



**MASSES  
LECTIONARY**

**WITH THE  
PROPER LITURGICAL CALENDAR**

**OF THE  
CONGREGATION OF THE SACRED HEARTS  
OF JESUS AND MARY AND OF PERPETUAL ADORATION  
OF THE MOST BLESSED SACRAMENT OF THE ALTAR**

**Rome, 2012**

*Calendar approved by the Congregation for the Divine Worship and the Discipline of the Sacraments on March 31, 2011 (Prot. N. 221/11/L).*

*Texts of the Masses and proper readings approved by the Congregation for the Divine Worship and the Discipline of the Sacraments on March 31, 2012 (Prot. N. 37/12/L).*

## PRESENTATION

After four years of work, we are finally able to publish a series of important documents related to the liturgical life of the Congregation. In this volume, you find our proper Calendar and texts for Mass and Lectionary for the proper solemnities, feasts and memorials of the Congregation. Other volumes being published contain the Ritual for Profession and the proper texts for the Liturgy of the Hours.

These documents have all been approved by the Holy See's Congregation for Divine Worship and the Discipline of the Sacraments in the three official languages of the Congregation: Spanish, English and French. This approbation is the result of the work that the two General Governments entrusted to a commission under the direction of Felipe F. Lazcano. We want to thank them for their commitment and their hard work. We ask the major superiors to see to the translation of these texts into other languages.

The preparation of these texts is a response of the General Governments to the request of the General Chapters of 2006, which recalled the importance of preserving and updating the Congregation's spiritual patrimony. Celebrating the same liturgical feasts and having a common ritual for religious profession reinforces our communion, nourishes our faith and roots us as a Congregation in the mystery of Christ realized in the liturgy.

A common liturgy helps us manifest and strengthen our identity as persons consecrated to the Sacred Hearts, it fosters communion among us and energizes us for our mission. The development of these liturgical texts actually responds to the what the Good Father said, when he requested of the Holy See the approbation of the first Ceremonial of the Congregation in 1824:

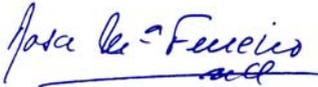
*“We preferred to choose those prayers that could best encourage devotion to the Sacred Heart of Jesus and the most Sweet Heart of Mary. From those prayers that were formerly in use in other Congregations we have also taken those most adapted to the purpose of our Society, adding only those that indicated that we are especially and forever consecrated to the Sacred Heart of Jesus and the most Holy Heart of Mary.*

*Our principal purpose is to promote the devotion of the brothers and sisters of our Congregation.*

*We desired that our novices, in the very ceremony of their reception, realize that zeal should direct their minds, that charity should inflame their hearts, that fervour should enkindle their prayer and that submission must accompany all their acts.*

*We also wanted to caution our professed, that throughout their lives they must be fervent in psalmody, persevering in adoration and reparation for the insults inflicted on the Divine Majesty, and compassionate toward the afflictions of the Heart of Jesus and the sorrows of the Heart of Mary. Thus recalling the prayers used in the blessing of the habit, each time they put it on, they might be renewed in the spirit of their vocation.<sup>1</sup>*

May we make good use of these liturgical texts, which transmit to us the historical wisdom of the Congregation and the Church's experience of faith. With the Church and the Congregation let us together praise God and continually give thanks to the Father, with Christ, in the Spirit that his Kingdom come.



Rosa Mª Ferreiro ss.cc.  
*Superior General*



Javier Álvarez-Ossorio ss.cc.  
*Superior General*

---

<sup>1</sup> LEBP 988.



CONGREGATIO DE CULTU DIVINO  
ET DISCIPLINA SACRAMENTORUM

Prot. N. 221/11/L

**CONGREGATIONIS SACRORUM CORDIUM IESU ET MARIAE  
NECNON ADORATIONIS PERPETUAE  
SS. SACRAMENTI ALTARIS**

Instantibus Reverendissimo Patre Xaverio Álvarez-Osorio et Reverendissima Matre Rosa Maria Ferreiro, Superioribus Generalibus Congregationis Sacrorum Cordium Iesu et Mariae necnon Adorationis Perpetuae SS. Sacramenti Altaris, litteris die 23 mensis Februarii 2011 datis, vigore facultatum huic Congregationi a Summo Pontifice BENEDICTO XVI tributarum, Calendarium proprium eiusdem Congregationis, prout in adiecto exstat exemplari, perlibenter approbamus, ita ut ab omnibus, qui eo tenentur, in posterum servetur.

In Calendario imprimendo mentio fiat de approbatione ab Apostolica Sede concessa.

Contrariis quibuslibet minime obstantibus.

Ex aedibus Congregationis de Cultu Divino et Disciplina Sacramentorum, die 31 mensis Martii 2011.

*Antonius, Card. Cañizares  
Praef.*

(Antonius Card. Cañizares Llovera)  
Praefectus

*+ Iosephus Di Noia*

(✠ Iosephus Augustinus Di Noia, OP)  
Archiepiscopus a Secretis





CONGREGATIO DE CULTU DIVINO  
ET DISCIPLINA SACRAMENTORUM

Prot. N. 37/12/L

CONGREGATIONIS SACRORUM CORDIUM  
IESU ET MARIAE NECNON ADORATIONIS PERPETUAE  
SS. SACRAMENTI ALTARIS

Instante Reverendo Patre Alaphrido Iosepho Bell, Congregationis Sacrorum Cordium Iesu et Mariae necnon Adorationis Perpetuae SS. Sacramenti Altaris Procuratore Generali, litteris die 15 mensis dicembris 2011 datis, vigore facultatum huic Congregationi a Summo Pontifice BENEDICTO PP. XVI tributarum, attentis expositis, textum *anglicum et gallicum* Proprii Missarum ac Liturgiae Horarum, prout in adiecto exstat exemplari, perlibenter probamus seu confirmamus.

In texto imprimendo inseratur ex integro hoc Decretum, quo ab Apostolica Sede petita confirmatio conceditur.

Eiusdem insuper textus impressi duo exemplaria ad hanc Congregationem transmittantur.

Contrariis quibuslibet minime obstantibus.

Ex aedibus Congregationis de Cultu Divino et Disciplina Sacramentorum, die 31 mensis martii 2012.

(Antonius Card. Cañizares Llovera)  
Praefectus

(✠ Iosephus Augustinus Di Noia, OP)  
Archiepiscopus a Secretis

## PROPER LITURGICAL CALENDAR

### MARCH

- 19 SAINT JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY  
*Principal Patron* Solemnity

### MAY

- 10 Saint Damien De Veuster, Priest Memorial  
15 Saint Pachomius, Abbot Memorial

### JUNE

- 16 Saint John Francis Regis, Priest  
*Patron of the Secular Branch of the Congregation* Memorial

Friday after Second Sunday after Pentecost:

THE MOST SACRED HEART OF JESUS

*Titular of the Congregation*

Solemnity

Saturday after Second Sunday after Pentecost:

THE IMMACULATE HEART OF THE BLESSED VIRGIN MARY

*Titular of the Congregation*

Solemnity

## JULY

- 9 OUR LADY, QUEEN OF PEACE Feast
- 10 *Saint Agustin Zhao Rong, Priest  
and Companions, Martyrs*
- 11 Saint Benedict, Abbot  
*Secondary Patron of the Congregation* Memorial

## AUGUST

- 30 *Blessed Eustaquio van Lieshout, Priest*

## OCTOBER

- 20 *Saint Caprasius, Martyr*



**MASSES**



# **MARCH**

March 19

## **SAINT JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY**

*Principal Patron of the Congregation*

**Solemnity**

Everything as in the Roman Missal.

# MAY

May 10

## Saint Damien De Veuster, Priest

### Memorial

#### Entrance Antiphon

Rejoice in the Lord for Damien, servant of God and servant of humanity; his unreserved love and dedication to the rejected and to those who suffer has given him a place among the blessed.

(E.T. alleluia).

or

Mt 25:34,36,40

Come, you who are blessed by my Father, says the Lord: I was sick, and you visited me.

Amen, I say to you: Whatever you did for one of the least of my brethren you did it for me.

