

SPECIAL FEASTS OF THE SOCIETY OF THE SACRED HEART

INTRODUCTION

Throughout the liturgical year, the Christian community gathers to celebrate particular feasts and seasons, proclaiming, above all, the saving deeds God accomplished in Jesus Christ. The whole mystery of Christ, from his Incarnation to the day of Pentecost and the expectation of his coming again, is recalled by the Church during the course of the year. In celebrating this cycle of the mysteries of Christ, the Church honors Mary as well, for her part in her Son's saving work. Also included in the community's cycle of celebrations are commemorations of those great men and women, saints of God, who suffered with Christ and were glorified with him, and who now sing the praise of God in heaven.

Religious of the Sacred Heart [together with our Associates, colleagues, families and friends] in every part of the world celebrate the mysteries of the life of Christ, the feasts of Mary and the Saints, aware that we are members of one body, the Church, worshiping its Lord in prayer and song (Const. 27). Our participation in the feasts and seasons of the liturgical year invites us to share more deeply in the paschal mystery of Christ. Certain feasts have a preeminence in our lives as the Sacred Heart family: the Solemnity of the Sacred Heart, the Feast of Saint Madeleine Sophie Barat, the Memorials of the Immaculate Heart, the Presentation of Mary, Our Lady of Sorrows, Blessed Philippine Duchesne and Mater Admirabilis.

Christian faith is given tangible form in the liturgical year, the celebration of which represents the Church's self-expression over time; so too, the seven feasts included in this collection give concrete expression to the Society's ever-evolving spirituality, celebrating year after year God's fidelity to the Society and revealing God's desires for its future. Not all of the feasts which follow are part of the General Calendar of the universal Church since it was the decision of Vatican Council II that the celebration of feast of the saints should not take precedence over celebrations which commemorate the very mysteries of salvation. Accordingly, the Council directed that religious institutes draw up Particular Calendars which include celebrations proper to their own spiritual tradition.

Therefore, assembled in the following collection are pastoral materials relating to each of these celebrations, including some historical background and contemporary understanding of the particular feast as well as prayers and readings proper to each. In addition, appendices include biblical readings and prayers from the Common of the Blessed Virgin Mary and the Prefaces for Virgins and Religious, Holy Men and Women, and the Blessed Virgin Mary. The pastoral notes are written in a simple framework which allows those preparing the celebration to review briefly the background of the liturgy in the context of the Society's spiritual tradition, and to select and pray over those readings and prayers which most appropriately fit the celebrating community. Those planning the celebrations are urged to immerse themselves in the prayers and readings for each feast as well as in other available materials. Communities may find it useful to prepare together for the celebration of these feasts by fasting, vigils, prayers, services of reconciliation or other forms of communal anticipation.

THE SOLEMNITY OF THE SACRED HEART

Introduction

The modern origins of the celebration of the feast of the Sacred Heart may be traced to Saint John Eudes who in 1670 composed a Mass and Office in honor of the Sacred Heart based on the theology of St. John. In 1856 the feast was extended to the universal Church in praise of the peaceful triumph of Christ's boundless love. In 1899 Leo XIII elevated the feast to the rank of First Class, now Solemnity, and dedicated the whole Catholic world to the Sacred Heart of Jesus.

The celebration of this feast in the Society goes back to its origins. In *Mother Barat's Journal* (Poitiers, 1806-1808) there is an account of the solemn celebration of this feast, "the greatest of our Society." The journal notes that a renovation of vows occurred on this day, but not yet in the eucharistic celebration. The earliest extant ceremonial (1820) describes the Feast of the Sacred Heart as the patronal feast. The Ceremonial of 1827 mentions solemn renovation of vows of professed and aspirants, and by that year, if not before, this renovation was made within the eucharistic celebration.

In the contemporary Church the reading of the Gospel of John in year B, taken from the old Mass of the Feast, has contributed to a new understanding of Sacred Heart devotion as contemplation of the pierced heart of Christ. The earlier connection between the celebrations of Corpus Christi and the Sacred Heart (the Feast of the Sacred Heart was placed the day after the octave of the Feast of the Body of Christ), no longer apparent in the renewed liturgy, is still clearly evidenced in the Society's spirituality as captured in its Constitutions of 1982: "It is through the Eucharist that we enter the mystery of the pierced heart of Jesus. In our daily life, the Eucharist both celebrates and actualizes His death and resurrection at the heart of the sufferings and hopes of our brothers and sisters. Through the Eucharist, we are more and more drawn into Jesus' gift of Himself to the Father for the life of the world, and in His Body we are gathered into one" (Const. 5).

The custom of renovation of vows on this patronal feast of the Society remains unchanged. "The feast of the Sacred Heart is a time to renew and deepen our common spirit. On that day, in thanksgiving and in union with the whole Society, we renew our vows" (Const. 25).

