

THE SACRAMENTARY



THE CONGREGATION OF THE PASSION OF JESUS CHRIST

**Provisional text for use in the
English-speaking countries of the Congregation
2020**

Scripture texts used in this work are taken from the NEW AMERICAN BIBLE, 1970
and The New American Bible, Revised Edition (NABRE), 2011.

Cum permissu:
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A NEW ENGLISH LANGUAGE PROVISIONAL TEXT OF THE PROPER MASSES OF THE PASSIONIST CONGREGATION

Our Passionist Proper

The elements which make up the liturgy which is proper to the Passionist Congregation are our Liturgical Calendar, the Passionist Missal and Lectionary, our own texts for the Liturgy of the Hours, and the rites of Vestition and Profession which are found in our *Ordo Professionis*. For each of these texts there is a Latin text approved by the Congregation for Divine Worship; this text is known as the *Editio Typica*. There are also texts in various languages which are normally translations from the Latin text.

The English books “The Sacramentary of the Congregation of the Passion” and “The Lectionary of the Congregation of the Passion” were produced in 1977 and were based on the 1974 Latin *Editio Typica*. As the *Editio Typica* did not assign specific readings to each of the Votive Masses, the English lectionary followed the choice of readings given in the Italian *Messale Proprio* (1975).

Background to the new Provisional English Translation

Since 1977 there have been a number of beatifications and canonizations of Passionist religious, for whose feasts new liturgical texts have been written. Most, although not all, of these have been translated into English but are not always readily available to communities in the English-speaking parts of the Congregation. To remedy this issue, Fr Lawrence Rywalt suggested to the then General, Fr. Ottaviano D’Egidio, that a new English edition of the Missal be produced which would include these new texts and that at the same time the opportunity be taken to revise the translation where necessary. However, this conversation took place against the backdrop of the new English translation of the Roman Missal (Third Edition) which was about to be introduced.

With this in mind, by a letter of 11 February 2012 Fr Ottaviano D’Egidio, then Superior General, set up a task force, comprising Frs Paul Francis Spencer and Lawrence Rywalt, to “revise and update the English translation of our Passionist Propers for the Holy Eucharist”. The terms of reference of the task force were explained in this way:

The mission of this task force is therefore to revise the already translated texts of our Passionist Masses in English, to which must be added the texts corresponding to newly beatified and canonized Passionists as yet un-translated, which work must be in accord with the new norms of the *ratio translationis* for the English language set by the Congregation for Divine Worship and Discipline of the Sacraments.

The “small task force” had a first meeting to gather information and examine the work to be done. The officials at the Vatican explained that the new translation would have to be based on the Latin *Editio Typica* and be carried out in accordance with the norms of *Liturgiam Authenticam* (2001), in the style of the new Roman Missal. Where texts used in our Proper, including Biblical texts such as Entrance or Communion Antiphons, were already to be found in the Roman Missal, the translation in the Roman Missal was to be used.

In the context of the new Roman Missal, *Liturgiam Authenticam* and the *Ratio Translationis*, the project became not simply a revision of an existing English translation but rather a completely new translation from the Latin *Editio Typica*, whose style would be that of the new Roman Missal.

The document *Liturgiam Authenticam* sets out “to consider anew the true notion of liturgical translation in order that the translations of the Sacred Liturgy into the vernacular languages may stand secure as the authentic voice of the Church of God” (n. 7). As well as giving general principles and norms on the translation of liturgical texts, it also gives guidance on vocabulary, syntax, style and literary genre. All of this is developed in much greater detail for the English language in the *Ratio Translationis*. Towards the end of *Liturgiam Authenticam*, there is also specific guidance for religious congregations (n. 128-130), explaining how to proceed in seeking approval for a translation and what to do if the congregation is working in countries where different versions of the Bible are in use for the Lectionary.

The new prayers in the 1974 *Proprium Missarum* were compiled by a Commission which had no liturgist among its members. The more recent prayers for Passionists who have been beatified or canonized since 1974 were provided by the Postulator General of the time; in most cases this was Fr Carlos Lizarraga. It would seem that in many cases the prayer was composed in a modern language (Italian or Spanish) and then translated into Latin. Some of the prayers in the *Editio Typica* seem more devotional than liturgical or biblical in nature or reflect the spirituality or theology of a particular and relatively recent historical period.

Given the quality of some of the original texts and the requirement to translate them according to “formal adherence” rather than “dynamic equivalence”, the task force favored a revision of the *Editio Typica* before a new translation according to the *Ratio Translationis* would be carried out, which meant that the original project did not proceed.

However, in the interim, Pope Francis issued a motu proprio, *Magnum Principium*, on September 9, 2017, and consequently the status of *Liturgiam Authenticam* has been called into question. Currently it is not clear if its norms and guidelines are still in force and if so, to what degree. From all that has been said, *Liturgiam Authenticam*'s translation principles are still applicable for a “faithful” ritual text. However, the procedures and work to achieve a final product outlined in the Fifth Instruction are no longer entirely applicable. Since this is still an unresolved issue at the level of the Vatican, at this time it would be unwise for us Passionists to proceed with any translation that would eventually need to be submitted to the Congregation for Divine Worship for approval.

Therefore, in order to respond to the immediate need for a collection of our more recent texts in English, a *provisional* text of the existing English language Proper Missal was produced, gathering together the already approved texts for the Masses of those Religious who have been beatified and canonized since 1977, and translating any texts which are not already available in English from the Italian texts, such as the full Mass text for St. Charles and inserting them into the 1977 edition. Additionally, extended biographical introductions were translated and inserted into the texts, including introductions for the Votive Masses of Passion. The Votive Masses of the Passion were also re-ordered according the numeration used in the *Calendarium Proprium* of the Congregation. Finally, the proper texts of the Mass, eg. The Sanctus has been adjusted in accord with the Third Typical Edition of the Roman Missal (2011).

This *provisional* text can be used in the communities until a definitive new English translation is prepared and approved.

The General Secretariat
Retreat of Sts. John and Paul
Rome

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

I. MOVABLE FEASTS

Friday before Ash Wednesday:

**SOLEMN COMMEMORATION OF THE
PASSION OF OUR LORD JESUS CHRIST..... Solemnity**
Titular Feast of the Congregation

Tuesday before Ash Wednesday:

THE PRAYER OF OUR LORD JESUS CHRIST IN THE GARDEN.....Memorial

Friday after the Second Sunday of Easter:

THE GLORIOUS WOUNDS OF OUR LORD JESUS CHRIST..... Memorial

II. NONMOVABLE FEASTS

January 5: **ST. CHARLES HOUBEN, *religious and priest*.....Memorial**

February 27: **ST. GABRIEL POSSENTI, *religious*.....Feast**

May 16: **ST. GEMMA GALGANI, *virgin*..... Memorial**

June 12: **BLESSED LORENZO MARIA SALVI, *religious and priest*.....Optional Memorial**

July 1: **THE PRECIOUS BLOOD OF OUR LORD JESUS CHRIST.....Feast**

July 6: **ST. MARIA GORETTI, *virgin and martyr*..... Optional Memorial**

July 9: **BLESSED VIRGIN MARY, MOTHER OF HOLY HOPE.....Optional Memorial**

July 24: **BLESSED NICEFORO DIEZ TIJERINA AND COMPANIONS,
religious (Brothers, clerics and priests) and martyrs.....Optional Memorial**

August 26: **BLESSED DOMINIC BARBERI (of the Mother of God) *religious and priest*....Memorial**

September 14: **THE EXALTATION OF THE HOLY CROSS..... Feast**

September 15: **OUR LADY OF SORROWS Feast**
Patroness of the Congregation

September 24: **ST. VINCENT MARY STRAMBI, *religious and priest*..... Memorial**

- October 6: **BLESSED ISIDORE DE LOOR**, *religious*..... Optional Memorial
- October 9: **ST. INOCENCIO CANOURA**, *religious, priest and martyr*..... Memorial
- October 19: **ST. PAUL OF THE CROSS**, *Founder, religious and priest***Solemnity**
- November 3: **BLESSED PIO CAMPIDELLI**, *religious*.....Optional Memorial
- November 13: **BLESSED EUGENE BOSSILKOV**, *religious, bishop and martyr*... Optional Memorial
- November 18: **BLESSED GRIMOALDO SANTAMARIA**, *religious*..... Optional Memorial
- November 21: **THE PRESENTATION OF THE BLESSED VIRGIN MARY**.....Memorial
- December 9: **BLESSED BERNARD MARY SILVESTRELLI** Optional Memorial
religious and priest

SOLEMN COMMEMORATION OF THE PASSION OF OUR LORD JESUS CHRIST

Solemnity

Titular Feast of our Congregation

Saint Paul of the Cross, by means of a letter of 27 September 1758, asked several religious to compose the Office of the Solemnity of the Passion. Fr. Tommaso Struzzieri re-edited the text. The wish of Clement XIV to extend this office to the entire Church delayed the final approval, which was granted on 10 January 1776, several months after the death of our Holy Father. As the titular feast of our Congregation, it was always celebrated with great solemnity as an expression of our charism and our mission in the Church.

The Passion, in its widest sense, begins with the Incarnation and ends with the ignominy of the Cross (Phil.2:6-8; cfr. Heb. 13:13). It is the work of the Trinity: the Father, who "so loved the world that he gave his only begotten son" (John 3:16); the Son, who, "having loved his own who were in the world, loved them to the end" (Jn. 13:1); the Holy Spirit, whom the Son sends from the Father (John 15:26), at the hour of his glorification (Jn.7:39; 19:30). Each time, then, that we eat the bread and drink the chalice, we proclaim the Lord's death until he comes (1Cor.11:26). To remember the Passion of the Lord means "always carrying about in the body the dying of Jesus, so that the life of Jesus may also be manifested in our body." (2Cor.4:10).

Vigil Mass

(This Mass may be used on Thursday evening before Ash Wednesday, either before or after Evening Prayer I of the Solemn Commemoration of the Passion of our Lord Jesus Christ).

Entrance Antiphon I have a baptism to receive. What anguish I feel till it is over! (Lk.12:50)

The Gloria is said.

COLLECT

**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 in the unity of the Holy Spirit,
one God, for ever and ever.**

The Creed is said.

Prayer of the Faithful

**PRAYER OVER
THE OFFERINGS**

**Lord,
look with favor on these sacrificial gifts,
and grant that through this sacrament of the
Passion of your Son we may grow in holiness
of life.**

Through Christ our Lord.

PREFACE (as in the Mass during the day)

Communion Antiphon *The Son of Man has come to give his life in ransom for the many. (Cf. Mk 10:45)*

**PRAYER AFTER
COMMUNION**

**Let us pray.
Almighty God,
in these holy mysteries we have proclaimed
the death of your Son.
Deepen our faith in the triumph of his cross,
and its gift of everlasting life.
We ask this through Christ our Lord.**

MASS DURING THE DAY

ENTRANCE ANTIPHON

We preach Christ crucified, Christ the power of God and the wisdom of God.
(Cf. 1 Cor 1: 23-24)

or:

Christ suffered for you in just this way and left you an example,
to have you follow in his footsteps. (1 Pt. 2:21)

COLLECT

**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.**

**Through our Lord Jesus Christ,
your Son, who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.**

ALTERNATIVE COLLECT

**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.
Through Christ our Lord.**

ALTERNATIVE COLLECT

**Almighty Father of our Lord Jesus Christ,
you sent your only Son into the world
to reconcile all things in himself
through his blood shed on the cross.
Strengthen us by the power of his death,
that we may live in union with you
and so enter into the kingdom of your promise.
Through Christ our Lord.**

Profession of Faith

PRAYER OVER THE OFFERINGS

Lord,
look with favor
on the gifts we consecrate to your glory.
Give us fidelity in your service
and joy in suffering with your Son,
who gave himself in sacrifice
for the redemption of the world.
Through Christ our Lord.

PREFACE

The Lord be with you.
And with your spirit.

Lift up your hearts.
We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right and just.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.

So great was your love for the world
that you sent your only Son,
Jesus Christ our Lord.

He loved us to the end,
even to death on a cross.

He asked forgiveness from you, Father,
for his executioners.

He gave us his own Mother to be our Mother also.

Into your hands, Father,
he entrusted his spirit
and so brought to perfection
the sacrifice of our redemption.

He revealed to us
your infinite love for us
and, in the power of his resurrection,
gave us the gift of everlasting life.

And so, with all the choirs of angels in heaven, we proclaim
your glory and join in their unending hymn of praise:

Holy, holy, holy Lord, God of hosts,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Communion Antiphon: Rejoice, in the measure that you share Christ's sufferings,
when his glory is revealed, you will rejoice exultantly. (1 Pt 4:13)

**PRAYER AFTER
COMMUNION**

Lord,
we have received the sacrament
that gives us everlasting life.
Cleanse and renew our hearts
on this solemnity in honor of Christ's Passion,
so that we may complete his sufferings
for the sake of the Church, which is his body.
Through Christ our Lord.