(E.T. alleluia).

#### Collect

Father of mercy, who gave us in Saint Damien  
a shining witness of love for the poorest and most abandoned,  
grant that, by his intercession,  
as faithful witnesses of the heart of your Son Jesus,  
we too may be servants of the most needy and rejected.  
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

Receive, O Lord, the offerings of your people,  
and grant that we, who celebrate  
your Son's work of boundless charity,  
may, by the example of blessed Damien,  
be confirmed in love of you and of our neighbour.  
Through Christ our Lord.

### Communion Antiphon

Jn 15:13

Greater love has no one than to lay down his life for his friends (E.T. alleluia).

### Prayer after Communion

Make us, who have been nourished  
by this sacred meal, almighty God,  
always follow the example of blessed Damien  
in serving you with constant devotion  
and assisting all with untiring charity.  
Through Christ our Lord.

May 15

## Saint Pachomius, Abbot

### Memorial

### Entrance Antiphon

Cf. Ps 16(15):5-6

O Lord, it is you who are my portion and cup;  
you yourself who secure my portion (E.T. alleluia).

### Collect

Grant us, Lord, that amid the uncertainties of this world  
we may cling with all our heart to the things of heaven,  
for through the Abbot blessed Pachomius  
you have given us a model of evangelical perfection.  
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

Most merciful God,  
who were pleased to create in blessed Pachomius  
the New Man in your image, the old having passed away,  
graciously grant, we pray,  
that, renewed like him,  
we may offer you the acceptable sacrifice of conciliation.  
Through Christ our Lord.

### Communion Antiphon

Cf. Mt 19:27-29

Amen, I say to you: That you have left all and followed me  
will receive a hundredfold and possess eternal life (E.T. alleluia).

### Prayer after Communion

By the power of this Sacrament, Lord, we pray,  
lead us always in your love,  
through the example of blessed Pachomius,  
and bring to fulfilment the good work you have begun in us  
until the day of Christ Jesus.  
Who lives and reigns for ever and ever.

## **JUNE**

June 16

**Saint John Francis Regis, Priest**

*Patron of the Secular Branch of the Congregation*

**Memorial**

**Entrance Antiphon**

**Is 52:7**

How beautiful upon the mountains are the feet  
of him who brings glad tidings of peace,  
bearing good news, announcing salvation (**E.T.** alleluia).

**Collect**

O God, who sent Saint John Francis Regis  
so that travelling through villages and cities  
he might proclaim peace,  
call workers who will also join in the works of your Son today.  
Who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Prayer over the Offerings**

Look with favour on our supplications, O Lord,  
and free us from every fault,  
so that through the purifying action of your grace  
we may be cleansed by the very mysteries  
through which we render you service.  
Through Christ our Lord.

Communion Antiphon

Jn 15:4-5

Remain in me, as I remain in you, says the Lord.  
Whoever remains in me and I in him bears fruit in plenty  
(E.T. alleluia).

Prayer after Communion

May the Sacrament we have received, O Lord our God,  
nourish in us the faith  
taught by the preaching of the Apostles  
and kept safe by the labours of blessed John Francis Regis.  
Through Christ our Lord.

Friday after the Second Sunday after Pentecost

**THE MOST SACRED HEART OF JESUS**

*Titular of the Congregation*

Solemnity

Everything as in the Roman Missal.

Saturday after the Second Sunday after Pentecost

**THE IMMACULATE HEART  
OF THE BLESSED VIRGIN MARY**

*Titular of the Congregation*

Solemnity

Entrance Antiphon

Ps 13 (12):6

My heart will rejoice in your salvation.  
I will sing to the Lord, who has been bountiful with me.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who prepared a fit dwelling place for the Holy Spirit  
in the Heart of the Blessed Virgin Mary,  
graciously grant that through her intercession  
we may be a worthy temple of your glory.  
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.

The Creed is said.

Prayer over the Offerings

We beseech you, O Lord, to purify  
our hearts by this oblation,  
that it might be offered to you continually  
with the flame of eternal charity  
following the example of the heart of the Blessed Virgin Mary.  
Through Christ our Lord.

Preface of the Blessed Virgin Mary I: the solemnity of the Immaculate Heart.

## Communion Antiphon

Lk 2:19

Mary treasured all these words, reflecting on them in her heart.

## Prayer after Communion

O God, who willed that the Blessed Virgin Mary  
kept and meditated in her heart  
the wondrous mystery of your Son,  
grant, we pray,  
that we who have received from this altar the living bread  
may always carry in our hearts the image of Christ.  
Who lives and reigns for ever and ever.

## Solemn Blessing

May the Father of eternal glory,  
who chose the Heart of the Blessed Virgin Mary  
to be a worthy dwelling of the Holy Spirit  
fill you with his continued blessing.  
**R/.** Amen.

May the Lord Jesus,  
who took human flesh in the womb of the Virgin Mary,  
so that his most holy Humanity  
might be an eternal source of salvation for all believers,  
grant that you be holy and blameless in his sight.  
**R/.** Amen.

May the Holy Spirit  
who overshadowed the Blessed Virgin Mary with his strength,  
to make her a living temple of grace and holiness,  
fill you with heavenly joy and strength  
so that you might learn to communicate wisely  
God's Word to your brothers and sisters.  
**R/.** Amen.

And may the blessing of almighty God,  
Father, the Son, + and Holy Spirit,  
come upon you and remain with you for ever.  
**R/.** Amen.

# JULY

July 9

## OUR LADY, QUEEN OF PEACE

Feast

Entrance Antiphon

Cf. Is 9:6

A child is born for us, a son is given to us, and he will be called Prince of peace.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who through your Only-Begotten Son  
have brought peace to the human race,  
through the intercession of the blessed ever-virgin Mary  
grant that our times may be tranquil,  
so that we may live in peace as one family,  
united in love for one another.  
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 lovingly venerate  
the blessed ever-virgin Mary as Queen of peace,  
we offer you this sacrifice of reconciliation and pray,  
that you may graciously grant to your family  
the gifts of unity and peace.  
Through Christ our Lord.

## Preface

The Mother of Christ is daughter and Queen of peace

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

V/. Let us give thanks to the Lord our God.

R/. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks, holy Father,  
and to proclaim your greatness with due praise  
as we honour the Blessed Virgin Mary.

She is your lowly handmaid,  
receiving your word from the angel Gabriel  
and conceiving in her virginal womb  
the Prince of peace, Jesus Christ,  
your Son, our Lord.

She is the faithful Mother,  
standing fearless beside the cross  
as her Son sheds his blood for our salvation  
and reconciles all things to himself in peace.

She is the disciple of Christ and daughter of peace,  
joining in prayer with the apostles  
as she awaits your promised Gift,  
the Spirit of unity and peace, of love and joy.

And so, with all the Angels and Saints,  
we praise you as without end we acclaim:  
Holy, Holy, Holy.

### Communion Antiphon

A Virgin has given birth to one who is both divine and human:  
God has restored our peace, reconciling in his own person earth and  
heaven.

### Prayer after Communion

In this memorial of Blessed Mary, Queen of peace,  
you have nourished us, O Lord,  
with the Body and Blood of your Only-Begotten Son;  
send upon us the spirit of love,  
that we may build up in our world  
the peace which he himself left to us.  
Through Christ our Lord.

July 11

## **SAINT BENEDICT, ABBOT**

*Secondary Patron of the Congregation*

### Memorial

### Entrance Antiphon

There was a man of venerable life, Benedict, blessed by grace and  
name, who, leaving home and patrimony and desiring to please God  
alone, sought out the habit of holy living.

### Collect

O God, who made the Abbot Saint Benedict  
an outstanding master in the school of divine service,  
grant, we pray,  
that, putting nothing before love of you,  
we may hasten with a loving heart  
in the way of your commands.  
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

Look kindly, Lord, upon these holy offerings,  
which we make in honour of Saint Benedict,  
and grant that,  
by following his example in seeking you,  
we may merit the gifts of unity in your service and of peace.  
Through Christ our Lord.

### Communion Antiphon

Lk 12:42

This is steward, faithful and prudent,  
whom the Lord set over his household  
to give them their allowance of food at the proper time.