Solemnity of the Sacred Heart
(Friday after the Second Sunday after Pentecost)

Introductory Rites

The thoughts of his heart last through every generation,
that he will rescue them from death and feed them
in time of famine. (Ps. 32:11, 19)

Opening Prayer

Let us pray (that we will respond to the love of Christ)

(Pause for silent prayer)

Generous God,
we rejoice in the gifts of love
we have received from the heart of Jesus your Son.
Open our hearts to share his life
and continue to bless us with his love.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

Alternative Opening Prayer

Let us pray (that the love of Christ's heart may touch the world with healing and
peace)

(Pause for silent prayer)

Most compassionate God,
we honor the heart of your Son
broken by human cruelty
yet symbol of love's triumph,
pledge of all that we are called to be.
Teach us to see Christ in the lives we touch,
to offer him living worship
by love-filled service to our brothers and sisters.
We ask this through Christ our Lord.

LITURGY OF THE WORD

Cycle A

1st reading Deut. 7:6-11 The Lord loves you and has chosen you.

Response. Ps. 103:1-2, 3-4, 6-7, 8, 10 The Lord's kindness is everlasting.

2nd reading 1 Jn. 4:7-16 God loved us first.

Alleluia. Alleluia. Take my yoke upon you; learn from me, for I am gentle and humble of heart. Alleluia.

Gospel Matt. 11:25-30 I am gentle and humble of heart.

Cycle B

1st reading Hos. 11:1, 3-4, 8-9 Israel, how could I give you up?

Response Is. 12:2-3, 4, 5-6 You will draw water joyfully from the springs of salvation.

2nd reading Eph. 3:8-12, 14-19 To know the love of Christ is better than all knowledge.

Alleluia. Alleluia. God first loved us and sent his Son to take away our sins. Alleluia.

Gospel John 19:31-37 One of the soldiers pierced his side with a lance, and immediately there came out blood and water.

Cycle C

1st reading Ezek. 34:11-16 I will watch over my sheep and tend them.

Response Ps. 23:1-3, 3-4, 5, 6 The Lord is my shepherd; there is nothing I shall want.

2nd reading Roman. 5:5-11 The love of God is entrusted to us.

Alleluia. Alleluia. I am the good shepherd, says the Lord; I know my sheep and mine know me. Alleluia.

Gospel Lk. 15:3-7 Share my joy: I have found my lost sheep!

LITURGY OF THE EUCHARIST

Prayer over the Gifts

Lord,
look on the heart of Christ your Son
filled with love for us.
Because of his love
accept our eucharist and forgive our sins.
Grant this through Christ our Lord.

Preface of the Sacred Heart

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

Lifted high on the cross,
Christ gave his life for us,
so much did he love us.
From his wounded side flowed blood and water,
the fountain of sacramental life in the Church.
To his open heart the Savior invites all people,
to draw water in joy from the springs of salvation.

Now, with all the saints and angels,
we praise you for ever:

Holy, holy, holyí .

Communion Rite

The Lord says: All who are thirsty, let them come to me; all who believe in me,
let them drink. Streams of living water shall flow out from within them. (John
7:37-38)

or

One of the soldiers pierced Jesus' side with a lance, and at once there flowed out
blood and water. (John 19:34)

Prayer after Communion

Let us pray.

(Pause for silent prayer, if this has not preceded.)

Gracious God,
may this sacrament fill us with love.
Draw us closer to Christ your Son
and help us to recognize him in others.
We ask this in the name of Jesus the Lord.

THE FEAST OF SAINT MADELEINE SOPHIE BARAT

Introduction

Born at Joigny, France, on December 12, 1779, Madeleine Sophie Barat was received by Father Varin into the religious life in 1800, thus founding the Society of the Sacred Heart of Jesus. In 1802, Mother Barat was appointed Superior, destined to govern for sixty-three years. By the time of her death in Paris on May 25, 1865, she had opened more than one hundred houses and schools in twelve countries.

The extraordinary contribution of Saint Madeleine Sophie has been succinctly captured on the jacket of Margaret Williams's biography of this saint:

The personality and achievement of this dynamic woman are revealed in her triple role as the creator of a new religious congregation of sisters, as an educator who provided a distinctive way of forming Christian women for their tasks in the modern world, and as a saint who displayed in her person and in her teaching a spirituality which blended the serenity of the contemplative with the active apostolate of the missionary.

After Saint Madeleine Sophie's beatification, an indult of June 2, 1909, permitted the Society to celebrate her feast. She was canonized in 1925 and the following year on the tenth of March, the Mass of Saint Madeleine Sophie was approved by the Congregation of Rites.

In the Decree of Canonization we read:

At a most opportune moment she founded a Congregation of consecrated virgins. When she departed this life at over eighty years of age, she left the Institute the heir of her generous courage and apostolic zeal. Of this there is evident and remarkable proof both in the wonderful spread of the Congregation, in spite of opposition and difficulty, even to the remotest regions of the Catholic world, and in the abundant fruit resulting from its extension, as well as in the miracles which have attested the sanctity of the Foundress.