**SOLEMN BLESSING
PRAYER OVER THE PEOPLE**

God, the Father of mercies,
has redeemed the human race
through the Passion of his only Son.
May he pour out his abundant blessings
as you follow Christ Crucified
under the guidance of Saint Paul of the Cross.....**R. Amen**

As you stand at the foot of the Cross
and contemplate the depth of his love,
may he cleanse your hearts from all evil
and lead you to perfect holiness.....**R. Amen**

As you seek to live in the presence of Christ Crucified,
sharing in this great mystery of salvation,
may you share also in his resurrection.....**R. Amen**

May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.....**R. Amen**

THE PRAYER OF OUR LORD JESUS CHRIST IN THE GARDEN

Memorial

The texts of this celebration were composed in 1775 and introduced in our Congregation in 1828. Jesus not only teaches us how to pray, but he is also the source and model of our prayer. The most important moments of his ministry are marked by prayer (Lk.3:21; 5:16; 6:12; 9: 18-28; 11:1). Before entering into his Passion he asks his disciples to pray with him (Mt.26:40); but they cannot stay awake, leaving him alone in his agony. Jesus, during the night in Gethsemane relied on his Father: "He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground." (Lk.22:44). However, he trusted in the will of the Father: "Not my will, but yours be done" (Luke 22.42). "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him." (Heb.5:7-9)

ENTRANCE ANTIPHON

Father, if it is your will, take this cup from me;
yet not my will but yours be done. (Lk 22:42)

or:

Hearken, O God, to my prayer, turn not away from my pleading;
give heed to me, and answer me.

I rock with grief and am troubled at the voice of the enemy
and the clamor of the wicked. (Ps 55:2-3)

COLLECT

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.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

Father of mercies,
in his agony, your Son cried out to you,
and you heard his prayer because of his obedience.
Keep before our eyes
the image of Jesus in his agony,
faithful to prayer and obedient even to death,
so that in our trials and temptations
we too may be found obedient,
in the sure hope of your fatherly consolation.
Through Christ our Lord.

**PRAYER OVER
THE OFFERINGS**

**Lord,
your Son taught us how to pray.
By the power of this holy sacrifice, keep us
faithful to his teaching, so that at the hour of
our death, he may find us freed from sin
and awaiting his coming.
Through Christ our Lord.**

Preface of the Passion of Our Lord III

Communion Antiphon

*My heart is nearly broken with sorrow.
Remain here and stay awake with me. (Mt 26:38)*

**PRAYER AFTER
COMMUNION**

**God of compassion,
you have refreshed our spirit
with food and drink from heaven.
May we draw new strength from the
prayer of your Son,
so that we may be faithful in serving you
and full of love for all your children.
Through Christ our Lord.**

THE GLORIOUS WOUNDS OF OUR LORD JESUS CHRIST

Memorial

The liturgy of the Lord's Glorious Wounds, already implicitly celebrated in the more ancient liturgy of the Lance and Nails, soon achieved its own autonomy. Clement XIV granted it to the Congregation of the Passion on 15 January 1773.

The identity of the risen Christ with Christ crucified is highlighted in the accounts of the appearances in Luke and John through the wounds of the Passion that the risen Lord invites the disciples to "touch" in order to recognize him. When he appears to the eleven, gathered on Easter Sunday evening in Jerusalem, Jesus reassures them saying: "'Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have.' And as he said this, he showed them his hands and his feet." (Lk.24:39-40). The disciples of Jesus experienced a real body, though glorified, not a ghost. The same realism is found in the Gospel of John: "On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord." (Jn. 20:19-20). Eight days later, to Thomas, who wanted to put his finger in the mark of the nails and his hand in his side in order to believe, Jesus says: "'Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.' Thomas answered and said to him, 'My Lord and my God!'" (Jn. 20:27-28). It is an experience of faith that the community of John witnessed and proclaimed: "What we looked upon and touched with our hands concerns the Word of life... we have seen it and testify to it." (1Jn.1:1-2).

In addition to something real it is, however, a "spiritual body" (1Cor.15:44) and is no longer subject to corruption and death. "We know that Christ, raised from the dead, dies no more; death no longer has power over him." (Rm.6:9). "If there is a natural body, there is also a spiritual one. So, too, it is written, 'The first man, Adam, became a living being,' the last Adam a life-giving spirit. (1Cor.15:44-45). In fact, Christ "died for all; therefore, all have died. He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised. Consequently, from now on we regard no one according to the flesh; even if we once knew Christ according to the flesh, yet now we know him so no longer. So, whoever is in Christ is a new creation: the old things have passed away; behold new things have come." (2Cor.5:14-17).

Entrance Antiphon

Examine my hands. Put your hand into my side.
Do not persist in your unbelief but believe! Alleluia. (Cf. Jn 20:27)

COLLECT

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

**PRAYER OVER
THE OFFERINGS**

**Lord,
in this memorial of our redemption
through the wounded body of Christ,
accept this sacrifice of adoration
which unites us to the Passion of your Son,
who is Lord for ever and ever.
Through Christ our Lord.**

Easter Preface III

Communion Antiphon

Look at my hands and my feet; it is really I, alleluia. (Lk 24:39)

**PRAYER AFTER
COMMUNION**

**Lord, our God,
you have refreshed us
with the food and drink of eternal life.
As we contemplate the glorious wounds
of your Son, Jesus Christ,
imprint them in our hearts and in our actions.
Through Christ our Lord.**

SAINT CHARLES HOUBEN

Religious and priest

Memorial

Saint Charles of Mount Argus (of Saint Andrew) (John Houben) was born at Munstergeleen (The Netherlands) on 11 December 1821. He entered the Passionist Novitiate at Ere, Tournai (Belgium) in 1845. He made his religious profession on 10 December 1846 and was ordained to the priesthood on 21 December 1850. He was appointed to the Passionists' new English foundation in 1852, shortly after the death of Passionist Blessed Dominic Barberi. Following the example of Blessed Dominic, an apostle of Ecumenism, Charles worked hard for the good of souls and the unity of the Church, first in England and later in Ireland, where he died with a great reputation for holiness on 5 January 1893. A man of great prayer, in the style of Saint Paul of the Cross and the first Passionists, he was noted more for his apostolate of blessing and hearing confessions than for his preaching. He was beatified by Pope John Paul II on 16 October 1988 and canonized by Pope Benedict XVI on 3 June 2007.

Entrance Antiphon

The Spirit of the Lord is upon me,
because he has anointed me to bring glad tidings to the poor.
He has sent me to proclaim liberty to captives. (Lk. 4:18)

COLLECT

**O God,
Saint Charles of Mount Argus gave himself
wholly to the service of others
and brought healing to those who were
wounded by sin and suffering.
Grant that, following his example,
we too may spend our lives
helping and caring for our brothers and sisters.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, forever and ever. Amen.**

PRAYER OVER THE OFFERINGS

**Receive our gifts, O Father,
on this memorial of the infinite love of your Son,
and through the intercession of Saint Charles
grant that we may generously serve you
and our brothers and sisters.
Through Christ our Lord.**

PREFACE

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

**Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks.**

**In Saint Charles of Mount Argus, whom you called to keep
alive the memory of the Passion of your Son,
we celebrate the marvelous initiative of your love.
You gave him insight and wisdom and filled him with
outstanding gifts of healing, hope and reconciliation.**

**By contemplating the supreme love of
Christ Crucified, he developed a spirit of prayer,
love for poverty, the desire for goodness
and compassion for the suffering.**

**You made him a spiritual guide and,
by his word and his example,
brought back innumerable sinners to your love.**

**You entrusted him with the mission
of reminding your people to fix their gaze
on the Passion of Jesus Christ, our Lord.**

**And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:**

**Holy, holy, holy Lord, God of hosts,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Communion Antiphon

“No one has greater love than this, to lay down one's life for one's friends,”
says the Lord. Jn. 15:13

PRAYER AFTER COMMUNION

**Lord,
may this holy meal sustain us
so that by the example of
Saint Charles of Mount Argus
may we give witness in our thoughts
and actions to the light of your truth
and to the love we bear
toward our brothers and sisters.
Through Christ our Lord.**

READINGS

First Reading	Is 61:1-3
Responsorial Psalm	Ps 88: 2-5, 21-22. 25.27.
Gospel	Mk 16:15-20

SAINT GABRIEL POSSENTI (of Our Lady of Sorrows)

Religious

Feast

Saint Gabriel was born at Assisi in the Umbria region of Italy in 1838. While very young, he attended school at Spoleto and seemed to be strongly attracted to secular life. 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 del Gran Sasso in Abruzzo on 27 February 1862.

Near his tomb, there arose a large shrine, 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 Abruzzo region of Italy.

Entrance Antiphon **The eyes of the Lord look favorably upon him;
he raises him free of the vile dust,
lifts up his head and exalts him to the amazement of the many
and they gave honor to God. (Sir 11:13)**

or:

**My servant followed me with his whole heart,
doing only what pleased me. (I Kings 14:8)**

The Gloria is recited.

COLLECT

**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.
Through our Lord Jesus Christ, your Son
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

ALTERNATIVE COLLECT

**Lord God,
you gave Saint Gabriel
a special privilege of entering into the
Passion of your Son
and the compassion of his Virgin Mother.
Teach us to contemplate with his eyes
the very mystery of salvation
and to grow in love in the spirit of joy.
Through Christ our Lord.**

**PRAYER OVER
THE OFFERINGS**

Lord,
by your gift, Saint Gabriel died to this world and to sin.
As we offer you these sacrificial gifts,
we pray that we too, may give ourselves wholly to you
and live only for your glory.
Through Christ our lord.

PREFACE

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
and to praise you for your gifts as we contemplate your
saints in glory.

We praise you for the wonders of your love
in raising up Saint Gabriel
to be such an example of holiness in your Church.

His heart was on fire with love
for the Blessed Virgin Mary
in her compassion for your Son.

He grew in devotion to the Mother of Sorrows
standing at the foot of the cross and sharing in the
Passion of your Son.

He learned to give himself to you, Father,
in heartfelt love.

In our unity with him,
we seek his fellowship
and place our trust in his prayer for us
as we look forward in hope to the city
that lasts forever.

And so, with all the choirs of angels in heaven,
we proclaim your glory and join in their
unending hymn of praise:

Holy, holy, holy Lord, God of hosts,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Communion Antiphon

Here I stand, knocking at the door. If anyone hears me calling and opens the door,
I will enter his house and have supper with him and he with me. (Rev 3:20)

or:

If anyone would serve me, let him follow me;
where I am, there will my servant be. (Jn.12:26)

PRAYER AFTER COMMUNION

**Lord Jesus,
in this banquet of salvation,
our hearts have been filled with joy
through communion with your body and blood,
which you received from your ever-virgin Mother.
On this feast of Saint Gabriel,
accept our thanksgiving from the hands of Mary
as she stands before you in glory
where you live and reign for ever and ever.**

SAINT 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 pursue 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, 11 April 1903.

Entrance Antiphon

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. (Gal 6:14)

COLLECT

**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
in the unity of the Holy Spirit,
one God for ever and ever.**

PRAYER OVER THE OFFERINGS

**Lord,
we offer you this spotless victim
in honor of Saint Gemma the virgin.
Give us always a clean heart and a spirit
of reverence as we gather round this altar.
Through Christ our Lord.**

Communion Antiphon

Rejoice in the measure that you share Christ's sufferings.
When his glory is revealed you will rejoice exultantly. (1Peter 4:13)

**PRAYER AFTER
COMMUNION**

**Lord,
you have fed us with the bread of heaven.
Grant that we may die to this world and live
for Christ alone,
by following in the footsteps of St. Gemma.
Through Christ our Lord.**

BLESSED LORENZO MARIA SALVI

Religious and priest

Optional Memorial

Blessed Lorenzo Maria Salvi (of Saint Francis Xavier) was born in Rome on 30 October 1782. He died in Capranica (Viterbo) 12 June 1856. Bl. Lorenzo was professed as a Passionist on 20 November 1802 and was ordained to the priesthood 29 December 1805. As superior he was most prudent in leading the community. Following in the footsteps of Our Founder, Saint Paul of the Cross, his principle apostolate was that of itinerant missionary. Blessed Lorenzo was also untiring in promoting devotion to the Holy Childhood of Jesus on every occasion by work, example and through his many writings. He was beatified by Pope John Paul II on 1 October 1989. He is buried in the Passionist church of Sant'Angelo, Vetralla (Viterbo, Italy).

