are blind with blood. Jé -
4. vic - to - ry re - mains with love, For



1. sus, our Love, is cru - ci - fied.
2. sus, our Love, is cru - ci - fied.
3. sus, our Love, is cru - ci - fied.
4. he, our Love, is cru - ci - fied. A - men.

Abbey of Gethsemani  
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# Look Down from Heaven, Paul Our Holy Founder



1. Look down from heav en, Paul, our ho -  
 2. Like the deer seek - ing cool re - fresh -  
 3. With will - ing glad - ness, as a loy -  
 4. O, Al - might - y God, Fa - ther, Son,



1. ly found - er, While your life's won -  
 2. ing wa - ters, You longed for Christ's  
 3. al sol - dier, You walked where Christ  
 4. and Spir - it, To You be all



1. ders we are now re - call - ing. Lead us  
 2. cross there to find re - demp - tion. Trans - formed  
 3. led, faith - ful im - i - ta - tor; Won - drous  
 4. praise, to You be all hon - or. Grant us



1. your chil - dren, heav - en's crown to strive  
 2. by his grace, a - lone with him rest -  
 3. in vir - tue, you mir - rored forth un -  
 4. that one day we re - joice in heav -



1. for, all hope sur - pass - ing.  
 2. ing, strong a - gainst e - vil.  
 3. dimmed God's Son af - flict - ed.  
 4. en with Paul our fa - ther.

Melody: Gregorian chant

## O Paul, Hunter of Souls

O Paul, hunt - er of souls, preach - er of the  
 gos - pel and light re - splen - dent. You  
 learned wis - dom in the wounds of Christ; you  
 were strength - ened for your la - bors by  
 the Blood of Christ; you led peo - ples to  
 re - pen - tance through the Pas - sion of Christ:  
 re - ceive the crown of jus - tice from the  
 hands of Christ. (Al - le - lu - ià)

## Salve Sancte Pater

Sal - sanc - te Pa - ter, co -  
 lum - na et de - cus no -  
 strum: tu - um da fi - li - is spi -  
 ri - tum, da per - se - ve - ran -  
 ti - am, li - be - ra nos a ma -  
 lis, de - fen - de nos  
 in proe - li - o, vo - ca  
 nos in pa - tri - am.

## In Valle Quisquis



1. In val - le quis - quis á - spe - ra  
 3. Pau - li so - nán - te nó - mi - ne,  
 5. Il - li fre - quén - ter An - ge - li  
 7. Per - te ni - tés - cat áus - pi - cem



1. Cu - ris gra - vá - tus ín - ge - mit,  
 3. Frau - des a - vér - ni cón - ci - dunt;  
 5. Cal - lem per arc - tum mi - li - tant;  
 7. Can - dor, fi - dés - que púl - chi - or;



1. Le - vans in al - tum lú - mi - na,  
 3. Lax - is - que dae - mon ún - gui - bus  
 5. Ac mel - le spar - sas cae - li - tum  
 7. Nec tur - pis er - ror I - ta - los



1. Pau - lum ro - gán - do súp - pli - cet.  
 3. Prae - dam fu - gén - do dé - se - rit.  
 5. Vo - ces lo - quén - ti súg - ger - unt.  
 7. In - trá - re fi - nes áu - de - at.



2. Quid il - le pos - sit, grá - ti - ae  
4. Ut in - vo - cá - tum í - li - cet  
6. O Pa - tris, o ten - ér - ni - mi  
8. Sit laus; pot - és - tas, gló - ri - a



2. Al - mo re - fér - tus mú - ne - re, Gen - tes  
4. Mor - bus re - cé - dit ár - tu - bus, Im - bres  
6. Du - cis pro - fú - sa cár - ri - tas, In - fún -  
8. Ti - bi, su - pré - ma trí - ni - tas, Ae - ter -



2. per om - nes dí - di - ta Por - tén - ta  
4. pro célla, et flú - mi - na Ju - bén - tis  
6. de lu - cemén - ti - bus Ac - cén - de  
8. na quae fi - dí - si - mo Ser - vo de - dí -



2. pas - sim nún - ti - ant.  
4. ar - ma sén - ti - unt.  
6. nos ad fór - ti - a!  
8. - sti gáu - di - a. A - men.