The celebrations which mark Saint Madeleine Sophie's Feast should emphasize the primordial importance she gave to union and conformity with the Heart of Jesus and to fidelity to human relationships, both of which served as the basis of her understanding of apostolic community. Preparations for the feast call us to renew in ourselves her charism and the depth of our own vocation in the light of the enormous scope of her interests, her clarity of vision, and her apostolic sensitivity.

Feast of Saint Madeleine Sophie
(May 25)

Introductory Rites

Set me as a seal on your heart, as a seal on your arm, for love is strong as death.
(Cant. 8:6)

Opening Prayer

Good and gracious God,
you wonderfully graced Saint Madeleine Sophie
with humility and steadfast love
drawn from the Heart of Jesus, your Son.

We pray that following in her footsteps
we may live in close union with the Heart of Christ
and find in him our joy
both now and for eternity.

We ask this through Christ
who is our risen Lord now and for ever.

LITURGY OF THE WORD

1ST reading Colossians 3:12-17 Above all have love, which is the bond of
perfection.

Response Psalm 42:3,5, 43:3,4 Like a deer that longs for running streams, my
soul longs for you, my God.

Alleluia. Alleluia. Make your home in Me, as I make mine in you, says the Lord;
whoever remains in me bears fruit in plenty. Alleluia.

Gospel John 15:1-12 Those who remain in me, and I in them, bear
fruit in plenty.

LITURGY OF THE EUCHARIST

Prayer over the gifts

Look graciously, Lord,
on our prayers and offerings,

and, as you accepted the faithful worship of St. Madeleine Sophie,
so accept these signs of our obedient hearts
which we present in praise of your name.

This we pray through Christ our Lord.

Prayer after Communion

Lord,
hear the prayers of those you nourish in this eucharist.
Inspired by the example of Saint Madeleine Sophie,
may we grow in union of heart with your Son,
and bring to all your people
the healing power of your love.

We ask this in the name of Jesus the Lord.

THE MEMORIAL OF THE IMMACULATE HEART OF MARY (the day after the Solemnity of the Sacred Heart)

Introduction

It was Saint John Eudes who, having labored to spread the devotion to the Sacred Heart of Jesus, also popularized devotion to the Most Pure Heart of Mary in 1648, and this devotion spread rapidly in the seventeenth and eighteenth centuries. This Marian feast received formal approval in 1805, and fifty years later a proper Office and Mass were authorized. Only in 1944 did the Feast of the Immaculate Heart of Mary enter the calendar of the universal Church on August 22nd. Two years earlier Pius XII had dedicated humankind to the Immaculate Heart of Mary in the midst of World War II, hoping that "with the help of the holy Mother of God all nations would receive the gift of peace, and the Church of Christ the blessing of freedom," a sentiment equally apt for today.

There is no mention of the celebration of the Immaculate Heart in the Society before 1815. After that time various Ceremonials trace its celebration under different names and on different dates, as was true of its history in the universal Church as well.

In the reform of the Roman calendar of 1969, under the rubric of reducing the number of devotional feasts, the former Feast of the Immaculate Heart of Mary became an optional memorial on the Saturday after the Solemnity of the Sacred Heart. In the juxtaposition of the celebrations of the Sacred Heart of Jesus and the Immaculate Heart of Mary, we return to Saint John Eudes' original insight to view these two celebrations as integrally related to one another.

In the Society, the memorial of the Immaculate Heart is celebrated in recognition that, under this title, Mary is secondary patron of the Society: "Our Society confides itself especially to her, whose heart is united and conformed to the Heart of Jesus, so that she will lead us to Him" (Const. 9).

The Memorial of the Immaculate Heart of Mary
(Saturday following the Second Sunday after Pentecost)

(See the Appendices for readings, prayers and prefaces from the Common of the Blessed Virgin.)

Introductory Rites

My heart rejoices in your saving power.
I will sing to you, Lord, for your goodness to me.
(Ps. 12:6)

Opening Prayer

God of tenderness and love,
you prepared the heart of the Virgin Mary
to be a fitting home for your Holy Spirit.
By her prayers
may we become a more worthy temple of your glory.

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

LITURGY OF THE WORD

Readings may be selected from the Common of the Blessed Virgin Mary (cf. Appendix I ó Feasts), bearing in mind the ritual suggestions in the Lectionaries of the various countries.

LITURGY OF THE EUCHARIST

Prayer over the Gifts

Lord,
accept the prayers and gifts we offer
in honor of Mary, the Mother of God.
May they please you
and bring us your help and forgiveness.

We ask this in the name of Jesus the Lord.

Preface of the Blessed Virgin Mary I or II (cf. Appendix III ó Feasts)

Common Rite

Mary treasured all these words and pondered them in her heart.
(Luke 2:19)

Prayer after Communion

Let us pray.

(Pause for silent prayer, if this has not preceded)

Lord,
you have given us the sacrament of eternal redemption.
May we who honor the mother of your Son
rejoice in the abundance of your blessings
and experience the deepening of your life within us.