COLLECT

**Lord, you granted Blessed Lorenzo Maria
an intense and penetrating knowledge
of the mystery of your Word made flesh
through his devout contemplation of the Child Jesus;
through his intercession grant that we, too,
walking in the ways of spiritual childhood,
may come to eternal life in your Son,
who lives and reigns with you
in the unity of the Holy Spirit
one God, forever and ever.**

THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

Feast

For the Bible "blood is life" (Dt.12:23) and thus has the power of expiation (Lv.17:11; see Heb.9:22). God established a blood pact with Israel, namely his life for the life of the community, as it was understood in the rituals of pouring blood on the altar and then sprinkling the people (Ex.24:6-8). If the blood of animals, "can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God.?" (Heb.9:14). The sacrifice of Calvary, anticipated sacramentally in the Eucharist, is the "New Covenant" (Lk.22:20), offered by the Father to humanity, in the blood of his Son, "shed for many for the forgiveness of sins" (Mt 26:28). God, in fact, established that Jesus would be "expiation through faith, by his blood, to prove his righteousness because of the forgiveness of sins previously committed." (Rm.3:25). "Realize that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb." (1Pt.1:18-19). The Fathers of the Church saw in the water and the blood flowing from the pierced side of Jesus Crucified (Jn.19:34) the symbols of the sacraments of the Church and of the Holy Spirit.

Devotion to the Precious Blood of Jesus developed mainly in the 17th and 18th centuries, and is deeply rooted in Scripture, in the tradition of the Church and in the spirituality of Saints. Saint Catherine of Siena exhorted becoming "inebriated by this blood, burned and consumed in sweet, divine Charity" (Letter XXIX). The "sober intoxication of the Spirit" (*Splendor paternae gloriae*, Saint Ambrose, verse 6), evoked by the Fathers, is taken up again by the ancient prayer "Anima Christi". This prayer asks that the "blood of Christ, inebriate me. Water from the side of Christ, wash me." The blood that intoxicates, prefigured in the cup that overflows and the wine that gladdens the heart of man (Ps.22:5; 103:15), is the Spirit of Christ which cleanses us from sin and enable us to be born again from above (Jn.3:5, cfr.7:37-39).

The spirituality of Saint Paul of the Cross echoes many themes of this devotion: "Oh, dear Jesus! Let me drink from your blessed Side the living water of your holy love!" (Letter to Teresa Palozzi). Saint Vincent Strambi, at the request of Saint Gaspare del Bufalo, the Founder of the Missionaries of the Precious Blood, wrote a book on the month of June dedicated to the Blood of Jesus. The feast, already celebrated in some Institutes, was granted to the Passionists in 1773. Pius IX extended the feast to the whole Church (1849), Pius X established the date on 01 July (1914) and Pius XI, commemorating the Jubilee of Redemption (1934), elevated the feast to the rank of solemnity. Paul VI (1969) combined the feast with the "Solemnity of the most holy Body and Blood of Christ"; however, he granted those congregations with the title of the Blood of Christ the faculty to continue to celebrate the feast on 01 July .

Entrance Antiphon

With your blood you purchased for God men of every race and tongue, of every people and nation. You made of them a kingdom to serve our God. (Rev 5:9-10)

COLLECT

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.
Through our Lord Jesus Christ,
your Son
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

**PRAYER OVER
THE OFFERINGS**

Lord,
as we offer you these sacrificial gifts,
may we draw near to Jesus,
the Mediator of the New Covenant,
and be sprinkled anew with his blood,
the price of our salvation.
Through Christ our Lord.

PREFACE

The Lord be with you.
And with your spirit.

Lift up your hearts.
We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right and just.

Father, all powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
You sent him into the world to be our lamb of sacrifice.
He came to seek out the lost sheep, to free us
from the powers of darkness
and to wash us clean in his precious blood.
Those who have washed their garments
in the blood of the lamb will be his companions
and share in everlasting glory.
Through Christ, the choirs of angels
and all the powers of heaven
praise and worship your glory.

**May our voices blend with theirs
as we join in their unending hymn:**

**Holy, holy, holy Lord, God of hosts,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Communion Antiphon

**Is not the cup of blessing we bless a sharing in the blood of Christ?
And is not the bread we break a sharing in the body of Christ? (1Cor. 10: 16)**

**PRAYER AFTER
COMMUNION**

**Lord,
you have renewed us
with the bread and cup of salvation.
Bathe us in the blood of our Savior,
the fountain of water
welling up to give us eternal life.
Through Christ our Lord.**

or:

**Almighty God,
you have renewed our strength
with food and drink from heaven.
Guard us from evil and keep us in peace,
for you have redeemed us
through the precious blood of your Son,
who is Lord for ever and ever.**

SAINT MARIA GORETTI

Virgin and martyr

Optional Memorial

Saint Maria Goretti was born in Corinaldo (Ancona, Italy) on 16 October 1890, the eldest of five children of a family of farmers who for business reasons were forced to relocate to the area of Le Ferriere di Conca in the Pontine Marshes, at Nettuno (Rome). Especially after her father's death due to malaria in 1900, Maria became the precious and irreplaceable support of her mother in household chores that included the education of her sisters and brothers. Additionally, she attentively and lovingly cared for children of the neighbouring families when the adults left the house to work in the fields.

Maria grew up loving virtue and with horror toward sin. She persistently asked her mother to make her First Communion which she did on 16 June 1901. It was the Eucharist together with daily prayer that gave the young girl the strength to face martyrdom on 5 July 1902.

Not wanting to offend God by sin, she vigorously and consciously opposed the insane sexual demands of Alessandro Serenelli, a young 19-year-old neighbor, who threatened her at knifepoint. With savage fury, Maria was fatally wounded by fourteen stab wounds and was left to die in a pool of blood. The next day she died in the hospital of the city of Nettuno, having forgiven her slayer. "For the love of Jesus, I forgive him", said the heroic girl, "and I want him to be with me in Paradise". The murderer was released from prison in 1928. He asked forgiveness of the mother of the little martyr and was reconciled with her on Christmas night.

Pope Pius XII declared Maria Goretti "Blessed" in 1947 and in 1950 he canonized her. Present at the canonization were her mother, Assunta, her two sisters and her brother, and also her murderer, Alessandro Serenelli. The body of the young martyr is venerated in the Shrine of the Madonna delle Grazie in Nettuno, a destination for many pilgrims and devotees. The Shrine is entrusted to the pastoral ministry of the Passionists who prepared her for First Holy Communion and oversaw the process of her beatification and canonization.

COLLECT O God, author of innocence and lover of chastity,
who bestowed the grace of martyrdom
on your handmaid, the Virgin Saint Maria Goretti,
in her youth,
grant, we pray, through her intercession,
that, as you gave her a crown for her steadfastness,
so we, too, may be firm
in obeying your commandments.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, forever and ever.

THE BLESSED VIRGIN MARY MOTHER OF HOLY HOPE

Optional Memorial

For the Apostle Paul, hope is one of the dimensions of love that "hopes all things" (1Cor.13:7). The solidity of Christian hope is, in fact, rooted in love that *"does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us.*" (Rm.5:5). Pagans are "hopeless" (1Thes.4:13), while Christians have been given *"a new birth to a living hope through the resurrection of Jesus Christ from the dead."* (1Pt.1:3). Christian hope is *"an anchor of the soul, sure and firm."* (Heb.6:19), a *"measuring cord"* (Ps.130:5; see Ez.47:3) stretched between earth and heaven, founded in God (cf. Ps.62:6; 71:5; 1Pt1:21) and in Christ "our hope" (1Tm.1:1). On the Cross he became "Lord" and "hope of glory" (1Cor.2:8; Col.1:27) for all believers.

In addition to the figure of Jesus, tradition has also glimpsed in the hymn to wisdom of Sirach 24, the Virgin Mary, called "Mother of Holy hope" (Sir.24:24, Vulgate). Mary "is the Mother of the Holy Hope because she bore the one in whom is the hope of all the elect of God" (Albertus Magnus, *De natura boni*). She is the shining image not only of the hope of Israel, but of every Christian. Vatican II developed the doctrine on Mary within that of Christ and the Church. The last part of Lumen Gentium describes the eschatological pilgrimage of believers, on which Mary shines "as a sign of sure hope" (VIII, V, 68).

The Conciliar statements recall the verses of Dante, inserted in the liturgy: *"Here unto us thou art a noonday torch of Charity; and down below 'mong mortal men, thou art a living fount of Hope."* (Paradiso, XXXIII, 10-12). The liturgy of the Nativity of Mary refers to her as "the hope and dawn of salvation for the world» (Prayer after communion, 8 September), while Marian piety greets her as "our hope" (Salve Regina). Since the time of Saint Paul of the Cross devotion to Mary, the Mother of Holy Hope, has been rooted in the spirituality of the Congregation. Fr. Thomas Struzzi, his companion, always carried with him while preaching missions, this image of the Virgin Mary with the Christ Child, both showing the cross. Fr. Giovanni Battista Gorresio, successor to the Founder as Superior General of the Congregation, continued this devotion. The image adorns the rooms of many religious and this title of our Lady, together with that of the Presentation and our Lady of Sorrows is one of the titles that characterize Passionist Marian spirituality.

Entrance Antiphon

Let us confidently approach the throne of grace to receive mercy and favor and to find help in time of need. (Heb.4:16)

COLLECT

**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.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

**PRAYER OVER
THE OFFERINGS**

**Lord,
accept these gifts from our loving hearts in honor of Mary,
our Mother and yours,
in whose intercession with you
we place our hope.
Through Christ our Lord.**

Preface of the Blessed Virgin Mary III

Communion Antiphon

**Blessed are you, O Mary, because you trusted that the Lord's
words to you would be fulfilled. (Lk 1:45)**

or:

**Let us learn to live justly and devoutly in this age as we await our
blessed hope, the appearing of the glory of our great God.
(Titus 2:12-13)**

**PRAYER AFTER
COMMUNION**

**Eternal Father,
you have nourished us with the Body and
Blood of your only Son, born of the Virgin
Mary. May we who honor the Mother of our
hope come to share with her
the blessings that are our hope.
Through Christ our Lord.**

BLESSED NICÉFORO DIEZ AND 25 COMPANIONS

Religious (Brothers, clerics and priests) and martyrs

Optional Memorial

Blessed Nicéforo Diez Tejerina, Provincial Superior and his twenty-five companions, sealed their fidelity to the Lord and to their Passionist vocation with the sacrifice of their lives during the Spanish Civil War. None of them had ever been involved in politics; however, they lived in a climate of social instability and fierce hatred against the Church and they became innocent victims. During the night of 21-22 July 1936, they were violently driven from the monastery of Daimiel, which is annexed to the shrine dedicated to "Christ the light", (Ciudad Real, Spain). Before leaving the house they gathered in the Church for their last and most poignant community gathering.

The Provincial Superior took the ciborium with the consecrated hosts and addressed the community with moving words of encouragement and hope. His voice was like a balm in the hearts of the religious. "Citizens of Calvary", he said, "this is our Gethsemane. At the prospect of painful death, our human nature is terrified and distressed; but Jesus is with us. I am going to give you the One who is the strength of the weak. Jesus at the beginning of his Passion was comforted by an angel; we are comforted and supported by Jesus himself. Soon we will be with Him. Citizens of Calvary let us die for Him. I have the task of encouraging you, yet I feel encouraged by your example." All the religious received sacramental absolution and the Eucharist with devotion. Then they proceeded strong and serene towards martyrdom. In the following days they were killed in "hated for the faith", in various groups and in different places. The first group suffered martyrdom on 23 July and the last on 23 October.

The Passionists of Daimiel are celebrated as martyrs of a religious community as a whole, in its various components: the provincial superior, the local superior, student Director, four other priests, fifteen young students with their professors, and four religious Brothers.

Nicéforo and his companions, beatified by John Paul II on 01 October 1989, are the first martyrs of the Passionist Congregation to be elevated to the honors of the altar. The date of 23 (24) July was chosen for the liturgical commemoration because it was the day on which the first group suffered martyrdom, led by the Provincial Superior, Nicéforo Diez.

Entrance Antiphon

These are the saints
who were victorious in the blood of the Lamb;
and in the face of death they did not cling to life;
therefore they are reigning with Christ forever.

(Rev. 12:11)

COLLECT

**Father, strength and reward of martyrs,
you gave Blessed Nicéforo and his companions
the grace of sharing in the Passion of Christ.
Grant that by imitating their example,
we, too, may courageously persevere
in constantly professing our faith.**

**Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, forever and ever.**

PRAYER OVER THE OFFERINGS

**Lord, receive the gifts of your people,
in memory of Blessed Nicéforo and his companions.
May the Eucharist
that made them strong in their martyrdom
obtain for us dignity and patience in the trials of life.
Through Christ our Lord.**

PREFACE from the common of martyrs.

Communion Antiphon

**“No one has greater love than this, to lay down
one's life for one's friends,” says the Lord. (Jn. 15:13)**

PRAYER AFTER COMMUNION

**Lord,
instill in us the wisdom of the Cross,
that inspired Blessed Nicéforo and his companions.
Through this sacrifice,
strengthen our resolution
to follow Christ faithfully
and to work in your Church for the salvation of all.
Through Christ our Lord.**

BLESSED DOMINIC BARBERI (of the Mother of God)

Religious and priest

Memorial

Blessed Dominic Barberi was born in Viterbo, Italy on 22 May 1792. At 22 years of age, after repeated heavenly inspirations, God called him to the religious life and ministry. He left farming work, abandoned all other plans for his future, and entered the Passionist Congregation. There he developed his extraordinary qualities of mind and heart. Ordained priest, he devoted himself to teaching, to the ministry of the word, to spiritual direction and the composition of numerous writings of philosophical, theological, pastoral and ascetic nature. In 1840, he established the first Passionist community outside of Italy in Ere, Belgium. He subsequently went to England where in 1842 he inaugurated the monastery of Aston Hall, near Stone.