## Ave Maria

A - ve Ma - ri - a gra - ti - a  
 ple - na Do - mi - nus te - cum, be - ne -  
 di - cta tu in mu - li - e - ri - bus  
 et be - ne - dic - tus fruc - tus ven - tris  
 tu - i Je - sus, Sanc - ta Ma - ri -  
 a Ma - ter De - i, o - ra pro no -  
 bis pec - ca - to - ri - bus nunc et  
 in ho - ra mor - tis no - strae A - men.

Fr. Gregorian Mode I





# PSALM TONES

The image displays seven staves of musical notation, each representing a different Psalm tone. Each staff begins with a treble clef and a key signature. The first six staves are in major keys: the first is C major, the second is D major, the third is E major, the fourth is F# major, the fifth is G major, and the sixth is A major. The seventh staff is in a minor key, B-flat major (D minor). Each staff contains two measures of music. The first measure of each staff features a specific rhythmic pattern: a quarter rest followed by a quarter note, a quarter rest followed by a quarter note, and a quarter rest followed by a quarter note. The second measure continues the melodic line. A small '+' sign is placed below the first note of the first measure in each staff. The notes are written in a simple, clear style, and the staves are separated by vertical bar lines.

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## INVITATORY PSALMS

### PSALM 95

Come, let us sing to the Lord  
and shout with joy to the Rock who saves us.  
Let us approach him with praise and thanksgiving  
and sing joyful songs to the Lord.

The Lord is God, the mighty God,  
the great king over all the gods.  
He holds in his hands the depths of the earth  
and the highest mountains as well.  
He made the sea; it belongs to him,  
the dry land, too, for it was formed by his hands.

Come, then, let us bow down and worship,  
bending the knee before the Lord, our maker.  
For he is our God and we are his people,  
the flock he shepherds.

Today, listen to the voice of the Lord:  
Do not grow stubborn, as your fathers did  
in the wilderness,

when at Meriba and Massah  
they challenged me and provoked me,  
Although they had seen all of my works.

Forty years I endured that generation.  
I said, "They are a people whose hearts go astray  
and they do not know my ways."

So I swore in my anger,  
"They shall not enter into my rest."

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

As it was in the beginning, is now and will be for ever.  
Amen.

### Psalm 100

Cry out with joy to the Lord, all the earth.  
Serve the Lord with gladness.  
Come before him, singing for joy.  
Know that he, the Lord, is God.  
He made us, we belong to him,  
we are his people, the sheep of his flock.  
Go within his gates, giving thanks.  
Enter his courts with songs of praise.  
Give thanks to him and bless his name.  
Indeed, how good is the Lord,  
eternal his merciful love.  
He is faithful from age to age.

### Psalm 67

O God, be gracious and bless us  
and let your face shed its light upon us.  
So will your ways be known upon the earth  
and all nations learn your saving help.  
Let the peoples praise you, O God;  
let all the peoples praise you.  
Let the nations be glad and exult  
for you rule the world with justice.  
With fairness you rule the peoples,  
you guide the nations on earth.  
Let the peoples praise you, O God;  
let all the peoples praise you.  
The earth has yielded its fruit  
for God, our God, has blessed us.  
May God still give us his blessing  
till the ends of the earth revere him.

## HYMN, TE DEUM

You are God: we praise you;  
You are the Lord; we acclaim you;  
You are the eternal Father:  
All creation worships you.

To you all angels, all the powers of heaven,  
Cherubim and Seraphim, sing in endless praise:  
Holy, holy, holy, Lord, God of power and might,  
heaven and earth are full of your glory.