We ask this through Christ our Lord.

THE MEMORIAL OF THE PRESENTATION OF MARY

Introduction

This feast began in the East, commemorating the day when the apocryphal Gospel (Protoevangelium of James) says that Our Lady was brought to the Temple at the age of three to be dedicated there until her marriage. In the Eastern liturgy, the story of the presentation in the temple is understood as an illustration of the truth that, throughout her life, Mary was totally dedicated to Christ and that this dedication was rooted in a contemplative faith. This feast, introduced at Rome in 1371, extended to the universal Church in 1472, briefly abolished by Pius V and reintroduced in 1585, thus has special relevance to religious life.

In the Society it is the original feast day, since it was the feast day of the first consecration of Madeleine Sophie Barat, November 21, 1800. It was a date frequently chosen for subsequent renovations and vow ceremonies. Mother Barat wrote in her journal.

Quelques jours après, c'était la fête de la Présentation de la Sainte Vierge, grande fête dans notre Société, parce que c'est le jour que les premières ont fait leur consécration a Paris, puis à Amens, enfin dans notre maison de Grenoble; en un mot, c'est le jour choisi pour renouveler cette consécration. (p. 47)

The Ceremonial of 1827 mentions that on this day, aspirants renewed their vows, a custom unbroken until 1964 when aspirants made temporary vows and no longer made a renewal of devotion. It may still be celebrated as a day of special significance by the young professed.

Memorial of the Presentation of Mary
(November 21)

Opening Prayer

Eternal God,
we honor the holiness and glory of the Virgin Mary.
May her prayers bring us
the fullness of your life and love.

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

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The readings and all other prayers may be chosen from the Common of the Blessed Virgin Mary.
(cf. Appendix I, II, and III ó Feasts)

THE MEMORIAL OF OUR LADY OF SORROWS

Introduction

The devotion to Our Lady of Sorrows, with its roots in the Prophecy of Simeon: "a sword will pierce your very soul" (Lk. 2:35), began, strictly speaking, in the seventeenth century through the inspiration of the Servite community. In the nineteenth century the feast was extended to the universal Church on the 3rd Sunday in September, and early in the twentieth century it was moved to September 15, perhaps to link it more closely with the Triumph of the Holy Cross (September 14). After celebration of the triumph of Christ on the cross, the memorial of Our Lady of Sorrows invites us to contemplate the human side of Christ's sufferings in union with Mary.

The devotion to Our Lady of Sorrows was very dear to Mother Barat, especially because of her deep friendship with Mother de Limminghe who had brought the devotion of the "Adolorata" from Italy. The presence of a small image of Our Lady of Sorrows at the Villa Lante, executed as a fresco on the garden wall by the painter Gagliardi, was instrumental in persuading Mother Barat to purchase the Villa in 1837. Before this picture, Mother Barat consecrated the Society to Our Lady of Sorrows in 1839, at a moment of painful internal division in the Society. An excerpt from this Consecration highlights Mother Barat's solid devotion to the Sacred Heart of Jesus as well as her respect for Mary as a model of faith:

Make us worthy of Him by teaching us to imitate the virtues of thy heart, so faithfully modeled on His. Give us, above all, lively faith, true humility, and courage, which will help us to rise above sorrow and to stand with thee, calm and steadfast at the foot of the cross! May we bear about in ourselves the cross of Christ, the sufferings of His Passion, and the remembrance of His wounds.

This feast, sometimes referred to as "The Compassion of Mary," fits well the Society's commitment to live out devotion to the Sacred Heart in the widest possible manner, including, as Mother Barat obviously intended, the exercise of compassion as a kind of prayer which identifies us with the wounded heart of humanity.

Memorial of Our Lady of Sorrows
(September 15)

Introductory Rites

Simeon said to Mary: this child is a sign destined to be rejected; he is set for the fall and the rising of many in Israel; and your own soul a sword shall pierce.
(Luke 2:34-35)

Opening Prayer

God of our Lord Jesus Christ,
as your Son was raised on the cross,
his mother Mary stood by him, sharing his sufferings.
May your Church be united with Christ
in his suffering and death
and so come to share in his rising to new life,
where he lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

LITURGY OF THE WORD

1 st reading	Heb. 5:7-9	He learned obedience and became the source of eternal salvation.
Response	Psalm 31 2-3, 3-4, 5-6, 15-16, 20	Save me, O Lord, in your steadfast love.
Sequence	Stabat Mater	Consult Lectionary for both prose and poetic options.
Alleluia, Alleluia.		Happy are you, O Blessed Virgin Mary; without dying you won the martyr's crown beside the cross of the Lord. Alleluia.
Gospel	Jn. 19:25-27	How that loving mother was pierced with grief and anguish when she saw the sufferings of her son.
or	Lk. 2:33-35	A sword will pierce your very soul.