Blessed Dominic consecrated and offered his life for the unity of the Church -- the mission to which he had been called by God and to which he devoted himself with great love and with many initiatives from the time of his youth. He longed for the return of the "separated brethren" to the Catholic Church -- an expression coined by him. He made a heroic vow to renounce all material and spiritual consolation and offered himself to the Lord for the conversion of England.

He anticipated by 150 years the ecumenical movement based on love, dialogue, respect for conscience and mutual discernment. His interpersonal relations were intellectually profound, doctrinally impeccable and humanly friendly, respectful and caring, engaging in a dialogue that was Christian and consequently, fruitful. Through him, the Anglican world breathed the fresh air of a new springtime. Through his works, many Anglicans, including distinguished individuals, returned to the Catholic Church. Blessed Dominic received the profession of faith of the future Cardinal and now Saint John Henry Newman, esteemed by all as "the Pope of the Protestants, their great spokesman, one of the most learned men of England". Newman admired Blessed Dominic as a simple and inspiring priest, learned and holy. He stated that he was Dominic's "convert and penitent".

Domenic died in Reading, near London, England on 27 August 1849. His grave in Sutton, St. Helens, England has become a place of pilgrimage for the English people. Pope Paul VI declared him "Blessed" on 27 October 1963 during Vatican II offering him as an example of commitment to ecumenism and joyfully proclaiming him an Apostle of unity.

Entrance Antiphon

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 me a sharp-edged sword. (Is 49:1-2)

COLLECT

**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.
Through our Lord Jesus Christ, your Son, who lives and reigns
with you in the unity of the Holy Spirit
one God, for ever and ever.**

**PRAYER OVER
THE OFFERINGS**

Lord our God,
may all your children, made
one in faith,
offer this sacrifice of
peace with the same spirit
of love as Blessed
Dominic,
your apostle of unity.
Through Christ our Lord.

Communion Antiphon

**I have made myself all things to all men in order to save
at least some of them.**

(I Cor 9:22)

or:

**Because the loaf of bread is one, we, many though we are,
are one body, for we all partake of the one loaf
and the one cup. (Cf. 1 Cor 10:17)**

**PRAYER AFTER
COMMUNION**

Lord,
we have received from your table
your gifts of unity and peace.
Through the intercession of Blessed Dominic,
heal the wounds of division among Christians
and bring all who stray
into the unity of the Church
so that there may be one flock and one
shepherd. Through Christ our Lord.

EXALTATION OF THE HOLY CROSS

Feast

The Feast of the Exaltation of the Holy Cross, which in the East is equal to Easter, commemorates the Dedication in Jerusalem of the Martyrion and Anastasis (now incorporated into the single Church of the Holy Sepulchre) and the finding of the Cross. It coincides with the Jewish Festival of Booths, a joyful feast at the end of the autumn harvest and in thanksgiving for the gift of the Torah. For Christians the Cross of Christ is a source of joy, whose relics were solemnly displayed for the veneration of the faithful after the consecration of the Constantinian Basilicas (14 September 335). In participating in the rites of the triple memorial, Christians saw the fulfillment of the prophecy of Zechariah, that announced the ascent of all nations to Jerusalem to celebrate the feast (Zach. 19:14-16).

John says that Jesus, *"on the last and greatest day of the feast"* (Jn.7:37), the joyful feast of the Torah, proclaimed himself the source of living water, flowing from the Temple of his body (cf. Jn. 2.21): *"Let anyone who thirsts come to me and drink....Whoever believes in me..."* (Jn.7:37-38). The Evangelist then says: *"He said this in reference to the Spirit that those who came to believe in him were to receive. There was, of course, no Spirit yet, because Jesus had not yet been glorified"*. (Jn.7:39) The Spirit will be bestowed on believers at the time of his exaltation\ glorification (cfr. Jn.3:14; 12:32) on the Cross: *"and bowing his head, he handed over the spirit"*. (Jn.19:30). Then, after his death, *"a soldier thrust his lance into his side, and immediately blood and water flowed out."* (Jn.19:34). From this source the Spirit flows and the new man is born (Jn.3:1-21). The Evangelist also intentionally placed the Passion, death and burial of Jesus in a garden (cf. Jn.18:41-42), recalling the Garden of Eden from which Adam was banished (Gen.3:23). *"For you placed the salvation of the human race on the wood of the Cross, so that, where death arose, life might again spring forth and the evil one, who conquered on a tree, might likewise on a tree be conquered."* (Preface)

The feast has been celebrated since the time of the Founder as the titular feast of the Congregation and still remains one of the most characteristic examples of Passionist spirituality. Paul of the Cross urged that it be celebrated *"spiritually in silent suffering, but with an appearance of serenity and joy."* (Letters II,825)

All as in the Roman Missal for the same day.

The Preface may be chosen also from among the proper Prefaces of the Passion approved by our Congregation.

OUR LADY OF SORROWS

Principal Patroness of our Congregation

Feast

Devotion to our Lady of Sorrows is biblically based, but developed by the end of the 11th century. Evidence of this devotion is the “Stabat Mater”, attributed to Jacopone da Todi and the feast of the “Seven Sorrows of Mary”. In 1233 in Florence, the Order of the Servants of Mary was founded, which was distinguished by intense veneration and diffusion of the cult of our Lady of Sorrows. On 9 June 1668 the Sacred Congregation of Rites permitted the Order to celebrate the votive Mass of the “Seven Sorrows of the Blessed Virgin”. Pius VII extended the liturgical feast to the whole Church and Pius X established the definitive date of 15 September, immediately after the feast of the exaltation of the Cross, not as the "Seven Sorrows", but as "Our Lady of Sorrows".

Paul of the Cross was always devoted to the Sorrows of the Virgin Mary, which he associated with those of Christ. His religious continued this spirituality, obtaining permission on 12 June 1805 to celebrate the feast of the Sorrows of Mary according to the ritual of the "Servants of Mary". After the reform of Pope Pius X, the Congregation of the Passion celebrated our Lady of Sorrows as a feast and in 1941 they obtained permission from the Sacred Congregation of Rites to celebrate it as a Solemnity. In the Synod of the Congregation (1972), "by a majority of votes" (ACP, XXVI, 1972-1974, 74, 100), our Lady of Sorrows was chosen as the Patroness of the Congregation of the Passion. On 29 January 1973 the Procurator General requested approval for this from Pope Paul VI, who granted it with the apostolic letter "Quam ardens" of 8 March 1973.

In the infancy narratives the joy of the Nativity is mitigated by the suffering of the Cross of the Son that is always present: the birth of Jesus in poverty (Lk.2:7) and Simeon's prophecy: “a sword shall pierce your soul”(Lk.2:35); the flight into Egypt of the Holy Family (Mt.2:13-15); and the loss of Jesus and his finding in the temple (Lk.2:41-50). During the public ministry of Jesus, Mary experiences the difficult process of becoming a disciple (cf. Mk.3:31-35 and parallels: Jn.2:1-12). At the foot of the Cross of her Son, Mary is not only sorrowful, but also the Mother of the beloved disciple of Jesus, the new and true Mother of the living, the new Eve, who gives birth in pain, together with the new Adam, to the new humanity. She is the woman clothed in the Sun, crying out in the pains of childbirth; but she is also full of joy because she “achieved salvation”(Apoc.12:10). The hour of the Son is also the hour of the Mother, because when a child suffers, there is always a mother who suffers.

Entrance Antiphon
downfall

Simeon said to Mary his Mother: “This child is destined to be the and the rise of many in Israel, a sign that will be opposed - and you yourself shall be pierced with a sword.” (Lk 2:34-35)

COLLECT

**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.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

**ALTERNATIVE
COLLECT**

**Lord God,
you increased the glory of our redemption
through the sharing by his Mother
in the Passion of her Son.
Strip us of our sinful ways
that we may put on the new garment of salvation.
Through Christ our Lord.**

Profession of Faith may be said in Masses celebrated with greater solemnity.

**PRAYER OVER
THE OFFERINGS**

**Lord,
in your eternal plan of redemption,
with the cooperation of the Blessed Virgin Mary,
you destroy sin
and open the gates of heaven
by the power of the Holy Spirit.
Look with favor on our gifts and transform them
by the fire of His love.
Through Christ our Lord.**

PREFACE

**The Lord be with you.
And with your spirit.**

**Lift up your hearts.
We lift them up to the Lord.**

**Let us give thanks to the Lord our God.
It is right and just.**

**Father, all-powerful and ever-living God,
we do well always and everywhere to give you
thanks through Jesus Christ our Lord.
In your loving plan of salvation, you chose the
Blessed Virgin Mary as the Mother of your Son.
She conceived by the power of the Holy Spirit and, in a
fresh outpouring of your love,
became the handmaid of redemption.
She brought forth your Son in joy but
became our Mother in the anguish of Calvary.
Through Christ, the choirs of angels and all the
powers of heaven praise and worship your glory. May
our voices blend with theirs as we join in their
unending hymn:**

**Holy, holy, holy Lord, God of hosts,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Communion Antiphon Rejoice in the measure that you share Christ's sufferings. When his glory is revealed you will rejoice exultantly. (I Pt 4:13)

Happy the Heart of the Blessed Virgin Mary, which,
without dying, merited the palm of
martyrdom beneath the cross of the Lord.

**PRAYER AFTER
COMMUNION**

Lord,
we have received this sacrament
that gives us eternal life.
May we follow the example of the sinless
Eve, the Mother of all the living, and
complete for the sake of the Church what is
lacking in the sufferings of Christ,
who lives and reigns with you in the unity of the
Holy Spirit, one God, for ever and ever.

**SOLEMN BLESSING
PRAYER OVER THE PEOPLE**

God gave strength to the Queen of Sorrows
to stand by the Cross of her Son
and to become the Mother of grace.
May he grant you a share in this great mystery
of his love.

R. Amen

Christ gave his Blessed Mother
into the care of his beloved disciple.
As you stand by him on Calvary,
may he share with you his love for her.

R. Amen

As you glory in serving
under the banner of the Cross,
may you keep Christ Crucified
and his Sorrowful Mother
imprinted on your hearts
and reveal their love in your lives.
May you at last share their victory in heaven.

R. Amen

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

R. Amen

SAINT VINCENT MARY STRAMBI

Religious and bishop

Memorial

Saint Vincent Mary Strambi was born in the city of Civitavecchia, north of Rome, on 1 January 1745. As a young priest, he entered the Passionist Congregation and was received by our Founder, Saint Paul of the Cross. Vincent was one of the greatest missionaries of the century. He tirelessly devoted himself to promote Christian life among the people of his time. He preached about the Passion of Jesus throughout almost the entire country of Italy. At the request of the Pope, he often preached in the city of Rome to the local clergy and in particular to the cardinals, bishops and prelates of the Roman curia and the papal court. He was known as "the holy Passionist preacher". Vincent also wrote books on the lives of the saints and the spiritual life, including one on the Precious Blood to which he had special devotion.

He was an eminent spiritual director guiding, among others, Saint Gaspare Del Bufalo, Blessed Anna Maria Taigi, Venerable Maria Luisa Maurizi and Maria Clotilde Adelaide of Savoy. He was appointed bishop of the Italian cities of Macerata and Tolentino where, with tireless apostolic zeal, he worked to reform the clergy and the people, proving to be a true Shepherd of his flock. He was a gentle although demanding father. He led a poor and penitential life. The poor were his constant concern. "They are my supervisors", he said. "I am their treasurer". His expression: "*Hear the clamor of the poor*", was well known. During the political upheavals of the time, he was a fearless advocate for the freedom of the Church, preferring an unjust and painful exile to the unlawful oath of allegiance in accord with the political machinations of Napoleon.

When he returned to his diocese after nearly six years of exile spent in Novara and Milan he acted once more with pastoral zeal. He strongly opposed the invasion of Macerata by foreign troops earning him the title of "father of the city". In 1823, Pope Leo XII reluctantly accepted his resignation as bishop of the diocese, a request that he made on numerous occasions. However, the Pope wanted him to be near him for spiritual support and as his adviser and confessor. Vincent died in Rome on 01 January 1824, having offered his life to the Lord in place of that of the Pope who was seriously ill. He was declared a Saint in 1950 and his relics now rest in Macerata, the city where he was a zealous pastor for twenty-two years.