The glorious company of apostles praise you.  
The noble fellowship of prophets praise you.  
The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaims you:  
Father, of majesty unbounded,  
your true and only Son, worthy of all worship,  
and the Holy Spirit, advocate and guide.

You, Christ, are the king of glory,  
the eternal Son of the Father.

When you became man to set us free  
you did not spurn the Virgin's womb.

You overcame the sting of death,  
and opened the kingdom of heaven to all believers.

You are seated at God's right hand in glory.  
We believe that you will come, and be our judge.  
Come then, Lord, and help your people,  
bought with the price of your own blood,  
and bring us with your saints  
to glory everlasting.

*The following part of the hymn may be omitted.*

*V.* Save your people, Lord, and bless your inheritance.

*R.* Govern and uphold them now and always.

*V.* Day by day we bless you.

*R.* We praise your name for ever.

- ℣. Keep us today, Lord, from all sin.  
℟. Have mercy on us, Lord, have mercy.  
℣. Lord, show us your love and mercy;  
℟. for we put our trust in you.  
℣. In you, Lord, is our hope:  
℟. and we shall never hope in vain.

## MAGNIFICAT

GOSPEL CANTICLE

Luke 1:68-79

Blessed be the Lord, the God of Israel;  
he has come to his people and set them free.

He has raised up for us a mighty savior,  
born of the house of his servant David.

Through his holy prophets he promised of old  
that he would save us from our enemies,  
from the hands of all who hate us.

He promised to show mercy to our fathers  
and to remember his holy covenant.

This was the oath he swore to our father Abraham:  
to set us free from the hands of our enemies,  
free to worship him without fear,  
holy and righteous in his sight  
all the days of our life.

You, my child, shall be called the prophet of the Most  
High;  
for you will go before the Lord to prepare his way,  
to give his people knowledge of salvation  
by the forgiveness of their sins.

In the tender compassion of our God  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the  
shadow of death,  
and to guide our feet into the way of peace.

**BENEDICTUS****GOSPEL CANTICLE****Luke 1:46-55**

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Savior  
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:  
the Almighty has done great things for me,  
and holy is his Name.

He has mercy on those who fear him  
in every generation.

He has shown the strength of his arm,  
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,  
and has lifted up the lowly.

He has filled the hungry with good things,  
and the rich he has sent away empty.

He has come to the help of his servant Israel  
for he has remembered his promise of mercy,  
the promise he made to our fathers,  
to Abraham and his children for ever.

# INDICES

## INDEX OF PSALMS

2	16, 97	69:2-22, 30-37	199
3	98	82	211, 224, 238
8	69	88	42
13	127	84	191
16	70, 98	95	343
17,	128	98	221, 260
21:2-8, 14	71	100	207, 344
22:2-23	17	110:1-5, 7	110, 239, 276
24	279	111	81
27	177	112	82, 179
35:1-2, 3c, 9-19,		113	10, 159
22-23, 27-28	214	116:1-13	111, 264
38	19, 228	116:10-19	46, 145
40:2-14, 17-18	40	122	92, 146
42	219	126	167
45	129	127	93
46	165, 210, 263, 288	130	249, 289
51	204	140:1-9, 13-14	225, 250
54:1-6, 8-9	42	142	47
57	233, 258	146	11, 160
63:2-9	34	147:1-11	284
66	166, 192	147:12-20	235
67	344	149	36

## INDEX OF CANTICLES

Is 12:1-6	220, 259	Eph 1:3-10	83, 94, 112, 161, 194, 250
— 45:15-25	234	Col 1:12-20	146, 289
— 38:10-14, 17-20	283	Phil 2:6-11	11, 226, 265
Dn 3:57-88,	56 34	I Pt 2:21-24	48, 180, 240
Hab 3:2-4, 13a, 15-19	206	Rv 11:17-18; 12:10b-12a	211

## INDEX OF BIBLICAL READINGS

Lam 1:2, 12-13, 20-21a;		Phil 3:7—4:1, 4-9	72
2:13-19	131	Heb 2:9-18	133
Rom 5:8-11, 17-21; 6:1-11	21	— 9:11-22; 10:19-24	99
I Cor 1:26—2:15	168		