LITURGY OF THE EUCHARIST

Prayer over the Gifts

God of mercy,
receive the prayers and gifts we offer
in praise of your name
on this feast of the Virgin Mary.
While she stood beside the cross of Jesus,
you gave her to us as our loving mother.

Grant this through Christ our Lord

Preface of the Blessed Virgin Mary I or II (Appendix III ó Feasts)

Communion Rite

Be glad to share in the sufferings of Christ! When he comes in glory, you will be filled with joy.

(1 Peter 4:13)

Prayer after Communion

Let us pray.

(Pause for silent prayer, if this has not preceded.)

Lord,
hear the prayers
of those who receive the sacraments of eternal salvation.
As we honor the compassionate love of the Virgin Mary,
may we make up in our own lives
whatever is lacking in the sufferings of Christ
for the good of the Church.

We ask this in the name of Jesus the Lord.

THE FEAST OF SAINT ROSE PHILIPPINE DUCHESNE November 18

Introduction

Born August 29, 1769 at Grenoble and educated by the Visitation nuns at Sainte Marie d'en Haut, Rose Philippine Duchesne entered the Visitation community at the age of 17. During the Reign of Terror the community was expelled from France and Philippine returned home. After the Concordat of 1801, she and her companions attempted to rebuild their convent but were unsuccessful. In 1804 she persuaded Mother Barat to accept the convent of Sainte Marie, and Philippine and four others became postulants. She was professed in 1805. In 1818, with four others, she was sent to the United States of America to found the first American house of the Society, a log cabin at St. Charles, near St. Louis, Missouri. She opened the first American free school west of the Mississippi, received the first American postulant in 1820, and, by 1828 had founded six houses. In 1840, Rose Philippine Duchesne resigned as superior to devote herself, at the age of 71, to beginning a school for the Indians at Sugar Creek. Deteriorating health forced her to resign this much cherished work and on November 18, 1852, she died, having spent 34 years of her life extending the work of the Society as an international community.

Biographers of Philippine Duchesne have stressed her courage in frontier conditions, her single-mindedness in pursuing her dream of serving the Indians, her self-acceptance, and her contemplative presence which was so evident that the Indians called her the "Woman who prays always." A remarkable passage from her biography testifies to her ability to incorporate into her prayer a universal dimension not particularly common to nineteenth century devotions; in this passage she speaks of an all-night vigil before the Blessed Sacrament, during which she prayed that she might be sent as a missionary to America.

All night long I was in the New World, and I travelled in good company. First of all I reverently gathered up all the Precious Blood from the Garden, the Praetorium, and Calvary. Then I took possession of our Lord in the Blessed Sacrament. Holding him close to my heart, I went forth to scatter my treasure everywhere, without fear that it would be exhausted. St. Francis Xavier helped me to make this priceless seed bear fruit, and from his place before the throne of God he prayed that new lands might be opened to the light of truth. St. Francis Regis himself acted as our guide, with many other saints eager for the glory of God. All went well, and no sorrow, not even holy sorrow, could find place in my heart, for it seemed to me that the merits of Jesus were about to be applied in a wholly new manner.

Philippine's openness to extending the mystery of Christ to a new world, in a manner which continued to be "wholly new" because unexplored, is at the heart of her spirit. Whatever conditions have changed, her spirit continues to inspire those who live in her religious family to proclaim Christ in a "wholly new manner" for every wholly new context..

Rose Philippine Duchesne was beatified in 1940 and canonized a saint in 1988.

Feast of Saint Rose Philippine Duchesne
(November 18)

Introductory Rites

How beautiful on the mountains are the feet of those who bring good news.
(Isaiah 52:7)

Opening Prayer

Gracious God,
you filled the heart of Philippine Duchesne
with charity and missionary zeal,
and gave her the desire
to make you known among all peoples.
Fill us, who honor her memory today,
with that same love and zeal
to extend your kingdom to the ends of the earth.

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

Alternative Opening Prayer

Lord God,
Master of our lives,
you led Philippine Duchesne
from the silence of the cloister
to an intense apostolic life.
Through her intercession
enable us to respond to your call
with the same generosity
which she drew from the Heart of Jesus,
your Son, our Lord,
who lives with you and the Holy Spirit,
one God, for ever and ever.

LITURGY OF THE WORD

Readings may be chosen from the Common of Virgins or the Common of Holy Men and Women.

Suggested: Isaiah 52:7-10
John 12:20-26

LITURGY OF THE EUCHARIST

Prayer over the Gifts

Lord,
receive the gifts which we offer to you
on this feast of Blessed Philippine.
As she held fast to you by prayer
and by the sacrifice of herself,
so draw us to yourself
through this sacrifice of praise.

We ask this through Christ our Lord.

Alternative Prayer over the Gifts

As we bring our gifts to the altar, Lord,
we beg of you:
fire us with the same burning zeal
which consumed Blessed Philippine,
that we might celebrate these mysteries
with pure and undivided hearts.

We ask this through Christ our Lord.