Entrance Antiphon I will choose a faithful priest, who shall do what I have in heart and mind, says the Lord. (I Sam 2:35)

or:

The Spirit of the Lord is upon me; therefore, he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives. (Lk 4: 18)

COLLECT

**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.
Through our Lord Jesus Christ,
your Son, who lives and reigns with you
in the unity of the Holy Spirit,
one God, forever and ever.**

**ALTERNATIVE
COLLECT**

**God of all consolation,
you sent Saint Vincent Mary
to preach the inexhaustible
riches of the love of Christ.
Through his intercession, may we grow
daily
in knowledge of your truth,
live holy lives
and be faithful to the
teaching
of the gospel.
Through Christ our Lord.**

**PRAYER OVER
THE OFFERINGS**

**Lord,
We offer you these gifts
on this memorial of Saint Vincent Mary.
Grant that we may follow his example
by living in the spirit of Christ's gospel
and working to spread its message
throughout the world.
Through Christ our Lord.**

Communion Antiphon

**You have been purchased, and at a price.
So glorify God in your body. (1 Cor. 6:20)**

or:

**The way we came to understand love was that he laid down his life for
us; we too must lay down our lives for our brothers. (1Jn.3:16)**

**PRAYER AFTER
COMMUNION**

**Lord,
you have renewed our strength
with the bread of heaven.
May this food of love strengthen our spirit
and inspire us to serve you in our neighbor,
for you are Lord forever and ever.**

BLESSED ISIDORE DE LOOR*Religious***Optional Memorial**

Blessed Isidore De Loor (of Saint Joseph), was born on 15 April 1881 in Vràsene, a village in East Flanders, in the Diocese of Gent (Belgium). The son of farmers he found joy as he worked on the farm, in his contemplative prayer and in praying the Stations of the Cross. He was an exemplary young man who was a diligent and beloved catechist in the local parish. At the age of twenty six he entered the Passionist novitiate of Ere and professed religious vows as a Brother on 13 September 1903.

He offered his humble and generous service in various communities leading a life of intense prayer and penance. As a result of his charity and simplicity, combined with diligence and recollection of spirit; his sincere and calm nature, and constant dedication; and his humble and silent presence he earned the admiration of his confreres and all those who came to know him. He always sought to do God's will, to which he totally abandoned himself. He structured his day with this in mind and in it he found peace and serenity. It was his life plan that he expressed on the eve of his religious profession. He wrote, *"I am about to make my profession solely to fulfill the will of God"*. This passionate quest was the attitude that found its source with the Founder who recommended *"total transformation according to the divine good pleasure."* Isidore was known by all as the "good brother ... the brother of the will of God".

In 1911, his right eye was removed due to an incurable disease. The illness, as expected, degenerated into bowel cancer. Isidore did not lose his peace and wrote-- *"If God has so willed this I will bear it without moaning and groaning. All that God wants! We must do the will of God in all things. Alone I could not endure this suffering, but with the Lord it is possible. Spiritually I am extraordinarily happy in my state of being. We must accept our sufferings in union with Jesus who for us surrendered himself to the will of the Father. I wish only to totally sacrifice myself for the good of souls and the spread of devotion to Jesus Crucified"*. Consumed by pleurisy and cancer after a month of atrocious pains he endured his suffering as an opportunity to be conformed more and more fully to Jesus Crucified. He died on 6 October 1916 at the age of thirty-five. Pope John Paul II declared him "Blessed" on 30 September 1984.

COLLECT

**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.**

**Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

SAINT INOCENCIO CANOURA ARNAU

Religious, priest and martyr

Memorial

Saint Inocencio Canoura Arnau was born into a farming family on 10 March 1887 in Santa Lucia del Valle de Oro, Diocese of Mondoñedo (region of Galicia, North-Western Spain). He learned about the Passionists during a popular mission that was preached in his area. He felt a strong attraction to priestly and religious life and entered the Congregation with great determination in Bilbao. On 27 July 1905 he made religious profession and on 20 September 1913 at the age of twenty-six he was ordained a priest in Oviedo.

He was very intelligent and in the early years of his priesthood he was a teacher of literature, philosophy and theology, and at the same time he had a fruitful apostolate around the monastery where he resided. He was esteemed for the clarity of his teachings and for his erudition. Above all, Inocencio was amiable. He was a kind-hearted man and this made his intelligence and his teaching even more pleasing and enjoyable. Afterwards he especially devoted himself to preaching. He had an intense and fruitful apostolate among the working class, a difficult and risky environment, which was often hostile and not immune from rabid sectarianism. Nevertheless, Inocencio worked with courage, humility and self-sacrifice. His confreres admired his spirit of penitence, his love for Our Lady and his charity towards the sick for whom he selflessly gave of himself, being ready to make any sacrifice.

In September 1934, a month before his martyrdom, Inocencio was transferred to the convent of Mieres in Northern Spain, in the region of Asturias. The following month the miners of this region initiated a revolution. On 4 October, Inocencio went to the school of the Brothers of the Christian Schools for ministry. In the early morning of the following day, while celebrating Mass, he was arrested and imprisoned by the revolutionaries. Along with him were also arrested eight religious of the Brothers of the Christian Schools. They were condemned without trial; their only crime was that they were religious. They were executed on the night of 9 October. Inocencio, together with the Brothers, was canonized on 21 November 1999 by Pope John Paul II.

Entrance Antiphon

The blood of the holy Martyrs was poured out for Christ;
and so they obtained rewards that last forever.

COLLECT

**O God, you made the martyr Saint Inocencio
witness to the faith in his education
of children and young people,
even to the point of undergoing death;
grant by his merits and prayers
that there may greatly abound in us
dedication to proclaiming the Gospel
by the power of the Holy Spirit.
Through our Lord Jesus Christ, your Son,
Who lives and reigns with you
in the unity of the Holy Spirit,
one God for ever and ever.**

**PRAYER OVER
THE OFFERINGS**

**God of mercy,
send down your blessing
upon the gifts we bring
and keep us steadfast in the faith
that your martyr Inocencio,
confessed with his blood.
Through Christ our Lord.**

Communion Antiphon Neither death nor life, nor any other creature,
will be able to separate us from the love of Christ. (Rm. 8:38-39)

PRAYER AFTER COMMUNION

**Having been fed, O Lord,
by the precious Body and Blood
of your only begotten Son,
we humbly pray,
as we commemorate your blessed martyr Inocencio,
that by persevering in love,
we may remain with you,
receive life from you,
and be drawn to you.
Through Christ our Lord.**

READINGS

First Reading	James 1: 2-4, 12
Responsorial Psalm	Ps. 125
Gospel	Matt. 10: 26-33

SAINT PAUL OF THE CROSS

*Founder of the Congregation of the Passion of Jesus Christ and
of the Passionist Nuns*

Solemnity

Saint Paul of the Cross (Paul Daneo) was born in Ovada (Italy) on 3 January 1694. In 1720 he took the religious habit devoting himself to asceticism and the apostolate. He was ordained a priest by Benedict XIII in 1727. Discerning that the sins of humanity were the result of the forgetfulness of God's love manifested in Jesus crucified, he preached that the Passion of Jesus "the greatest and most overwhelming work of divine love ... the miracle of miracles of God ... a sea of love and sorrow," is the most effective remedy. He was guided by our Lady who appeared to him dressed in the Passionist Habit, and who also showed him the Sign of the new Congregation. Paul, along with his brother Giovanni Battista, founded the Institute of the Passionists. In the century of the enlightenment and of the deification of reason, he pointed out the way of salvation through the weakness and folly of the Cross.

In 1737, on Monte Argentario (Grosseto), he opened the first house of the Congregation. In 1741 Pope Benedict XIV approved the Rule with a rescript and again in 1746 with a Pontifical Brief. In 1769 Clement XIV, who had a great affection for Paul, approved the Institute. In 1771, after much suffering, Paul joyfully received news of the inauguration of the first Passionist monastery for cloistered nuns in the city of Tarquinia (Viterbo, Italy). In 1773 he opened the Retreat of Saints John and Paul on the Caelian Hill in Rome, the gift of Clement XIV, who was a protector and incomparable benefactor of the Congregation. In 1775 he rejoiced in the final approbation of the Rule by Pius VI.

Despite having an episode of mystical marriage in his youth, Paul experienced heartbreaking spiritual dryness for about fifty years. He lived through many difficult trials that resulted in him being called "the prince of the desolate". He realized perfectly his desire to "be crucified with Jesus". And he, the Mystic of the Crucified, became the one who was mystically crucified. Paul was distinguished by an extraordinary love of poverty, solitude and penance. He was a revered Superior General of the Institute until the end of his life. He was greatly loved by various Popes. A tireless apostle, he derived wisdom and strength from the open wounds of Christ for his life and apostolate. He is considered "one of the greatest spiritual directors of all time". Paul guided many people to live in a spirit of naked faith, totally embracing the divine will, and dying mystically to themselves in order to be reborn in God.

He was favored with experiences of ecstasy and other supernatural gifts and is considered "the greatest Mystic of the eighteenth century". For purposes of spiritual direction and the government of the Congregation he wrote more than 50 thousand letters, only a minimal number of which still exist. He died in Rome on 18 October 1775. He was declared a Saint on 29 June 1867. The spiritual movement sparked by Paul has gradually expanded and today, various institutes of consecrated life and committed laity live his spirituality and venerate him with the tender love of children.

Entrance Antiphon Follow the way of love, even as Christ loved you.
He gave himself for us as an offering
to God, a gift of pleasing fragrance. (Eph 5:2)
or:

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. (Gal 2:19-20)

COLLECT

**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.
Through our Lord Jesus Christ, your Son
who lives and reign with you in the unity of the Holy Spirit,
one God, forever and ever.**

Profession of Faith

**PRAYER OVER
THE OFFERINGS**

**Lord,
accept the gifts we offer you
on this Solemnity of Saint Paul of the
Cross.
May we stand before you
as a living sacrifice,
holy and pleasing in your sight.
Through Christ our Lord.**

PREFACE

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

**Father, all-powerful and ever-living God,
we do well always and everywhere to give you
thanks
through Jesus Christ our Lord.**

**You showed the wonders of your power
in raising up Saint Paul of the Cross
to keep alive the memory
of Christ's Passion.**

**As he contemplated
the supreme love of your Son for us,
you gave him mystical insight and
wisdom
and special gifts of grace.**

**You marked him out
by his spirit of penance,
by his love of poverty,
and by his desire for prayer and solitude.**

**You made him a spiritual guide
and a preacher of the gospel.
As he proclaimed the rich harvest of
salvation,**

**his words and example brought back to you
countless sinners who had strayed from you
and kept before the eyes of your people
the Passion of Jesus Christ, our Lord.**

**And so, with all the choirs of angels in heaven,
we proclaim your glory
and join in their unending hymn of praise:**

**Holy, holy, holy Lord, God of hosts,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Communion Antiphon

I determined that while I was with you, I would speak of nothing but Jesus Christ and him crucified. (1Cor. 2:2)

PRAYER AFTER COMMUNION

**Lord Jesus,
we have received your wonderful sacrament,
the ever-present sign of your infinite love.
Through the prayers and example
of Saint Paul of the Cross,
may we proclaim your death
in word and deed.
Through Christ our Lord.**

SOLEMN BLESSING PRAYER OVER THE PEOPLE

**God made our father, Saint Paul of the Cross,
an outstanding witness of love
for Christ Crucified.
May he inspire you
by the example of Saint Paul
so that you may be seen more and more
as true disciples of Christ.**

R. Amen.

**You have celebrated today
the joyful solemnity of
Saint Paul of the Cross.
May his loving prayers bring you
the spirit of perseverance
throughout your lives.**

R. Amen.

**And after the trials
of this present life,
may you join our father, Saint Paul of the Cross,
in the glory of our home in heaven.**

R. Amen.

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

R. Amen.

BLESSED PIO CAMPIDELLI

Religious

Optional Memorial

Blessed Pio Campidelli was born on 29 April 1868 in Trebbio di Poggio Berni (Rimini, Italy). His father died when he was six years old. From his early childhood he manifested a particular inclination to prayer, a great horror for sin and a surprising ability to perceive the presence of God. In 1880 he met the Passionists during a popular mission. "I want you to be a Passionist," he heard inwardly, and he quickly accepted the invitation. In fact, he immediately asked to enter the monastery, but his superiors told him to wait because he was still too young. His desire would be fulfilled two years later, when he entered the monastery of Casale in Santarcangelo di Romagna (Rimini, Italy).

On 27 May 1882, Pio was vested in the Passionist Habit and on 30 April 1884, he professed his first vows. In living the austere Passionist life he was a model of joyful fidelity and tenacious commitment to virtue. In 1888, while preparing for the priesthood, he was struck with tuberculosis. Pio did not despair; he relied on our Lord and Our Lady. To those who suggested that he return to his family for better treatment, he replied firmly-- "I wouldn't even do it for all the gold in the world." He remained in community where he continued his rapid spiritual growth without equivocations or regrets. He accepted everything with joy, living serenely, offering all with love. He comforted his mother, who, when she went to see him and saw him near death, could not hold back her tears. "Courage, Mother, he told her; we will see each other again in heaven." In his infirmity, Pio spent his time immersed in the contemplation of God and singing songs to Our Lady.