## INDEX OF NON-BIBLICAL READINGS

<b>Ambrose</b>		<b>John XXIII</b>	
On the Death of His Brother		<i>Inde a Primis</i> . . . . .	103
Satyrus . . . . .	280	<b>Paul of the Cross</b>	
<b>Augustine</b>		Letter . . . . .	186
Discourses . . . . .	243	Letters . . . . .	24, 28, 122, 179
Tracts on John . . . . .	268	Preface to the Primitive	
<b>Bonaventure</b>		Rule . . . . .	299
Work . . . . .	61	Spiritual Diary . . . . .	297
<b>Bl. Dominic of the Mother</b>		Spiritual Testament . . . . .	301
<b>of God</b>		<b>Pius XII</b>	
Letter to University Profes-		Encyclical Letter <i>Mystici</i>	
sors of Oxford . . . . .	118	<i>Corporis</i> . . . . .	270
Mariology . . . . .	115, 292	<b>Vincent Mary Strambi</b>	
Meditations on the Passion		First Pastoral Letter . . . . .	150
. . . . .	22, 201, 255	Life of Venerable Paul of	
Meditations on the Sorrows		the Cross . . . . .	184
of Mary . . . . .	134	Reflections . . . . .	26
<b>Gabriel of Our Lady of Sor-</b>		<i>The Month</i> . . . . .	101
<b>rows</b>		<i>The Treasures Which We</i>	
Letters . . . . .	74	<i>Have in Jesus Christ</i>	
<b>Gemma Galgani</b>		. . . . .	30, 51, 53, 216, 230, 253
Writings . . . . .	88		
<b>Bl. Isidore</b>			
Letters . . . . .	155		

## INDEX OF HYMNS

A derisive garland . . . . .	232	Hail, O wounds of	
Abroad the regal banners		Christ . . . . .	105, 223
fly . . . . .	45, 275	Hell listens with dread . .	287
All you who walk earth's		It is good for us . . . . .	68
dark-some ways . . . . .	172	Let the blessed in heaven	
As fellow citizens of Golgo-		honor her . . . . .	183
tha, watchful in prayer .	80	Let the crossroads sing	
At the cross her station		their songs . . . . .	109
keeping . . . . .	125	Look down from heaven,	
Come let us contemplate in		Paul . . . . .	158
awe . . . . .	218	Now let us sit and weep .	9
From highest heaven a		O blessed creator of the	
Mediator came . . . . .	55	world . . . . .	273
God created the human		O Christ nailed to the cross	40
race . . . . .	144	O Christ, the Lord of the	
Hail, Gabriel . . . . .	76	heavens . . . . .	209

O Cross, blessing upon the world . . . . .	39, 263	See, in shame the God of glory hangs . . . . .	14
O Gemma, flower of the Passion . . . . .	90	Sing, my tongue, the glorious battle . . . . .	15
O good beloved Jesus, I come to you . . . . .	65	See the vinegar and gall . . . . .	33
O Jesus, redeemer of all nations . . . . .	139	The fire of Paul's remarkable love . . . . .	164
O Lance, what words can . . . . .	60	The insignia of his violent death . . . . .	63
O Mary, royal virgin . . . . .	187	The limbs of his body, cut and bruised . . . . .	238
O Redeemer . . . . .	39	The unjust judge decrees . . . . .	257
O Redeemer of the world . . . . .	203	The Word that has existed eternally . . . . .	246
O, thou Mother, fount of love . . . . .	139	This man whom joyfully we revere as blessed . . . . .	152
O Virgin, before the beginning of time . . . . .	190	Virgin of all virgins best . . . . .	143
O Virgin, precious gem and royal diadem of Christ . . . . .	92	We celebrate in song . . . . .	248
O'erwhelmed in depth of woe . . . . .	32	When the crimson light of dawn begins to glow . . . . .	282
See how the Word of the Father . . . . .	57		