Preface

Preface may be chosen from the Preface of Virgins and Religious or the Prefaces
of Holy Men and Women.

(cf. Appendix III ó Feasts)

Communion Rite

All I long for is to know Christ, and the power of his resurrection and the
fellowship of his sufferings.

(Phil. 3:10)

Prayer after Communion

Nourished by this banquet of life,

we ask you, Lord:
be as generous with us as you were with Philippine.
Keep us faithful to your desires for us
and zealous for the spread of the kingdom of your Son
who lives and reigns for ever and ever.

Alternative Prayer after Communion

Lord our God,
through this communion
revive in us the passion of charity
and make us burn
with the same fire which devoured your servant
Philippine Duchesne
so that, like her,
we might labor for the coming of your kingdom.

We ask this in the name of Jesus the Lord.

THE MEMORIAL OF MATER ADMIRABILIS

Introduction

This memorial derives from celebrations among Religious of the Sacred Heart and the students in Sacred Heart schools, in honor of Mary pictured as a young Jewish girl in the Temple. The original painting of *Madonna of the Lily* is in a Sacred Heart convent in Rome, the Trinita dei Monti. Painted in 1844 by a postulant, Pauline Perdrau, in the fresco technique, it depicts a contemplative Mary, seated with book and spinning near her chair. The story of the painting summarizes the earliest spirituality associated with the picture.

The original fresco was a disappointment to Pauline Perdrau as well as to others who viewed it; her own description of the finished product contains her sense of disappointment at the discrepancy between inspiration and product: *My Lily of the valley was certainly anything but attractive. The sky was dark, dingy blue; the trees, yellowish green; the dress of the Madonna, a dark brick red; the mantle, canary color; the veil, grey; the face, copper color.* But what kept Pauline working on the fresco, behind a curtain to hide the inglorious sight, was a vision of peace and inwardness on Mary's face which epitomized for Pauline Perdrau her understanding of the Virgin. What Pauline remarked of her intention, and of her experience, while continuing to *touch up* the painting, has been the most common response of those viewing the painting: *the peace, the purity in her face evoking an unseen world, near Mary in the Temple, along with God, under the shadow of the Holy of Holies.*

The initial impression of crude colors and a doleful appearance changed, with the drying of the plaster, to reveal a subtly colored, more realistic image, whose peaceful face has been admittedly difficult to reproduce, and perhaps never successfully so, in copies which can be found in almost every Sacred Heart convent in the world.

Originally called the *Madonna of the Lily* or the *Virgin of the Temple*, the painting was renamed in 1846 after Pope Pius IX visited the Trinita and exclaimed, after being shown the painting, *Mother most Admirable!* Devotion to Mary under this image has consistently reflected a call to contemplative awareness, to inwardness and wonder, in light of this young woman whose *Be it done to me according to your word* changed history and refocused the value of inwardness. Religious of the Sacred Heart, for whom contemplation is the Heart of their vocation, cherish Mater as the guardian of the interior life.

Memorial of Mater Admirabilis
(October 20)

Introductory Rites

From this day forward all generations will call me blessed, for the Almighty has done great things for me.

(Luke 1:48-49)

Opening Prayer

O God,
who has wonderfully exalted
the humility of the Blessed Virgin Mary
by the incarnation of your only begotten Son,
mercifully grant, that through the intercession
of that same most admirable Mother,
we may share in the divine adoption of your children.

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

Alternative Opening Prayer

God of Mystery,
you have given us a model of contemplation in Mary,
the most admirable mother of your Son.
Give us grace to find you everywhere,
to give witness to your presence by our inwardness,
and to rejoice in our sharing in the divine mystery
by bringing the Word of Life into our world.

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

LITURGY OF THE WORD

Consult Appendix I ó Feasts for a selection of readings from the Common of the Blessed Virgin Mary.

Traditional selections for this memorial have included:
Canticle of Canticles 2:10-14 and Luke 1:26-35.

LITURGY OF THE EUCHARIST

Prayer over the Gifts

Through your mercy, O Lord,
and by the intercession of the Blessed Mary ever Virgin,
may this oblation secure for us
inwardness and peace both now and for ever.
We ask this through Christ our Lord.

Alternative Prayer over the Gifts

In your mercy, Lord,
draw us to the table
where we wait with Mary for your promised time
when all the hungry shall be filled.
We ask this in the name of Jesus, the Lord.

Preface

See Appendix III ó Feasts, for the prefaces of the Blessed Virgin Mary.

Communion Rite

My soul proclaims the greatness of the Lord
and my spirit exults in God my savior.
(Luke 1:46-47)

Prayer after Communion

Having received, O Lord,
these helps to our salvation,
grant, we beseech you,
that we may be ever protected
by the patronage of the most pure Virgin Mary
in whose honor we have made
these offerings to your majesty.
We pray in the name of Jesus, the Lord.

Alternative Prayer after Communion

God of our Lord Jesus Christ,
having received the Body and Blood of your Son,
may we be more responsive to his presence in our hearts
and more compassionate towards his sufferings
in the lives of our brothers and sisters.
We ask this through Christ who is our risen Lord
now and for ever.

SPECIAL FEASTS OF THE SOCIETY OF THE SACRED HEART

APPENDICES

APPENDIX – FEASTS

APPENDIX I

Biblical Readings ó Common of the Blessed Virgin Mary

Readings from the Old Testament

Gen. 3:9-15, 20	I will put enmity between your offspring and her offspring.
Gen. 12:1-7	God spoke to our ancestors, to Abraham and Sarah and their children for ever.
2 Sam. 7:1-5, 8-11, 16	God will give him the seat of David, his Father.
1 Chr. 15:3-4, 15-16; 16:1-2	They brought the ark of God in and put it inside the tent that David had pitched for it.
Prov. 8:22-31	Mary, seat of wisdom.
Sir. 24:1, 3-4, 8-12, 19-21	Mary, seat of wisdom.
Is 7:10-14	Behold, the virgin shall conceive.
Is. 9:2-4, 6-7	A Son is born to us.
Is. 61:9-11	I will rejoice in my God.
Micah 5:1-4	The remnant will return when she who is pregnant gives birth.
Zech. 2:14-17	Rejoice, daughter of Zion, for I am coming.

Reading I during the Easter Season

Acts 1:12-14	They all joined in continuous prayer together with Jesusø mother, Mary.
Rev. 11:19; 12:1-6, 10	A great sign appeared in the heavens.
Rev. 21:1-5	I saw the new Jerusalem, as beautiful as a bride all dressed for her husband.

Responsorial Psalms

1 Sam. 2:1, 4-5, 6-7, 8	My heart rejoices in the Lord, my Savior.
Judith 13:18, 19, 20	You are the highest honor of our race.
Ps. 45:11-12, 14-15, 16-17	Listen to me, daughter; see and bend your ear.
Ps. 113:1-2, 3-4, 5-6, 7-8	Blessed be the name of the Lord for ever.
Luke 1:46-47, 48-49, 50-51, 52-53, 54-55	The Almighty has done great things for me and holy is God's name.

Reading II

Rom. 5:12, 17-19	However great the number of sins committed, grace was even greater.
Rom. 8:28-30	God knew them and called them to justification
Gal. 4:4-7	God sent the Son, born of a woman.
Eph. 1:3-6, 11-12	Before the world was made, God chose us in Christ.

Alleluia Verses Before Gospel

1. Rejoice, so highly favored!
The Lord is with you.
Of all women you are the most blessed.
2. Blessed are you, Virgin Mary,
who believed that the promise made you by the Lord
would be fulfilled.
3. Blessed is the Virgin Mary
who treasured the word of God,
and pondered it in her heart.
4. Blessed are you, holy Virgin Mary,
and most worthy of all praise,
for the son of justice, Christ our God,
was born of you.

Gospels

Matt. 1:1-16, 18-23 (long form) 1:18-23 (short form)	She was conceived and what is born in her is by the Holy Spirit.
Matt. 2:13-15, 19-23	Take the child and his mother and flee into Egypt.
Luke 1:26-38	You will conceive and bear a Son.
Luke 1:39-47	Blessed is she who believed.
Luke 2:1-14	She gave birth to a son, her firstborn.
Luke 2:15-19	Mary treasured all these things and pondered them in her heart.
Luke 2:27-35	A sword will pierce your own soul.
Luke 2:41-52	Your father and I have been looking for you.
Luke 11:27-28	Happy the womb that bore you!
John 2:1-11	The mother of Jesus was at the wedding feast with him.
John 19:25-27	Woman, this is your son. This is your mother.

APPENDIX II

Prayers ó Common of the Blessed Virgin Mary

1.

Introductory Rites

Hail, holy Mother! The child to whom you gave birth is the King of Heaven and earth for ever. (Sedulius)

Opening Prayer

Lord God,
give to your people the joy
of continual health in mind and body.
With the prayers of the Virgin Mary to help us,
guide us through the sorrows of this life
to eternal happiness in the life to come.

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

Or:

Lord,
take away the sins of your people.
May the prayers of Mary the mother of your Son help us,
for alone and unaided we cannot hope to please you.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

Prayer over the Gifts

Strong and faithful God,
the birth of Christ your Son
deepened the virgin mother's love for you,
and increased her holiness.
May the humanity of Christ
give us courage in our weakness;
may it free us from our sins,
and make our offering acceptable.

We ask this through Christ our Lord.

Communion Rite

Blessed is the womb of the Virgin Mary; she carried the Son of the eternal God.
(See Luke 11:27)

Prayer after Communion

Lord,
we rejoice in your sacraments and ask your mercy
as we honor the memory of the Virgin Mary.
May her faith and love
inspire us to serve you more faithfully
in the work of salvation.

Grant this in the name of Jesus the Lord.

Prayers ó Common of the Blessed Virgin Mary

2.

Introductory Rites

Blessed are you, Virgin Mary, who carried the creator of all things in your womb; you gave birth to your maker, and remain for ever a virgin.

Opening Prayer

God of mercy,
give us strength.
May we who honor the memory of the Mother of God
rise above our sins and failings with the help of her prayers.

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

Or:

Lord,
may the prayers of the Virgin Mary
bring us protection from danger
and freedom from sin
that we may come to the joy of your peace.

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

Prayer over the Gifts

Lord,
we honor the memory of the mother of your Son.
May the sacrifice we share
make of us an everlasting gift to you.

Grant this through Christ our Lord.

Communion Rite

The Almighty has done great things for me.
Holy is god's name. (Luke 1:49)

Prayer after Communion

Lord,
you give us the sacraments of eternal redemption.
May we who honor the memory of the Mother of your Son
rejoice in the abundance of your grace
and experience your unfailing help.

We ask this through Christ our Lord.

Prayers ó Common of the Blessed Virgin Mary

3.

Introductory Rites

You have been blessed, O Virgin Mary, above all other women on earth by the Lord the most high God; the Lord has so exalted your name that your praises shall never fade from our mouths. (See Judith 13:23, 25)

Open Prayer

Lord, as we honor the glorious memory of the Virgin Mary,
we ask that by the help of her prayers
we too may come to share the fullness of your grace.
Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

Or:

Lord Jesus Christ,
you chose the Virgin Mary to be your mother,
a worthy home in which to dwell.
By her prayers keep us from danger
and bring us to the joy of heaven,
where you live and reign
for ever and ever.

Prayer over the Gifts

Lord, we bring you our sacrifice of praise
at this celebration in honor of Mary, the mother of your Son.
May this holy exchange of gifts
help us on our way to eternal salvation.

We ask this in the name of Jesus the Lord.

Communion Rite

All generations will call me blessed,
because God has looked up me, a lowly handmaid.
(See Luke 1:48)

Prayer after Communion

Lord,
we eat the bread of heaven.
May we who honor the memory of the Virgin Mary
come one day to your banquet of eternal life.

Grant this through our Christ our Lord.

Prayers ó Common of the Blessed Virgin Mary

4.

Opening Prayer

All-powerful God,
we rejoice in the protection of the holy Virgin Mary.
May her prayers help to free us from all evils here on earth
and lead us to eternal joy in heaven.

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

Prayer over the Gifts

Lord, accept the prayers and gifts we present today
as we honor Mary, the Mother of God.
May they please you
and bring us your forgiveness and help.

We ask this in the name of Jesus the Lord.

Prayer after Communion

Lord,
we are renewed with the sacraments of salvation.
May we who celebrate the memory of the Mother of God
come to realize the eternal redemption you promise.

We ask this through Christ our Lord.

APPENDIX III

Prefaces

PREFACE OF VIRGINS AND RELIGIOUS

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

Today we honor your saints
who consecrated their lives to Christ
for the sake of the kingdom of heaven.
What love you show us
as you recall humankind to its first innocence,
and invite us to taste on earth
the gifts of the world to come!

How, with the saints and all the angels
we praise you forever:

Holy, holy, holyí .

PREFACE OF HOLY MEN AND WOMEN I

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

You are glorified in your saints,
for their glory is the crowning of your gifts.
In their lives on earth
you give us an example.
In our communion with them,
you give us their friendship.
In their prayer for the Church
you give us strength and protection.
This great company of witnesses spurs us on to victory,
to share their prize of everlasting glory,
through Jesus Christ our Lord.

With angels and archangels
and the whole company of saints
we sing our unending hymn of praise:

Holy, holy, holyí .

PREFACE OF HOLY MEN AND WOMEN II

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

You renew the Church in every age
by raising up men and women outstanding in holiness,
living witnesses of your unchanging love.
They inspire us by their heroic lives,
and help us by their constant prayers,
to be the living sign of your saving power.

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

Holy, holy, holyí .

PREFACE OF THE BLESSED VIRGIN MARY I (Motherhood of Mary)

All-powerful and ever-living God,
we do well always and everywhere to give you thanks
(as we celebrateí of the Blessed Virgin Mary).
(as we honor the Blessed Virgin Mary).

Through the power of the Holy Spirit,
she became the virgin mother of your only Son,
our Lord Jesus Christ,
who is forever the light of the world.

Through him 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, holyí .

PREFACE OF THE BLESSED VIRGIN MARY II
(The Church echoes Mary's song of praise)

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.

In celebrating the memory of the Blessed Virgin Mary,
it is our special joy to echo her song of thanksgiving.
What wonders you have worked throughout the world.
All generations have shared the greatness of your love.
When you looked on Mary your lowly servant,
you raised her to be the mother of Jesus Christ, your Son, our Lord,
the Savior of all people.

Through him the angels of heaven
offer their prayer of adoration
as they rejoice in your presence for ever.
May our voices be one with theirs
in their triumphant hymn of praise:

Holy, holy, holyí .