Just before he died, he offered the total gift of self. He said to the Lord, "I offer my life for the Church, for the Pope, for my Congregation, for the conversion of sinners, and for my beloved Romagna." Pio Campidelli's life was marked by great simplicity and interiority. His sanctity was written with the vocabulary of daily life, singing hymns with notes within everyone's reach. The young religious died on 2 November 1889. On 17 November 1985, during the international Year of Youth, St. John Paul II declared him Blessed and proposed his to all, especially to young people, as a model of generosity, simplicity and the spiritual life lived to the full.

COLLECT

**Lord our God,
You chose your humble servant Blessed Pio
as one of those little ones to whom you reveal
the mysteries of the Kingdom of Heaven.
Grant that through his intercession,
we may walk in sincerity of heart
in the way of your love
and, through our works of love,
lead others to love You.
Through our Lord, Jesus Christ,
Your Son, who lives and reigns with you,
in the unity of the Holy Spirit,
one God forever and ever.**

BLESSED EUGENE BOSSILKOV*Religious, bishop and martyr***Optional Memorial**

Blessed Eugene Bossilkov was born in Belene (Bulgaria) on 16 November 1900. He studied with the Passionists first in Bulgaria and then in Belgium and Holland. On 29 April 1920, he made his First Profession of Vows, and on 25 July 1926, he was ordained a priest. He attended the Pontifical Oriental Institute in Rome, graduating in 1932. When he returned to his country, he served as a pastor in Russe and in Bardarski Gheran. In 1947, he was consecrated bishop and was named the ordinary of the diocese of Nicopoli. He was a highly educated man characterized by intense prayer. He was a famous orator and a priest of extraordinary interior depth and purity of spirit. He was well known and highly esteemed in Bulgaria as well as abroad. In his pastoral activity, Blessed Eugene was very innovative. He gave great care to the religious formation of youth, who in turn loved and respected him. In parishes, he initiated male and female sports activities and enhanced liturgical life. He organized catechetical programs, including premarital preparation programs. He was attentive to the sick and the elderly, as well as the poor. He founded cultural centers for reading, watching films and for recreation.

He served as president of several civic associations. He was well liked and respected by the Orthodox clergy, working with them constantly through respectful dialogue. He was at ease with men of learning as well as with simple and humble people. During the German occupation of Bulgaria, he saved the life of many Jewish people. The Bulgarian Catholic Church gained prestige because of his work. He was admired and held in high regard by the authorities of the State, although they were opposed to the Catholic Church.

In 1948, Pope Pius XII received him in audience. At the conclusion of his discourse, the Holy Father embraced him and blessed him saying, "In Bulgaria the crown of martyrdom is awaiting you". To those who advised him to remain in Italy he replied, "A pastor cannot stay away from his flock. I have to suffer with my priests and the faithful." During the devastating and ferocious Stalinist persecution, he was arrested. The government wanted him to lead a national church and asked him to alienate himself from the Pope. His refusal was definitive. After a mock trial, he was sentenced to death and was shot to death on 11 November 1952. Before he died, he confided to relatives, "I die willingly for the faith. Tell everyone that I remained faithful to God, to the Church and to the Pope".

He was beatified on 15 March 1998, by Pope Saint John Paul II. "The traces of his blood", he wrote, "assure a bright future for the Church in Bulgaria". In 1999, the Bulgarian Supreme Court overturned Blessed Eugene's conviction and officially recognized his innocence.

COLLECT

**Almighty God,
who bestowed upon Blessed Eugene your Bishop
the grace to strengthen his flock in the faith and unity
of the Church even by the shedding of his blood;
grant us, we pray, that just as he did not fear to
die for you, we, too, may live our lives firmly confessing you.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
One God, forever and ever.**

BLESSED GRIMOALDO SANTAMARIA

Religious

Optional Memorial

Blessed Grimoaldo Santamaria was born on 4 February 1883 in Pontecorvo, Italy, the first of five children. As a teenager, he joined the Confraternity of Mary Immaculate and had a fruitful apostolate among his peers. He faithfully attended church with great devotion and served as an altar boy and was part of the parish choir. He was very distressed if he could not go to church because he had to work. His father wanted him to enter the family business and become a rope maker at any cost. One day the boy pointed thoughtfully to the river flowing beneath their house and said in a very serious tone, "Life flows like water... Our days quickly pass away... And then what?" Grimoaldo already understood that his brief earthly life was a preparation for eternal life.

At the age of 16, overcoming many difficulties with tenacious resolve, he entered the Passionist novitiate at Paliano (Frosinone) where on 5 March 1899 he was vested with the religious Habit and on 6 March of the following year, he consecrated himself to the Lord with his Profession of Vows. In the monastery, Grimoaldo proceeded along the path to holiness that he had initially undertaken as a child in his family and in his parish.

He prepared himself for ordination through prayer and study in the monastery of Ceccano (Frosinone). After merely two years, he was stricken with acute meningitis. Grimoaldo often repeated that he wanted to accept the disease as the will of God. He asked his confreres to assist him in his illness with their prayers. He stated that he was "overjoyed to do God's will." He died on 18 November 1902, as "the sun set ... calmly, serenely and peacefully, like a child who gently rests in the arms of his mother." He was only 19 years old. He was declared blessed by Pope Saint John Paul II on 29 January 1995.

Grimoaldo celebrated the gift of life and the grace of vocation on the altar of everyday life. Gentle and serene, he was admired for his simplicity of life and his amazing perseverance in the face of illness; for his love of recollection and contemplative prayer, and his penitential practices; for his love for Christ Crucified and his filial devotion to the Immaculate Virgin Mary.

COLLECT

**Almighty God,
you continually provide new models of Christian life
for your holy Church.
In the example of Blessed Grimoaldo of the Purification
grant us also the grace to imitate his filial devotion
to the Immaculate Virgin and his generous practice
of fraternal charity that, like him,
we may become a most pleasing fragrance of Christ
on earth and thus receive the reward of eternal life.
Through our Lord Jesus Christ your Son, who lives and reigns
with you in the unity of the Holy Spirit, one God,
forever and ever.**

PRESENTATION OF THE BLESSED VIRGIN MARY

Memorial

The origin of the feast is associated with the dedication of the new basilica of Saint Mary in Jerusalem in 543. The Protoevangelium of James, that inspired the feast, recounts that "when the child [Mary] turned three years old, Joachim said: "Call the sinless daughters of the Jews. Let each one take a lighted torch and keep it lit so that the little girl does not turn back and her heart is not attracted to anything outside the temple of the Lord." They did so until they were in the temple of the Lord. The priest welcomed her and, kissing her, blessed her. Her parents looked down and praised the Lord God that she did not turn back. Mary was raised in the temple of the Lord like a dove and received food at the hands of an angel" (Protoevangelium of James, 7:1-8:1). Mary therefore prepared to become the true temple of God through prayer and work. The Orthodox Church assigns all the doctrinal content of the feast of the Immaculate Conception into that of Mary's Presentation to the Temple. Mary is the Immaculate One, the "All Holy One." The dogma of the "Immaculate Conception" or "the All Holy One" is rooted in the election of Mary to be the *Theotokos*, the Mother of God. The title of "full of grace" (Lk.1:28), given to her by the angel, reveals the extreme proximity of God to Mary and her intimacy with Him. She presents herself as a person whom God set aside for a unique mission-- to be the Mother of the incarnate Word.

Paul of the Cross called the feast the "holy day" (Processes, IV/2, 314s), because it reminded him of his being clothed in the garb of a penitent. The ceremony, initially scheduled for 21 November, a Thursday, was postponed until the following day. On 21 November he recalled the self-offering that the Virgin Mary made to God, whereas on Friday, he recalled the mystery of Jesus' death on the cross. Paul of the Cross also wanted the first retreat, the first province and the first monastery of the Passionist religious to be dedicated to the Presentation of Mary. He went to great lengths to celebrate this feast at the retreat of Mount Argentario. When he could not physically go there, he returned there spiritually "with ineffable nostalgia" (*Annali*, 1722,46). In the Marian event of the Presentation at the Temple, Paul perceived all the elements of his own spirituality—the total offering of himself to God, the retreat in the solitude of the mountain, the transformative union with his "sacramental Spouse, Jesus" (Diary, January 1). At the 6th General Chapter of the Congregation in 1775, the last Chapter of the Founder, Mary Presented in the Temple was declared Patron of the Congregation. Pius XII established in 1953 the "Pro Orantibus Day" dedicated to cloistered religious communities, which John XXIII, in 1959, assigned to 21 November.

Entrance Antiphon

My spirit finds joy in God my savior,
for he has looked upon his servant in her lowliness. (Lk.1:45-48a)

or:

How lovely is your dwelling place,
O Lord of hosts!

My soul yearns and pines for the
courts of the Lord. (Ps.84:2-3a)

COLLECT

**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.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, forever and ever.**

PRAYER OVER THE OFFERINGS

**Almighty God,
accept our prayers and gifts
in honor of the Blessed Virgin Mary,
who offered herself as your handmaid.
May we too offer ourselves
as a sacrifice pleasing in your sight.
Through Christ our Lord.**

Preface of the Blessed Virgin - II

Communion Antiphon *But you, O Lord, turn toward me and have pity on me;
save the son of your handmaid. (Ps 86: 15-16)*
or:
My heart and my flesh cry out for the living God. (Ps 84:2)

PRAYER AFTER COMMUNION

**Lord, our God,
we have shared the living bread from heaven.
May we imitate the Blessed Virgin Mary
and know the joy of obedience
in the service of your Church.
Through Christ our Lord.**

BLESSED BERNARD MARY SILVESTRELLI

Religious and priest

Optional Memorial

Blessed Bernard Maria Silvestrelli was born in Rome on 7 November 1831 to a noble and wealthy family. He was ordained a priest at Mount Argentario (Grosseto) on 22 December 1855 and made religious profession on 28 April 1857 in Morrovalle (Macerata) where he had as a novitiate companion Saint Gabriel of the Sorrowful Virgin. In the Congregation he held important positions: he was director of students, master of novices, local superior, Consultor and Provincial Superior, and Superior General for 25 years. Pope Pius X reluctantly accepted his renunciation for health reasons but wanted him to retain the honorary title of Superior General. He died in Moricone, Rome, on 9 December 1911.

The period of Father Bernard's Generalate was among the most difficult in the history of the Congregation both because of the internal problems due to its presence in new nations and the political storm in Italy that led to the suppression of religious orders. Father Bernard opened or reopened new monasteries after the suppression. He worked for the expansion of the Institute, while guarding it from the menacing thought of some who tried to relegate the community and contemplative dimensions of the Congregation to a secondary role. He established minor seminaries for boys who wanted to be Passionists. In his service as Superior General, he encountered many joys but also many sufferings. He lived the joys with a grateful spirit; he faced the difficult moments serenely even though at times, bitterly; he was patient but determined, humble but firm. He was an enlightened and prudent Superior, paternal and determined, intuitive and capable, wise and insightful. He was broad-minded and concrete in projects concerned with healthy traditions and open to the demands of new ventures. The holy General continually recalled the religious to be faithful to the Founder. He constantly invited them to remain anchored in the sources of the Institute in order to draw genuine vitality in dealing with new situations. During his term as Superior, the Congregation experienced an extraordinary flowering of activities, personnel and new religious houses. By the time he died, the number of religious, monasteries and provinces had doubled.

Father Bernard was above all a religious and holy Superior, full of the wisdom that is the fruit of prayer and therefore, a gift of God. He used his family wealth for the good of the Congregation, while personally living in great and beloved poverty. He wrote many books to promote and safeguard the Passionist charism. He was beatified by Saint John Paul II on 16 October 1988.

COLLECT

**Lord our God,
you taught Blessed Bernard Mary
to love the crucified Christ
by perfect detachment from material goods.
Following his example and prayers,
grant that through constant meditation
on the Passion of our Lord,
we may live and die for him who is our Redeemer.
Through our Lord Jesus Christ,
your Son, who lives and reigns with you
in the unity of the Holy Spirit,
one God forever and ever.**

INTRODUCTION TO THE VOTIVE MASSES OF THE PASSION

The celebration of the Votive Masses and Offices of the Passion began during the life of our Founder, as a result of a Rescript from the Holy See dated 15 January 1773, by which the petition made by Saint Paul of the Cross was accepted:

"Most Holy Father, Paul of the Cross, the Superior General of the Congregation of the Most Holy Cross and Passion of our Lord Jesus Christ, your humble servant, after kissing your feet and with great respect, pleads with Your Holiness to grant to all our Congregation and to the Nuns of the Passion the faculty and the privilege of being able to celebrate and recite the following Offices and Masses concerning the Passion of Jesus Christ, with the same rite prescribed in the Breviary and Roman Missal "Pro aliquibus locis": The Five Wounds, The Crown of Thorns, The Precious Blood, The Spear and the Nails, The Seven Sorrows of the Virgin Mary, The Holy Shroud and The Most Holy Cross" (Bulletin of the Congregation, 1928, p. 170).