## INDEX OF SUPPLEMENTARY HYMNS

Alone, You Once Went Forth, O Lord . . . . .	317	In Valle Quisquis . . . . .	337
Approach, My Soul, the Mercy Seat . . . . .	318	In Your Minds . . . . .	311
Ave Maria . . . . .	339	Lift High the Cross . . . . .	321
Come Let Us Join Our Cheerful Songs . . . . .	319	Look Down from Heaven, Paul Our Holy Founder . . . . .	334
Crown Him with Many Crowns . . . . .	314	Lord, from the Depths I Cry to You . . . . .	316
Fight the Good Fight with All Your Might . . . . .	325	O Christ, Our Hope, Our Hearts' Desire . . . . .	323
For Our Sake, Christ Was Obedient . . . . .	309	O Come and Mourn . . . . .	333
Glory Be to Jesus . . . . .	327	O Paul, Hunter of Souls . . . . .	335
How Good the Name of Jesus Sounds . . . . .	320	O Sacred Head Sore Wounded . . . . .	330
In the Cross of Christ I Glory . . . . .	322	Salve Sancte Pater . . . . .	336
		'Take Up Your Cross,' the Savior Said . . . . .	329
		The Church's One Foundation . . . . .	326

<p>The Head That Once Was Crowned with Thorns 313</p> <p>The Moon Shines Bright 315</p> <p>The Royal Banners Forward Go . . . . . 308</p> <p>There Is a Green Hill Far Away . . . . . 331</p>	<p>There's a Wideness in God's Mercy . . . . . 328</p> <p>To Him Who Sits Upon the Throne . . . . . 324</p> <p>What a Sea of Tears and Sorrows . . . . . 332</p> <p>When I Survey the Wondrous Cross . . . . . 310</p>
---	--

## ALPHABETICAL INDEX OF CELEBRATIONS

### Proper Offices

<p>Blessed Virgin Mary Mother of Hope . . . . . 115</p> <p>Bl. Dominic of the Mother of God . . . . . 118</p> <p>Bl. Isidore of Saint Joseph (De Loor) . . . . . 155</p> <p>Gabriel of Our Lady of Sor- rows . . . . . 68</p> <p>Gemma Galgani . . . . . 86</p> <p>Our Lady of Sorrows . . 125</p> <p>Paul of the Cross . . . . . 158</p> <p>Prayer of Our Lord Jesus Christ in the Garden . 51</p>	<p>Precious Blood of Our Lord Jesus Christ . . . . 96</p> <p>Presentation of Mary . . 183</p> <p>Solemn Commemoration of the Passion of Our Lord Jesus Christ . . . . . 9</p> <p>The Glorious Wounds of Our Lord Jesus Christ 60</p> <p>Triumph of the Holy Cross . . . . . 122</p> <p>Vincent Mary Strambi . 150</p>
---	---

### Votive Offices

<p>Crucifixion and Death of Jesus . . . . . 253</p> <p>Face of the Suffering Christ . . . . . 243</p> <p>Jesus Is Condemned to Death . . . . . 198</p> <p>Jesus Is Crowned with Thorns . . . . . 228</p>	<p>Jesus Is Pierced with a Lance . . . . . 268</p> <p>Jesus Is Scourged . . . . . 214</p> <p>Jesus Rises in Glory from the Tomb . . . . . 279</p> <p>Our Lady of Sorrows . . 292</p> <p>Paul of the Cross . . . . . 297</p>
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## Evening Prayer

GOSPEL CANTICLE

Luke 1:46-55

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Savior  
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:  
the Almighty has done great things for me,  
and holy is his Name.

He has mercy on those who fear him  
in every generation.

He has shown the strength of his arm,  
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,  
and has lifted up the lowly.

He has filled the hungry with good things,  
and the rich he has sent away empty.

He has come to the help of his servant Israel  
for he has remembered his promise of mercy,  
the promise he made to our fathers,  
to Abraham and his children for ever.