### Prayer after Communion

Having received this pledge of eternal life,  
we humbly beseech you, O Lord,  
that, attentive to the teachings of Saint Benedict,  
we may faithfully serve your designs  
and love one another with fervent charity.  
Through Christ our Lord.

# AUGUST

August 30

## Blessed Eustaquio van Lieshout, Priest

*Optional Memorial*

### Entrance Antiphon

Cf. Mt 14:14

He saw a vast crowd, his heart was moved with pity for them, and he cured their sick.

### Collect

O God, who enriched the priest Blessed Eustaquio with the gift of restoring health to the sick and peace to sinners, grant through his merits and intercession that we may enjoy lasting health of soul and body and come to eternal joy.

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

Look upon the sacrificial gifts we offer, almighty God, on the feast day of blessed Eustaquio, and grant that we, who celebrate the mysteries of the Lord's Passion, may imitate what we now do. Through Christ our Lord.

### Communion Antiphon

Ez 34:15

I will pasture my sheep;  
I myself will give them rest, says the Lord God.

### Prayer after Communion

By the power of this mystery, O Lord,  
confirm your servants in the true faith,  
that they may everywhere profess in word and deed  
the faith for which blessed Eustaquio never ceased to labour  
and for which he spent his whole life.  
Through Christ our Lord.

# OCTOBER

October 20

## Saint Caprasius, Bishop and Martyr

*Optional Memorial*

### Entrance Antiphon

Ps 91 (90):15-16

He will call upon me and I will answer; I will be with him in distress;  
I will deliver him and give him honour, with length of days I will  
satisfy him.

### Collect

Almighty God, who gave the Martyr Saint Caprasius  
the grace to sacrifice his life  
so as to remain faithful to your word  
and to witness to Jesus Christ,  
grant that with the strength of the Holy Spirit  
we may be docile in believing and strong in confessing the faith.  
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

We offer you sacrificial gifts, O Lord,  
to commemorate your blessed Martyr Caprasius,  
whom no temptation could separate  
from the unity of the Body of Christ.  
Who lives and reigns for ever and ever.

### Communion Antiphon

Mt 16:24

Whoever wishes to come after me, must deny himself,  
take up his cross, and follow me, says the Lord.

### Prayer after Communion

May the sacred mysteries of which we have partaken,  
O Lord, we pray,  
give us the determination which made your blessed Martyr Caprasius  
faithful in your service  
and victorious in suffering.  
Through Christ our Lord.

# LECTIONARY



March 19

**SAINT JOSEPH,  
SPOUSE OF THE BLESSED VIRGIN MARY**

*Principal Patron of the Congregation*

Solemnity

Everything as in the Roman Lectionary.

May 10  
**Saint Damien De Veuster, Priest**

**Memorial**

From the Common of Pastors.

**FIRST READING**

*The love of God has been poured into our hearts  
by the Holy Spirit which has been given us*

A reading from the Letter of Paul to the Romans 5: 1-8

Brothers and sisters:

Since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith to this grace in which we stand, and we boast in hope of the glory of God. Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope 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. For Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us.

The word of the Lord.

**RESPONSORIAL PSALM** Ps 34(33): 2-3, 6-7, 8-9, 20-21

R/. (9a) Taste and see how good the LORD is. (E.T. alleluia).

I will bless the LORD at all times;  
his praise shall be ever in my mouth.  
My soul will glory in the LORD;  
the lowly will hear me and be glad. R/.

Look to him that you may be radiant with joy,  
and your faces may not blush with shame.  
When the afflicted man called out, the LORD heard,  
and from all his distress he saved him. **R/.**

The angel of the LORD encamps  
around those who fear him, and delivers them.  
Taste and see how good the LORD is;  
blessed the man who takes refuge in him. **R/.**

Many are the troubles of the just man,  
but out of them the LORD delivers him.  
He watches over all his bones;  
not one of them shall be broken. **R/.**

## **ALELUIA**

**Mk 10:45**

**R.** Alleluia, alleluia.

The Son of Man did not come to be served but to serve.

**R.** Alleluia.

## **GOSPEL**

*He loved them to the end*

**†** A reading from the holy Gospel according to John **13:1-5.12-17**

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist.

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have

done for you? You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet. I have given you a model to follow, so that as I have done for you, you should also do. Amen, amen, I say to you, no slave is greater than his master nor any messenger greater than the one who sent him. If you understand this, blessed are you if you do it.”

The Gospel of the Lord.

May 15

**Saint Pachomius, Abbot**

**Memorial**

*From the Common of Saints: For Religious.*

June 16

**Saint John Francis Regis, Priest**

*Patron of the secular branch of the Congregation*

**Memorial**

*From the Common of Pastors: For Missionaries.*

Friday after Second Sunday after Pentecost

**THE MOST SACRED HEART OF JESUS**

*Titular of the Congregation*

**Solemnity**

*Everything as in the Roman Lectionary.*

Saturday after the Second Sunday of Pentecost

**THE IMMACULATE HEART  
OF THE BLESSED VIRGIN MARY**

*Titular of the Congregation*

Solemnity

**FIRST READING**

*I rejoice heartily in the Lord*

A reading from the Book of the Prophet Isaiah

61: 9-11

Thus says the LORD:

Their descendants shall be renowned among the nations,  
and their offspring among the peoples.

All who see them shall acknowledge them  
as a race the LORD has blessed.

I rejoice heartily in the LORD,  
in my God is the joy of my soul;  
For he has clothed me with a robe of salvation,  
and wrapped me in a mantle of justice,  
Like a bridegroom adorned with a diadem,  
like a bride bedecked with her jewels.  
As the earth brings forth its plants,  
and a garden makes its growth spring up,  
So will the Lord GOD make justice and praise  
spring up before all the nations.

The word of the Lord.

**RESPONSORIAL PSALM**

1 Sam 2:1.4-8

**R./ (1a)** My heart exults in the Lord, my Saviour.

My heart exults in the LORD,  
my horn is exalted in my God.  
I have swallowed up my enemies;  
I rejoice in my victory. **R/.**

The bows of the mighty are broken,  
while the tottering gird on strength.  
The well-fed hire themselves out for bread,  
while the hungry batten on spoil.  
The barren wife bears seven sons,  
while the mother of many languishes. **R/.**

The Lord puts to death and gives life,  
casts down to the nether world;  
he raises up again.  
The LORD makes poor and makes rich,  
he humbles, he also exalts. **R/.**

He raises the needy from the dust;  
from the dung heap lifts up the poor,  
To seat them with nobles  
and make a glorious throne their heritage. **R/.**

## **SECOND READING**

*Rooted and grounded in love  
so that you may be filled with all the fullness of God*

A reading from the Letter of Saint Paul to the Ephesians **3:14-19**

Brothers and sisters:

I kneel before the Father, from whom every family in heaven and on earth is named, that he may grant you in accord with the riches of his glory to be strengthened with power through his Spirit in the inner self, and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

The word of the Lord.

## ALLELUIA

Lk 2:19

R. Alleluia, alleluia.

Mary kept all these things, reflecting on them in her heart.

R. Alleluia.

## GOSPEL

*They found him in the temple, sitting in the midst of the teachers*

✠ A reading from the holy Gospel according to Luke 2:41-51

Each year Jesus' parents went to Jerusalem for the feast of Passover, and when he was twelve years old, they went up according to festival custom. After they had completed its days, as they were returning, the boy Jesus remained behind in Jerusalem, but his parents did not know it. Thinking that he was in the caravan, they journeyed for a day and looked for him among their relatives and acquaintances, but not finding him, they returned to Jerusalem to look for him. After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, and all who heard him were astounded at his understanding and his answers. When his parents saw him, they were astonished, and his mother said to him, "Son, why have you done this to us? Your father and I have been looking for you with great anxiety."

And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?"

But they did not understand what he said to them.

He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart.

The Gospel of the Lord.

July 9

## OUR LADY, QUEEN OF PEACE

Feast

### FIRST READING

*His dominion is vast and forever peaceful*

A Reading from the Book of the Prophet Isaiah

9:1-6

The people who walked in darkness have seen a great light; upon those who lived in the land of gloom a light has shone.

You have brought them abundant joy and great rejoicing, as they rejoice before you as at the harvest, as people make merry when dividing spoils.

For the yoke that burdened them, the pole on their shoulder, and the rod of their taskmaster you have smashed, as on the day of Midian.

For every boot that tramped in battle, every cloak rolled in blood, will be burned as fuel for flames.

For a child is born to us, a son is given us; upon his shoulder dominion rests. They name him Wonder-Counsellor, God-Hero, Father-Forever, Prince of Peace. His dominion is vast and forever peaceful, from David's throne, and over his kingdom, which he confirms and sustains by judgment and justice, both now and forever.

The zeal of the LORD of hosts will do this!

The word of the Lord.

### RESPONSORIAL PSALM

Ps 85 (84): 9ab-10. 11-12.13-14

R/. (Cf. 9) God proclaims peace to his people.

I will hear what God proclaims;

the LORD—for he proclaims peace.

To his people and to his faithful ones.

Near indeed is his salvation to those who fear him,  
glory dwelling in our land. R/.

Kindness and truth shall meet;

justice and peace shall kiss.

Truth shall spring out of the earth,

and justice shall look down from heaven. R/.

The LORD himself will give his benefits;  
our land shall yield its increase.  
Justice shall walk before him,  
and salvation, along the way of his steps. **R/.**

## **ALLELUIA**

**Cf. Lk 1:28**

**R.** Alleluia, alleluia.

Hail Mary, full of grace, the Lord is with you;  
blessed are you among women.

**R.** Alleluia, alleluia.

## **GOSPEL**

*Behold, you will conceive in your womb and bear a son*

**†** A reading from the holy Gospel according to Luke **1:26-38**

At that time: The angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, full of grace! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his Kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

The Gospel of the Lord.

July 11

**SAINT BENEDICT, ABBOT**

*Secondary Patron of the Congregation*

Memorial

**FIRST READING**

*Inclining your heart to understanding*

A reading from the Book of Proverbs

2:1-9

My son, if you receive my words and treasure my commands, turning your ear to wisdom, inclining your heart to understanding; yes, if you call to intelligence, and to understanding raise your voice; if you seek her like silver, and like hidden treasures search her out: then will you understand the fear of the LORD; the knowledge of God you will find. For the LORD gives wisdom, from his mouth come knowledge and understanding; he has success in store for the upright, he is the shield of those who walk honestly, guarding the paths of justice, protecting the way of his pious ones. Then you will understand rectitude and justice, honesty, every good path.

The word of the Lord.

**RESPONSORIAL PSALM**

Ps 34 (33): 2-4.6.9.12.14-15

R./ (2a) I will bless the Lord at all times

I will bless the LORD at all times;  
his praise shall be ever in my mouth.  
Let my soul glory in the LORD;  
the lowly will hear and be glad. R/.

Glorify the LORD with me,  
let us together extol his name.  
Look to him that you may be radiant with joy,  
and your faces may not blush with shame. R/.

Taste and see how good the LORD is;  
blessed the man who takes refuge in him.  
Come, children, listen to me;  
I will teach you fear of the LORD. **R/.**

Keep your tongue from evil,  
your lips from speaking lies.  
Turn from evil and do good;  
seek peace and pursue it. **R/.**

## **ALLELUIA**

**Mt 5:3**

**R.** Alleluia, alleluia.

Blessed are the poor in spirit,  
for theirs is the Kingdom of heaven.

**R.** Alleluia.

## **GOSPEL**

*You who have followed me will receive a hundred times more*

**†** A reading from the holy Gospel according to Mathew **19: 27-29**

At that time: Peter said to Jesus, “We have given up everything and followed you. What will there be for us?” Jesus said to them, “Amen, I say to you that you who have followed me, in the new age, when the Son of Man is seated on his throne of glory, will yourselves sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has given up houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive a hundred times more, and will inherit eternal life”.

The Gospel of the Lord.

August 30

## **Blessed Eustaquio van Lieshout, Priest**

### *Optional Memorial*

From the Common of Pastors.

#### **FIRST READING**

*Be concerned for what is noble in the sight of all*

A reading from the Letter of Saint Paul to the Romans 12:3-18

Brothers and sisters:

By the grace given to me I tell everyone among you not to think of himself more highly than one ought to think, but to think soberly, each according to the measure of faith that God has apportioned. For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one Body in Christ and individually parts of one another. Since we have gifts that differ according to the grace given to us, let us exercise them: if prophecy, in proportion to the faith; if ministry, in ministering; if one is a teacher, in teaching; if one exhorts, in exhortation; if one contributes, in generosity; if one is over others, with diligence; if one does acts of mercy, with cheerfulness.

Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord.

Rejoice in hope, endure in affliction, persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality. Bless those who persecute you, bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all.

The word of the Lord.

**RESPONSORIAL PSALM**

Ps 34(33):2.9;10.12;15.18;19-20

**R./ (5)** I sought the Lord, and he answered me, delivered me from all my fears.

I will bless the LORD at all times;  
his praise shall be ever in my mouth.  
Let my soul glory in the LORD;  
the lowly will hear and be glad. **R./**

Fear the LORD, you his holy ones;  
nothing is lacking to those who fear him.  
Come, children, listen to me;  
I will teach you fear of the LORD. **R./**

Turn from evil and do good;  
seek peace and pursue it.  
The eyes of the LORD are directed toward the righteous  
and his ears toward their cry. **R./**

The LORD is close to the brokenhearted,  
saves those whose spirit is crushed.  
Many are the troubles of the righteous,  
but the LORD delivers him from them all **R./**

**ALLELUIA**

Cf. Jn 6:63c.68c

**R.** Alleluia, alleluia.

Lord, your words are spirit and life.  
You have the words of eternal life!

**R.** Alleluia.

## GOSPEL

*Jesus cured many who were sick with various diseases*

✝ A reading from the holy Gospel according to Mark 1:29-39

On leaving the synagogue Jesus entered the house of Simon and Andrew with James and John. Simon's mother-in-law lay sick with a fever. They immediately told him about her. He approached, grasped her hand, and helped her up. Then the fever left her and she waited on them.

When it was evening, after sunset, they brought to him all who were ill or possessed by demons. The whole town was gathered at the door.

He cured many who were sick with various diseases, and he drove out many demons, not permitting them to speak because they knew him.

Rising very early before dawn, he left and went off to a deserted place, where he prayed. Simon and those who were with him pursued him and on finding him said, "Everyone is looking for you." He told them, "Let us go on to the nearby villages that I may preach there also. For this purpose have I come."

So he went into their synagogues, preaching and driving out demons throughout the whole of Galilee.

The Gospel of the Lord.

October 20

**Saint Caprasius, Bishop and Martyr**

*Optional Memorial*

From the Common of Martyrs or Pastors: For a Bishop.

# APPENDICES



## Appendix 1

### The Liturgy and our SS.CC. Vocation and Mission

#### Renewal of liturgical life in the light of Vatican Council II

1. The first fruit of the Second Vatican Council was the Constitution on the Liturgy. The Liturgical Movement, which began at the end of the nineteenth century, allowed the Church to profoundly renew its life of prayer. The Council realized that in renewing the liturgy, it would “promote union among all who believe in Christ; (and) strengthen whatever can help to call the whole of mankind into the household of the Church.”<sup>1</sup> Renewing the way we celebrate the presence of God among us leads also to the renewal of our communion as religious and our mission in the world.
2. Several decades have passed since the end of the second Vatican Council and the fruits of this profound renewal are yet to mature. Since its foundation, our Congregation has seen the liturgical life as a privileged way of daily forming its sons and daughters centered in the hearts of Jesus and his mother. In the words of our founders, our vocation and mission is the “work of God.” Because of that this work is sustained first and foremost by the grace of God and then by our day to day efforts to respond faithfully to the love that we have gratuitously received. Our purpose in publishing this book, which contains the Congregation’s liturgical calendar and the principal celebrations which mark one’s becoming a member of the community, is precisely to renew this response to the gratuitous love of God.
3. Our religious consecration calls us to continual renewal. It must remain new and alive so that our whole life is praise of God. Each morning God renews his love for us and each evening we turn to him in thanksgiving for his faithfulness. The community’s prayer life thus becomes the first place of ongoing formation for all the members of the community.

---

<sup>1</sup> Constitution on the Liturgy *Sacrosanctum Concilium*, no. 1.

## **The Founder and the liturgy**

4. When on October 20, 1824 the Good Father petitioned the Holy See to approve our first Ceremonial he spoke in his request of “encouraging”<sup>2</sup> devotion to the Sacred Hearts and of “encouraging” the piety of the brothers and the sisters. “Devotion” and “piety” were two ways in which Father Coudrin referred to the interior life of his sons and daughters. It was that inner life and deep relationship with God, which he himself experienced as a consecrated man and which he wanted to pass down to those who would follow the Lord in our religious family.
5. “Encourage” is a verb which has the sense of beginning something or moving a process toward a successful conclusion. It implies that prayer, both personal and communal, is not given or acquired once and for all. It is always something about which we can know and learn more. It is a dimension of our vocation that is in constant evolution and that has to grow, be nourished and be renewed continually. For that reason, in speaking of the ceremonial, the Founder says that it must help the novices, from the time of their reception, “appreciate what zeal must direct their souls, what charity must inflame their hearts, what fervour must animate their payer and what obedience must accompany all their actions.” With respect to the professed, the ceremonial was to help them during their whole lives “be fervent in psalmody, constant in adoration and reparation...” He ends stating that in prayer the brother will be renewed “in the spirit of their vocation.”
6. As religious, we enter religious life in the first place “to be with the Lord” and also “to be sent to preach.” (Mark 3:14). Being with God takes many forms. One that is very special is the community’s life of prayer and its liturgy. There we find the time and the place to “encourage” more and more each one’s commitment to the person of Jesus, with the kind of trust that the Virgin Mary had in the work of God.

---

<sup>2</sup> Translators Note: The Latin original uses the verb “promovere” which can mean to move forward, cause to advance, enlarge, extend, effect, accomplish, egg on, promote.

## **“*Mens concordet voci*”, from action to spirit**

7. St. Benedict is the secondary patron of the Congregation and Father of our rule. His rule is, in one sense, the inspiration of ours. In the nineteenth chapter of the rule he indicates the spirit that should inspire our recitation of the office, “Let us therefore consider how we are to conduct ourselves in the sight of the Godhead and of His Angels, and let us take part in the psalmody in such a way that our mind may be in harmony with our voice.” This is the source of the famous adage, “*mens concordet voci*,” quoted by the Second Vatican Council<sup>3</sup> and the General Presentation of the Liturgy of the Hours<sup>4</sup> among others. The first thing that the Father of Western Monasticism teaches, is that in the liturgy we are “*in praesentiae*” in the presence of God, in his presence, under his influence. And so each time we enter our community’s chapel, we place ourselves before God. The space, the actions and the words point toward an encounter with God.
  
8. This saying suggests that our spirit must concur with our voice. First there is the voice and then the spirit. In other words, I must allow my spirit to be pervaded by the Psalms and the Word of God. This Word is the Scripture that brings us the very person of Jesus. This is a particular insight of St. Benedict’s Rule: the relation that exists between our outer and inner self. The movement goes from our outer self to the very depth of our being as a religious person. First we pray with our body, as required by the liturgy. We lift up our voice and that action moves our “*mens*”: the spirit, mind, inner self. We see an example of this in the disciples of Emmaus. (Luke 24:13-35) They did not recognize Jesus or understand the Scriptures but when they welcome Jesus to their table they recognized him in truth. By practicing hospitality, they understood what had happened. It’s the same for us. By the act of entering into prayer we are filled with the spirit that led the Sacred Heart to “to lay down his life for his friends.” (John 15:13)

---

<sup>3</sup> *Sacrosanctum Concilium*, no. 11 and 90.

<sup>4</sup> General Introduction to the Liturgy of the Hours, nos. 19, 105 and 108.

## **We share in the Church's prayer. Celebrating our common faith**

9. We pray as the Body of Christ to which we belong by baptism and in which we are assigned a special place with other religious. "Throughout the year, the liturgical seasons and feasts of the Church give spirit and form to our life of faith and of prayer."<sup>5</sup> Over the course of the liturgical year Christ's paschal mystery unfolds and the liturgy allows us, as a community, to be one with that mystery, so that we might have life and "life in abundance". (Jn 10,10) The feasts of our religious family do not seek to replace the Church's liturgy<sup>6</sup>, but rather to unite us to it, so that on certain days of the year our prayer takes on a family character. We are reminded that within the Church's spirituality, our spirituality has its own particular characteristics, which are enriched and expressed by the particular accent we give our prayer and which are a heritage received from our founders.
  
10. The sacrifice of Jesus for His friends and for humanity is renewed in the celebration of the sacraments and particularly in the Eucharist.<sup>7</sup> Liturgically it is a "sacrifice of thanksgiving". We give thanks to God our Father for all that He has done for us through Jesus and His Spirit. To recognize the work of God is a cause of joy and celebration for the believing community. What is true of the Eucharist is also true for all our prayers. Before anything else they must be a celebration: a celebration of the Mystery, a celebration of the presence of God in our midst and a celebration of the life of each community. We do not celebrate ourselves but the mystery of God's love whose presence is mediated in our life in various ways.
  
11. This spirit of celebration helps us see our daily liturgy not as an obligation or a task to be accomplished but as a feast. It is a celebration of faith in the midst of the joys and sorrows of each day. We are called to give life to our celebrations and to really be at home in places we set aside for prayer. We do that with the clear awareness

---

<sup>5</sup> Brothers' Constitutions no. 55.

<sup>6</sup> "Through the Church's Liturgy we are united to the People of God who each year relive the different mysteries of Christ and thus participate in the work of salvation." (Sisters' Constitutions no. 41).

<sup>7</sup> Institution narrative in the Eucharistic prayers.

that they in turn are a source of life for us. We do not live for the rite but we are often sustained by prayer. From the Word of God, prayed and sung, we receive strength for our mission and the wisdom to live our consecration to God.

12. The Church is always an assembly called together. We could say that there is nothing that is Christian that is not communal. We can only pray as members of the Body of Christ to which we belong by baptism. As a body, we are never alone, we are always with others, in others, in the Other. This body, which we are, shows itself when we are gathered in our chapels and in the material things present there that are so much a part of our history and spirituality. It manifests itself by prayer in common, such as the evening recitation of the Salve, which our founders saw as a bond of union in their young religious family. Each time a brother or sister finds him/herself alone with the Lord, they are in communion with the whole body, and the horizons of their prayer extend to far off lands, to the mission that the Lord has entrusted to us as religious.

### **The Calendar reminds us of our Vocation and Mission**

13. At the beginning of the Congregation, at a very difficult moment in the society and the church, our Founders sought inspiration in many saints. “There is no doubt that the fragile community full of grand spiritual ambitions wanted to find the secret to a solid restoration of religious life in the history of the Church at a time when smoke was still rising from the ruins of religious life in France.”<sup>8</sup> In fidelity to our Founders and with the Church, we always seek to renew our vocation in the light of men and women of God who have gone before us.
14. Within the tradition of the Church, our Founders had a rich spiritual life. They were also very influenced and inspired by many of God’s saints. In remembering them, we are more surely united to our history and our spirituality. The God of Jesus Christ, the God of the Incarnation, has manifested himself to us in concrete persons and

---

<sup>8</sup> Juan Vicente González ss.cc. “El padre Coudrin, la madre Aymer y su comunidad”, Roma, 1978, p. 426 (Spanish Edition).

events. Our prayer brings them into the present and opens us to the future action of God.

15. The Statutes of the Brothers<sup>9</sup> as well as those of the Sisters<sup>10</sup> present a calendar of special feasts of the Congregation. They include the principal feasts, but not the only ones that we observe. The Sisters' Statutes put the calendar of the particular feasts we celebrate in the articles on "Community Life" and the Brothers' in the section dedicated to "Communion and Mission". The importance of remembering these feasts is found in their ability to gather the "family", the community, in communion with God, with our history and with the spirit that must inspire our mission. "In our communities we try to foster among all the members a climate that favours a sound life of personal and communitarian prayer"<sup>11</sup>.
16. Our Founders saw these special feasts, as well as certain traditional prayers of the Congregation, as creating communion because they unite us in prayer. And so, for example, "the singing of the 'Salve Regina' especially at the end of the day is a filial homage to the Most Holy Virgin. This practice has been very dear to us since the time of our Founders."<sup>12</sup> We know well that in the early years of the Congregation, the brothers and sisters all felt united to one another, knowing that the Salve was being recited at the same time in all the houses. It was a moment of communion. Such is the spirit that inspires the celebration of these family feasts today.
17. The Roman Rite for the dioceses of the Congo includes the invocation of the Saints at the beginning of the Eucharistic celebration. The whole community is invited to enter into communion with its history and with all those men and women who shaped that history. These are the people, who by their manner of living the Gospel of Jesus, are still sources of inspiration for us today. This is the same spirit that inspires our "SS.CC. family feasts". We enter into communion with God by following in the footsteps of those who have gone ahead of us. The

---

<sup>9</sup> Brothers' Statutes no. 18.

<sup>10</sup> Sisters' Statutes no. 20.

<sup>11</sup> Brothers' Statutes no. 15.

<sup>12</sup> Brothers' Statutes no. 21.

words of the Good Mother are well known, “all of heaven is there,” referring to certain moments in the community’s life of prayer. This remembering allows our religious community to really experience the communion of saints.

### **Organizing the day around communal prayer**

18. In communion with the whole Church, our celebrations follow the rhythm of the liturgical year, which revolves around the two poles of Easter and Christmas, resurrection and incarnation. Similarly our day, with the Eucharist at the centre, is structured around two poles: Lauds and Vespers. Thus our mission finds its foundation in God and everything we do is coloured by the Word of God that we celebrate in common. “Community prayer is a key element in the plan of life with which we build our communities. The Liturgy of the Hours, especially Lauds and Vespers, will occupy a privileged place in this communal prayer...”<sup>13</sup>
  
19. “Our prayer is first of all a response to the love of God manifested in Jesus, a response that is as free and gratuitous as the love we received. It is not utilitarian; it has no *purpose*, it is not a *means* for attaining something, but it has “a value in itself”<sup>14</sup>. It is a living dialog of love and friendship between the heart of the disciple and the Heart of the Master”<sup>15</sup>. This gratuitous encounter with God does not happen by chance. Each person and the community must prepare well for it and really value it. This is why we take care to schedule time for prayer each day and to evaluate our prayer regularly as a community, so that it becomes a real help to our encounter with God. Our praise of God can unify us and the community will strive to join to its common prayer all its traditions and devotions in as much as they are compatible. This will eliminate repetition in prayer and superimposing one type of praise on another.

---

<sup>13</sup> Brothers’ Constitutions no. 57.

<sup>14</sup> Brothers’ Constitutions no. 50.3.

<sup>15</sup> Guillermo Rosas ss.cc. “The Experience of God: Prayer, Sacraments, Liturgy” in *A Charism in the Church. The Congregation of the Sacred Hearts*, Rome 1998, p. 182.

## **Adoration**

20. Adoration is part of the original patrimony of our Congregation. It is a living tradition, a permanent source of life for our spirituality. In celebrating the Eucharist, the community's life of faith has always been nourished at the two tables of the Word of God and the Eucharist. Adoration is the extension of both tables. Our way of making adoration can never be separated from the Eucharist. And will always refer back to the altar. In the same way, we must always listen to God's Word, for it is Christ himself who "since it is He Himself who speaks when the holy scriptures are read in the Church."<sup>16</sup>

21. Personal adoration has always been part of our tradition. Over time other ways of making adoration have been adopted and welcomed by the whole Congregation, such as communal adoration during congregation meetings and gatherings with the larger SS.CC. family. In different forms we enter into communion with God and that helps us enter into communion also with all those who are part of the Congregation or who live their lives in communion with it.

The way we make adoration is both simple and profound. Our adoration has never been ostentatious but low key. We adore Christ. We adore the Father with Christ in the Spirit. Our adoration revolves around the sacrament of the altar, is nourished by God's Word and gives great importance to silence so as to experience communion.

## **Attention to space and time**

22. The community's life of prayer follows the rhythm of the liturgical year. To help us better experience each of the liturgical seasons it is important to prepare the body and spirit. God's Word, prayers and music along with the atmosphere of and care for our places of prayer help us to enter into the celebration of the mystery of God incarnate. In this way we allow the liturgical year to form us in a sense of the mystery of God (mystagogia).

---

<sup>16</sup> Constitution on the Liturgy, *Sacrosanctum Concilium*, no. 7.

23. To accomplish that, it is desirable that our liturgical space be appropriate for celebration. The use of the different liturgical colours, the visibility of the book containing God's Word, lighted candles and art of the local culture, among other things, create a sacred space that invites us to the celebrate the Christian mystery.

The law of incarnation invites us to look with confidence at the whole of creation, because God can manifest himself in everything. The liturgical space and its furnishings, the sacred objects and the different aesthetic elements as well as the music are at the service of the experience of God. They can create spaces and times when God's grace manifests itself in a living and effective way. We are always called to evaluate the quality of our celebrations and the appropriateness of the places and objects we use for prayer.

24. We know that God is everywhere and that it is impossible to say that he is present just in one place. But each of us encounters God in specific places and such an encounter makes those become places where we celebrate the encounter with God in a particular way. Our places of prayer, chapels and oratories are not sacred because of a particular *aura*, but by the fact that God has left signs of his presence in such places. The presence of the Blessed Sacrament in our oratories has particular significance, "...at the heart of the community, the sacrament remains, a reminder of the permanent presence of Christ in his Church, keeping it in unity, a sign of God's faithfulness to the covenant, and an invitation to respond to him with a like fidelity."<sup>17</sup> To enter such a space is to go in search of God, to remember the action of God in our lives. And so we assure that these places facilitate such an encounter by their silence, atmosphere and arrangement.

---

<sup>17</sup> Rule of Life, no. 64.

## Art of Celebrating

25. Concern for our places of prayer also involves care for developing our liturgical life and our prayer. An aspect of liturgy is the “art of celebrating.” This involves attending to everything to be seen, heard, felt, sensed and tasted as part of the celebration, which allow the invisible of grace and faith to be fully manifested. And that is the heart of the matter, the full manifestation of the grace of God. Also involved is the “staging” of movement, song, people, attitudes and things. This all has to be at the right time, in the right place, respecting the space, communicated well and in keeping with what goes before and what comes after. We do all this to make visible and palpable the grace that comes from encountering God incarnate.
26. The Constitution *Sacrosanctum Concilium* says: “Christ is always present in His Church, especially in her liturgical celebrations... the sanctification of the man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members. From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.”<sup>18</sup> The art of celebrating is at the service of this encounter with God and his work among us. We are called to use all necessary means to facilitate that encounter.

## Silence

27. Silence is part of every celebration. It favours recollection and prayer and it allows us to briefly meditate on what we have prayed, for example between two psalms. It calls us to praise after a hymn or a prayer of the community. “Even before the celebration itself, it is commendable that silence to be observed in the church, in the sacristy,

---

<sup>18</sup> Constitution on the Liturgy, *Sacrosanctum Concilium*, no. 7.

in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner.”<sup>19</sup> Being together for prayer does not mean filling the space with talk, songs or background music. Real dialogue with God includes silence, to allow God time to act in the midst of the community. “...Any sort of haste that hinders recollection must clearly be avoided. During the Liturgy of the Word, it is also appropriate to include brief periods of silence, accommodated to the gathered assembly, in which, at the prompting of the Holy Spirit, the word of God may be grasped by the heart and a response through prayer may be prepared.”<sup>20</sup>

## **Prayers of the Congregation**

28. In its tradition the Congregation has not had too many of its own prayers. The Founder promoted the Little Office of the Sacred Hearts, which was very brief as its name indicates. It is adoration that has always had the most prominent place. In some parts of the Congregation there is the tradition of saying prayers considered proper to the Congregation. The use of such prayers, which are meant to express and nourish our SS.CC. spirit, should not lessen in any way the centrality of the Liturgy of the Hours, particularly Lauds and Vespers. In our local communities, we pray them in communion with the whole Church giving them an SS.CC. accent on those days when our SS.CC. calendar indicates the celebration of a particular feast. Likewise, it is not in keeping with the sense of the celebration to multiply prayers, one after the other, either before or after the Liturgy of the Hours. Appropriate times for this type of prayer in community would be communal adoration, celebrations of the Word, at the beginning of communal exercises such as meditation, the beginning and end of a meeting etc. Of course, they are always valuable for use in personal prayer.

---

<sup>19</sup> General Instruction for the Roman Missal (GIRM) Third edition, no. 45.

<sup>20</sup> GIRM Third edition, no. 56.

29. There are always brothers and sisters in the Congregation, who can compose beautiful prayers that express aspects of our spirituality. Some of them are still meaningful despite the passage of time. Others prayed for many years no longer correspond to the theological language of today. As an aid to personal and communal prayer, we offer on the Congregation's webpage a collection of prayers that are connected to our spirituality, either because they were composed by an SS.CC. or they speak to a particular theme.

### **The Virgin Mary**

30. As followers of Christ, we find in the Virgin Mary a model. We say that she precedes and accompanies us on the journey.<sup>21</sup> She accompanies us and under the title of Our Lady of Peace, she has protected our missions. She goes ahead of us, and as the Immaculate Heart she has taught us to love her son Jesus with a pure heart. And so, since the very beginning of our Congregation, the community came together to pray to God and by tradition prayed the Salve. It is a moment of communion among all of us. Mary never ceases calling us together. Whether with the Salve or another suitable canticle, each evening we simply remember the wonders that God has done in her and also in us. This genuine expression of our community's love for Mary can be enriched by the Angelus and the Rosary, by which we acknowledge our faith in the incarnate God. Both prayers place us before the mystery of the manifestation of the Saviour, upon which we can never tire of meditating.

### **Unity in Diversity**

31. The different liturgical materials offered are meant to be resources for animation and communion in local communities and for each brother and sister. Nothing can substitute for the individual and communal effort to prepare, enhance and evaluate our communal celebrations. Then the capacity of each community, to adapt the different elements

---

<sup>21</sup> Brothers' & Sisters' Constitutions , no 3.

offered in the concrete reality of the community, with a deep sense of Christian liturgy, comes into play. Our communities' liturgy will be enriched if it expresses the culture in which the community lives. The spirituality of our Congregation, an international Congregation, is open to all people and is enriched in the measure in which the charism becomes present in other cultures and is expressed in different ways.

## Appendix 2

# Liturgical Calendar of the Congregation

### A. BRIEF HISTORICAL INTRODUCTION

The first Liturgical Calendar of the Congregation of the Sacred Hearts and of Perpetual Adoration was approved on July 5, 1825. Even though dated September 29, 1824, the Founder presented the request to the Congregation for Rites in June 1825, during his first trip to Rome. That calendar was published at the beginning of 1826.<sup>1</sup>

In what is called the “Preliminary Chapter” of the first Constitutions of the brothers and sisters, approved in 1817, Article 7 says, “*The Congregation has as special patron Saint Joseph, spouse of the Blessed Virgin Mary and for particular protectors Saint Augustine, Saint Dominic, Saint Bernard and Saint Pacomius.*”

Included in the proper approved for the Congregation in that first Calendar are Saint Caprasius (Double Major), Saint John Francis Regis (Double II class), Our Lady of Peace (Double II class), the four Protectors: Saint Pachomius, (Double Minor), Saint Dominic (Double), Saint Bernard (Double), Saint Augustine (Double), as well as the patronage of Saint Joseph (Double Major, I class) and of course the Sacred Heart of Jesus and the Most Holy Heart of the Blessed Virgin Mary.

Saint Margaret Mary Alacoque would be included as Protectress of the Congregation by a rescript of Pope Benedict XV, dated July 14, 1920, in other words, shortly after her canonization. The Brothers Chapter of

---

<sup>1</sup> Published in Troyes by the V. André, Imprimeur-Libraire de l'Évêché, in a small book of 204 pages, in format 11×18 cm. similar to the first edition of the Constitutions.

1919 had presented a petition to add her to the other four saints protectors of the Congregation.

The inclusion of Saint Therese of the Child Jesus as Protectress of the Congregation was requested by the brothers' General Chapter in September 1953 and granted by the Holy See on December 21, 1954.

As regards devotion to Saint Benedict, it must be said that it has always been present in the Congregation from its beginning. In the mind of the Founders, there was a desire to "return to the sources." During the early years, in late 1800, when they were living clandestinely, a "Petition" is made to Pope Pius VII, in which the newly-formed group is presented as "*grafts on the stalk of the glorious Saint Benedict, practicing the austerity of his life, sweetened by the holy love of the divine Hearts of Jesus and Mary.*" From its beginning the Rule of Saint Benedict, which was well known in Poitiers at the time, is considered the foundation of the Congregation. While they did not intend to found a monastic order, they did intend to seek the evangelical strength in the Benedictine rule for living the religious life.

In the "preliminary Chapter" of the Constitutions of 1817, Article 8 says "*The foundation of the Rule of the Congregation is the Rule of Saint Benedict.*" In his circular of February 11, 1826, in which he announces the beginning of the "foreign missions" in the islands of the Pacific, the Founder exhorts the brothers and sisters "*to read and to meditate often on the Rule of that great Father of western cenobites,*" and indicates certain chapters that he especially recommends. Traditionally those chapters of the Rule of Saint Benedict have been published with the Constitutions of the Congregation.

Even though that devotion had always been maintained in the Congregation, it was only in the General Chapter of 1964, that it was decided to ask that Saint Benedict be a secondary patron of the Congregation. That petition was granted by the Congregation of Rites on December 22, 1964. (Prot. N. C.152/964).

In the course of the years there have been variations in the Liturgical Calendar of the Congregation, with changes approved by the Holy See and presented in the different calendars published by the Generalate (brothers). In the years after the Second Vatican Council, the Congregation requested approval of a new Liturgical Calendar. The Sacred Congregation for the Sacraments and Divine Worship approved the calendar on January 8, 1976. (Prot. CD 43/75)<sup>2</sup> This has been the official calendar of the Congregation until the approval of the current one. It is important to note that this calendar is also that of the female branch, because at the time the sisters were under the authority of the Superior General of the brothers, who was Superior General of the whole Congregation, in other words, of both branches. This situation changed in 1990 with the approbation of Chapter I of the present Constitutions, a chapter which is common to both branches. Now it is the responsibility of the General Governments together to promote and guarantee the unity of the Congregation.

With the development of the new Constitutions there was also development in the liturgical orientations of the Congregation. The sisters included in their Constitutions of 1985, Statute number 20, which concerns the particular feasts which they celebrate. That statute was modified in the General Chapter of 2000, to include more clearly the feasts of the holy protectors. The brothers, in developing the new Constitutions of 1990, included Statute number 18, giving the celebrations proper to the Congregation.

It is important to differentiate the Liturgical Calendar “**proper**” to the Congregation from what we call the “**Calendar of the special feasts of the Congregation.**” The latter is found in the General Statutes, approved by the *Congregation for Institutes of Consecrated Life and Societies of Apostolic Life*, containing the dates that the Congregation celebrates in a special way. Some of these dates coincide with the general calendar of the Church, but others do not. Therefore it is necessary to approve a “proper” liturgical calendar, which is approved by the *Congregation for Divine Worship and Discipline of the Sacraments*, containing those dates “proper” to the Congregation, i.e. those that are

---

<sup>2</sup> Published by the Generalate (brothers) February 5, 1976, leaflet format 16 cm × 11 cm.

specific liturgical dates for the Congregation and differ from the general calendar of the Church, either by the liturgical category of the day or by being a celebration that is not present in the general calendar. This is the calendar approved on 31<sup>st</sup>. March 2011 (Prot. 221/11/L). Likewise, liturgical texts were approved, both for Mass and for the Liturgy of the Hours, in Spanish (cf. Prot. N. 319/11/L, of August 20, 2011) and in English and French (cf. Prot. 37/12/L, of March 31, 2012).

With respect to the “proper” calendar of 1976, the new one introduces some changes. To be noted explicitly are the two titular feasts, Most Sacred Heart of Jesus and Immaculate Heart of Mary; the feasts of Saint Damien and Blessed Eustaquio; Saint Joseph, principal patron, and, Saint Benedict the secondary patron.

To be noted implicitly, an adjustment appears in the “proper” calendar with regard to Saint Augustine Zhao Rong and companions, martyrs of China whom the general calendar of the Church celebrates on July 9. That date is for us the Feast of the Queen of Peace. We are therefore entitled to celebrate those martyrs the next day.

In short, we have a liturgical calendar embedded in the liturgical life of the Church. Thus, uniting ourselves with all the People of God, we celebrate in a particular way the feasts that express and nourish our SS.CC. vocation.

**B. LITURGICAL CALENDAR OF THE SPECIAL FEASTS OF THE  
CONGREGATION WITH THE CELEBRATIONS OF THE  
CHURCH AND THE PROPER OF THE CONGREGATION**

**MARCH**

**19 ST. JOSEPH, HUSBAND OF MARY**

*Principal Patron*

**Solemnity**

**MAY**

**10 St. Damien De Veuster, Priest**

**Memorial**

**15 St. Pachomius, Abbot**

*Protector of the Congregation*

**Memorial**

**JUNE**

**16 St. John Francis Regis, Priest**

*Patron of the secular branch of the Congregation*

**Memorial**

**Friday after the Second Sunday after Pentecost:**

**THE MOST SACRED HEART OF JESUS**

**TITULAR OF THE CONGREGATION**

**Solemnity**

**Saturday after the Second Sunday after Pentecost:**

**IMMACULATE HEART OF THE BLESSED VIRGIN MARY**

**TITULAR OF THE CONGREGATION**

**Solemnity**

## **JULY**

- 9 OUR LADY, QUEEN OF PEACE  
*Patroness of the missions of the Congregation* **Feast**
- 11 ST. BENEDICT, Abbot  
*Secondary patron and Father of our Rule* **Memorial**

## **AUGUST**

- 8 St. Dominic of Guzmán, Priest  
*Protector of the Congregation* **Memorial**
- 20 St. Bernard, Abbot  
*Protector of the Congregation* **Memorial**
- 28 St. Augustine, Bishop  
*Protector of the Congregation* **Memorial**
- 30 *Blessed Eustaquio van Lieshout, Priest* *Optional memorial*

## **SEPTEMBER**

- 29 ST. MICHAEL, archangel  
*Patron of our missionaries* **Feast**

## **OCTOBER**

- 1 St. Theresa of the Child Jesus, Religious  
*Protector of the Congregation* **Memorial**
- 16 St. Margaret Mary Alacoque, Religious  
*Protector of the Congregation* **Memorial**
- 20 *St. Caprasius, Bishop and Martyr* *Optional memorial*

## C. BRIEF DESCRIPTION OF THE CALENDAR OF THE CONGREGATION

*Titulars.* The titulars of the Congregation are the Sacred Hearts.

The **solemnity** of the **Sacred Heart of Jesus** is celebrated using the texts as they are found in the general Roman calendar.

The **Immaculate Heart of the Virgin Mary** also has the rank of **solemnity**, as it has from the very beginning. This is the reason why our proper calendar offers texts to celebrate this feast in accordance with its liturgical rank.

*Principal Patron.* Our principal patron is **Saint Joseph**, spouse of the Virgin. We celebrate it as does the whole church, as a **solemnity** using the texts from the general Roman calendar.

*Secondary Patron.* Although in the General Statutes (brothers) it is said that **Saint Benedict** is “feast”, in the calendar approved by the Congregation of Divine Worship it appears as in the general calendar, which means, **memorial** for the Congregation, although it is feast for Europe. In any case, in the texts of the proper calendar (Mass and Liturgy of the Hours) there are all the elements to celebrate Saint Benedict, “father of our rule”, appropriately both in Europe and in any other part of the Congregation.

*Our Lady of Peace:* The image of Our Lady of Peace has been well known in Paris since the seventeenth century. During the French Revolution it was hidden by different families and on July 9, 1806 it was solemnly placed in the chapel of the motherhouse in Picpus (Paris). The first missionaries sent to the Pacific were placed under her protection and since that time she has been venerated especially as patroness of the missions. Already in 1814 there was a proper office for the feast approved by the Holy See. We keep it in our present calendar as a **feast**, as it was also in the calendar of 1976.

*Saint Michael:* This **feast** is included in Statute 18 of the brothers’ Constitutions of 1990. This is a tradition that comes from the time of the founders, evident in the fact that the chapel at Picpus in Paris is dedicated

to Saint Michael. The same is true of the “proto-cathedral” of the Pacific in Rikitea (Gambier Islands) and several other churches in the missions. Also for many years the novitiate in Spain was located in a place called San Miguel del Monte in Burgos. Devotion to Saint Michael was very popular after the French Revolution (the devil as dragon conquered by the archangel).

We celebrate the feast of the holy Archangels Michael, Gabriel and Raphael, using the texts for the feast from the General Roman Calendar.

***Saints Protectors:*** Included in the calendar are the memorials of these saints that have been the object of special devotion in the history of the Congregation and who continue to be. The four already honoured by the founders: **Saint Pachomius, Saint Augustine, Saint Bernard and Saint Dominic** as well as those which were added later: **Saint Margaret Mary Alacocque and Saint Therese of the Child Jesus.**

All of these memorials, except that of Saint Pachomius, are found as such in the General Roman Calendar.

***Patron of the secular branch:*** The founder had special devotion to **Saint John Francis Regis**, which deepened even more when, as Vicar General of Mende in Lozère, he participated in the transfer of the relics of the holy Jesuit, which had been hidden during the Revolution, to the church of La Lalouvesc. From the first years, he was considered the patron of the “Exterior Association,” called in the present Constitutions the “secular branch” (Cf. Article 9). The **memorial** of this saint is maintained in the proper calendar, to be celebrated also in a special way with the members of the secular branch.

***Saints and Blesseds of the Congregation:*** Included in the calendar are the dates of the two brothers of the Congregation, who in recent years have been one canonized and the other beatified. **Fr. Damien De Veuster ss.cc.** was canonized by Pope Benedict XVI on October 11, 2009. Even though Fr. Damien died on April 15, his **memorial** is on May 10, the day on which he arrived on the island of Molokai. It is a better date, given that the day of his death often falls within Holy Week. The Congregation of Divine Worship and the Discipline of the Saints approved the memorial with protocol 738/96/L.

The beatification of **Fr. Eustaquio van Lieshout ss.cc.** took place on June 15, 2006 in Belo Horizonte, Brazil. The **optional memorial** of the Blessed is included on the date of his death (August 30, 1943). The oration and the second reading for the Office of Readings were approved according to protocol 654/06/L.

*Saint Caprasius.*: We have an **optional memorial**, as in the previous calendar, to celebrate this saint whose biography had crucial importance at the beginning of the evangelical vocation of the Founder.

These celebrations foster and express our spirituality. If desired they can also be celebrated with more solemnity.

# TABLE OF CONTENTS

<b>Presentation of the Superiors General</b> .....	3
<b>Decree of approval of the Proper Liturgical Calendar</b> .....	5
<b>Decree of approval of the proper texts for Masses and Lectionary</b> .....	7
<b>Proper Liturgical Calendar</b> .....	8
<b>MASSES</b> .....	11
<b>LECTIONARY</b> .....	29
<b>APPENDICES</b> .....	45
<b>Appendix 1: The Liturgy and our SS.CC. Vocation and Mission</b> .....	47
<b>Appendix 2: Liturgical Calendar of the Congregation</b> .....	60
<b>A. Brief historical introduction</b> .....	60
<b>B. Liturgical Calendar of the special feasts of the Congregation         with the celebrations of the Church and the Proper         of the Congregation</b> .....	64
<b>C. Brief description of the Calendar of the Congregation</b> .....	66