The name and number of the mysteries celebrated has undergone changes over the years as these celebrations were being perfected. It should be noted that, while the names of the Offices previously referred to the instruments of the Passion, as a way to access the very mystery of the Passion, today, with more theological precision, it is the person of Jesus Christ, who lives the mystery of the Passion and offers himself to us as the "Memoria Passionis".

We lack precise data on the history of the composition of the texts of each of the Votive Masses of the Passion. Their origin is, in most cases, attributable to local churches, which held feasts in honor of the instruments or relics of the Passion they possessed. In our Congregation the current ordering of the Votive Masses of the Passion begins with the first edition of the "Proper Missal of the Congregation of the Passion of Jesus Christ", approved by the Sacred Congregation for Divine Worship on 18 February 1975 and published by our General on 15 May 1975 (Italian edition).

While bearing in mind the recommendations of the liturgical norms that the multiplication of Votive Offices and Masses does not overly disrupt the rhythm of liturgical cycles, it is desirable that the choice of Votive Offices and Masses should not be limited exclusively to the Votive Offices and Masses of the Passion (the first seven); they can also be chosen from the other feasts and memorials of the Passion inscribed in our own calendar. In this way the liturgy of our Congregation offers each community and each religious an effective means for keeping the "Memoria Passionis", celebrated and lived throughout the year, in order to realize our particular vocation of being "conformed to the image of his Son." (Rm.8:29)

VOTIVE MASSES OF THE PASSION OF OUR LORD

I. JESUS IS SCOURGED

In the East, the liturgical memory of the scourging of Jesus is very ancient, while in the West it develops after the transfer of the Column of the Scourging from Jerusalem to the Church of Saint Praxedes (Prassedè) in Rome (1223). In our Congregation the liturgy of the Flagellation was introduced by a rescript of the Holy See on 13 September 1898.

In the Roman world crucifixion was usually preceded by scourging, as Mark and Matthew make clear with reference to Jesus-- "Pilate, after having scourged Jesus, handed him over to be crucified." (Mt 27:26; Mk.15:15). John, on the other hand, places the scourging before the death sentence, as Pilate's useless effort to obtain approval from the crowd for his release (Jn. 19:1-12). Luke seems to confirm John's version, as he makes Pilate say: " I shall have him flogged and then release him." (Lk. 23:22). In the predictions of his Passion, Jesus also refers to his scourging (Mt 20:19; Mk.10:34; Lk.18:33), proof that He will not be spared even for his disciples (Mt.10:17).

The human body is a work of God. Jesus accepts in his body the consequences of sin. Today, progress has multiplied the scourges of suffering and injustice. The silence of Jesus speaks of love, dignity, endurance and denunciation of all the violence and abuse of the human body.

Entrance Antiphon He was crushed for our sins. Upon him was the chastisement that makes us whole, by his stripes we were healed. (Is.3:5)

COLLECT 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 live and reign with the Father
in the unity of the Holy Spirit,
one God, forever and ever.

PRAYER OVER THE OFFERINGS

All-powerful God,
through this holy exchange of gifts,
may your Son warm our hearts with love for him,
as his love for us moved him to accept
the scourging he received at the pillar.
Through Christ our Lord.

Preface of the Passion - II

Communion Antiphon

We were reconciled to God by the death of his Son;
it is all the more certain that we
who have been reconciled will be saved by his life. (Rom.5:10)

PRAYER AFTER COMMUNION

**Lord,
may your Son, our sacrifice and our food,
renew our life and our strength.
As we recall the scourging he endured,
may he make us one with you
in everlasting love,
so that our harvest of grace
may remain forever.
Through Christ our Lord.**

VOTIVE MASSES OF THE PASSION OF OUR LORD

II. JESUS IS CROWNED WITH THORNS

The liturgical cult of the Crowning with Thorns originated in France when, in 1241, King Louis IX ordered the transfer of the holy Crown from Constantinople to France. At the request of Saint Paul of the Cross, Pope Clement XIV, with a rescript of 15 January 1773, granted the Divine Office of the Crowning with Thorns to our Congregation. Pope Leo XIII in 1885, officially recognized the cult of the Holy Face and Saint Pius X in 1908 approved its liturgy. This office combines the two liturgical memorials.

St Augustine writes: "The soldiers wove a crown of thorns and put it on his head" (Jn 19:2). By concealing his great power, he showed his triumph over the pride of the world, not with bloody battles, but with patience and humility; the grain that had to multiply was sown in the midst of outrages and offenses, in order to produce in glory an extraordinary harvest" (cf. Jn 19:1-7). The suffering face of Christ once again manifests God's love for us, and today it is revealed in the many forms of human suffering (Cfr. Mt. 25).

Entrance Antiphon

The soldiers then wove a crown of thorns and fixed it on his head.
Repeatedly they came up to him and said, 'All hail, king of the Jews!'
(Is.19:2-3)

or:

When Jesus came out wearing the crown of thorns
and the purple cloak, Pilate said to the Jews: 'Look at your King!'
(Is.19:5-14)

COLLECT

**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.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, forever and ever.**

ALTERNATIVE COLLECT

**Lord,
enlighten our hearts
as we contemplate your Son,
rejected and insulted.
Teach us to value
the things that make for our salvation.
Help us in time of trial to do what is pleasing to you.
Through Christ our Lord.**

**PRAYER OVER
THE OFFERINGS**

**Lord,
as we offer this sacrifice,
which brings your peace to all mankind,
grant that we who have been redeemed
by the Passion of your Son
may be brought to the joy of his resurrection,
who lives and reigns forever and ever**

Preface of the Passion - II

Communion Antiphon

**We see Jesus crowned with glory and honor,
because he suffered death. (Heb 2:9)**

**PRAYER AFTER
COMMUNION**

**Father of mercy,
in your goodness, purify and strengthen our hearts
by this gift from heaven.
Grant us the fullness of its healing power,
so that we may be freed from all guilt.
Through Christ our Lord.**

VOTIVE MASSES OF THE PASSION OF OUR LORD

III. JESUS IS CONDEMNED TO DEATH

The liturgy of Jesus condemned to death was introduced to our Congregation in 1976. It highlights the judgment and condemnation of Jesus by the human courts.

In the Old Covenant, the death penalty was used against all those who threatened the ethical foundations of society. Idolatry (Ex. 22:19), witchcraft (Ex 22.17; Lev. 20:27) blasphemy (Lev. 24:15-16), sabbath desecration (Ex 31:14-15) warranted the death penalty. For all the Jewish cultic legal apparatus, the teaching of Jesus, with his appeal to interiority (Mt 5:7; 15:16-20; Jn. 8:2-11) and his revelation of being Son of God were a destabilizing threat (Mk. 2:7; 3:6; Mt 12:14). After several attempts (Jn. 7:30-51; 10:39; 11:57), Jesus is arrested and judged by the Sanhedrin: "He deserves to die!" (Mt 26:66; Mk 14:63) and the High Priest adds— "it is better that one man should die rather than the people." (Jn.18:14). There is, however, an even deeper reason for his condemnation: our sins (Rm 5:12-20; 1Pt 3:18).

Everyone bears the wounds of the painful consequence of original sin. Jesus in his Paschal mystery defeats death and sin. We are called to fulfill in our daily life mystical death and divine nativity, as taught masterfully and lived by our Founder, Saint Paul of the Cross; that is, to die every day to sin and progress in the life of grace.

Entrance Antiphon

God did not send the Son into the world to condemn the world,
but that the world might be saved through him. (Is.3:17)

or:

I gave my back to those who beat me, my cheeks
to those who plucked my beard;
My face I did not shield from buffets and spitting. (Is.50:6)

COLLECT

**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.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, forever and ever.**

**PRAYER OVER
THE OFFERINGS**

**Lord,
receive our prayers and sacrificial gifts.
Keep before our eyes
the image of your Son,
rejected and condemned,
and so prepare us to receive from his hands
the unfading crown of holiness,
for he is Lord forever and ever.**

or:

**Lord,
cleanse us from every stain of sin
and guide us along the path of holiness,
so that our gifts may be pleasing in your sight.
Through Christ our Lord.**

Preface of the Passion – III

Communion Antiphon You shall see the Son of Man sitting at the right hand
of the power of God and coming on the clouds of heaven. (Mk 14: 62)

**PRAYER AFTER
COMMUNION**

**God of justice and holiness,
show us the face of your mercy.
Welcome into the company of your saints
all who have been nourished
with the body and blood of your Son
who is Lord forever and ever.**

VOTIVE MASSES OF THE PASSION OF OUR LORD

IV. THE FACE OF THE SUFFERING CHRIST

The liturgy of the "suffering face of Jesus" is essentially linked to the mystery of the Lord's Passion and therefore implicitly contained in the liturgy of the Passion in general and in the Crowning with Thorns in particular. Leo XIII in 1885 officially recognized the cult of the Holy Face of Jesus; the liturgy of this cult was approved by Saint Pius X in 1908. The devotion of Saint Therese of the Child Jesus helped to spread this devotion. In our Congregation this votive office was introduced with the reform of 1976.

Entrance Antiphon

I gave my back to those who beat me,
my cheeks to those who plucked my beard;
My face I did not shield from buffets and spitting.
The Lord God is my help, therefore I am not disgraced. (Is. 50:6-7)

COLLECT

**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 in the unity of the Holy
Spirit,
one God, forever and ever.**

PRAYER OVER THE OFFERINGS

**Lord,
accept our prayers and sacrificial gifts
and look on the face of Jesus, your Son.
Create us anew in his image,
who offered himself to you
as the spotless lamb of sacrifice
who lives and reigns forever and ever.**

Preface of the Passion - II

Communion Antiphon

When Jesus came out wearing the crown of thorns and the purple cloak,
Pilate said to them: 'Look at the man!' (Jn. 19:5)
or:
'Philip,' Jesus replied, 'after I have been with you all this time, you still
do not know me? Whoever has seen me has seen the Father.' (Is.14:9)

**PRAYER AFTER
COMMUNION**

**Lord,
may the sacrament we have received
deepen within us
your gift of salvation.
May all who share the Passion of your Son
share also in the glory of his resurrection.
Through Christ our Lord.**

VOTIVE MASSES OF THE PASSION OF OUR LORD

V. THE CRUCIFIXION AND DEATH OF JESUS

The liturgy of Jesus' death was introduced to our Congregation in 1976. The proclamation of Jesus' death, with his burial, is an essential part of the Christian kerigma (1Cor 15.1-5). His ignominious death (Heb.13:13) on a cross belongs to God's mysterious plan (Mt.16:21; Mk.8:31; Lk.9:22; 24:7), which realizes his solidarity with humanity, through suffering and death (Heb.2:10). Jesus' sacrificial offering on the Cross (Heb.5:7-9; 9:11-14; 10:10-14), replaces the sacrifices of the Ancient Covenant (Heb.10:1) and is the gift of the Father (Jn.3:16; Rm.4:25; 8:32), the Son (Gal.1:4; 2:20; 1Tm.2:6) and the Holy Spirit. The Holy Spirit not only works in the death of Jesus, resurrecting him (Rm.1:4; 8:11; 1Pt.3:18), but he himself is given to us without measure in the death of Jesus (Jn.7:39; 19:30). In baptism the believers are crucified, die and are buried with Christ, so that they may also be resurrected with him (Rm 6,1-14). The Eucharist is a memorial and proclamation of Christ's death, until he comes (1Cor.11:3-26). Every believer is urged to carry the death of Jesus in his body, so that his life may also manifest itself (2Cor.4:10). "For me, in fact, life is Christ and dying gain." (Phil.1.21; see Gal.2:19-20).

Entrance Antiphon

They have pierced my hands and my feet;
I can count all my bones (Ps 22:17-18)

or:

Christ has loved us and gave himself for us
as an offering to God, a gift of pleasing fragrance. (Eph 5:2)

COLLECT

**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.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy
Spirit,
one God, forever and ever.**

or:

**All-powerful and merciful God,
you have given us rebirth in the Spirit
through the Passion and Death of your Son.
As we recall his paschal mystery,
may we take up our cross and follow him,
so that we may share in his redeeming love.
Through Christ our Lord.**

**PRAYER OVER
THE OFFERINGS**

**Father of mercies,
we dedicate these gifts to your glory
as we remember the crucifixion of your Son.
May this sacrifice
bring forgiveness for sin
and holiness in body and soul.
Through Christ our Lord.**

Preface of the Passion: from the Feast of the Solemn Commemoration of the Passion.

Communion Antiphon

God did not spare his own Son
but handed him over for the sake of us all. (Rom 8:32)

**PRAYER AFTER
COMMUNION**

**Lord our God,
you have fed us with the bread of life.
May we always be devoted
to the wounds of our Redeemer
and find in them
the unfailing fountain of our salvation.
Through Christ our Lord.**

VOTIVE MASSES OF THE PASSION OF OUR LORD

VI. JESUS IS PIERCED BY THE LANCE

The feast of the Holy Lance and the Nails of the Cross was granted by Innocent VI on 13 February 1353, to Emperor Charles IV, for Bohemia and Germany. For our Congregation, the liturgy was rewritten on 15 January 1773. Only John speaks of the spear wound inflicted by a soldier on Jesus after his death (Jn.19:31-37), also highlighting its importance (Jn.19:35-37). The opening of his side was to enable the Scriptures to be fulfilled: "No bones will be broken" (Ex.12:46) and "They look on him whom they have thrust through" (Zec.12:10). Jesus is, therefore, the true Easter lamb, who completes the ancient sacrifices (Ex.12:46) and, also the wounded first born son to whom everyone will turn their gaze (Zec.12:10). From his open side, in fact, the water of the Spirit springs forth (Jn.7:37-39; Ez.47:1-12; Zec.13:1), which brings about rebirth from above (Jn.3:5) and the blood of the new covenant (1Cor.11:27), which gives eternal life (Jn.6:53-56; see 1Jn.5:6-8). The Fathers interpreted the opening of Jesus' side, after his death, as the birth of the Church and the gift of the Sacraments, Baptism and the Eucharist in particular.

The open heart of Jesus is the dwelling where we are all invited to live. God the Father wants us to be saved and opens the door to us. We are called to guide our brothers and sisters to enter this Heart and the Church.

Entrance Antiphon

One of the soldiers thrust a lance into his side,
and immediately blood and water flowed out. (Jn.19:34)

COLLECT

**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,
cleanse us from our sins,
and help us to grow daily in your love,
who live and reign with the Father
in the unity of the Holy Spirit,
one God, forever and ever.**

PRAYER OVER THE OFFERINGS

**Lord,
we offer you these gifts
through your only Son,
whose heart was pierced by a lance.
As you were pleased to make his sacrifice
the means of our reconciliation
and of our holiness,
accept this offering from our hands.
Through Christ our Lord.**

Preface of the Sacred Heart of Jesus

Communion Antiphon The Lord says: "If anyone thirsts, let him come to me; let him drink who believes in me. Scripture has it: 'From within him rivers of living water shall flow.' "(Jn. 7:37-38)

**PRAYER AFTER
COMMUNION**

**Lord,
you have renewed the hearts of your people
with streams of joy
flowing from the heart of your Son.
Keep us steadfast
in the trials of this life
and grant us at last
the reward of everlasting life.
Through Christ our Lord.**

VOTIVE MASSES OF THE PASSION OF OUR LORD

VII. JESUS RISES IN GLORY FROM THE TOMB

Jesus' empty tomb was always the object of veneration by Christians. The liturgy of the Holy Sepulchre, in the Middle Ages, was associated with that of the Shroud. The two unified liturgies are already present in the liturgical calendar of the Congregation of the Passion published on 13 September 1898. This liturgy continues its memorial.

All the evangelists testify to the burial of Jesus on the eve of the Sabbath (Mt.27:60; Mk.15:46; Lk. 23:53; Jn.19:41-42) and the finding of the empty tomb, the dawn of the first day of the week (Mt 28:5-7; 16:2-7; 24:1-7; 20:1-10). The tomb is the place where the first revelation of the Resurrection takes place. The Apostle Paul inserts the burial of Jesus in the *kerigma* of the early church (1Cor.15:3-5; Acts 13:29). Inside the tomb Peter and the beloved disciple see the shroud and bandages that enveloped Jesus' body, but while Peter is simply amazed (cf. Lk.24:12), the beloved disciple believes (Jn.20:7). The ambiguity of the signs is clarified by the announcement of the angels (Mt.28:5-6; Mk.16:6-7; 24:4-7) and the appearances of the risen Jesus (Jn.20:1-18).

Vain would be our faith if Christ had not risen. This faith is the source of Christian joy and testimony.

Entrance Antiphon **Destroy this temple, and in three days I will raise it up, alleluia.** (Jn 2: 19)

COLLECT

**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,
who live and reign with the Father and the Holy Spirit,
one God, for ever and ever.**

ALTERNATIVE COLLECT

**God of mercy,
keep before our eyes
the paschal mystery of your Son,
who was buried and rose again.
Help us to proclaim
the power of his resurrection.
Make us victorious in death
and raise us up to everlasting life.
Through Christ our Lord.**

**PRAYER OVER
THE GIFTS**

**Lord,
may our prayers and sacrificial gifts
be pleasing in your sight.
In your goodness,
cleanse us from all sin,
that we may die to the world
and live only for you.
Through Christ our Lord.**

Preface - Easter V

Communion Antiphon *The Messiah must suffer and rise from the dead on this third day.
In his name, penance for the remission of sins is to be preached
to all the nations, alleluia. (Lk 24: 46)*

**PRAYER AFTER
COMMUNION**

**Lord,
you have given us new strength
by our sharing in this sacrament.
May it bring us holiness of life
and the glory of resurrection
through our following of Christ.
Through Christ our Lord.**

VOTIVE MASS IN HONOR OF OUR LADY OF SORROWS

Patroness of the Congregation

Entrance Antiphon

Near the cross of Jesus there stood his Mother, his mother's sister,
Mary the wife of Clopas, and Mary Magdalene. (Jn 19:25)

or:

Let no one gloat over me, a widow, bereft of many: for the sins of my children
I am left desolate because they turned from the law of God. (Bar 4:12)

COLLECT

**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.
Through our Lord, Jesus Christ, your Son, who lives and
reigns with you in the unity of the Holy Spirit, one God, for
ever and ever.**

PRAYER OVER THE GIFTS

**Lord,
in your loving kindness,
accept the gifts of your family.
Make them the sign
of the redeeming sacrifice of your Son, whose loving Mother
stood at his side as he offered it on the altar of the cross.
Through Christ our Lord.**

Preface of Our Lady of Sorrows - as on September 15

Communion Antiphon

Happy the heart of the Blessed Virgin Mary, who, without dying, merited the
palm of martyrdom beneath the cross of the Lord.

PRAYER AFTER COMMUNION

**Lord,
we have shared in the sacrifice that brings us redemption.
With Mary, the sinless Eve, as our example,
may we complete in the mystical body of your Son
what is still lacking in his sufferings.
Through Christ our Lord.**

VOTIVE MASS OF SAINT PAUL OF THE CROSS

Our Founder

(Besides the Mass for the Feast of Saint Paul of the Cross, October 19 (20), the following Mass may also be used.)

Entrance Antiphon Christ will be exalted through me, whether I live or die.
For to me life is Christ; hence dying is so much gain.
(Phil 1: 20b-21)

COLLECT 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.
Through our Lord, Jesus Christ, your Son who lives and
reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

**PRAYER OVER
THE GIFTS** Lord our God,
be pleased to accept these sacrificial gifts.
Send into our hearts that fire of love
that filled the heart of Saint Paul of the Cross
as he offered this sacrifice and that made him also
a sacrifice pleasing in your sight.
Through Christ our Lord.

Preface of Saint Paul of the Cross - as on October 19.

Communion Antiphon Doing the will of him who sent me and bringing his work to
completion is my food. (Jn 4: 34)

**PRAYER AFTER
COMMUNION** Lord,
with loving trust in your goodness
we have shared the banquet of your beloved Son.
By following in the footsteps
of our father, Saint Paul of the Cross,
may we remain always united to you by prayer
and spend ourselves in your service.
Through Christ our Lord.

VOTIVE MASS OF ALL SAINTS OF THE CONGREGATION OF THE PASSION

Entrance Antiphon 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, to be full of love. (Eph 1:3-4)

COLLECT Lord,
may the prayers of all the saints
of the Congregation of the Passion
unite to help us.
May we faithfully follow their example
under the banner of the Cross
and seek always to spread Christ's kingdom
by prayer and apostolic work.
Through our Lord Jesus Christ, your Son, who lives
and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE COLLECT Lord, pour out on us the spirit of holiness
that is your gift to so many saints,
members of our Congregation.
May we come to know the love of
Christ that is beyond all knowing
and be filled with the fullness of God.
Through Christ our Lord.

PRAYER OVER THE GIFTS God of infinite power,
through this holy exchange of gifts
sanctify your servants,
gathered together under the banner of the Cross.
Through the prayers and example of our
saints, help us to serve you always
in holiness of heart.
Through Christ our Lord.

Communion Antiphon We are sons of the saints, and we await that life which God will give to those who never change their faith in him. (Tobit 2:18)

PRAYER AFTER COMMUNION Lord, you have given us new strength
in this undying memorial of Christ's Passion.
May it unite us with you on earth
until we join the saints, our brothers,
as they sing your unending praise in heaven.
Through Christ our Lord.

VOTIVE MASS FOR DECEASED MEMBERS OF THE CONGREGATION OF THE PASSION

Entrance Antiphon

May the Lord open the gates of paradise for him, so that he might return to that heavenly home where death is no more and where joy is eternal.

For Paschal Time:

Just as Jesus died and rose, so God will bring forth with him from the dead those also who have fallen asleep believing in him, alleluia. (1 Thes 4:14)

COLLECT

**All-powerful God, grant to our brother N.,
one with us in the sacred bonds of the Passion,
forgiveness of his sins.
His desire on earth was to be like Christ, your Son.
May he rejoice in his presence and praise you forever.
Through our Lord Jesus Christ, your Son, who lives and
reigns with you in the unity of the Holy Spirit, one God, for
ever and ever.**

PRAYER OVER THE GIFTS

**Lord God,
your Son offered himself to you as a spotless victim.
Accept the sacrifice of your Church for N., our brother,
who sought to follow Christ in his Passion.
By the atoning power of this offering,
grant him the reward of everlasting life.
Through Christ our Lord.**

Communion Antiphon

Rejoice, in the measure that you share Christ 's sufferings.
When his glory is revealed, you will rejoice exultantly. (1 Pt 4:13)

Paschal Time:

We have our citizenship in heaven; it is from there that we eagerly await the coming of our Savior, the Lord Jesus Christ. He will give a new form to this lowly body of ours and remake it according to the pattern of his glorified body, alleluia.
(Phil 3:20-21)

PRAYER AFTER COMMUNION

**Lord,
we have received the bread of heaven
and thank you for your gift.
Through the Passion of your Son, may our brother N.
be freed from the bondage of sin
and enter the joy of your kingdom,
Through Christ our Lord.**

PREFACE OF THE PASSION: II

Christ the Obedient Son

**Father, it is our duty and our salvation
always and everywhere
to give you thanks
through your beloved Son, Jesus Christ,
the Savior you sent to redeem us.**

**In all things,
he was obedient to your will.
He became for us a man of sorrows.
Scourged at the pillar and crowned with thorns,
struck on the face and cruelly abused,
he showed himself as your obedient Son, even to
accepting death upon the Cross.
Scorned and rejected,
he offered himself in sacrifice,
to gain for us through his Passion
the joy of resurrection.**

**Now with angels and archangels
and the whole company of heaven,
we sing the unending hymn of your praise:**

PREFACE OF THE PASSION: III

The Mystery of Redemption

**Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks.**

**In your mercy, you so loved the world
that you sent as our Redeemer
Jesus Christ, your Son, our Lord.
He offered himself to you
as the spotless lamb of sacrifice
and accepted his Passion and death
for our salvation.**

**Though innocent,
he was condemned to death to save the guilty.
His dying has freed us from our sins;
his rising again has made us holy.**

**We praise you Lord, with all the angels
and saints in their song of joy:**

OTHER PREFACES WHICH CAN BE USED IN THE PASSION MASSES:

- 1) PREFACE for PASSION SUNDAY**
- 2) PREFACE of the PASSION I
(The Power of the Cross)**
- 3) PREFACE for SUNDAYS IN ORDINARY TIME - II
(The Mystery of Salvation)**
- 4) PREFACE for SUNDAYS IN ORDINARY TIME - VII
(Salvation through the Obedience of Christ)**
- 5) PREFACE for WEEKDAYS - I
(All Things Made One in Christ)**
- 6) PREFACE for WEEKDAYS - VI
(Salvation in Christ)**
- 7) PREFACE for the TRIUMPH OF THE CROSS**
- 8) PREFACE for the SACRED HEART**

PREFACE OF THE BLESSED VIRGIN MARY: III

Mary, Mother and Sign of Hope

**Father, all-powerful and ever-living God,
we do well always and everywhere
to celebrate your glory.**

**In Jesus Christ,
you have given to the human race
the gift of salvation.
In Mary, his Mother,
you have given us the perfect pattern of hope.**

**She is your lowly handmaid who put all her trust in you.
Full of hope,
she looked forward to the Son of Man,
foretold by the prophets.
Full of faith,
she conceived him in her womb.
Full of love,
she brought forth his mystical body
as the sinless Eve, Mother of all the living.**

**Redeemed more perfectly than any other,
she is one with all the children of Adam.
As they journey on their way to perfect freedom,
they look to her as the unfailing star of hope
and consolation before the dawn of everlasting day.**

In our joy, we sing to your glory with all the choirs of angels: